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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." I KINGS 8-57*

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Siftings

BY THE EDITOR

Well, the Synod-wide offering for the Church Extension Fund of our Joint Synod is now a thing of the past, or ought to be. There may be some congregations that had to delay their offering for some reason or another, but we are sure that they are few. At this time, no report has been received or publicly revealed. We hope and pray for the success of the venture. But — and for this reason these words are written — let those who were not able at this time to participate in this grace of collecting, make it their first project hereafter. Don't let your fellow Christians, who have put their whole heart and soul into it, down. That would not only be a shameful thing but a slight to the Lord Jesus Himself. Let us work until the whole thing is completed to the glory of God.

* * * *

Another church body has decided to enter the field of television. It has been reported that the Evangelical and Reformed Church will enter the field of national television with a series of thirteen programs. This work is to be subsidized by the church at the rate of \$40,000 to \$50,000. The General Council of the church made the decision last month. Professor Allen G. Wehrli, professor of Old Testament at Eden Theological Seminary, Webster Groves, Mo., has been appointed to produce the series. It is said that they will be ready for the network of the National Council of Churches' broadcasting and film commission in the not too distant future.

* * * *

A Jesuit has forsaken the Roman Catholic church and has become a Protestant. Says the correspondent of *The Christian Century*. "A sensation has been created in Latin America by the publication of *Why I Left Roman Catholicism*, by Luis Padrosa, a former Spanish Jesuit widely known in philosophical and

psychiatric circles in Spain and Latin America. The author founded two psychiatric institutes, in Barcelona and Tarrasa, and in 1950 was elected vice-president of the International Committee of Catholic Pathologists and Psychiatrists. He became interested in Protestantism when Cardinal Segura appointed him to lead a fight against it in the diocese of Seville. He writes: 'I would never have thought of studying Protestantism in the light of the Bible, much less of becoming a Protestant myself, if I had not been obliged to lead a fight against it. It was up to me to convince Protestants of their errors, and to do so I had to find out what Protestantism means and to train other Catholics to fight it with its own favorite weapon, the sacred Scriptures. But what happened was that the Scriptures conquered me.'"

* * * *

When we read that the Methodist Christians in the Boston area alone gave \$800,000 toward Missions and Church Extension Funds, we think of our miserly contributions as a Synod. At its convention last week, Dr. George D. Kelsey of Drew University told the delegates that the general secularization of life has undermined the spiritual foundations of democracy. We hoped to have read of the church and the world, but he forgot the church. Neither do we quite understand what he means by "the spiritual foundations of democracy." We confess that we have never seen them.

* * * *

In the interest of fighting Communism we find Bishop G. Bromley Oxnam, a Methodist, speaking at a Festival of Faith rally on Reformation Day, telling his audience of more than 5000 that we ought to establish diplomatic relations with the Pope. But what else are we to expect from a man who himself has long ago cast the clear Word behind him.

Behold, Thy King Cometh Unto Thee

Matthew 21: 1-9

A Devotion . . .

In the Advent Gospel of Christ's Triumphant Entry into Jerusalem we are told of His final appeal to His people to receive Him as their Savior King. Yet this appeal is addressed also to us. It is certainly not without reason that all of the four Evangelists have recorded this incident for us, each adding a few details. Very fittingly has this Gospel been selected for the opening Sunday of the church year.

Take Note of His True Glory

A King With Divine Majesty The Jewish festival guests who took part in the Savior's triumphal entry into Jerusalem, both those who came with Him from Bethany and those who came out from Jerusalem to meet Him on the way, were very conscious of the great works through which Jesus had revealed His divine power and majesty. St. John tells us that uppermost in their minds was His recent miracle of raising Lazarus from the grave. Even on this very occasion Jesus gave several of His disciples still a further revelation of His divine majesty. For as Jesus drew near to the hamlet of Bethphage, He sent forth two of His disciples with the instructions: "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them: and straightway he will send them." Mark and Luke carefully inform us that these disciples found things just as the Lord had stated. They found the ass and its colt tied at the very door of those who owned them. When they were questioned concerning their actions in proceeding to loosen these animals and to lead them away, the answer which Jesus had bidden them to make fully sufficed to win the consent of the owners. Thus these disciples were given to see Jesus anew as the divine king, who knew even what was transpiring at a distance, who not only foresaw what men would be willing to do, but who could Himself effect such willingness in their hearts. Yes, Jesus who appealed to the people of Jerusalem to receive Him as their

king, and who through His Word makes the same appeal to us, is indeed a king with divine power and majesty.

Yet He Comes As The Prince Of Peace It was not, however, on the basis of His divine power and majesty but of His saving grace that Jesus appealed to His people to receive him as their king. He wanted them to realize that all of His power stood in the service of the salvation which He was bringing to them. When the disciples had brought the ass and its colt, they put their garments upon them and seated Jesus upon the colt that He might ride as their king to Jerusalem. Jesus Himself had carefully arranged for this that "it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." By riding to Jerusalem in the very manner in which the Prophet Zechariah had depicted Him and spoken of Him, Jesus wanted the people of Jerusalem to behold Him in His true glory as their Savior King. The ass was the beast of burden, the beast of peace, in contrast to the high-spirited horse as the symbol of military might, of conquest and oppression. By riding upon the foal of an ass Jesus meant to tell His people that as their king He was not coming to oppress and to enslave them with His might, nor to judge and to punish them with His power, but to bear their sins and their burdens for them in all lowliness and to bring them pardon, peace, and salvation.

It is in His true glory as the king of peace and salvation that Jesus also wants us to behold Him. As such He wants to come to us through Word and Sacrament in the new church year likewise. He wants to offer and impart to us the precious gifts of pardon, life, and salvation which He won for us by humbling Himself unto death in our stead. All of His power still stands in the service of His saving grace. Though as the victorious Savior He now rules and reigns over all things with divine majesty and power, He would have us

know that He is exercising this dominion in such a way that His Church of believers is gathered, extended, strengthened, and preserved through the Gospel unto eternal life.

Mark the Homage Which Pleases Him

Joyous Faith Both the throng that went before Jesus and that which followed after Him cried, saying: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest." Though Jesus was riding in all lowliness upon the foal of an ass, these people hailed Him as the Son of David. Thereby they acknowledged Him as the Messianic King who was to come from the house of David. That they indeed meant it thus is evident from the way in which they spoke of Him as coming in the name of the Lord, coming as the God-sent Savior. Jesus accepted this homage of faith, though with many it may still have been a faith very weak in understanding and still mingled with earthly hopes, a faith which needed to be purged and strengthened even as the faith of the Twelve was purged and strengthened at Pentecost. It is above all the homage of joyous faith which Jesus seeks of us likewise. During the new church year He invites us anew to Word and Sacrament that our faith may be purged and strengthened as we behold Him in His true glory as our Savior King.

Thankful Praise And Love The people who accepted Jesus as their Savior King did not keep their faith sealed in their hearts, for then it would have remained hidden to us. No, they expressed it with loud hosannas and songs of praise. Jesus found pleasure in such thankful testimony and defended it over against the Pharisees. These people also took off their outer robes and spread them out in the Savior's way. Others cut down branches from the palm trees which graced the highway and strewed them before Jesus to honor Him as their Savior King. Where there is faith there will also be the homage of love and adoration. How imperfect

(Continued on page 375)

Editorials

An Expert in Jazz Who among us would strive for the questionable honor of being an expert in jazz, that screeching, blaring, discordant "music" that was brought to the "civilized" world from the realms of the pagan Africans — or from where? This raw jazz, so they tell us, was "improved" upon by our musicians until, we are told, jazz has become real music. And many are they who believe it and love its screeching strains. Where people gather today this music has taken first rank. The beautiful, elevating strains of Bach, Wagner, Beethoven, etc., are too serious for our times. We have heard and seen it played on television with the accompanying gyrations and weaving of the musicians, leading one to doubt their sanity. But, then, others thought it was marvellous. We can well understand that this type of music would appeal to the lower strata of society or to the questionable characters thereof who live in the dives and dens of iniquity. But that its strains should sound like music to those of better or higher culture, and to Christians, leaves one in a quandary. Why should decent people, not to speak of Christians, want to listen to those blaring trumpets and blasting trombones? It is simply a mystery to us why Christian people should be taken in with such stuff. Paul has an entirely different idea of the life of the Christian. He, too, speaks of music and singing in which the Christian is to indulge, Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, *singing with grace in your hearts to the Lord.*" That, of course, does not mean that a Christian may not sing songs that have no Christian text; but it does mean that a Christian will be very careful in his selection so that the singing and the music will not militate against the "singing *with grace in your hearts.*" Surely, that screeching, howling "music" called "jazz" can hardly be played or sung "with grace" — reminding us of the grace of God in our Lord Jesus Christ.

Imagine, now, a minister of the Gospel (so he called himself) being *an authority on jazz!* That was revealed some time ago on a TV program. This minister won \$20,000, so we are told, because he knew jazz so well that he was able to answer some intricate questions that baffled the men of the world who live by such moronic leaven. If the minister would have possessed such a deep knowledge of jazz and would have kept it for himself, we would have no argument with him, but when he makes a show of himself before millions of people through the medium of the television, that is another story. By making a public spectacle of himself as a *minister of the Gospel* and of his knowledge of jazz, he has not only reduced himself to a very low denominator in the eyes of the Christian world, but he has done the ministry of the Gospel of Jesus Christ no good. He has given the men of the world, the unbeliever, the mocker of religion, and the despiser of God's grace another chance to laugh at the Church.

W. J. S.

Chaplains are Popular What strange changes are effected by time! Time was when the word chaplain was a generally unused and unknown term. One heard of them sometimes when a murderer was condemned to death. While being led to the electric chair he was accompanied by a chaplain. Or one heard of them faintly in times of war — prior to World War I. It would be safe to state that the great majority of our people never heard of a chaplain before World War I, nor knew of his duty. But the two past World Wars have put an end to such ignorance. Today everybody, it seems, knows something about chaplains. The soldier knows him as a "troubleshooter," among other things. The institution has become popular. Religion has become a hobby. Mark that we said "religion." By this word we do not mean the religion that is founded entirely upon the Word of God, but a religion that has been partly taken from the Word and partly invented by men "to fit the needs of our age," so someone expressed it. Aside from the fact that the Word of God alone fits the needs of every age, we do not know what they are talking about. Neither do they.

