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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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Friedens Ev. Lutheran Church
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Siftings

BY THE EDITOR

A fight with the dead. That is the case in Louisville, Kentucky. It seems some 100 years ago there lived a newspaper man and owner of the *Louisville Journal* by the name of Prentice. This man had a case against the Roman Catholic Church and against the Roman Catholics generally. He is accused by them of having been the head of "Bloody Monday" riots against the Roman Catholics of his day — 100 years ago. A monument had been erected in his honor by someone, somehow, and placed before the entrance to the public library in the city of Louisville. The Roman Catholics don't like that monument and have asked the library board to remove the statue. Now the life and writings of Prentice are to be investigated. On this will follow the decision of the board. No doubt but that the Roman Catholics will gain their point.

* * * *

This Reformation Sunday (*celebrated in most churches on October 30, this year*) will have special significance for all churches in the Joint Synod of Wisconsin. This Sunday has been designated as Church Extension Fund Sunday. On that Sunday, it is hoped, every church within the Joint Synod will distribute the envelope provided by the committee and take an offering for this destitute fund so that our mission work may not be hampered or some even abandoned for lack of funds. Let us not commit this sin. Let us all heartily participate in this collection and also participate in the joy of work well done. If each member of our Synod could be persuaded to contribute just a mite we could go way over the top. Let us do it to the glory of God and the joy of His kingdom.

* * * *

Israel's plight is mounting in intensity rather than diminishing in the land once flowing with milk and honey but today is infertile as the

rocks that make up their subsoil. God proclaims that Israel will never become a nation again; Israel says it will. The beginning was made many years ago when the rich Jews of America and the world sent a vanguard of Jews to resettle the land of their fathers which was inhabited by Arabs and Egyptians. Little headway has been made to rehabilitate the land that bears the curse of God. Every day our newspapers report of some battle being fought in Israel. Once it's the Arab who is rising up against Israel to regain the land taken from him, and then it is Egypt fighting with Israel for a boundary. But there is no peace for Israel.

* * * *

There is trouble brewing again along the kleig lights. In 1953 the picture *The Moon Is Blue* was banned in Kansas by the Censorship Board. Now, last week, the movie producers and distributors made an appeal to the U. S. Supreme Court asking that the Kansas ruling be set aside and that the picture be given free way. In 1953 a district court had reversed the decision of the Censorship Board, but the Supreme Court stepped in and reversed the decision of the district court and thus upheld the finding of the Censorship Board that the picture is "obscene, indecent, and immoral." Just what the outcome of this appeal will be is anybody's guess.

* * * *

For seemingly no reason at all, just for a thrill, five boys between the ages of 8 to 12 wrecked the Carondelet Baptist Church in St. Louis, Mo. The destruction included the pulpit, piano, stained-glass windows, public address system, chairs, benches, pictures and many other items. The boys turned on the faucets and left them running. But before turning on the faucets they made sure that the water would do its destructive work by plugging up the drains. The boys were apprehended and confessed.

A Devotion . . . Remember Luther As Your God-Given Teacher Hebrews 13: 7

REMEMBER them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." The Reformation Festival again encourages us to apply this Scriptural exhortation to Martin Luther, who in a special way has been, and continues to be, our spiritual teacher and guide.

Who Spoke the Word of God Unto You

That we have God's pure Word and His full Gospel message in our Lutheran preaching and teaching is a heritage that has come down to us from the Reformation which God carried out through His servant Luther. Thus there are various ways in which we might unfold the truth that Luther has been our spiritual teacher. Needing to limit ourselves, we shall point to only one very direct way in which Luther has spoken the Word of God to us. As Lutheran Christians we have received our fundamental instruction in Christian faith and life on the basis of Luther's Small Catechism. That this was the case may seem so self-evident that we give little thought to it. Yet it is unique that we should have received our basic religious instruction at the hand of a manual written more than four hundred years ago. To what parallel could we possibly point in any other field of instruction? Yet we have good reason for wanting to continue in having Luther speak God's Word to our youth through his catechism. In matchless simplicity and in a wording which impresses itself upon the memory, Luther sets forth all the basic truths of God's Word as they center in His saving grace in Christ Jesus.

In his explanation of the Commandments Luther has taught us how God would have us fear, love, and trust in Him above all things and how in such faith-born fear and love toward Him God would have us cherish His blessed name and Word and truly love our neighbor. This lets us realize how utterly unable we are of ourselves to fulfill God's holy will. Yet we found comfort and hope, and also strength to strive after God's will, as Luther taught us in

the three Articles how our God, the Father, Son, and Holy Ghost, has done and still does everything for us sinners, how in pure grace He gives us every needed blessing for body and soul, for time and eternity. On the basis of the Lord's Prayer Luther taught us what it really means to pray, to turn to God in faith for every needed blessing, taught us that God tenderly invites us "to believe that He is our true Father, and that we are His true children, so that we in all boldness and confidence ask Him as dear children ask their dear father." Through his Catechism



Luther showed us how God has already received us as His dear children in Holy Baptism, which "works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe, as the words and promise of God declare." Through Luther we have learned to cherish the Sacrament of the Altar as "the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself." At this Holy Supper he has led us to fix our souls upon the blessed promise: "given and shed for you for the remission of sins." For he has taught us that "he who believes these words has what they say and declare, namely forgiveness of sins," and that "where there is forgiveness of sins there is also life and salvation."

Whose Faith Follow

Luther's faith which we want to follow was that of a contrite sinner. From early youth Luther's sensitive conscience convicted him of sin, of guilt before God who has no pleasure in wickedness and with whom no evil may dwell. The vital question in his life was this: How can I be certain of the forgiveness of my sins, certain of a gracious God, certain of my salvation? For a long time he sought in vain to find this certainty through his own works and efforts. But God let him find it through faith in the free gift of Christ's vicarious righteousness. We shall quote just one expression of his contrite faith after he had come to know the Gospel: "Dear Father, forgive us our trespasses. Not as though He did not forgive sin without and even before our prayer (for He has given us the Gospel, in which is pure forgiveness before we prayed or ever thought about it). But this is to the intent that we may recognize and accept such forgiveness. For since the flesh in which we daily live is of such a nature that it neither trusts nor believes God, and is ever active in evil lusts and devices, so that we sin daily in word and deed, by commission and omission, by which the conscience is thrown into unrest, so that it is afraid of the wrath and displeasure of God, and thus loses the comfort and confidence derived from the Gospel; therefore it is ceaselessly necessary that we run hither and obtain consolation to comfort the conscience again." (Luther's Large Catechism, Fifth Petition.)

Luther's was a faith which clung to God's Word. Only in and through God's Word did he find the assurance of God's grace in the Savior. He could not bear to be robbed of a jot or tittle of this precious Word. Upon God's Word he took his stand at Worms and ever and again thereafter and would not be moved from it. With God's Word he met all of his adversaries in the Papal Church, with God's Word he took his stand likewise against the enthusiasts.

Luther's was a faith which expressed itself richly in prayer. As he

(Continued on page 343)

Editorials

Who Are They?

