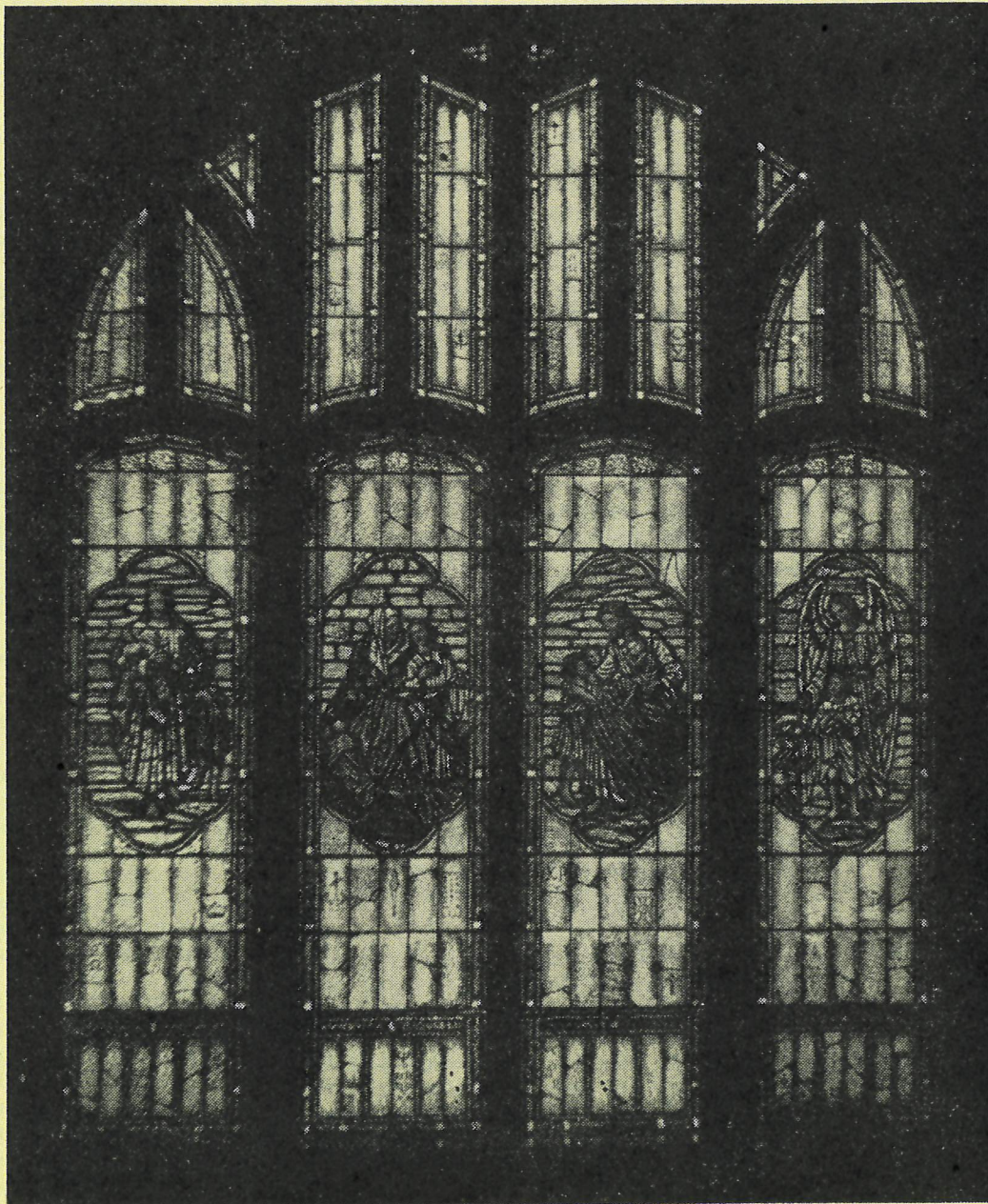


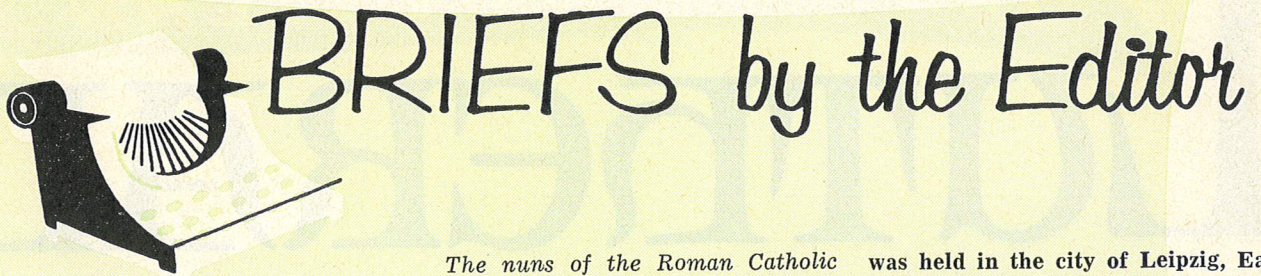
LUTHERAN

THE NORTHWESTERN

Volume 43, Number 20 • September 30, 1956



"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



BRIEFS by the Editor

The Northwestern Lutheran

Official Publication
The Ev. Luth. Joint Synod
of
Wisconsin and Other States
Issued Bi-weekly

Vol. 43 September 30, 1956 No. 20

Entered as second-class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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| Individual subscription | \$1.50 |
| In Milwaukee | \$1.75 |
| For blanket subscriptions | \$1.25 |
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COVER DESIGN

Church Window
Divine Charity Ev. Lutheran Church
Milwaukee, Wisconsin
John G. Jeske, pastor

The nuns of the Roman Catholic Church are going to go to school again. This time they are going to specialize and study "marriage and family life." The director of the Cana Conference (Roman Catholic marital counseling organization), the Rev. John Egan, said: "The nuns are not too well prepared to instruct high school and college youngsters on marriage and family life." To overcome this weakness, the conference will have groups of nuns meet with a priest, a physician, and a married couple and with them discuss problems of married life. As far as the priests are concerned, it is said that they study marriage problems in the course of their theological training, but, said the Rev. Egan, "the nuns education on marriage and family living" has been neglected.

* * * *

Church membership in the various churches in the United States has passed the 100 million mark, say the statistics. At the end of 1955, church membership has risen to an all-time high, reaching the number of 100,162,529. This represents an increase of 2.8 per cent over the previous year. The gain exceeded that of the population growth which was 1.8 per cent. The Protestant churches still lead the Roman Catholic Church by quite a margin. Protestant membership of churches is 58,448,000 or 35.5 percent of the population, while the Roman Catholic Church numbers 33,396,000 or 20.3 per cent of the population. This means that 60.9 per cent of the American people claim fellowship with some church.

* * * *

West Germany has an annual Kirchentag (Church Day) which has attracted hundreds of thousands of people each year since it was inaugurated after the war in Germany. This year the seventh Kirchentag was held. The Kirchentag is a year-round Protestant organization called "a laymen's movement." It meets every two years in a large rally or festival to which all Christians in Germany are invited. The last rally

was held in the city of Leipzig, East Germany, and at its closing service more than 650,000 persons came despite the stigma of being called a "churchgoer." This year the Kirchentag rally was held in Frankfort, Western Germany. Its theme was "Be ye reconciled to God." The closing services counted 500,000 people who had come to worship.

* * * *

The Jehovah's Witnesses held their annual convention this year in Montreal, Canada. Among other things a resolution was passed requesting a meeting with Premier Bulganin of Russia in regard to Witnesses held in labor camps. The resolution accuses the Russians of having ruthlessly persecuted members of the sect in Russia, and that thousands are now held in 50 concentration camps from European Russia to Siberia. The resolution asks that these people be freed, and that all Witnesses be allowed to carry on their missionary activities unhampered. It also requested permission for a delegation to visit the concentration camps, and promised to give Premier Bulganin any information he requires concerning their beliefs.

* * * *

England is much concerned for attendance at Sunday School. The *London Times*, so reports the Christian Century correspondent, has surveyed the place of children in the church and concluded that the name "Sunday School" is no longer in favor. It has discovered some attempts to find substitutes, such as "children's church," "junior church," and "family church." But no new designation can hide the fact that attendance at our Sunday Schools in England is steadily dropping. Since 1900, attendance has dropped from 3,302,000 children to 1,533,000 last year. The number of teachers has dropped in proportion. In spite of this shocking report the *Times* closes with the remark, "The best Sunday Schools are not failing." Perhaps that is the answer to the whole issue.

Editorials

Sabbathism Anyone who has had any dealings with Seventh Day Adventists knows how tenacious they are in insisting that the seventh day, Saturday, must still be kept in the New Testament. That is what they are harping on practically all the time. They call it the "Keystone Commandment," as outranking in importance all others.

We have before us a little pamphlet entitled "The Law of God," professing to be a treatment of the Ten Commandments. Yet in the treatment of what, according to their arrangement, are their first three Commandments they dispose of the matter in two lines and one word. However, more than three pages are devoted to the discussion of their Fourth Commandment (our Third). Barely half a page is taken up by the discussion of the following Commandments, and the Sabbath is introduced even into that.

The fact is that we do not regard Sunday as the equivalent of the Old Testament Sabbath, nor do we observe Sunday as the Old Testament Israelites were commanded to keep the Sabbath. We maintain that the Old Testament Sabbath was abolished, abrogated in the New Testament and that no day is in itself any holier than any other. This we do on the basis of such New Testament passages as Col. 2:16, 17, where the sabbath days are called a "shadow of things to come; but the body is of Christ," indicating that they were intended to point to the rest which Christ would bring us from sin, and that when Christ had brought that rest by His work of redemption, the Old Testament Sabbath had outlived its usefulness. When you hold this passage under their noses, they glibly toss it aside with the statement that the sabbath days referred to mean some other kind of days.

