

LUTHERAN

THE NORTHWESTERN

Volume 43, Number 23 • November 11, 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 November 11, 1956 No. 23

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.

EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4536 N. Sherman Blvd.
Milwaukee 16, Wisconsin

All items intended for publication are to be sent to the Managing Editor.

PROF. JOHN MEYER
PROF. C. LAWRENZ

Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

John Brenner
Im. P. Frey
E. Schaller
G. Sydow

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address together with your new address.

SUBSCRIPTION RATES PER YEAR Payable in Advance

Individual subscription	\$1.50
In Milwaukee	\$1.75
For blanket subscriptions	\$1.25
In bundle subscriptions	\$1.10

Address all business correspondence, remittance, subscription, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN Church Window

St. Paul's Lutheran Church
Norfolk, Nebraska
H. Fritze, pastor

NORTHWESTERN LUTHERAN SUBSCRIPTION PRICE will change with the turn of the year. In conformity with other church papers, *The Northwestern Lutheran* will increase its subscription prices beginning with January 1, 1957. The new prices are: Subscription \$2.00, in Milwaukee \$2.25; Blanket subscription \$1.75; Bundle subscription \$1.60. This change of subscription price has been discussed for many years. While other church papers made changes, *The Northwestern Lutheran* did not. Now, however, it became imperative to increase the subscription price. We are sure that our readers will understand and make the adjustment readily.

* * * *

THE GENERAL COMMITTEE of the Joint Synod of Wisconsin met in Milwaukee during the week of October 14. It was a busy week for the heads of all departments of Synod's work. Until Tuesday evening, the heads of the different committees of our Districts met committee-wise. On Wednesday and Thursday open meetings were held, in which the various committees presented reports of "what God hath wrought" among us. There was much to encourage us to "be steadfast, immovable, always abounding in the work of the Lord." It was reported that our missions everywhere are growing and that opportunities for new missions are on every hand. The chairman of the committee, Pastor Karl Gurgel, pleaded for more money and more men.

* * * *

The shortage of ministers and ministerial candidates is of such a proportion in our Synod that it is simply alarming. If we do not pray more earnestly to the Lord of the harvest to send laborers into His vineyard, we will possibly find ourselves in a position where we will not be able to supply ministers for

promising mission fields. We are stifling — just to also mention this — the growth of our Synod. We could open many new mission stations today that are ripe unto harvest, if we had the men. Let us unite our prayers to the Lord of the harvest that He send us more laborers.

* * * *

What lay people look for in their minister is graphically described in *The Lutheran*. We quote, "Typical parishioners in Los Angeles churches want their ministers to be happy, dedicated, friendly, up-to-date, well-educated, sympathetic, and good preachers — in that order. These results bobbed up in a survey conducted by Religion Editor Omar Garrison of the *Mirror-News*. 'What a minister is, is more important than what he knows or what he says,' Mr. Garrison concluded from the survey. He found that more than 90 per cent of those questioned believed ministers today better qualified than those 50 years ago. 'If a man isn't happy, he isn't going to have the heart and will to stand up under the strain of ministering to a congregation which almost always includes every human problem from measles to madness,' one layman answered. Most complaints against pastors were that they tended to remain aloof. 'I don't feel free to let myself go and have a good time when he's around,' one critic said, 'even though I don't think he would frown at a little innocent fun.'"

* * * *

At a meeting of the Roman Catholic liturgical scholars at Assisi, Italy, a plea was heard to use the language of the country and do away with the Latin as the liturgical language. There were prelates present from France, Belgium, Germany, Italy, etc. The Prelate of Indonesia claimed that it was well nigh impossible to carry on their work without the use of the language of the people in services.

Editorials

Prayer and Mission Work We do not begin to realize how much we can contribute to church work and mission work with our prayers. Paul, the most successful mission worker there ever was, repeatedly made such pleas as: "Brethren, pray for us, that the word of the Lord may have free course." Would he have made such pleas if he did not consider that vital for the success of his mission work?

Many a person has been won for Christ and His Church because his Christian relatives and friends never ceased praying for him. A wayward son, who had caused his pious father much grief, lay deathly ill, when suddenly he sat up in his bed and exclaimed: "My father's prayers like mountains surround me." Do our prayers surround the unconverted like mountains? Pray for your unbelieving friend or relative, do it day after day, mention him by name in your prayers in his behalf, and you are unloosing a powerful force toward his conversion. James tells us that the prayer of a righteous man availeth much.

We often complain that our church work has so little success. We blame so and so for it. We blame everybody but ourselves, when the blame may rest largely on ourselves because we have not prayed for it as much and as fervently as we ought. Is it right for us to let our missionaries and our pastors fight the battle alone when we can support them and back them up with our prayers? Every church worker and every mission worker is calling out to us: "Brethren, pray for us, that the word of the Lord may have free course."

I. P. F.

* * * *

Our Mission Moneys It takes money to carry on mission work on the scale on which our Synod carries it on. It takes money to train the workers, to send them out into their assigned fields, to provide the chapels and schools, and to supply the bodily needs of the missionaries and their dependents. Scripture says: "The laborer is worthy of his hire." "The Lord hath ordained that they which preach the gospel should live of the gospel." We cannot all go into distant mission fields as full-time workers, and so we send others to do it in our place. We called them, and so the responsibility for their adequate financial support rests on us.

If we fail to provide it, we are guilty of what Scripture calls robbing God. We often withhold the necessary contributions because the devil whispers into our ears that we shall run short ourselves, that we shall lose by it. But no one who hears and believes the promises of the Lord can feel and talk like that. Jesus said: "Give, and it shall be given unto you." The Prophet Malachi writes: "Bring ye all the tithes into the storehouse, that there may be meat in mine house,

and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Wise old Solomon says: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

According to God's arithmetic, subtraction becomes addition and addition becomes subtraction. No one ever lost anything by giving generously for Christian missions. We have God's own Word for that. And that applies not only on the individual or personal level but also on the congregational level. How often are not local needs made pretexts for by-passing the needs of the synodical work! But if you will look around you, you will find that largely those congregations which do their fair share in the synodical work have the least trouble raising the moneys for their local needs, while those congregations which contribute nothing at all or a mere pittance for outside mission work are almost invariably in financial straits with respect to their own local work.

I. P. F.

* * * *

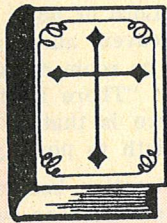
Pastor and Politics Our church has never taken a poll of its clergy in order to determine the political leanings of its pastors. In our conferences the subject rarely seems to come up, even in private conversation. We do not know how many Democrats and how many Republicans we have in the ministry; and it is safe to say that many congregations do not know which way their pastor votes.

