

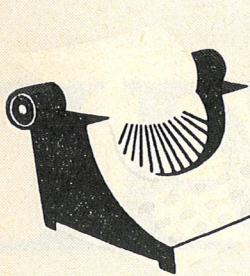
LUTHERAN

THE NORTHWESTERN

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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." | KINGS 8:57



BRIEFS by the Editor

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COVER DESIGN

Church Window
Zion Ev. Lutheran Church
Kingston, Wisconsin
J. R. Petrie, pastor

We hear and read so much these days about the fabulous recovery of West Germany. These reports, of course, have to do with its economic and political recovery. This must be marvelous, indeed. We have heard it from the lips of common people who were over there and returned again. They have no interest in hiding the facts. But these people also tell us something that others are not interested in — the spiritual recovery of Germany. This is evidently not keeping pace with the economic and political recovery.

* * * *

The Billy Graham organization is a bit peeved over the way the Associated Press reported a meeting in New York, according to George L. Edstrom. He claims that the Associated Press misquoted Billy Graham. According to the Press, Billy Graham is supposed to have said, "We are not coming here to clean up New York City. We are coming to get the people to dedicate themselves to God and then send them to their own church, Catholic, Jew, or Protestant." Instead, Billy Graham said (as a tape recorder will testify), "We are not coming to New York with the grandiose idea that we can clean up New York City, though we have a Gospel that could be the dynamite of God to transform New York as it did the Roman world." It is claimed that 58% of the people of New York are churchless.

* * * *

On church conditions in Europe we quote Dr. Herman F. Reissig, recently returned from Europe where he led a seminar of 26 laymen and clergy. The seminar was sponsored by the Congregational Christian Council for Social Action. In addition to spending 10 days in Russia, the party visited France, Germany, Holland, Finland, Sweden and Great Britain. In all these countries the internal affairs of the Church were discussed. He reported that while there is almost complete freedom of worship in Russia, freedom of religion does not exist there. "Christianity has reached the vanishing point," says Dr. Reissig.

The Congregational Monthly (London) contends that the stone in the path of the union of the Episcopal and Congregational churches lies in the use of the term "bishop" in the Anglican churches. The Monthly contends that it were well to look into the Scriptures for the meaning of the word "bishop" and return to its meaning. The statement continues, "The truth is that the Anglican type of bishop is no longer what it was, and it might be that a 'reformed' episcopate will emerge from the present debates." The Monthly is also critical of the word "missionary," which it considers a handicap to the Church because of its association with westernism, colonialism, and European expansion. It suggests the designation "fraternal worker" for those Britons who go out to work with churches overseas.

* * * *

Protestants are having cemetery troubles in South America. The British cemetery in Buenos Aires, in which nearly all burials of Protestants — both English- and Spanish-speaking — are made, has nearly reached its capacity. So the Protestant leaders have been unsuccessful in their efforts to get official permission to establish a cemetery elsewhere — even on land purchased many miles out in the province. They are now appealing to the highest authorities for help in solving their problem.

* * * *

The slave market is experiencing inflation, says The Lutheran Witness. We quote, "In the Middle East, almost a half million people may be in human bondage, according to an estimate given the United Nations by the Anti-Slavery Society of Great Britain. Saudi Arabia, for example, legalized slavery in 1936. During the pilgrimage season in Mecca thousands of African boys and girls, as well as older men and women, are lured to Islam's holy city and sold as slaves. The rising income of local potentates, due to increased royalties from oil, is said to have created inflation in the slave market."

Editorials

Promise "I renounce the devil, and all his works, and all his ways." This was your promise at the time of your baptism, when your sponsors answered in your place.

"I do this day, in the presence of God and of this Christian congregation, renew and confirm the solemn covenant which at my baptism I made with the Triune God" . . . "I renounce the devil, and all his works, and all his ways." This was the promise you gave at the time of your confirmation. At this time you repeated the identical words "on your own power," which at the time of your baptism your sponsors spoke in your behalf.

What are the "works of the devil"? Look into the Garden of Eden. There you hear the devil twist the words of God, so that they say things which God never intended for them to say. This is typical of the devil, of the "works of the devil": undermine, twist, denounce, or in some form teach something which is contrary to what God has said and what He intended to say.

Consider now the Roman Catholic marriage contract, which in the case of a mixed marriage the Lutheran is expected to sign. The Lutheran promises: "I will not interfere in the least with the free exercise of the Catholic party's religion." (Marquette, Michigan, diocese.)

What does "the free exercise of the Catholic party's religion" mean? "A Catechism for Inquirers" reads Question 1: "Where is God's Revelation to man contained? God's Revelation is contained in the Bible *and in Tradition.*" Question 9: "Where is this Tradition to be found? This Tradition is to be found chiefly in the writings of the Fathers of the Church of the first centuries of Christianity, in the decrees of Church Councils, in the decisions of the Popes, and in the ceremonial of the Church." Just what does Jesus say about "traditions"? Turn in your Bible to Mark 7:13: "Making the word of God of none effect *through your tradition*, which ye have delivered: and many such like things do ye." In other words, Jesus in no uncertain words denounces the traditions and, therefore, does not agree with Question 1 of "A Catechism for Inquirers" of the Roman Catholic Church.

But that places one who has promised not "to interfere in the least with the free exercise of the Catholic party's religion" into an awful predicament! Such a one dare not testify against the error of the Roman Catholic religion. He has been snared into the same net into which Eve was snared in the Garden of Eden. At my baptism and again at the time of my confirmation "I renounced the devil, and all his works, and all his ways" and now I have promised, "I will not interfere with his works"!

Now what? Look again into the Garden of Eden. Indeed, God punished Adam and Eve (and that curse

is in effect even today!), but He also spoke to them those beautiful words of Genesis 3:15, promising them the Savior from sin! And these words also are in effect today! Thank God! Return, therefore, to your Savior; tell Him that you have sinned against Him; ask Him for forgiveness, proving your sincerity by disavowing every promise you have with any agent of the Roman Catholic Church! For this is the church of whose leader the Apostle Paul by inspiration of God writes (II Thess. 2:3f) "that man of sin . . . the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Indeed, we all need to be on our guard, never forgetting that "the devil, as a roaring lion, walketh about, seeking whom he may devour"; that the devil always appears as an "angel of light"! Enough reason for us constantly to pray with Luther: "Let Thy holy angel be with me that the wicked foe may have no power over me."

T. H. HOFFMANN.

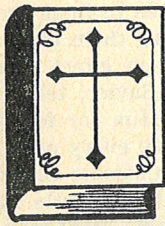
* * * *

What Is the Gospel? The word "Gospel" is not a vague elastic term which can be interpreted to mean all sorts of things. But that is exactly what many are trying to do in our day, especially the liberals and modernists of our generation. They are making a weasel word of it, a word which still has the same sound and the same spelling but out of which the real and original meaning has been sucked.

It is getting to be more and more the vogue in our day to identify it with the social gospel, which is concerned only about outward conditions here on earth and is designed to remove social, political and economic inequalities. It is implied that it is the Gospel's purpose to make this world a better place to live in. Is that what Jesus meant when He said: "Preach the gospel"? Or does it lie within the province of man to make this term mean anything that he sees fit? St. Paul denied man that right because God Himself had fixed the content of the Gospel for all time to come. He told man to leave his filthy hands off the Gospel and to leave it unchanged. He lashed out at the corrupters of the Gospel in scathing terms when he wrote to the Galatians: "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." No man, not even an angel from heaven, has a right to revise or alter it in any way.

It is, therefore, of the utmost importance that we know what the Gospel is and stands for. In the 15th chapter of his First Epistle to the Corinthians St. Paul defines it in a way which can not be misunderstood, in such simple language that a little child can grasp it. He there sums it up as the message "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." There you have the Christian Gospel in a nutshell. Only by adherence to that Gospel can we be saved.