Often one hears pastors and laymen alike say, "They (referring to officials or boards of Synod) want this or that," or, "They say so and so." The way *they* are spoken of one is led to believe that *they* are some kind of petty dictators, or, at least, strange creatures who are seldom heard and never, never met. It is as though *they* are some hidden manipulators or sinister, secret agents of doom. Let us look carefully at these *they* and see who *they* really are. In the first place, they are not self-seeking men; they are not "glory-grabbers" in the church. They are men who, without seeking it, have been given a position of trust by their fellow Christians. They were elected in an orderly way at a meeting of the Church, at a convention of our Joint Synod. They were elected by us to carry on FOR US a certain part of the work in the kingdom of God. Whatever they do, therefore, they are doing, not for themselves, but for the good of the body that elected them and for the glory of God. They are painfully aware that as stewards of God they must give full account of their stewardship to their Lord as well as to their Synod. These men — and let us appreciate it — are curtailing well-earned leisure hours in carrying out demanding assignments and there are no financial rewards — not that any are sought. And yet they suffer much unjust criticism from those who should be supporting them. Too often they are marked men within our church body. They may have been called by Synod to raise funds for some special purpose; they may head one of our institutions where men are prepared to preach the Gospel of peace in the world; they may be a member of one of the numerous boards necessary for the orderly progress of our body. But no matter who *they* are or what *they* are called to do, it is rank injustice to speak of them as though they were unwise, profligate stewards. They are laboring — as the Lord has given them talents — in His vineyard for others, for *us*, for the Lord Jesus Christ who through *us* has called them to special office in His vineyard. It is a disservice to the work of the kingdom to imply or say anything else. The constructive purpose of each Christian is to support these men in exercising their office, not forgetting the difficulties under which too often they must labor. It is well to recall that where the Lord sows the devil also sows his seeds of doubt and dissension, the seeds of sorrow and heartaches. As earnestly as we pray, Thy Kingdom Come, so earnestly let us work with those who do a certain part of that work for us. Let us add to that our prayers for them and for the cause, His cause. Let us encourage rather than discourage. That will please the Lord Jesus.

W. J. S.

The Kind Purpose of Church Discipline

The word "discipline" can so easily scare us. In our day these two words: kindness and discipline, are so often looked upon like oil and water, as two words which just don't mix. We ask: "can there be any kindness in church discipline?"

"Come and see." In Matthew (18:15) Jesus says this about church discipline: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, THOU HAST GAINED THY BROTHER."

Gained him in what way? Gained him in this sense that by your admonition and pleas he has seen the error of his ways and in true repentance has turned back to Christ for forgiveness. In other words, the lost sheep is back in the loving arms of his Shepherd. That is the purpose of church discipline: to GAIN the brother who has fallen into sin.

The purpose in exercising church discipline is not to gain *revenge*, for Scripture says: "Recompense to no man evil for evil" (Rom. 12:17). Nor do Christians rebuke an offending brother in order to exalt themselves, for the Bible says: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). Nor do Christians exercise church discipline in a spirit of *pride*, for the Word says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the *spirit of meekness*; considering thyself lest thou also be tempted" (Gal. 6:1).

To be sure, these sinful desires for revenge, for exaltation of self, or humiliation of others, crop up even in the hearts of the best of Christians. But they are to be trampled under foot, and our eyes glued to this one goal as we carry out church discipline, "If he hear thee, THOU HAST GAINED THY BROTHER." For that is *the purpose*, and the *only purpose*, of church discipline — to save a soul.

Is it kindness to sit idly by, and without saying a word watch a fellow member live in open sin and thus fall away from his Savior into the clutches of Satan? Is it kindness to see a brother in the faith leave the side of the Savior and walk towards eternal hell, and then let him go his way to everlasting destruction without so much as a word of warning, or a plea from us to return to Christ? Is that *kindness*? No, we know that it isn't.

Doesn't true kindness rather consist in this that we make every effort, that we leave no stone unturned in our admonition, in our pleas to an erring brother to repent, to forsake his sinful ways, to return to his Savior who will gladly receive him again? There is no greater kindness.

That is the kind purpose of church discipline. Yes, "Faithful are the wounds of a friend" (Prov. 27:6).

T. AABERG, in *Lutheran Sentinel*.

ETERNITY

Resurrection Of The Dead

(Eleventh continuation)

IN our resurrection the Holy Trinity is involved. It is the final phase of the work of redemption, which the Father commissioned the Son to do for Him when He put all things under His feet. What will be the situation when the work is completed, when the resurrection has taken place? Paul answers this question in the next verse.

V. 28: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Here we have again an expression concerning the unfathomable mystery of the Trinity. The Son, who is equal with the Father in essence, in power, in honor, yes, who is One with the Father, will become subject to the Father. — Who can grasp it? Let us not waste any time in speculating about it. It is too deep for human understanding as well as for human language. Paul wants to impress on our hearts that the work of redemption will then be completed, with no loose ends left to take care of. The original state, and the original relation as it existed between God and man before man's fall into sin, will have been completely restored. There will be no further need for the services of a Mediator. God Himself will be all in all.

This truth we should diligently ponder, both when our loved ones are taken from us in death, and when we face our own death. After the resurrection God will be all in all. God, as Jesus said to the rich young man, is the only Good One. He is the highest Good and the fountain of all goodness. When He is all in all, then everything will be goodness, sweetness, blessing, exquisite joy and happiness, with no trace of evil, of pain or sorrow. God is Life, and the source of all life. When God is all in all, there will be nothing but life, life abundant. Can we grasp it? John once wrote "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

A Difficult Verse

V. 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

This verse has always caused the commentators much worry; even the Greek church fathers, for whom Greek was their mother tongue, did not see their way clear. A very prominent Lutheran theologian, Abraham Calov, who died in 1686, wrote a large commentary on the whole Bible, which he called the "Illustrated Bible." In discussing our present verse he enumerated 22 different interpretations, remarking that there are almost as many interpretations as there are interpreters. — In venturing to say a few words about this difficult text we humbly pray the Holy Spirit for His guidance.

The difficulty is in the phrase "for the dead."

About the middle of the second century there lived a certain Gnostic, Marcion, who developed a separate form of this heresy. He found a following, who were called after him the Marcionites. In this sect there later developed the custom that if a catechumen died before he was baptized, they would hide a living person under his deathbed, who would answer the customary questions for the dead person, and then was baptized in his place. — That was making a farce out of the sacrament. It was an innovation among the Marcionites. Hence Paul cannot have such a custom in mind.

If you read the German Bible you will find that Luther has "over" where the English Bible has "for." "Over" is the literal meaning of the Greek preposition here used. Luther assumed that baptisms were frequently performed over the graves. This assumption seems to be an error. There is an old book, known as the *Didache* (Teachings of the Apostles, re-discovered in 1883) which had a wide circulation in the early Church. It was written, most likely, somewhere between 80 and 120. This book contains the following instructions about the manner of baptism: "Concerning baptism, baptize thus: Having first rehearsed all these things, baptize in the name of the

Father and of the Son and of the Holy Ghost, in running water; but if thou hast no running water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water three times on the head in the name of the Father, Son and Holy Spirit." — The reference to running water and standing pools does not favor the idea of baptizing over graves.

The preposition which Luther translated with *over* and the English Bible with *for*, literally means *over* (above), but it was used in several transferred senses. One was *for the benefit of*; this during New Testament times developed into the meaning of *in the stead of*. The latter is the sense in which many take the *for* in our text. But that would presuppose a practice such as the Marcionites had much later. — Our English *over* also is used in different ways. Think of an expression like: "They prayed *over* the matter." Here one could easily substitute *about* for *over* without changing the meaning. The same is true of the Greek. In Rom. 1:8, Paul says: "I thank my God . . . *for* (over) you all." Here some old manuscripts even have *about* (for over) as a variant reading. What the specific meaning is in a given case must be determined from the connection.