Dr. Charles Glock has a complaint about such a situation. A Lutheran and a professor at Columbia University, he stated for a survey that many pastors seem to try to "play it safe" with their members by not taking a political stand, in the pulpit or out of it.

That is a case of putting the worst construction possible on the fact that faithful ministers of Christ make no effort at being political leaders. Those who truly preach the Gospel cannot afford to permit the success of this urgent calling to be endangered by public crusading in behalf of a partisan political cause, taking sides in debatable issues and thus inviting antagonism or creating factions within their flocks. Anyone who wishes to describe such restraint as "playing it safe" shows a deplorable lack of appreciation for the delicate nature of the public ministry and the overriding importance of its message.

If, as Dr. Sam. Blizzard of Pennsylvania State University remarks, "Neutralism in politics on the part of the minister amounts to approval of the prevailing political party," so be it. As the present campaign progresses, a certain infinite weariness prompts one to add: And if it be so, what of it? Pastors, at least, should be mature enough to realize that after the election all things will be about as they were before, and that the destiny of our country does not depend upon the success of any one political party at the polls, but upon the moral and spiritual caliber of its rulers and its people. This, and not politics, is the province of the Church.

E. S.



Studies in A Scribe After The Heart Of Jesus

God's Word

Matthew 13: 52

Sermon delivered at the installation of the Rev. Werner Franzmann as Literary Editor of our Northwestern Publishing House. At Garden Homes Lutheran Church, Milwaukee, October 28, 1956.

THE devil cares not a whit for the written Word; but when we speak it and preach it, he takes to his heels." Even if we did not know it, we would suspect Luther to be the author of this statement. On the face of it, these words of the great Reformer seem to pour cold water on this installation service, for they might cause us to question the wisdom of instituting an office of literary editor for our Synod's Publishing House. Yes, they might cause you, who are being installed into this office this evening, to wonder if you acted wisely in accepting our call.

Obviously, however, that would be an application of his words never intended by Luther, whose writings alone fill many volumes. Luther was by no means speaking disparagingly about sacred literature, which would of course include also the inspired Scriptures themselves. His words are rather a most effective way of emphasizing the need and importance of using the written word, be it the Bible itself or any writings based on the Bible, using it by reading it, teaching and preaching it.

Not then by regretting what we are doing here would we be properly applying these words of Luther, but by vowing here and now to use more diligently not only the Holy Scriptures, but also all Scripturally sound literature which the Church publishes. And far from causing you, dear brother, to regret accepting our call, Luther's words should spur you on to earnest and conscientious efforts in your new position to supply the Church with literature which is not only Scriptural and edifying, but which is at the same time so edited as to invite eager reading.

May you be further encouraged in this by the words of our text which present

Christ's Picture Of A Scribe After His Own Heart

namely, (1) one who is instructed unto the kingdom of heaven, and (2)

who out of his treasure brings forth things new and old.

A True Scribe Since in the life of Christ scribes appear as making up together with the Pharisees, Sadducees, priests, and elders of the people the leaders of the opposition to Jesus, the name scribe has gotten somewhat of an evil connotation for us. Actually there is nothing in itself evil about the office or work of a scribe. In general use the term scribe might designate anyone who writes in an official capacity, as a public recorder, clerk, or secretary. In Holy Writ it is applied to such who were appointed to record and watch over sacred writings, as the Scriptures themselves, and also publicly to read and interpret the same. As experts in the Law of Moses and well versed in the Scriptures their counsel was frequently sought, as when King Herod inquired of them where the Christ was to be born. They also were expected to examine the claims of religious teachers, and so, whether right or wrong, on various occasions questioned even Christ Himself. Obviously the office of a scribe called for men of special mental abilities, men of scholarship and a thorough knowledge of the Scriptures.

Because the office of scribe was indeed a necessary and in itself honorable one, the Savior by no means despised or undermined the authority of the scribes of His day. In fact, He recognized it and therefore on one occasion told His hearers: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." (Matt. 23: 2,3.)

What was there about these scribes that Christ had to and most emphatically did condemn, thereby becoming a continual target of their hatred and enmity? He says it in the continuation of the previous passage: "But do not ye after their works: for they say, and do not. — But all their

works they do for to be seen of men." In other words, theirs was an altogether legalistic religion, as was their approach to Scripture; and though thorough, theirs was at best only a mechanical knowledge of Holy Writ. The result? Self-righteousness and hypocrisy, so abominable to the Lord that He was constrained to pronounce a sevenfold woe over them.

Over against this picture let us now place the picture drawn by the Savior of a scribe after His own heart. That He does not mention mental talents, scholarship, or knowledge of the Scriptures does not mean that He minimizes these qualifications. Rather does He take these for granted as self-understood. But above all these, one qualification stands out as absolutely indispensable, one that was completely lacking in the Jewish scribes, so important as to deserve to be mentioned alone: "Instructed unto the kingdom of heaven." No doubt, in this description of a scribe Jesus had first of all in mind the disciples before Him, whom He had just given further instruction in the kingdom by means of a number of parables. However, He no doubt wants what He said applied to all who teach or preach in the Church, whether through the spoken or written word.

"Instructed unto the kingdom of heaven" — what does this mean? The kingdom of heaven is God's kingdom of grace, where grace and love rule, into which sinners, deserving only damnation, are transplanted by His grace, have continual access to that grace, and enjoy the comfort of forgiveness and the hope of life eternal, so that they can rejoice and glory even in tribulations. This is the kingdom of which Christ is King, even as He is the One on whose redemptive work it is founded, and by whose power, rule, and intercession it is upheld. To be instructed unto the kingdom then means to be instructed in the Gospel of the king-

dom, the Gospel of Christ crucified, to be a disciple of Christ, a believer who trusts solely in the blood and righteousness of Christ for salvation and judges all things in the light of the blessed Gospel of Jesus Christ. A scribe instructed unto the kingdom of heaven is one who not only knows the Scriptures, but has found in them the Christ of God and thus eternal life.

Scribes in this sense after His own heart the Savior wants also today, to serve Him in His Church in the various offices which the Church from time to time finds it necessary and expedient to institute. And this, dear brother, more than anything else qualified you for the new office of literary editor of our Publishing House. Most assuredly we, in choosing a man for this office, earnestly considered all other necessary qualifications — and this office calls for special qualifications, or at least a greater measure of certain qualifications than other teaching offices in the Church. But there is one thing more than anything else we had to look for to fill this office — and we have the confidence that you are first of all that — a scribe instructed unto the kingdom of heaven, a true disciple of Christ, filled with the spirit of the Gospel.

May I therefore encourage you to strive always to be above all else just that. It is naturally taken for granted that you will seek to advance yourself in every other way that will make for a more effective and productive carrying-out of your task. But, remembering Jesus' words, let it ever be your chief concern, not merely to have a thorough knowledge of the Scriptures as such, but of the Gospel, that thus you may ever be and ever more become a true disciple of the kingdom of Christ and of Christ its King!