We admit that the seventh day was in force as a day of rest in the Old Testament, but so were also the regulations concerning offering up animal sacrifices and the requirement that the cured leper show himself to the priest before reentering society, and they do not say that these Old Testament requirements must still be kept. They admit that they are no longer in force in the New Testament. Yet the Scriptural statements concerning the abrogation of the Old Testament Sabbath are just as clear and strong.

When they try to impose the Sabbath regulation upon us, then we must stand fast in the liberty where-with Christ hath made us free.

I. P. F

* * * *

Hollywood Morality *Redbook Magazine* recently contained an article by Ingrid Bergman, which prompted the columnist Mrs. Walter Ferguson, as reported in the *Rocky Mountain News*, to write some sharp words about the morals of filmland. She writes in part:

"It has always seemed to me that our stage, screen and TV stars have a special responsibility to set good

examples for young Americans. And Miss Bergman has failed signally at this." While stating that every Mary Magdalene is entitled to forgiveness (we would say if there is real repentance and if it is sought for Jesus' sake), she remarks: "She left a husband and a nine-year-old daughter in the United States to live in adultery with an Italian movie director, which in my book does not entitle her to public plaudits. . . . The low moral ebb in our nation is due largely to the fact that we have substituted unworthy heroes and heroines for those who are worthy."

She quotes the well-known writer Ben Hecht as saying on this subject:

"The glamorous Hollywood figures perform in a sort of world series sex match. The public rises to its feet in a happy roar when another of its marriages is wrecked by a great base-running siren. In movieland today, fidelity is as passe as sideburns."

There is no question that Hollywood has undermined the respect for the holy estate of marriage and has promoted the condoning of divorce for the most trivial reasons. The movie stars are the heroes and heroines of our teenagers, and it is no wonder that their sense of morality is corrupted by such goings-on in Hollywood. The fact that movie stars brazenly violate it does not alter the fact that it is the eternal Word of God. God has told us to choose a different type of model. St. Paul writes: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."

I. P. F.

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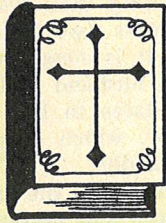
Statistics for Eternity Statistics, like the reading of the thermometer, do mean something. They tell us how many souls God has committed to our care, how many congregations and parishes are in our Synod, how many children have been baptized, instructed and confirmed, how many have communed, married, been received into membership, dismissed to other congregations, or written over into God's book. Statistics give us the numerical strength of our Luther Societies and Ladies Guilds, our financial contributions, and the extent to which our Church is growing, declining, or remaining stationary.

We can not and dare not ignore our statistics. When we notice how infinitesimally small is the growth of our Church amongst the unchurched we must earnestly ask ourselves, "Why?" We may be very active, but are we failing in our chief task to bring the Gospel to all men?

But statistics can not tell us everything. As Noah preached for 120 years and only a few relatives were saved, as Jesus worked and preached as no other missionary ever has or could and yet only had some 120 brethren present at the time of His ascent to heaven, so we can not judge our work solely by statistics.

Whether it be on the foreign or the home field, in the large metropolis or the scattered country parish, at the institutes of learning or the homes of the suffering and dying, the servants of the Lord can but sow the seed. The Lord gives the harvest. Only eternity will give correct statistics of the power of the Gospel as proclaimed by faithful pastors, teachers, missionaries, and soul-winners.

R. F. BLAESS in *Australian Lutheran*



Studies in The Holy Christian Church

Is The Communion of Saints

Matthew 16:13-19

THIS is certainly not a new and unfamiliar truth. When in our public services we regularly confess our common Christian faith in the words of the Apostles' Creed, we include also the statement: "I believe in . . . the holy Christian Church, the communion of saints." Therewith we confess that the Christian Church is nothing else than the entire number of those whom the Holy Spirit has brought to faith in Christ as their Savior but whom through this gracious gift of a common faith He has most intimately joined together to form one congregation, one body, one blessed fellowship, namely the communion of saints. We confess this on the basis of Scripture. Of this let us be reminded anew by considering the first recorded instance in which Jesus Himself makes specific mention of the Church, of His Church.

Peter Confessed Christ We are told in Matthew 16 how Jesus took His disciples aside at Caesarea Philippi for a rather solemn and formal questioning. For more than two years Jesus had instructed them. Now the time of His suffering and death was drawing near. Therewith their training would practically come to an end. Then they were to go forth and bear witness of Him, even as He was training them for this purpose. What would they tell others about Him? Having first questioned them concerning the many faulty and unsatisfactory opinions which others were harboring concerning Him, Jesus went on to ask: "But whom say ye that I am?" It was Peter who answered: "Thou art the Christ, the Son of the living God." Yet he expressed not only his own conviction of faith, but that of all the disciples to whom the question was addressed. Peter professed faith in Jesus as God's Son who had come as the promised Savior to fulfill all of the divine promises of salvation. Jesus answered: "Blessed art thou, Simon Bar-jona:

for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In acknowledging Peter's confession Jesus reminded him that it was not by his own flesh and blood, by his own reason and strength as a sinful human being, that he had come to such faith; it was a pure gift of God.

On Christ The Church Is Built Our special interest at present lies in what Jesus added: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Here where Jesus speaks of His Church He compares it to a building which is being built upon a firm foundation. He says, "Upon this rock I will build my church." Who is this rock? It is not the person of Peter, whose own natural spiritual inability Jesus had clearly pointed out. Neither is it any special office of Peter which he was later to pass on to others to form an unbroken succession of Popes as Roman Catholicism vainly claims. Such thoughts are excluded by the wording which Jesus uses. He indeed says of Simon, the son of Jonas, that by virtue of the faith that he confessed he is Peter, *petros*, a rock, a building stone. Yet Jesus uses a slightly different word when he speaks of the rock on which He will build His Church, He uses *petra*, a foundation rock. This foundation rock is none other than the one on which Peter confessed that he and his fellow disciples were already grounded in faith, namely Jesus, the Christ, the promised divine Redeemer. This entire discourse centers in Jesus, His true person, office, and work. Through his God-given faith in Jesus as the divine Redeemer Simon had become Peter, a building block grounded on Christ the foundation rock to form a part of the growing edifice of Christ's Church. Such building stones were also the other disciples, whose faith Peter had likewise voiced as their spokesman.

Peter was To Proclaim The Gospel To believing Peter Jesus now entrusted the keys of the kingdom of heaven, telling him: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." What Jesus entrusted to Peter He entrusted to the other disciples likewise who shared Peter's faith and expressed it through him. This is verified in John 20. In figurative language it is essentially the same commission which Jesus later expressed in the words: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." These keys are nothing else than the Gospel of the forgiveness of sins which Jesus as the divine Redeemer had come to procure for all men with His suffering and death and to establish as an accomplished fact with His victorious resurrection. Note that immediately upon these words we hear how Jesus, in order to deepen His disciples in the understanding of their faith, began to tell them that with His suffering, death, and resurrection He would complete His Savior's work. When that work would be finished, Peter and his fellow disciples were to go forth and proclaim the Savior's gift of forgiveness of sins that through this message many other sinners might be brought to faith and thus be added as further spiritual stones in the structure of Christ's Church, the communion of saints.

Through it The Church Was Built In the account of Peter's Pentecost sermon, found in Acts 2, we have a glimpse of Peter's use of the entrusted keys of heaven after he had been fully enlightened by the Holy Spirit. In the Jewish multitude that listened to Peter there were many who were convicted in their conscience of their sin of having rejected and crucified

Jesus, whom God had raised up as Lord and Savior of all men. As they cried out: "Men and brethren, what shall we do?" Peter told them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Then we are told: "They that gladly received his word (received it in faith) were baptized: and the same day there were added unto them (unto the disciples who already believed) about three thousand souls." These continued stead-

fastly in the Apostles' doctrine and fellowship. In other words, the Apostles continued in their Gospel preaching and teaching. And the chapter closes with the statement: "And the Lord added to the church daily such as should be saved." In the subsequent chapters of Acts we hear more of this ever increasing "multitude of those who believed," and these believers are indentified in chapter eight as the Church which was at Jerusalem.

Yes, the holy Christian Church is the communion of saints. Those

whom God's Spirit through the Gospel has brought to faith in Christ as their Savior are called saints because they have been sanctified; they have been set apart from the world as God's very own. Through Christ's imputed righteousness and holiness, which has become theirs to have and to enjoy by their God-given faith, their sins are covered and they appear holy and spotless in God's sight. By their common faith they are intimately united with Christ and with one another to form one spiritual body. C. J. L.

ETERNITY Hell

(Conclusion)

WHAT, then, is the cause of damnation? We left this question for a special study.

In a general way the Scriptures tell us that, if a man is lost in hell, he has only himself to blame for it. The fault is entirely his own. God is not to blame. God did not create him so that he must sin and persevere in sin. God did not exclude him from His grace when He sent His only-begotten Son into the world to save sinners. God did not omit to put the faith- and life-creating power into the Word of the Gospel for him. Least of all did God in His eternal counsels decree arbitrarily that certain persons should be damned, no matter who they were and how much they tried, nor did He decree that Christ should not die for them and that the Gospel should not touch their hearts effectively. God left nothing — absolutely nothing — undone to save each and every sinner. — So God can in no way be blamed: the blame is altogether on the side of the sinner.

Listen to the strong language of Isaiah: "The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves" (chap. 3:9). No comment is needed to set forth the meaning of these charges. The people brought their punishment upon themselves.

Jeremiah is just as clear and just as emphatic in his denunciation of

the sinners' guilt. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts" (chap. 2:19).

There is one passage which Luther often cited and which our Confessions stress as expressing both sides of the question: on the one hand, that our salvation is a pure gift of the grace of God alone without any contribution from us, or supplement by our merits; and on the other, that a man's condemnation is due to his own fault alone, without any deficiency on the part of God or His grace. "O Israel, thou hast destroyed thyself; but in me is thine help" (Hos. 13:9).

But not only in such general statements is the fault for a man's condemnation laid at his own feet, Scripture goes into some details regarding the matter.

Christ died for all men, no one excluded, not even a Judas Iscariot. Jesus' death was the propitiation for every man's sins. Through His death reconciliation was achieved for every sinner. When God raised Jesus from the dead, He thereby proclaimed before all the world that the guilt of all men, of every individual sinner, had been canceled. He declared every sinner righteous in His sight.

