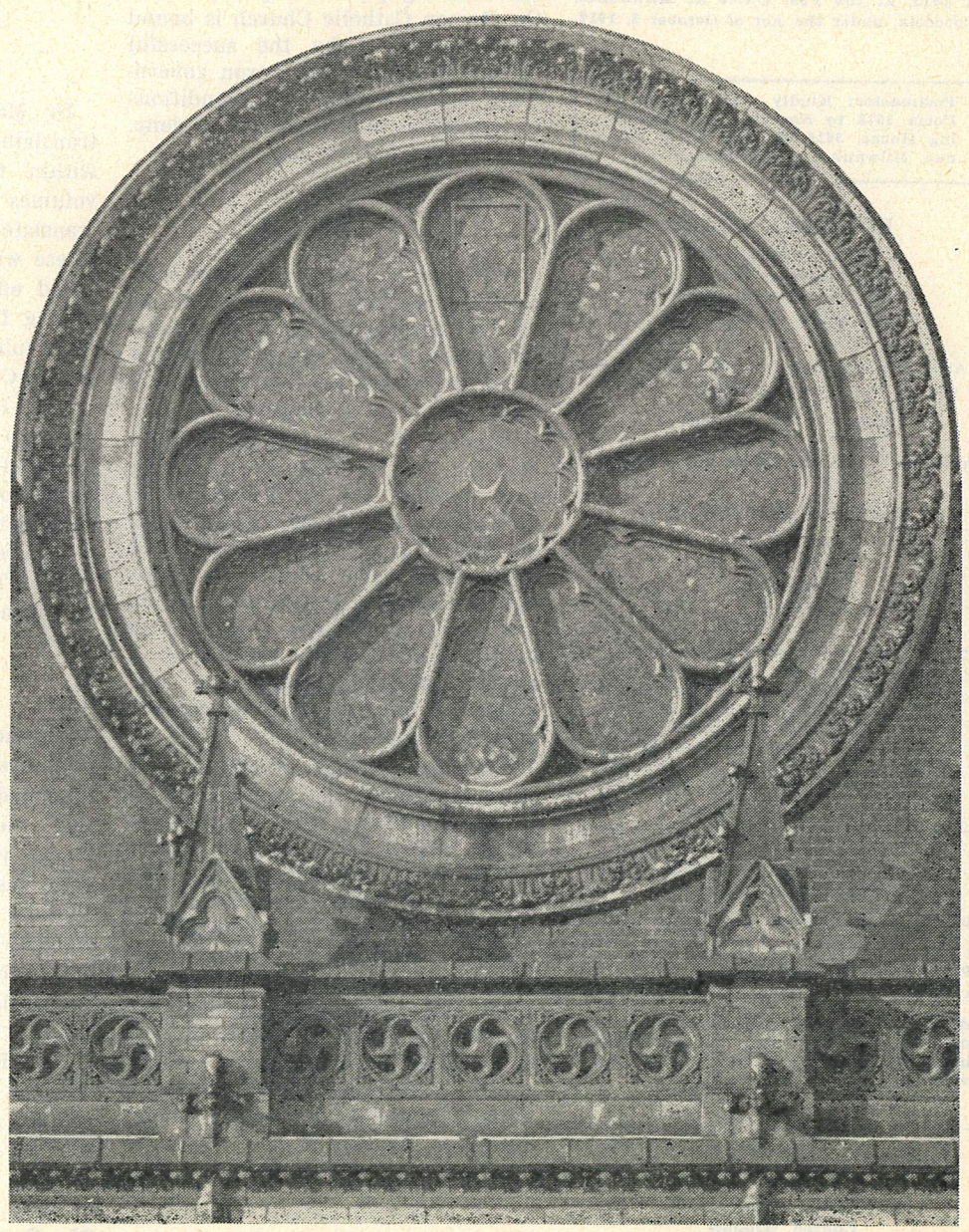


the Northwestern

UTHERAN

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*"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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W. J. SCHAEFFER
Managing Editor
4536 N. Sherman Blvd.
Milwaukee 16, Wisconsin

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

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Siftings

BY THE EDITOR

For the time being the Roman Catholic Church is in again in Argentina. The revolt against Peron was successful, and in his place steps General Eduardo Lonardi, the implacable foe of Peron and a very devout Catholic. Although it is said, and no doubt true, that the Roman Catholic Church leaders kept themselves aloof from the revolt, yet they made strong pleas for peace. That the Roman Catholic Church is bound to be benefited by the successful revolution against the Peron government no one familiar with conditions in Argentina would attempt to deny. Rome came out on top.

* * * *

Seminary denied government loan, says the headline in The Lutheran. "It had become the first educational institution to be denied a government-guaranteed low-interest loan to build a student dormitory.

"Under the regulations of the Housing Act of 1950, the seminary had applied for a \$180,000 U.S. government loan to help build a new dormitory for married students. Such loans have been granted to many church-connected institutions. Loans are made at 3½ per cent interest to public or private institutions of higher education which need new housing to provide for increased student enrollments.

"Because Chicago Seminary provides theological education exclusively, the application was turned down under a new administrative ruling on the grounds that it would violate the separation-of-church-and-state clause of the First Amendment to the U.S. Constitution. 'Our entire purpose . . . is to protect the program and avoid any religious controversy which would tend to destroy or discredit it,' said Oakley Hunter, general counsel for the Housing and Home Finance Agency which administers the Housing Act."

* * * *

In Cuba all children under 12 years of age are barred from seeing the picture Martin Luther. The film is

now showing daily in an Havana theater to capacity audiences, it is said. Protestants protested in vain to the Cuban Ministry of the Interior which issued the order barring the children under the age of 12 years. No reason was given by the government agency for barring the children. The Roman Catholic leader lost no time in attacking the film.

* * * *

Dr. Martin Luther's works will be translated into the English language within the next years. Fifty-five volumes have been chosen to be translated within the next 15 years. These will be produced by the combined efforts of the Concordia Publishing House (Missouri Synod) and the Muhlenburg Press (United Lutheran Church). The Concordia Publishing House will issue 30 volumes and the Muhlenburg Press 24 volumes. It was agreed that Concordia Publishing House will produce the commentaries of Luther, and Muhlenburg Press the sermons, letters and tracts. The first volume is scheduled to appear this fall.

* * * *

Another Holy Year is in the making, says The Christian Century. No informed Protestant has ever doubted that the Roman Catholic Church knows what it is doing. . . . The pope has announced all of a sudden another 'extraordinary Holy Year' which will begin February 1957 and end February 1958. . . . The new extraordinary holy year will mark the first centenary of the apparitions of the Blessed Virgin to St. Bernadette at Lourdes. . . . There is, of course, a strong Protestant temptation to laugh this off. This once, though, we might try holding it to a smile, and a gentle one at that. The Roman Catholic Church is cashing in on Mary's present popularity among Roman Catholics. Rome is wise.

A Devotion . . .

Our Hope In A Resurrection Is Well Founded Matthew 22: 23-33

IN person or through the printed page we meet people who consider the Christian hope of the resurrection of the body unto eternal life to be but a piece of wishful thinking. These may be people who enjoy a reputation for great learning and as such may exert considerable influence with their views. They may even be people who presume to speak as theologians in the name of religion. Let no one think, however, that it is modern advancement of knowledge which has forced them to their skepticism. Actually they are merely following in the footsteps of the Sadducees of old, still operating with much the same reasoning. Thus they are also fully answered by the word of the Savior with which He put the Sadducees to nought in their denial of a resurrection: "Ye do err, not knowing the scriptures, nor the power of God." Our Christian hope in a final resurrection of our bodies unto eternal life has a sure foundation.

The Scriptures Clearly Teach It

The Sadducees, who said that there is no resurrection, were a party of rich, worldly-minded Jews. This does not mean that they had put aside the cloak of religion. Found among them were prominent members of the Jewish high court, including the high priest and other members of the high priestly family. They were the liberal theologians of Jesus' day. St. Matthew tells us how on one occasion some of these Sadducees sought to triumph over Jesus by means of a question which was meant to make His teaching of a resurrection appear fantastic. They even felt sure that they had Scripture on their side. For in making their attack they referred to a regulation in Deuteronomy which had been given to Israel through Moses. It urged a man whose brother had died childless to wed the wife of the deceased in order that the first son of this wedlock might count as the dead brother's heir and keep his name from dying out in Israel. The Sadducees cited a case in which a man had died childless and each of his six brethren had in succession married his wife but likewise died

without leaving an heir. They then asked Jesus: "Therefore in the resurrection whose wife shall she be of the seven? for they all had her." They thought that they were disposing of a resurrection. How could Jesus possibly contend for a resurrection in the face of the resulting complication that seven men might lay equal claim to one and the same wife? Was this not proof enough that in giving this law, which was bound to lead to such difficulties, Moses had never reckoned with a resurrection or even envisioned one.

The Savior met their veiled attack upon the resurrection with the crushing statement: "Ye do err, not knowing the scriptures . . ." In attempting to disprove a physical resurrection with the help of Scripture the Sadducees had merely revealed their utter blindness toward the real message of Scripture. To show them how the Scripture throughout teaches and presupposes the truth of a resurrection, Jesus directed them to a Scriptural account in Exodus, saying: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Here were words which God had spoken to Moses when He appeared to him in the burning bush in order to make him ready for his great task of leading Israel out of the bondage of Egypt. Note first of all how Jesus urged these Sadducees to think of this word of Scripture. They were not merely to see it as something that had been addressed to Moses, so that it would now be nothing more than a record of God's past revelation. They were rather to see it as a word through which God was speaking in equal measure to them. For Jesus said: "Have ye not read that which was spoken unto you by God . . .?" In their blind way of reading Scripture they had never found a testimony of the resurrection in it. Yet what was God saying when He called Himself the God of Abraham, and the God of Isaac, and the God of Jacob? He was reminding Moses, and them likewise, of His covenant

of grace with the patriarchs whereby He held out to them and to all men full salvation from sin and its curses. If, however, as the Sadducees believed, the bodies of the patriarchs lay in the dust of their graves, never to rise again, then God's covenant with the patriarchs was meaningless, then He was their God in no true sense at all. Then He was not a God of the living, but of the dead, over whom not God with His saving grace but death was ever to have the victory.

