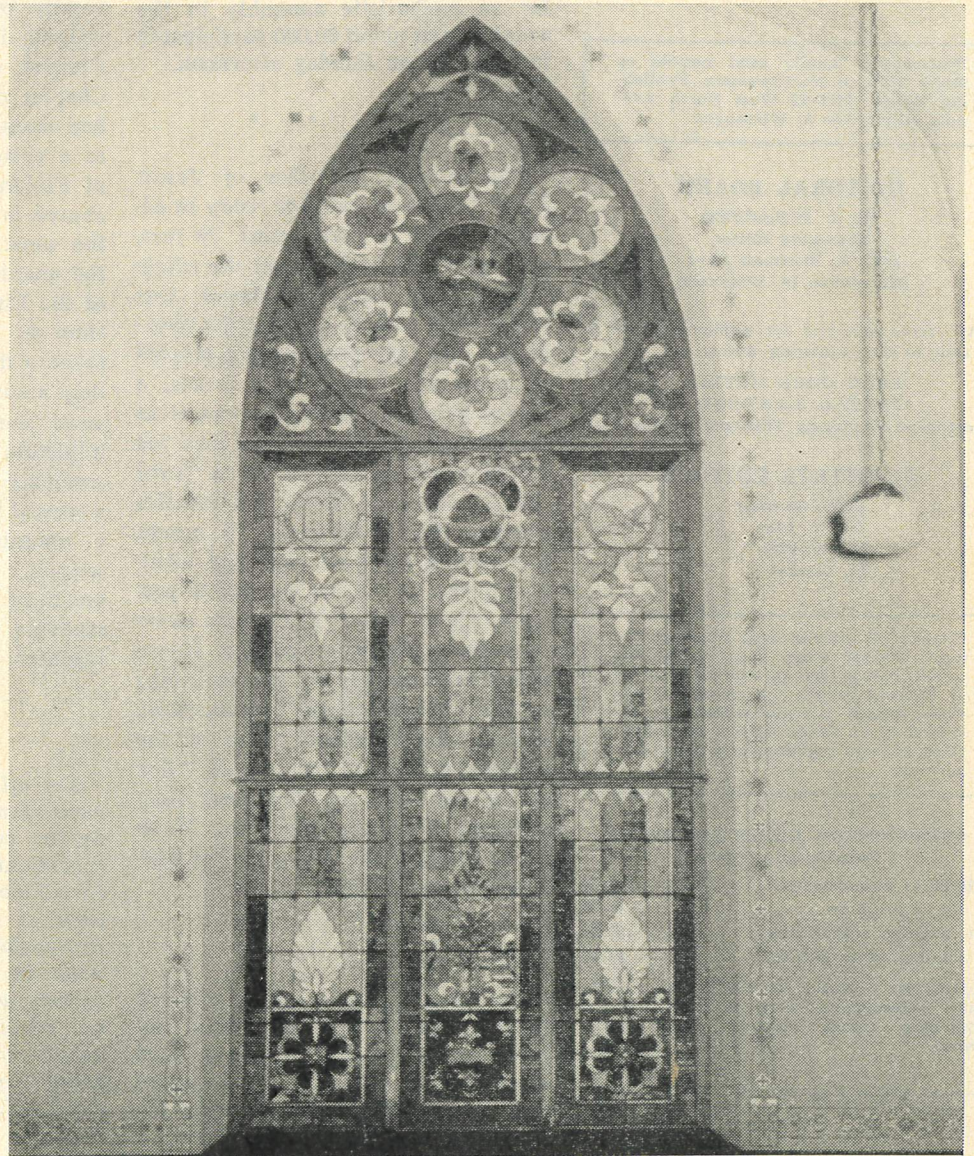


# the Northwestern **UTHERAN**

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*"The Lord our God be with us, as He was with our fathers,  
let Him not leave us, nor forsake us." I KINGS 8-57*



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## Siftings

BY THE EDITOR

Are some more blue laws on the way? At a mass demonstration in Pittsburgh some time ago the Roman Catholic lay organization, called the Holy Name Society, proposed that Good Friday be made a national legal holiday in the United States and that Sunday be set aside for worship and rest. The attendance at this gathering was estimated at a little under 100,000. It is said that 30,000 gathered at Forbes Field (baseball park) for an eucharistic assembly in the evening, and about 60,000 participated in a parade on Sunday afternoon.

\* \* \* \*

*The Roman Catholics of Jesuit Bend, Louisiana, are not ready to accept a Negro as their priest. In fact, they went on a strike about the whole matter. The mission chapel was closed two months ago by the archbishop after the parishioners refused to allow the Rev. Gerald Lewis, a Negro priest, to conduct services at the chapel. The archbishop said his ruling would remain in force "until the members of these communities express their willingness to accept for service in these churches whatever priest or priests we find it possible to send them." The people claim that the assignment of the Negro priest is "contrary to the teachings of the church, church organization, schools and families." One of the spokesmen for the group said, "Our minds are made up. We don't want a Negro priest in this area. If no white priest is available, let the mission remain closed."*

\* \* \* \*

We hope that our special offering for the Church Extension Fund has been completed by all or at least most of our churches. It is hoped that this OFFERING will bring the Fund out of the red and wipe out all commitments that have been made by the board. This can be done so easily, if only we have the whole-hearted cooperation of all the pastors and laymen of our Joint Synod. Up to this time we have had no report

on the OFFERING, but we hope that when we do get the report that it will be a credit to the spirit of our Synod. We would not care to be responsible for its failure. Would you?

\* \* \* \*

Miss Kiisa Paivikki Riipa, a graduate of the divinity school of the University of Helsinki and teacher of religion in a high school in eastern Finland, was rejected by the Kuopio Chapter of the Finnish Church. She had made application for ordination as a pastor in the Lutheran Church of Finland. She was told that "the church is bound to obey its laws and the word of the Bible." This is not the unanimous position of the leaders of the Finnish Lutheran Church. Bishop E. G. Gulin of Tampere has taken a different stand. He has publicly assumed a favorable attitude toward the ordination of women as ministers in the church. At the 1958 assembly of the Church of Finland a special report will be received from a committee on the ordination of women. It is reported that nearly one-third of all Finnish theological students are women. They serve as teachers of religion in the schools.

\* \* \* \*

Not all mass-Reformation festivals went off well. Here is one as reported by the correspondent of The Christian Century. It was held in San Francisco. "It was a 'picketed' Festival of Faith that 5,000 Bay area Protestants attended yesterday afternoon in Oakland auditorium. The pickets were supplied by 50 pastors of fundamentalist churches hereabouts who had been spurred to action by Carl McIntire, Collingswood, N. J., dissident who works through the American Council of Christian Churches. McIntire came to the Bay area and led the pastors in denouncing the festival speaker, Methodist Bishop G. Bromley Oxnam of Washington, as a 'tool of communism' and an apostate Christian."



## *A Devotion . . .*      **The Final Advent Of Our Lord Luke 21: 25-33**

**A**DVENT directs our thoughts upon a threefold coming of our Lord. It purposes to prepare our hearts anew for the joyful Christmas message that Jesus did come into our flesh to redeem us and all mankind. It reminds us how as the victorious and exalted Savior He desires to come to us now through Word and Sacrament with His gifts of salvation. But it also bids us to think of that great future day when our Lord and Savior will return in glory.

### **It Will Be an Awe-Inspiring Event**

*Heaven and Earth Will Pass Away* "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." With these words Jesus sets forth the awe-inspiring signs which will announce that the day of judgment is at hand. When suddenly, like a thief in the night, the last day will arrive and God's omnipotent hand will reach down to wind up the affairs of this world and mankind, all the ordinances with which He held the heavenly bodies in their orbit since Creation, all the powers with which He caused sun, moon, and stars to give light upon the earth, will give way. As we read in St. Matthew's Gospel the sun's light will be extinguished, the moon's radiance will disappear in the same instant, and the stars will fall from their places. Similar signs of impending disruption will manifest themselves on the earth itself in a mighty roaring of sea and waves. At all this the hearts of men will be seized with consternation so that they will be at an utter loss what to do. So great will be their apprehensions as they see heaven and earth in its present form going into dissolution that many will actually expire in terror and dismay.

*The Lord Will Appear In Glory* "And then shall they see the Son of man coming in a cloud with power and great glory." Even as a cloud removed Jesus from

the eyes of His disciples when He ascended into heaven, so shall He return again in a cloud. He will appear in visible, bodily form so that every eye shall see Him. Yet unlike the days of His earthly sojourn, His heavenly majesty and power will no longer be shrouded in lowliness; it will be fully revealed before all men. Jesus will manifest Himself as the divine Lord whose mighty voice will pierce every grave causing the dead to rise from dust and decay, as the omnipotent Lord at whose coming the present universe passes into dissolution to give way to a new heaven and earth in which righteousness shall dwell. He will appear in the radiance of His heavenly glory accompanied by all the holy angels.