I. P. F.



Studies in The One Great Task Of The Church

God's Word

Mark 16:15

In our previous meditation we were reminded that the Church is the communion of saints. This Church of believers has a blessed task. In Mark 16:15 we read that the Savior before His ascension told His believing disciples: "Go ye into all the world, and preach the gospel to every creature."

To Preach The Gospel In these words we have the one comprehensive task which Christ has assigned and entrusted to His Church of believers. It is the glorious and privileged task of bringing His Gospel to sinful men that through it they may come to rejoice for time and eternity in their justification before God, be renewed in their hearts, and bring forth the fruits of the Spirit.

With It The Entire Word Of God With this commission the Savior does not, however, put the message of His saving grace and pardon into contrast to everything else which is revealed in the Holy Scriptures committed to His Church. It is true, of course, that only the Gospel message can impart spiritual life and salvation to sinful men. Still, the Savior's commission does not limit the testimony of His Church in such a way that everything else that is found in His Word would thereby be excluded from its blessed task of witnessing. What our Savior does is this that He binds everything up with the preaching of His Gospel, reminding us that every part of God's Word somehow stands in close relation to the central Gospel message, serves this message and the purpose for which it is to be brought to sinners.

This becomes very evident through other passages which likewise sum up the one blessed task which Christ has entrusted to His Church. The risen Savior told His disciples: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name

among all nations, beginning at Jerusalem." In Matthew 28:19,20 we read: "Go ye therefore, and teach all nations (more exactly: make disciples of all nations), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Through Word and Sacrament Christ's Church is to bring the message of repentance and remission of sins to all nations. Yet this includes teaching them all things whatsoever He has commanded us, neither departing from His Word nor withholding any part of it. The entire Word of God, which the Church is to proclaim without any alterations, subtractions, or additions, however, stands in close relation to the central message of pardon and salvation. Thus St. Paul understood the Lord's commission. To the elders at Miletus he states: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." We need but to think of the Epistle to the Romans and all that is set forth in its sixteen chapters to grasp what Paul means when he speaks of the whole counsel of God. Yet this same Apostle says in the opening verse of Romans that is was for the Gospel of God that he was set apart; and he tells the Corinthians: "I determined not to know any thing among you, save Jesus Christ, and him crucified." Paul could speak thus because in declaring all the counsel of God to men he always kept every part of it in its proper relation to the Gospel message of the crucified Savior.

To Make Disciples For a clear understanding of the one entrusted task of the Church we must always keep its purpose in mind. With its Gospel testimony the Church is, first of all, bidden to make disciples of all nations. When the Lord first told His disciples to go out into all the world and preach the Gospel, the number of believers

was still exceedingly small. It was almost exclusively an unregenerate, unbelieving world to which they were to bring the Gospel. They were to proclaim this Gospel that through it the Holy Spirit might bring ever more sinners to saving faith in Christ. Everything in their testimony was to stand in the service of this purpose. This included also the preaching of God's Law, His holy will, that through it sinners might be brought to a full knowledge of their sins and their utter condemnation before God. Only thus could their hearts be prepared for the faith-engendering message of the Gospel. As believers, as Christ's Church, we, too, are to bring the Gospel to the unregenerate that they may be converted, that they may become blessed believers in Christ. Yet to this end also our testimony must include the humbling message of the Law. The Gospel message, the message of gracious pardon and salvation through Christ, is meaningless and without appeal unless the sinner fully realizes that of himself he is utterly lost and condemned in his sin and guilt. The comfort of the Gospel cannot take root in cold, satiated, secure hearts.

It would become quite a different matter, however, if the Church should embark upon a program of proclaiming God's Law to the unregenerate as a thing for itself, merely to induce them to lead outwardly decent and orderly lives, merely to foster outward peace and order, outward justice and prosperity in this world. That would mean losing sight of the one entrusted task of the Church. Christ has not bidden His Church to reform sinners but to save them through the preaching of the Gospel.

To Perfect Them In Faith And Life The Church's commission to preach the Gospel to all creatures also includes preaching the whole counsel of God to those who have already come to faith. This certainly lies in the bidding: "teaching them to observe all things whatsoever I have com-

manded you." In the fourth chapter of Ephesians St. Paul speaks with special clarity of this phase of the great task of the Church. He does so as he calls attention to the manifold gifts which the exalted Lord bestows upon His Church for the proclamation of the Gospel, saying: ". . . and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the *perfecting of the saints*, for the work of the ministry, for the *edifying of the body of Christ*."

The Church is edified, built up from within, when those who already belong to it are through God's Word strengthened and furthered in their Christian faith, joy, comfort, understanding, love, and hope. The Church is edified when through the Gospel the blessed assurance of faith that for Christ's sake all his sins are blotted out, that he is a dear child of God, that his prayers are acceptable to God and heard, that a blessed

inheritance in heaven, a glorious resurrection unto eternal joy is awaiting him. The Church is edified when through the Gospel the individual believer's thankful love toward his God and Savior becomes ever more ardent and his childlike awe and reverence before Him ever deeper, so that he is constrained to glorify God more fully in all that he thinks, says, and does.

Also as the Church pursues its entrusted task for the purpose of edifying those who are already blessed members through faith, the message of God's holy Law again has a proper place and function in its testimony. Because of his flesh, which still clings to him, because of the bitter battle which he must wage with his Old Adam in his daily life of sanctification, the Christian needs the Law in all of its uses, as a curb, as a mirror, and as a guide. That our flesh may be terrified and restrained in its evil lusts, we need to hear what God says of the works of the

flesh, how He hates sin and punishes sin. Lest our flesh deceive us and lead us to think lightly of sin and thus lightly also of the Savior who has delivered us from sin and its curses, we need to hear the holy will of God continually that we may continue to realize our own sin and helplessness and our great need of a Savior. Because the Christian here on earth still has his sinful flesh clinging to him, darkening his understanding and confusing his judgment, he needs to have God's Word unfold the holy and immutable will of his God so that in every station and relation of life he may express his faith-born fear and love of God in a manner pleasing to the Lord.

Yet whatever does not serve the edification of Christ's Church, either by increasing the number of believers or by furthering those who already are believers in their faith and life, lies outside of the one great task committed to the Church.

C. J. L.

From A Wider Field

Dear Editor:

Do you remember the days when we pastors considered our private library to be well stocked with information on the life of Martin Luther if we owned (apart, of course, from the many volumes that contain his writings) the large biography of the great Reformer written by Julius Koestlin? Here was the source and fountain to which we turned for historical data, especially at Reformation time; here we really learned to know Luther as man and as a giant among men. Koestlin's book was known and justly respected as a definitive work. It served us well.

But you should see what has been added lately! Even on my humble shelves Koestlin is now flanked by a large company of five extensive "lives" of Luther, each separate and distinctive, each masterful and fascinating, all except one published within the past six years. The recent surge of interest in Luther, even in Roman Catholic circles, has been almost sensational. A huge project, the translation into English of the major part of Luther's works, is now under way. Ten volumes of

his writings are being prepared for publication in French.

In view of these vast activities in the wide field, "the world will little note nor long remember" what is being said in this letter. Who would have expected that, anyhow? But I did want to bring it to your attention that, as much as has been done toward the discovering and publishing of Lutherlore, a flurry of news releases now indicates that, apparently, we haven't seen anything yet!

* * * *

In Aarhus, Denmark, 80 Protestant Luther "experts" from 18 countries met during August to launch an international Congress for Luther Research. The six-day convention was sponsored by the Lutheran World Federation. We are carefully advised that we should not expect any new discoveries about Luther to come from the joint undertaking that was there launched. It seems that the principal work of the scholars will be to analyze and coordinate materials already at hand. The scholars lectured at one another on various phases of the interest which they have in common.