The Work Of a True Scribe Returning now to the Savior's picture of a scribe after His own heart, let us note that it also shows us how a man proves himself to be such a scribe. To make this clear Jesus employs another, though very brief, parable. He likens such a scribe to the owner of an estate, who has a considerable treasury of money and jewels and who delights in displaying these treasures. Jesus says, he "bringeth forth out of his treasure things new and old." This does not necessarily mean things recently acquired and

things long in his possession, but more than likely things little known because rare and things more commonly known, yet all of them precious.

Jesus wanted His disciples, whom He had instructed unto the kingdom of heaven, to be like that man. Like him they, too, had a great treasure, not indeed of material, but of priceless spiritual gems, of spiritual knowledge, all, of course, theirs through the gracious gift of Jesus. However, Jesus had not given them this treasure merely for their own edification and enjoyment, not that they hoard and hide it, but that like the man in the parable they be eager and zealous to display it, yes, share it with fellow sinners, that out of the fulness of their heart their mouth might speak of the wondrous things they had seen and heard while with Him.

Like that householder they, too, were to bring forth things new and old. Not indeed a new doctrine, a new way of salvation, as though the way He taught them, through faith in Him, was different from that taught before His coming. No, they were to teach the word of the Old Testament Scriptures, of which He had said, they cannot be broken nor a tittle of them changed. They were to teach the old Law with its precepts, without adding to it as the scribes of the Pharisees and Sadducees did, to teach it, however, in its full spiritual meaning as He Himself had interpreted it, an interpretation which had become practically unknown and was therefore new. Above all were they to teach the old, but ever new Gospel, in essence ever the same, yet revealed of old in prophecy and now in a new form, in the fulfillment of these prophecies through Him. They were to teach things about the kingdom hitherto unknown, but now made known to them through the Lord's parables. They were in fact to withhold nothing that might serve to win souls for Christ or to edify those already gained.

Such eager dispensers of spiritual treasures, of saving knowledge, the Savior wants all His servants in the Church to be. In a special, yes, singular manner this applies to your new calling, dear brother. By no means a novice in the work of the Church, you will by this time have acquired a considerable treasure of Christian knowledge and experience.

The Lord gave you this treasure, as you well know and as our text forcibly reminds you, not only for your own benefit and joy, but that also through your ministry He might make known His saving truth for the perfecting of His saints and the edifying of His body, the Church. He has in fact called you to your new position that you might concentrate your time and efforts in serving the Church through the medium of the written word and to this end to employ the peculiar gifts with which He has endowed you for just such work.

As a faithful scribe of Christ you too are to bring forth out of your treasure and that of the Church "things new and old." No, not as frequently advocated, a new doctrine, a new message for this so-called enlightened age, a changing message to keep pace with the changing times and conditions. For, even as man, despite changes all around him and in his way of life, himself never changes a whit, but is and always will be by nature totally corrupt and hopelessly lost; so he still does and ever will need the same old Law to bring him to the realization of his sin and condemnation, and can be helped and saved, for time and eternity, by the same Gospel of Christ of which Paul wrote: "It is the power of God unto salvation to everyone that believeth." Thus as a faithful scribe you will see to it that in all that is published by you or under your direction the old, but ever new and only effective message of sin and grace will always predominate, that thus all that is printed for the Church by our Publishing House is above all else Christ-centered.

But even as you and others in the Church, as a result of diligent study of the Word, become more and more enriched by new discoveries, not indeed of new doctrines, but of new facets of the old, so will you be eager to pass on also these "things new" to the people of God. You will, as your call directs you, seek to make available, if necessary in translation, some of the outstanding publications of the past, which due to language or for other reasons have become unknown to many, yet would be of great value for the Church of today. But you will just as earnestly work for new publications which are written with present day conditions and needs expressly in mind. You will not despise the old, but tried and

good, methods of the publishers' art, but will not hesitate to use new methods and ways to enhance and give more outward appeal to what is published. In all that you bring forth out of your treasury and that of the Church, whether things new or old, you will, of course, keep uppermost in mind the purpose of every phase of our Christian ministry, the readers' growth in grace and in the knowledge of our Lord Jesus Christ, and the exaltation of His glorious name.

"And who is sufficient for these things?" No doubt this question keeps rising up in your mind. Well it might, and may it never be otherwise. For that will keep you humbly knocking at the throne of God's grace for the divine help and strength you will ever sorely need, and which is assured you by the unfailing promises of your Savior.

Now as for us, members of the Publishing House Board, who in the fear of God called this man into this office, and you, members of the

Church at large whom he has been called to serve, let us not fail to show our gratitude to the Lord for providing us with the services of this man by supporting his ministry among us! May we to that end become eager readers and busy distributors of what through his efforts and under his direction will be offered to us! Above all let us include also his needs in our prayers to the only Source of all grace, and wisdom, and strength! Amen.

GERALD HOENECKE.

ETERNITY

Heaven

(First Continuation)

HEAVEN will be life! Not a life that had a feeble beginning and will ultimately fade away; not a life that has to be fed constantly and nourished; not a life that is ever threatened by dangers of accident or disease; not a life that has its many ups and downs, being vigorous in one moment and extremely feeble in the next, understanding clearly in one moment and covered by a dense fog in the next, feeling happy and content in one moment and depressed by fears and torn by despair in the next. No, it will simply be life.

Although life in heaven will be different from life as it is conducted on earth, yet Scripture uses many expressions for happy experiences of this life to stimulate our hope for the life to come.

The happiest form of earthly life is the family. Be it ever so humble: there is not place like home. Husband and wife united in mutual love, with children given by God specifically into their hands for nurture and care and rearing as true images of God, children who appreciate their parents' care and gratefully return their love — what a beautiful picture of happy life! Scripture frequently refers to heaven as similar to some form of home life.

When Jesus was about to suffer and die, He comforted His disciples by pointing them to the glorious purpose which He would achieve by His death. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house

are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Note how He compares heaven to a large house with many convenient rooms. He speaks about Himself as "preparing" the place so that everything will be in perfect condition ready for pleasant occupancy. He also emphasizes the happy association which His disciples will there enjoy with Him. All of this will be, not in some strange residence, not in some rented quarters, but in His Father's house. Who is His Father? It is the same One whom He on other occasions called "my Father and your Father" (John 20:17), and to whom He taught us to pray: "Our Father, who art in heaven." Since the Father in heaven is Jesus' Father and our Father, Jesus does not hesitate to call us His own "brethren" (Matt. 28:10).