Let us likewise learn from Jesus that the blessed truth of a resurrection of our bodies unto eternal life is not merely taught in such passages of the Old and New Testaments which expressly mention it, treat of it, and unfold it, but that it is inseparably bound up with the entire saving message of Scripture. Scripture testifies of the resurrection of our bodies in every passage in which God calls Himself our God and Redeemer, in every passage in which He reveals Himself as our gracious Savior from sin, death, and Satan. Death is the wages of sin. Unless our bodies shall rise again from the grave to be reunited with our souls for eternal fellowship with God, we would have no divine Savior from sin. Then God would still be the God of the dead over whom sin and death have triumphed. Let us also be reminded how alone we can have a part in the glorious resurrection of our bodies unto eternal life. It is in no other way than that in which Abraham, Isaac, and Jacob have a part in it, namely through faith in God's gracious salvation, which He has since unfolded in the finished redemption of His incarnate Son and which He holds out to us in the Gospel as a free gift.

God's Power Will Bring It To Pass

Sinful man is prone to conjure up all kinds of difficulties which would make a resurrection appear improbable and impossible. Even so, the Sadducees brought up something which they thought would be an insurmountable difficulty. The Savior's answer to such reasoning then and now is this: "Ye do err, not knowing

(Continued on page 326)

Editorials

Our Church Extension Fund

The key to successful mission work is a good Church Extension Fund. It may be well to repeat the purpose and function of the Church Extension Fund. This Fund exists for the benefit of mission congregations. From this fund a mission congregation may borrow money to erect a church or a school. The congregation, however, is obligated to repay this loan through monthly installments. Thus this fund becomes a revolving fund. Each month installment payments flow back into it from the various congregations throughout Synod. At the present time, however, this fund is too small to be able to take care of the requests for loans from the mission fields. This fund is some \$250,000 short. This is creating or has created an untenable condition. Some mission congregations have had to wait, and are still waiting, for years to get a loan from this fund. They must wait because the fund, so necessary to carry on our mission work, is dry. It is dry because we, the Christians of the Joint Synod of Wisconsin, have neglected to replenish this fund. It may be that we have not been apprised often enough of its existence and its need, or because we just forgot about it.

Now the Church Extension Fund is in *desperate need*. Mission congregations, if they are to continue to exist, can wait no longer for a loan so that they can erect a modest chapel. They must have money, and right soon. And WE are the only ones who can help them. With this in mind our Synod at its meeting this summer proposed that a general offering be taken in all our congregations for the Church Extension Fund. The Synod's Publicity Committee was to take charge of this collection. This committee has been energetically at work for some time. It has prepared informative material which is now being distributed to the pastors of our Synod for distribution among the members of their congregations. The pastors are asked not to hand them out at the church after a church service but rather to MAIL them or DELIVER THEM PERSONALLY (this is done in some cases), about 10 days before the Sunday on which they intend to take the offering in their church.

The date set for this Synod-wide offering is REFORMATION SUNDAY. Seems to us that this day is entirely an appropriate day on which to call upon our people to show their appreciation for God's mercy to them by making a generous offering to the Church Extension Fund. No one is going to tell you how much to contribute; you are only being asked to make your contribution commensurate with your love and gratitude toward the God of all grace and mercy, "who spared not his own Son but delivered him up for us all." If we gauge our offering according to God's gift, according to what we have received, we need have no fear that this Synod-wide collection will fall short of our present and future needs. Let us give as Christians. Let us give from love. Let us take a little of that with which God

blessed us and make a grateful return to Him — for His kingdom.

W. J. S.

* * * *

Never in Vain

There is a peculiar thing about the Church — it appears to men as a very weak thing. So weak, in fact, that the world has always been of the opinion that the Church exists by the indulgence of the world, and that if the world so desires it could wipe out the Church with little effort. Men have tried it — great heads of great nations have tried it, yea, the Apostle Paul tried it when he was still Saul — but none ever succeeded or was successful against her. Of this aspect of the Church the poet sings:

Though with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed,
Yet saints their watch are keeping;
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

The Church in the various church bodies, however, has always risen to the occasion and met the need. It has been so with us in our beloved Synod. Often, it is true, it took a long time to do a thing which we agreed to do, and God tried our patience to the utmost, nevertheless, by the grace of God, we finally accomplished what we set out to do and reached our goal. Always it was the love of Christ that conquered and overcame every obstacle that threatened to defeat our attempts. We are sorry for all congregations that failed us in that they could not join in the final song of triumph and thanksgiving.

Let us be assured that any project assumed in the fear of the Lord will never fail. God will hear the prayers of His workers, and work in the hearts of His people such love and willingness that will always make our work in the interest of His kingdom successful. With such confidence in the Lord and His grace, let us not hesitate to appeal to our people for the Church Extension Fund of our Synod. The Lord will not let us down. Because of the great need He will open the hearts of our people to alleviate the need.

We will not appeal in vain because there are so many Christians in our Synod who want to exercise their faith. They want to do this in a big way. Not to their own praise and glory but to the glory of Him who called them out of darkness into His marvelous light. For them the opportunities to show their love for the Lord never come too often, but rather, not often enough. They don't complain, they don't look over their shoulder at their neighbor — they just know that it is all between them and their God — and that is as they want it to be.

Let no one say that the appeals of the Church have ever been issued in vain.

W. J. S.

ETERNITY

Resurrection Of The Dead

(Tenth continuation)

PAUL presented the resurrection on the last day as being the finishing touches of Christ's work of redemption. In the resurrection the power of the last enemy will be finally and decisively overthrown. There will be nothing more to do. All that is left will be to gather in the fruits of Christ's labors. In the judgment to follow, Jesus will separate the believers from the unbelievers, and will deliver the restored kingdom to God, even the Father. — In this connection Paul now discusses a few special questions and makes some special applications.

All Things Under Jesus' Feet

This is a staggering thought. He who hung on the cross in dismal solitude, He who on the cross suffered the agony of hell, being forsaken of God, He who with parched lips cried, I thirst, He who bowed His head and gave up the ghost: He is made Ruler over all things. It seems incredible. Yet, it is true.

V. 27: "For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him."

By mentioning a manifest exception Paul underscores the *all* of his main statement. Everything else, everything outside of that single exception, is made subject to the rule of Christ. Not only has He the right to rule, but He actually exercises dominion over all things. It staggers the imagination.

There is the physical world. There is the earth with its minerals, its many-formed plant life, its uncounted animals on land, in the water, in the air, from the huge elephants down to the tiniest insects. There are earth and sea and air with their mysterious forces, some of which have been discovered and harnessed only recently, and many there may be of which no man to this moment has any idea. There are the heavens with their millions of stars, with their peculiar laws of motion. All these are under the control of Jesus. The most inconspicuous weed grows because Jesus makes it grow, the canary sings because Jesus teaches

it, the hugest star moves in its orbit because Jesus carries it. At His command even the "powers of heaven shall be shaken" (Matt. 24:29), and great disturbances will occur on earth, earthquakes, famines, and the like.

Also the nations have been put under Jesus' feet. The nations act as though they were independent. They talk peace, and they plot wars. Natural forces, which could serve beneficial purposes for the welfare of mankind, are turned into instruments of destruction. Yet in all of this nobody can stir hand or foot without the will of Jesus. He offered the world His Gospel, the Gospel of a salvation which He purchased with His own blood. Men despise His gift. For that ingratitude He turns them over to their own conceit. They imagine that they are the captains of their own fortunes, but by His ruling they are caught in their own devices.

Above all, Jesus is the Head of the Church. His Church on earth is threatened by many dangers. As Paul told the Ephesian elders, grievous wolves are attacking from without, while ambitious errorists bore from within. But Jesus rules so that not even the gates of hell shall prevail against His Church, nor shall the devil, though like a roaring lion he seeks whom he may devour, do harm to our soul. Let us only in faith and in prayer remember that Jesus is our Head, and seek refuge in faithful adherence to His Word.

All things have been put under Jesus' feet, only as yet we do not see it. It is an article of faith. On the day of resurrection it will become manifest.

One Exception

We saw that one purpose of Paul in mentioning the one exception is to call our attention to the vastness and all-inclusiveness of that great *ALL*. Paul's main purpose is to lead us to a reverent meditation on the mystery of the Trinity.

Paul speaks of Christ, under whose feet all things have been put, and of One who "did put all things under him." — Here are two persons, distinct from each other. Both are God. There is a third person, the

Holy Ghost, but Paul is not speaking of Him specifically at this time. Here he is speaking of Father and Son.