Before we briefly look at the line of thought in our passage we note another little point. Paul says, *over the dead*. If he had special cases in mind like those of the later Marcionites, he would hardly have used the definite article. By saying *the dead*, he takes them as a group, not easily as some individual cases of a special kind.

Now concerning the truths which stand out prominently in Paul's argument throughout the chapter so far. He stressed the resurrection of Christ and the Corinthians' faith in this fact. Both, Paul's preaching and the Corinthians' faith, would be hollow and fruitless without Christ's resurrection. But Christ's resurrection means His victory over our death. It shows that the cause of our death has been removed by the forgiveness of our sins, and death has lost its power over us. Our

resurrection in due time is assured, Christ's resurrection was the firstfruits. Without this complete victory over death we believers would be of all men most miserable. — Thus everything turns about death and our delivery from death. All Gospel preaching concerns itself with death, and so does our faith.

Now Paul turns to baptism: "They which are baptized." He adds: "for (over) the dead." Just as in preaching so also in baptism the attention centers on death. It is a baptism into Christ, and that means into His death. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). Stronger language may be used. "Therefore we are buried with him by baptism into death" (v.

4). Baptism is a washing of regeneration, we are born again by water and the Spirit (John 3:5). "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:4, 11).

Yes baptism, just like preaching, concerns the dead. In the Sacrament of Baptism the forgiveness of sins which is announced to us in the Gospel is sealed to us by the application of water in the name of the Triune God. Just as we hear the Gospel, to be assured of Christ's victory over death, so we accept baptism as a seal of that victory for

us. That is the meaning of baptism. It is a baptism for the dead.

But then, why should anyone seek baptism if dead people do not rise at all? What then shall they do, that is, what benefit will they achieve from their baptism, if there is no resurrection of the dead? Why then submit to baptism? It would be a meaningless ceremony.

In Adam all die, and baptism is a sacrament for the dead. It unites them with Christ, the firstfruits of the resurrection.

In the following Paul will repeat his reference to the dead by citing his own example, how he faced death every day.

(To be continued)

J. P. M.

From A Wider Field

IN the gray dawn of an April day in 1945, in the concentration camp at Flossenbug, shortly before it was liberated by the allied forces, Dietrich Bonhoeffer was executed by special order of Heinrich Himmler. On Easter Monday, 1953, the pastors of Bavaria unveiled in the church in Flossenbug a tablet with this simple inscription:

'Dietrich Bonhoeffer, a witness of Jesus Christ among his brethren. Born February 4, 1906, in Breslau. Died April 9, 1945, in Flossenbug.'

* * * *

The story of Dietrich Bonhoeffer is not generally known in our church. A pastor of the Confessing Church in Germany, he was active in the underground resistance during the Hitler regime. For this he was executed by hanging after two years in Gestapo prisons.

To him we are indebted for a lucid discussion of the vital difference between human and Christian love. In his book, translated from the German under the title: "Life Together," there occurs the following passage which we offer to our readers as a contribution to the serious thinking which is needful in our midst in these troubled times.

* * * *

"Likewise, there is a human love of one's neighbor. Such passion is

capable of prodigious sacrifices. Often it far surpasses genuine Christian love in fervent devotion and visible results. It speaks the Christian language with overwhelming and stirring eloquence. But it is what Paul is speaking of when he says: 'And though I bestow all my goods to feed the poor, and though I give my body to be burned' — in other words, though I combine the utmost deeds of love with the utmost of devotion — 'and have not charity (that is, the love of Christ), it profiteth me nothing' (1 Cor. 13:3). Human love is directed to the other person for his own sake, spiritual love loves him for Christ's sake. Therefore, human love seeks direct contact with the other person; it loves him, not as a free person, but as one whom it binds to itself. It wants to gain, to capture by every means; it uses force. It desires to be irresistible, to rule.

"Human love has little regard for truth. It makes the truth relative, since nothing, not even the truth, must come between it and the beloved person. Human love desires the other person, his company, his answering love, but it does not serve him. On the contrary, it continues to desire even when it seems to be serving. There are two marks, both of which are one and the same thing, that manifest the difference between spiritual and human love: Human

love cannot tolerate the dissolution of a fellowship that has become false, for the sake of genuine fellowship, and human love cannot love an enemy, that is, one who seriously and stubbornly resists it. Both spring from the same source; human love is by its very nature desire — desire for human community. So long as it can satisfy this desire in some way, it will not give it up, even for the sake of truth, even for the sake of genuine love for others. But where it can no longer expect its desire to be fulfilled, there it stops short — namely, in the face of an enemy. There it turns into hatred, contempt, and calumny.

"Right here is the point where spiritual love begins. This is why human love becomes personal hatred when it encounters genuine spiritual love, which does not desire but serves. Human loves makes itself an end in itself. It creates of itself an end, an idol which it worships, to which it must subject everything. It nurses and cultivates an ideal, it loves itself, and nothing else in the world. Spiritual love, however, comes from Jesus Christ, it serves Him alone; it knows that it has no immediate access to other persons. . . .

"What love is, only Christ tells in His Word. Contrary to all my own opinions and convictions, Jesus Christ will tell me what love toward the brethren really is. Therefore, spirit-

ual love is bound solely to the Word of Jesus Christ. Where Christ bids me to maintain fellowship for the sake of love, I will maintain it. Where His truth enjoins me to dissolve a fellowship for love's sake, there I will dissolve it, despite all the protests of my human love. Because spiritual love does not desire but rather serves, it loves an enemy as a brother. It originates neither in the brother nor in the enemy but in Christ and His Word. Human love can never understand spiritual love, for spiritual love is from above; it is something completely strange, new and incomprehensible to all earthly love.

"Because Christ stands between me and others, I dare not desire fellowship with them. As only Christ can speak to me in such a way that I may be saved, so others, too, can be saved only by Christ Himself. This means that I must release the other person from every attempt of mine to regulate, coerce, and dominate him with my love. The other person needs to retain his independence of me; to be loved for what he is, as one for whom Christ became man, died and rose again, for whom Christ bought forgiveness of sins and eternal life. Because Christ has long since acted decisively for my brother, before I could begin to act, I must leave him his freedom to be Christ's; I must meet him only as the person that he already is in Christ's eyes. This is the meaning of the proposition that we can meet others only through the mediation of Christ. Human love constructs its own image of the other person, of what he is and what he should become. It takes the life of the other person into its own hands. Spiritual love recognizes the true image of the other person which he has received from Jesus Christ; the image that Jesus Christ Himself embodied and would stamp upon all men.

"Therefore, spiritual love proves itself in that everything it says and does commends Christ. It will not seek to move others by all too personal, direct influence, by interference in the life of another. It will not take pleasure in pious, human fervor and excitement. It will rather meet the other person with the clear Word of God and be ready to leave him alone with this Word for a long time, willing to release him again in order that Christ may deal with him. It will respect

the line that has been drawn between him and us by Christ, and it will find full fellowship with him in the Christ who alone binds us together."

E. S.

REMEMBER LUTHER AS YOUR GOD-GIVEN TEACHER

(Continued from page 339)

listened to God speaking to him through His Word, he was moved to speak to God on the basis of this Word. Ever and again we find him wrestling with God in prayer like Jacob at Peniel. Taking hold of God's grace in prayer and not letting go of it, he like Jacob had power with God and with men and prevailed.