It is true, we do not see anything of this beauty as yet. We have not yet reached our home. We are "strangers and pilgrims" on earth (I Pet. 2:11). "Here have we no continuing city, but we seek one to come" (Heb. 13:14). Let us then not be disturbed by the inconveniences and difficulties and pains of our pilgrimage; let us rather draw strength and hope from the prospects of the beautiful home that awaits us at the end of the journey. Paul did just that. He certainly had no easy life, but he lifted his eyes away from the things which he daily saw and

felt in his body, to the things which then did not yet appear. He compared his sojourn on earth to a nomad's tent life, tenting here today, pulling up stakes tomorrow to pitch a tent somewhere else. He calls this unsteady life of his "our earthly house of this tabernacle" (II Cor. 5:1). He is willing to endure this troublesome and hazardous life, knowing that he already owns "a building of God, an house not made with hands, eternal in the heavens." He had a desire to depart this life and to be at home with Christ (Phil. 1:23) in the mansions in the Father's grand house, which Jesus through suffering and death had gone to prepare for us. Jesus taught us even to use the mammon of unrighteousness to gain friends who with their testimony and with their prayers will receive us into "everlasting habitations" (Luke 16:9).

Jesus said that we shall be with Him in His Father's house as His "brethren." He is the "firstborn among many brethren" (Rom. 8:29). At this point we are not yet speaking about the fact that, if we are Christ's brethren, then we will also be "heirs" as He is, "joint-heirs with Christ" (Rom. 8:17). We reserve a consideration of heaven as an inheritance for a later study. At present we are interested in the family relations as they are suggested by comparing heaven with a house. We shall associate with Christ as our Brother. There will be others in heaven who have gone before us. What will be our relation to them? Abraham, Isaac, and Jacob are mentioned at

different times, and pleasures are pointed out which we shall enjoy in their company. Again we must defer most of this to a later time. We now single out Abraham. Heaven is called "Abraham's bosom" (Luke 16:22): Lazarus was carried by the angels into "Abraham's bosom." What does that mean? Specifically if we are to think of heaven as a home of many brethren under one Father? Abraham points some of it out in his words to the rich man: "Remember that . . . Lazarus (received) evil things (in his lifetime), but now he is comforted" (v. 25). What a rich word: "comforted"! Think of a big brother or sister tenderly consoling a little brother who has hurt himself. In a similar way Abraham is dealing with Lazarus, who has come out of much tribulation.

We noted a few places above in which the idea of a family home is expanded into a home city. It is for all practical purposes the same figure. We can hardly imagine a family of millions and millions of brothers and sisters; it is easier to think of a city or a fatherland with so many inhabitants.

There are other figures which convey the same idea of comfort and safety. When John the Baptist compared the believers to wheat, then he called their home a "garner," into which they are gathered (Matt. 3:12; Luke 3:17). Jesus used the same idea in one of His parables, Matt. 13:30.

To set forth the beauty of our future home it is frequently called "heaven." St. Paul once had a wonderful vision. He was snatched

up into "third heaven," where he saw and heard wonderful things, words which he was unable to repeat (II Cor. 12:1-15). We bear this in mind when Jesus reminds us that our Father is "in heaven," and then instructs us to look to heaven for a place of rest and refreshment. Compare Matt. 5:12; Mark 10:21.

The paradise which God created for Adam and Eve was a wonderful place. It was lost through our fall into sin. Heaven now is called paradise. Paul used the term in describing his wonderful vision. And Jesus used it in His promise to the penitent malefactor: "Verily, I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43).

To be continued

J. P. M.

In the Footsteps of St. Paul

Ominous Reports From Corinth Reach Paul

Many and manifold were the difficulties that beset the mind and heart of Paul while laboring for the kingdom of God in Ephesus. The Lord had prospered the work of the Apostle in this pagan center. We have already observed how dark rumors and reports from the churches of southern Galatia had reached Paul. He had dealt with the situation in his Epistle to the Galatians. Now ominous reports were also coming in from Corinth, where he had labored in the Lord's vineyard for eighteen months.

After his indoctrination by Aquila and Priscilla, Apollos of Alexandria had been sent to Corinth to continue the work begun by Paul. At first everything seemed to progress favorably, but then some of the members began to miss the steady and firm guiding hand of the Apostle Paul. He had been absent from Corinth for about three years. Some of the Corinthian Christians had taken a greater liking to Apollos and his eloquent preaching. It appealed to them more than Paul's preaching of the Gospel in all simplicity. In line with their fondness for philosophy, some had begun to like that philosophical undercurrent which they

seemed to notice in Apollos' rhetoric. His Alexandrian training was making itself felt in his preaching and had won the hearts of many. He revealed greater elegance than Paul in his presentation of the Gospel. Paul alludes to this when he emphasizes in First Corinthians that he preached nothing to them but Christ and Him crucified, a wisdom which was foolishness to the Greeks and a stumbling-block to the Jews. He confesses (I Cor. 2:1,2): "And I, brethren, came to you not with excellency of speech or of wisdom, declaring unto you the testimony of God." To be sure, it was not the intention of Apollos to create such an impression among the Corinthian Christians. He was loyal to Paul. Rather than be a further cause for the splitting up of the congregation into factions or parties, he left Corinth and returned to Ephesus. As an honest soul he came to Paul and reported the sad condition within the Corinthian congregation. He was a more elegant preacher than Paul. Yet he did not want to estrange the hearts of the Corinthians from their once so beloved Apostle. He harbored no evil intentions in his heart. Nevertheless, contrary to his wishes and endeavors,

factionalism developed. Some began to boast of being for Apollos. Others would rather follow Peter than Paul. There were also those who prided themselves in making Christ Himself and not a human leader the head of their party. Some remained faithful to Paul. Through Apollos, Paul received this first sad report on conditions in Corinth. Such a report would naturally cause much pain and anxiety to the Apostle.

Shortly after the return of Apollos to Ephesus a letter also arrived from members of the congregation in Corinth. It was brought to Paul by members of the household of Chloe, a faithful Christian woman of the congregation. Stephanas, Fortunatus, and Achaicus were the bearers of the message. These men supplemented the message of the written letter by their oral report. They confirmed what Paul had heard from Apollos, that parties had been formed in Corinth and that the congregation was being torn asunder by much strife and contention. What Paul had built up in eighteen months of hard and faithful labor, the devil was now trying to tear down by sowing the evil seed of strife and discontent. He made use of a characteristic trait of

the Greeks to follow certain leaders, heads of schools or parties. By causing such division he wanted to rule and thus destroy what Paul had established.