### **But a Day of Joy for All Believers**

*Our Day of Redemption* Though all these momentous happenings are bound to fill mankind as a whole with terror and consternation, they are not meant to do that for Christ's own, His believers. For them they are to be a source of great joy and hope. Jesus tells His disciples: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." When we are sorrowful, depressed, fearful, we invariably hang our heads and fix our eyes upon the ground at our feet. But when we look up, when we lift up our heads, we give evidence of joy and confidence. On the day of His glorious appearance all of us who are united with Christ in faith may indeed look up and lift up our heads in joy and confidence, inasmuch as our redemption, our full and final deliverance will be at hand. On that glorious day our Lord and Savior in whom we believe will release us from all sorrows and tribulations to which we are still subject in this earthly life; He will fully purge us of the sin that still clings to us in our flesh and which we must daily suppress in an untiring struggle; He will deliver us from all further temptations of Satan, from all further enticing allurements and animosities of the unbelieving world; He will also rob death of the outward hold that it still has upon us, change and trans-

form our vile bodies into the likeness of His own glorious body; He will usher us into the glorious liberty of the children of God, into the eternal and ineffable joy of His heavenly presence.

*Certified by A Parable* The Lord knows how difficult it is for us to embrace this comfort,

how prone we still are because of our flesh to give way to fear and apprehension when we think of the majestic events which will mark His final Advent. Thus He told His disciples a parable which was to help in keeping them and all of His own mindful of the joy that awaits them at His glorious appearance. "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Jesus sat with His disciples on the Mount of Olives. It was Passover time. Round about them in nature the fig trees and other trees were budding, bringing forth young leaves and tender branches. No one had to explain this sight for the disciples. It clearly told them that the barrenness and discomfort of winter was past, that the pleasant and fruitful season of summer was at hand. Just so it is to be with the signs which even now point to Christ's final Advent, and more especially with those which will herald His immediate appearance. Terrifying and awe-inspiring though they may be in themselves, they are meant to convey to Christ's believers the joyful message that the winter of this life with its many sorrows and afflictions, with its wearisome struggle against sin and temptation, with its subjection to corruption and death has come to an end, that the joyful summer of eternal life and glory is at hand. When Judgment Day breaks and the dissolution of this present world sets in, filling mankind with fear and consternation, Christ's own are to find in these happenings the joyful message that the kingdom of God is at hand for them, namely His endless reign of glory

*(Continued on page 391)*



# Editorials

## An Open Letter

1127 Central Ave.  
Safford, Arizona  
Nov. 8, 1955

Editor  
Life  
Chicago, Ill.  
Sir:

In your editorial on Adam and Eve, Nov. 7 issue, you wrote: "Except for dogmatic materialists and fundamentalists, who are still fighting, the war between Darwinism and the Bible has been over for many years."

Permit me to remind you that someone else is still fighting, viz., our Lord Jesus Christ. He endorsed the Genesis 1 record: "They have Moses and the prophets; let them hear them." Jesus said also: "Scripture cannot be broken." Whoever attacks the literal record of Genesis 1 is trying to break Scripture. Whoever attacks the literal record of Genesis 1 is attacking Jesus. There are portions of Scripture that must be understood in the figurative sense, but there is nothing anywhere in the whole Bible to indicate that Genesis 1 is to be so taken. All the vagaries of pseudo-science and pseudo-Christianity will not change the facts as presented there literally. Scripture cannot be broken! Whether accepted by man or not, it will stand till the end of time. The living Lord is our guarantee that it will be so.

We are well aware of the powerful and almost universal "scientific" and "religious" kingdoms that have accepted, uphold and propagate Darwinism. But you will recall that the Stone that was cut from a mountain by no human hand smashed to pieces the powers and kingdoms of the world. That same Stone, Christ, will smash to smithereens the powerful kingdoms of pseudo-science and pseudo-religion. Long after Darwinism is discredited and dead His kingdom will stand in glory. The heavens and the earth will pass away, but His Word will not pass away.

The widespread acceptance of Darwinism (which cannot be proved by scientific fact) even by many Christians is a startling fulfillment of the predictions of Scripture that toward the end there would be a falling away from the Truth. In a sense the Darwinists change the glory of the uncorruptible God into an image made like to corruptible man (your editorial referred to "Conscience — the sign of human divinity"), to birds, to fourfooted beasts, and to creeping things. By so doing they become vain in their imaginations, and their foolish heart is darkened. Professing themselves to be wise, they become fools. Romans 1:21-23.

FRANCIS MACHINA.

\* \* \*

## In the Interests of Peace

The November issue of *The American Magazine* contains an article on the topic: "Are You Spoiling for a Fight?" It was written by Sylvan Gotshal, President of the American Arbitration Association. The purpose of this nation-wide organization is to settle disputes and to reconcile people who have become estranged without resorting to the courts. From his long experience the author points out the traits which lead people to fight and quarrel and also some of the methods by which

tensions can often be eased. It is not a religious article, but since we Christians still have the Old Adam within us we are subject to similar resentments which need to be suppressed.

Among other things the writer says: "The most important single thing you can do to draw the explosive heat out of a quarrel is to take your differences frankly to the offender. Talk them out face to face." Scripture gives similar counsel to Christians when they are estranged from one another. "Debate thy cause with thy neighbor himself," "go and tell him his fault between thee and him alone." If Christians would only do that, how many more reconciliations would be effected. If church members after a conflict shun one another, there is little hope of settlement. From a distance the real or imagined insults and injuries are magnified, and the tension is intensified by the suspicion of being plotted against. The best solution is to come together and discuss the matter frankly in a Christian heart to heart talk. That is the best way to get grievances out of the world.

Akin to this is the following statement in the article: "One of the most damaging mistakes disputants make is to take their grievances to sympathetic friends, rather than to the offender. The natural proneness of friends to spread gossip and to relish the prospects of a battle can propel us into a first-class conflict. The settlement of difficulties almost always becomes more difficult when outsiders get in on the fight." What congregation has not experienced this at one time or another in quarrels between two members? It is bad enough if the one who feels hurt just sits and broods about it, but it is worse if he enlists the services of a friend, usually carefully selected, to help him in hating and denouncing the offender. If anything can add fuel to the fires of controversy, it is that. Such people become conspirators, as it were, and egg one another on to keep the quarrel alive, without perhaps being aware that they are doing just that.

The counsel which Jesus gave: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," is still the best advice which can be given when fellow members become involved in personal quarrels and disputes. Staying at a distance from one another or engaging in slandering or gossiping about the offender with like-minded people, which usually leaks out and is relayed to the "offender" in a roundabout way, will never settle anything but will only do untold harm. There is no substitute for a personal conference and a real, frank heart to heart talk." As much as in you lieth, live peaceably with all men." I. P. F.

\* \* \*

## Unionism

The chaplains of Francis E. Warren Air Force Base in Wyoming conducted a religious mission during October 23-27, 1955. Its objective was to stimulate the spiritual life and deepen the religious understanding and convictions of individuals in an air force community. The Protestant missionaries were Dr. Luther Holcomb, pastor of Lakewood Baptist Church in Dallas, Texas, and Dr. Martin H. Scharlemann, who is the Director of Graduate Studies at Concordia Seminary in St. Louis, Missouri.



Dr. Scharlemann conducted the services in Chapel 5 at the air base. The following choirs from Cheyenne churches participated in these services at Chapel 5: St. Paul Lutheran (Augustana); Second Baptist Church; First Methodist Church; First Christian Church; First United Evangelical Brethren; Trinity Lutheran (Missouri).

The following chaplains participated in these services in Chapel 5: Chaplain Frank White, Baptist; Chaplain A. Pietrek, A.L.C. Lutheran; Chaplain Alfred McWilliams, Col. Methodist Episcopal; Chaplain Roger Arendsee, Baptist. In all these services Dr. Scharlemann was the principal speaker. We call this crass unionism.

W. SCHALLER, JR.

## ETERNITY

### Resurrection Of The Dead

(Fourteenth continuation)

**P**AUL opens the second part of his resurrection chapter by quoting the question: "How are the dead raised up? and with what body do they come?"

These questions were really meant as an objection, they were intended to ridicule the hope of resurrection. They were injected by the doubters of the resurrection, in order to shake the faith of the believers. The doubters meant to say: Oh yes, people may talk very glibly about a resurrection and the certainty of the resurrection; but it takes only a simple little question to puncture their entire elaborate argument, and to blast their fantastic hope completely. Just how will the resurrection take place? More specifically: With what body will the dead people come forth from their burying places? The body is lowered into the ground, where it decomposes, and after only a short time nothing but a few bones may be found of it. And these also will disappear eventually. Or the dead body was burned on the pyre, so that only a handful of ashes remains. This may be preserved in an urn for some time, or may even at once be scattered to the winds. — Now tell me, how will the dead be raised? and with what body will they come forth?

The idea underlying this question is that, if a resurrection is to be possible at all, then at least a substantial part of the old body must be preserved. Look at the elaborate manner which the Egyptians employed in turning the corpses of their departed ones into mummies. And think of the huge pyramids which some of their mighty kings erected to preserve their mummified bodies toward an expected return. Thus a few favored ones thought that they could secure a resurrection for themselves, while the common hordes

of people, who could afford neither pyramid nor even embalming, were left without a chance. — With what body will they come forth?

There was another idea behind this question. If a resurrection will take place, it will be a return to this life, or at least to a life very similar to the one which we are living now on earth. It will be a life spent in eating and drinking, digesting and eliminating, working and sleeping, marrying and keeping house. The resurrection bodies will be, just as now, constituted for such a life, and will be in need of such a life. — With what body will they come forth?

#### Glorified Bodies

Paul meets the objection in the following verse.

**V. 36:** "Thou fool, that which thou sowest is not quickened, except it die."

The first "thou" is not in the Greek original, as is indicated by the italics in our English Bible. The second "thou" is there very emphatically. Paul's words thus read something like this: "Fool! what you yourself sow," etc.