Luther's was a faith active in love. Having tasted God's love and mercy, he learned to show love and mercy. He truly had an open heart and hand for the needy and the distressed, for the helpless and forsaken. That others might share the Gospel which had brought peace to his own soul, he was willing to expend to the utmost his gifts, his time, and his strength.

Considering the End of His Conversation

We shall want to consider the end of Luther's life with a prayer that the Lord may graciously end ours in a similar manner. Luther's earthly course was closed by a blessed end, for he departed persevering in faith by God's grace. His living faith continued to bear fruits to the very end. Though in very poor health Luther had undertaken an arduous winter journey to Eisleben to render services as peacemaker. His final letters to his worried wife show how he could find comfort and extend comfort by pointing to the heavenly Father's perfect power, wisdom, and love whereby He accomplishes what human worries can never do. When his final hour drew near he confidently committed himself to his Savior, and was ready to confess that he was determined to remain steadfast in the Gospel which he had preached and taught to others.

C. J. L.

SUNDAY SCHOOL TEACHERS MEETING

The twenty-sixth annual convention of Lutheran Sunday School

Teachers of the Lake Superior Conference was held September 18, 1955, in Lee Hall at Marquette, Michigan, with an afternoon and evening session. Pastor Lyle Koenig, Sault St. Marie, Michigan, spoke on the topic, "Why Be A Christian Educator." Following was a presentation on "Christian Education In Sala Land" by Missionary A. B. Habben, Northern Rhodesia. A fellowship dinner was enjoyed by the convention.

The evening session followed with slides shown by Missionary Habben on his experiences in Northern Rhodesia.

Pastor Egbert Albrecht of Marquette, Michigan, served as chairman and Miss Esther Klein of Hyde, Michigan, as secretary-treasurer. Pastor Richard Mueller of Crivitz, Wisconsin, was elected as chairman, and Miss Klein was re-elected secretary-treasurer for the 1956 convention, which will convene in Coleman, Wisconsin.

ESTHER KLEIN, *Secretary.*

TWENTY-FIFTH ANNIVERSARY

Pastor G. F. Albrecht

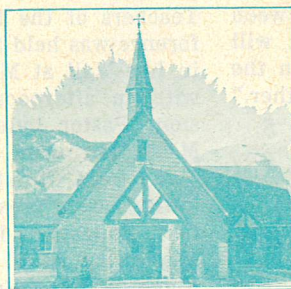
In a special service on September 25, St. Paul Congregation of Hustler, Wisconsin, and St. Peter of Town Clifton (Indian Creek) assembled in St. Peter Church to observe the 25th anniversary of Pastor G. F. Albrecht. Brethren of the conference and relatives were also present in large numbers. The undersigned was liturgist, and our conference visitor, Pastor Paul Kuske, preached the sermon based on 2 Thess. 1:11-12.

The jubilarian served in the following parishes during his 25-year ministry: Kawkawlin and Dexter, Michigan, Ixonia, Wisconsin, and the present parish of Hustler-Indian Creek. He is chairman of our conference.

After the service a delicious lunch was served by the ladies of the parish. Expressions of gratitude and esteem for the servant of the Lord were extended to Pastor Albrecht in words and in gifts.

May God graciously guide and strengthen him for further service in the holy ministry and bless his labors in the everlasting kingdom of our Lord.

R. C. BIESMANN.



CEF

YOUR CEF DAY AND GIFT

In many of our 855 congregations and among the 222,862 communicant members of our Synod, there will be an outpouring of gifts into our depleted Church Extension Fund — on Reformation Sunday, October 30. . . . Should this date conflict with a traditional Reformation mission offering in your congregation, another Sunday, no later than Thanksgiving, if possible, has been suggested for receiving — YOUR GIFT TO THE CEF.

AN ANNUAL APPEAL

The full price of mission work cannot be paid in dollars. Our mission expansion cannot be continued without an annual appeal to our Christian homes for their sons and daughters as future pastors and teachers. We must remember that without these workers there would be no church extension. But when the Lord of the Harvest gives us workers and mission offerings to send them out into the fields, there follows the delightful problem: How can the first few members in the mission harvest acquire a chapel or a school? The hog serum shack, the bottling works, the women's clubroom and the like buildings we rent and purchase, handicap the continued growth of our young missions and often discourage our missionaries. Chapel and school loans from the CEF is the wonderful answer to the problem of every young mission. An annual appeal for gifts to this fund and demands for these loans, we must remember, is the good news of our church growth.

REQUESTS DENIED AND DELAYED

Here are a few of the requests for loans that your General Mission Board has had to deny and delay for lack of funds. . . .

COLORADO REQUEST

"Our mission was begun in 1944 in an abandoned sheet metal building purchased for \$3,500.00. This building was converted by the missionary into a chapel and also living quarters for his family. It was to be only a temporary location. After ten years, this low ceiling chapel, seating only 50, is still in use. A loan of \$20,000 for a new chapel has been denied our mission for years and even now it must wait longer to reach the top of a long priority list awaiting CEF loans."

A MICHIGAN REQUEST

"After only one year of mission work our congregation numbers 44 communicants. Hundreds of new homes are being built in our suburb. We are worshipping in an abandoned funeral home. If you could see the conditions under which this congregation must conduct services and Sunday School, you would be amazed that there could be this much growth in the size of our mission. But the purchase of land by a Synod loan and the hopes of getting our own chapel with a \$35,000 CEF loan, has done much to stimulate this growth. We are on the ground floor in this new subdivision. With a chapel built now we could be self-supporting in a very short time."

HOW YOU CAN HELP

These are but two of the loan requests deferred or placed on a long priority list that await the slow returns of the CEF repayments, or look hopefully for your CEF gift and mine. By now you have received your CEF brochure and envelope. Study it closely and prayerfully and may the Lord tell you what YOU can do to help the Church Extension Fund.

W. R. H.

MICHIGAN DISTRICT TEACHERS CONFERENCE

This conference convened in Bethel Lutheran Church, Bay City, Michigan, October 5, 6, and 7. The history of this church dates back to 1852. Pastor M. Schroeder has been in charge of the pastorate since 1929; Mr. Paul Steiner has served as teacher and organist since 1950.

Over eighty were in attendance, and when a full schedule was completed, one could only exclaim: "It was good to be here."

I. Inspirational Address and Chairman's Address

Pastor O. J. Eckert gave the opening inspirational address. He emphasized SAFETY — not physical, but rather spiritual safety. He used as the basis of his remarks David's question: "Is the young man Absalom safe?"

The speaker averred that David was concerned about the safety of his son. We, too, are to be concerned about the sons and daughters entrusted to us.

The most important question is: "What must I do to be saved?" Here he stressed the need of teaching again and again that we are not saved by what we do, but solely by faith in Jesus Christ as our personal Savior.

Chairman Found noted that a new school was organized within the District; other churches are contemplating the establishment of schools; that the number of pupils attending our schools as well as the number of teachers has increased in the past year. He also called attention to work among our young people. He is minded that this is to be executed with increased zeal and ardor. Finally he advocated the establishment of Lutheran high schools where this is feasible.

II. Educational Trends in the United States

Prof. E. Sievert (New Ulm) forcefully and clearly placed before us the educational trends in various subjects. These trends do not necessarily obtain in all parts of our country.