In addition to reports on different factions in Corinth, Paul also was informed that a considerable number of Christians in Corinth were disturbed in their minds concerning questions of doctrine and practice. Some had begun to doubt and deny the resurrection of the body. Others were reducing the Lord's Supper to a mere agape or love feast. In the main, questions concerning the life and conduct of a Christian were causing unrest among the members. The long absence of Paul, the lack of a firm guiding hand, was making itself felt. Some longed to see Paul return. Others had relapsed into their former sinful way of life. It was not an easy matter for them to resist the manifold temptations of the flesh. As long as Paul was with them, it was easier for them to remain firm, inspired by the fervor of his preaching and encouraged by his wonderful example. Now he was absent, and they were

living in a wicked city filled with pagan idolatry, sensual lusts, and sexual perversion. Once they had yielded so lightly to sin, now they were asked to curb their sinful passions, to crucify their flesh. Many began to yearn after the fleshpots of the heathen as did the Israelites, who chafed under the restrictions of the Law of God and Moses. Living in a sinful environment, listening to the whisperings of their former sinful companions, their first enthusiasm for Christ and the Gospel had waned. Need we be surprised that cases of adultery and fornication became known within the congregation? From First Corinthians we see that church discipline was lacking, that Paul had to excommunicate a wicked person living in an adulterous union with the wife of his father, that he had to utter the general warning: Flee fornication! He had to remind the Corinthian Christians that, having come to believe in Christ, their bodies were now temples of the Holy Spirit, that they had been bought with a precious price by the blood of the very Son of God.

These reports surely saddened the heart of the Apostle. So many of his once so faithful members had forsaken the Gospel, had relapsed into the grievous sins of paganism and voluptuousness. Nevertheless, he did not flare up and pen an angry letter to the wayward Corinthians. In his Epistle to the Galatians the warm tone is lacking; not so in First Corinthians. He refused to go to Corinth at once as some had requested. He would send Timothy to them from Macedonia. He rather wished to appeal to them by way of his Epistle that they amend their sinful lives and return to the first love of the Gospel. He therefore resolved to dictate this Epistle to Sosthenes (1:1), who had come to him from Corinth, who once had been the ruler of the Jewish synagogue in Corinth and had accepted the Gospel of Christ, had become a follower of Christ with Paul. Formerly he had accused Paul in Corinth before the Roman proconsul Gallio (Acts 18:17). It is the opinion of many scholars that he became a Christian and an associate of Paul. We are inclined to agree.

H. A. KOCH.



THE SECOND ANNUAL OFFERING FOR THE CHURCH EXTENSION FUND



Mt. Olive Lutheran Church — Colorado Springs, Colorado

The Fruit of our First Annual Appeal

IT has been a good year for church extension. During the last fiscal year of our Synod a new record was established: \$400,000.00 of CEF money was invested in new chapels, schools and properties for future projects in our home missions.

Today our CEF is valued at \$1,976,565.98. This fund has grown considerably in the past year. Your response to a Synod-wide appeal for an offering to the CEF added \$150,000.00 to the Fund. An unexpected blessing of the Lord in the form of special gifts from estates added another \$100,000.00 to the Fund. Then, too,



The Old Chapel — Colorado Springs

from almost every congregation of the Synod, memorial wreaths increased this Fund from day to day.

The Blessing of the CEF Visualized

Among the urgent requests for CEF help last year, we took note of our mission in Colorado Springs. It was begun on a shoestring as far as facilities are concerned. A sheet metal building had been converted into a parsonage and chapel. First, because of wartime building restrictions and later because of overwhelming demands on the CEF, a new chapel had to be denied this mission year after year. Since you have had a vital part in helping this mission, you will be happy to read what Sunday, August 12, 1956, meant to the missionary and members of Mt. Olive Congregation. On this joyous occasion they were able to dedicate their new chapel. A loan from the increased CEF made this project possible.

Dedication Day

Pastor Victor Tiefel of Denver, chairman of the Colorado Mission Board, who had pleaded so long for the new chapel, was the first to preach the Word on dedication day. On the basis of Psalm 122, he spoke of the "Two Distinguishing Marks of a God-Pleasing Church." In the afternoon service, also attended by a large festive congregation, the Rev. Im. Frey, president of the Nebraska District, chose the text of I Cor. 3, 9-15 and spoke on "Three Vital Considerations In Building the Church."

Your Missionary Reports

Pastor Walter Krenke of Mt. Olive Lutheran can best of all tell us about the difficulties and joys of his mission: "The history of this young congregation is marked by the normal obstacles, setbacks, hindrances and losses suffered because of its conservative stand and the special working conditions of this particular tourist resort city. The active membership of this congregation today numbers 25 voters, 75 communicants, and 125 souls.

"1943 was the year of its definite beginnings, but no organization came into being until June 15, 1947. It was on August 12, 1947, that the little flock of 10 voters with its present pastor joined the Wisconsin Synod as an organized congregation.

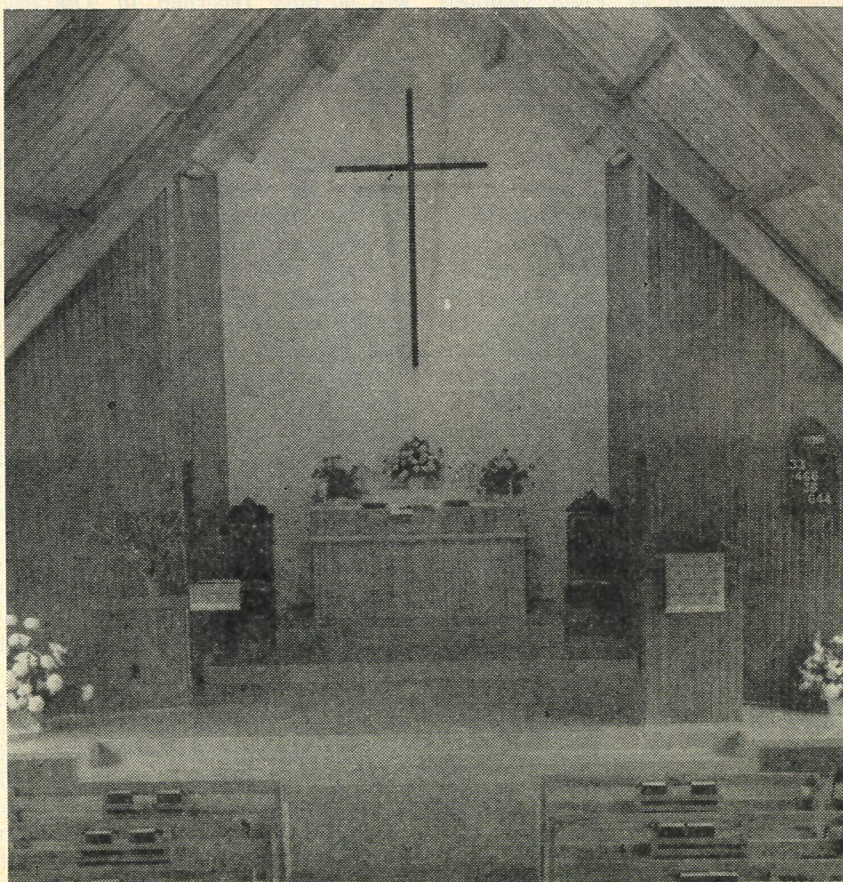
"The members of this mission congregation are grateful to the Synod for the help extended to them through the CEF loan of \$29,885.00. This money enabled them to erect this new chapel. The dimensions are 70 x 30, the material is brick veneer, the full basement is used for Sunday School classes. The seating capacity is about 250.