Paul wants to say, You are a smart aleck. With your question you try to make out the Christians to be fools because they hope for a resurrection, and you yourself do not realize how foolish *you* are. You sow your seeds regularly, don't you? When you throw your seed into the ground, don't you know that you will never see it again? It will die and decay. — But there you do not stand wailing, How will it be raised? With what body will it come forth? You know that your seed is not wasted. In due time it will sprout and come forth. In fact, if the seed did not die and decay, then it would be wasted. In your seed death and life hang inseparably together. This

you observe every year. Why don't you take the lesson to heart?

Now Paul makes this foolish question the starting point for some further instruction about our resurrection.

**V. 37:** "And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain."

Paul stresses two points in the analogy of the seed: on the one hand, the sameness in nature of the seed and the plant, and on the other, the difference in appearance. If you sow a kernel of wheat, the stalk coming forth will be one of wheat, and nothing else. A kernel of wheat will never come forth as rice, or cotton, or what have you. On the other hand, there is a great difference in the appearance. What you cast into the ground is a "bare grain," nothing but a grain, but what comes forth is a living, luscious plant.

These are the two points which Paul wants us to keep in mind. The body which we bury will not be changed into something else. It will not be replaced by a different person in the resurrection, but will remain the identical person that died and was buried, and decayed in the grave. — On the other hand, that same body will be completely reorganized.

It is God who does all this.

**V. 38:** "But God giveth it a body as it hath pleased him, and to every seed his own body."

In the creation of the world God fixed sharp boundaries between all the different kinds of plants. He said: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, *after its kind.*" This rule, which God laid down at the beginning, He has kept in force to the present day. To this day a kernel of wheat will produce a stalk of wheat, and a kernel of maize a stalk of maize. God is doing this.



He is preserving the world according to this law, which He laid down in the beginning. So it has pleased Him. It is a wonderful law. The climatic conditions and the condition of the soil vary greatly in different countries. This difference will have an influence on the development of plant life, making it more luxuriant in one case, while runting it in another. But it will never change the kind of a plant. Wheat remains wheat under all conditions. So it has pleased God. — And shall this God not be able to preserve the identity of a dead body?

But why the change in form, about which Paul speaks? He illustrates this by introducing another analogy, taken from the animal kingdom.

V. 39: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."

The truth which Paul wishes to impress on our hearts and minds with this analogy of the different kinds of flesh may perhaps most readily be seen if we compare the last two kinds of flesh that he mentions, the flesh of fishes and the flesh of birds.

The fish are so built that they can live only in water, while the birds can live only in the air. Take a fish out of the water, and it dies; force a bird to stay under water, and it will drown. That is the way God created them.

Apply this to the resurrection body. Our bodies are now so constituted that they fit into the form of life here on earth. But after the resurrection there will be a new heaven and a new earth. What life will be like in those surroundings we have no way of knowing now. Only so much we can say that our bodies as now constituted are not adapted to that mode of living. Paul

was once raised into heaven; but things were so different there, he could not even tell whether he was in the body or out of the body. He heard wonderful sounds in heaven, but he was unable to reproduce them with his present organs of speech.

By creating the various forms of life here on earth God gave us an example of the great variety of forms which He is able to produce. Our bodies as they are now constituted could not exist in the heavenly environment; but in the resurrection, though they will be the identical bodies which we have now, God will so transform them that they will fit into our new home.

Does this prospect stagger our imagination? In the following verse Paul will adduce another comparison — which, however, we must reserve for our Christmas study.

(To be continued)

J. P. M.

## From A Wider Field

Dear Editor:

St. David Episcopal Church in a place called Minnetonka Mills in my State is having a church bazaar this week Saturday. Which is not unusual, I suppose; but a reliable and enterprising newsman informs us that he has an advance scoop on the event. It will feature fortune cookies — that is, cookies which have slips of paper or something inside that tell you some news about yourself. Buy a dozen and find out what's going to happen to you. A preview list of some of the messages is also available, courtesy the Minneapolis Tribune. Such as: "You will have a fine bed of zinnias next year, but most people don't like them." — Or: "There will be three burned-out Christmas tree bulbs among those you think are all good."

Then there is this one: "You were seen by the authorities failing to face the front of the elevator."

That warning would strike home, I fear, with a good many of us. As the world proceeds on its downward course, it takes more and more courage and resolve to face the front of the elevator because you never know what you will have to look at when the door opens on the next floor. The

prospect becomes less and less inviting. It is easier to wrap a scarf around the ears and turn your back on the whole business. But the Apostle Peter would rebuke us for such attitude. Surely he meant also such sufferings and buffetings when he wrote to Christians: "For even hereunto were ye called." So let us resolutely watch the strange kaleidoscope of events in the wider field and be in nothing dismayed.

\* \* \* \*

The gaudiest spectacular of recent weeks has been the Pope's "vision." Four years ago, you may remember, one of the cardinals undertook to stun the world by revealing that in 1950 the Pope had seen the sun rotate in a most miraculous manner. But that bombshell turned out to be a dud and quickly vanished from the front pages because the news was just a bit too difficult for a scientific world to take. This time the Vatican has come up with something more appealing. A year ago, we are asked to believe, the Pope, then a very sick man, saw Christ standing at his bedside as he was praying. Explains the Italian weekly news magazine Oggi: "The secret about the episode was

kept until now, and only the affectionate indiscretion of one of those knowing it enabled us to learn and tell of the marvelous episode, which undoubtedly will deeply move the Catholic faithful all over the world."

Oggi also tenderly reported: "Jesus, however, did not come to take him (the Pope), but to console him and give him the certainty that his hour had not yet come."

We agree that 2 Thess. 2:8 has not yet been fulfilled; for this no vision was necessary. Apart from that, I confess that I have not read the entire account even in the newspapers. This was due to weakness; I was overcome by and yielded to the urge to face the back of the elevator.

\* \* \* \*

Now and then those who look through the door are rewarded by an experience quite unexpected and utterly delightful, such as the short essay by a school boy published in Ducks Unlimited Quarterly. It has nothing whatever to do with religious news, and certainly does not belong into a letter like this; so if you wish, you may skip it and go on below. But it is much more realistic, and a



great deal more refreshing, than many things written for supposedly religious interest nowadays.

"Geese," says the lad in part, "is a low heavy set bird which is mostly meat and feathers. His head sits on one side and he sits on the other. Geese can't sing as much on account of dampness of the moisture.

"Some geese when they get big has curls on their tails and is called ganders. Ganders don't haff to sit and hatch but just eat and loaf and go swimming. If I was a goose I'd rather be a gander.

\* \* \* \*

If you have a little extra cash this holiday season and would like to send \$5 or so as a gift to an atheist, I'll furnish the name and address for your convenience: He is Frank C. Hughes, Leamington Hotel, Minneapolis, Minn. Perhaps he does not need the money, but he must be having quite an expense out of fighting a battle that happens also to be ours. He instituted a suit against the Government in Federal District Court in Washington, D.C., charging that "his constitutional rights are violated by the use of tax money to pay chaplains in the armed forces." His complaint demands that Ivy Baker Priest, treasurer of the United States, "stop the use of tax funds for chaplains' pay."

Foundation for Hughes' suit is a supreme court decision of 1947 in a case involving use of school funds for religious instruction; at that time the court said: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

It is very difficult to obtain constitutional justice on this issue in our land today. United States attorneys argue, among other things, that "a single taxpayer's share in treasury funds is comparatively minute and indeterminable," and say that therefore people like Hughes cannot "show direct injury to himself as a result of the spending." Which may be true financially, but disregards entirely the sacred rights of conscience. In fact, injury has nothing to do with the issue. The whole business of government passing out religion at taxpayers' expense is in violation of the spirit and intent of our national law. And however poor is our opinion of atheists, Mr. Hughes at least is not facing the rear of the elevator.

In the interest of his unbelief he is defending himself against one of the most notorious offenses on the American scene today.

*Cordially yours,*  
E. S.

**THE FINAL ADVENT OF OUR LORD**

*(Continued from page 387)*

over them, in which all tears will be wiped from their eyes and there will be no more death, neither sorrow, nor crying, nor any more pain, but pleasures at His right hand forevermore.

*And by an Assuring Prophecy* It is only in faith on the basis of the Savior's Word that we can embrace this comfort. To nourish and strengthen such faith Jesus has still another word for us: "Verily I say unto you, this generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away." Jesus here makes a prophecy concerning the Jewish nation, this wicked and perverse generation which in self-righteousness and unbelief had rejected Him, the divine Savior whom God in the untiring faithfulness of His grace had raised up out of its midst. This people would not perish until His final Advent that it might be a constant testimony to the truth of His Word. It is to be that for us also. The Jews, still rejecting the Savior who came from their midst, yet retaining their identity as a people throughout the centuries to this present day, though dispersed by God's judgment among all nations and subjected to countless purges of the bloodiest nature, are to be a testimony to our faith that all of our Savior's Words stand firm and immutable, also the precious promise that at His glorious appearance He will deliver all those who now trust in His grace from every evil and lead them into His heavenly kingdom. Heaven and earth shall indeed pass away on that day, but His Word shall not pass away. C. J. L.

**ALABAMA CONFERENCE**

The 38th annual convention of The Alabama Lutheran Conference was held August 18-21 at Pilgrim Lutheran Church, Birmingham, Alabama. The convention was made up of pastors, teachers, and lay dele-

gates from the 41 congregations and mission stations located in Alabama and Northwest Florida.