But not to get away from the chaplain. A not too new innovation is the *Industrial Chaplain*. This week, so reports *Time*, the Lone Star Steel Co. of Lone Star, Texas, will open a new \$40,000 building where the company will make no steel, transact no business. The building is a chapel. The company has engaged a full-time Methodist minister, especially trained for this job, to take on the duties the company may assign to him, primarily offering aid and counsel to troubled workers. He will also conduct devotions at certain times of the day with the men on the company's time. This company is not alone in this venture. There are many others who have long ago introduced this way of dealing with men. We mention this case because it is so out and out flagrant that one fears for the ministry and its purpose on earth as the Lord Jesus put it, "Go ye into all the world, and *preach the gospel* to every creature." That's the ministry, that and that alone. The Scriptures know of no such thing as chaplain in the sense in which men speak of it today. To Christ the ministry was preaching — not to a select few — but to every creature. It was *preaching, preaching, preaching* — what? — the Gospel, the glad news that Christ came into the world to save sinners by His life and sufferings and death. That is the ministry in the eyes of the Lord. He can not think of them as "troubleshooters," as "diplomats" to keep the road between employer and employee smooth, "policemen" to watch over the peace — etc. *The Christian Century* puts it well when it says, "The first danger in a company-paid chaplain is that the chaplain may become a company-paid errand boy for bolstering company policy, pacifying complaints, playing on religious predilections to keep workers happy. *The church should not condone such prostitution of its ministry.*" (Italics ours.) We say amen to the last line in particular. We add, it is a terrible indictment of the Church, however, that it has gotten there where the minister may do such things and still be called a servant of God, when he is so evidently a servant of men.

W. J. S.

ETERNITY

Resurrection Of The Dead

(Thirteenth continuation)

IN order to get a clearer picture of the background of the few verses which we studied recently, many remarks on the customs of Paul's day were necessary. At times this may have been a little tiring, since it hampered a more rapid progress. — There are now about two and a half verses left of the first part of Paul's discussion of our Christian hope for a resurrection unto life. The words are easier, but in order to feel the full force of one remark a little digression into the history of Greek philosophy will be helpful.

V. 32: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for tomorrow we die."

The first part of this verse about Paul's fighting with wild beasts we investigated in our last study. There remains the remark about eating and drinking. These words are plain enough in themselves; yet there is a story behind them.

About the year 300 B.C. there lived a philosopher in Athens by the name of Epicurus (born 342, d'ed 271 B.C.). We need not now enter into a lengthy discussion of his views on physics. Let it suffice to state that he was a materialist, and thought that also the human soul was made up of little particles of matter, a sort of refined gas. In death this gas dissipates, and that is the end.

Since we live only once, Epicurus said, it must be our aim and chief endeavor to make this life as pleasant as possible. The world being, as he thought, the result of an accidental meeting and combination of the various atoms, it is natural to expect that not everything will be good and beneficial. In our life we must expect both pain and pleasure. Therefore we should try to regulate our own life in such a way that the result will be a maximum of pleasure coupled with a minimum of pain.

To achieve this purpose he counseled moderation. Never indulge in any pleasure to excess. He himself was very moderate, even austere, in his personal habits. He did this, not because he considered it morally wrong to overdo pleasures, but because he wanted to safeguard his

health, and to avoid dulling his senses by excess, but rather to keep them keen so that he might all the more enjoy the next gratification of his desires.

His sole aim in life was satisfaction and pleasure.

What effect will a philosophy like this have on the habits of the people? This is not difficult to imagine. If the sole purpose for which we live is to have pleasure, then let us go all-out for pleasure. People may well realize that when pleasures are indulged in to excess they themselves will suffer harm in health and in character. But that knowledge will not provide them with sufficient strength to curb and contain the cravings of their senses. They will say, Who knows how long I may still enjoy this life? So, as long as I have it, so long I will enjoy it to the fullest extent.

This is exactly what happened to the philosophy of Epicurus. The people made the application exactly as Paul phrases it in our text: "Let us eat and drink, for tomorrow we die."

The Christians abhorred this way of thinking and talking and living. But Paul says that, if there is no resurrection, then those Epicureans are right, the Epicurean philosophy is the only one that makes sense. The Corinthians could not challenge that conclusion; and they were horrified when they realized to what depths their denial of the resurrection would lead them.

Not all Corinthians denied the resurrection. Some clung fast to their Christian hope. But some were troubled by doubts. They did not with indignation reject the doubts and turn their back on them, no, they toyed with the idea. That was a dangerous thing. Therefore Paul tries to fill their hearts with disgust by pointing to the nauseating effects which the doubting of the resurrection will have on men's lives and morals.

He underscores this warning in the following verse by quoting a common proverb. It is a proverb which everybody can readily understand, and which was also used by several Greek poets in their writings.

V. 33: "Be not deceived: evil communications corrupt good manners."

In the following verse Paul concludes this part of his great chapter on the Christian hope of resurrection.

V. 34: "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."

Our English translation here loses much of the forcefulness of Paul's words. The word which is translated as "awake" really means "sober up" from drunkenness. The condition of the Corinthians was far worse than sleep, it was a case of senseless drunkenness. They were drunk with their doubts about the resurrection. It is bad enough when a person who should be wide awake falls asleep on his job; it is a hundred times worse if he gets drunk.

The doubters maintained that the Christians could not see straight when they accepted the hope of their resurrection; if they were sober they would not be so gullible. Paul returns the charge and reverses the matter: The Christians are not drunk when accepting the hope of their resurrection, rather, the doubters are the drunk ones with their denial.

The Christians are very sober. Soberly they look at the cause of death, namely sin. Soberly they accept the Gospel of God that Jesus by His death atoned for our sins, and completely wiped out our enormous debt. Soberly they accept God's promise that, since our sin has been forgiven, death has no longer any power over us, and will in due time be forced to release us from the grave. Drunk are those who question the resurrection. They sin, and completely miss the mark.

"For some have not the knowledge of God." So our English Bible continues. But Paul's words are much sharper: They have (and are afflicted with) gross ignorance of God.

When the Sadducees tried to prove to Jesus that there can be no resurrection, because a resurrection would lead to great confusion in all family relations, particularly in marriages, Jesus answered them: "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). In

(Continued on page 375)

The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)

Editor's Note: At its convention last summer our Synod by a majority vote decided to wait for one year before it voted on the question of declaring our fellowship with the Lutheran Church—Missouri Synod ended. Among those who felt that it was their duty to protest against this decision was Professor Edmund Reim, president of our Seminary at Thiensville. Because he took this stand, he also felt that he could no longer serve as the spokesman for the Standing Committee in Matters of Church Union, although the Committee wanted him to continue to serve. He has, however, said that he is willing to write when asked to do so by a different editor.

The Standing Committee in Matters of Church Union felt that the readers of The Northwestern Lutheran would want the Committee to keep them informed about the matters which lie heavily upon the hearts of all of us in the differences which are tearing the Synodical Conference apart. It therefore asked the undersigned to serve as editor for the Committee. Although he knew his shortcomings and the press of his other duties, he knew too that someone had to serve. Since the finger of duty was pointed at him, he accepted the assignment. Most of the time this column will bring articles which will be written at his request by other members of the Committee. Since the title "As We See It" had come to be the heading for articles written by Professor Reim, the heading which appears above this article will be used from now on. We shall try to bring articles which we hope will answer questions which you may be asking. We do pray that the Lord may use what we bring to show you His will and to make you cheerful in obeying it for your Savior's sake.

You will find out why we asked for the article which follows as you read it. It was written by Professor Frederic E. Blume, who teaches New Testament interpretation at our Seminary.

IRWIN J. HABECK.

Does Romans 16:18 Limit the Application of the "Avoid" of verse 17?

At its convention in Saginaw, Michigan, last August, our Synod adopted the following report of Committee No. 2 — Floor Committee on Church Union:

"Out of love for the truth of Scripture we feel constrained to present the following resolution to this convention for final action in a recessed session in 1956:

RESOLVED that whereas the Lutheran Church—Missouri Synod has created divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture, we, in obedience to the command of our Lord in Romans 16:17-18, terminate our fellowship with the Lutheran Church—Missouri Synod."

The question was raised at Saginaw, and it is still undoubtedly coming up in the minds of many people in our Synod, whether we are at all justified in applying Romans 16:17-18 to the present situation. "How," we are asked, "can you apply the words of Romans 16:18, which speaks of those who *serve not our Lord Jesus Christ, but their own belly*, to the Lutheran Church—Missouri Synod, which has a century-long record of preaching Christ and serving Christ in its congregations, its missions, its schools, colleges, and seminaries, here in America and in many a foreign land?"

The problem of the application of Romans 16:17 in the light of the following verse is not a new one and has been put in a number of ways. Quite frequently, however, the statement has been made that St. Paul's command to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" can be carried out only in cases which are exactly like that which Paul has described as threatening the church at Rome. It is imagined that in this passage Paul intends no more than to say that the Roman Christians are to avoid Judaizing teachers such as disturbed the Church in Galatia by mixing Law and Gospel, and by insisting that Christians too must keep certain portions of the ceremonial law of the Jews. It is suggested, since the ceremonial law has to do also with foods, that the reference to those who serve their own belly is to these Judaizing teachers.

When we read through the entire Epistle to the Romans, however, it becomes very clear that Paul in this epistle is not attacking a definite set of erroristic teachers then active at Rome. He does, indeed, in a most calm, objective fashion discuss the utter difference between the righteousness of the Gospel and the righteousness of the Law. But there is no indication that a Judaizing party is active in the Roman Church addressed by Paul. Nor are Paul's words directed against any particular group of individuals who are then teaching things contrary to the doctrine which the Roman Christians have learned. His purpose in writing the Epistle to the Romans is to fortify the Christians of that congregation in their firm Gospel stand, so that errorists as they had arisen in the churches of Galatia and elsewhere might not at Rome too cause "divisions and offenses contrary to the doctrine," as a result of which the work of preaching the Gospel had been made much more difficult for Paul and his co-workers.