This pertained not only to those who would eventually come to faith, but to all men without exception,

also to those who will subsequently go to eternal damnation in hell.

St. John writes: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1,2). Note how John stresses the all-inclusiveness of the work of Jesus, covering not only the believers, but in just the same measure the whole world. — St. Peter says expressly that the work of Jesus covered even those who deny the Lord that bought them. Speaking about false teachers, he uses these words: they are "denying the Lord that bought them, and bring upon themselves swift destruction" (II Peter 2:1).

Here an objection is raised: If God already in the resurrection of Christ declared every sinner righteous, how can He on Judgment Day condemn them? Does He take back His original judgment of justification?

The matter is something like this. On Good Friday and Easter, Jesus stepped between us and God, and God looked at the world, at every sinner, through Christ. Christ's blood screened out all their sins, and they appeared before God's eyes in sparkling holiness. But they do not want to be looked at through Christ, they want to stand on their own merits. Peter says, they *deny* the Lord who bought them. They throw the justification of God away. Their sins did not condemn them; they were washed away in the blood of

Jesus. Now their unbelief condemns them.

Jesus spoke about this in His interview with Nicodemus. "He that believeth on him (the Son of God) is not condemned (literally: not judged at all): but he that believeth not is condemned (judged) already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation (judgment), that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:18, 19). — And again in the last verse of the chapter: "He that believeth on the Son hath

everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

What does it mean that they refuse to believe in Jesus? Jesus summed it up in connection with the healing of the man born blind: "If ye were blind, ye should have no sin: but now ye say, We see; therefore *your sin remaineth*" (John 9:41). Since they reject the justification through Christ, and want to stand on their own merits, their sin remains, they have no redemption. The redemption which God provided for them they threw away in unbelief. Their damnation is a foregone conclusion.

Now two things can be said about them: they are condemned to hell because of their unbelief — or because of their sins, the forgiveness of which they rejected. Paul combines both statements into one in Eph. 5:6: "Let no man deceive you with vain words: for *because of these things* (the sins which he mentioned in verses 3-5) cometh the wrath of God upon the *children of disobedience* (that is, unbelief)."

That, so the Scriptures warn us, is the cause of condemnation to hell.

(To be continued)

J. P. M.

From A Wider Field

Dear Editor:

We are entering the month of the Reformation anniversary. You won't mind a little journey into history?

Almost from the very beginnings of Lutheranism the Church has known what it means to be plagued by a powerful spirit of unionism which in theological circles has come to be called Melancthonianism, or Philippism, after the man who, in many respects, was the second in command in the ranks of the Lutheran Reformation.

Do you recall that, largely because of the influence of Philip Melancthon, there was a time after Luther's death when the Church in Germany, together with that in Holland, France and England, was almost turned from Luther's doctrine to that of Calvinism?

Melancthon is favorably remembered as Luther's collaborator in the critical days of the Reformation. His special knowledge of languages was a tower of strength for Luther. But it must be remembered that Melancthon was by training not a theologian. Luther's need of him brought him to a theological professorship at Wittenberg; but as early as 1525 Melancthon desired to give up the post to return to his real field of the humanistic sciences. Luther would not give him up. Said the Reformer: "I was born for warring with factious spirits and devils. For this reason my books are stormy and warlike. . . . But Magister

Philip proceeds quietly and with a clean hand. . . ."

His skill was responsible for the precious documents of the Lutheran Church known as the Augsburg Confession. As the saying went: "What Martin boldly began, this Philip finely spun and gave it the proper form."

But Melancthon's peaceful disposition and his skill of expression were all too soon employed in tactics which undermined the foundations of the Reformation. Although the error of Zwingli and his followers in their teaching regarding the Lord's Supper had become clearly evident at the Marburg Colloquy in 1529, Melancthon never fully approved of Luther's position.

In 1540, Melancthon took to hand the Augsburg Confession, that glorious fruit of his own pen which by then was the cherished possession of the Lutheran Church, and falsified it. He published it in a new edition in which he removed from Article X the two expressions "truly present" and "reject those who teach otherwise." In their place he printed the following statement: "Concerning the Supper of the Lord they (the churches of the Reformation) teach that with the bread and wine there are presented to those who eat, the body and blood of Christ in the Supper of the Lord."

It is noteworthy that this change was not printed in the German, but only in the Latin edition, so that the man in the pew was not aware

of any alteration until much later. Moreover, the skillful wording could lead many to think that no change had been made in the sense. But Melancthon had surrendered Scriptural doctrine by offering in place of the real presence of Christ's *body* in the Sacrament a general presence of Christ in the Sacrament such as Calvin was willing to acknowledge. Both the Lutheran and the Reformed view could be read into the new expression. Melancthon on his part rejected the doctrine that the body and blood of Christ are orally received by all who partake of the Sacrament.

The new form of the Augsburg Confession, which is known as "The Variata," included other changes also. As early as 1535 Melancthon had quietly forsaken Luther's teaching in such things as free will and conversion; and this change was likewise reflected in the Variata of 1540.

Although in time the Variata was discredited and rejected by true Lutherans, who returned to the original Confession as their own, the influence of Melancthon's compromise was such that under its cover quiet, effective propaganda was made among Lutherans for Calvin's doctrine of the Holy Supper. It came to the point where Lutherans generally were no longer even aware of the fact that the Reformed Church of Calvin opposed the doctrine of the Real Presence.

It is at points like this that the lessons of the past ought to begin

bearing fruit for our good. I am not trying to offer you unasked a recital of history, however interesting the subject may be. I am trying to make it plain that now, as then, a compromising confessional document is not dead, even after it has been set aside, until the spirit which brought it forth is recognized and repudiated by the Church and those are exposed who foster it.

The man who sounded the alarm in Germany was the prominent Pastor Joachim Westphal of Hamburg. In a widely distributed pamphlet he uncovered the existing difference between Calvin and Luther in the doctrine of the Lord's Supper. It is typical that Westphal was at once publicly abused by unionistic theologians, not for his defense of Luther's doctrine, but for drawing attention to the differences which the unionists had so earnestly kept hidden in a false peace.

Now it became apparent how absolutely necessary it was to insist upon it that all Lutherans subscribe to the Unaltered Augsburg Confes-

sion and reject the Altered version. Elector Frederick III, for example, had already introduced the Heidelberg (Reformed) Catechism in his realm; and when the controversy arose, he protested that he had never studied Calvin, but as a good Lutheran subscribed to the Augsburg (Variata) Confession.

During this struggle against unionism, Melanchthon's conduct is worth recording. When his friend, Pastor Hardenberg of Bremen, who opposed Westphal, wrote him for directions, Melanchthon answered: "I beg of you, dissimulate much (conceal the facts)!" When Frederick III asked Melanchthon for his written opinion, the former great teacher replied: "To answer is not difficult, but dangerous."

Unionism had done its damage. The Church was divided. The Bremen area officially went over to the Reformed camp, led by Frederick III, who had in ignorance adopted Heidelberg but could not, of course, reverse himself without losing face, and who was armed with the

approval of Melanchthon. The true Lutherans — those who were left — united under the confession that had been drafted by the Synod of Stuttgart in 1559, and which defined the Tenth Article of the Augsburg Confession.

If our Church cherishes its heritage of the Reformation, it must come to realize that the scenes of 400 years ago are being reenacted in our midst during this generation, under different names, with different personalities and emphases. Confessions and synodical resolutions appear which, in their character if not in their origin, are modern Variatas and spearheads of the present attack of unionism which forces every Lutheran worthy of the name into warfare against new phrases and innovations of church practice that so easily conceal ancient and destructive errors. Either we win this battle by genuine adherence to the Word and allegiance to the tried and true historic confessions of our Church or we melt away into the modern stream of Protestantism. E. S

In the Footsteps of St. Paul

Paul's Challenge To The Galatians And Concluding Words

OUR Christian liberty is based on Christ's redemption alone. In the fullness of time God sent His Son to redeem us from our greatest enemies, sin, death, and the devil. Only they who believe in Christ are no longer under the bondage of sin and the Law. Through faith in Christ they have become God's adopted children. In true Christian liberty they henceforth serve Christ gladly. The love of Christ constrains them to shun sin and to walk in the Spirit.

In the last two chapters of Galatians Paul admonishes the wavering Christians in the Galatian churches: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." With these challenging words Paul would tell the Galatians: You are set free from the shackles of sin and the Law through faith in Christ. Be not caught anew by these fetters! If you undergo circumcision, you are forced

to keep the whole Law, Christ will profit you in no way. Unless you keep the whole Law, you stand condemned before God, the Lawgiver. A little leaven leaveneth the whole lump. If you give way in part, the whole Gospel will finally be taken away from you. You are then out of the range of the grace of Christ. They who seek to seduce you will have to answer for it one day. Do you, however, remain firm in your stand on Christian liberty! Do not become slaves of the Law and of your sinful flesh again! Rather serve Christ and one another in unselfish love!

The works of the flesh are apparent to all who would see: adultery, fornication, uncleanness, lasciviousness. The source of the evil vices is the sinful flesh with its diverse lusts and passions. To these must be added such vices as drunkenness, reveling, the orgies of debauchery, of excessive eating and drinking, wherewith the belly is served and idolized. Lu-

ther offers the characteristic translation "Fressen und Saufen." These vices caused the downfall of the ancient nations of Greece and Rome. They are the prevailing sins of all times, once causing the destruction of the world in the Flood by water, and at the end of time the complete destruction of the world by fire. Many would-be Christians are also guilty of them. They who indulge in them shall never inherit the kingdom of God and heaven. Only the Holy Spirit can and does produce fruits of faith and love in us. They who belong to Christ crucify their sinful flesh. If we live in the Spirit, let us also walk in the Spirit and be guided by it!