The convention was opened with a communion service; Pastor Bradley Jenkins, Vice-Chairman of the Conference, preached the sermon and the Rev. A. F. Gianvittorio delivered the confessional address.

The conference heard reports of the new mission stations which were founded at Montgomery and Prattville during the past year, and the new schools which were opened at Montgomery and Point Clear.

The doctrinal essay, "Rightly Dividing the Word of Truth According to Law and Gospel" was delivered by the Rev. P. R. Hunt. Other essays heard were: "Spirit-Filled Witnesses," "More Lay Activity in the Work of the Church," and "Responsibility of Congregations in support of Christian Day Schools."

The Rev. W. J. Werning of the Stewardship Department of the Missouri Synod spoke on the topic "Christian Stewardship." Reports from foreign mission fields were given by Dr. H. J. Nau, on furlough from the Moslem Mission, and the Rev. L. J. Konz, on furlough from the Nigerian Mission.

\$2,000.00 of the Easter offering was allocated to various new mission stations in the field, and the Sunday Schools reported an offering of \$2,308 for African and mission work.

New candidates welcomed to the field were: John Brown and Moses Clark of Immanuel Seminary, Greensboro; Otto Kretzmann of Concordia Seminary, St. Louis; and Thomas Glammeyer of Concordia Seminary, Springfield.

The convention was closed with a divine service; the Rev. W. H. Ellwanger, acting superintendent of the field, preached the sermon.

R. A. EGGERT.

**GOLDEN WEDDING ANNIVERSARY**

"Hitherto hath the Lord helped us," thus exclaimed Mr. and Mrs. Conrad Brinkman of South Milwaukee, Wis., when on October 7, 1955, they were privileged by a gracious God to celebrate their golden wedding anniversary in the midst of their family members and many friends.

May the Lord hold His protecting hand over them also in the future as He has in the past!

O. B. NOMMENSEN.



# The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)

## PARTICIPATION IN SYNODICAL CONFERENCE COMMITTEES ON DOCTRINE SUSPENDED

### I.

In 1951 the convention of our Wisconsin Synod resolved: "That we ask the Lutheran Church—Missouri Synod to repudiate its stand that the COMMON CONFSSION is a settlement of the doctrines treated by the two committees (Missouri — American Lutheran Church)." The convention also repeated our admonition regarding the Scout issue and instances of unionistic practice. A delegation was sent to the convention of the Lutheran Church—Missouri Synod, which was held in 1953 at Houston, Texas.

Our delegation to Houston presented our pleas in committee meetings and on the floor of the convention. In an open meeting a Missouri Synod delegate then, without being corrected or called to order, addressed the following question to our representatives: You ask us to rescind our stand on the COMMON CONFSSION. We answer *No*. You ask us to reverse our policy on Scoutism and Joint Prayer. Our answer is *No*. Now *what are you going to do about it?*

Our Synod, meeting in the same year, had to give an answer. President Dr. Behnken of the Missouri Synod pleaded that the differences once more be discussed by the Praesidium and the District Presidents of our Synod with the Praesidium of the Missouri Synod and a similar number of District Presidents. Our Synod resolved that we "remain in a state of confession" while "in view of President Behnken's offer still anxiously and prayerfully" awaiting an indication that the Missouri Synod will not persist in its present stand.

At the same time our Synod asked for a thorough discussion of the issues at the 1954 convention of the Synodical Conference.

The meetings of the two groups of Presidents were held — without the "indication" we looked for. The convention of the Synodical Conference did discuss the issues, but then called for the appointment of committees to continue the negotiations. President Naumann appointed the requested Wisconsin contingent of these committees with the express proviso that their commission expire with the meeting of our Synod at Saginaw in August (1955). Although the Missouri Synod representatives on these committees were willing to continue the negotiations, and although it was admitted that if the COMMON CONFSSION were to be written today it would have to receive a different wording, and by some was even called a "dead duck" — yet there was no recognizable indication of a changed attitude. Some even declared that the Missouri Synod would *not* rescind the COMMON CONFSSION.

This is also the stand officially taken by the Praesidium of the Missouri Synod. Our convention in Saginaw knew about this. For already before our meeting two articles had appeared in *The Lutheran Witness* (the official organ of the Missouri Synod) in which some of the charges which we raise against Missouri's stand were discussed and flatly denied.

That is the situation which our convention in Saginaw had to meet. What would be the sense of any negotiations in view of a flat denial? If Missouri is adamant, then further negotiations will be worse than useless. For that reason our convention resolved to discontinue its participation in the committees appointed by request of the Synodical Conference.

This resolution does not mean that we are not willing to answer questions. If the Missouri Synod will ask for information on any point of the controverted issues, or will ask for any explanation pertaining to our charges, we stand ready to serve. But this will be done in the nature of a testimony, not as a negotiation.

There is a faint possibility that the delegate convention of the Missouri Synod, to be held in June, 1956, may reverse the official stand of the Missouri Synod Praesidium as published in *The Lutheran Witness*. For this reason our convention at Saginaw deferred final action on the appended resolution to a recessed session to be held *after* the convention of the Missouri Synod in 1956.

We here reproduce the text of the resolution that thus is before our Synod.

"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 Rom. 16:17-18, terminate our fellowship with the Lutheran Church—Missouri Synod."

This is the motion that is before all members of our Synod till August of the coming year, when our Synod is to reconvene for a three-day meeting (Aug. 21-23). It behooves every member to utilize the remaining time for a prayerful and thorough study of the matter, so that our vote next summer may redound to the glory of our Savior's Truth.

In the series of articles published in *The Lutheran Witness* the complaint is repeated that we of the Wisconsin Synod raise charges but fail to furnish proof. If that were true, then our charges must be withdrawn, and we owe an apology for having disturbed the peace of the Church.

But is the complaint founded?



The COMMON CONFSSION was adopted by the Missouri Synod in 1950 and forwarded to us for our endorsement as a *settlement* of the differences which separated the Synodical Conference and the member synods of the American Lutheran Church since the Election controversy in the early eighties of the last century. Our Synod submitted the COMMON CONFSSION to a thorough review on the basis of God's Word (see Report 1951, p. 128-135). This review was by resolution of

our Synod sent to the Missouri Synod, but by the articles in *The Lutheran Witness* it is practically brushed aside: Wisconsin raises charges but fails to furnish proof.

Our Synod did more. It published a series of tracts in which the various doctrines that are in question were taken up in detail. These tracts drew fire, and several pamphlets were issued by the Missouri Synod in reply. The reply charges our tracts with "inaccuracies." — It is true that some errors slipped into the tracts,

and tract #11, on the last inside page, lists those that were discovered.

More should be said about our failure to furnish proof, with which we are charged; and the accusation of "inaccuracies" demands more than a paragraph for treatment. God willing, a second part of this article will be devoted to the matter.

In the meanwhile we pray God for His Holy Spirit to give us light and strength in these difficult times.

JOH. P. MEYER.

## Lest We Forget

THE anniversary of our Gift for Jesus Collection is rapidly approaching. It is December 13. On December 13, 1953, we were to gather \$1,150,000.00 for the necessary building operations at our institutions. With faith, prayer, and cooperation

collection before the dedication of the buildings at Watertown next summer!

We plead especially with those congregations — there still are a few — who have not as yet joined the others of the Synod in this project, that they

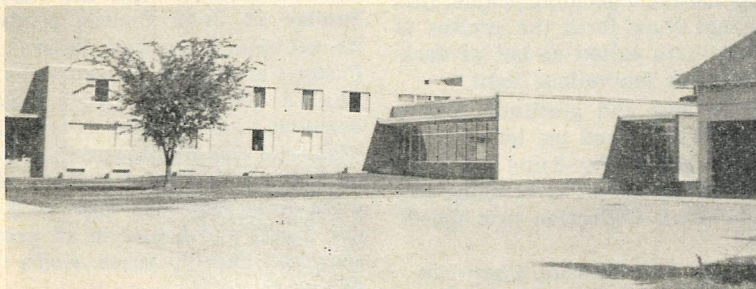
We again encourage *all* members of *all* congregations to adopt God's plan of church finance: Give as He blesses! Even if you gave for this purpose two years ago, perhaps you have been blessed by God so that you can give again this year.

It is disturbing when a church body of nearly 230,000 communicants has a difficult time in balancing its budget and in meeting the demands of its current building program.

It is disturbing and distressing when such a large group dwelling in the land of plenty, spared by almighty God from floods, storms, forest fires, earthquakes, from the destruction and ravages of war, has difficulty in fulfilling its duty and obligation to God in the field of missions.

It is disturbing, distressing, and discouraging when out of such a large group only a third give substantially, another third sparingly, another grudgingly or not at all, either for home purposes or missions.

It is disturbing, distressing, discouraging, and depressing that it



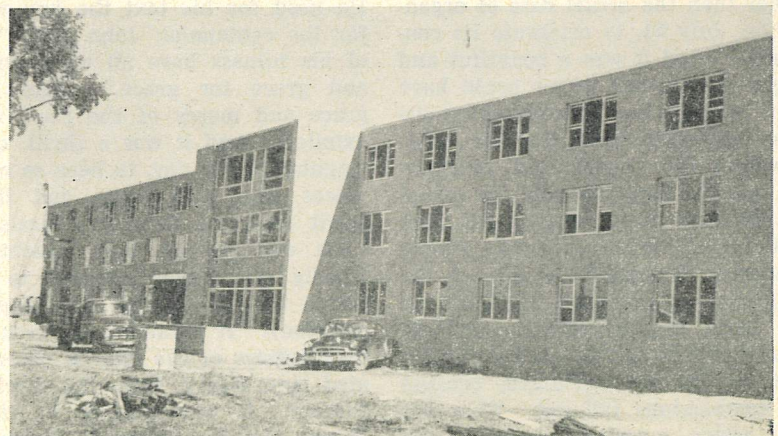
New Refectory — Northwestern College, Watertown, Wisconsin

we gathered a little over \$350,000 on that day. Since that time, almost two years later at this writing, with more faith, prayer, and cooperation, we have a total of \$1,063,540.63.