If Paul had been attacking a definite false teaching or pointing to a certain group of persistent errorists, we can be certain that he would have been much more specific. Paul was not in the habit of making veiled charges.

In the portion of the sixteenth chapter that precedes the text under discussion Paul sends greetings to a large number of Christians at Rome, calling each by name. They all stand together in the unity of the faith, in the unity of the doctrine which they had learned. Now (verses 17 and 18) they are exhorted most earnestly not to let anything disturb that unity among them. For the doctrine which they had learned is not the doctrine of Paul or of any other man. The doctrine taught by the Apostles and Prophets is the Word of the Lord of Heaven and Earth Himself, and every part of it is as much His word as is any other part, whether men call the doctrine therein set forth "fundamental" or "non-fundamental."

Since this is so, those who cause divisions and offenses contrary to this doctrine "serve not our Lord Jesus Christ." They have not submitted themselves utterly to the will of that Lord, as every true follower of Him must. For the true servant of Christ no longer has a will of his own. By the power that the Gospel gives, he has put all he is and has into the service of the will of God.

But those who cause divisions and offenses contrary to the doctrine are not willing to submit entirely to the will, and the Word, of the Lord Jesus Christ. Therefore they are said to "serve their own belly." What Paul means is that they serve their own inmost wishes and desires rather than the Lord's. Paul is in no way charging them with gross sensual sins. The contrast lies between serving the Lord Jesus Christ and serving themselves; between doing what the Lord wants, and doing what they want.

Accordingly, Paul is in verse 18 not telling the Romans whom to avoid nor is he telling them more about the errors in question. But he is telling them precisely why they must avoid all such who do not submit to every revealed Word of God, the doctrine which they have been taught. To continue in fellowship with those guilty of persistent error as though they too stood in the unity of the faith and doctrine described in verses 1 to 16, is to invite being deceived by their "good words and fair speeches."

Paul is then in Romans 16:17 and 18 not telling the Roman Christians, and us, to avoid all such who are guilty of gross outward sins or who deny the fundamental truths of Christian teaching. He is here not speaking only of unbelievers. That such must be avoided will go without saying for Paul and for us. He is warning against, and telling us to avoid, all such who in any way cause divisions and offenses contrary to the doctrine which God in His Holy Word teaches. When we avoid them, it does not mean that we are labeling them as unbelievers. We are not thereby declaring them to be members of the kingdom of Satan. But we are saying that we want to be slaves to the will of God, and that they, by persisting in their adherence to something contrary to the Word and will of God, be it in words or actions or policies, are slaves to their

own thoughts and desires rather than the Word and will of God; so avoid them we must, lest we too be deceived by their "good words and fair speeches."

This is what our Synod is saying by its reference to Romans 16:17-18 in the Saginaw resolution.

F. E. BLUME.

BEHOLD, THY KING COMETH UNTO THEE

(Continued from page 371)

would Christ's entry into Jerusalem have been, had there been no hosannas, no palm branches strewn before Him, no garments spread in His way. If we truly behold Jesus as our Savior King our hands will also bring gifts of love to Him, and our voices will honor Him with grateful praise and testimony.

Humble Obedience Though the Lord had sent forth His two disciples on a puzzling mission, they forthwith went and did as He had commanded them. Time and again Jesus had revealed Himself to them as a wise and gracious Lord. Thus they were willing and ready to do His bidding, even though they did not grasp the purpose and intent of His command at the time. Jesus is still pleased to be served in such humble obedience by those who look to Him in faith as their Savior King, is pleased to have us confidently accept His marvelous ways even when we do not grasp and understand them.

C. J. L.

NOMINATIONS FOR PROFESSORSHIP

The Missionary Board in its meeting on October 20, 1955, "resolved to issue a call for candidates for a professorship at Immanuel Lutheran College, Greensboro, North Carolina, and to publish notice to this effect in the official church papers of the constituent synods of the Synodical Conference and in the *Missionary Lutheran*."

Congregations are now kindly requested to place names of candidates in nomination for this professorship. The professor-elect is to teach Religion and such subjects as agreed upon by the members of the faculty

and the Board of Control of Immanuel Lutheran College.

Names of candidates should be forwarded during the next six weeks to The Missionary Board of the Lutheran Synodical Conference
210 North Broadway
St. Louis 2, Missouri

EDWIN L. WILSON, *Chairman*.

CALL FOR CANDIDATES

The Board of Control of our Lutheran Theological Seminary, Thiensville, Wisconsin, herewith invites the members of the Synod to nominate candidates for the professorship which became vacant by the death of Professor Arthur P. Voss.

Candidates must be able to teach Church History, Systematic Theology and Homiletics.

All nominations must be in the hands of the undersigned no later than December 16, 1955.

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

ETERNITY

(Continued from page 373)

other words, Jesus charged them with gross ignorance about God. This is an ignorance which even natural reason should be able to overcome. If there is a God who created heaven and earth out of nothing, is it then a greater and more difficult thing to bring a dead person back to life? When Paul in his speech before King Agrippa and Governor Festus touched on the resurrection he directed this pointed question to the Gentiles that were present: "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).

Hence the fact that the Corinthians were troubled by doubts concerning the resurrection should make them blush. "I speak to your shame." — So Paul concludes the argument.

In the next part, the second half of the chapter, he takes up the question: 'How are the dead raised up? and with what body do they come?'

(To be continued)

J. P. M.



News from our Mission Fields

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

MATTHEW 28. 20

A FIELD REPORT

by Missionary John Kohl

Box 1141 Lusaka, N. R.
August 1955

Fellow Christians:

It is with feelings of joy and relief that I write these lines. This week Friday we expect Pastor and Mrs. Wacker to arrive in Lusaka (they have arrived on schedule), prepared to go to Sala to take over the work there while Missionary Habben is on furlough in the States. To all of us here their arrival will serve the same effect that a blood transfusion has on those who need one. It will give us added incentive as well as a taste of the States.

A Full Schedule

To give you an idea of what the past two months have been like, I will outline my weekly schedule. *Monday:* Interpreter's house at Matero . . . Business end of Mission . . . Mrs. Kohl and I take Chinyanga language course . . . correspondence. *Tuesday:* Matero study group . . . Leprosarium services . . . Sala, work on church books. *Wednesday:* Visit villages with Sala interpreter until noon . . . Sala services . . . 4:30 study hour with boys on location . . . return to Lusaka at 7:00. *Thursday:* Matero work . . . class at Munali secondary school . . . return to Matero for class until 8:30 p.m. *Friday:* Matero until noon . . . study class at Lelandi . . . Sala, go through sermon with native helper . . . have usual native audience with their troubles. *Saturday:* Katinti service . . . return to Sala to pick up Lutheran pupils who go along to Ciaba for services. *Sunday:* 9 a.m. European service and Sunday School . . . 11 a.m. Matero service . . . 4 p.m. Sala service . . . Mr. Muyangana conducts two other services on Sunday. For these reasons we shall breathe a sigh of relief when Pastor Wacker steps off the plane Friday.

Unusual Experiences

Our work, as tiring as it may be in the heat, nevertheless offers its own reward, especially in the bush, in the form of experiences. . . . One day we noticed several mud huts two hundred yards from the main village. As we stopped a woman dashed into

one of the huts and very shortly another followed. There we saw a strange spectacle. One of the women stood upright as stiff as a board, her arms held stiffly out from her body with the forearms upraised. The other woman, facing her, was shaking some powder out of a small



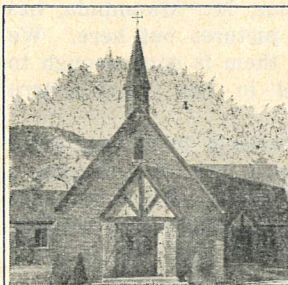
The Word of Life for the Lepers

Here is a group of lepers we are now serving with regular services every Tuesday afternoon. Last week the entire colony (38) was present. Notice our Sunday School leaflets.

duiker horn she had tied to her waist, and this powder she put on the lips and the mouth of the woman who stood looking for all the world like a grotesque statue. Then she began to massage the elbows of the other woman . . . muttering words all the while . . . then her arms were moved moved in an up-and-down fashion. Now the woman who had turned into a frozen scarecrow suddenly relaxed and going outside leaned against the wall of the house as though she had just finished an exerting task. That left the interpreter and myself alone in the hut with the other woman, whom I had come to realize by this time must have been someone special. Much to my surprise she wheeled around, took up three decorated axes and proceeded to dance wildly. When we returned to the car I was told that this was one of the almost mythical witch doctors plying her trade. The words the doctor muttered were an incantation, if one can call it that, to the evil spirits to depart because the holy men had arrived. The powder in the duiker horn was her own special concoction to aid in warding off the spirits. The dance she performed was out of gratefulness for the white man having stopped at her place.

Gives Us Some Bibles!

Another very interesting feature of the work are our services at the Leprosarium. Here there are 38 patients in all. At our very first service we had 23 in attendance. One reads much about this dread disease, particularly in our Bible. Yet no one can truly even begin to imagine the ravages of this disease on the body until one sees it with his own eyes. Faces are puffed up, eaten away, until one begins to feel that they do not really belong to the human race at all. Stumps, where hands, feet or legs should be. And the peculiar feature is, that, like death itself, leprosy is no respecter of age. All of those present, deserted by their families, shunned by their fellow Africans, had *one request! Give us some Bibles!* Now the Chinyanga Bibles retail for about \$1.00 here. So, if any one is interested we need about 25 Bibles! (We suggest that this story be read to our Sunday School children and that they make this their project. Contributions are to be sent to Pastor Menicke of Winona, Minn. — W. R. H.) I am sure it would be a gift well



CEF

A PSALM OF THANKSGIVING

Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed. . . . As for our transgressions, thou shalt purge them away. . . . Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. Ps. 65.