Let us learn to adore the mystery of the Trinity, which is way beyond the reach of our conception, and for an adequate description of which our language lacks the proper terms. All we can do is lisp about it, and often our lisp is unintelligible. There is one God, one in number and essence. Yet the Father is God, and the Son is God. There is one Omnipotent Being. The Father is that Being, and the Son is that Being; they are one Being, and yet they are two distinct Persons. There is one Eternal, Unchangeable Being; yet in that Unchangeable Being there is the Father who from eternity begets the Son, and there is in that same Unchangeable Being the Son, who from eternity is begotten of the Father. Yes, the Father is that Eternal, Unchangeable Being, and likewise the Son is that Eternal, Unchangeable Being. Neither is before the other, nor after the other, neither is greater than the other, nor less than the other. Yet the Father is the First Person, the Son the Second Person. — These things are beyond our comprehension, and humbly we bow before the divine mystery.

Rather, we turn our attention to what this Triune God — in the present case Father and Son — has done for us. The Father has put all things under the Son's feet.

This truth is expressed in various ways in the Scriptures. A very common way is that Jesus speaks of the Father as having *sent* Him. "I must work the works of him that *sent me*" (John 9:4). "I came . . . not to do mine own will, but the will of him that *sent me*" (John 6:38). — Jesus is the "*servant*" of God. Isaiah uses this term. "Behold *my servant*, whom I uphold, mine elect, in whom my soul delighteth" (chap. 42:1). "Behold, *my servant* shall deal prudently" (chap. 52:13). As servant Jesus said, "The Son can do nothing of himself, but what he seeth the Father do" (John 5:19). And Isaiah says, "The pleasure of the Lord shall prosper in his hand" (chap. 53:10). Jesus even said, "My Father is

greater than I" (John 14:28), although He also said, "I and my Father are one" (John 10:30), and demanded that "all men should honor the Son, even as they honor the Father" (John 5:23). — The Father put all things under His feet. "All things are delivered unto me of my Father," Jesus says; therefore, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:27-28). For "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

Thus the fact that we cannot understand the Trinity need not disturb us: we see that the Trinity, each Person of the Trinity, is interested in, and is working for our salvation. The Father puts everything under His Son's feet, or lays everything into His Son's hands, and the Son willingly undertakes the task, although it cost Him bitter suffering and death.

Now Paul adds that the Father, who put all things under His Son's feet, is Himself excepted. He was not put under Jesus' feet. There was no permanent change in the Trinity. The Father did not abdicate, and hand the world over to His Son. He temporarily turned it over to

Him for the sole purpose that He should restore it. It was the Father's world. He had created it. It was to remain His after its restoration. In other words, the Father did not throw away the world, He did not cease to love it. No, He wanted it as His own, so that He might be a true Father to it, as He had planned it from the beginning when He created the world.

Thus Paul, in connection with the resurrection, in discussing certain aspects of it, reminds us of the abiding love of the Father.

A little more about this unfathomable divine mystery in the next verse.

(To be continued)

J. P. M.

OUR HOPE IN A RESURRECTION IS WELL FOUNDED

(Continued from page 323)

... the power of God." The almighty power of our God, who graciously extends the hope of a resurrection of our bodies unto eternal life to us in His Holy Word, is such that it can and will surmount every difficulty that may come to our mind in our limited understanding.

Losing sight of God's power the Sadducees expressed the fear that in

the event of a resurrection seven men might be found claiming one and the same wife. Jesus pointed out to them that this presented no difficulty at all in the resurrection which God in His grace and power holds out to His believing children. He said: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Our life here on earth is marked by earthly relations and conditions, among them marriage for the birth and rearing of children. Even as marriage does not exist among the angels in heaven, so it will also not be a part of the new life in heaven to which God's power will resurrect our bodies. In heaven no new generation will be born.

We shall indeed meet again with all our loved ones who have departed in faith and shall find joy in this reunion, but we shall not live together with them in our former earthly relations. He who fears that he may miss something in heaven that he now cherishes again fails to trust the power of God who has promised to give us fulness of joy in His presence and pleasures at His right hand forevermore, even as the angels of God enjoy undiminished bliss in His presence.

C. J. L.

Is It A Sin To Be Continuously Ill?

IN the September, 1955, issue of *The American Lutheran* magazine appears an article entitled "Faith and Healing" and written by a Lutheran pastor from Wisconsin. This pastor writes: "We have no Scriptural reason for regarding continued sickness as a divine dispensation . . . there is no Biblical reason to believe that any sickness which renders a person chronically useless can be God-given . . . the Bible, however, never accuses God of permanently laying anyone low with sickness . . . sickness, as we use the word, can only be looked upon as a 'cross' in exceptional cases, and never in chronic cases . . . the Bible never encourages a Christian to get sick to the extent of being a useless member of society and of the Church." When a person is unable to work

somehow for God and his fellow man over an extended period, he claims, "there is something drastically wrong." He calls it a discomfiting train of logic to say that "bed-ridden or pain-ridden Christians, who bear their cross of sickness with cheerful equanimity, are thereby doing an effective job in God's kingdom by testifying to the sustaining power of Christian faith."

That a Lutheran pastor should write such things, and that a Lutheran magazine should publish them, is nothing less than scandalous, in the Scriptural sense of the term. If what this pastor writes is true, then chronic sufferers, bed-ridden and pain-ridden mothers and fathers, suffering oldsters — do not merit comfort, but rather rebuke. They ought to be rebuked for their sins.

They ought to be rebuked for their lack of faith, for it is this lack that keeps them from getting well.

What does the Bible really say of chronic illness, of chronic "uselessness" to God and to society? First of all, the Word of God indicates that no Christian, no believer in Christ, whatever his condition, whatever his state, can be useless. Every one, even the chronically ill, "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Every believer, even the chronically ill, is a temple of the Holy Ghost. What sacrilege to call such temples useless, to call such living stones useless! If these bed-ridden and pain-ridden people did nothing more than pray, oh, what sweet-smelling incense such prayers

out of the depths of affliction are to God! Furthermore, bearing chronic sickness with cheerful equanimity is testimony to the sustaining power of Christian faith. God tells us to rejoice evermore, to give thanks in everything, chronic illness not excepted.

"Vainly we offer each ample oblation,
Vainly with gifts would His favor secure.

Richer by far is the heart's
adoration;

Dearer to God are the prayers of
the poor."

The writer of the article under consideration claims that God lays nobody permanently low with sickness. If not God, who then lays low the Christians who are so permanently laid? Did not Job ask: "Shall we receive good at the hand of God, and shall we not receive evil?" Are we not assured that we shall not lose a hair of our heads without His permission? How then could we be laid low permanently without His permission? Did not Hannah sing by inspiration: "The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up"?

Nor can we assume, as does the writer of the article, that in every case of God's bringing low it is His will eventually to lift up already on this earth. One of the strongest proofs of this we have in the example quoted by the author, viz., St. Paul and his thorn in the flesh. The refusal of our Lord to take away the thorn from one who had taken many thorns away from other Christians refutes forever the writer's major premise, viz., that it is never God's will that people remain chronically ill. Was not Paul's condition chronic? Did not the Lord wish it to remain so?

The writer quibbles by stating that Paul's thorn in the flesh did not put the missionary out of action, that it did not render him useless to God and man. We have already shown that no believer is useless to God, or to man, for that matter. If anybody ever seemed useless to God and man it was the beggar Lazarus at the gate of the rich man. Apparently he had a chronic condition, and must have had it for some time. Was he useless to God and men? Would the writer of the article rebuke him for lack of faith?

Would he rebuke for lack of faith the thousands born mentally deficient, the thousands suffering from

chronic old age, the thousands crippled in accidents, the thousands whose bodies were torn and bruised beyond recognition while they were defending our nation — who today are merely masses of quivering, breathing flesh? What comfort could he offer them if he believes, as he writes, that no sickness "which renders a person chronically useless can be God-given"?

We know that there are many instances in which the chronically ill suffer from hysteria, imagined illness. We know that some chronically ill people enjoy being ill, enjoy getting the care and sympathy of others. But does that give anybody the right to imply that all chronically ill people are to be blamed? Even those suffering from hysteria need comfort. There is comfort, abundant comfort also for them in God's Word. They ARE sick. Jesus will cast out nobody who comes to Him.

The writer of the article makes much of God's promises of health to His people. We accept those promises. We believe God can and does heal today. But we do deny on the basis of evidence already quoted from Scripture that it is His will to heal on this earth everybody whom He has laid low. In addition to Scripture we have the evidence of thousands of chronically ill Christians who are constantly praying for healing and have the faith, but to whom the Lord speaks: "My grace is sufficient for thee: for my strength is made perfect in weakness" — in the thing the writer of the article would call "uselessness."

The writer of the article confuses God's general promises with His dealing in particular cases. If we used the same logic with reference to other promises of God, then we should be compelled to say on the basis of the Fourth Commandment and its promise that nobody who dies young loved and obeyed his parents. We should be compelled to claim that if a plague comes nigh our dwelling we are not Christians, or that if a boy falls in battle, he is not a believer, for thousands may fall on our right and left, but not we children of God. Or we should have to conclude that if a prayer of ours, a request, is not granted, we are not His children.

The writer of the article states that "sickness is indeed no more in accordance with God's will for us than any other kind of tribulations." Whose

will is it, then, that we suffer these things? Who rules the world? What strange doctrine is this? The will of God has various aspects. The least the writer of the article should have done was to indicate which aspect of the divine will he meant.

The rich man had the good things in this world. Lazarus had the evil things. I dare say that the rich man enjoyed also good health. But we don't have to guess. The Psalmist (Psalm 73) noticed that the wicked of this world were strong. Today many wicked boast that they have never been sick a day of their lives. On the other hand, the children of God are often plagued all the day long. How can the theories of the article under consideration hold up in view of these facts?

We agree that other things being equal, the Christian will enjoy the better health because of wiser use of God's gifts and better care of the body. But who hath known the mind of the Lord, or who hath been His counsellor when he deals with us as individuals?