As the money was received, building operations were begun and completed. Michigan Lutheran Seminary has its new dining hall and kitchen. Northwestern College has its new dining hall and kitchen. The dormitory at Northwestern College is nearing completion. Construction on the new administration building and chapel has been started. Dr. Martin Luther College is still waiting for its much needed addition to the music hall. We still need \$334,791.50 to complete all building projects.

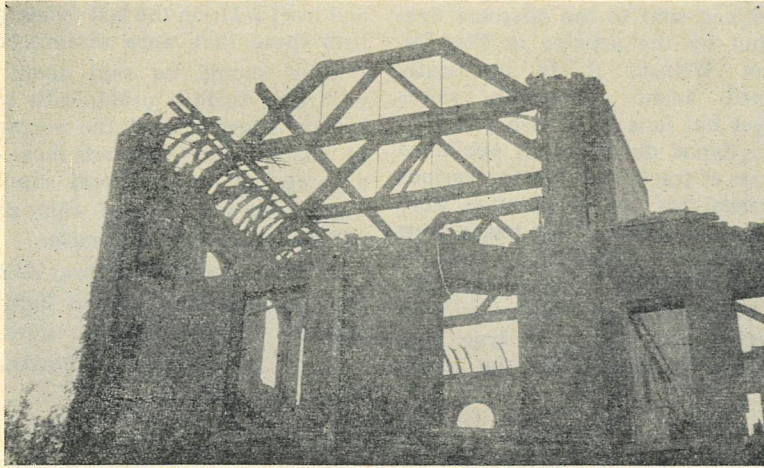
Faith, prayer, and cooperation have brought us this far. With a little more faith, a little more prayer, and a special effort at cooperation, we ought to be able to complete this

join wholeheartedly in this final effort to complete the collection. We hope that the members of these congregations will be informed about this collection and an opportunity given them to bring their gift to Jesus during this Christmas season.



New Dormitory under Construction — N.W.C.





Demolition of the Old Administration Building — N.W.C.

should take two years of praying, pleading, begging to get a little more than a million dollars for Jesus to provide the necessary facilities to train pastors, teachers, missionaries.

Where have we failed? Have we difficulty in believing God's Word when it encourages us to support the work in His kingdom *as He blesses us*? Have we difficulty in seeking *first* the kingdom of God and His righteousness? Is it difficult for us to believe that if we *do* seek *first* the kingdom of God, our outward, temporal needs will be adequately met according to His promise: "All these things shall be added unto you"?

May our heavenly Father give us His Holy Spirit, so that by His grace

we believe His holy Word, and lead a godly life here in time and hereafter in eternity.

May we not, like Israel of old, think lightly of the grace and mercy bestowed upon us by our loving heavenly Father in making us "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that we should show forth the praises of him who hath called us out of darkness into his marvellous light."

Out of love and gratitude toward Him who first loved us, let us show forth His praises by doing our part, as He has blessed us, in bringing this Gift for Jesus Collection to a speedy close.

J. C. DAHLKE, *Chairman*  
*Special Building Collection.*

#### CENTENNIAL

##### St. John Ev. Lutheran Church Maribel, Wisconsin

St. John Congregation of Maribel, Wisconsin, had chosen October 2, rather than the actual date of organization, July 21, to celebrate its centennial. And it was a beautiful and bright day. None better could have been wished for. Large congregations gathered from far and near, crowding the church and overflowing into the basement and the school — 1300 and more on that day, and 1700 for all seven services. Pastor Frederick Kempfert, a son of the congregation, preached the Word on the basis of Lamentations 3:22-23. Indeed, "It is not the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." Pastor Edward Kionka

preached in the German service to a congregation numbering 350 hearers. He used for his text the key verse for the centennial: John 1:16, "And of his fulness have all we received, and grace for grace." Again the grace and mercy of the Lord were extolled. And it was a thrill, quite singular in our day, to hear so many voices sing with gusto and lively spirit such old German chorals as: *Lobe den Herren, den maechtigen Koenig der Ehren* (Praise to the Lord, the Almighty, the King of creation)! It seemed as though the very rafters of the church reverberated and shook with the swelling thereof. It was good to be there. It was good for the soul. Surely St. John Congregation has received in

an abundant measure from the hands of the Lord, not only temporal, but above all, spiritual blessings.

In the afternoon service almost 600 worshipers packed the church above and below and overflowed into the school to hear Pastor Gerhard Struck preach the Word in the English language, choosing for his text Psalm 46:5. Yes, "God is in the midst of her; she shall not be moved: God shall help her, and that right early." This service commemorated the thirtieth anniversary of the dedication of the church. And again its walls and its rafters trembled as they joined in the symphony of voices praising the Lord God. There is no sweeter music to a listener's ear than that of young and old joining in the song of God's salvation for a lost and condemned world. The Church stands undaunted and secure when God is in the midst of her.

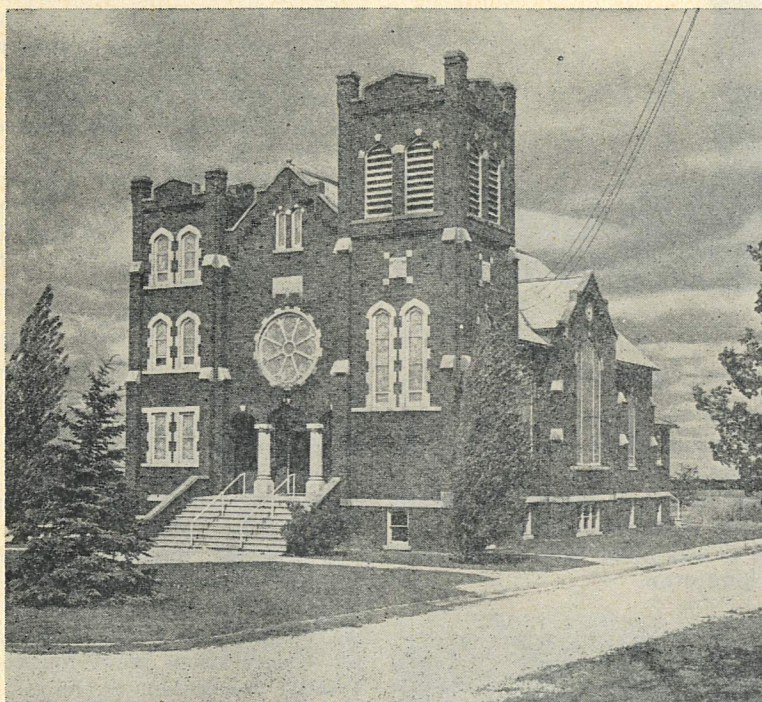
On Wednesday evening Pastor Paul Gieschen delivered a sermon on Christian Education on the basis of Zechariah 2:1-5. And the following Sunday St. John Church celebrated its centennial mission festival with Pastor Carl Kionka preaching in both English and German services in the morning, and Pastor Otto Heier, Visitor of the Manitowoc Conference, in English in the afternoon. God's work **on us** had been impressed upon our minds and hearts in all previous services, and in these God's work **for us** to do.

The choir sang appropriate selections at all services except on Wednesday, when the children of the Christian Day School sang a hymn.

The roots of St. John Congregation, like many another Lutheran church here in America, were anchored in Germany. They were torn up from the Land of the Reformation by the decree of a king. These so-called "Old Lutherans" would not bow to the union of the Reformed and Lutheran confessions commanded by Frederick William III, King of Prussia. They gathered around men like Pastor J. A. A. Grabau and Captain Heinrich von Rohr and left their fatherland. Among these or other similar groups were the fathers of St. John Congregation. These had pressed westward from Buffalo into the forests of Wisconsin. They slept under the open sky until blockhouses could be built. The little group soon appealed to the Buffalo Synod for pastoral



services. The appeal was heard. Pastor Carl Kuehn from St. Paul Church in Milwaukee traveled the hundred miles and more, at least from Manitowoc, on foot and by ox-cart, and organized the congregation in Cooperstown July 21, 1855. The congregation became one parish with St. Paul Church and a member of the Buffalo Synod until 1877. In 1951 it joined the Synod of Wisconsin and Other States. Periodically pastors were sent out to preach and attend to other ministerial matters. Among them were Pastors F. T. Mueller, Meissner, Pres. J. A. A. Grabau, Heinrich von Rohr and Carl Kuehn.



St. John Lutheran Church, Maribel, Wisconsin

A combination church-school-parsonage log cabin was erected, and the Rev. Gottfried Rehwald was called and installed as the first resident pastor in 1858.

Almost from the beginning St. John Congregation maintained a Christian Day School. And to this day a Christian training is the first and foremost interest and concern of the congregation.

A new church was built in 1869, and a new school in 1892. Again a new church was erected in 1925, and a new school in 1947-'48. The old school burned out completely in March, 1947. Within a matter of a few weeks after this catastrophe the school was continued in the church basement.