A HYMN OF THANKSGIVING

O Lord, whose bounteous hand again
Hath poured Thy gifts in plenty down,
Who all creation dost sustain
And all the earth with goodness crown,
Lord of the harvest, here we own
Our joy to be Thy gift alone.

Oh, may we ne'er with thankless heart
Forget from whom our blessings flow!
Still, Lord, Thy heav'nly grace impart;
Still teach us what to Thee we owe.
Lord, may our lives with fruit divine
Return Thy care and prove us Thine.

Lord, grant that we who sow to Thee
With joy in endless life may reap.
Of ev'ry heart the Guardian be;
By day and night Thy servants keep
That all to Thee may joy afford
On Thy great harvest - day, O Lord.

AN OFFERING OF THANKSGIVING

Yes, consider — how God has blessed you through the Gospel of the Lord Jesus Christ! Consider — how God has blessed you in material things! Consider — how God extends the days of your life! Is it not to enable you to extend His kingdom?

This has been the motive behind the CEF appeal. No quota has been set for each communicant. No goal has been established for the united effort. Rather, the great need has been shown. The blessed work of this Church Extension Fund has been described. This is to be an offering of thanksgiving.

The first reports of the CEF offerings are gratifying. One member gave his pastor a \$100.00 check for this fund even before he received his envelope. The oldest member of another church, and perhaps the poorest, dedicated the sum of \$25.00 for Church Extension work. One mission congregation that might have collected to help pay its CEF loan was averaging \$5.00 per envelope to help increase the Fund.

So it has always been among God's redeemed Church . . . The Psalm of thanksgiving, God's Word, inspires them to sing a hymn of thanksgiving, and to bring an offering of thanksgiving. How thankful are you?

W. R. H.

given and appreciated. To show you how the stigma of the leper is regarded by Africans, you need only go to the hospital and observe the visitors. They do not go into the hospital ground proper, and even at a safe distance they carefully stand where the wind does not blow from the direction of the lepers themselves.

My interpreter, Mr. Mwambula, has taken some pictures out here. We hope one of them is good enough to be published in *The Northwestern Lutheran*.

Well, I certainly hope that these few lines have helped give you a better insight into the work here being done at present. The weather

has turned hot again and we can look forward to this continued heat without interruption from now until the rains begin in late October or November. We pray for your continued prayers for the Lord's work here in Northern Rhodesia.

Yours in Christ,

JOHN H. KOHL.

From A Wider Field

Dear Editor:

If it is true that many people greatly enjoy reading other people's letters, no doubt the urge stems from a weakness of the flesh, and the tendency must be frowned upon. The objections are that it involves bad manners and an offense against the Eighth Commandment; and even the objection would be reason enough for severe disapproval of such practice.

But most people like to read letters not addressed to them even when they know that they are expected to do so. This is something of a switch in the human nature department, as you can readily see. Usually it works the other way: Urge men to do something, and immediately they get contrary ideas.

All this brings me to say that it might somewhat stimulate the reading of this column if I took to chatting with you privately in public. Not that it is being ignored now; but we strive always to encourage a good thing, and to gain this end I am employing the natural bump of curiosity that has often proved to be of so much benefit to the human race. Sanctified in those who are of faith, it has many wholesome uses. And you would be the last to suggest that reading *The Northwestern Lutheran* from cover to cover is not wholesome.

* * * *

Having explained my manner of addressing you, let me get to the news. For our purpose we have to pretend that you don't know as much as I do about what is going on in the wider field. You understand, of course, that no offense is intended.

It might indeed be quite possible that you failed to notice, because of the press of work, that a little flurry has occurred in the pages of *The Lutheran*. It all started out with an editorial by Dr. Elson Ruff in the Oct. 19 issue. We know Dr. Ruff as

the editor of the aforementioned magazine of the United Lutheran Church. He was commenting in his usual brisk manner on a matter relating to the heresy trials in Wisconsin. Pointing to the articles of faith in our Creeds, he reminded his readers that they are articles of faith because we believe them. "Belief means faith, trust, confidence," he correctly insisted, and went on to show that we cannot prove as fact all that we believe. (Which is also a fact.) But then the editor became a bit un-factual when he insisted that "nothing which we know by faith can be proved," and knocked the bottom out of a good start by asserting: "There can't be a difference of opinion about facts, because facts can be proved. If they can't be proved, they are not facts." . . . And a bit farther down: "Facts are man-made." If you have followed Dr. Ruff's reasoning, let me make you unhappy by building a little argument on it: 1. We believe that Jesus rose from the dead. 2. "Nothing which we know by faith can be proved." 3. If it can't be proved, it is not a fact. 4. The resurrection of Jesus is not a fact. How does that strike you?

Even important men have been known to step off a dock and miss the boat; and I'm not passing this on to you in order to expose an editorial that went sour, but in order to call your attention to an interesting sequel which may help to prove another fact in which we believe, namely that sound Christian training does leave its mark.

In a later issue of *The Lutheran* we find three letters which take the editor to task for his floundering. Two of the letters, at least, contain the reaction of men who seemed to have been stung as with a red-hot needle when they took the shock of Dr. Ruff's neo-orthodox confusion. In delivering their rebuke, one of the

writers remarks in passing that he is a product of "extensive Missouri Synod training." (Since he bears the title of "special prosecuting officer in the heresy trials," and is presumably an older man, we may assume that he speaks of the Missouri Synod of twenty and more years ago.) The other protester does not mention his scholastic record, but his name, which I shall not spell out here, has a most familiar ring in Wisconsin Synod circles from years past; and since it is not a common name, one is tempted to assume that the author of that letter, too, working with a Lutheran instinct that stems from sound training, may owe it to a Synodical Conference background, although I cannot say I have proven this to be a fact.

In a liberal church body, unfortunately, protests against liberalism merely produce annoyance, not correction. The reply of the editor to the critics is to read "The Faith of the Christian Church," by Gustav Aulen, which, of course, is just another dose of liberalism. But it is interesting and encouraging to see how quickly the Truth is stung into bringing testimony against anything false, and how slow the Truth is to die, once it has been firmly planted and nurtured in the heart.

* * * *

Has it struck you that in newspaper accounts of auto accidents so large a number of them are timed between 12 and 2 a. m. and involve young people returning from a dance? This is so conspicuous a fact that the other day a reporter felt urged in one account to mention that investigation had revealed that the dance had nothing to do with the accident, or words to that effect.

I recall vividly that years ago *The Lutheran Witness* printed little news paragraphs in almost every issue for a spell, reporting crimes of all sorts,

each story somehow containing reference to a dance. The editor, after quoting from the newspaper, always added to each item a solemn, sarcastic intonation of his own: "Of course, the dance had nothing to do with it!" Oh, of course!

If I were a better clipper, I would have been clipping these tragic car accident notices out of newspapers. By this time, I'd have quite a stack. Roadhouses, dance pavilions, country clubs are constantly to be found

somewhere in the gruesome picture, and very often you could imagine that you heard the orchestra, jukebox and gurgling whiskey bottles in the background when the sounds of the crash died away. Sometimes they were drunk, those youngsters; sometimes just full of something else. But few people will openly lay the blame where it belongs.

It must be that a lot of young folks lose their guardian angel when they turn into the ballroom parking

lot, and never find him again in time. Very likely the angel's fault, don't you think? But not the dance hall's — by no means! How blind can parents be?

I had some other things to say; but experience has taught me that editors, like other church officials, do not like to wade through long letters, so I shall save the rest for a more convenient season.

Fraternally Yours,

E. S.

In The Footsteps Of Saint Paul

Paul At The Height Of His Missionary Activity

WHILE Paul was in Ephesus his missionary activities were not confined to the city. Ephesus became the radiating center for the spreading of the Gospel throughout the whole Roman province of Asia. Paul asked the Thessalonians to pray with him and for him "that the word of the Lord may have free course, and be glorified" (2 Thess. 3:1). Here in Ephesus and in the vicinity his prayers and those of his fellow workers surely were answered. We find Paul at the height of his missionary activity. The Gospel did have free course throughout the whole Roman province of Asia. Luke informs us: "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). To the Corinthians Paul could write from Ephesus: "The churches of Asia salute you" (1 Cor. 16:19). Demetrius, the silversmith in Ephesus who saw his trade endangered by the preaching of Paul, addressed the Ephesian craftsmen, giving vent to his feelings and at the same time revealing his own mercenary heart: "Ye see and hear, that not alone in Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth" (Acts 19:26-27). What a confession and concession! Formerly all of Asia worshipped Diana, now

in turn the Gospel is being preached throughout all Asia. Paul had turned many away and above all their trade was suffering.

How can this rapid growth of the Church of Christ in the whole of Asia be accounted for? Ephesus was the commercial center of the province. Many merchants came to the city to do business. Some of them evidently came in contact with Christians, were invited to the hall of Tyrannus to hear Paul. In turn they begged him to preach the Gospel also to those at home. We can hardly imagine that Paul found time and opportunity to leave the city with its own vast missionary opportunities. In all likelihood he sent some of his faithful co-workers such as Timothy. After his departure for Macedonia he also besought him to abide in Ephesus and to see to it that no other doctrine save the one he had preached be taught (1 Tim. 1:3). Epaphras was another faithful fellow servant. He became the founder of the congregation at Colossae and also preached the Gospel at Laodicea and Hierapolis (Col. 1:7; 4:2). Paul mentions him as the faithful minister and his own dear fellow servant. Besides them many others helped in this noble cause of spreading the tidings of the Gospel in the province. Every Christian whose heart was filled with the first love also was a live missionary. Thus we imagine the Gospel was spread throughout the whole of Asia.

How far the Gospel had spread can also be gleaned from the Book of Revelation. The seven congregations to whom John was to write letters in

the name of Christ, were all founded in the days of Paul. John became the bishop of Ephesus and vicinity some time after the departure of Paul and Timothy. Trials and persecutions lay ahead of the congregations and John was to admonish them to remain faithful to the Gospel. In many of the congregations the light of their faith was no longer shining as brightly as in those days of the first love. Not only Ephesus had forsaken this first love. The church at Laodicea had to hear the terrible indictment: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot: I will spue thee out of my mouth" (Rev. 3:15-16). Smyrna, Pergamum and Thyatira were other congregations of the royal diadem. Only the church at Philadelphia received no blame. All the others had departed from the first love only too soon.