And now some practical advice for our Christian life: If anyone sins, set him back again on the right path, not in a boastful spirit, but rather in meekness and out of brotherly love. Practice Christian fellowship! Gladly share with one another all good

(Continued on page 313)



News from our Mission Fields

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

AMONG THE BLESSINGS OF THE C. E. F. FAITH LUTHERAN CHAPEL, TACOMA, WASHINGTON Paul E. Nitz, Pastor

Dedication

JOY was the keynote on Jubilate Sunday, April 22, when Faith Mission of Tacoma, Wash., lifted up its heart in praise and thanksgiving to God for its new house of worship at a new location.

Two dedicatory services were held. The Rev. T. R. Adascheck, chairman of the Pacific Northwest District Board of Home Missions, preached in the morning service. Using Psalm 87:1-3 as his text, he spoke of "The True Glory of God's Church." The Rev. H. C. Nitz, father of the pastor of Faith Congregation, addressed the evening assembly on the basis of

been rectified by our recent building and relocation project made possible especially by our Synod's Church Extension Fund.

District President Designs Chapel

The attractive new building, designed by the District President M. J. Witt, is of simple, dignified and practical Norman architecture, and will comfortably seat close to 200 worshipers. The main part of the chapel is 27 feet wide and 73 feet long; the study wing is 13 by 20 feet. A full basement gives ample room for Sunday School, meetings, and congregational get-togethers. The frame construction has a veneer of clinker

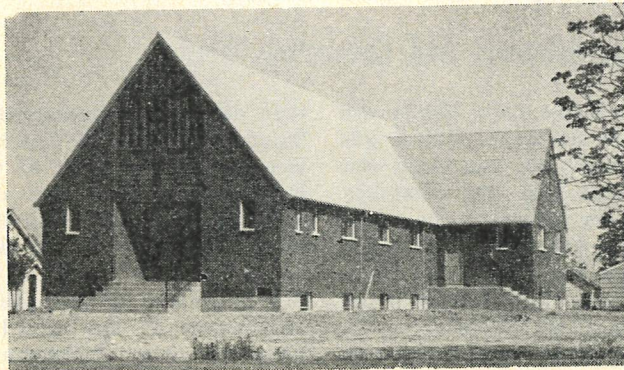
The surfaces of the tinted plaster walls are broken by exposed truss posts of hemlock timbers. The pulpit, lectern, doors, and trim are of birch. All the visible wood surfaces are finished naturally, including the maple floor.

In contrast to the wood is an original stone altar, of which both the material and labor were donated by a member. Falling behind the altar is a gold dorsal curtain, fourteen feet high and nine feet wide. The altar and curtain are flooded by light from four accent lights in the chancel, of the same bell design as fixtures which provide indirect lighting for the nave.

The balcony, located under the shadow of the cross in the gable windows, provides space for the organ and a choir of twenty members.

Donation of Labor and Material

Total cost of the building was \$26,500, including Washington State sales tax. \$24,500.00 was supplied by the Church Extension Fund. The chapel is valued far above the actual cost, largely because of an unusual amount of labor and material donated by members.



Faith Ev. Lutheran Church, Tacoma, Wash.

Psalm 84:1-3, under the theme "God's House Is a Pleasant Place."

About 350 members, friends and visitors helped celebrate the event. An evening meal was served by the women of the congregation to more than 200 guests.

C.E.F. to the Rescue

Faith is not a new mission. Its growth, however, has been hampered by its own peculiar set of circumstances, among which were an old shabby building and a very poor location. These two hindrances have

brick, which, above the entrance, is set off by siding, mullions, and a twelve-foot cross, all of natural California redwood.

How Amiable Thy Tabernacle!

The interior is striking for its immediate warmth, mainly because of the amount of wood that shows and the light cast on it by cathedral amber windows. The open Douglas fir timber trusses are of an original scissors-A design, combining strength, beauty and practicality. These support a ceiling of Western hemlock decking, running vertically.

Praise Him From Whom All Blessings Flow

This project has brought us rich blessings. Not only do we have a beautiful building in a good location, but the effort has knit our congregation into a good harmonious family. Friendships were fostered and deepened; new members became better acquainted by working together with their brethren; interest in church affairs increased, not only among our members, but also among their friends. These are by no means the least of the blessings of a building program dedicated to Him from whom all blessings flow.

In The Interest of Our Florida Missions

Dear Editor:

We have a definite problem here in Florida with members from our northern congregations moving into our area without our knowing they are here. A few pastors and congregations send word to the local missionary informing him of such members. Some find their way to our mission because they had oral instructions from home. However, too many find their way into other churches by way of "church shopping" and are lost to us. It is because of this latter condition that I should like to ask all pastors and congregations to exercise their "soul stewardship" more carefully. A letter or card to the local missionary informing him that a member or members are coming into our area would be the help I should like to request. Then if we fail to win them or keep them we at least will have done our Christian duty.

Florida ranks twenty-first among the states in the Union and comprises an area of 58,666 square miles. At the present time we are concentrating on the St. Petersburg and Tampa areas. St. Petersburg alone is estimated as having between 150,000 and 160,000 inhabitants, and it is expected

to skyrocket to 300,000 within the next four years. Certainly, some of our people will be among those coming here. A card or letter from the home pastor or congregational secretary giving the name and if possible the address (a friend, neighbor or relative may be able to supply the latter) will help continue our "soul stewardship." If the address is not known, we sometimes have been able to find such persons through the city directory or the records of the public utilities and Post Office records. The latter requires a letter from the home pastor. At least we can try.

It might be helpful for the home congregations to know the names of some of the cities and towns which we feel are within reach of our St. Petersburg and Tampa missions. Besides St. Petersburg we have Gulfport, Largo, Pinellas, and perhaps even Clearwater, although the latter is about fifteen miles north. The Gulf Beaches which receive mail through St. Petersburg, but carry their own addresses are: Pass-A-Grill, St. Petersburg, Sunset, Treasure Island, Mitchell, Madeira, Redington, Indian Pass, and Indian Rocks. Belleair Beach receives mail through

Largo. We believe that people living in these areas are within reach of our St. Petersburg Mission.

In Tampa we have such areas as Tampa itself, Sulphur Springs, Temple Terrace, Port Tampa City, and Odessa. As soon as we have a missionary stationed in this field the area will increase. I might add that we hope and pray that this will be soon.

With some 2500 residents coming into Florida every week we definitely need information from home. You, the pastors, can supply this. May I suggest, then, that all pastors go over their records and check for names of people who have moved in our area and send these to me. We may not find them all, but together we will have tried. And for the future, please do not rely on oral instructions alone, but put it in writing and send it to the missionary here. It will be worth the effort. Let us all be faithful shepherds in this respect also.

Send all information to:

Faith Evangelical Lutheran Church
William E. Steih, pastor
4845 25th Avenue North
St. Petersburg 4, Florida

WILLIAM E. STEIH.

IN THE FOOTSTEPS OF ST. PAUL

(Continued from page 311)

things! Our life is a sowing and reaping of one kind or the other. He who sows to the flesh will reap damnation. He who sows for the spirit and is guided by the Holy Spirit will reap the harvest of everlasting life. May we never tire of doing good to others, especially to those of the household of faith!

The Apostle only wants to glory in the Cross of Christ. It has placed a great gulf between him and the wicked world. He admonishes the Galatians not to lose their Christian liberty, which is theirs through the Gospel and faith alone. This is the keynote of all he writes to them. With his own pen he has written this letter, other letters he dictated. Thereby he would show his personal interest in and grave concern over their spiritual welfare. Now he is done with this trouble. On his body

he already bears the stigmata, the marks of Jesus, caused by his former scourgings and the stoning at Lystra. He ends his epistle by calling the wayward Galatians his brethren. For all of them he implores the grace of Christ.

The keynote of Galatians is found in the appeal to uphold Christian liberty. In this epistle Paul unburdens his soul. We can look into the inner recesses of his wounded heart. Luther, the greatest scholar of Paul, discovered in Galatians the secret of his own freedom in Christ. The slavery of sin and the Law no longer tormented him as in the cloister. Justified by faith, he rejoiced in his Christian liberty. To it he dedicated his Treatise on Christian Liberty in 1520. In 1519 he had already written his masterful commentary on Galatians. Against Erasmus he wrote on the Bondage of the Will, not a philosophical treatise, but one also based on Romans and Galatians. Man's will,

fettered by sin, is released from this bondage through faith in Christ. Of Galatians Luther wrote: "The Epistle to the Galatians is my epistle. I have betrothed myself to it." It is also our divine charter for our liberty from sin and the Law.

John Bunyan had been thrown into prison for his preaching of the Gospel. In the prison cell he wrote most of his famous works. Of Luther's commentary to the Galatians he said: "I prefer this book of Luther on Galatians to all the books I have seen as best suited to a wounded conscience." Dean Farrar comments: "What Luther did at Wittenberg and at Worms and at the Wartburg, that, and more than that, Paul did when he wrote the Epistle to the Galatians. The words scrawled on those few sheets of papyrus were destined to wake echoes which have lived and shall live forever." And again: "What the Reformer did when he nailed the 95 theses to the door

of the cathedral of Wittenberg, that Paul did when he wrote his Epistle to the Galatians. It marked an epoch in history."

The Epistle to the Galatians is a comparatively short one among the

epistles of Paul, and yet it is far reaching in its consequences and results. With it Paul met the enemies of the Cross, the Judaizers. For all times he branded them as the offspring of the self-righteous Phari-

sees. Luther puts the Romanists into the same category. Paul's Galatians is the Magna Charta of our Christian liberty. May we ever view it as such and be guided by it as was Luther!

H. A. Koch.

The Antichristian Religion Of The Scouts

CLOSELY related to the religion and worldview of the Freemasons and other lodges or societies is that of the Scouts. The lodges deny the Holy Trinity and extol the self-righteousness of man as sufficient to merit a blessed lot in the life hereafter. The religion and worldview of the Scouts is essentially the same.

The Scout movement was founded by Lord Baden-Powell of England. Rapidly it spread far beyond England. Today it is an international movement, exerting a widespread influence also in our own country. It strives to win the youth of the land for its ideas and ideals. We take no exception to the ideal of a love of nature and a life in accordance with it, but we must voice our objection to its antichristian religion. Here Scriptures alone can serve as the criterion.