The congregation owns 40 acres of land purchased from Mr. and Mrs. David Wegner in 1859 for \$100.00. It was practically covered with virgin timber from which most of the buildings have been erected.

The following pastors served the congregation:

Gottfried Rehwald	1858-1866
Christian Meyer	1867-1870
Carl Schadow	1871-1875
Albert Keibel	1876-1892
Christian Sieker	1893-1901
Paul Kionka	1901-1936
Gerhard Struck	1936-1945
Paul Gieschen	1945-1950
Reinhardt Koch	1950-

ters of the congregation are at the present time preparing for work as Christian Day School teachers. Two sons have entered into the ministry, the Reverend Herman Knuth, deceased, and the aforementioned Reverend Frederick Kempfert.

*O Jesus, grant to us, we pray,  
Thy presence and Thy blessing;  
For with Thy guidance day by day  
We shall no fear possessing.  
Go Thou before us, lead the way  
From earth to heaven, that we may  
Be e'er with Thee in glory.*

R. G. Koch.

### CENTENNIAL

#### Trinity Lutheran Church

##### St. Paul, Minnesota

Trinity is the oldest Lutheran church in the State of Minnesota. It was organized in 1855 on the 14th of September, about a year and a half after the founding and incorporation of the city of St. Paul. That event took place on March 4, 1854.

In July, 1855, the first German Lutheran pastor arrived in St. Paul. He was the Rev. F. W. Wier, who had been sent west by Eastern Lutherans to provide the Lutherans about St. Paul with the preaching of God's Word and the administration of the holy sacraments, and to establish Lutheran congregations wherever possible in the immediate vicinity. The first service was held in an Episcopal church on the 22nd of July, 1855. On the following Sunday a congregation was organized, and Pastor Wier was called as the first pastor.

The legal incorporation of Trinity as a body corporate took place on September 14, 1855, under the name of German Evangelical Lutheran Trinity Church of the Unaltered Augsburg Confession in St. Paul, Minnesota.

The second pastor of the congregation was C. F. Heyer, sent out by some eastern missionary association. He remained till May, 1862. During his pastorate the inner condition of the congregation was improved and a constitution was adopted. The congregation grew daily and the erection of a church building became apparent. In February of 1858, a lot was purchased and the work on a church begun. This building was dedicated on December 26, 1866. After Pastor G. Fachmann left, having served the congregation from 1862 to 1867, Pastor J. H. Sieker became pastor of the

The pastors taught school until 1870 when Mr. Henry Hillemann, later becoming a pastor, was called. Then followed in short succession men by the names of Damarius, Nirbel and Sdunnis, until the pastors took over again until 1905. From 1906 on the congregation again was served by teachers, all of whom are listed in the centennial booklet, Mr. Raymond Seibel has been teaching since 1951 and was assisted by Mrs. Seibel and the pastor, when in 1954 the congregation called a second full-time teacher in the person of Miss Patricia Herrian. Miss Lorna Schweim is the second teacher and organist this year.

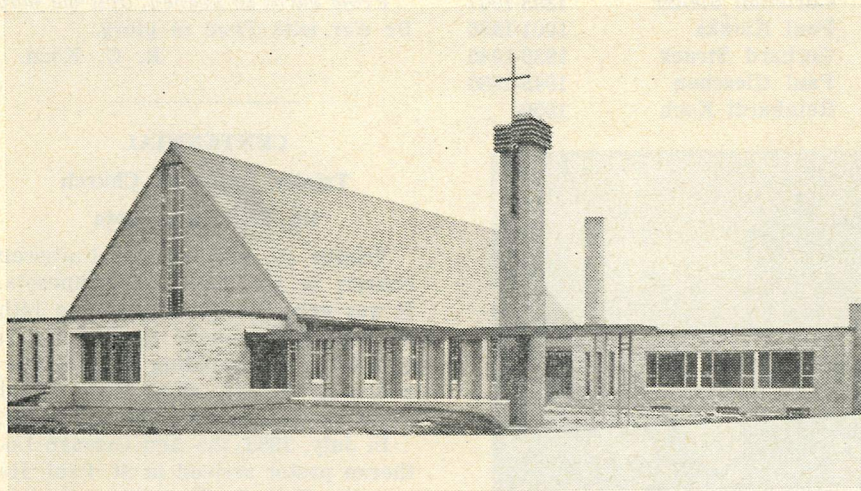
The congregation numbers 325 souls, 215 communicants and 87 voting members. Five sons and daugh-



church. He was followed in 1876 by Pastor O. Spehr, and by Pastor M. Timmermann in 1879. On August 13, 1893, Pastor A. Schroedel was called to serve Trinity. He served the congregation for sixteen years. Upon his death, Pastor A. C. Haase came to Trinity. He was installed by Pastor John Plocher on March 6, 1910, and is still the active pastor of that church, having now served Trinity for more than 45 years.

structure, built of brick and comprising four classrooms. This building served the congregation until it was wrecked to make room for the Capitol Approach Park.

Four years later the congregation decided to also erect a new and larger church on the new site. The church was begun in 1884 and was not completed until the spring of 1886. This beautiful building with its interior finishing and its new pipe organ was



Trinity Lutheran Church, St. Paul, Minnesota

In 1877, the congregation purchased a new site for the church and school, realizing that the present quarters would not long serve the ever-growing congregation. In 1880 a new school building was erected at this new site. It was a spacious

dedicated on April 11, 1886. This was a day of great rejoicing for the members of Trinity.

This structure served its sacred purpose until November 11, 1951, when it was given over to the state wrecking crew.



Interior of Trinity Church, St. Paul

Now Trinity had to move again. Property was purchased on the corner of Rice Street and Aurora Avenue. Here a new church was built which was dedicated on November 18, 1951. Officiants at the dedication were the Pastors Oscar Naumann, C. P. Kock and Raymond Haase.

Christian education was provided for the children of Trinity by joining the Central School Association.

There being no room for a parsonage near the church, the pastor with the help of the congregation purchased his own home about three miles distant from the church.

The pre-centennial celebration was held on July 31, Pastor Theo. Schroedel preaching the English sermon and the undersigned the German sermon. On September 12, the centennial service was conducted with services at the St. Paul Auditorium. Pastor Raymond Haase delivered the centennial sermon; the Pastors Oscar Naumann, Armin Deye, Carl Bolle and Elmer Koberg made brief addresses. Three choirs took part in the celebration, the Twin City A Capella Choir, Trinity's own choir and the Children's Chorus of more than 200 voices of the Central Lutheran School. Mildred E. Haase, the pastor's daughter, served as organist.

The entire service had as its purpose the glorification of the Triune God and His grace.

As special mission activities of Trinity we may mention the founding of the old Minnesota Synod at Trinity in 1860. Also a number of daughter congregations were founded by Trinity, among them St. John of Bayton, Minn.; St. John of St. Paul, 1871; Emanuel of St. Paul, 1873; St. Stephen of St. Paul in 1890 — also many granddaughter churches.

We are thankful to God Almighty that out of the humble beginning, where the worshippers were obliged to assemble in rented gathering places, He has created more than ten parishes where beautiful buildings and consecrated men and women are presenting the Gospel of salvation to young and old. Pastors and Christian Day School teachers are laboring faithfully in this noble profession of being servants of the Lord Jesus Christ.

*Lord Jesus Christ, with us abide,  
For round us falls the eventide;  
Nor let Thy Word, that heavenly  
light,  
For us be ever veiled in night.*



*In these last days of sore distress  
Grant us, dear Lord, true  
steadfastness*

*That pure we keep, till life is spent,  
They Holy Word and Sacrament.*

A. C. HAASE.

#### FORTY-FIFTH JUBILEE

On Sunday September 18, 1955, the Peace Ev. Lutheran Congregation of Hartford, Wisconsin, celebrated with its pastor, the Rev. Adolph von Rohr. It was the 45th anniversary of his installation in that congregation. It is not often that a pastor can serve the same congregation uninterruptedly for 45 years. Praise to God for His grace and blessings during this long time was very much in evidence in the singing of the congregation, in the singing of the choirs and in the sermons. Two well-attended services were held in the morning, one in German and one in English. The undersigned, a classmate of Pastor von Rohr, preached in both services on the text of 1 Cor. 4:1.

After the services all the members congratulated their pastor, and the president of the congregation, Mr. W. Krebs, presented him with a gift, to which Pastor von Rohr responded very appropriately.

To make the day more eventful for Pastor and Mrs. von Rohr was the fact that their son had come from Chicago, the daughter with her husband and two children from Wauwatosa, one sister from Duluth, Minnesota, and another sister from Winona, Minnesota, with her two sons and their families. These sons are doctors in the well-known Heise Clinic in Winona.

A sumptuous dinner was given by the church council at a nearby hotel for all the guests.

May the Lord bless the work of Pastor von Rohr for many more years in the future as He has visibly done in the past.

E. A. WENDLAND.

#### 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

#### † PASTOR LEONARD KASPAR †

The Lord of life and death in His infinite wisdom and divine providence called home on Thursday, Oct. 27, after a lingering illness, the soul of His faithful and humble servant at the ripe age of 83 years and one day.