There were other congregations in Asia not mentioned by the Apostle John. Colossae, Laodicea and Hierapolis formed a noble triad. To the church at Colossae Paul wrote one of his epistles in the prison cell at Rome. He wanted this letter also to be read to the church at Laodicea. To the Laodiceans he had also written. He wanted those at Colossae to read what he had written to the Laodiceans. This letter is lost. We also hear of a congregation at Troas, to which Paul himself preached at the end of his third missionary journey. Truly a great door had been opened to Paul. Thus he could report to the

Corinthians from Ephesus, but he also had to add: "There are many adversaries" (1 Cor. 16:9).

About fifteen years after the departure of Paul from Ephesus, awesome persecutions were threatening the Christians in the whole Roman province of Asia, yes, in the whole of Asia Minor. The Apostle John died a natural death, but his disciple Polycarp, the bishop of Smyrna, became a martyr. The congregation at Smyrna was one of the last to survive. About fifteen years after the death of John, Pliny, the Roman governor of Bithynia in northern Asia Minor, writes to Emperor Trajan and asks his counsel in dealing with the ever increasing number of those who were forsaking the pagan temples and sacrifices and joining the followers of Christ. How shall he deal with this Christian menace? In his letter to Trajan (96) he writes: "I adjourned the proceedings (in the prosecution of the Christians) and hurried to you for advice. For the matter seemed worthy to be referred to you for your counsel, especially considering the great number of those endangered. Persons of all ranks and ages and of both sexes are and will be involved in the prosecution of the cases. For this contagious superstition is not confined to the cities only, it has spread through the villages and rural areas. It seems possible, however, that it can be checked and corrected." In this persecution many forsook their Christian faith, burned incense to Caesar and cursed Christ to escape death. Others remained firm and faithful. Later on still greater persecutions set in throughout the whole Roman Empire. It became a matter of life and death for the survival of the Christian Church. The work begun by Paul, and continued by Timothy and John, was imperiled. Lukewarmness and worldliness let many succumb and deny. For a time the Church was revived and flourished after the first bloody persecutions. Then the blight of Mohammedanism finally extinguished the last vestiges of Christendom in Asia Minor. In his prophetic vision Luther says of Asia Minor: "They now have the Turk." Did not the Lutheran Church experience a similar catastrophe in the land of the Reformation? Once nine-tenths of the population had joined the Protestant faith, had forsaken the Church of Rome, the Church of the Antichrist. Then the tide turned in the

days of the Counter Reformation. Alas, how many true Lutherans are there left in Germany, the whole of Europe and elsewhere, who will risk

life and limb with the Reformer for the cause of the Gospel? History repeats itself.

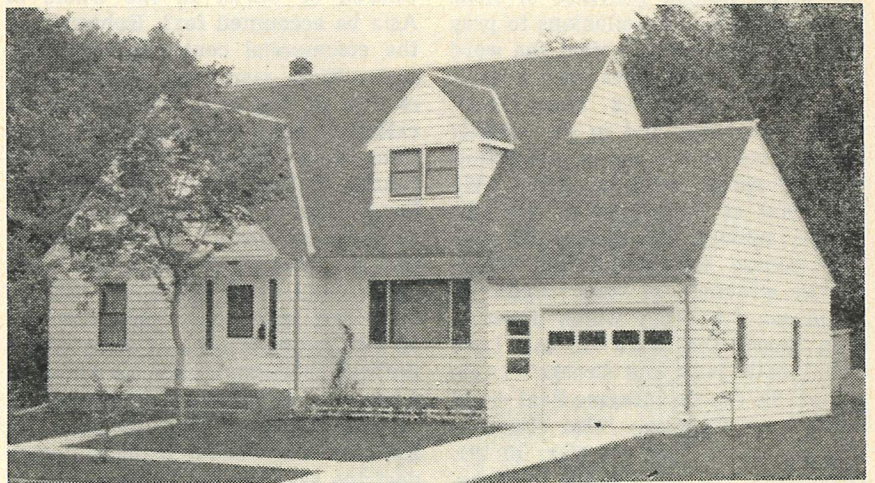
H. A. Koch.

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**FIFTIETH ANNIVERSARY**  
**St. Paul Ev. Lutheran Church**  
**Morris, Minnesota**

On Sunday, September 11, the members of St. Paul Lutheran Church of Morris, Minnesota, gathered in special services to thank and praise God for fifty years of grace bestowed on them as a congregation. Guest speaker in the morning service was Pastor W. F. Sprengeler of Cedar Rapids, Iowa, a former pastor of the congregation. On the basis of Colossians 1:9-14, he reminded the members of St. Paul Church of the wonderful inheritance that is ours as children of God in Christ Jesus our Savior and of the heartfelt thanks we owe our God and Savior for the possession of the same.

St. Paul Congregation was organized in the year 1905 by nine voting members of Missouri and Minnesota Synod backgrounds, who for conscience's sake could not affiliate with or remain within the existing Lutheran congregations already established in this city. Due to the smallness of the group, the congregation for many years was served from neighboring sister congregations. When in the year 1913 it received its first resident pastor, a division occurred over matters of doctrine and practice so that only a small remnant remained that continued to uphold sound Lutheran



**Parsonage, Morris, Minnesota**

After a dinner served to all the members of the church and the many friends from the neighboring sister congregations who came to join them in the observance of this happy occasion, a second service was held at 2:30 o'clock in which the newly erected parsonage was dedicated to the glory of God and the promotion of the Savior's kingdom. Basing his remarks on Dt. 8:6-14, Pastor Rueben Reimers of Goodwin, South Dakota, a son of the congregation, reminded the members of the great things God had done for them especially in recent years and admonished them not to become forgetful of the Giver.

doctrine and practice. From 1918 to 1955 it formed a joint parish with St. John Church of Hancock. Since 1947 St. Paul Congregation has been formally affiliated with the Wisconsin Synod.

Since its organization the following pastors have served the congregation: Wm. Marth, 1905-1908; F. E. Pasche, 1908-1913; H. Ziemer, 1913-1915; K. L. Rosenwinkel, 1915-1917; H. A. Hopp, 1918-1924; W. F. Sprengeler, 1924-1928; E. A. Hempeck, 1928-1938; and the undersigned since that time.

Because of the trials and afflictions through which it passed, St. Paul

Congregation for many years was unable to acquire a church home of its own. What it had prayed for for many years finally became a reality when in 1947 the congregation was able to erect its first house of God. Since that time growth has been more rapid. Last year by mutual and peaceful agreement with St. John Church of Hancock the joint parish arrangement was discontinued, and St. Paul Congregation resolved to erect a parsonage and to proceed to call a pastor of its own. This new arrangement went into effect when the undersigned was installed as resident pastor on March 13, 1955.

The newly erected parsonage is a completely modern story and one-half frame structure including a study, living room, dining room, kitchen, bath, and four bedrooms, as well as an attached garage. Heating is supplied by an Iron Fireman Select-temp steam furnace which has individual room control. Total cost of the project was about \$16,000. The anniversary offering of \$1,700 was designated for debt retirement.

St. Paul Congregation at present numbers 48 voting and 218 communicant members, and 340 souls. "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).

H. C. DUEHLMEIER.

### GOLDEN WEDDING

Mr. and Mrs. John Latzke, Sr., of Oconomowoc, Wisconsin, were privileged by the grace of God to observe their golden wedding on October 1, 1955. Mr. and Mrs. Latzke are members of St. Matthew Ev. Lutheran Church at Oconomowoc, Wisconsin. The undersigned in a special service addressed the jubilarians on the basis of 1 Samuel 7:12. May the gracious Lord bestow His richest blessings upon them also in the years to come.

N. E. PAUSTIAN.

### CONVENTION FILM STRIP NOW AVAILABLE

A Kodachrome film strip with taped commentary (running time 20 minutes) will be ready for Synod-wide distribution on November 25, 1955. Send your order blank to the Northwestern Publishing House for free bookings.

BOARD FOR INFORMATION AND STEWARDSHIP

### NOTICE

The Nebraska District of the Wisconsin Synod has opened a MISSION in Cedar Rapids, Iowa. Divine services and Sunday School are conducted every Sunday morning. If you know of any family, or individual, that has moved, or is moving, into Cedar Rapids or area round about, kindly contact Rev. W. F. Sprengeler  
450 19th Street NW  
Cedar Rapids, Iowa

### NOTICE

To fill existing vacancies the following appointments have been made for the Nebraska District:

The Rev. Ivan Zaring as Visitor of the Rosebud Conference.

The Rev. David Worgull as finance man for the Rosebud Conference.

The Rev. Wm. H. Wietzke as finance man for the Central Conference.

IM. P. FREY, President.

\* \* \* \*

The unique history of the founding of a mission congregation in Oconto Falls, Wis., is now available in 105 color slides with accompanying explanation (40 minutes) on tape recording, 3 3/4 inches per sec. Ideal for showing at church group gatherings, mission festivals, etc. (Films show members building our church by cutting and sawing logs, laying blocks, etc.) For bookings write,

Pastor H. Walther  
112 S. Jefferson  
Sturgis, Michigan

Please state type of projector and tape-recorder.

### WANTED

Wisconsin Synod "Books of Hymns," word or music edition, because of a large increase in attendance of patients at the services of your institutional missionary. Please send such hymnals to

Pastor Roy B. Gose  
549 Jackson Drive  
Oshkosh, Wisconsin

### CALENDAR OF CONFERENCES

#### SOUTHWESTERN PASTORAL CONFERENCE—WESTERN WISCONSIN DISTRICT

Time: November 29, 9:30 a. m., English Lutheran Church, Viroqua. H. Prueter, pastor.

Preacher: A. Werner (H. Winkel).

Assignments: Titus 2, W. Paustian (Rev. 1, R. Siegler); A. Winter to finish Paper on "Roman Catholic Propaganda"; Sermon Study for the Third Sunday in Advent, H. Meyer (How may we present the blessings of the Lord's Supper to our people? R. Biesmann).