If we come to the chronically ill with a rebuke, express or implicit, instead of comfort, then we shall well merit the counter-rebuke of Job: "Miserable comforters are ye all." God grant us the grace to really comfort His people, especially those who have borne the burden for years and years in patient hope and faith. Amen.

FRANCIS MACHINA.

**TRANSLATION OF HYMN 276
"HERR, DEIN WORT,
DIE EDLE GABE"**

(Nicolaus Graf. v. Zinzendorf)

Lord, Thy Word, that gift for
rev'rence,
Keep this treasure safe for me,
Since 'mid all earth's wealth my
pre'f'rence
For this greatest good shall be.
If Thy Word no more be binding,
Whereon shall our faith then rest?
Worlds-athousand might be'nviting,
Still Thy Word's my choice and best.

Hallelujah, Yea, Amen, Lord,
May I in Thy Name — Oh, grant —
Loyal be in pain or comfort
To Thy Word, there firm to stand.
Let my zeal be unremitting
Thee to serve day-in and-out;
At Thy feet may I be sitting,
E'er like Mary, so devout.

B. R. HAHM.

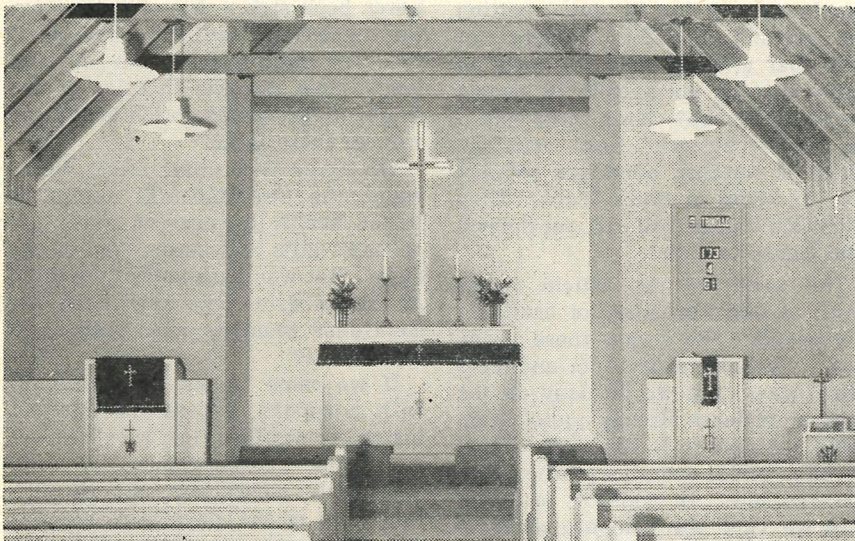


News from our Mission Fields

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

MATTHEW 28, 20

OUR FIRST SPANISH MISSION CHAPEL



Spanish Mission Chapel — Tucson, Arizona

OUR Spanish mission in Arizona now has its own house of worship. The new chapel was formally dedicated to the preaching of the Word in an afternoon service on August 7, 1955. Pastor Felix Segovia, pastor of Santa Cruz Church in Monterrey, Mexico, preached the sermon. Pastor R. Zimmermann spoke in the name of the Arizona-California Mission Board. Miss Barbara Winter, student at New Ulm, played the organ. Two young ladies of our Sunday School sang two hymns. The undersigned and local pastor was liturgist.

Friends of Our Mission

About two hundred members of our sister congregations and friends of our Spanish mission showed their interest in us by coming to our dedication. Furthermore, there were present some fifty Spanish-speaking members and friends. We noticed no less than a dozen of our pastors at the service.

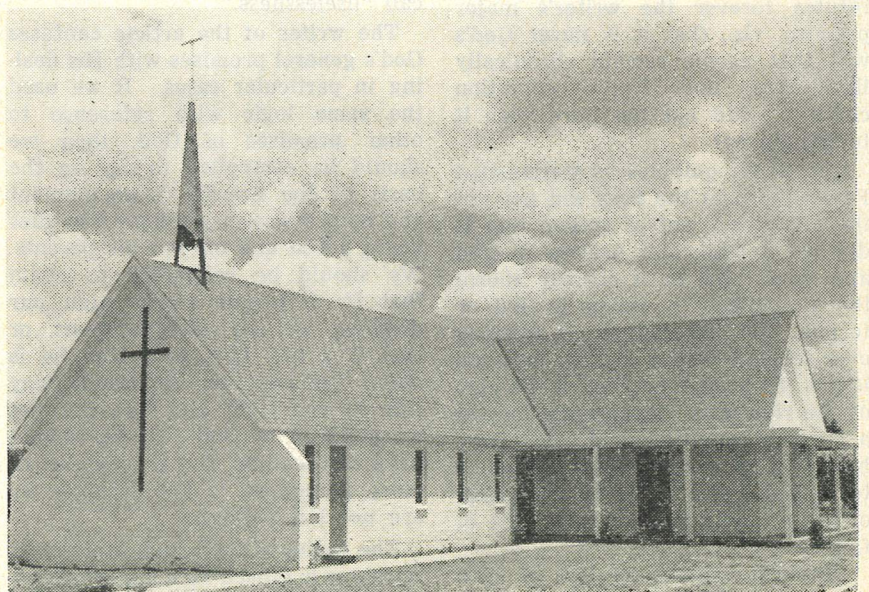
Iglesia De San Pablo

The new chapel, which has the name IGLESIA DE SAN PABLO on its new bulletin board, is located at

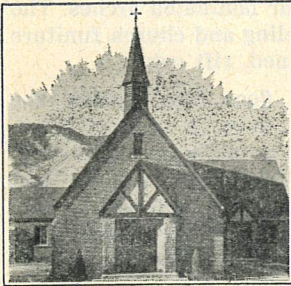
South Twelfth Avenue and Wyoming Street — five miles south of the Tucson business district. The building was made possible by a special grant from the treasury of our Synod. The architect who designed the building, its furniture, and its symbols, is our Pastor E. Hartzell of Globe, Arizona. Mr. C. Stine, a member of our local Redeemer Church, was in charge of the building operations. In constructing this building we believe that our builders built well and economically. The cost of the entire building, including pews and furniture of Arkansas oak in "Driftwood" stain, barely exceeded \$16,000.

Architect's Report

Our architect, Pastor Hartzell, describes the building this way: "The new Spanish Mission was not done in the 'Spanish' style; in fact the building was slave to no style. It was the desire of all concerned that everything about this chapel should have a very good reason for being



Iglesia De San Pablo — Dedicated August 7, 1955



CEF

WHAT USE HAS YOUR DISTRICT MADE OF THE CEF?

It will bring the blessed work of the Church Extension Fund closer to your homes and hearts when you see how much of the \$1,500,00 fund is now at work in your district. This report is dated January 1, 1955.

Districts	No. of Loans	Total Investments	Repaid	Balance
Pacific Northwest	9	\$116,981.12	\$ 16,021.27	\$100,959.85
Nebraska	26	283,346.09	52,400.93	230,945.16
Michigan	28	279,902.25	53,086.56	226,815.69
Dakota-Montana	14	86,933.17	12,065.72	74,867.45
Minnesota	17	220,323.32	30,689.95	189,633.37
Northern Wisconsin	10	101,250.00	32,279.46	68,970.54
Western Wisconsin	16	216,145.00	58,771.20	157,373.80
Southeastern Wisconsin	11	224,260.96	47,896.89	176,364.07
Colorado	18	156,779.26	42,936.56	113,842.70
Arizona-California	20	229,496.51	46,362.46	183,134.05

The original investments from all districts totals \$1,915,417.68. There are 169 loans with an average of \$11,334.00 per loan. On the original loans \$392,511.00 have been repaid. This means that today the value of the CEF amounts to \$1,522,906.68. To satisfy all the demands for loans we urgently need to increase the Fund by one million dollars.

WHICH IS YOUR CEF OFFERING SUNDAY?

Do you know which Sunday has been selected by your congregation for its annual Church Extension Fund offering? REFORMATION SUNDAY or, if possible, a Sunday no later than the Sunday of Thanksgiving week has been recommended for a Synod-wide appeal and effort to augment our Church Extension Fund. Note the SUNDAY chosen by your church! Study carefully the special CEF envelope that will soon be given you! Then bring your gift for the Church Extension Fund with gratitude, as given to Him — the Lord of Life, who has redeemed you to serve Him in His kingdom.

W. R. HOYER.

there, or it wasn't put there. Even the graceful copper-sheathed spire surmounted by its aluminum cross serves to lift the chapel to a height of 40 feet, so that it is not obscured by the surrounding buildings and vegetation. Also the generous porch, which starts at the angle of the 'L' plan and extends around one corner for a total of 40 feet, is not a styling device, but provides needed shelter for the entrances to the nave, the classroom, and the restrooms."

"The simple 'L' plan contains a nave and sanctuary occupying one part 20 feet wide and 40 feet long and a Sunday School room, utility area, and two restrooms occupying

the other part also 20 feet wide and 40 feet long. A 'Modernfold' door at the rear of the nave makes it possible to convert the greater part of the interior into one continuous open space to take care of any crowd in the foreseeable future.

"The chapel is constructed of light aggregate blocks painted white outside and light gray inside the building. The narrow windows in the nave are glazed with a pattern rose glass. The wide classroom window area has clear glass. The roof construction in the nave was left open with the 'A' trusses exposed. This rather high ceiling — the ridge is 20 feet above the floor — keeps an

otherwise small chapel from seeming oppressively cramped, and lends a restful air of worship to the nave.