In the presentation and discussion the New Ulm instructor revealed a wide range of knowledge in this field. However, he differed from most modern educators by daring to ex-

press his opinion on trends. His viewpoints were based on knowledge and experimentation. One was reminded of this: "PROVE ALL THINGS AND KEEP THAT WHICH IS GOOD."—

With Solomon he encouraged us:

1. To get wisdom;
2. That wisdom must be centered in Christ;
3. To be mindful of our destination: HEAVEN!

III. Theoretical and Practical Papers

Pastor J. Vogt taught a lesson on the Second Petition. On the basis of Bible passages he developed that this petition has for its purpose man's entrance into the church militant (kingdom of grace) and remaining in same until a believer enters the church triumphant (kingdom of glory).

All this is accomplished by the Holy Spirit who generates and maintains faith. He also helps us to lead godly lives.

Once we have experienced the joy of membership in the kingdom of grace we are to be eager to spread kingdom membership to such who walk in the kingdom of darkness and are still without Christ.

Mr. Pydynkowski denoted that SPELLING is an important subject and deserves systematic instruction not only in the spelling lesson, but that these words are to be used in sentences.

Miss Dorothy Knoll gave a background in a panel discussion on phonics. She riveted attention on:

1. How phonics have been used;
2. How phonics should be used effectively today.

Mrs. Pfeiffer then actually taught a class in phonics and thus opened a new world for the little ones via sound.

Miss Wassman reviewed many books which indicate interest in and a return to the use of phonics.

Mr. F. Janke presented: "Teaching Safety in the Lutheran Schools." He postulated that we are to be concerned not only for the spiritual safety, but also the physical safety of our children. He referred to material supplied by the A A A. Both posters and activities are used in his school. Results seem to establish enthusiasm on the part of pupils and teacher and that it works.

IV. Reports

It should be noted that by the grace of God our Synod is lengthening the cords of Zion. That means that officials and board members must of necessity meet frequently to survey new fields, and spend money to best advantage. Nevertheless, the leaders in the Michigan District not only attend our conference, but keep us informed.

President Press

He reminded us of our solemn obligation both in the pulpit and in the school room. We are never to forget that we are responsible for souls. He urged us to have an appreciation of the Gospel because of its potential power. It is the only means of salvation. Equipped with this we are inferior to none, yet servants to all.

Pastor Brenner

He spoke for the Michigan District Board of Education. As such it is interested in continued education. They are interested in helping to solve problems. They intend to give recommendations. However, these are limited to duties outlined for this particular board. He concluded: "The success of the school and love for school depends upon your love and zeal — next to the grace of God, of course."

Mr. Trettin, School Executive

There is to be reorganization of the board with District representation. He recommended use of: "Why a Christian Day School." Organizations within the church are advised to consider: "Appraisal of Principles of Education."

Pastor Baer (Missions)

He revealed the necessity of constructing churches, parsonages, and chapels within the District. He pointed to new mission opportunities. He elaborated on the Church Extension Fund.

President Frey (Michigan Lutheran Seminary)

After hearing his report one concludes: Our eyes are turning more and more to this institution. No less than 300 students are in attendance. This means more workers as future pastors or teachers. It also means more and more consecrated leaders among the laity.

V. Church Service

Pastor Schroeder served as liturgist and the Rev. A. H. Baer as the preacher. Mr. Wm. Arras was guest organist; Mr. W. Winterstein directed the choir. Readers of *The Northwestern Lutheran* will be happy to learn that the voices are trained well at our colleges. The rendition was excellent.

On the basis of Luke 17:1-10, Pastor Baer encouraged us in church work. The sermon deserves review, but we are limited for space.

VI. Elections

Mr. Found was elected president; Mr. Schleaf, vice-president; Mr. Mey, secretary-treasurer. The program committee and others deserve to be mentioned.

If all the members of Synod could attend conferences, they would better understand how God in His grace blesses the entire Synod through such assemblies. Truly, it was good the be there!

LUTHER A. FOUND, *Chairman.*
V. J. SCHULZ, *Reporter.*

FORTIETH ANNIVERSARY OF SERVICE

On September 25, 1955, Siloah Church, Milwaukee, celebrated the fortieth anniversary of the ordination of its pastor, the Rev. P. J. Burkholz. Pastor Arthur Tacke, a classmate of the jubilarian, preached the sermon. The liturgist was Siloah's newly installed assistant pastor, the Rev. Robert Voss. Members and visiting friends comfortably filled the large church. Numerous congratulatory messages were read and gifts from the congregation and its various organizations were presented to Pastor Burkholz.

Pastor Burkholz has served Siloah Church since 1924 and under his pastorate it has grown to one of the largest congregations in our Synod, numbering over 2000 communicants.

May the Lord of the Church bless and keep His servant!

JAMES SCHAEFER.

GOLDEN WEDDING ANNIVERSARY

By God's grace Mr. and Mrs. Ernest Mueller of Trinity Ev. Lutheran Church, Clear Lake, South

Dakota, were privileged to celebrate their golden wedding anniversary on July 24, 1955. Open house was held in the church parlors where Mr. and Mrs. Mueller received the congratulations of fellow members and friends. Their pastor based his

words of thankfulness to God for His goodness and mercy on Psalm 136:1. May the Lord's blessing continue to rest upon Mr. and Mrs. Mueller in the remainder of their earthly pilgrimage!

D. GIESCHEN.

DEDICATION

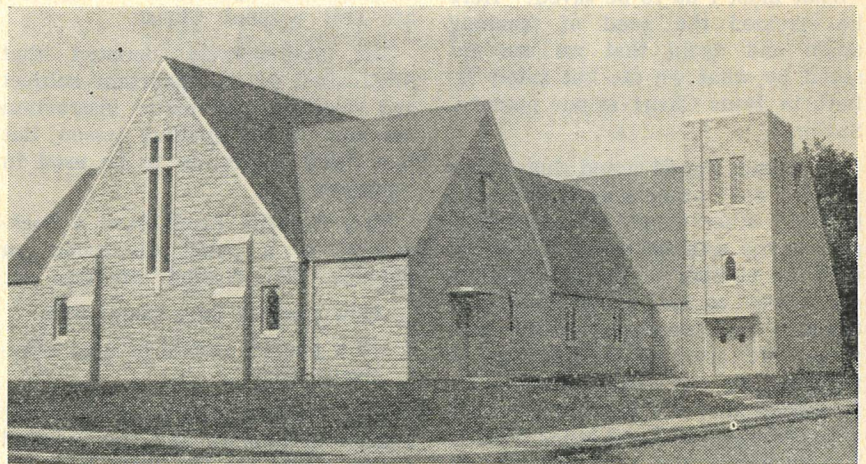
St. Paul Ev. Lutheran Church Jordan, Minnesota

St. Paul Lutheran Church at Jordan, Minnesota, was privileged to dedicate its new house of worship to the service of God on Sunday, August 21, 1955. The dedication service began with the opening of the portals at the morning dedication service at which the Rev. Im. Lenz, District President, delivered the sermon with Eccl. 5:1 as his text. The liturgy and dedication ceremony were spoken by the pastor of the congregation. At the afternoon festival service Pastor Oscar Naumann, President of Synod, preached the sermon on 2 Chron. 6: 40. In the thanksgiving service on

at a new location on a plot of ground 140x200 feet. Additional property was donated for park and parking purposes.

The architecture of our new church is a form of modern Gothic of functional design. It is built in the shape of the letter T. The chancel end on the east is the base of the T. The nave forms the upright, and the three-story fellowship hall the transverse of the T.