Also business, and reports by financial secretary and visitor.

R. C. BIESMANN, Secretary.

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#### MANKATO CIRCUIT PASTORAL CONFERENCE

Date: December 6, 9:30 a. m.  
Place: North Mankato, St. Paul Lutheran Church.

Preacher: Pastor R. Haase; Alternate, Pastor A. Kell.

Agenda:

1. Exegesis: 1 Thess., Theo. Bauer
2. The Advantages and Dangers of Release-time Classes, M. Birkholz
3. The Christmas Eve Service, Round table discussion
4. Old Testament Exegesis, R. Gurgel.

M. BIRKHOLZ, Secretary.

### ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

#### Pastors

Cares, Gerhardt M., in Zion Church, Monroe, Michigan, by H. Cares; assisted by President G. Press, Pastors W. Koelpin, A. Schultz, and R. Timmel; October 23, 1955.

Hanke, P. R., in St. Peter Church, St. Peter, Minnesota, by G. T. Albrecht; assisted by A. Hanke and R. Haase; October 23, 1955.

Knickelbein, Paul, in St. Marcus Church, Milwaukee, Wisconsin, by E. Ph. Dornfeld; assisted by Prof. J. P. Meyer and Gerhard Schmeling; Twenty-second Sunday after Trinity, November 6, 1955.

Lange, Henry, in Trinity Church, Raymond Tp., and Immanuel Church, Paris Tp., Wisconsin, by A. B. Koelpin; Twentieth Sunday after Trinity, October 23, 1955.

Lau, John, in St. Paul Church, Onalaska, Wisconsin, by Fritz Miller; Twenty-second Sunday after Trinity.

Seim, Kenneth G., in St. John Church, Two Creeks, and in St. John Church, Gibson Tp., Wisconsin, by A. Wadzinski; assisted by C. Thurow and F. Kneuppel; Twenty-first Sunday after Trinity, October 30, 1955.

Wenzel, Lloyd, in St. John Church, Renville, Minnesota, and in St. Luke Church, Winfield Tp., Minnesota, by Hugo Schnitker; assisted by Otto Engel; Twentieth Sunday after Trinity, October 23, 1955.

#### Teacher

Bauer, Karl, in Christ Lutheran School, Milwaukee, Wisconsin, by H. Cares; September 11, 1955.

### CHANGE OF ADDRESS

#### Pastors

Dornfeld, E. Ph., 4718 N. Hollywood Ave., Whitefish Bay, Wisconsin.

Hanke, Paul R., P. O. Box 32, St. Peter, Minnesota.

Lau, John, 125 N. 9th Ave., Onalaska, Wisconsin.

### MISSION FESTIVALS

Twelfth Sunday after Trinity  
Peace Church, Clark, South Dakota.  
Offering: \$277.45. M. Schroeder, pastor.

Fifteenth Sunday after Trinity  
Bethlehem Church, Raymond, South Dakota.

Offering: \$251.46. M. Schroeder, pastor  
Siloah Church, Milwaukee, Wisconsin  
Offering: \$727.80. P. J. Birkholz and Robert J. Voss, pastors.

Bethany Church, Hustisford, Wisconsin  
Offering: \$861.44. E. P. Pankow, pastor.  
Immanuel Church, Ward, South Dakota.  
Offering: \$134.42. Wm. Lindloff, pastor.

Sixteenth Sunday after Trinity  
St. Paul Church, Cedar Lake, Wisconsin.  
Offering: \$82.20. F. Gilbert, pastor.  
St. Paul Church, Slinger, Wisconsin.  
Offering: \$558.12. F. Gilbert, pastor.

Seventeenth Sunday after Trinity  
Grace Church, Sugar Bush, Wisconsin.  
Offering: \$816.85. W. B. Nommensen, pastor.

Emanuel Church, Tp. Maple Creek, Wisconsin.

Offering: \$141.50. W. B. Nommensen, pastor.

Eighteenth Sunday after Trinity  
St. John Church, Jefferson, Wisconsin.  
Offering: \$1,729.45. R. W. Mueller, pastor.

Mt. Calvary Church, LaCrosse, Wisconsin.  
Offering: \$905.92. L. Lambert, pastor.

St. John Church, Riga, Michigan.  
Offering: \$606.10. C. H. Schmelzer, pastor.

Grace Church, Pickett, Wisconsin.  
Offering: \$718.00. R. W. Kleist, pastor.

Grace Church, Geneva, Nebraska.  
Offering: \$680.10. P. E. Eickmann, pastor.

Trinity Church, Brillion, Wisconsin.  
Offering: \$1,870.25. V. J. Siegler, pastor.

Christ Church, Milwaukee, Wisconsin.  
Offering: \$1,787.22. H. Cares, pastor.

Nineteenth Sunday after Trinity.  
St. Paul Church, Saginaw, Michigan.  
Offering: \$1,232.51. O. J. Eckert and R. A. Gensmer, pastors.

Twentieth Sunday after Trinity  
Emanuel Church, Henrysville, Wisconsin.  
Offering: \$103.15. A. Wadzinski, pastor.

Christ Church, Denmark, Wisconsin.  
Offering: \$301.82. A. Wadzinski, pastor.

St. Matthew Church, Oconomowoc, Wisconsin.

Offering: \$2,000.00. N. E. Paustian, pastor.

St. Matthew Church, Janesville, Wisconsin.  
Offering: \$147.95. M. Kujath, pastor.

Mt. Olive Church, Denver, Colorado.  
Offering: \$321.00. Im. P. Frey, pastor.

Twenty-first Sunday after Trinity  
St. Paul Church, Lamar, Colorado.  
Offering: \$306.34. H. Witt, pastor.  
St. Paul Church, Las Animas, Colorado.  
Offering: \$66.50. H. Witt, pastor.

**TREASURER'S STATEMENT**  
July 1, 1955, to October 31, 1955

|                                            |                     |
|--------------------------------------------|---------------------|
| Receipts                                   |                     |
| Cash Balance July 1, 1955.....             | \$ 59,326.47        |
| Budgetary Collections .....                | \$470,210.64        |
| Revenues .....                             | 132,216.81          |
| <b>Total Collections and Revenues.....</b> | <b>\$602,427.45</b> |
| Non-Budgetary Receipts:                    |                     |
| Luth. S. W. C. — Prayer Book .....         | 68.63               |
| Miscellaneous .....                        | 380.00              |
| <b>Total Receipts .....</b>                | <b>602,876.08</b>   |
|                                            | <u>662,202.55</u>   |
| Budgetary Disbursements:                   |                     |
| Theological Seminary .....                 | 22,597.12           |
| General Administration .....               | 54,091.41           |
| Northwestern College .....                 | 69,620.07           |
| Dr. Martin Luther College.....             | 87,160.82           |

|                                      |            |
|--------------------------------------|------------|
| Mich. Luth. Seminary.....            | 52,932.07  |
| Northwestern Luth. Academy....       | 19,292.51  |
| Winnebago Teacher Program....        | 27,486.35  |
| Home for the Aged.....               | 11,282.75  |
| Missions — Gen. Administration ..... | 30.15      |
| Indian Mission .....                 | 66,525.48  |
| Colored Missions .....               | 13,742.83  |
| Home Missions .....                  | 202,732.61 |
| Refugee Missions .....               | 13,381.70  |
| Madison Student Mission .....        | 8,618.20   |
| Rhodesia Mission .....               | 17,728.50  |
| Lutheran S. W. C. ....               | 3,370.03   |
| Japan Mission .....                  | 2,403.50   |
| Winnebago Lutheran Academy .....     | 1,000.00   |
| General Support .....                | 29,730.00  |
| Board of Education .....             | 4,169.98   |

|                                          |                     |
|------------------------------------------|---------------------|
| <b>Total Budgetary Disbursements....</b> | <b>707,896.08</b>   |
| <b>Budgetary Deficit Balance,</b>        |                     |
| Oct. 31, 1955 .....                      | <b>\$ 45,693.53</b> |

**COMPARATIVE STATEMENT OF BUDGETARY  
COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to Oct. 31

|                                | 1954                | 1955                | Increases           |
|--------------------------------|---------------------|---------------------|---------------------|
| Collections .....              | \$437,618.58        | \$470,210.64        | \$ 32,592.06        |
| Disbursements .....            | 638,688.80          | 707,896.58          | 69,207.78           |
| <b>Operating Deficit .....</b> | <b>\$201,070.22</b> | <b>\$237,685.94</b> | <b>\$ 36,615.72</b> |

**ALLOTMENT STATEMENT**

|                              | Comm.          | Receipts            | Allotment           | Deficit             | Percent of Allot. |
|------------------------------|----------------|---------------------|---------------------|---------------------|-------------------|
| Pacific Northwest .....      | 1,454          | \$ 2,886.08         | \$ 4,846.64         | \$ 1,960.56         | 59.54             |
| Nebraska .....               | 6,735          | 22,192.05           | 22,450.00           | 257.95              | 98.85             |
| Michigan .....               | 23,152         | 65,192.18           | 77,173.32           | 11,981.14           | 84.47             |
| Dakota-Montana .....         | 7,283          | 19,887.23           | 24,276.68           | 4,389.45            | 81.91             |
| Minnesota .....              | 38,739         | 75,679.42           | 129,130.00          | 53,450.58           | 58.60             |
| Northern Wisconsin .....     | 45,851         | 94,360.85           | 152,836.64          | 58,475.79           | 61.73             |
| Western Wisconsin .....      | 48,840         | 88,053.41           | 162,800.00          | 74,746.59           | 54.08             |
| Southeastern Wisconsin ..... | 47,909         | 96,932.81           | 159,696.64          | 62,763.83           | 60.69             |
| Arizona-California .....     | 2,899          | 4,078.11            | 9,663.32            | 5,585.21            | 73.01             |
|                              | <u>222,862</u> | <u>\$469,262.14</u> | <u>\$742,873.24</u> | <u>\$273,611.10</u> | <u>63.16</u>      |