"May this building ever serve the purpose of preaching the saving Gospel, and may the hearers continue to come with a longing for the Savior's blessings and be satisfied."

The Need for our Second Annual Offering

Every District in convention this summer asked for another CEF offering. Every District had projects on a growing CEF priority list. Every mission request would have to wait its turn as the fund revolved by monthly repayments totaling \$14,646.00, or for an increase in the Fund by additional offerings and bequests. In October there were building projects in the amount of \$446,500.00 waiting for CEF money. For these projects only \$348,654.84 would be available by May 1957. Accordingly, no new projects were placed on the priority list. A poll of the Districts in the October meeting, however, showed that already \$300,000.00 in loan applications are on file for a new list to be drawn up in the May Mission Board meeting.

The second annual CEF appeal and offering envelopes have been



The New Sanctuary of Mt. Olive Lutheran — Colorado Springs, Colorado

sent to your pastor. They will be forwarded to you in time for the Sunday chosen by your congregation for this offering. As great as our mission expansion, so are the demands on our

Church Extension Fund. This is a fact with which we must reckon as long as we live. Thank God ours is not a dying church! Church extension will continue to be a problem to

which we must give priority, so long as our church is alive to her Lord's last and great commission: Preach the Gospel in all the world.

W. R. Hoyer.

A Welcome Correction

One of the reports submitted at the recessed convention of our Joint Synod in August of this year by our Standing Committee in Matters of Church Union read as follows:

"In its Saginaw Resolution our Synod instructed our Committee to 'evaluate any further developments in the ensuing year.'

"We consider the report of the St. Paul Convention of The Lutheran Church — Missouri Synod published in *The Lutheran Witness* of July 31, 1956, such a development, particularly because of the section beginning on page 8, entitled 'Concerning Relations between The Lutheran Church — Missouri Synod and the Wisconsin Synod,' and ending with the notation: 'Submitted by Floor Committee 3 and adopted in condensed form.' An evaluation of this statement becomes necessary because of certain expressions at variance with the adopted resolutions of this committee as we evaluate them. We refer especially to page 9, col. 3 ('... it is possible to disagree on the methods of dealing with certain problems without loss of fellowship as long as both parties are seeking the application of a Scriptural method.') There is also the paragraph in col. 1 of the same page which asserts that since both synods have already given a full explanation and defense of their stand on the controversial issues in official articles, tracts, and resolutions, 'It will therefore add nothing new or constructive to review all this again.'

"The same notation ('submitted by Floor Committee 3 and adopted in condensed form') also appears under a section dealing with the ULC-Augustana invitation, where in a discussion of 'the prerequisites for union' an excellent set of principles is first set up, but followed directly by the statement, 'This is not to say that full agreement in all areas must be demanded as the indispensable prerequisite' (page 12, col. 1).

"Upon consultation with responsible members of Committee 3, we

have established with certainty that a) neither of these sections was issued by this Floor Committee; b) that the statements referred to do not represent the thinking of the Committee; and c) that *The Lutheran Witness* will be asked to make the necessary corrections as to both of these points."

We are happy to report that the following appeared in the September 25, 1956, issue of *The Lutheran Witness*:

"CORRECTION"

"The 1956 Convention of The Lutheran Church — Missouri Synod is past history, but the action taken by Synod is ever before us. While the specific action taken on all matters will be duly recorded in *The Proceedings of the Forty-Third Regular Convention*, we look to the LUTHERAN WITNESS for a more immediate report.

"The issue of July 31 gave a very comprehensive report. I was pleased to see that with two exceptions the resolutions submitted by Committee 3 on Intersynodical and Doctrinal Matters and adopted by the Convention were quoted verbatim. But I am concerned about the two exceptions. The first appears on page 8—10 under the title 'Concerning Relations Between The Lutheran Church — Missouri Synod and the Wisconsin Synod,' the second on pages 11 and 12 under the title 'Answer to the Invitation from the United Lutheran Church in America and the Augustana Evangelical Lutheran Church re Lutheran Union.' To each of these articles the remark is appended, 'Submitted by Floor Committee 3 and adopted in condensed form.'

"For the sake of the record and in the interest of truth I must say that both of these articles were submitted to Floor Committee 3 *unsigned* and in mimeographed form. The floor committee did not fully agree with or accept these statements, nor did it suggest that they be circulated. They are not included in 'Today's Business.'

"I am convinced that the editorial staff acted in good faith when it appended the first article (pp. 8—10) to the resolution appearing on page 8 and when it substituted the second article (pp. 10 and 11) for the resolution adopted by the Convention on this matter. But neither article correctly presents the thinking of Floor Committee 3 nor the action of the Convention.

"I felt called upon to put this in writing at this late date because I have learned that brethren are still concerned about the report and rightly so.

"Yours in the interest of unity,

MARK J. STEEGE,

Secretary of Committee 3."

NOTE: *The WITNESS regrets the confusion caused by printing the articles in question. To keep the record straight, will readers please disregard the two articles. Since the Wisconsin Synod Committee on Matters of Church Union also requests correction in the WITNESS report, the resolutions pertaining to the 'Invitation from the United Lutheran Church in America and the Augustana Evangelical Lutheran Church' as adopted by Synod are herewith appended.*

"WHEREAS, The aim of the United Lutheran Church in America and the Augustana Evangelical Lutheran Church is to form an organic union of the Lutherans of America on the basis of the unity in the faith now existing; and

"WHEREAS, We hold that organic union should not be considered before doctrinal unity has been established; therefore be it

"RESOLVED, a) That we respectfully decline the invitation of the United Lutheran Church as extended; and be it further

"RESOLVED, b) That we express our willingness to meet with The United Lutheran Church in America and the Augustana Evangelical Lutheran Church with a view to resolve our differences; and be it finally

"RESOLVED, c) That we request that the sister synods of the Synodical Conference be included in the invitation when such deliberations are proposed."

We appreciate this correction.

IRWIN J. HABECK,
Member C. U. C.