Scoutism has as its basis a deistic religion. As does the lodge, it demands a belief in a higher being, a virtuous life, and immortality — the postulates of the deistic religion of England. That Scoutism is a religion has been expressed very clearly by the wife of the founder of Scoutism, Lady Baden-Powell. In a public statement recently made in Arizona she said: "Scoutism is the best of all religions. It is common sense and Christianity mixed (!), but it is more than that, because it reaches Jews, Buddhists, Mohammedans, Confucianists. It transcends all barriers of race, creed, age or nationality, and there is more to it than meets the eye." She, the wife of the founder, ought to know.

The Scout is bound by an oath. Some try to water this oath down by calling it a promise. With its implications it is in essence an oath: "On my honor I will do my best to do my duty to God and my country, to keep myself physically strong, mentally awake, and morally straight." According to the Fourth

Commandment only parents and the Church and the State, the representatives of God here on earth and the pillars of human society at the same time, have a right to demand an oath. Beyond this it is a usurpation of authority.

What kind of a god are the Scouts asked to recognize and to worship? In the Handbook for Scouts we read: "You worship God regularly with your family in your church or synagogue. You try to follow the religious teachings that you have been taught." As in the lodges, all religions are placed on the same level. Here the Jewish synagogue is especially mentioned besides the Christian religion. The Jews deny Christ as the Son of God and the Savior of mankind. Their god is not the living God who has revealed Himself to us in Christ. To worship with others who are not of our faith is unionism. What has Christ to say about the true worship? John 5:22-24 we read: "The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Can there be a stronger condemnation of the deistic religion of the lodges and the scouts? They expect eternal life, but only in and through faith in the Son is this to be had. To the Corinthians Paul writes (II Cor. 6:14-18): "Be ye not unequally yoked together with unbelievers . . . what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Separation

from the unbeliever, who denies the Son or belongs to a group denying Him, is God's command. Only then will He be our Father and we His sons and daughters.

The Scout movement condones and practices a joint worship of different religious groups. I can only worship the living God truly according to the dictates of my own conscience bound by the Word of God. All other worship is a sin against the First and Second Commandments as well as against the First Petition: Hallowed be Thy name!

How about the life of the Scout? He is to be trustworthy, obedient, clean, and morally straight. How is he to achieve this? Again we read in the Handbook: "You have it in your power to make the right sort of track in your brain that will determine how you will act. Every boy can say to himself. 'I will be what I want to be.' You can follow your thoughts. You can control your thoughts. It comes down to a matter of right thinking and building right habits." Already Socrates of old thought and taught: "If I know what is right, I shall also do it." Christ says (John 15:5): "I am the vine, ye are the branches. . . . Without me ye can do nothing." Paul writes to the Romans (chap. 7): "I know that in me (that is, in my flesh) dwelleth no good thing . . . the good that I would do I do not; but the evil which I would not, that I do." Again, can there be a greater contrast? Experience corroborates the truth of Scriptures. Many a person knows the laws of the land and yet transgresses them willingly. Scoutism overlooks the sinful nature of man, it denies inherited sin and the total corruptness of human nature because of sin. With Pelagius it teaches the inherent goodness of man.

How about the way of salvation? The Scout Handbook informs us: "Color and religious beliefs are no

basis for judging a man. All men are created by the same God and all are equal before God. By living up to the Scout Oath and Scout Law, by doing good to your fellow man, you are doing your duty to God." The Scout seeks salvation not by faith in Christ, but by his good deeds and character. Baden-Powell speaks of the way of heaven thus: "I often think that when the sun goes down the world is hidden by a big blanket, but the stars are little holes pierced in that by those who have done good deeds in this world. The stars are not all the same size; some are big, some are little, and some men have done small deeds, but they have made their hole in the blanket by doing good before they went to heaven. Try and make your hole in the blanket by doing good work while you are on earth. It is something to be good, but it is far better to do good." And thus the Scout does a good turn every day and thereby earns his way into heaven. We find an altogether different way to heaven in Scriptures (Eph. 2:8,9): "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast?" Who is correct, Baden-Powell or Paul? Both cannot be correct.

In addition to the denial of the Trinity and the religion of self-righteousness, the Scout movement also serves as an antechamber to the lodge. Scoutism has its own lodge: the Order of the Arrow. We behold a gigantic attempt of Satan to win the older men through the various antichristian lodges, and the youth of the land through the antichristian religion of Scoutism and then to lead them into the lodge. Thus he also weans the youth away from the true God and Christ his Savior. Is this not the real aim of Satan? The one great sin that damns is unbelief. Faith in Christ alone saves, and without faith it is impossible to please God (Heb. 11).

It has been claimed that the Scout authorities allow the individual Lutheran troops to have their own religious training. This sounds harmless indeed, but is it? Has it not been our Lutheran practice that he who joins a lodge, whether he takes an active part in the religious meetings of the lodge or not, is responsible for all that it teaches or does, and can no longer remain a member of a Christian congregation? What is the difference between the religion of Scoutism and that of the lodge? Is it not the same deistic, antichristian religion? The implications are

the same, whether one takes an active part in all its endeavors or not. If I join a society, I am held responsible by my God for all it stands and does. If I cannot approve, I must separate.

Furthermore, dues are collected from all members. They are to be used for the furtherance of the cause of Scoutism. Does not the Lutheran boy or girl foster a false religion and a unionistic cause by contributing toward its goals?

There are those who think that further concessions can be gained for the Lutheran groups from the Scouts, that the demands can be so modified as to make it possible to remain within the movement. Again, we can but answer with Scriptures: "A little leaven leaveth the whole lump." May the demands of the Scout movement be modified ever so much, it is still the Scout religion to which we must object. As Paul had to warn the Christians in Corinth not to have any part in the idolatrous worship of the heathen, but rather to go out from them, so we must warn our youth, our parents, and our Christian congregations: "Come out from among them."

H. A. KOCH.

Focal Point of Interest

RECENT weeks have provided proof that the taste of the American people, by and large, has not been for that which is edifying, good, and worthwhile. Newspapermen, magazine publishers, and movie producers are careful students of the tastes of the people whom they wish to reach. Since they are interested in circulation, most of them are moved (whether with or against their will) to feature those things which appeal to the widest circle. The material that has most recently been used to draw in more readers and more moviegoers provides a sad commentary upon the tastes and the interest of the masses. We think, for instance, of how much valuable space was given on the front pages of our newspapers to the worthless details of the marriage which recently took place in Monaco or Monte Carlo.

Judging from the amount of newspaper that was used, one might think that this was an event of national and international importance. The truth is that Monaco comprises an area of only 368 acres and is known chiefly for its gambling and its prince. Now that its prince chose to marry a celebrated movie star in a glamorous ceremony rivaling the most majestic rites for splendor, this gambling mecca and its inhabitants occupied the spotlight for weeks. Many were the people who eagerly devoured the contents of every news item and article that appeared. Many flashbulbs were burned out to throw light on the proceedings and preserve a copy for posterity. We are reminded of the words of Ecclesiastes: "I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit." There

surely is a time to weep and a time to laugh; but it would seem that this is a time to weep as we see what it is that forms the focal point of interest in the public mind.

When a magazine of long standing rises to new heights of circulation by publishing the life story of a divorcee who was the cause of a king giving up his throne, then we know that the focal point of interest in the public mind is off center. Copies are taken off the newsstand with a speed which can only be equaled by those who snatch up the magazine containing the latest story of Marilyn Monroe with a full gallery of revealing pictures in color. When a formerly clean conservative magazine stooped to this stratagem in seeking a wider circulation we thought it was about time to write this article. And when we take note

of the posters and advertisements which are designed to invite the public to the latest screen presentation, then we know that the good taste of the masses which stand in line for the tickets is none too high. It is high time that we take time to consider the meaning and the application of these words of Holy Scripture: "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the later end is worse with them than the begin-

ning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." II Peter 2: 14-22. This is a long quotation but its warning is very much in place; for the danger is also there for us that we become corrupted and led astray by that which has become the focal point of interest for the masses. We are living in the world and are exposed to all the dangers wherewith the devil would lead us astray.

We need not only to be cleansed by the sanctifying Word of our Lord but *we* need to be led and we need to lead *our children* to a more diligent use of the Word that we might be kept and preserved in the truth which alone can purify us and make us free. "Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word." "Thou art my hiding place and my shield: I hope in thy word. Depart from me, ye evildoers: for I will keep the commandments of my God. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up and I shall be safe: and I will have respect unto thy statutes continually." G.

in *Lutheran Sentinel*

supporting congregation in Rockford. This was done with the approval of their pastor, the Rev. Theo. Engel, who also became the first pastor to serve the newly founded congregation. Services were held at first in the local Presbyterian church. A short time later the congregation purchased the vacated Adventist Christian church property.

During the early years of its history the congregation was served by non-resident pastors. In 1911, however, it separated from the Delano-Crawford Lake parish and called its own resident pastor

The Lord's blessings have rested abundantly upon Cross Church. Today it numbers 434 baptized souls and 298 communicants. In 1930, during the pastorate of the Rev. H. C. Nitz, the present brick church was built. A new parsonage was constructed in 1950 when the Rev. T. E. Kock was the pastor.

The congregation has always been a very active member of Synod. It has the fine distinction of having seven sons and daughters serving in the ministry of the Church, five as pastors and two as parochial school teachers.

During its 50 years the congregation has been served by the following ten pastors: Theo. Engel 1906-1907; J. Blumenkranz, 1907-1910; Henry Bruns, 1910-1911; Fredrick Zarling, 1911-1919; William Pankow, 1920-1926; P. Meibohm, 1927-1928; Henry C. Nitz, 1929-1937; Samuel Baer, 1937-1948; Theophil E. Kock, 1948 until his death in 1953; and the undersigned since 1953.

For this half century of divine grace the members of Cross Church can truly say with the Psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward" (Ps. 40:5a). May our faithful God continue to bestow the riches of His love upon Cross Church, and may the joy of the Lord be its strength.