C. J. NIEDFELDT, Treasurer.

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

|                                                                                    |                  |
|------------------------------------------------------------------------------------|------------------|
| For October, 1955                                                                  |                  |
| For Spiritual Welfare Commission                                                   |                  |
| A.A.L. Branch No. 17, Kewaunee, Wis.....                                           | \$ 10.00         |
| Roger Burmeister, Chicago, Ill.....                                                | 1.00             |
| For Missions                                                                       |                  |
| N. N., Lincoln, Nebraska.....                                                      | \$ 30.00         |
| A friend of the Wis. Synod in Florida.....                                         | 14.00            |
| N. N., Chicago, Ill.....                                                           | 100.00           |
| Memorial wreath in memory of Mrs. Herman Lorenz, sent in by the Rev. Ed. Zell..... | 7.00             |
| N. N., Lincoln, Nebraska.....                                                      | 50.00            |
|                                                                                    | <u>\$ 201.00</u> |
| For Special Building Collection                                                    |                  |
| Memorial wreath in memory of F. H. Pape, by the Rev. & Mrs. Adolph Schumann .....  | \$ 3.00          |
| Theo. M. Wilke .....                                                               | 500.00           |
| Memorial wreath in memory of Mrs. Herman Lorenz, sent in by the Rev. Ed. Zell..... | 13.00            |
| Memorial wreath in memory of Alwine Verick, given by Helen Koening .....           | 2.00             |
|                                                                                    | <u>\$ 518.00</u> |

For Church Extension Fund

|                                                                                                     |                  |
|-----------------------------------------------------------------------------------------------------|------------------|
| Memorial wreath in memory of August Tesch, given by Waldemar F. Zink .....                          | \$ 5.00          |
| Memorial wreath in memory of Mr. Wm. Puls, given by St. John Dorcas Soc., Two Rivers, Wis.....      | 2.00             |
| Memorial wreath in memory of Prof. Arthur P. Voss, given by members of the Synodical Committee..... | 72.00            |
| Memorial wreath in memory of Prof. Arthur P. Voss, given by Prof. E. E. Kowalke.....                | 5.00             |
| Memorial wreath in memory of Mr. Ben Mayer, given by Luth. Bowling Association, Kenosha, Wis.....   | 44.00            |
| Wm. J. Miller, Paullina, Iowa.....                                                                  | 25.00            |
| N. N., Howards Grove, Wis.....                                                                      | 25.00            |
| Memorial wreath in memory of Prof. Arthur P. Voss, given by Ruth and John F. Brenner.....           | 2.00             |
| Luth. Youth Fellowship, Watertown, Wis.....                                                         | 10.75            |
| Memorial wreath in memory of Prof. Arthur P. Voss, given by Milwaukee City Pastoral Conference..... | 10.00            |
| Memorial wreath in memory of Prof. Arthur P. Voss, given by the Rev. & Mrs. F. E. Stern.....        | 2.00             |
| George Hernig, Chicago, Ill.....                                                                    | 3.00             |
|                                                                                                     | <u>\$ 205.75</u> |

C. J. NIEDFELDT, Treasurer.

NORTHERN WISCONSIN DISTRICT

Fox River Valley Conference

July, August, September, 1955

| Congregation — Pastor                                      | Budgetary    | Special Building |
|------------------------------------------------------------|--------------|------------------|
| Algoma, St. Paul, Schabow, A. - Toepel, K. . . . .         | 2,902.00     | \$ 121.43        |
| Appleton, Bethany, Hallemeier, D. E. . . . .               | 196.10       | —                |
| Appleton, Mt. Olive, Ziesemer, R. E. . . . .               | 1,534.20     | —                |
| Appleton, Riverview, Hartwig, T. J. . . . .                | 350.13       | —                |
| Appleton, St. Matthew, Johnson, S. . . . .                 | 768.50       | —                |
| Appleton, St. Paul, Brandt, F. M. . . . .                  | —            | —                |
| Black Creek, Immanuel, Thierfelder, F. E. . . . .          | 814.00       | 148.00           |
| Bonduel, Friedens, Schewe, E. . . . .                      | 763.53       | 468.16           |
| Carlton, St. Peter, Kuether, W. A. . . . .                 | —            | 48.00            |
| Center, St. John, Bergholz, H. . . . .                     | 530.00       | 70.00            |
| Clayton, Immanuel, Sommer, O. A. . . . .                   | —            | —                |
| Dale, St. Paul, Ploetz, E. . . . .                         | 946.00       | —                |
| Ellington, Trinity, Waldschmidt, R. . . . .                | 433.53       | —                |
| Freedom, St. Peter, Zehms, E. J. . . . .                   | 518.31       | —                |
| Green Bay, First, Krueger, E. H. . . . .                   | 357.75       | —                |
| Green Bay, St. Paul, Voigt, A. W. . . . .                  | 561.98       | —                |
| Greenleaf, St. Paul, Croll, M. W. . . . .                  | —            | —                |
| Greenville, Immanuel, Sommer, O. A. . . . .                | 11.00        | —                |
| Hortonville, Bethlehem, Froehlich, E. . . . .              | 582.44       | —                |
| Kasson, Bartholomew, Croll, M. W. . . . .                  | —            | —                |
| Kaukauna, Trinity, Oehlert, P. T. . . . .                  | 563.14       | 173.75           |
| Kewaunee, Immanuel, Zink, W. F. . . . .                    | 272.42       | —                |
| Kimberly, Mt. Calvary, Habermann, E. . . . .               | 322.35       | 1.00             |
| Kolberg, Emanuel, Zell, W. . . . .                         | —            | —                |
| Liberty Grove, Christ, Fuhlbrigge, W. G. . . . .           | —            | —                |
| Maple Creek, Immanuel, Nommensen, W. B. . . . .            | —            | —                |
| Nasewaupae, Salem, Stern, T. . . . .                       | 326.49       | —                |
| New London, Emanuel, Pankow, W. -<br>Heidemann, F. . . . . | 2,083.00     | —                |
| Stephensville, St. Paul, Waldschmidt, R. . . . .           | 220.51       | 79.00            |
| Sturgeon Bay, St. Peter, Baganz, T. . . . .                | 744.59       | —                |
| Sugar Bush, Grace, Nommensen, W. B. . . . .                | —            | —                |
| Valmy, St. John, Henning, O. C. . . . .                    | —            | 144.00           |
| Waupaca, Immanuel, Reier, F. A. . . . .                    | 179.08       | —                |
| West Jacksonport, Zion, Fuhlbrigge, W. G. . . . .          | 120.21       | —                |
| Woodville, St. John, Hertler, A. . . . .                   | 203.40       | —                |
| Wrightstown, St. John, Pussehl, H. E. . . . .              | 112.00       | —                |
| Zachow, St. Paul, Schewe, E. . . . .                       | —            | —                |
| Conference Totals . . . . .                                | \$ 16,416.66 | \$ 1,253.54      |

Lake Superior Conference

|                                                       |             |           |
|-------------------------------------------------------|-------------|-----------|
| Abrams, Calvary, Scherf, H. . . . .                   | 237.05      | —         |
| Bark River, Mich., St. Paul, Henning, W. . . . .      | 490.85      | —         |
| Beaver, St. Matthew, Pingel, L. . . . .               | —           | —         |
| Carbondale, Mich., St. Mark, Schaller, G. . . . .     | —           | —         |
| Cedarville, Mich., Our Saviour, Koenig, L. J. . . . . | 22.40       | —         |
| Coleman, Trinity, Pingel, L. . . . .                  | 218.20      | —         |
| Crivitz, Grace, Mueller, R. . . . .                   | 97.70       | —         |
| Daggett, Mich., Holy Cross, Schaller, G. . . . .      | 100.00      | —         |
| Escanaba, Mich., Salem, Lutz, W. F. . . . .           | 75.35       | —         |
| Florence, St. John, Krueger, W. . . . .               | 471.79      | —         |
| Gladstone, Mich., St. Paul, Hoffman, T. . . . .       | 42.10       | —         |
| Green Garden, Mich., St. Paul, Albrecht, E. . . . .   | 335.19      | —         |
| Grover, St. John, Hellmann, A. A. . . . .             | 685.16      | 518.50    |
| Iron Mountain, Mich., Mt. Olive . . . . .             | 157.93      | —         |
| Lena, Our Savior, Schmidt, W. . . . .                 | 113.26      | —         |
| Marinette, Trinity, Gentz, A. A. . . . .              | 716.55      | —         |
| Marquette, Mich., Calvary, Albrecht, E. . . . .       | 144.74      | —         |
| Menominee, Mich., Christ, Thurow, T. . . . .          | 424.83      | 2.00      |
| Oconto Falls, St. Paul, Schmidt, W. . . . .           | —           | —         |
| Peshigo, Zion, Geyer, K. . . . .                      | 639.70      | —         |
| Powers, Mich., Grace, Manteufel, J. . . . .           | 93.90       | —         |
| Rapid River, Mich., St. Martin, Hoffmann, T. . . . .  | 100.05      | —         |
| Sault St. Marie, Mich., Emanuel, Koenig, L. . . . .   | 568.67      | —         |
| Stambaugh, Mich., St. Peter, Tiefel, G. . . . .       | 320.35      | 61.50     |
| Tipler, St. Paul, Krueger, W. . . . .                 | 22.75       | —         |
| Conference Totals . . . . .                           | \$ 6,078.52 | \$ 582.00 |