From the bits and pieces of learned prose that have drifted my way from the meeting one gets the distinct impression that most of us would have been quite lost in the high historical reaches of the discussions. It has been strongly hinted that an average Lutheran Christian sitting in on such deliberations would feel about as the man who owns a small telescope would feel if he accidentally got into the middle of a debate between the chief astronomers of the Yerkes and Mt. Wilson observatories on the nebula in the constellation Andromeda.

Nevertheless, I did manage to catch just a phrase or two, coming from the Luther Congress, which had a familiar ring. Dr. Carl Lund-Quist, the executive secretary of the Lutheran World Federation, in a welcoming message to the distinguished theologians assembled gave expression to a hope that may be an indication of the purpose being furthered by the sponsoring agency. He said:

"The conference could be a further step on the way of leading back from rigid confessionalism to Luther's real aims."

Such a statement brings a chill to hearts that otherwise would be warm toward the efforts of specialists in Luther research.

We have a little rhyme that is familiar to simple Lutheran Christians everywhere. It declares that "God's Word and Luther's doctrine pure shall now and evermore endure." But to speak of "Luther's doctrine pure" has become very distasteful to a large segment of Lutheranism, just as such emphasis has been offensive to sectarian church bodies for a long while. That phrase smacks of "rigid confessionalism." Its soul is the spirit of the Formula of Concord and other ancient Lutheran confessions, which set forth in exact terms the correct doctrine of God's Word and reject, even condemn, every contrary doctrine. Confessionalism is rigid when there is no give, no friendly yielding to make room for human views or interpreta-

tions of the Word of God. Rigid confessionalism is the mark of an orthodox church, the spirit of every vow spoken at our confirmation altars, the strength of that Christian love which yields to everything, yet will surrender neither the slightest jot and tittle of the truth nor the souls of men to their foes, the only kind of loyalty which will preserve Luther's doctrine pure in our midst. The mature Luther was a rigid confessionalist; and any research which is designed to reach other conclusions will defame the Reformer and deface his portrait. He had no other real aim than that the glory of the Word of God in all its clarity be preserved and preached.

Rigid confessionalism and unionism are as incompatible as fire and water; and the bulk of Lutheranism in our generation has become strongly unionistic. It may well be that genuine Luther research has had its

day. Shall a way now be found by experts to make the great Reformer seem to speak the language of compromise?

* * * *

Speaking of that reminds me of the down-to-earth description of "a famous ecclesiastical compromiser" as quoted by the noted Simeon Stylites of *Christian Century* renown. This compromiser, wrote Simeon, was warmly commended as being a man who, "if he were to see Jesus coming down the street and Satan coming from the other direction, . . . would rush out and clasp the hands of both and say, 'You folks ought to get together, you have so much in common.'"

Unionism always does exactly that. There is no such thing as a "mild" form. But then, you know that, Mr. Editor. Therefore

I beg to remain fraternally yours,
E. S.

ETERNITY Hell

THE study of what the Scriptures have to say about hell is not a pleasant thing. The pain, the agony, the torments of hell are too horrible. But why then study the matter? Would it not be better to pass it over in silence? — There are people who consider themselves to be very humane, who denounce the mere mentioning of hell as highly improper. They say that you must not scare people in that way.

But our Old Adam needs scaring, and even so he does not pay attention to the threats of the Law, and God must use the club of pain and suffering on him. Because of our Old Adam, the Scriptures present also the doctrine of hell. Else he would deceive us. Let us then take the matter to heart and use it against our unruly Old Adam. The doctrine is revealed as a warning, in order that we may be spared the painful experience.

God had something to say to the Prophet Ezekiel about suppressing unpleasant truths: "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken

away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (chap. 33:6-8).

Having heard God's serious warning about hell, and taking it to heart, we now turn to see what the Scriptures tell us about the eternal abode of believers.

Heavenly Bliss

In listening to the glowing terms in which the Scriptures picture to us the happiness of heaven, we remember that it will be an entirely new heaven and a new earth. Conditions there will be of such a nature as we never experience here on earth. To mention just one thing. Jesus says that there will be no family life in heaven. There they neither marry nor are given in marriage.

Human society could not exist without family life. The family is the basic unit of all society, of the local community, of the state. We all see what troubles follow when family life deteriorates. What society will be like when family life is eliminated is beyond our conception. Yet in heaven there will be no marriages; neither will there be any births, and we may add, there will be no funerals either.

In order to give us some idea of the unspeakable happiness in the entirely new and different surroundings in heaven, the Scriptures refer to pleasant things and pleasurable experiences on earth, comparing the joys of heaven to them.

Life. — One idea that is used time and again is *life*, life in the fullest sense of the word, a healthy and vigorous life of the resurrected body, and a peaceful, contented, happy life of the soul and heart; simply life, an unalloyed life.

In speaking of the resurrection Daniel says that people "shall awake, some to *everlasting life*, and some to shame and everlasting contempt" (chap. 12:2). Note the contrast in

(Continued on page 332)



News from our Mission Fields

"Lo, I am with you always, even unto the end of the world."
MATTHEW 28, 20

WE UNWRAP THE GIFT FOR JESUS

The Gift

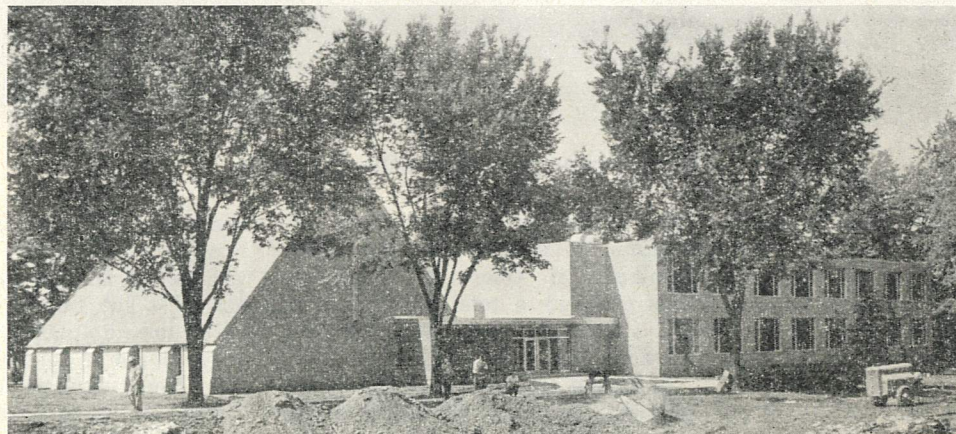
IT is a joyful experience to unwrap a gift. It was our privilege and great joy to see a gift for Jesus unwrapped. This was done at our Recessed Synod Convention in August on the campus of Northwestern College. On the same campus three years before, at our Synod's 32nd Convention, the Institutional Survey Committee, headed

on the evening of August 21, when delegates to the convention and members of the Synod from far and near gathered to dedicate these buildings: "To the Glory of God, the Knowledge of His Son, and the Spread of His Gospel."

The Giver

With the exception of almost \$100,000 bequeathed by Mrs. Michel-

saw. But what they could not see revealed the true beauty of what we have done here. It was the thousands of gifts for Jesus given by the grateful members of our Synod that made these buildings possible. The love of Christ constrained us. To see that is to see the true beauty of the new buildings on our Northwestern campus.



Chapel - Classroom Building

by the now sainted Professor A. Sitz, established the need of a new dormitory, recitation hall, and refectory for our school at Watertown, Wis. As a result, a special building fund drive was inaugurated after that Convention and appropriately called — *A Gift for Jesus*.