NORVAL W. KOCK.

Anniversaries

FIFTIETH ANNIVERSARY

Cross Lutheran Church Rockford, Minnesota

On June 3, Cross Lutheran Church of Rockford, Minn., was privileged by God's grace to celebrate the 50th anniversary of its organization. The Rev. Samuel Baer, a former pastor of the congregation, preached the jubilee sermon in the morning service, using Ps. 126:3 as his text. In the evening, President O. J. Naumann delivered the anniversary message based on Ps. 103:1-5.

It was the happy privilege of the congregation to have present at this

occasion also two other former pastors who served the congregation in its early history. They are Pastors Emeriti Fredrick Zarling and William Pankow. Both addressed brief jubilee messages to the congregation in the morning service.

A fellowship dinner prepared by the Ladies Aid was served to the members, guests, and visitors.

Cross Church had its beginning on January 30, 1906. On that day certain members of the Delano-Crawford Lake parish held a meeting, conducted by Pastor Schrodell, vice-president of the Minnesota Synod, at which they decided to form a self-

FORTY-FIFTH ANNIVERSARY

On Monday evening, July 23, the members of the St. Peter's, Mishicot, and Rockwood Lutheran parish surprised their pastor, the Rev. Edw. F. Zell, with a special service on his behalf and an informal gathering following. The occasion was arranged

in celebration of God's abundant mercy in enabling this His servant to observe this year, his forty-fifth year in the holy ministry.

Pastor Delton Tills of Hales Corners, Wis., a son of the Rockwood congregation, preached the sermon based on I Corinthians 4:1f. Both sons of the jubilarian took part in reading the liturgy.

At the close of the service, congratulatory letters were read and words were spoken on behalf of other sons of this parish; and a gift from his members was presented to Pastor Zell.

"Not unto us, O Lord, not unto us, but unto thy name give glory."

WM. ZELL.

FIFTIETH WEDDING ANNIVERSARY

On September 2, it was the privilege of Mr. and Mrs. August Liefert, members of Immanuel's, Pelican Lake, Minn., to observe their diamond wedding anniversary in the midst of their immediate family circle. The undersigned addressed the couple on the basis of I Sam. 7: 12. May the gracious Lord grant this aged couple continued blessings and a peaceful evening of life.

GERH. H. GEIGER.

"MY GRACE IS SUFFICIENT FOR THEE" (II Cor. 12:9)

Each morning I implore the Lord
To give me strength anew,
To help me through the day that I
My needful tasks may do.

He hears my prayer and lends me strength,

'Tho' not an ounce to store;
He bids me work, and trust in Him
That He will give me more.

When each new task presents itself,
I find He never fails:
In weakness, therefore, I am strong
Because His grace prevails.

ADELIN WEINHOLZ - MOELLER.

CANDIDATES FOR PROFESSORSHIP AT NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

The following nominations have been submitted for the vacant pro-

fessorship at Northwestern Lutheran Academy. The man called is to teach German, U.S. History, Problems of Democracy, and Religion.

Pastor Gerhard Franzmann, Seattle, Wash.

Pastor Henry Koch, Greenleaf, Wis.

Pastor Carl Mischke, Juneau, Wis.

Pastor Howard Russow, Iron Ridge, Wis.

Pastor James Schaefer, Milwaukee, Wis.

Any correspondence regarding these nominations must reach the secretary before October 8, 1956.

Walter A. Schumann, Secretary
Board of Control, N.W.L.A.
115 2nd Ave. S. E.
Watertown, S. Dak.

CORRECTION

In the Sept. 2 issue, on page 287, under Arizona-California District (first column, bottom of page), it should read:
Lower Cibecue Mission, Wm. Bein
Upper Cibecue Mission, Wm. Bein

CHOIR MUSIC FOR THE ASKING

About twenty-four good selections, most of them numbering about 20 to 25 copies. Just write St. John's Lutheran Church, 809 Sixth, West Bend, Wis.

CHURCH PEWS

David's Star Church of Kirchhayn, Wis., is willing to offer its used church pews free to any mission congregation for the cost of transportation. Description: all of hardwood grade, some oak, some elm, but varying in size of length, shade of finish, and condition. Length sizes and number of benches as follows: 6 ft. (7); 9 ft. 8 in. (13); 13 1/2 ft. (32). Address applications to:

Mr. Herbert Groth
Route 1
Cedarburg, Wis.

CHURCH FURNITURE

White altar with crucifix. Hymn Boards. Baptismal font. Free to any mission congregation. Address:

St. John's Church
6702 S. Howell Ave.
Milwaukee 7, Wis.

NEW MISSION

A mission of our Synod has been started in Broomfield (Hts.), Colo. Anyone knowing of members of our Synod or unchurched people moving into this area please notify:

N. R. Carlson
612 S. Pecos St.
Denver 23, Colo.

APPOINTMENTS

Pastor H. C. Nitz of Waterloo, Wis., has been appointed a member of the Board of Control of our Theological Seminary at Thiensville, to fill the vacancy created by the resignation of Pastor Heinrich Vogel,

who has been called as Professor at the Seminary.

Pastor Winfred Koelpin of Livonia, Mich., has been appointed a member of the Board for Information and Stewardship.

OSCAR J. NAUMANN, President.

CALENDAR OF CONFERENCES

ARIZONA - CALIFORNIA DISTRICT PASTORAL CONFERENCE

Time: October 30 to November 1, 10:00 a.m.
Place: Grace Church, Glendale, R. H. Zimmermann, host pastor.
Essays: Exegesis of Jude, A. Keibel; Messianic Prophecy, R. Hochmuth; Exegesis on Romans I, J. Sauer.
According to Conference resolution, commercial housing and meals will be used.
J. GERLACH, Secretary.

ROSEBUD PASTORAL CONFERENCE

The Conference will meet at St. Paul's Church, Batesland, S. Dak., October 9 and 10; opening session at 10:00 a.m. E.S.T.
Preacher: D. Worgull; alternate, G. Free.
Essays: An Exegetical Paper on Isaiah 41:4ff, Free; Effective Use of the Church Bulletin, Barry; Exegesis of I Corinthians 13, Kitzerow.
W. L. BARTELT, Secretary.

DAKOTA-MONTANA DISTRICT EASTERN DELEGATE CONFERENCE

Place: Trinity Lutheran Church, Elkton, S. Dak., Wm. Lindloff, host pastor.
Date: October 2, 1956.
Time: Beginning at 9:30 a.m. with a holy communion service.
Business: Report of the Special Session of Joint Synod; Election of Visiting Elder.
M. H. EIBS, Secretary.

DODGE - WASHINGTON PASTORAL CONFERENCE

Place: Zion Lutheran Church, Kohlsville, Wis.; M. Volkmann, host pastor.
Date: Tuesday and Wednesday, October 9 and 10, 1956.
Speaker: C. Henning (N. Mielke).
Papers: I Cor. 3, Henning; I Cor. 4, Mielke; Gen. 3, Schink; Revelation, Gilbert; An Examination of Unionism in Veterans' Organizations, Volkmann; Methods of Adult Instructions, Russow; An Evaluation of the Gausewitz Catechism Revision, Pankow.
W. F. SCHINK, Secretary.

WINNEBAGO TEACHERS' CONFERENCE

Place: New London, Wis.
Time: October 4-5, 1956.
Program
Thursday A.M.
9:00- 9:10 Opening by the chairman
A. Fehlauer
9:10- 9:30 Inspirational Address
Rev. W. F. Wichmann
9:30- 9:50 Recess Assemble for sectional meetings
Upper Grades (5-8) (Practical Lessons)
10:00-10:40 A Lesson on The 5th Commandment, Sylvester Quam
Lower Grades (1-4)
10:40-11:00 Discussion
10:00-10:30 New Testament Bible Story
Miss Emma Tiefel
10:30-11:00 Discussion of Lesson
Primary Problems
Leader: Douglas Stindt
Kindergarten Department:
10:00-10:20 New Testament Bible Story
Mrs. L. Schoeneck
Discussion of Lesson
Kindergarten Problems
Mrs. F. Manthey
11:00-11:50 Choir Rehearsal H. Rupprecht
Thursday P.M.
1:15- 1:30 Devotion A. Fehlauer
1:30- 2:00 Evaluation of the Federal Lunch Program W. Stindt
2:00- 2:30 Discussion
2:30- 2:40 Recess
2:40- 3:15 Remarks by Executive Secretary
Mr. E. Trettin
3:15- 4:15 Business Meeting
4:15- Choir

Friday A.M.

- 9:00-9:15 Opening Devotion A. Fehlauer
 9:15-9:55 Use of Periodicals in Classroom
 (Newspapers, Magazines,
 Current Events etc.)
 G. Bunkowske
 9:55-10:15 Your Problems and Mine
 Earl Roloff
 10:15-10:25 Recess
 10:25-11:05 What Is Reading Readiness
 Miss Gertrude Schmidt
 11:05-11:45 Current Synodical Developments
 or Report of Delegates to Synod
 Rev. O. Siegler

Friday P.M.

- 1:15-1:30 Devotion A. Fehlauer
 1:30-2:30 Practical Relationship Between
 Pastor and Teacher, F. Mattek
 2:30-2:40 Recess
 2:40-3:30 Discussion of Teacher Shortage
 (New Ulm Problem)
 Rev. J. Dahlke
 Report of Survey Committee
 Unfinished Business
 3:30-
 J. A. BUSHMAN, Chairman
 of the PROGRAM Committee.

**WISCONSIN STATE TEACHERS
CONFERENCE**

Time: November 1 and 2, 1956.
 Place: St. Matthew's Lutheran School,
 Winona, Minn.

Program**Thursday Morning**

- 9:00-9:50 Opening Service
 Pastor A. Gentz,
 Marinette, Wis., preacher
 9:50-10:30 Liturgy and Symbols, Pastor W.
 Wegner, Columbus, Wis.
 Sub.: The Restriction of I Tim.
 2:12 on the Work and Position
 of Women Teachers, Pastor
 Werner Franzmann, Milwaukee,
 Wis.
 10:30-10:45 Recess
 10:45-11:15 Discussion of essay and
 business
 11:15-11:45 Choir Rehearsal: H. C.
 Rupprecht, Kewaunee, Wis.