The Rev. Kaspar was born on Oct. 26, 1872, at Sulzbach in Oberpfalz, Bavaria, Germany, the son of Mr. John Kaspar and his wife, Elizabeth, nee Stief. Shortly after birth he was reborn into the kingdom of Christ through the Sacrament of Holy Baptism. He came to this country with his parents as a young lad of 13 in June of 1885. As a child he was brought up in the nurture and admonition of the Lord at home. He began his preparation for the holy ministry at Northwestern College in Watertown, Wis., in September 1889, graduating in June of 1896. Thereupon he specialized in theology for three years at our Theological Seminary, then located in Wauwatosa, Wis. In June of 1899 he graduated as a candidate for the ministry. He was ordained on July 9, 1899, at Escanaba, Michigan, and served six different Lutheran mission stations in the Upper Peninsula of Michigan. On Jan. 16, 1910, he was installed to serve the parishes of Bonduel and Angelica. Jan. 12, 1913, he was installed as pastor of our congregation in Greenville, where he served his Lord faithfully for 33 years. During this time of his ministry he also served, for 25 years, our church in the Town of Clayton. Due to failing health he retired from the ministry on Nov. 4, 1945. In the year 1949, June 28, his brethren in the ministry of the Fox River Valley observed his 50th anniversary in the ministry

with a divine service, and presented him with a gold cross.

On Sept. 10, 1910, our brother was united in holy wedlock to Linda Manthei in Grace Church, Oshkosh. This marriage was blessed with three children, one child dying in infancy. The Lord called his wife home on June 10, 1912. On Oct. 8, 1913, he was united in holy wedlock to Elizabeth Leisering of Appleton. This marriage was blessed with six children. She, too, preceded him in death, the Lord calling her to Himself on Feb. 21, 1939.

Since 1945, when he retired, he has been living with his daughters. He suffered a severe stroke about a year ago from which he never fully recovered. God's Word was his source of comfort and encouragement, God's promises his assurance of a blessed departure.

His passing is mourned by seven daughters: Mrs. Ervin Siegel of Neshkoro, Wis.; Mrs. Arnold Nieman of Oshkosh, Wis.; Mrs. Claire Yerges of Watertown, Wis.; Mrs. Charles Herrmann of Appleton, Wis.; Mrs. Norbert Reim of Nigeria, Africa; Miss Constance Kaspar of Milwaukee, Wis.; Mrs. Orrin Falk of Cedarburg, Wis.; one son: Emanuel Kaspar of Thiensville, Wis.; one sister: Miss Barbara Kaspar of Oshkosh, Wis.; 17 grandchildren, one great grandchild; nieces and nephews, his brethren in the ministry, plus a host of friends.

Funeral services were conducted on Reformation Day, Oct. 31, at Grace Ev. Lutheran Church, Oshkosh, with the undersigned preaching the sermon. A short service was also held at his former charge in Greenville with the Rev. O. Sommer delivering an address. Members of his former congregations at Greenville and Clayton served as pallbearers. Interment was in the Greenville Church cemetery, where his body awaits the glad and glorious day of the resurrection of all flesh. E. LEHNINGER.

#### † TEACHER ALICE HELEN KUHKE †

It was with deepest sorrow that the pupils of St. John Lutheran School, their parents, many members of the congregation, fellow teachers and pastors of the Northern Conference and of the Michigan District gathered at St. John Lutheran Church,



Bay City, Mich., on Wednesday, November 2. They were all paying their last respects to a teacher dearly loved by all. For on Reformation Day Teacher Alice H. Kuhnke fell asleep in her Savior whom she served so many years and to whom she had led so many children through her teaching. The Lord in His infinite wisdom called the soul of His servant to Himself in heaven at the age of forty-five years, ten months and thirteen days.

St. John Congregation had an opportunity to express its heartfelt gratitude to God for having granted it such a faithful teacher whom He had abundantly blessed with gifts so necessary for teaching particularly the little children. The quiet and efficient work of Miss Kuhnke once more proved the worth of a parochial school and its system of Christian education to each and every member of St. John Congregation.

Alice Helen Kuhnke, the daughter of Wm. F. Kuhnke and his wife, Anna nee Neubauer, was born in Watertown, Wis., on Dec. 18, 1909. She was a member of St. Mark Lutheran Church. It was here that she was baptized, received her parochial school education and was later confirmed. She attended the high school department of Northwestern College from which she graduated in 1928. She attended Dr. Martin Luther College during the year 1930-1931. She took further courses at Wisconsin State Teachers and Central Michigan College.

In September of 1931 Miss Kuhnke was installed as teacher in St. John Lutheran School of Bay City, Mich. She was a member of this congregation for twenty-four years. She taught in its school for nineteen of these twenty-four years. In 1945 she was stricken with rheumatic fever which left her with a seriously impaired heart and forced her to convalesce for about three years. In 1950, St. John Congregation prevailed upon her to take charge of its Kindergarten department. It was here especially that Miss Kuhnke's gifts were displayed. She became well known for her Kindergarten readiness work.

The Lord permitted her to teach till this year. After a week's illness, she returned to her class on the morning of Reformation Day. During her usual afternoon rest period which was made necessary the past ten years because of her heart condition, she quietly fell asleep.

The funeral service was conducted by the undersigned, who based his sermon on the beautiful portrait of the Savior with the little children as it is presented in Mark 10:13-16. The Rev. G. L. Press, President of the Michigan District also addressed the gathering. Mr. Gerald Cudworth, principal of Mt. Olive Lutheran School of Bay City, served as organist. The choir of St. John Church and the children's choir were under the direction of Principal Delbert Mey. The Michigan District teachers choir was conducted by Mr. E. Backer of St. Paul Lutheran School of Saginaw.



Miss Alice H. Kuhnke

The final burial service was conducted on Friday, Nov. 4, at Watertown, Wis., by the Rev. Gerhard Redlin, pastor of St. Mark Lutheran Church. Thus the mortal remains of our beloved teacher were laid to rest in the city of her birth to await the glorious day of resurrection. Surviving are Miss Ruth Kuhnke, Mrs. Margaret Scheddel and Mr. Edwin Kuhnke, all of Bay City, Mich., and her mother, Mrs. Anna Kuhnke, Miss Doris Kuhnke and Mrs. Virginia Ebert, who reside at Watertown, Wis.

My course is run.

Praise God, my course is run,  
My Jesus welcomes me.

Farewell, my friends, my work is done,

The heav'nly goal I see.

Freed from all trouble and re-  
pinning,

I see the open heaven shining.

My course is run.

My course is run.

JOHN F. BRENNER.

### CALL FOR CANDIDATES

The Board of Control of Northwestern College requests the members of the Synod to nominate candidates for the new professorship established at the college. The man called will be asked to teach German and Latin in the remedial department. This department prepares such young men that come to us with a high school education but are lacking in languages to permit them to enter the Freshman class of the College.

Nominations must be in the hands of the secretary before December 18.

Kurt A. Timmel  
612 Fifth Street  
Watertown, Wisconsin

### 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

### GIFT SUGGESTION

It is not too late to give a subscription to *The Northwestern Lutheran* or *The Junior Northwestern* as a Christmas gift. At your request the Publishing House will send an attractive card informing the recipient of the year of profitable reading which lies in store for him. But hurry!

### MEMORIAL WREATH FOLDERS

Our Publishing House has printed a new supply of memorial wreath folders for acknowledging memorial wreaths for any department of the Synod's work. They are available for the asking in any quantity within reason. Address your requests to:  
Northwestern Publishing House  
3616-32 W. North Avenue  
Milwaukee 8, Wisconsin

IRWIN J. HABECK, Chairman,  
Committee on Publications.

### COMMUNION SET

Used communion set offered to any congregation desiring same. Write, if interested:

Nathanel Luetke  
Box 51  
Goodhue, Minnesota

### HELP WANTED

Women, ages 30 to 50, who have had experience with children, to work as ward mothers, to care for mentally retarded children.

Bethesda Lutheran Home  
Box 296  
Watertown, Wisconsin

### CALENDAR OF CONFERENCES

#### DODGE-WASHINGTON PASTORAL CONFERENCE

Place: St. Paul Church, Slinger, Wisconsin.  
Time: January 11, 1956, 10:00 a. m.  
Preacher: Gilbert (Heckendorf).

W. F. SCHINK, Secretary.



**SOUTHEASTERN MICHIGAN PASTOR-TEACHER CONFERENCE**  
 Place: St. Paul Ev. Lutheran Church, 15218 Farmington Road, Livonia, Michigan, T. Sauer, host pastor.  
 Date: January 30 and 31, 1956.  
 Time: 10:00 a. m.  
 Preacher: L. Koeninger.

According to conference regulations, each pastor and teacher is requested to send a registration fee of \$3.50 (\$3.00 for meals) to the secretary. Requests for sleeping quarters are also to be made to the secretary. The registration fee and sleeping quarter requests are to be made by January 14. Please cooperate!  
 WERNOR E. WAGNER, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials Installed)

**Pastor**  
 Russow, Howard, in St. Matthew Church, Iron Ridge, Wisconsin, by G. E. Schmelger; assisted by F. Gilbert; Eleventh Sunday after Trinity, August 21, 1955.

**CHANGE OF ADDRESS**

**Pastors**  
 Menke, Norman E., Box 74, Big Bend, Wisconsin.  
 Nommensen, Herbert W., 1013 N. 53rd St., Milwaukee 8, Wisconsin.