Those who returned to Northwestern College three years later saw some amazing changes. Three of the old buildings had been razed to make room for the new. Not only were these new buildings finished, but paid for in full in the amount of \$1,210,462.46. The special Dedication Thank-offering taken synodwide was to make this goal possible. This was the Gift for Jesus that we unwrapped

son for the new chapel, and \$32,487 contributed by societies in Wisconsin congregations and by individuals as memorial wreaths for furnishings and equipment, these new buildings were the answer to the *Gift for Jesus* appeal made to the members of our Synod to provide for the needs of their institution where pastors are being prepared to preach Christ's saving Gospel and where young men and women are preparing for the work in our Christian schools.

The True Beauty Of These Buildings

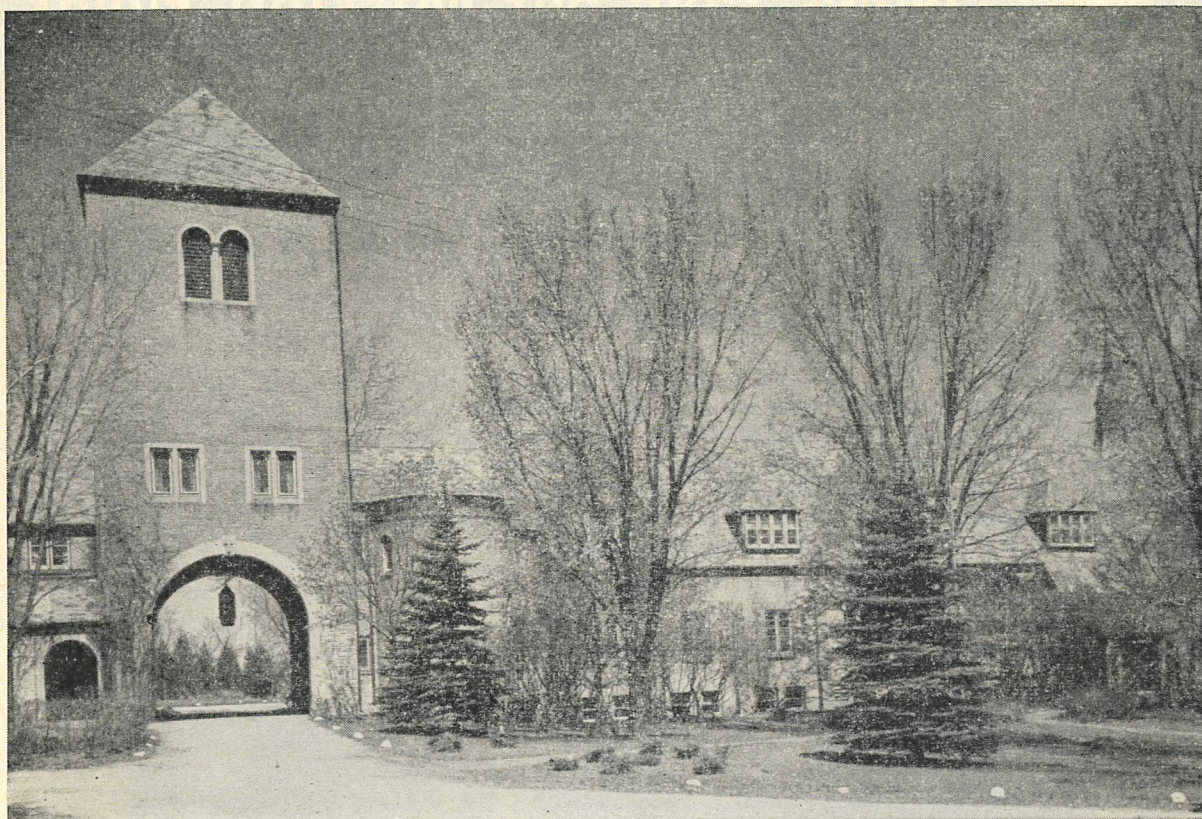
All that went from building to building were pleased in what they

Our Hands Strengthened

We have seen here a wonderful demonstration of our Synod at work. Our congregations were united in the love of Christ to build the schools and facilities to train future workers for the Church. What we have done together on this campus has not weakened our hands, but strengthened them for further labor in love, for other Gifts for Jesus, such as the building of the proposed Nebraska Lutheran Academy at Grand Island and a definite and urgent expansion of our teacher-training facilities in the manner that our next Synod may decide.

W. R. HOYER.

Opening Service - Seminary



Lutheran Seminary — Thiensville, Wisconsin

A new school year was begun at our Theological Seminary with an opening service in the Seminary Chapel on Tuesday morning, September 11. The opening address was on the basis of John 15:16. *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

After the graduation of a large class last June, our enrollment is somewhat less than a year ago. There are 22 new students, 21 Juniors and one Senior. The present Senior class numbers 31, Middlers 21, Juniors 21. Twenty students are serving as full-

time vicars, and four students are putting in a year at the sister Seminary at Oberursel, Germany. This gives us a total enrollment of 97, compared with 102 for the previous year.

Although in the judgment of his physician Professor Frederick Blume was not able to resume his work after his protracted illness of last winter and spring, yet his progress is most encouraging, and indications are good for his return at an early date. In the meantime, arrangements have been made for carrying on the work of the various classes with a minimum of disturbance.

The installation of Professor H. J. Vogel, newly called instructor at our

Seminary, took place in a special service at St. Marcus Church of Milwaukee on Sunday evening, September 16. The sermon was preached by Pastor Adolph Buenger, Secretary of the Board of Control. The installation itself was performed by the Chairman, Pastor Ernst Behm. Notice was also taken of the fact that this year marks the twenty-fifth anniversary of Prof. Vogel's ordination, as well as the sixtieth year of service for Professor John Meyer, senior member of our faculty. We thank God for the gifts He has given us in these men and pray Him to grant them His further blessings.

E. REIM.

A PRAYER

(Translated from the German)

Come into my boat,
Savior, from Thy throne;
Tempests are afloat,
And I am alone.

In life's stormy woe
Strengthen Thou my heart;
I will gladly row,
Thou my Pilot art.

Lead Thou me 'til there
From this world set free,
Lord, Thou knowest where —
Happy I shall be.

DOLORES SCHUMANN.

Dr. Martin Luther College Opening

AFTER two days of registration, sessions at Dr. Martin Luther College officially began on Wednesday, September 5, at 8:30 a.m. Part of the opening service was taken over by Pastor Egbert Schaller, our Board chairman, for the installation of Prof. R. E. Swantz, who accepted a call into our Science Department. Professor Swantz is a graduate of our school, having been a member of the class of 1938. Since then he taught in our day schools, the last fifteen years at La Crosse. In the meantime he also did further work in the field in which he will now be active. Mr. Paul Hoenecke of Detroit, a graduate of our Theological Seminary, and Miss Marilyn Brust of Lead, S. Dak., are the other new members of our staff, Miss Brust devoting her time to instrumental music.

We registered a total of 504. Of these, 293 are in our high school

department and 211 in the college. This is the first time we have had over 500 students, but it so happened that more were willing to room in private homes than had been the case heretofore. The reason why our enrollment is not larger is to be found in our lack of room. We again had to reject many, many applications although we did accept all who were qualified to enter our college department unless their request came late in August. Our shortage of teachers can be explained to a great extent by our inability to accommodate more students. Unwillingness to come appears to be a very minor factor if it plays any kind of role at all.

Fifteen states are represented here:

Arizona	2	Illinois	5
California	1	Iowa	12
Colorado	6	Michigan	29

Minnesota	243	S. Dakota	13
Nebraska	15	Texas	2
N. Dakota	1	Washington	1
Ohio	3	Wisconsin	170
Oregon	1		

Those who are acquainted with our dining rooms and our kitchen can perhaps visualize the situation as it now is when we are serving meals to 475. There should be no doubt about our having stretched our facilities almost to the breaking point.

Even at that, we are off to a good beginning, and trusting that the Lord will continue to abide with us, we look forward to a successful year.