The church is of full masonry construction. The exterior is of Kasota stone, quarried at Kasota, Minnesota, and the trim is of American Art-



St. Paul Lutheran Church, Jordan, Minnesota

August 24, Pastor Carl Bolle, of St. Paul, delivered the sermon, basing it on John 21:15-17. The three services were attended by approximately 1900 people.

St. Paul Congregation dedicated its first church, a frame structure, in 1868, just a year after the congregation was organized. On March 6, 1910, the congregation was permitted to dedicate its second church built of brick to the glory of God. About eighteen months ago the congregation decided to build its third church

stone. The plastered walls of the nave and chancel are surmounted by purlins and laminated trusses. The ceiling is of Philippine mahogany. The pews, kneelers, pulpit, altar, baptismal font and all other woodwork are of blond oak. There are two main entrances: one under the tower and the other on the opposite side to the south. The narthex under the tower provides access to the nave and to the fellowship hall. The nave, which is 38 feet wide and 82 feet long, seats 400 people. A transept

opening into the nave on the north provides room for the organ console and the choir. The fellowship hall, located directly to the rear of the nave, affords adequate facilities for social and informal gatherings. It serves many purposes, that is of dining room and additional seating for the nave, from which it is separated by folding doors. The fellowship hall is 44x82 feet and has three stories. The lower floor of this unit contains an assembly room as indicated above and also a kitchen. On the second floor are two large and

three small classrooms. The third floor, as yet unfinished, will serve as meeting place for the young people and as a recreational and game room.

The church is equipped with a public address system. The service in the church may thus be heard in the cry room and, in case of an overflow, in the fellowship hall.

The focal point of interest and of symbolism in the church is the 18-foot stone cross which rises above the altar and stands across the tall rectangular window in the east wall of the chancel. The stained-glass

windows in the chancel and in the nave are of imported antique glass. The chancel window is designed to symbolize the crucifixion, the resurrection, the ascension of our Lord and doctrine of the Holy Trinity. The symbols in the twelve nave windows are those for the main festivals of the church year.

The Lord has been good to us. May He continue to bless St. Paul Congregation in the future as He has in the past!

L. F. BRANDES.

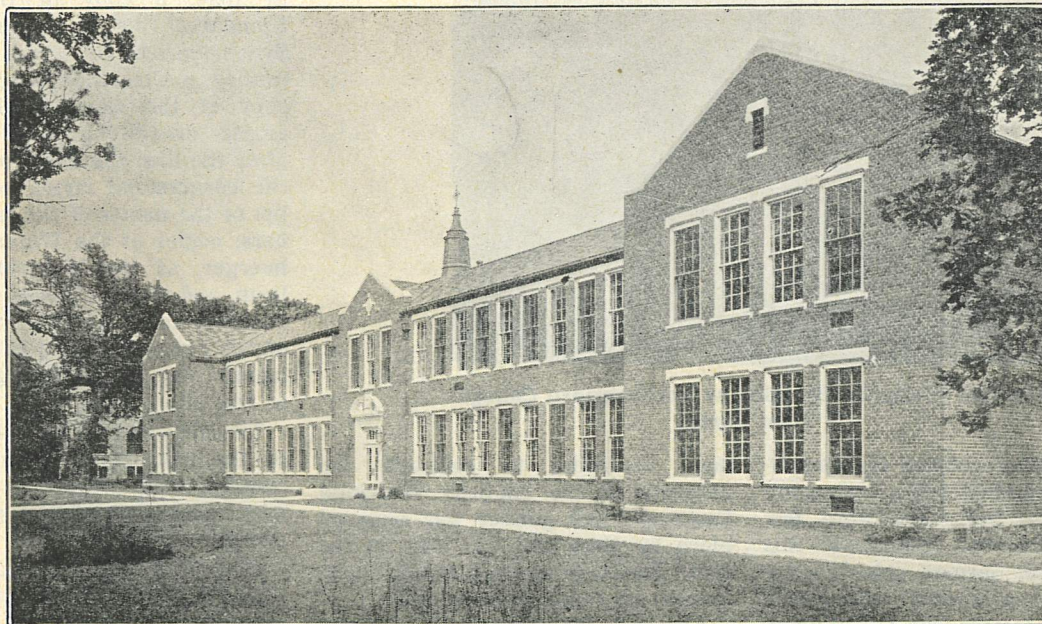
DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

Registration of students for our present school year began at 9 o'clock on Monday, September 5, in our gymnasium, and 12 hours later the task was about completed. At 8:30 the next morning, after the usual kind of opening service, in which our

Even though this number may vary slightly from year to year, depending on how many we are able to lodge in private homes and on how many live in the city, our present facilities will nevertheless compel us to hold our classes to about their present

chairman of our Board, officiating. Professor Hartwig assumed his duties on that day, concentrating chiefly on history. Except for the first two weeks, therefore, our faculty has been at full strength. We pray the Lord to keep it so.



Administration Building — D.M.L.C., New Ulm, Minnesota

new assistant instructor, Mr. David Kock, and several others active in instrumental music, were presented to the students, classes went into regular session and have been busy ever since.

For several years we have not been able to write much about an increased enrollment. We again have all we can accommodate — 490.

size. In the college freshman class we have 93; high school freshmen total 87.

Professor Theo. Hartwig, who accepted our call to fill the vacancy created by the death of Professor Richard Janke, was installed on September 20, during the morning chapel service, Pastor Egbert Schaller of Nicollet, Minnesota, the

The enrollment in the emergency course at Winnebago Academy in Fond du Lac is 17, all women. Soon after school began there, these were quarantined for a week because of a case of polio. We are happy to record that the girl so afflicted is on the way to recovery and is expected back in classes in the near future.

We already have about a 100 applications for 1956-'57. We urge all who plan to come then to inform us of their intentions as soon as possible lest, later on, they be disappointed. We don't like to have that happen, but it often does, much to our regret.

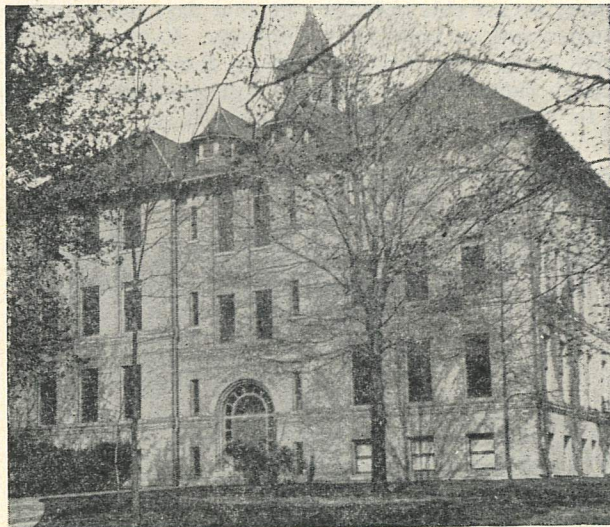
We are grateful for the blessings of the Lord, which were again so evident at the beginning of this school year, and we again ask Him to grant us wisdom, zeal, and faith to carry on the work into which He has called us. S.

NORTHWESTERN COLLEGE

All former students of Northwestern College who attended our school at any time in the past 60 years have sat in the classrooms of the old recitation building. There is nothing now left of that building except a coating of brick dust on the ground near the site of the building. New students who arrived this fall only saw the building as it was being torn down.

we were happy that they were coming down in a dignified way and were not being battered to pieces nor going up in smoke and flame.