"The sanctuary was kept as light and uncluttered as possible. Natural light is admitted to it from the sacristy and vestry by the simple expedient of stopping the side walls of the sanctuary four feet from the rear wall against which the altar sits. Hanging on the rear wall of the sanctuary over the altar is a slender cross of oak and glass back-lighted by continuous tubing. The pulpit and lectern of unique design were moved to the sides of the chancel opening, and these, along with the altar and baptismal font of matched bleached oak, bear specially designed symbols of black iron mounted in relief. All of the symbolism used throughout the chapel holds forth the cross of the Savior with its deep significance as presented in God's Holy Word."

Special Gifts

Besides the grant mentioned above, many friends from far and wide remember our mission with special contributions with which we could purchase Sunday School tables and chairs, an electric Estey reed organ, and the rug for chancel and aisle. Children of one of our schools in Milwaukee contributed over \$500 toward this cause. One of our young married couples living in Michigan has the custom of sending a thank-offering to our Spanish mission every time there's a new addition to the family.

First Confirmation in Chapel

On Monday evening, August 8, Pastor Segovia spoke in our chapel again to a small but elated audience of thirty persons, all of them Spanish but two. The Sunday after dedication was another happy occasion for San Pablo congregation, for it was our first confirmation service in our new church — two young people became communicants with us.

With Gladness of Heart

There's always gladness and thanksgiving to the Lord when people can dedicate a new church. How can San Pablo be an exception! After using an Adventist church and then schoolrooms for our services we now have our own church home, and a beautiful church! And we have the most beautiful feature of all to

present to our Spanish-speaking people — the Gospel of Christ our Redeemer! We thank our friends who are thinking of us and helping us. We ask you all to keep remem-

bering this your lowly and difficult Spanish mission in your prayers. The fervent prayers of 200,000 communicant Christians will certainly avail much. V. H. WINTER.

CHURCH DEDICATION

St. Peter Lutheran Congregation Plymouth, Michigan

On the most beautiful day of all the summer, September 11, the members and friends of St. Peter Church gathered almost two thousand strong in three services to rejoice over the completion of the new, modified Early American house of worship and its solemn dedication to the service of the Triune God and the Gospel of the Lord Jesus Christ. The procession of pastors, teachers, architect and builders, and officers of the church paused at the church portico for the door opening ceremony at 9:45, and then proceeded with the assembled congregation into the friendly, yet impressive interior for the dedication service. The local pastor performed the act of dedication with the congregation, and Vice-President Karl Krauss of Lansing delivered the morning sermon.

Prof. O. J. R. Hoenecke preached the sermon in the children's service in the afternoon, earnestly committing the Church, above all, the sacred treasures of the Church in the pure Word and the Sacraments, to the loving care and faithful use of not only the grownups but the children of the congregation. The children's choirs of the church sang several numbers in this service.

The new Fouser organ and the church bells were dedicated in an evening song service. The Rev. Theodore Sauer, of Livonia, delivered the sermon, the mass chorus of neighboring Lutheran church choirs sang several numbers, and Mr. Edgar Backer of Saginaw rendered some selections on the new organ.

Mr. Richard Scharf, school principal, and Mr. Robert Bartel, church organist, played the organ in the other services.

The new church is built to seat 550 persons comfortably. The exterior adheres quite faithfully to the best in Early American architecture and is complete with a bell tower and

spire, covered with gleaming white baked porcelain enamel and rising almost 100 feet into the air.

The interior is painted a soft, Normandy blue with white columns and trim, and burgundy carpeting on a ranch plank floor. Crystal and burnished brass chandeliers hang from a solid cedar ceiling, supported

by western fir laminated arches. The chancel paneling and church furniture is white-grained, rift oak.

The first floor has, beside the chancel and nave, a large narthex, next to this a mothers' and babies' room with a large window and speaker, a sacristy and vestry, connected by an ambulatory behind the altar, and several closets for storage and preparation for the services. Above the sacristy and vestry are the publication and church record rooms. Above the narthex is a balcony seating one hundred. In the balcony and under the bell tower is a room for the fifteen-stop Fouser organ, the console being in the balcony itself, to one side of the choir loft. The Fouser organ is a baroque type instrument, designed by Mr. Robert Fouser of Birmingham and Prof. Noehren, head of the University of



St. Peter Lutheran Church, Plymouth, Michigan

Michigan organ department. It is interesting, not only because of its great flexibility and adaptability to our Lutheran liturgy and congregational singing, but also because of its economy. This latter is achieved through employment of modern electronic techniques in its action.

The basement of the church contains a large fellowship hall, pastor's office and waiting room, a ladies' lounge, and other rooms, including a large storage room for tables and chairs. The customary furnace room was eliminated, since the gas-heated, hot water boiler behind the school supplies the heat to the church also.

The total cost of the building, including furnishings is \$260,000.

St. Peter Church has erected this new house of worship as a centennial thank-offering to the Triune God for all the grace and favor showered upon her from her beginnings. The centennial will be observed on March 5, 1956.

The church building is the climax of a major expansion and relocation program, begun by the congregation in 1940, when it became evident that a parochial school and continued growth of the church itself would be most difficult at the old site. The school was built, largely by volunteer labor of the members, from 1945 to 1947. The last mortgage on the school was burned in April of 1954. Because of the purchase of a large tract of land by another Lutheran Church body only six blocks from the new site in June of 1954, the congregation felt compelled to venture on the church building program with only \$14,000 on hand in August of last year, or to lose the initiative in the Plymouth area. During the past two years the members have contributed over \$75,000 for the new structure, the remaining debt of \$180,000 being covered by first mortgage bonds, almost \$90,000 of which are held by members of the church and other Lutheran people.

Not to have built at this time might have resulted in losing the priority rights of this conservative Lutheran congregation in this important area. The dedication, therefore, proved to be not merely the consecration of a building, but, above all, the rededication of a congregation to the Biblically conservative Lutheran confession and practice in this area. That is of momentous importance to St. Peter Congregation! Therefore, the mem-

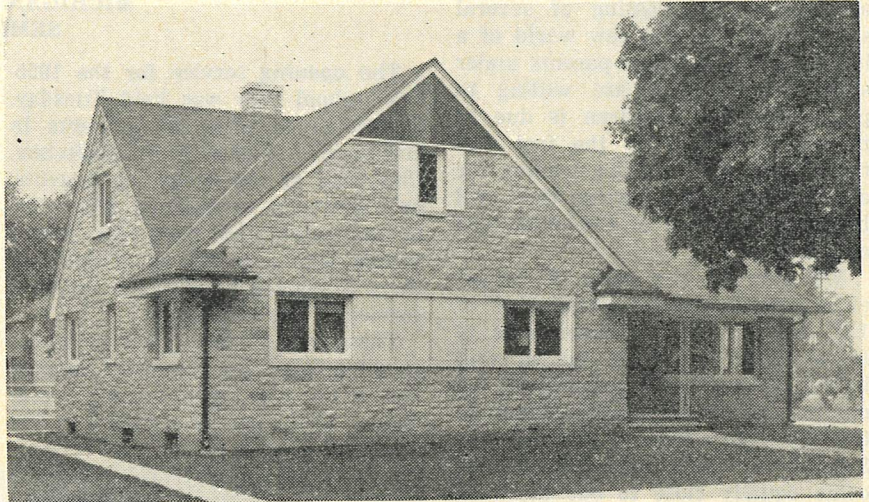
bers of St. Peter Church felt so very happy and thankful on the Day of Dedication, when they beheld how the Lord had so signally blessed their hard labor and sacrifices in the beau-

tiful new church, and gave them, in addition, a beautiful day beyond compare for their three services of consecration and praise.

EDGAR HOENECKE.

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**PARSONAGE DEDICATION**  
St. Paul Lutheran Congregation  
Green Bay, Wisconsin



Parsonage, St. Paul Lutheran Church, Green Bay, Wisconsin

On September 11, St. Paul Congregation of Green Bay, Wisconsin, was graciously privileged to dedicate its new parsonage, thus completing its building program on a new location, away from the congestion of the city. The new church and school were dedicated in August, 1953. The one and a half story parsonage is built of stone masonry, matching that of the church and the school. The first floor consists of a study, two bedrooms, bath, a spacious living

room with a dining L, and a modern electric kitchen. The second floor has three bedrooms, lavatory and shower, and spacious attic storage. A full basement, 50x36, permits room for a large recreation area, besides the modern laundry room, fruit cellar, and printing room. The modified perimeter heating system is fired by natural gas.

Pastor H. A. Scherf, of Abrams, delivered the dedicatory sermons.  
A. W. Voigt.

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**NORTHWESTERN LUTHERAN
ACADEMY OPENS ITS DOORS
TO RECORD ATTENDANCE**



Favorable weather and a lively interest brought a goodly congregation to our campus on Tuesday,

September 6, to sanctify the opening of the Academy's new school year with the Word of God and prayer.

From ten states 113 students had presented themselves to begin what they doubtless believed would be an interesting experience, for not a few had left their homes far behind to take their places in what would for the following nine months be their second home. Probably the time will never come again in the lives of such when they will be able to recapture the spirit of adventure that must accompany the crossing of several states to live in the new world of a boarding school. That parents under such circumstances are willing to part with their children is due in no small measure to the fact that their boys and girls are leaving for a Christian school, where they will be under tutelage of Christian men and women.

We had, on the basis of experience, anticipated an enrollment of 115, but we had not been able to foresee that it would be so well balanced that both dormitories, including the newly created annex to the boys' dormitory, would be filled. Should our next year's enrollment come equally close to our estimate, we will be right back on the horns of a familiar dilemma; for from year to year it has been the same question: Where can we put the additional students? Indeed, unless our teaching staff is enlarged, the question will affect the classrooms as well as the dormitories.