We already have a large number of applications for September, 1957, also some for 1958 and 1959. We urge all who plan to come next year to make their intention known to us as soon as possible.

C. L. S.

Fox Valley Lutheran High School

August 5, 1956, marked a memorable day for Wisconsin Synod Lutherans of the Fox River Valley area. A day to which they for years had looked forward, for which they had planned long, and of which they had spoken, became a reality. Ground was broken for the construction of the new Fox Valley Lutheran High School.

As is fitting for Christians, and especially so since they were beginning the construction of a Christian high school, the occasion was marked with a service at the site of the new building. The new building is located on a 13-acre tract at the corner of Oneida Street and Highway 41 in Appleton, Wis.

Several hundred people attended this special ground-breaking service. The sermon for the occasion was preached by the Rev. Elmer Zehms of Town Freedom, and the liturgy was conducted by the Rev. F. Heidemann of New London. The first shovelful of dirt was turned by the Rev. Henry Pussehl of Wrightstown, the senior pastor on the Board of Regents of the High School. Melvin Prah, chairman of the Building Committee, O. H. Arndt, chairman of the Board of Regents, and



Left to Right — Rev. E. Zehms, Rev. H. Pussehl, Rev. F. Heidemann, Mr. O. H. Arndt — at Ground-breaking for Fox Valley L.H.S.

R. H. Gehrke, member of the Finance Committee, also participated.

The sky was overcast, and the threat of rain was present during the entire service, but immediately after the pronouncing of the blessing, the sun shone through brightly, as though God Himself were pleased with the faith in the venture in His name.

Fox Valley Lutheran High School is not new, for at the time of the ground-breaking the faculty was busy preparing for the fourth year of the school's existence. The school for the past three years has been located, and for the present school year will be located, in the former Jefferson School in Appleton. This

building the City Council of Appleton graciously allowed us to use. At the close of the present school year the building will be razed.

From a small beginning of eight students being taught by Vicar Richard Buss and several pastors of the area in 1953, the school has steadily grown, so that now there are 182 students and seven full-time teachers, one vicar, and one part-time teacher.

The principal of the school is the Rev. H. Warnke. Other members of the faculty are the Rev. Hoge Bergholz, Gerhard Kaniess, Gerald Mallman, Kurt Oswald, Ronald Roehl, Delores Lauersdorf, Vicar Lyle Albrecht, and the Rev. O. Sommer, the part-time teacher.

The school is serving an area of about 10,000 communicants. Some of the students live in Appleton, some room in Appleton, others ride buses daily from the New London, Green Bay, and Morrison areas, and others commute by automobile from the outlying areas.

The steadily increasing enrollment and the zeal and interest of those students attending Fox Valley Lutheran High School are encouraging signs of the need and desire for such Christian high schools in various areas of our Synod.

To God, who has blessed us hitherto, and in whose name our school was begun, be all the glory!

F. W. HEIDEMANN.

How the Leaven of Unionism Works

BEFORE the merger of the three Norwegian Lutheran church bodies in 1917, it fell to my lot to write a number of articles of warning against our Synod joining in this merger on the proposed basis. I tried to show how especially "Opgjör" was only a compromise and not a real settlement of former doctrinal differences, inasmuch as it left the way open for interpreting the document in accordance with their former teachings; I protested vigorously against the methods used to force an early consummation of the proposed union; and, above all, I tried to show how a union on such a basis would inevitably lead our people into the liberalistic and unionistic camp.

In viewing the situation now after 40 years have passed, it is interesting, or rather very depressing, to see how things have developed to make my predictions come true, only in a much greater degree than anyone of us had envisioned. At its convention in June, the ELC was to consider organic union with two other Lutheran bodies; but the price of this merger involved taking a favorable attitude toward the World Council of Churches. To this Council belong churches of nearly all denominations throughout the world, many of whom openly deny many fundamental articles of our Christian faith. Even the Greek Catholic Church is included,

The Committee on Church Union, with only one dissenting vote, had recommended joining the World Council. This same proposition had been voted down 2 to 1 a few years ago. As might be expected, a rather bitter discussion arose; but it was eventually decided by a vote of 1434 to 685 to apply for membership in the Council. The chief argument for joining was stated by the one who made the motion in these words: "You can't witness in any field unless you enter it . . . The World Council wants us to come and help bear witness. Let us do it now."

The most outstanding argument for joining the Council — which is of special interest to our Synod — was presented on the floor of the convention by the former long-time president of the ELC (whom we at the time of the merger in 1917 considered rather conservative) in these words: "I was here in 1917 when the three synods joined to make the ELC. I heard the same thing said about our uniting bodies then that is here said about the World Council of Churches, so it does not scare me a bit." Here he shook a years-yellowed pamphlet at the delegates. — "They even got out a leaflet just like the one that's been handed out on the sidewalks here, with the same stuff in it . . . The die-hards didn't go with us but set up the Norwegian Synod that went its separate way. And now that little group has broken

with the Missouri Synod — of all things!" (Quotation from an article in *The Christian Century*, reprinted in the *Lutheran Herald*.) It surely was thought-awakening to see the move to join the WCC connected up with the merger of 1917. The joining the WCC is truly a natural consequence of the merger of 1917.

Now it is true that joining the World Council does not mean merging with these other denominations in an organic union; but it does involve joint worship at various times and cooperating in spiritual work throughout the world. That our former brethren would stray so far in the course of one generation is more than anyone of us would have thought possible. But it has happened. At least one of our strong minority brothers in 1917 was on the committee which brought in the recommendation to join the World Council. The leaven of liberalism and unionism works steadily and surely, and we cannot be too careful to beware of it among ourselves.

The writer of the article in *The Christian Century*, which is printed in the *Lutheran Herald* without comment and with apparent assent, explains the change in the attitude of the ELC toward the World Council in this way: "Now the quality of the leadership in the Church is such, the education in its institutions and journals is such, the openmindedness of its congregations is such that the

about-face was possible." This is no doubt a correct evaluation. The leaven has worked throughout the Church year after year, often unnoticeably but surely, so that it was possible to get a large majority to go all out in their unionistic adventure.

There is no doubt a large number of people in the ELC who feel

depressed at these latest developments in their Church. To hope for any improvement, in the present set-up, is vain. The only remedy is to follow the admonition of Scripture to avoid and come out from those who stray away from "the law and . . . the testimony" (Isa. 8:20). Viewing the development which has taken place, we who from the begin-

ning determined to avoid dangerous entanglements, are very thankful to the Lord, who gave us courage to curb the Old Adam in our flesh, which was only too willing to go with the majority, and to continue in spite of vilification and persecution to walk in the old paths.

CHR. ANDERSON
in *Lutheran Sentinel*.

A Parson's Parable

A pastor, weary and brain-sore, struggled vainly with his Sunday sermon until the late hours of Saturday night. The week had been crowded with the tedious details of parish activity, and he was left to cope with them on his own — correspondence, publicity, newsletters, bulletins, reports, committee meetings, choirs, and a hundred other things that someone had to take care of. When does the ordained of the Lord get down to the business of saving souls, of bringing in the lost, of adequately preparing himself for the preaching of the Word, of concentrating on the spiritual ministry of the parish?

He dropped his head on the desk and conjured up a vision. This is what he saw:

He stood on a grassy knoll. At his feet a precipice broke sheer down into infinite space. He could see no bottom, only cloud shapes, black and furiously coiled, and great shadow-shrouded hollows, and unfathomable depths. He drew back, dizzy at the depth. Then he saw forms of people moving single file along the edge. They were making for the edge. There were all kinds of people, some laughing, some crying, children playing and fighting, rich men and poor men, silly women and somber women, black and white. They flowed from all quarters, every one of them was blind, stone blind, and they were all going straight toward the edge of the precipice. Then there were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air.

He wondered why no one stopped them at the edge. He could not. He seemed glued to the ground, and he could not even call out to warn them.