Fairly new equipment which is to be used in the new classroom building, such as, radiators, unit ventilators, valves, modern desks, to the value of about \$7,000, was first removed, and then the wrecking company moved in. The building was



The Old Recitation Building at Northwestern College
Now Razed

Everyone who watched the demolition of the building felt a little pang to see it go, but there were few regrets expressed. Somehow this building never seemed able to command the sentimental attachment that its predecessor, the old "Kaffeemuehle," enjoyed. This building had served its purpose and had to give way to the demands of a larger church body and to the stricter legal regulations governing school buildings.

The building was like a suit of clothes that once cost us a lot of money and of which we were proud, but which we have outgrown and outworn. If we were not exactly happy to see the walls broken down,

now, according to contract, the property of the Madison Wrecking Company. All lumber was removed piece by piece and was sold on the spot. Doors, windows, flooring, blackboards, all found a ready sale.

Although the outer walls and two of the inner partitions were of brick, the building was chiefly of wood construction. Joists and rafters were all of fine Wisconsin white pine, some of them fourteen inches wide and twenty-four feet long. In the attic, supporting the roof there were some noble twelve by twelve timbers; two of them each measured 42 feet in length. Some of the best lumber will remain on our campus; and we understand that the window glass will go

into service as storm windows for St. Peter Church in Helenville. A former student, a member of that congregation, will rebuild the windows for his church.

The brick walls were taken down bite by bite by a large bucket swung into place at the end of a long boom that reached to the top of the building. Most of the bricks went back to the Watertown brickyard where they had been manufactured, some of them ninety years ago. The fire of 1894 left only four bare walls standing; the wreckers have left nothing behind. On October 12 the last debris of the recitation building and of the Dr. Ott residence was hauled away, and immediately work began on preparation of the site for the new chapel and the recitation building.

In the cornerstone of the building there was a sealed lead box that contained the following articles: a brief history, in Dr. Ott's handwriting, of what was at that time called Northwestern University; the signatures on several sheets of foolscap paper of all students in attendance in 1894; a copy of the German Hymnal of the Wisconsin Synod; a Synodalbericht of 1894; a college catalog; a Gemeindeblatt-Kalender; a copy of the Gemeindeblatt; photographs of the building before and after the fire; the order of service of the cornerstone laying ceremony; a list of the names of the faculty members; copies of the Watertown Weltbuerger, of the Watertown Republican, and of the Chicago Rundschau; business cards of the architect and of the contractor; and in Dr. Ernst's handwriting a list of things contained in the box.

The old cornerstone will be placed in the new building and the lead container will be put back in place with documents of the present day added.

Now that the new kitchen and dining hall are in operation, the old refectory is serving as emergency classroom building on the first floor and as dormitory on the second floor. The six classrooms that have been contrived out of the dining hall and the kitchen hardly come up to the requirements of the State Industrial Commission, but they will have to serve for a year.

The enrollment is 312, almost exactly the same as last year's. Two new members of the regular faculty, Dean Gerhard Horn and Professor

Daniel Malchow were installed in the opening service on the afternoon of September 12. Marvin Otterstatter was installed as tutor in the same service. After an interval of more than a year the faculty is thus again complete.

The College Board has suggested that the dedication of all new buildings be observed in a service of thanksgiving at the time of the meeting of the Joint Synod in August, 1956.

E. E. KOWALKE.

GOLDEN WEDDING

By the grace of God Mr. and Mrs. Carl Wendt, long-time members of Peace Lutheran Church, Echo, Minnesota, were privileged to commemorate the golden anniversary of their wedding in the midst of their children, grandchildren, relatives, and friends on July 31.

At the farm home of one of their children a brief service was conducted by the undersigned, who addressed the jubilarians on the basis of the Words of the Lord in Isaiah 46:4: "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you."

Surely, He who has carried and delivered thus far will not forsake them now when it is toward the evening of their life, but will continue to break bread with them until they eat of the eternal manna above.

HERBERT HACKBARTH.

WANTED

A mission congregation of our Synod in Dupree, South Dakota, is in need of used church pews, seven or eight feet long. Also a used baptismal font. Will pay transportation charges. Please contact: William Helm, pastor, Faith, South Dakota

OFFICIAL NOTICE

Notice is herewith given that Trinity Lutheran Church, Marquette, Michigan, is no longer in fellowship with our Synod. The Wisconsin Synod congregation in Marquette is Calvary Lutheran Church, served by Pastor Egbert Albrecht, 347 East Arch Street, Marquette, Michigan.
OSCAR SIEGLER, President,
Northern Wisconsin District.

CALENDAR OF CONFERENCES

**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.

**EASTERN PASTORAL CONFERENCE
DAKOTA - MONTANA DISTRICT**

Date: November 2 and 3, 1955.
Time: 9:30 a. m.
Place: Mazepa 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.

**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.
2:15-3:30 Sectional Meetings
One-room School, Mr. Fred Hagedorn, Mt. Calvary, Wis.
Kindergarten, Miss Eleanor Lahmann, La Crosse, Wis.
Grades 1 and 2, Miss Adele Wuerger, 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.
3:30-4:00 Closing Address, Pastor Paul Hartwig, Neenah, Wis.
ARNOLD C. MEYER, Secretary.

MANITOWOC PASTORAL CONFERENCE

Date: Tuesday, November 15, 1955, 9:00 a. m.
Place: St. John Lutheran Church, Twp. Gibson, vacancy pastor, A. Wadzinski, Denmark, Wisconsin.
Preacher: Gale Maas; alternate: S. Kugler.
VICTOR J. WEYLAND, Secretary.

NEW ULM PASTORAL CONFERENCE

Time: November 2, 1955, 9:30 a. m.
Place: St. John Lutheran Church, New Ulm, Minnesota.
Communion Service Preacher: R. Unke, alternate: Prof. Trapp.
Agenda:
1. Discussion of area high school project and other conference matter;
2. A forum discussion on Romans 16:17-18 with special reference to:
a) the time element;
b) the action of the word "avoid";
c) the relationship of this passage to those that urge patience and long-suffering.
3. Carry-over essays previously assigned.
RALPH UNKE, Secretary.

**MISSIONARIES CONFERENCE OF
THE MICHIGAN DISTRICT**

Will meet at Emanuel Lutheran Church, Lansing, Michigan, on Monday, November 7, at 10:00 a. m.
In addition to various reports the following subjects will be up for presentation and discussion: "Questions and Problems which Arise When Dealing with Mission Prospects," Rasch. "Prospect Kit," Clement. Discussion continued on "The Divine Call in Relation to Mission Congregations," Lemke. A round-table discussion on "Ten Directives for Gathering Adult Membership Classes," Voigt, leader.
IRVIN W. WEISS, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)
Installed
Pastor
DeRose, Daniel C., in Pilgrim Lutheran Church, Denver Colorado, by W. H. Siffring; assisted by Im. P. Frey, Victor Tiefel; Sixteenth Sunday after Trinity, September 25, 1955.

CHANGE OF ADDRESS

Pastors
DeRose, Daniel C., 2651 Ivanhoe Street, Denver 7, Col. rado.
Dorn, W. F., 805 S. Iowa, Irving, Texas.
Knickelbein, Paul W., 212 East North Avenue, Milwaukee, Wisconsin.
Schulz, Edmund O., Box 485, Hazelton, North Dakota.
Sprengeler, W. F., 450 19th Street NW, Cedar Rapids, Iowa.