Thursday Afternoon

- 1:45-1:55 Devotion
 1:55-2:45 Our Goals in Teaching History,
 Prof. W. Schaller, Fond du Lac,
 Wis. Sub.: Moralizing, Pastor
 Paul J. Gieschen, Jackson, Wis.
 2:45-3:00 Recess
 3:00-3:55 A Method of Fusing Biblical
 and Secular History, Gerhard
 Mueller, Fond du Lac, Wis.
 Sub.: Panel Discussion: Evaluation
 of Prevailing Methods in
 Religious Instruction;
 Moderator: A. J. Sprengeler,
 Milwaukee, Wis.
 4:00-
 Choir Rehearsal

Friday Morning

- 9:00-9:10 Devotion
 9:10-10:30 New Ulm Faculty Period:
 Some Modern Trends in the
 Field of Education in our
 Country, Prof. Erich Sievert,
 New Ulm, Minn.
 10:30-10:45 Recess
 10:45-11:15 Comments on Matters of
 Interest, Emil Trettin
 11:15-11:45 Business Meeting

Friday Afternoon

- 1:45-1:55 Devotion
 2:00-3:25 Sectional Meetings
 Subject: A Practical Unit in
 Social Studies
 Kindergarten, Mrs. Harold
 Hanson, Fort Atkinson, Wis.
 Grades One and Two,
 Miss Marguerite Hamisch,
 Tomah, Wis.
 Topic: Ways and Means of En-
 riching the History
 Curriculum
 Grades Three and Four
 Miss Dorothy Wolf,
 Milwaukee, Wis.
 Grades Five and Six
 Mr. Kenneth Kolander,
 Milwaukee, Wis.
 Grades Seven and Eight
 Mr. W. Stoekll,
 Neenah, Wis.
 One-Room School

Mr. Wm. Neujahr,
 Lomira, Wis.
 Lutheran High School
 Prof. Robert Krause,
 Milwaukee, Wis.
 3:30-4:00 Closing Service; Address by
 Pastor H. Winkel, Sparta, Wis.

Nota Bene

School principals are to collect \$2.00 (for
 Conference dues and School Bulletins sub-
 scription) from their teachers and turn that
 amount in at the registration desk upon ar-
 rival at conference.

MORTON A. SCHROEDER, Secretary.

**SOUTHEASTERN WISCONSIN DISTRICT
EASTERN PASTORAL CONFERENCE**

Date: October 30-31, 1956.
 Place: St. John's Church, Wauwatosa, Wis.
 Time: Communion service at 9:30 a.m.
 Preacher: Keibel (Kionka).
 Agenda: Exegesis of James (Stern); Open
 Forum re Watertown Resolutions.
 JOHN C. JESKE, Secretary.

**CENTRAL PASTORAL CONFERENCE
NEBRASKA DISTRICT**

Date: November 13 and 14, 1956, opening
 session at 10:00 a.m.
 Place: Redeemer Lutheran Church, Council
 Bluffs, Iowa, John Martin, host pastor.
 Speaker: D. Grummert (W. Neumann).
 Papers: Revelation 2:8-11, H. Spaude;
 Isaiah 9:6, 7, Wm. Wietzke; Gambling,
 W. Sprengeler; Writing the Sermon, with
 illustration, L. Groth; The Proper Form
 of our Liturgical Service and Its Meaning,
 J. Martin; Revelation 2:12-17, W.
 Neumann.
 Reports: Synod Convention, Mission Board,
 Board of Education, Academy Committee,
 Financial, Periodicals.
 Please announce to host pastor.
 W. A. WIETZKE, Secretary.

**SOUTHERN PASTORAL CONFERENCE
SOUTHEASTERN WISCONSIN DISTRICT**

The Southern Conference will meet at
 Immanuel Lutheran Church, Waukegan, Ill.,
 October 9 and 10, 1956, A. C. Bartz, host
 pastor. Opening session 9:30 CST. 10:30
 DST.
 Essays: Philipians 2, F. Schulz; A Study
 of the Fundamental Doctrines in the R.S.V.,
 R. Pope; Chrysostom, R. Otto; When is Re-
 confirmation Necessary? C. Leyrer; Exegesis
 of Philipians 3, H. Kaesmeyer; The Pros
 and Cons of Professional Fund Raising
 Services, M. Schwartz; Witnessing for Christ
 Positively and Negatively, G. Boldt.
 H. KAESMEYER, Secretary.

**SOUTHERN DELEGATE CONFERENCE
OF THE NEBRASKA DISTRICT**

Time: September 24 and 25, 1956.
 Place: St. Mark Ev. Lutheran Church,
 Sutton, Nebr.
 Opening session: 10:00 a.m.
 Speaker: Pastor W. Hoyer.
 Alternate: Pastor R. Shekner.

Essays: Article XIII, Augsburg Confession,
 A. Clement; Faith Healing, R. Shekner;
 Doctrine of the Church and Ministry and
 Its Application with Special Reference
 to Present Day Controversies, W. Hoyer.
 Note: Please make arrangements for lodg-
 ing with the host pastor, also send
 absence-excuses to him.

A. CLEMENT, Secretary.

**MANKATO CIRCUIT PASTORAL
CONFERENCE**

Time: October 2, 1956, 9:30 a.m., St. Mark's
 Church, Mankato, Minn.
 Preacher: P. Hanke; alternate, R. Demcak.
 Agenda: Synodical resolutions, Carry-over
 essays previously assigned, Exegesis, Theo.
 Bauer.
 M. BIRKHOLZ, Secretary.

The Northwestern Lutheran**PACIFIC NORTHWEST PASTORAL
CONFERENCE**

Date: September 18-20, 1956.
 Place: Clarkston, Wash., L. Bernthal, host
 pastor.

G. FRANZMANN, Secretary.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will
 meet, God willing, on Wednesday, October
 17, at 9:00 a.m. in the auditorium of the
 Synod Building, 3616-32 West North Avenue,
 Milwaukee 8, Wis.

Preliminary Meetings**Monday, Oct. 15, A.M.**

- 10:00 Conference of Presidents
 10:00 General Board for Home Missions
 10:00 Board of Education—Wisconsin Synod
 10:00 Executive Committees of Board for
 Foreign Missions

P.M.

- 2:00 Standing Committee in Matters of
 Church Union
 7:00 The Editorial Boards of Synod's Peri-
 odicals and the Conference of
 Presidents

Tuesday, Oct. 16, A.M.

- 9:00 Board of Trustees
 9:30 Lutheran Spiritual Welfare
 Commission
 10:00 General Board for Foreign Missions
P.M.
 2:00 Representatives of Institutions

The committee appointed to study "the
 mortality rate of students at Synod's insti-
 tutions" will also meet during these days.
 Anyone wishing to submit matters for
 their consideration is asked to address such
 matters to the chairman, Pastor Harold O.
 Kleinhans, 371 Jackson Drive, Oshkosh, Wis.

OSCAR J. NAUMANN, President.

**LAKE SUPERIOR PASTORAL
CONFERENCE**

Date: October 9 and 10, 1956.
 Place: To be announced later.

Program**Tuesday**

- 9:30 Devotion and organization
 9:45 Exegesis of II Corinthians 6, H. Scherf
 10:45 The "Heroes of Faith" are not por-
 trayed in Scripture as men that were
 perfect, W. Lutz
 1:30 Devotion
 1:40 Why are lodge oaths objectionable?
 K. Geyer
 3:30 An exposition and application of
 Ezekiel 3:18 with reference to our
 ministry, W. Krueger

Evening service with holy communion
 Preacher: A. Gentz; alternate: K. Geyer

Wednesday

- 9:00 Devotion and organization
 9:15 Exegesis of Genesis 23, R. Mueller, Jr.
 10:40 Discussion on Christian giving,
 T. Thurow, leader
 1:00 Devotion
 1:15 A review of one of Luther's writings,
 T. Hoffmann
 2:45 Business and casual questions

Substitute Assignments:

1. Exegesis of II Corinthians 7, J. Manteufel
2. Exegesis of Genesis 24, J. Ruege
3. The faithful pastor's duty in dealing
 with lodge members in the Christian
 congregation, A. Gentz

WAYNE SCHMIDT, Secretary.

**WATERTOWN AND VICINITY
TEACHERS CONFERENCE**

Time: October 5, 1956
 Place: St. John's Lutheran School, 1006
 Bluff St., Beloit, Wis.
 9:00-9:15 Devotion, Rev. Boese
 9:15-10:15 Our Devotions, Are They
 Mechanical or Thoughtful?
 Mr. H. Kluth
 Recess
 10:15-10:30 Departmentalization,
 Mr. Q. Urban

11:00-11:30 Singing, Mr. G. Schmiel
 11:30-12:00 Business Meeting
 12:00-1:30 Dinner
 1:30-2:30 Physical Education
 Mr. R. Otterstatter
 2:30-3:30 Sectionals
 Primary, Mrs. Woods
 Intermediate, Mr. L. Plath
 Upper, Principals Conference
 Chairman
 3:30 Closing
 VIOLA SCHLUETER, Secretary.

2:30-3:15 Restrictions of I Tim. 2:12 on the Work and Position of Lady Teachers, Prof. Franzman
 Sub.: Organizing Class into Instructional Groups, W. Woltman
 3:15-3:30 Recess
 3:30-4:00 Discussion of Prof. Franzmann's Paper
 4:00-5:00 Group Discussions:
 Primary, D. Schroeder
 Intermediate, W. Fuhrman
 Upper Grades, W. Arras

Schierenbeck, Robert, as principal of St. John's Lutheran School, Burlington, Wis., by A. J. Fischer; Tenth Sunday after Trinity, August 5, 1956.

Sell, Edwin, in St. Paul's Lutheran School, Ixonia, Wis., by Otto Pagels; Fifth Sunday after Trinity.