He looked again and saw that there were sentries posted at inter-

vals along the edge of the precipice. They scurried here and there in frenzied activity trying to warn the oncoming hordes. But how few there were, and the intervals between them were very great, with wide, unguarded gaps.

And over these gaps the people continued to fall in their utter blindness, unwarned; and the green grass seemed blood-red, and the bottomless gulf yawned like the mouth of hell.

Once more he looked, and saw quite a different scene. It was a picture of peace and contentment. There were groups of people, many groups, out under the trees. They were, no doubt, people whom the sentries had succeeded in turning back and therefore had not perished. They were doing various things. One group was sitting with their backs toward the chasm making, of all things, daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them, it disturbed them and they thought it rather pitiful. But if one of their number did decide to get up and try to do something to help, all the others would pull that one down again. "Why should you get so excited about that," they would say. "Let the sentries take care of that. We can't all be sentries, you know. Come, you haven't finished your daisy chain."

Another group of people was going about selling tickets. How active and industrious they were! They, too, were now and then disturbed by the distant shrieks, but it only spurred them on to greater activity.

Still another group was raffling off some handiwork; another was engrossed in an exciting game of bingo. One group was conducting a sale of some sort, and the cash register was ringing very satisfactorily. Over in

another direction a group was poring over plans for a large cathedral.

And so there were countless activities going on all over. But out of these many groups, there were only a few who appeared concerned about the multitudes tumbling into the unfathomable gulf, and though they tried to find some who might be willing to do sentry duty on the edge of the precipice, it seemed that hardly anyone wanted to go. For the most part, the oncoming multitudes, blind, unaware of the fate which lay before them, pushed on past the daisy-chain makers, the bingo players, the ticket sellers, the church planners, on and on, straight for the edge of the precipice, with no one to stop them from falling, with earsplitting screams, into the black abyss.

Then he saw still another group of people. A great organ was playing. Men and women in fine clothes, children with scrubbed faces, stood facing a beautiful altar. They seemed so content and satisfied. They lifted their voices in a stirring hymn of praise. The hymn finished, the blessing pronounced, the people turned to piddle about a million things, dinner and business, children and relatives, each other, and began to talk about vacations and weather and crops.

And all the time the multitudes continued to plunge into the dark empty cold air of the bottomless hole.

And as the sound of the hymn continued to ring in the pastor's ears, another sound was heard. It fell like the horror of great darkness upon him. It was the voice of the Lord, and it said: "Whom shall I send, and who will go for me? Go into all the world and preach the gospel to every creature, and lo, I am with you alway, even unto the end of the world."

THE LUTHERAN MESSENGER.

ETERNITY

(Continued from page 326)

this passage: the life of which the Prophet is speaking is the very opposite of shame and contempt, it will be free of any trace of shame and contempt, it cannot be touched by them, it would shed them as a goose sheds water. — Matt. 7:13, 14 speaks of the wide and the narrow gate, the one leading to destruction, the other "unto life." — Matt. 18:8, 9 opposes life to everlasting fire, while Matt. 25: 46 opposes it to everlasting punishment.—Every one of us is familiar with John 3: 16, where the believer is promised that he shall "not perish, but have everlasting life."—In John 5: 24 the contrast is between condemnation and death on the one hand, and life on the other: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (literally, judgment) but is passed from death unto life."—In the Gospel of St. John, Jesus often speaks about "eternal life." (Compare, for instance, chap. 5:29, 6:27, 40, 54.) And in His highpriestly prayer (chap. 17:3)

He describes it thus: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

It would carry us too far merely to list all passages which speak of heaven as the state of life. We mention only a few more. Rom. 6: 23: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." — Jas. 1:12: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the *crown of life*, which the Lord hath promised to them that love him."

In the above passages the noun *life* occurred in various combinations; there are also passages in which the verb *to live* is used. Ezek. 33:11: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and *live*: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" — John 11:25: "Jesus said unto her (Martha), I am the resurrection and the life: he that believeth in me, though he were dead (that is, though he die), yet *shall he live*." —

The Northwestern Lutheran

Rom. 6:8: "Now if we be dead with Christ (that is, since we died with Christ), we believe that we shall also live with him."

Life! What a wonderful and glorious experience that will be! What is our present life? What is our natural life but a gradual sinking into the grave? From the moment that we were born we carried the germ of death in our system. And no matter how healthy and how strong we may be, it is only a question of time when our life will come to an end. — And what is our spiritual life, our faith in God and our love toward God and toward our fellow men? We know to what terrific struggles and temptations our life is exposed. We know to what low levels our faith, our love, our hope often sink, so that at times we no longer feel its pulse beat. Yet we cling to it: "Skin for skin, yea, all that a man hath will he give for his life" (Job 2:4). — All of such imperfections will disappear in heaven.

What joy to know that heaven will be life! J. P. M.

To be continued.

Deaths

† PASTOR ERNEST A. KLAUS †

Pastor Ernest Alfred Klaus was born April 15, 1874, in Costewitz, Saxony, Germany, the son of Traugott Klaus and his wife Frederika, nee Walther. He was baptized, confirmed, and educated in Germany and remained in that country until 1895 when he immigrated to America, having accepted a call as pastor to the Lutheran congregation in Winside, Nebr.

On August 11, 1897, he was married to Ella Feyerherm. This union was blessed with three children, all of whom survive their father.

From childhood throughout his entire lifetime Pastor Klaus was faithful to Word and Sacrament, both as pastor and as a Christian, serving the Lord over 52 years in the active ministry. He received his classical and theological training at Krupp, Schleswig-Holstein, Germany. Following his formal education he received

and accepted a call to a Lutheran congregation in Winside, Nebr., where he was ordained. He remained at this charge four years.

During his long ministry, Pastor Klaus faithfully and ably served a number of different fields: four years at three congregations, Town Norton, Winona County, Minn.; 15 years at Lewiston, Minn.; five years as superintendent of the Lutheran Orphans' Home at Addison, Ill.; four years at Beecher, Ill.; about one year at our Lutheran Kinderheim in Wauwatosa; and another year at Dale, Wis. His last parish was at Stanton, Nebr., from 1927-1937. ♦

Upon his retirement from the active ministry, Pastor and Mrs. Klaus moved to 1408 Martin Road, Bloomer, Wis., where they have since resided. Since taking up residence in Bloomer in 1937, the deceased was a member of St. Paul's Lutheran Congregation, serving often as substitute in emergency and vacancy.

On Monday, September 3, 1956, after a brief illness, he departed this life at his home in Bloomer at the age of 84 years 4 months 18 days. Death was attributed to advanced age.

In addition to his wife, Ella, he leaves to mourn one daughter, Frieda, Mrs. A. G. Merkins of St. Louis, Mo.; two sons, Armin of Covena, Calif., and Jack of Miami, Fla.; five grandchildren; six great-grandchildren; and many other relatives and friends.

Funeral services for the departed Pastor Klaus were held at St. Paul's Lutheran Church in Bloomer, Friday, September 7. The undersigned addressed words of Scriptural comfort to the mourners on the basis of a text which the deceased himself had suggested: I Corinthians 15:10, 55-57 . . . "But by the grace of God, I am what I am . . ." The brethren of the Chippewa River Valley Conference of the Western Wisconsin District served as pallbearers. The earthly remains of the departed were laid to rest in the Bloomer City Cemetery.

E. J. C. PRENZLOW, JR.

Anniversaries

TWENTY-FIFTH ANNIVERSARY Pastor Hilmar Eckert

On Sunday, September 9, St. Luke's Congregation of Saginaw, Mich., observed the twenty-fifth anniversary in the ministry of its pastor, Hilmar Eckert, and at the same time also his twenty-five years of service in this congregation. During this time the congregation, begun as a mission with a handful of souls, reached its present size of about 375 communicants. It erected its church in 1941, became independent of Synod subsidy in 1952, and was able to burn the mortgage on its church property two and a half years later. Today it has far outgrown the 200 seating capacity of its church, so that it is necessary to conduct two English services a Sunday besides its two services per month in German.