MISSION FESTIVALS

Ninth Sunday after Trinity
St. John Church, Boyd, Minnesota.
Offering: \$508.19. L. D. Hahnke, pastor
Twelfth Sunday after Trinity
Immanuel Church, Medford, Wisconsin.
Offering: \$2,162.26. A. J. Engel, pastor.

Thirteenth Sunday after Trinity

Zion Church, West Jacksonport, Wisconsin.
Offering: \$1,000.00. W. G. Fuhlbrigge, pastor.
Christ Church, Liberty Grove, Wisconsin.
Offering: \$150.87. W. G. Fuhlbrigge, pastor.

Fourteenth Sunday after Trinity

First St. John Church, Milroy, Minnesota.
Offering: \$135.15. G. W. Scheitel, pastor.
St. Paul Church, Norfolk, Nebraska.
Offering: \$1,772.78. H. Fritze, pastor.
Trinity Church, Dundee, Wisconsin.
Offering: \$664.24. H. A. Kahrs, pastor.
Immanuel Church, Campbellsport, Wisconsin.
Offering: \$286.55. H. A. Kahrs, pastor.
St. Peter Church, Twn. Freedom, Appleton, Wisconsin.
Offering: \$479.31. E. J. Zehms, pastor.
Bethlehem Church, Watauga, South Dakota.
Offering: \$179.61. G. Birkholz, pastor.
Christ Church, Morristoryn, South Dakota.
Offering: \$581.78. G. Birkholz, pastor.

Fifteenth Sunday after Trinity

Trinity Church, Johnson, Minnesota.
Offering: \$590.32. P. R. Janke, pastor.

St. Paul Church, Platteville, Wisconsin.
Offering: \$311.55. V. Schultz, pastor.
Our Redeemer Church, Wabasha, Minnesota.
Offering: \$258.00. D. H. Hoffmann, pastor.
St. John Church, Lannon, Wisconsin.
Offering: \$666.48. L. Hallauer, pastor.
Good Shepherd Church, Presserville, Montana.
Offering: \$276.56. J. Spaude, pastor.

Sixteenth Sunday after Trinity

Salem Church, Circle, Montana.
Offering: \$377.15. J. Spaude, pastor.
St. Paul Church, Tomahawk, Wisconsin.
Offering: \$800.00. O. E. Hoffmann, pastor.
Bethlehem Church, Hortonville, Wisconsin.
Offering: \$672.50. E. B. Froehlich, pastor.
Our Shepherd Church, Warren Michigan.
Offering: \$192.98. L. H. Rasch, pastor.
St. Paul Church, Hillsboro, Wisconsin.
Offering: \$446.71. C. R. Nommensen, pastor.
Trinity Church, Huilsburg, Wisconsin.
Offering: \$362.07. V. Reinemann, pastor.
Christ Church, Marshall, Minnesota.
Offering: \$1,018.00. E. R. Gamm, pastor.
Zion Church, Twp. Leeds, Wisconsin.
Offering: \$759.80. H. Geiger, pastor.

St. Paul Church, Hazelton, North Dakota.
Offering: \$708.52. E. O. Schulz, pastor.
Immanuel Church, Elgin, North Dakota.
Offering: \$296.00. G. F. Cares, pastor.
Christ Church, Cochrane, Wisconsin.
Offering: \$547.50. F. H. Nitz, pastor.
Immanuel Church, Mosinee, Wisconsin.
Offering: \$181.22. K. A. Nolting, pastor.
St. John Church, Lake City, Minnesota.
Offering: \$1,324.84. T. H. Albrecht, pastor.

Seventeenth Sunday after Trinity

Zion Church, Burt, North Dakota.
Offering: \$209.72. G. F. Cares, pastor.
St. Luke Church, Leith, North Dakota.
Offering: \$78.57. G. F. Cares, pastor.
Grace Church, Kenton, Ohio.
Offering: \$171.45. M. T. Bradtke, pastor.
St. Paul Church, McIntosh, South Dakota.
Offering: \$247.65. G. Birkholz, pastor.

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

TREASURER'S STATEMENT

July 1, 1955, to September 30, 1955

Receipts

Cash Balance July 1, 1955.....	\$ 59,326.47
Budgetary Collections	\$282,514.54
Revenues	115,838.15
Total Collections and Revenues...	\$398,352.69
Non-Budgetary Receipts:	
Luth. S. W. C. — Prayer Book	31.86
Miscellaneous	380.00
Total Receipts	398,764.55
	\$458,091.02

Disbursements

Budgetary Disbursements:	
General Administration	\$ 36,666.44
Theological Seminary	14,423.57
Northwestern College	48,666.81

Dr. Martin Luther College	68,893.02
Michigan Lutheran Seminary....	42,798.70
Northwestern Luth. Academy....	13,988.87
Winnebago Teacher Program....	25,936.99
Home for Aged	8,198.37
Missions — Gen. Administration	30.15
Indian Mission	46,023.66
Colored Missions	9,502.67
Home Missions	140,545.91
Refugee Mission	10,422.84
Madison Student Mission	8,295.93
Rhodesia Mission	15,716.25
Lutheran S. W. C.	2,261.94
Japan Mission	1,931.93
Winnebago Lutheran Academy	750.00
General Support	22,095.00
Board of Education	3,255.30
Total Budgetary Disbursements....	\$520,404.35
Deficit Balance in Budgetary Operations September 30, 1955	\$ 62,313.33

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

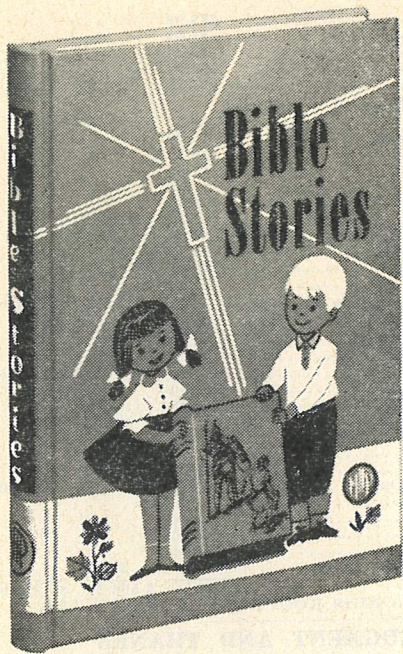
For period of July 1 to September 30

	1954	1955	Increases
Collections	\$258,044.02	\$282,514.54	\$ 24,470.52
Disbursements	452,039.05	520,404.35	68,365.30
Operating Deficit	\$193,995.03	\$237,889.81	\$ 43,894.78

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest	1,454	\$ 1,912.06	\$ 3,634.98	\$ 1,722.92	52.60
Nebraska	6,735	14,380.84	16,837.50	2,456.66	85.40
Michigan	23,152	35,940.19	57,879.99	21,939.80	62.09
Dakota-Montana	7,283	8,008.40	18,207.51	10,199.11	43.98
Minnesota	38,739	51,843.29	96,847.50	45,004.21	53.53
Northern Wisconsin	45,851	54,323.44	114,627.48	60,304.04	47.39
Western Wisconsin	48,840	51,712.21	122,100.00	70,387.79	42.35
Southeastern Wisconsin	47,909	61,039.99	119,772.48	58,732.49	50.96
Arizona-California	2,899	2,621.62	7,247.49	4,625.87	36.17
	222,862	\$281,782.04	\$557,154.93	\$275,372.89	50.58

C. J. NIEDFELDT, Treasurer.



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