Editor's Note: During the past year your Standing Committee in Matters

of Church Union has tried to keep you informed about the issues which are disturbing the unity in the Synodical Conference under the column heading, "THE VOICE OF THE C. U. C." There are reasons why we no longer consider it advisable to use this heading. But it is the desire and intention of your Standing Committee in Matters of Church Union to keep

the readers of THE NORTHWESTERN LUTHERAN informed about developments, good or bad. The Committee has requested the undersigned to continue to edit the articles which come under this department. The articles will be signed, and the authors identified as members of the Standing Committee in Matters of Church Union, C. U. C., for short.

Irwin J. Habeck.

Michigan District Teachers Conference

Behold, how good and how pleasant it is for brethren to dwell together in unity." In this spirit the Michigan District Teachers' Conference, from Oct. 10 to 12, 1956, assembled in the beautiful and spacious Zion Lutheran School of Monroe, Mich. More than one hundred teachers, pastors, and professors were in attendance. Sixteen years ago this same Conference met with twenty-five members present.

In the opening address, Pastor John Brenner of Bay City, chairman of the District School Board, based his message on Eccles. 12:8-14. He stressed that mere secular knowledge deals with the "vanity of vanities," and that the Good Shepherd, our Savior Jesus Christ, alone provides us with the truth, and through that truth with righteousness, which endures for time and eternity. He encouraged the teachers to instruct all classes in the light of God's Word. For the greatest goal to be attained is true faith, which manifests itself in the fear of God and the keeping of His Commandments.

The Conference chairman, Mr. Lester Found, in his address deplored the fact that no new schools were established but rejoiced at the increase in classrooms. He advised us to nurture our schools so that they will grow, and to let their light so shine that other congregations will be encouraged to establish a school. He foresaw a decided increase in school attendance, for which we should prepare by erecting adequate facilities and preparing teachers. By our example, by speaking highly of our schools, and by remembering that we are laborers in Christ's vineyard we can do much to further the cause of Christian education.

The teaching of art was discussed by Prof. H. Sitz of Dr. Martin Luther College. He emphasized both the theoretical and the practical side, with the following objectives: 1) art is another means of expression; 2) it is to glorify God; 3) it should sharpen the powers of observation; 4) it cultivates appreciation of color, light, and arrangement; 5) it may serve as a medium for some to express themselves in a satisfactory manner; 6) it inculcates good work habits. His specimens and practical demonstrations were such that the Conference requested Prof. Sitz to have his art course published.

Teachers E. Backer, E. Human, A. Jantz, and Pastor Wm. Krueger collaborated in presenting "The Use of God's Word in Discipline." A digest of this paper will appear in the *School Bulletin*.

"How to Make a Schoolroom Attractive" was discussed by Mrs. E. Human. Two points were brought out: 1) Why? Because much time is spent there, it makes for healthy living and better learning, it helps to carry out objectives, and it makes for favorable impressions; 2) How? By making use of the help pupils are willing to render.

On Wednesday evening a divine worship service was held in Zion Church. Pastor Kenneth Vertz preached an inspiring sermon on the well-known text from II Tim. 3: "And that from a child..." Three parts were developed: 1) the pupil; 2) the teachers; 3) the textbook.

As a practical lesson in teaching a hymn, Teacher E. Bradtke used "The Lord's My Shepherd." He read the 23rd Psalm, developed its meaning, and then had the pupils, teachers, and assembly sing it. After this presenta-

tion, a Christian must conclude: "Goodness and mercy shall follow me." Surely, goodness and mercy shall follow me, nothing but goodness and mercy shall follow me all the days of my life. "Lord, I believe; help thou mine unbelief."

Pastor Werner Franzmann delivered a paper on "The Restriction of I Tim. 2:12 on the Work and Position of Lady Teachers." Alert observers know that we are living in days that could be labeled: "Woman's emancipation." Even church bodies are following the popular trend. However, God has established an order: "But I suffer not a woman to teach, nor to usurp authority over a man." Here a principle is stated and an attitude depicted. If these are observed, a woman can be and is a most valuable asset in the Church.

In presenting his paper on: "What may a congregation justifiably expect of a teacher with regard to outside activity in the congregation?" the essayist, Teacher M. Schroeder, on the basis of investigation and reports, indicated that not a few teachers must assume too many duties "to acquit themselves like men" in their calling. Teaching well is an art and of paramount importance. Congregations and teachers would do well to remember this.

President Press addressed the assembly, as did Pastor Vertz, who spoke on missions. He reminded all that the true Church is vitally interested in mission work. Whereas other church bodies are more active, we have only talked about the lack of men and money instead of praying for the same. We should repent of our lethargy and trust in the Lord that the world is our field. We should

work diligently and give liberally to spread the Gospel.

It was reported by Pastor Brenner that we are on the way to thorough accreditation for D. M. L. C. The accrediting agency's suggestions and findings are to be evaluated in order to safeguard our religious principles. Pastor Brenner gave much personal advice to individual teachers.

Prof. A. Schulz of Michigan Lutheran Seminary stated that some students from another synod were

denied entrance at the Seminary because of crowded conditions. Hope was expressed that the tutors could be eventually supplanted by regularly called instructors. The problem of food obtains here as well as at all our colleges.

Pastor Walter Voss served as chaplain for the conference. A memorial service in memory of Miss Alice Kuhnke was conducted by Pastor N. Berg. The rendition of "Holy God, We Praise Thy Name" by the teach-

ers' choir, revealed the excellent music training they received at our schools.

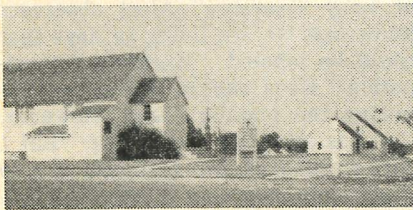
Our executive secretary, Mr. Emil Trettin, reported on the enthusiastic reception of new books (Catechism, Bible History). Mrs. Trettin was again a welcome representative of our Publishing House.

All who attended this conference rejoiced at the spirit of Christian unity that prevailed.

V. J. SCHULZ, Reporter

Good Shepherd Of Sioux Falls Dedicates Parsonage

REVEREND, are you sure that your Good Shepherd Lutheran Church isn't just another fly-by-night venture?" That was the spoken and sometimes unspoken question that the missionary met as he canvassed the territory in Sioux Falls served by Good Shepherd, one of our home missions. Somehow or other, we were



Good Shepherd Church and Parsonage — Sioux Falls, S. Dak.

compared with those sects who rent a building, cause a disturbance, and then move on to more lucrative places.