The anniversary celebration began with a service at 7:30 in the evening. Pastor O. Frey served as liturgist, and Pastor O. J. Eckert delivered the sermon. At the reception following the service, Pastor E. E. Kasischke,

classmate of the jubilarian, served as toastmaster. A purse of money was presented to the jubilarian by the congregation. Among the gifts received were engraved watches for both the pastor and his wife. May the Lord continue to bless both congregation and shepherd!

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Emil C. Schultz, members of St. Paul's of New Ulm, Minn., were privileged by the grace of God to celebrate the 50th anniversary of their wedding in a special service on July 8. It was their privilege also to be addressed by their own son, a June graduate of our Thiensville Seminary, and now serving the congregation at Wayne, Mich., as assistant to Pastor G. Press. Pastor Raymond Schultz based his address on Ps. 62:5-8. As a token of their gratitude to the Lord the jubilarians donated a thank-offering of \$50 to our Synod's Church Extension Fund.

W. J. SCHMIDT.

CALL FOR CANDIDATES

A few weeks ago the Board of Control of Northwestern Lutheran Academy, Moberge, S. Dak., invited the members of the Synod to nominate candidates for the professorship left vacant through Prof. A. Schuetze's acceptance of a call into another District.

There were few members of the Synod who chose to do so. Another appeal is herewith made for an adequate list.

The candidate must be qualified to teach German, U.S. History, Problems of Democracy, and Religion.

To aid the Board of Control in making a selection, pertinent and proper information concerning the individuals nominated should accompany each recommendation. All nominations must be in the hands of the undersigned not later than October 21, 1956.

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

1956 DR. MARTIN LUTHER COLLEGE CHOIR RECORDS

Long play, twelve-inch records of the 1956 D.M.L.C. series with eighteen songs may be purchased at \$4.00 per record, postpaid. Kindly address all orders to

Emil D. Backer
Dr. Martin Luther College
New Ulm, Minn.

CORRECTION

In the September 16 issue of "The Northwestern Lutheran," page 303, under Dakota-Montana District, it should read:

Winnet, W. Leege, and not Winner, G. Eckert.

ANNOUNCEMENT

Our newly-started mission in Beloit, Wis., is now holding services every Sunday morning at 9:00 in Grinnell Memorial Hall, 631 Bluff Street. Kindly advise friends, relatives, and fellow members living in the Beloit, Wis., area, of this new mission and time of service. Address all communications pertaining to the mission to:

Pastor Roland C. Hillemann
1305 15th St.
Brodhead, Wis.

NOTICE

Pastor Waldemar Weissgerber, Van Dyne, Wis., has accepted the appointment to the Northern Wisconsin District Mission Board, replacing Pastor Clayton Krug, who has transferred to another District. Having been elected by their respective conferences, the following men are now serving as Visitors in the Northern Wisconsin District: Pastor Edward Krueger — Fox River Valley Conference; Pastor Egbert Albrecht — Lake Superior Conference; Pastor Armin Roekle

— Manitowoc Conference; Pastor H. Paul Bauer — Rhinelander Conference; and Pastor Walter Strohschein — Winnebago Conference.

O. SIEGLER, President
Northern Wisconsin District.

BEQUESTS

The Board of Trustees gratefully acknowledges the following bequests, received by our Synod from January 1, 1956, to June 30, 1956:

Rev. Paul E. Horn Estate\$9,080.31
Fred H. Zuehlke Estate 200.00
Rev. Leonard Kasper Estate 500.00

N. E. PAUSTIAN, Secretary
Board of Trustees.

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.

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, Port Atkinson, Wis.
Grades One and Two, Miss Marguerite Hamisch, Tomah, Wis.
Topic: Ways and Means of Enriching 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. Stoekli, 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 subscription) from their teachers and turn that amount in at the registration desk upon arrival 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: Kelbel (Klonka).
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; Isalah 9:6, 7, Wm. Wietzke; Gamblling, W. Spengeler; 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.

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 Periodicals 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 institutions" 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.

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
10:15-10:30 Recess
10:30-11:00 Departmentalization,
Mr. Q. Urban

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. 73, on BB.
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 Sickbed,
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.

NEW ULM PASTORAL CONFERENCE
Date: November 7, 1956.
Place: St. Paul's Ev. Lutheran Church, New Ulm, Minn., W. Schmidt, pastor.
Time: 9:30 a. m.

Confessional Speaker: Rollin Reim; alternate, Paul Nolting.
The agenda will be announced later.

R. UNKE, Secretary.

DAKOTA - MONTANA DISTRICT WESTERN PASTORAL CONFERENCE

Place: St. Paul's Ev. Lutheran Church, Faith, S. Dak.

Date: October 30 and 31, 1956.
Time: 9:00 a.m., October 30, 1956.
There will be an evening communion service October 30, 1956.

Essays: Exegesis of Ezekiel 3 with Special Reference to "Watchman unto the House of Israel," L. Grams; Exegesis of Romans 11:25-32, J. Spaude; The Forgiveness of Sins in Relation to the Doctrine of Objective Justification, P. Albrecht; The Doctrine of the Antichrist, H. Johne; The Doctrine of the Divine Call, P. Press.
H. JOHNE, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Date: October 26, 1956, 9:00 a.m.
Place: Emanuel Lutheran Church (Tp. Wellington), Fairfax, Minn.
Preachers: Pastor L. Hahnke; alternate: Pastor L. Wenzel.

Work:
1. What is Meant by: Christ is the End of the Law, Rom. 10:4, according to the Formula of Concord? Pastor L. Wenzel.
2. Exegesis of Gal. 3:15-29 (conclusion), Pastor L. Hahnke.
3. Investigation of 4-H Clubs and Alcoholics Anonymous, Pastor E. Gamm.
4. "Descensus ad Inferos," According to our Lutheran Confessions, with Special Reference to Recent False Doctrine in Synodical Conference Circles, Pastor H. Kesting.
G. F. ZIMMERMANN, Secretary.

WISCONSIN - CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Place: St. Peter's Lutheran Church, Schofield, Wis., G. C. Marquardt, pastor.
Time: October 23 and 24, 1956, 10:00 a.m.
Communion service: 11:00 a.m. October 23, K. Nolting, speaker.
The program and registration cards will be mailed to the individual pastors.
ALFRED PAUTSCH, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Town Ellington, R. Waldschmidt, pastor.
Time: Tuesday, November 13, 1956, 9:00 a.m.
Preacher for the confessional service: Nommensen; alternate: P. Oehlert.
F. W. HEIDEMANN, Secretary.

RED WING PASTORAL CONFERENCE
Date: Tuesday, October 30, 1956.
Place: First Lutheran Church, La Crescent,

The Northwestern Lutheran

Minn. Immanuel Lutheran, South Ridge, will be host congregation. E. G. Hertler, host pastor.
Time: 9:00 a. m. Holy communion. Pastor Leonard Schmidt, speaker; Pastor Gordon Fuerstenau, alternate.
Papers: Exegesis of II Timothy 4:1-9, Pastor Ralph Goede. Business matters of the Conference, District, and Synod will be discussed.

Kindly announce to the host pastor well ahead of the conference date.

NORMAN E. SAUER, Secretary.

NEBRASKA DISTRICT TEACHERS CONFERENCE

Place: St. Paul's Lutheran Church, Norfolk, Nebr.
Time: October 23-24, 1956.