The campus personnel of last year is with us again. During the opening service Tutor Robert Carter of Fall City, Washington, was inducted into the office held last year by Tutor Martin Lutz. Thus our complement of workers made it possible to begin the year with all things running smoothly. May the Lord of the Church grant us a good year.

R. A. FENSKE.

CHURCH RENOVATION

Trinity Lutheran Congregation
Nicollet, Minnesota

A festival of thanksgiving was observed by Trinity Ev. Lutheran Congregation of Nicollet, Minnesota, on September 18, marking completion of the renovation of its house of worship.

Prof. C. Schweppe of New Ulm addressed large audiences of members and friends in the morning services, and an evening service was conducted by the undersigned. Ladies of the congregation served dinner at

noon, and the Guild offered refreshments after the evening service.

The church was enlarged with a tower addition offering improved entrance facilities. The interior was completely redecorated, new tile floor and chancel carpeting were laid, art-glass windows installed throughout. In the basement the kitchen

was enlarged in area and equipment. The exterior was painted and re-roofed with asphalt. A new stainless steel cross adorns the steeple, and a lighted glass cross was built into the tower.

May the Lord continue to keep His gracious watch over this house of His presence.
E. S.

MICHIGAN LUTHERAN SEMINARY

The opening service for the 1955-1956 school year was held Tuesday, September 6, with 299 students in attendance. Pastor Emil Kasischke, Chairman of the Board of Regents, delivered the sermon in which he demonstrated the need for young people who are willing to dedicate their God-given talents for full-time service in the Church.

These 299 students, 101 of whom enrolled this year, represent another high in our steadily increasing enrollment. There are 92 students in the

ninth grade, making it the largest single class we have ever had.

We are trying to keep the enrollment within the 300 figure. It is our belief that a school of this kind cannot operate properly with an enrollment much greater than that. The personal contact, so vital to a boarding school operating on a secondary level, is an impossibility when the student body becomes too large. For that reason there is no thought of expansion now, nor will there be in the future. Even with the number



Administration Building, M.L.S., Saginaw, Michigan

of students in attendance now we are not operating as efficiently as we would like to. The class divisions are much too large for intensive work, especially in some branches.

On the other hand, we are grateful for the large enrollment since it should mean that larger numbers of our young people will be entering the service of the Church.

CONRAD FREY.

1945 IN RETROSPECT

As another mission festival is upon us I feel constrained to set down a few thoughts. In a sense this is a continuation of some thoughts and facts that were reported to you early in 1945. In that war-torn year it was my privilege to see mission work at first hand. True, mission opportunities are all around us, but I mean here the "mission work" usually thought of in faraway places when we sing "From Greenland's icy mountains, From Africa's sunny fountains."

For a little over two weeks I was privileged to see our fields "white unto the harvest" in Nigeria. I may, and I hope I do, forget all about World War II, but let it be God's will that I never forget the experiences of those few short days over there in the "backwoods" of Africa!

In looking over my account of that Nigerian visit one thing strikes me which I must not fail to mention — the main point of the whole story, in fact. It has taken these several years to make it stand out. As I went from place to place many, many of these people told about their most important needs: 1. More of our workers to be sent among them to bring more and more to Christ. 2. That a seminary be established in their midst to train their own boys for their own ministry. 3. That a hospital be built and that medical missionaries be sent to them.

Amazing that these same three points were always on their minds in one form or another and that they should want to talk about them. Was not this an expression of inward thoughts? Thoughts, indeed? Prayers! They prayed for the fulfillment of these holy desires, as any Christian should.

Now, does God answer prayer? In His Word, He says He does! Christians know that He does! And, as if we need further proof, look at the facts!

The Nigerian Mission in less than ten years (1) HAS added many pastors and teachers to their ranks from our midst; (2) HAS built, and is now operating, a seminary in Nigera (native pastors have already been sent into the field from it); (3) HAS built (as a gift of certain consecrated people) a hospital staffed with trained attendants. Exactly what these people prayed for! The work of men, you say? Of course! but remember God's Word "ask and it shall be given you" and "without me ye can do nothing."

Please think about this on your mission festival. It was written with the intention of putting "meat" into your celebration and making it somewhat more than "just another Sunday service." Properly thought of, it should fill the heart to overflowing — and the eye, also.

HARVEY CALLIES,
A Layman.

GOLDEN WEDDING

On September 24, 1955, Mr. and Mrs. Albert Bloedorn of St. John Church in West Bend, Wisconsin, remembered the special mercy and providence which the Lord had showered upon them.

With friends and relatives they meditated on the sacred words "Except the Lord build the house they labor in vain that build it."

W. P. SAUER.

† MRS. MARGARET POLZIN †

On July 8, 1955, Mrs. Margaret Polzin, widow of the sainted Pastor Rudolph Polzin, was called by her Lord and Savior out of this vale of tears to Himself in heaven.

Margaret Polzin, née Steaffens, was born July 20, 1864, in Red Wing, Minnesota, the daughter of Henry and Katherine Steaffens, née Hellige. Having been baptized and confirmed in the city of her birth, she grew to womanhood there and was united in holy wedlock with Pastor Rudolph Polzin on August 18, 1887. She served as faithful wife and helpmeet to her husband in pioneer mission work in the areas around Ward and White, S. D., in the Watertown, Raville, Mazeppa Parish, and in Fort Ridgely and Alma City, Minn. The Lord blessed them with one son and four daughters.

When Pastor Polzin retired from the active ministry in 1936 after fifty years of service, the parents and two daughters moved to St. Paul

and became members of St. John Lutheran Church. Pastor Polzin was called to rest in 1951. For many years Mrs. Polzin has been an invalid, having never fully recovered from a fall and fracture. Yet her mind remained clear and alert. She was blessed with godliness and contentment and found these to be great gain. She lived with her daughters, Miss Adelheid and Miss Laurina Polzin, who gave her the best of care. Her pastors ministered to her regularly with the Word and the Sacrament. She departed this life on July 8, 1955, at the age of 90 years, 11 months, and 18 days. She is survived by a son, Carl Polzin of Milbank, S. D.; four daughters, Laurina and Adelheid of St. Paul, Gertrude, Mrs. L. E. Claydon, of Red Wing, and Renata, Mrs. R. M. Dittes, of Napa, Calif.; 8 grand and 12 great-grandchildren; a brother, Charles Steaffens; and a sister, Miss Lena Steaffens, Red Wing, Minn.

Funeral services were conducted by Pastor G. Jerome Albrecht on July 11. His sermon was based on Psalm 23. Burial took place in Elmhurst Cemetery in St. Paul.

"Precious in the sight of the Lord is the death of his saints." Psalm 116:15.

OSCAR J. NAUMANN.

† PASTOR H. A. KUETHER †

Herman Albert Kuether was born on June 15, 1888, at Olivia, Minnesota. After his confirmation at Renville, Minnesota, he started preparing himself for the holy ministry by entering Dr. Martin Luther High School at New Ulm, Minnesota. Having finished his high school course, he continued his studies at Concordia Theological Seminary, Springfield, Illinois. On September 17, 1916, he was ordained and installed as pastor of St. Luke Congregation at Lemmon, S. D. In 1918 he followed a call to St. Peter Ev. Lutheran Church at Pine Island, Minn., and served this congregation till 1922 when he followed a call to serve Trinity Ev. Lutheran Church at Smith's Mill, Minn. In the year 1929 he accepted a call to Zion Ev. Lutheran Church, Morgan, Minn. His last congregation was St. Paul Ev. Lutheran Church at Millersville, Wis., which he served from 1930 to 1949, when poor health forced him to resign from the ministry. Since 1949 he has made his home with his children.

On September 6, 1916, Pastor Kuether entered the state of holy matrimony with Eleonora Hendel of Red Wing, Minn. This union was blessed with eight children, all of whom join their mother in mourning this death. The children are Irene, Mrs. Milford Henning, Millersville, Wis.; Ruth, Mrs. Lawrence Fischer, Beaver Dam, Wis.; Doris, Mrs. Harold Fischer, Cedar Rapids, Ia.; Richard, Millersville, Wis.; Robert, Sheboygan, Wis.; Eugene, Millersville, Wis.; Vera, Mrs. Howard Williams, Cedar Rapids, Ia.; and Herman, who is serving the United States Navy in Germany. His parents, four sisters and one brother preceded the deceased in death. Besides the widow and the children, one brother, Pastor William Kuether of Kewaunee, Wis., and twelve grandchildren remain to mourn this death.

The deceased suffered from a nervous ailment for several years. On September 9 the Lord of life and death called him out of this vale of tears to Himself in heaven.

Funeral services were conducted on September 13 in St. Paul Church at Millersville. Pastor L. H. Koeninger of Manitowoc conducted the altar service, Pastor O. W. Heier of Millersville preached the sermon, and Pastor E. G. Behm of Kiel, Wis., conducted the committal service at the grave. Burial was made on St. Paul Lutheran Cemetery, Millersville.

"Death is swallowed up in victory. . . . But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:54-57.

O. W. HEIER.

CALENDAR OF CONFERENCES

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on Wednesday, October 19, at 9:00 a. m., at the Northwestern Publishing House Building, 3616-52 West North Avenue, Milwaukee 8, Wisconsin.