**MISSION FESTIVALS**

**Fourteenth Sunday after Trinity**  
 St. Paul Church, Ixonia, Wisconsin. Offering: \$1,002.76. O. Pagels, pastor  
 Redeemer Church, Hettinger, N. Dak. Offering: \$106.10. Paul R. Koch, pastor  
 Zion Church, Reeder, N. Dak. Offering: \$172.65. Paul R. Koch, pastor  
**Fifteenth Sunday after Trinity**  
 St. Luke Church, Lemmon, S. Dak. Offering: \$675.00. R. Pope, pastor  
 Christ Church, Bison, S. Dak. Offering: \$121.00. R. Pope, vac. pastor  
**Sixteenth Sunday after Trinity**  
 St. Mark Church, Sugar Island, Wisconsin. Offering: \$236.00. O. Pagels, pastor  
 Christ Church, Menominee, Michigan. Offering: \$518.75. Theodore Thurow, pastor  
 Trinity Church, Lincoln, Michigan. Offering: \$145.00. H. J. Lemke, pastor

**Eighteenth Sunday after Trinity**  
 Grace Church, Oshkosh, Wisconsin. Offering: \$2,127.00. E. F. Lehninger, pastor  
 Grace Church, Newton, Iowa. Offering: \$231.12. L. R. Schmidt, pastor  
 St. Matthew Church, Des Plaines, Illinois. Offering: \$570.00. H. Henke, pastor  
 St. Paul Church, Rapid City, S. Dak. Offering: \$196.43. D. Sellnow, pastor  
 Trinity Church, Sturgis, S. Dak. Offering: \$45.66. D. Sellnow, pastor  
**Nineteenth Sunday after Trinity**  
 Redeemer Church, Cheyenne, Wyoming. Offering: \$189.48. W. Schaller, Jr., pastor  
 St. Paul Church, Stevensville, Michigan. Offering: \$1,800.00. Harold J. Zink, pastor  
**Twentieth Sunday after Trinity**  
 Faith Church, Tacoma, Washington. Offering: \$195.00. P. E. Nitz, pastor.  
**Twenty-second Sunday after Trinity**  
 Grace Church, Pueblo, Colorado. Offering: \$460.00. E. C. Kuehl, pastor  
 Trinity Church, Rainier, Washington. Offering: \$92.00. P. E. Nitz, Vac. pastor.

**MICHIGAN DISTRICT**  
 July 1, 1955 — Sept. 30, 1955

Southwestern Conference		Budget	Bldg. Fund	CEF	Non-budget
Reverend — Congregation					
L. Meyer — Allegan	\$ 347.34	\$			
H. Juroff — Battle Creek	160.50				
N. Berg — Benton Harbor	919.50		370.75		
E. Wendland — Benton Harbor	629.83		966.60		
R. Schaller — Coloma	271.55				
G. Struck — Dowagiac	240.23				
J. Thrans — Muskegon	335.31				
L. Meyer — Otsego	79.85				
W. Westendorf — South Haven	518.29				
H. Zink — Stevensville	537.52		244.20		
H. Walther — Sturgis	214.35				
Southeastern Conference					
M. Rattke — Ann Arbor	69.00				
M. Spaude — East Ann Arbor	44.20				
O. Kreie — Belleville	287.97				
I. Weiss — Center Line	303.71				
O. Schlenner — Detroit; including \$10.20 from Sunday School	540.88		100.00		
W. Valleskey — Detroit	569.77				
E. Zell* — Detroit	263.17				
E. Frey — Detroit	302.46				
H. Hoenecke — Detroit	224.55				
J. DeRuitter — Detroit	621.00				
W. Wagner — Findlay	264.63				
E. Schmelzer — Flat Rock	64.96				
H. Buch — Greenwood	299.90				
K. Krauss, L. Koeninger — Lansing	2,180.09		50.00		
F. Zimmermann — Lansing	259.62				
J. Westendorf — Livonia	114.65				
T. Sauer — Livonia	1,386.64				
E. Schmelzer — Monroe	60.05				
Zion — Monroe	685.23				
A. Schultz — Monroetown	181.80		18.11		
A. Walther — Northfield; including \$5.00 from Men's Club				5.00	
E. Hoenecke — Plymouth	387.82				
H. Engel — Saline	3,045.28				
A. Wacker — Scio	2,425.00			8.00	
A. Jeschke — Tecumseh	247.52		456.00		
R. Timmel — Toledo	40.00				
L. Rasch — Warren	155.60		12.00		13.19
A. Bloom — Waterloo; including \$25.00 from Ladies Aid, \$5.00 Adult Fellowship, \$15.09 Sunday School	558.94				
G. Press — Wayne	1,250.46				
K. Koepf — Williamston	229.85				
H. Buch — Yale	141.71				
M. Schroeder — Bay City	511.50				
J. Vogt — Bay City	294.68				
J. Brenner — Bay City	2,000.00		139.00		
E. Kasischke — Bay City	398.20		50.00		
H. Schultz — Brady; including \$3.00 from Ladies Aid	136.71			3.00	
H. Schultz — Chesaning; including \$3.00 from Ladies Aid	159.22			3.00	
R. Voss — Clare	314.70				
Durand	64.62				
B. Westendorf — Flint	1,502.50		38.00		50.00
A. Kehrberg — Frankenmuth	588.35				98.00
A. Clement — Hale	423.29				
O. Drevlow — Hemlock	298.55				
W. Krueger — Kawhawlin	881.55				

H. Lemke — Lincoln	119.55			
A. Maaske — Manistee	122.04			
E. Hillmer — Marlette	11.00			
E. Hillmer — North Branch	248.01	5.00		15.51
K. Vertz — Owosso	1,100.00	912.54		
M. Koepsell — Remus	354.30			
P. Wilde — Saginaw	159.40			3.00
O. Frey — Saginaw; including \$35.70 from Sunday School	462.75	40.70		
O. Eckert — Saginaw	301.84			
O. Eckert & R. Gensmer — Saginaw	1,328.22	193.00	9.00	
E. Renz — Scottville	97.55			
C. Miller — Sebawaing	489.72			
E. Renz — Sheridan	63.50			
T. Frey — Sterling	12.40			
N. Maas — St. Louis	651.28			
W. Steih — St. Petersburg	34.10			
M. Kell — Swartz Creek	114.30			
L. Newman — Tawas	1,109.42			
R. Frey — Vassar	146.61	172.95	39.50	
Northern Pastoral & Delegate Conference			48.12	
<b>Totals</b>	<b>\$ 35,940.19</b>	<b>\$ 3,816.97</b>	<b>\$ 67.50</b>	<b>\$ 178.70</b>

Non-budget money sent direct to institutions.

**Memorial Wreaths**  
 (Included in above monies)

In memory of — Sent in by				
Earl Bucholz	— Brady			\$ 3.00
Mrs. Alice Hartman	— Chesaning			3.00
Mrs. Margaretha Rupprecht	— Frankenmuth			4.00
Mrs. Margaretha Heidenberger	— Frankenmuth			2.00
Mrs. Emilie Keinath	— Frankenmuth			10.00
Michael Vogel	— Frankenmuth			2.00
Kaspar Keinath	— Frankenmuth			3.00
Mrs. Regina Vebler	— Frankenmuth			17.50
Mrs. Elizabeth Sohn	— Frankenmuth			1.50
Frank Boldt	— Frankenmuth			42.00
Herman Vebler	— Frankenmuth			2.50
Jacob Schluckebier	— Frankenmuth			1.00
Paul List	— Frankenmuth			2.00
Mrs. Clara Weber	— Frankenmuth			8.50
Andrew Schwab	— Frankenmuth			2.00
John Waldecker	— Northfield			5.00
Herman Kaercher	— Scio			8.00
Carl J. Johnson	— Toledo-Apostles			40.00
Albert Miller	— Vassar			3.00

ALWIN R. BURKHARDT, Cashier.

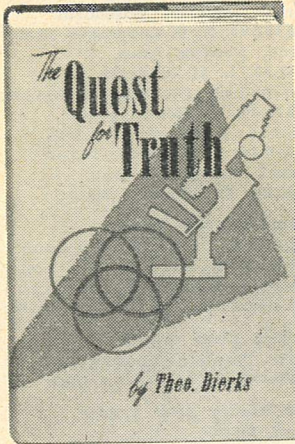
**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**  
 October, 1955

In memory of — Sent in by		SYNOD	OTHER
		Budgetary	Special CHARITIES
Robert Behling	— Rev. F. Gilbert	\$	\$ 10.00
Walter Colbo	— Rev. E. Semenske	4.00	20.00
Walter Groth	— Rev. P. J. Gieschen		3.00
Wenonah Guenther-Topp	— Rev. P. Behn	3.00	
F. Petermann	— Rev. G. Schmelger		3.00
Mrs. Claudia Leinberger	— Rev. H. Cares		2.00
Donald Goll	— Rev. E. Dornfeld		5.00
Mrs. Dorothea Kitzrow	— Rev. E. Dornfeld		3.00
Mrs. Emma Knab	— Rev. P. Burkholz		
Rev. R. Voss			10.00
Otto Jungkans	— Rev. C. Found		28.00
Mrs. Albert Roeser	— Rev. A. Koelplin	5.00	
		\$ 12.00	\$ 2.00
			\$ 82.00

G. W. SAMPE, District Cashier.





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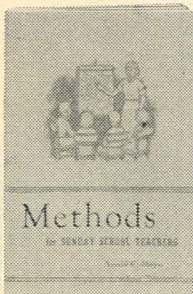
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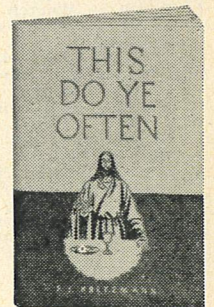
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