Program

Tuesday
9:00- 9:45 Opening devotion,
Pastor Hugo Fritze
9:45-10:30 Business, elections
10:30-10:45 Recess
10:45-11:55 Practical Lesson in Catechization as Taught in Intermediate Grades, Eldon Hirsch
11:55- 1:15 Noon Recess
1:15- 1:30 Devotion
Reading of Minutes
1:30- 3:00 The Proper Music for Our Lutheran Church (with Emphasis on Special Occasions), Prof. Martin Albrecht
3:00- 3:15 Recess
3:15- 3:45 Written Report, Emil Trettin

Wednesday
9:00-9:15 Devotion
Reading of Minutes
9:15-10:30 Physical Education as a Subject on the Daily Program, M. J. Ingebritson
10:30-10:45 Recess
10:45-11:55 Synod Report, Theo. Schmidt
11:55- 1:15 Noon Recess
1:15- 1:30 Devotion
Reading of Minutes
1:30- 2:30 The convention will select alternate paper to replace the one by Virgil Raasch, who has left our District.
2:30- 2:45 Recess
2:45- 3:30 School Board Report, Pastor D. Grummert
3:30- 3:45 Closing devotion
LAVERNA EVERTS, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors
Greve, Vernon, in St. Luke's Church, Lemmon, S. Dak., by Armin Schuetze; Thirteenth Sunday after Trinity, August 26, 1956.
Kahrs, Harvey A., in St. Paul's Church, Winneconne, Wis., by Armin Engel; assisted by M. Drews, H. W. Kaiser; Twelfth Sunday after Trinity, August 19, 1956.

Teachers
Pieper, Alfred, in St. John's Ev. Lutheran School, Jefferson, Wis., by R. W. Mueller; September 2, 1956.
Sell, Edwin, as principal of St. Paul's Lutheran School, Ixonia, Wis., by Otto A. Pagels; Fifth Sunday after Trinity, July 1, 1956.

Ordained and Installed

Pastors
Essmann, Harold A., ordained in St. Matthew's Church, Winona, Minn., by R. P. Korn and commissioned as missionary to Northern Rhodesia, Africa, by A. L. Mennicke; assisted by R. W. Mueller, Harold Backer, Lloyd Lambert, Roland Welch, Frederic Nitz, Donald H. Hoffmann; Eleventh Sunday after Trinity, August 12, 1956.
Frohman, Richard, ordained and installed in Immanuel Ev. Lutheran Church, Tyler, Minn.; installed in Zion Ev. Lutheran Church, Tn. Island Lake, Minn., by G. O. Krause; assisted in the latter congregation by Edgar R. Gamm and H. Reed; Sixteenth Sunday after Trinity, September 16, 1956.

CHANGE OF ADDRESS

Pastors
Diehl, Walter A., 728 W. 9th Street, Tempe, Ariz.
Frohman, Richard, Tyler, Minn.
Teacher
Sell, Edwin, Route 1, Ixonia, Wis.

MISSION FESTIVALS

Second Sunday after Trinity Zion Church, Hokah, Minn. Offering: \$367.00. E. G. Hertler, pastor.	Twelfth Sunday after Trinity Salem Church, Scio, Ann Arbor, Mich. Offering: \$2,500.00. A. G. Wacker, pastor.	Sixteenth Sunday after Trinity First Lutheran, La Crescent, Minn. Offering: \$385.00. E. G. Hertler, pastor. Zum Kripplein Christi Church, Town Herman, Dodge Co., Wis. Offering: \$440.56. M. Westerhaus, pastor. St. Luke Church, New Lisbon, Wis. Offering: \$316.06. H. G. Meyer, vacancy pastor.
Fourth Sunday after Trinity Immanuel Church, South Ridge, Minn. Offering: \$510.00. E. G. Hertler, pastor.	Thirteenth Sunday after Trinity St. Mark Church, Sutton, Nebr. Offering: \$161.00. H. Kruschel, pastor.	Seventeenth Sunday after Trinity Christ Church, Beatrice, Nebr. Offering: \$402.85. Carl Voss, pastor.
Ninth Sunday after Trinity Emanuel Church, Brownsville, Minn. Offering: \$97.00. E. G. Hertler, pastor.	Fifteenth Sunday after Trinity First Church, Aurora, Nebr. Offering: \$388.29. H. Kruschel, pastor. Trinity Church, Terry, Mont. Offering: \$387.00. L. Wurster, pastor.	

TREASURER'S STATEMENT

July 1, 1956, to August 31, 1956

Receipts

Cash Balance July 1, 1956.....	\$ 23,821.49
Budgetary Collections	\$134,964.13
Revenues	19,647.77
Total Collections & Revenues.....	\$154,611.90
Non-Budgetary Receipts:	
Bequest	\$ 500.00
L. S. W. C. — Prayer Book.....	43.56
Notes Payable	175,000.00
Total Receipts	330,155.46
	\$353,976.95

Northwestern Lutheran Academy	9,820.21
Winnebago Teacher Program	2,753.12
Home for the Aged	6,196.56
Missions — Gen. Adm.:	
Home Missions	14.40
Foreign Missions	70.27
Indian Missions	27,765.47
Colored Missions	5,404.33
Home Missions	117,913.43
Refugee Mission	7,156.60
Madison Student Mission	1,092.77
Rhodesia Mission	9,879.87
Lutheran S. W. C.	1,527.09
Japan Mission	4,102.30
Winnebago Lutheran Academy....	500.00
General Support	15,175.00
Board of Education	1,432.34

Disbursements

Budgetary Disbursements:	
General Administration	\$ 30,832.79
Theological Seminary	8,564.46
Northwestern College	32,000.72
Dr. Martin Luther College	44,210.27
Michigan Lutheran Seminary	28,417.84

Total Budgetary Disbursements	\$354,829.84
Deficit Balance August 31, 1956	\$ 852.89

P. S. Report of Collections for August from Minnesota District was not received in time for this report.
C. J. N.

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to August 31

	1955	1956	Increases	Decreases
Collections	\$ 154,496.14	\$ 134,964.13		\$ 19,532.01
Disbursements	341,417.08	354,829.84	\$ 13,412.76	
Operating Deficit	\$ 186,920.94	\$ 219,865.71	\$ 32,944.77	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Perc.
Pacific Northwest.....	1,454	\$ 1,102.97	\$ 2,423.32	\$ 1,320.35	45.51
Nebraska	6,735	6,506.76	11,225.00	4,718.24	57.96
Michigan	23,152	17,700.94	38,586.66	20,885.72	45.87
Dakota-Montana	7,283	3,747.59	12,138.34	8,390.75	30.87
Minnesota	38,739	6,241.39	64,565.00	58,323.61	9.66
Northern Wisconsin.....	45,851	26,620.38	76,418.32	49,797.94	34.83
Western Wisconsin	48,840	29,308.33	81,400.00	52,091.67	36.01
Southeastern Wisconsin	47,909	39,778.38	79,848.32	40,069.94	49.81
Arizona-California	2,899	3,304.61	4,831.66	1,527.05	68.39
Total	222,862	\$134,311.35	\$371,436.62	\$237,125.27	36.15

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For August, 1956

For Missions

Rev. H. H. A. Harthun, Wayside, Wis.	\$ 103.29
Mr. and Mrs. Milton N. Owens, N. Mankato, Minn.	5.00
Trinity Ev. Lutheran Church, Crete, Ill.	464.36
	\$ 572.65

For Church Extension Fund

Memorial wreath in memory of Mr. Leo Szabados, Brillion, Wis., from Mr. and Mrs. Emil Trettin, Mr. and Mrs. Luther Baumann, Mr. and Mrs. Emil Wegner, Mr. and Mrs. Geo. Stolz, Mr. and Mrs. E. F. Krause, Mr. and Mrs. G. W. Sampe	\$ 12.00
Memorial wreath in memory of Mrs. Augusta Dauer, from Rev. and Mrs. Paul J. Gieschen	2.00
	\$ 14.00

LUTHER BOOKS



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