Sonnenberg, Richard, in St. Paul's Lutheran School, Appleton, Wis., by F. M. Brandt; September 2, 1956.

Ordained and Installed

Pastor

Schultz, Raymond A., in St. John's Church, Wayne, Mich., as assistant pastor, by R. C. Timmel; assisted by E. Frey, H. Hoenecke, E. Zell, Jr., A. Baer, R. Baer, P. Kuske, W. Koelpin, E. Friedrich, I. Weiss and President G. Press; Seventh Sunday after Trinity, July 15, 1956.

CHANGE OF ADDRESS

Pastors

Renz, Edward C., 915 Hampton Ave., Toledo 9, Ohio.

Schultz, Raymond A., 35348 Glenwood Rd., Wayne, Mich.

Shiley, Harry, 8231 W. Herbert Ave., Milwaukee 18, Wis.

Stern, Theodore F., Box 94, Two Rivers, Wis.

Teachers

Dorn, Orlan, 206 S. Mountain St., Bay City, Mich.

Hartwig, Don R., 301 Monroe St., Fort Atkinson, Wis.

Kramer, Reuben, Box 292, Lannon, Wis.
Mey, Delbert, 326 Fifth St., Baraboo, Wis.

Schierenbeck, Robert, 432 Edward St., Burlington, Wis.

Sell, Edwin, Route 1, Ixonia, Wis.

MISSION FESTIVALS

Second Sunday after Trinity

Zion Church, Essig, Minn.
 Offering: \$97.87. Dr. P. W. Spaude, pastor.

Fifth Sunday after Trinity

Christ Church, Zumbrota, Minn.
 Offering: \$1,187.30. H. F. Muenkel, pastor.

Sixth Sunday after Trinity

St. John Church, Fairfax, Ridgely Twp., Minn.
 Offering: \$121.05. Dr. P. W. Spaude, pastor.

Ninth Sunday after Trinity

Immanuel Church, Globe, Clark Co., Wis.
 Offering: \$321.20. A. Schumann, pastor.

Tenth Sunday after Trinity

Peace Church, Carlock, S. Dak.
 Offering: \$244.59. D. D. Laude, pastor.

Eleventh Sunday after Trinity

Zion Church, Van Dyne, Wis.
 Offering: \$277.33. W. Weissgerber, pastor.

Fourteenth Sunday after Trinity

Grace Church, Burke, S. Dak.
 Offering: \$237.73. D. D. Laude, pastor.
 Emmaus Church, Beatrice, Nebr.
 Offering: \$115.81. C. W. Voss, pastor.
 Trinity Church, Grafton, Nebr.
 Offering: \$1,121.00. A. W. Fuerstenau, pastor.

Fifteenth Sunday after Trinity

St. John Church, Pardeeville, Wis.
 Offering: \$661.15. O. A. Lemke, pastor.
 St. Paul Church, Naper, Nebr.
 Offering: \$773.94. D. Worgull, pastor.
 St. Peter Church, Twp. Addison, Washington Co., Wis.
 Offering: \$244.37. M. Volkmann, pastor.

**CENTRAL PASTORAL CONFERENCE
 WESTERN WISCONSIN DISTRICT**

Place: Immanuel Ev. Lutheran Church, Town of Deerfield, Pastor Walter Zank, 7 miles west of Lake Mills and 2 miles east of Hy. 75, on B.B.
 Time: October 30 and 31, 1956.

Tuesday, October 30

A.M.

10:00 Opening Devotion
 10:15 Completion of Daniel 9, W. Wegner
 11:00 Reports on Synod and District, Pres. R. Mueller

P.M.

1:15 Opening Devotion
 1:30 The Pastor at the Sick-bed, R. Horlamus
 2:45 Exegetical-Homiletical Treatment of a Reformation Text, A. Dobberstein
 3:45 Liturgical Trends in the Light of History, Prof. H. Oswald
 4:45 Casual Questions

Wednesday, October 31

A.M.

9:00 Opening Devotion
 9:15 I Peter 2, M. Petermann
 10:30 Highlights of the New Catechism A. Degner

P.M.

1:15 Opening Devotion
 1:30 A Portion of the Reformation History, Prof. E. Kiessling
 2:45 Boys and Girl Clubs in the Church (including a review of Lutheran Pioneers), W. Meier
 3:45 Conference Business, Reports, Casual Questions

Evening service with holy communion on Tuesday, October 30.
 Preacher: R. Mueller, G. Redlin.

Note: It is most urgent that every Conference member announces as early as possible.

OTTO PAGELS, Secretary.

**MICHIGAN DISTRICT TEACHER'S
 CONFERENCE**

Place: Zion Lutheran School, Monroe, Mich.
 Date: October 10 - 12, 1956.

Program

Wednesday:

10:00-10:30 Opening and Inspirational Address, Rev. J. Brenner
 Sub. Rev. W. Voss
 10:30-10:45 Recess
 10:45-11:45 Roll Call, Minutes, Treasurer's Report, Chairman's Report, Elections, Announcements, and Appointments of Committees
 11:45-1:30 Noon Recess
 1:30-3:15 Art, Prof. H. Sitz, D.M.L.C.
 Sub.: Remedial Reading
 Prof. V. Gerlach, Bethany
 3:15-3:30 Recess
 3:30-4:30 Discussion of the paper
 4:30-5:00 How to Make and Keep a Classroom Attractive, Mrs. E. Human

Thursday:

9:00-9:15 Devotions and Announcements
 Teaching a Hymn, E. Bradtko
 Sub.: Teaching a Parable, W. Arras
 10:00-10:30 The Use of God's Word in Discipline, Group Discussion, E. Backer, E. Human, V. Spaude, A. Jantz, and Rev. W. Krueger
 10:30-10:45 Recess
 10:45-11:45 Discussion of Morning Papers
 11:45-1:30 Noon Recess
 1:30-2:30 Reports by Executive Secretary Mr. Trettin; Chairman Board of Education, Rev. J. Brenner; President Dist. Mission, Rev. Baer; and Dir. Frey, M.L.S.

Friday

9:00-9:15 Devotion
 9:15-10:30 What may a congregation justifiably expect of a teacher with regard to outside activity in the congregation, Martin Schroeder
 Sub.: J. Birkholz
 10:30-10:45 Recess
 10:45-11:45 Committee Reports, Other Reports, and Unfinished Business
 Conference Pastor: Rev. K. Vertz;
 Sub.: Rev. R. Sccheele.
 Choir Director: Lester Kehl.
 LESTER A. RING, Secretary.

**ORDINATIONS
 AND INSTALLATIONS**

(Authorized by the Proper Officials)

Installed

Pastors

Engel, Otto J., in St. Matthew's Church, Danube, Minn., by Im. F. Lenz; Fourteenth Sunday after Trinity, September 2, 1956.

Heier, Otto, in Zion Church, Crete, Ill., by H. Kaesmeyer; assisted by A. T. Kretzmann; Fifteenth Sunday after Trinity, September 9, 1956.

Neumann, Karl H., in New Salem Church, Sebewaing, Mich., by Fred A. Schroeder; assisted by E. Leyrer, H. J. Schaible, E. W. Hillmer, W. A. Pieper; Fifteenth Sunday after Trinity, September 9, 1956.

Renz, Edward C., in Arlington Ave. Lutheran Church, Toledo, Ohio, by R. W. Sccheele; assisted by R. Timmel, P. Kuske, H. Hartenberger, N. Wangerin, and C. Pelenske; on August 19, 1956.

Stern, Theodore F., in St. John's Church, Two Rivers, Wis., by W. G. Haase; assisted by W. W. Gieschen and E. A. Breiling; Fifteenth Sunday after Trinity, September 9, 1956.

Shiley, Harry, in Calvary Church, Milwaukee, Wis., by Jon. Mahnke; assisted by L. Voss, R. Wiechmann, and J. Michael; August 26, 1956.

Teachers

Baer, Edmund J., in Zion Ev. Lutheran School, Valentine, Nebr., by H. Witt; September 2, 1956.

Hartwig, Don R., as teacher of Bethany Church, Fort Atkinson, Wis., to teach 5th grade in St. Paul's Lutheran School, Fort Atkinson, Wis., by E. A. Toepel; on September 9, 1956.

Kehl, Leslie, as principal and teacher in St. Paul's Lutheran School, Livonia, Mich., by W. Koelpin; July 22, 1956.

Knippel, Darrell, as teacher in Pilgrim Lutheran School, Minneapolis, Minn., by R. J. Palmer; September 9, 1956.

Kramer, Reuben, in St. John's Lutheran School, Lannon, Wis., by L. Hallauer; on September 2, 1956.

Kuehl, Herbert, as teacher in Emanuel Lutheran School, St. Paul, Minn., by G. S. Baer; Fourteenth Sunday after Trinity, September 2, 1956.

Mey, Delbert, in St. John's Lutheran School, Baraboo, Wis., by H. C. Kirchner; Eleventh Sunday after Trinity, August 12, 1956.

Pydykowski, Eugene, in St. John's Ev. Lutheran School, Juneau, Wis., by C. H. Mischke; September 2, 1956.

This Month You Can Get

Sermon On The Mount

And The

Magnificat

Vol. 21 Luther's Works

What a wealth of insight and understanding Martin Luther brings to bear on Jesus' precious and beloved "Sermon on the Mount" as set down in Matthew, chapter 5. Luther's explanation of Christian mourning and sorrow, of the expression "inherit the earth" of "living with meekness and patience," of being "good" before God, his comments on the fulfillment of one's duty or station in life, how to be sure you're "right with God," when to take up the sword, the rightful powers of the government, the sins of women, what to do in suffering, who are the salt of the earth, the pastor's responsibility, how a Christian's "good works" differ from others' — all this "meaty" interpretation has been translated from the Latin and Middle High German of Luther into modern English for the first time!

Luther talks so simply here, with such conviction, cuts through the miscellany and gets to fundamentals so sharply, you're sure to be refreshed and inspired. A wonderful help in getting ready inside for the new church year approaching.

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