Manitowoc Conference

|                                                      |              |           |
|------------------------------------------------------|--------------|-----------|
| Brillion, Trinity, Siegler, V. J. . . . .            | 428.00       | 72.00     |
| Cleveland, St. John - St. Peter, Bode, E. N. . . . . | 770.61       | —         |
| Collins, St. Peter, Weyland, V. J. . . . .           | 500.00       | —         |
| Denmark, Christ, Wadzinski, A. . . . .               | 151.09       | —         |
| Gibson, St. John, Mattke, J. W. . . . .              | 190.22       | —         |
| Haven, St. Peter, Pankow, W. F. . . . .              | —            | —         |
| Henrysville, Immanuel, Wadzinski, A. . . . .         | 156.35       | —         |
| Kiel, Trinity, Behm, E. G. . . . .                   | —            | —         |
| Liberty, Trinity, Kugler, S. . . . .                 | —            | —         |
| Manitowoc, Bethany, Roekle, A. . . . .               | 508.00       | 20.00     |
| Manitowoc, First German, Koeninger, L. H. . . . .    | 1,887.00     | 84.00     |
| Manitowoc, Grace, Gieschen, W. W. . . . .            | 598.82       | 50.00     |
| Maribel, St. John, Koch, R. G. . . . .               | 14.00        | 4.00      |
| Millersville, St. Paul, Heier, O. . . . .            | 550.55       | —         |
| Mishicot, St. Peter, Zell, E. . . . .                | 801.65       | —         |
| Morrison, Zion, Koch, H. A. . . . .                  | 1,895.17     | 46.00     |
| Newtonburg, St. John, Kneuppel, F. C. . . . .        | 1,079.80     | 7.50      |
| Pine Grove, St. Paul, Maas, G. . . . .               | —            | —         |
| Reedsville, St. John, Wendland, J. J. . . . .        | 425.61       | 1.00      |
| Rockwood, Rockwood Luth., Zell, E. . . . .           | —            | —         |
| Town Schleswig, Zion, Hartwig, W. J. . . . .         | —            | —         |
| Shirley, Immanuel, Maas, G. . . . .                  | —            | —         |
| Two Creeks, St. John, Mattek, J. W. . . . .          | 154.61       | —         |
| Two Rivers, Our Savior, Thurow, C. M. . . . .        | 240.00       | —         |
| Two Rivers, St. John, Haase, W. G. . . . .           | —            | —         |
| Conference Total . . . . .                           | \$ 10,350.93 | \$ 284.50 |

Rhineland Conference

|                                                      |             |          |
|------------------------------------------------------|-------------|----------|
| Argonne, Peace, Bunde, G. . . . .                    | 10.20       | —        |
| Bruce Crossing, Mich., Bethany, Bergfeld, F. . . . . | —           | —        |
| Crandon, St. Paul, Bunde, G. . . . .                 | 117.40      | —        |
| Eagle River, Christ, Schumann, W. . . . .            | —           | —        |
| Enterprise, St. John, Weyland, F. C. . . . .         | 189.45      | —        |
| Hiles, Christ, Bunde, G. . . . .                     | 13.75       | —        |
| Hurley, St. Paul, Schleif, C. . . . .                | 387.48      | —        |
| Mercer, Zion, Schleif, C. . . . .                    | —           | —        |
| Minocqua, Trinity, Bauer, P. . . . .                 | 319.59      | —        |
| Monico, Grace, Weyland, F. C. . . . .                | —           | —        |
| Phelps, St. John, Bergfeld, F. . . . .               | 56.15       | —        |
| Rhineland, Zion, Scarf, E. . . . .                   | 1,455.54    | 25.00    |
| Wabeno, Trinity, Unke, G. . . . .                    | —           | —        |
| Woodruff, First, Bauer, P. . . . .                   | 92.95       | —        |
| Conference Total . . . . .                           | \$ 2,642.51 | \$ 25.00 |

Winnebago Conference

|                                                  |              |             |
|--------------------------------------------------|--------------|-------------|
| Caledonia, St. John, Engel, A. L. . . . .        | —            | —           |
| Campbellsport, Immanuel, Kahrs, H. A. . . . .    | 187.55       | —           |
| Dundee, Trinity, Kahrs, H. A. . . . .            | 870.48       | —           |
| E. Bloomfield, St. John, Schwartz, H. M. . . . . | —            | —           |
| Eldorado, St. Paul, Wojahn, W. A. . . . .        | 184.18       | —           |
| Elorado, St. Peter, Wojahn, W. A. . . . .        | —            | —           |
| Fond du Lac, Faith, Voss, R. J. . . . .          | —            | —           |
| Fond du Lac, Good Shepherd, Bitter, D. . . . .   | 319.35       | —           |
| Fond du Lac, Redeemer, Reim, R. . . . .          | 402.15       | —           |
| Fond du Lac, St. Peter, Pieper, G. . . . .       | 1,199.11     | 6,185.00    |
| Forest, St. Paul, Siegler, O. . . . .            | 7.00         | —           |
| Green Lake, Peace, Krug, C. L. . . . .           | 665.71       | —           |
| Kewaskum, St. Lucas, Kaniess, G. . . . .         | 818.55       | —           |
| Kingston, Zion, Petrie, J. R. . . . .            | 209.76       | —           |
| Manchester, St. Paul, Wadzinski, W. . . . .      | —            | 8.00        |
| Markesan, St. John, Kobs, G. . . . .             | —            | —           |
| Marquette, St. Paul, Wadzinski, W. . . . .       | 260.43       | 4.00        |
| Mears Corners, Trinity, Hartwig, P. G. . . . .   | 224.86       | —           |
| Mecan, Emanuel, Oelhafen, W. J. . . . .          | 406.00       | —           |
| Menasha, Bethel, Tiefel, A. . . . .              | 332.20       | —           |
| Montello, St. John, Oelhafen, W. J. . . . .      | 1,203.01     | —           |
| Neenah, Grace, Wichmann, W. F. . . . .           | 373.96       | —           |
| Neenah, Martin Luther, Hartwig, P. G. . . . .    | 307.81       | 5.50        |
| Neenah, Trinity, Schaefer, G. A. . . . .         | 2,722.81     | 454.50      |
| N. Fond du Lac, St. Paul, Kuschel, B. G. . . . . | 435.10       | —           |
| Oakfield, St. Luke, Koepsell, C. . . . .         | —            | —           |
| Omro, Zion, Ziesemer, R. D. . . . .              | 37.15        | —           |
| Oshkosh, Faith, Kaiser, H. . . . .               | 74.65        | —           |
| Oshkosh, Grace, Lehinger, E. . . . .             | 881.10       | —           |
| Oshkosh, Immanuel, Mittelstaedt, T. J. . . . .   | —            | —           |
| Oshkosh, Martin Luther, Kleinhaus, H. O. . . . . | 1,500.00     | —           |
| Pickett, Grace, Drews, M. F. . . . .             | 256.41       | —           |
| Princeton, St. John, Strohschein, W. . . . .     | 1,025.29     | —           |
| Readfield, Zion, Engel, A. L. . . . .            | 271.45       | —           |
| Red Granite, Trinity, Eggert, P. C. . . . .      | —            | —           |
| Ripon, Mt. Zion, Ziesemer, R. D. . . . .         | 97.25        | —           |
| Salemville, St. John, Petrie, J. R. . . . .      | 64.00        | —           |
| Seneca, St. Paul, Eggert, P. C. . . . .          | 89.96        | —           |
| Van Dyne, Zion, Weissgerber, W. . . . .          | 287.86       | —           |
| Wautoma, Peace, Laper, A. D. . . . .             | 699.35       | —           |
| Weyauwega, St. Peter, Wicke, H. . . . .          | 1,924.25     | 744.50      |
| Winchester, St. Peter, Engel, A. L. . . . .      | —            | —           |
| Winneconne, St. Paul, Grunwald, H. . . . .       | 528.08       | —           |
| Conference Total . . . . .                       | \$ 18,866.82 | \$ 7,401.50 |
| Miscellaneous . . . . .                          | 69.00        | —           |
| District Totals . . . . .                        | \$ 54,424.44 | \$ 9,546.34 |

Memorial Wreaths

| In Memory of — Pastor                                         | Amount    |
|---------------------------------------------------------------|-----------|
| Mrs. Louis Bull — A. Roekle, Manitowoc . . . . .              | \$ 4.00   |
| Mrs. Art. Bunke — W. Pankow - F. Heidemann, . . . . .         | —         |
| New London . . . . .                                          | 20.00     |
| Aug. Duveneck — A. Roekle, Manitowoc . . . . .                | 10.00     |
| Mrs. Dora Eberhardt — L. H. Koeninger, Manitowoc . . . . .    | 35.00     |
| Philipp Engelbrecht — R. G. Koch, Maribel . . . . .           | 15.00     |
| Martin Gast — P. T. Oehlert, Kaukauna . . . . .               | 19.00     |
| Mrs. Martin Juergenmeyer — P. T. Oehlert, Kaukauna . . . . .  | 5.00      |
| Mr. Hugo Kaliebe — P. T. Oehlert, Kaukauna . . . . .          | 47.75     |
| Mrs. Hugo Kaliebe — P. T. Oehlert, Kaukauna . . . . .         | 5.00      |
| Mr. and Mrs. Hugo Kaliebe — P. T. Oehlert, Kaukauna . . . . . | 5.00      |
| Fred Knaack — O. A. Sommer, Greenville . . . . .              | 6.00      |
| Rev. H. A. Kuether — W. A. Kuether, Carlton . . . . .         | 31.00     |
| Rev. H. A. Kuether — Manitowoc Pastoral Conference . . . . .  | 15.00     |
| Alvin Kusserow — W. Pankow - F. Heidemann . . . . .           | —         |
| New London . . . . .                                          | 5.00      |
| Mr. Paul Krueger — A. Roekle, Manitowoc . . . . .             | 10.00     |
| Henry Lodholz — O. A. Sommer, Greenville . . . . .            | 5.00      |
| Otto Maertz — W. Pankow - F. Heidemann, . . . . .             | —         |
| New London . . . . .                                          | 3.00      |
| Richard Missel — W. Wadzinski, Marquette . . . . .            | 4.00      |
| Mrs. August Ost — P. T. Oehlert, Kaukauna . . . . .           | 20.00     |
| Fred W. Oswald — W. F. Wichmann, Neenah . . . . .             | 10.00     |
| Mrs. Clara Otto — R. G. Koch, Maribel . . . . .               | 3.00      |
| Mrs. Harold Schmuhl — W. Wadzinski, Manchester . . . . .      | 8.00      |
| George F. Schubring — P. T. Oehlert, Kaukauna . . . . .       | 51.00     |
| Ross Shaver — T. Thurow, Menominee, Mich. . . . .             | 2.00      |
| Mr. Albert Stock — L. H. Koeninger, Manitowoc . . . . .       | 6.00      |
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