Preliminary Meetings

Board of Education — Wisconsin Synod, Monday, Oct. 17, 10:00 a. m.
 General Board for Home Missions and General Board for Foreign and Heathen Missions, Monday, Oct. 17, 9:00 a. m.
 Representatives of Institutions, Tuesday, Oct. 18, 2:00 p. m.
 Board of Support, Tuesday, Oct. 18, 10:00 a. m., Grace Church
 Lutheran Spiritual Welfare Commission, Tuesday, Oct. 18, 9:30 a. m.
 Board of Trustees, Monday, Oct. 17, 8:00 a. m.
 Conference of Presidents, Monday, Oct. 17, 10:00 a. m.
 Standing Committee in Matters of Church Union, Monday, Oct. 17, 2:00 p. m.

These meetings are open to all who are interested in the work of our Synod.

OSCAR J. NAUMANN, President.

SOUTHERN PASTORAL CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

The Conference will meet at First Lutheran Church, Racine, Wisconsin, October 18 and 19, opening session at 10:00 a. m. Preacher: F. Naumann; alternate, Nicolaus. Please address requests for accommodations to the host pastor, R. Pope.
 Essays: Philipians 1, A. Fischer; Philipians 2, F. Schulz; Book Review, W. Lehmann; A Study of the Fundamental Doctrines in the R.S.V., R. Pope; Chrysostom, R. Otto; When is reconfirmation necessary?, C. Leyrer; Practical Helps for Mission Stewardship, A. Nicolaus; The Ministry of the Keys as it Pertains to Pastoral Conferences, D. Kuehl. H. KAESMEYER, Secretary.

RED WING PASTORAL CONFERENCE

Place: St. Peter Lutheran Church, Pine Island (Poplar Grove), Minnesota. G. A. Fuerstenau, host pastor.
 Date: November 1, 1955.
 Time: 9 a. m. Holy Communion service, H. F. Muenkel, speaker, Kenneth Roever, alternate.
 Papers: Exegesis — Letters to the Seven Churches, Rev. 2 and 3, K. Roever.
 An Evaluation of the Doctrine of the Church and Ministry in the Light of Recent Treatises Thereof, N. Luetke.
 Civic Righteousness and its Modern Implications, H. Schwertfeger.
 Pastors will kindly announce to the host pastor in due time.
 NORMAN E. SAUER, Secretary.

DAKOTA-MONTANA DISTRICT WESTERN PASTORAL CONFERENCE

Meets Oct. 25 and 26 at Lemmon, S. D. Sessions begin at 9 a. m. Oct. 25.
 Papers assigned: "In View of His Call to Serve His Home Congregation, What Opportunities to Preach the Gospel on a Wider Scale Shall a Pastor Follow — Reject?" W. Schuetze.
 "The Forgiveness of Sins in Relation to the Doctrine of Objective Justification," P. Albrecht.
 "An Adequate and Proper Method for Instruction of Adults," L. Wurster.
 Exegesis of Ezekiel 3, L. Grams.
 H. JOHNE, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet Oct. 24 and 25 in St. Peter Church, Weyauwega, Wisconsin. The Conference will begin with a communion service at 9:00 a. m. If quarters for a night's lodging are desired, notify the host pastor, Pastor H. Wicke. The preacher for the service will be Pastor W. Oelhafen, with Prof. H. Bierwagen as alternate.
 R. REIM, Secretary.

CENTRAL PASTORAL CONFERENCE NEBRASKA DISTRICT

Date: November 8 and 9, opening session at 10:00 a. m.
 Place: Grace Lutheran Church, Oskaloosa, Iowa, W. A. Wietzke, pastor.
 Speaker: R. Stieve.
 Papers: Method of Textual Study with Illustrations, W. A. Wietzke; The Christian in Public Office, D. Grummert; Gambling, W. Sprengeler; Revelation 2:1-7, M. Weishan; Revelation 2:8-11, H. Spaude.
 Reports: Synod Convention, Mission Board, Board of Education, Academy Committee, Financial, Periodicals.
 Please announce to host pastor.
 W. A. WIETZKE, Secretary.

ARIZONA-CALIFORNIA DISTRICT PASTORAL CONFERENCE

Date: November 1-3, 1955, 10:00 a. m.
 Place: Grace Lutheran Church, Tucson, Arizona, E. Arnold Sitz, host pastor.
 Essays: The Communication of Attributes, R. Schaller; 1 Corinthians 2 (Conclusion), E. Sprengeler; Exegesis on Romans 1, J. Sauer; Is the Righteousness of God the Positive Element in the Forensic Judgment in Justification? A. Uplegger.
 Please notify the host pastor as to your lodging needs.
 JOEL C. GERLACH, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Date: October 25, 1955, 9:00 a. m.
 Place: First Lutheran Church, Milroy, Minnesota, Geo. W. Scheitel, host pastor.

Preacher: G. F. Zimmermann; alternate: S. Baer.

Work:

1. Continuation, 1 Thess. 3, Hackbarth.
2. Correct Practice in Granting and Receiving Transfers, Especially from Non-Synodical Conference Lutherans, Bradtke.
3. 2 Corinthians 3, Quartalschrift, July, 1953, Baer.
4. What is the Church's Responsibility Regarding Social Activities? Lenz.
5. Uniformity in Dealing with V.F.W. Members in our Congregations, Zimmermann.
 G. F. ZIMMERMANN, Secretary.

EASTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

Date: November 2 and 3, 1955.
 Time: 9:30 a. m.
 Place: Mazeppa Township, M. H. Eibs, host pastor.
 Holy Communion Service, Wednesday, November 2, 8:00 p. m., C. Hanson, preacher.
 Essays:
 1. 2 Timothy 3, H. Birner.
 2. Critical Study of the present day Liturgical Movement in the Lutheran Church, M. H. Eibs.
 3. Matthew 12:31-37, H. Rutz.
 4. Method of raising money for the Church, with emphasis on the abuses, C. Hanson.
 M. H. EIBS, Secretary.

ARIZONA LUTHERAN TEACHERS CONFERENCE

The Arizona Lutheran Teachers Conference will convene for its eighth annual meeting at Good Shepherd Lutheran School, Phoenix, Arizona, on November 10 and 11. Kindly announce your need for lodging to K. R. Petermann, 808 W. Earll Drive.
 K. R. PETERMANN, Secretary.

MINNESOTA LUTHERAN TEACHERS CONFERENCE

The 69th Annual Convention of the Minnesota Lutheran Teachers Conference will be held October 20 and 21, 1955, at Trinity Lutheran Church and School, 6th and 3rd St. S. W., Rochester.
 Following registration, the opening convention service will be at 9 o'clock, Thursday, October 20, with the Rev. W. W. Eifert as the preacher. Opening devotions will be led at the other sessions by Rev. E. O. Schwerman, Rev. W. W. Doering, and the President, Mr. Arthur Glende of New Ulm.

Some of the topics to be discussed are "School Music" by Prof. Victor Hildner, Concordia Teachers College, River Forest, Illinois; a panel discussion of "Christmas Eve Service"; and "Public Relations as it Concerns the Christian Day School Teacher" by Prof. A. M. Alschwede, Concordia College, St. Paul, Minnesota.

Other features will be short sectional meetings of the Wisconsin Synod and Missouri Synod teachers, a tour of the Mayo Clinic, a practical demonstration of youth work by Mr. Alvin Roth et al, and organ recitals by Prof. Hildner, River Forest, and Mr. Marvin Busse, Concordia College, St. Paul.

The convention will close Friday afternoon with a devotional topic "The Qualifications of Laborers Together With God" by the Rev. H. J. Vogel, St. Paul Ev. Lutheran Church, Cudahy, Wisconsin.

GERHARDT A. VOIGT, Secretary.

WISCONSIN STATE TEACHERS CONFERENCE

God-willing, Garden Homes and Siloah Ev. Lutheran Churches of Milwaukee, Wisconsin, E. C. Pankow and P. J. Burkholz, pastors respectively, will be hosts to the 84th convention of the Wisconsin State Teachers Conference of the Ev. Lutheran Joint Synod of Wisconsin and Other States. The Conference will meet in convention on Thursday and Friday, November 3 and 4, in Garden Homes Church. The sessions will begin at nine o'clock in the morning. Garden Homes Ev. Lutheran Church is located at 2475 W. Roosevelt Drive, and Siloah Ev. Lutheran Church is located at 2112 W. Nash Street.

Schedule of Meetings

First Session — Thursday Morning

9:00 Opening Service.
 9:50-10:30 The Practical Application of the Sixth Commandment, Prof. Kurt Oswald, Appleton, Wis.

10:30-10:40 Recess.
 10:40-11:15 Discussion of Above Paper and Business Meeting.
 11:15-11:45 Choir Rehearsal, Mr. Armin Huhn.

Second Session — Thursday Afternoon

1:45- 1:55 Devotion.
 1:55- 2:55 An Approach to Genealogies and Phenomena in Scripture, Prof. R. Gehrke, Watertown, Wis.
 2:55- 3:55 Problems of our Young People in Science, Prof. E. Kirst, Watertown, Wis.
 4:00 Choir Rehearsal.

Third Session — Friday Morning

9:00- 9:10 Devotion.
 9:10-10:30 Art (Theory and Practical Demonstration) — Prof. H. A. Sitz, New Ulm, Minn.

10:30-10:40 Recess.
 10:40-11:15 Comments: Mr. Emil Trettin, Milwaukee, Wis.
 11:15-11:45 Business Meeting.

Fourth Session — Friday Afternoon

1:30- 1:40 Devotion.
 1:40 -2:15 Talk by Missionary A. B. Habben, Lusaka, Northern Rhodesia, Africa.
 2:15- 5:30 Sectional Meetings
 One-room School, Mr. Fred Hagedorn, Mt. Calvary, Wis.
 Kindergarten, Miss Eleanor Lahmann, La Crosse, Wis.
 Grades 1 and 2, Miss Adele Wuenger, Milwaukee, Wis.
 Grades 3 and 4, Mrs. John Pitzner, Helenville, Wis.
 Grades 5 and 6, Mr. Wilbur Hatzung, Kenosha, Wis.
 Grades 7 and 8, Mr. Arthur Sprengeler, Milwaukee, Wis.
 High School, Mr. Carleton Sitz, Milwaukee, Wis.
 ARNOLD C. MEYER, Secretary.

NEBRASKA DISTRICT TEACHERS CONFERENCE

Place: Clatonia, Nebraska.
 Time: October 25 and 26, 1955.

Schedule

Tuesday, October 25
 10:00-10:45 Opening Devotion, Pastor W. Herrmann.
 10:45-11:45 Initial Business and Elections.
 11:45- 1:00 Noon Recess.
 1:00- 1:15 Devotion.
 1:15- 3:00 Status of a Christian Day School Teacher in regard to his Pastor and Congregation, Prof. E. Sievert.
 3:00- 3:15 Recess.
 3:15- 4:50 Teaching Arithmetic in the Lower Grades, Mabel Goede.
 4:30- 5:00 School Visitor's Report.
Wednesday, October 26
 9:00- 9:15 Opening Devotion.
 9:15-10:15 Correlation of Bible History and Catechism, Rhoda Arndt.
 10:15-10:30 Recess.
 10:30-11:45 Executive Secretary's Report, E. Trettin.
 11:45- 1:00 Noon Recess.
 1:00- 1:15 Opening Devotion.
 1:15- 1:45 District School Board Report, Pastor Grummert.
 1:45- 3:00 Synod Delegate's Report, E. Hirsch.
 3:00- 3:15 Recess.
 3:15- 3:45 Closing Business, Devotion.

Alternates: M. Ingebritson, V. Raasch.
 Kindly make your requests for lodging to
 Pastor W. Herrmann, Clatonia, Nebraska

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Ordained and Installed
 Installed

Pastors

Radtke, Gordon P., as assistant pastor of Immanuel Lutheran Church, Mankato, Minnesota, by Alfred Fremder; September 4, 1955.
Zank, Marvin, in Good Shepherd Church, Beaver Dam, Wisconsin, by A. T. Degner; assisted by L. C. Kirst, W. Zank, W. Steffenhagen; Twelfth Sunday after Trinity, August 28, 1955.

Professor

Koester, Arthur, in Winnebago Lutheran Academy, Fond du Lac, Wisconsin, for Synod's Emergency Teacher's Training Course, by C. Koepsell; September 7, 1955.

Teachers

Burfeind, Murray, in St. Paul Lutheran School, Appleton, Wisconsin, by F. M. Brandt; September 4, 1955.
Glende, Arthur, in St. Paul Lutheran School, New Ulm, Minnesota, by W. J. Schmidt; Twelfth Sunday after Trinity, August 28, 1955.
Jirtle, Elmer, in St. Paul Lutheran School, Wonewoc, Wisconsin, by W. E. Schulz, August 28, 1955.
Otterstatter, Robert in St. Paul Lutheran School, Fort Atkinson, Wisconsin, by H. Gieschen; September 18, 1955.
Schroeder, Morton, as principal of St. Matthew Lutheran School, Winona, Minnesota, by A. L. Mennicke; Eleventh Sunday after Trinity, August 21, 1955.

CHANGE OF ADDRESS

Pastors

Albrecht, Egbert, 347 East Arch Street, Marquette, Michigan.
Sprengeler, W. F., 450 19th Street NW, Cedar Rapids, Iowa.

Teachers

Burfeind, Murray, 506 N. Division Street, Appleton, Wisconsin.
Jirtle, Elmer, Wonewoc, Wisconsin.

MISSION FESTIVALS

First Sunday after Trinity
 Zion Church, Hokah, Minnesota.
 Offering: \$365.50. E. G. Hertler, pastor.
Second Sunday after Trinity
 Immanuel Church, LaCrescent, Minnesota.
 Offering: \$357.00. E. G. Hertler, pastor.
Fifth Sunday after Trinity
 Emmanuel Church, Hazel, South Dakota.
 Offering: \$1,011.61. H. E. Rutz, pastor.
Seventh Sunday after Trinity
 St. John Church, Neillsville, Wisconsin.
 Offering: \$802.89. A. Schewe, pastor.
 Zion Church, Morrison, Wisconsin.
 Offering: \$1,819.22. Dr. H. A. Koch, pastor.
Eighth Sunday after Trinity
 Emanuel Church, Brownsville, Minnesota.
 Offering: \$64.00. E. G. Hertler, pastor.
Ninth Sunday after Trinity
 Zion Church, Olivia, Minnesota.
 Offering: \$659.14. I. Lenz, pastor.

St. John Church, Rising City, Nebraska.
 Offering: \$417.59. D. C. DeRose, pastor.
Tenth Sunday after Trinity
 Calvary Church, Osceola, Nebraska.
 Offering: \$37.00. D. C. DeRose, pastor.
Eleventh Sunday after Trinity
 Peace Church, Lanesburg Tp., New Prague, Minnesota.
 Offering: \$745.25. A. Martens, pastor.
Twelfth Sunday after Trinity
 St. Paul Church, Gresham, Nebraska.
 Offering: \$612.22. G. Eckert, pastor.
 St. Paul Church, Remus, Michigan.
 Offering: \$276.55. M. Koepsell, pastor.
Thirteenth Sunday after Trinity
 St. John Church, Tp. Bridge Creek, Augusta, Wisconsin.
 Offering: \$261.20. A. Schewe, pastor.
 Emmanuel Church, Tp. of Mecan, Marquette Co., Wisconsin.
 Offering: \$406.00. W. J. Oelhafen, pastor.
 St. John Church, Barre Mills, Wisconsin.
 Offering: \$1,370.35. H. E. Paustian, pastor.
Fourteenth Sunday after Trinity
 Zion Church, Cream, Wisconsin.
 Offering: \$402.51. F. H. Nitz, pastor.
 Trinity Church, Terry, Montana.
 Offering: \$451.11. L. Wurster, pastor.
 Zion Church, Tp. Broomfield, Isabella Co., Michigan.
 Offering: \$311.38. M. Koepsell, pastor.
 St. John Church, Tp. Hamilton, Clare Co., Michigan.
 Offering: \$67.36. M. Koepsell, pastor.
 Trinity Church, Hillrose, Colorado.
 Offering: \$283.06. N. A. Gieschen, pastor.
 St. John Church, Eagleton, Wisconsin.
 Offering: \$374.25. H. Schaller, pastor.
 Trinity Church, Smith's Mill, Minnesota.
 Offering: \$301.80. T. Bauer, pastor.
 St. Peter Church, Carlton, Wisconsin.
 Offering: \$230.00. W. A. Kuether, pastor.
Fifteenth Sunday after Trinity
 Zum Kripplein Christi Church, Tp. Herman, Dodge Co., Wisconsin.
 Offering: \$600.00. G. Bradtke, pastor.
 First Lutheran Church, LaCrescent, Minnesota.
 Offering: \$450.00. E. G. Hertler, pastor.
 St. John Church, St. Clair, Minnesota.
 Offering: \$438.94. A. P. C. Kell, pastor.
 Zion Church, Lynn Tp., Hutchinson, Minnesota.
 Offering: \$681.65. M. Lemke, pastor.
 St. James Church, Cambridge, Wisconsin.
 Offering: \$328.71. A. F. W. Geiger, pastor.
Sixteenth Sunday after Trinity
 Trinity Church, Saline, Michigan.
 Offering: \$3,040.28. H. L. Engel, pastor.
 St. John Church, Waterloo, Wisconsin.
 Offering: \$2,209.47. H. C. Nitz, pastor.

AVAILABLE

Requests for copies of M. Galstad's "Temptations that Especially Confront the Orthodox" make another printing necessary. Orders (at 35 cents per copy) may be placed until October 30 with:
 R. A. Reim, Essay Recorder
 (Minnesota District)
 517 S. Washington Street
 New Ulm, Minnesota

NOTICE

Will appreciate the names of members of our Synod moving to the Dallas - Fort Worth, Texas, area. Notify:
 Rev. W. F. Dorn
 803 South Iowa
 Irving, Texas

NOTICE OF CORRECTIONS

for the 1953-1954 Statistical Report of the Ev. Lutheran Joint Synod of Wisconsin

Clip and Paste into your report on Page 31

Line 6 Insert following name "Adolph Fehlauer"
 | 234| 88| - | - | - | - | 79,876| 48.29 | 12,320| 7.44 | 2,010| 1.21 | 85| .05| 56.99

Line 22 'nsert following name "Herbert C. Rupprecht"
 | 71| 60| - | 1 | 57| 52| 30,138| 56.86 | 3,670| 6.92 | 1,520| 2.96 | 613| 1.15| 67.89

On Page 30, Line 22 under column Average Times Communed enter figure "3.3"

On Page 17. Bottom section is extension of report on Mankato Conference as given on top half of page 16, while top half of page 17 is the extension of bottom half of page 16, New Ulm Conference.

On Page 12, Line 38. Name of Congregation should read "Our Shepherd" instead of "Warren Lutheran"

On Page 12, Line 38. Pastor's name to read "Rasch" not "Reasch"

On Page 51, Line 1. Pastor's name to read "Kitzerow" not "Kitzero"

On Page 51, Line 8. Teacher's name to read "Kluth" not "Luth"

HUGO HOENECKE, Statistician.

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