Pressed further for the reasons underlying their question, people would cite the temporary appearance of the chapel, and the wilderness-look of the lots adjoining it. Street and sidewalk had been cut through a hillock, leaving a two- to six-foot overhang. The whole property had been a cornfield not too many years before. The dead furrow was still there. It had been abandoned to the growing city in the condition it was when the last crop had been removed. Hence it was impossible to keep the weeds with hand lawn tools. The chapel, a little church, 16'x45', moved to the site by our Norwegian brethren two years before, looked low and small when seen from the north through the weeds. True, valiant efforts were made to keep a lawn about the chapel itself, but people felt we were not

going to be here too long. All this was back in 1954, when the present missionary arrived.

What a difference now, two years later! People who were doubters have been observed driving by on their evening joy ride. They slow down and look, hardly believing their eyes. True, the little chapel is still there, but it doesn't look quite so temporary. The lots to the north, which they never knew that Good Shepherd owned, have been levelled, and on the north end of the property proudly stands a new parsonage amidst the green of its new lawn. Not a weed mars the view.

Who is responsible for this great change? YOU, the good people of the Wisconsin Synod, and the determination of the growing Good Shepherd Mission. For you, through the good offices of our Mission Boards and the



Good Shepherd Parsonage
Sioux Falls, South Dakota

Board of Trustees, lent Good Shepherd \$15,000.00 for a new parsonage. The people of the mission and the parsonage contractor, also a member of the mission, were determined to build as nice a house as possible with the resources of money and labor at their command. Furthermore, they had learned the true value of their property when the owners of a shop-

ping center tried to buy it for a parking lot. They felt a growing desire to level their property and show it to good advantage as the future site of their house of God.

The parsonage itself (as the picture shows) was not built with an eye to the latest architectural trends. Pastor and congregation decided rather to get their money's worth in room and inbuilt conveniences. Hence they chose a story and a half house with a study-garage wing. Three bedrooms are incorporated into the plan. Another bedroom can be built upstairs if the need should arise.

Dedicatory rites were performed on the Sunday afternoon of September 16. Pastor Daniel Gieschen, chairman of the Dakota-Montana Mission Board, was present to admonish the congregation on the basis of the Word of God found in Deut. 8:11, 12, 14. He warned them against false pride in mere earthly accomplishments. Truly, such warnings are in order, especially when one considers the false basis upon which some people judge our missions in their humble beginnings.

H. A. BIRNER.

A REPORT

The Twenty-seventh Annual Lake Superior Sunday School Teachers' Convention was held at Trinity Ev. Lutheran Church of Coleman, Wis., on September 16, 1956, with an afternoon and evening session. Pastor Richard Mueller of Crivitz, Wis., was chairman of the meeting.

In the afternoon session Mrs. Alvin Schall of Oconto Falls, Wis., presented a lesson demonstration to the Intermediate Class of Trinity Church. "The Highlights of the Synodical

Convention" held at Saginaw, Mich., were then given by Pastor Theophil Hoffmann of Gladstone, Mich., and Pastor Egbert Albrecht of Marquette, Mich. The evening session consisted of the film "The Teacher," presented by Mr. Arthur Amt of Wausau, Wis.

In the business meeting, Pastor Richard Mueller was re-elected as chairman and the undersigned as secretary-treasurer for the 1957 meeting, which will convene in Crivitz, Wis.

ESTHER KLEIN, Secretary

Anniversaries

TWENTY-FIFTH ANNIVERSARY

Pastor Emil Kasischke

On Sunday, September 30, the members of Trinity Lutheran Church, Bay City, Mich., gathered in their house of worship to observe the 25th anniversary of the ordination of their pastor, Emil Kasischke, to the holy ministry. Many of Pastor Kasischke's brethren in the ministry, particularly members of the Northern Conference of the Michigan District, were present, as were also friends and fellow Christians from other congregations, Pastor Kasischke's mother, his Uncle Otto, who had done much to enable Pastor Kasischke to enter the ministry, his brother, the members of his immediate family, and others. For the members of the family it was an occasion for further rejoicing, since this year (October 31) marked also the 25th anniversary of the marriage of Pastor Kasischke and his faithful wife, the former Gladys Stude of Thiensville, Wis. In addition, the day on which the celebration occurred, was Pastor Kasischke's birthday.

Pastor Kasischke was ordained on August 9, 1931, in his home congregation at Tawas City, Mich. On August 23, 1931, he was installed in the congregations at Mayville and Silverwood, Mich., and on August 30 in the congregation at Greenwood, Mich., which congregations he served until early 1938, at which time he accepted a call to Trinity, Bay City,

The anniversary celebration began

with a service at 7:00 p.m. conducted by the undersigned, a classmate of Pastor Kasischke, who based his sermon on I Timothy 1:11-16: "I thank Christ Jesus, our Lord . . . for . . . putting me into the ministry." After the service, the guests gathered in the parish hall of Immanuel Lutheran Church, a neighboring congregation of the sister synod of Missouri, to participate in a social program, at which the Rev. James L. Vogt of Mt. Olive, Bay City, served as toastmaster. In honor of his birthday, Pastor Kasischke was presented with a genuine leather briefcase by the congregation. A set of sterling silverware was presented to the jubilarian and his wife as a 25th wedding anniversary gift. For the occasion of Pastor Kasischke's anniversary in the ministry, Trinity Congregation had collected a purse of \$2300 to be used for the purchase of a new car of Pastor Kasischke's choice. A gift of cash from the pastors of the Northern Conference was added to the practical expressions of gratitude to God for the 25 years of service which, by the grace of God, Pastor Kasischke had been enabled to render the Church of Jesus Christ.

Dear Lord, to Thy true servants give
The grace to Thee alone to live.
Once bound by sin, but saved by Thee
They go to set the pris'ner free,
The Gospel-message to proclaim
That men may call upon Thy name.
Amen.

A. H. MAASKE.

CANDIDATES FOR PROFESSORSHIP AT NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

The following nominations have been submitted for the vacant professorship at Northwestern Lutheran Academy. The man called is to teach German, U.S. History, Problems

of Democracy, and Religion.
Pastor Leonard Bernthal,
Clarkston, Wash.
Pastor Gerhard Franzmann,
Seattle, Wash.
Pastor George Frey, Yakima, Wash.
Pastor I. G. Frey, Phoenix, Ariz.
Pastor Wilbert Gawrisch,
Rhineland, Wis.
Pastor Philip Janke, Johnson, Minn.

Pastor Henry Koch, Greenleaf Wis.
Pastor Norval Kock, Rockford, Minn.
Pastor Herbert Kuske, Kenosha, Wis.
Pastor Norman Menke,
Big Bend, Wis.
Pastor Carl Mischke, Juneau, Wis.
Pastor Donald Ortner,
New Boston, Mich.
Pastor Martin Petermann,
Doylestown, Wis.
Pastor Howard Russow,
Iron Ridge, Wis.
Pastor James Schaefer,
Milwaukee, Wis.
Pastor Winfred Schaller, Jr.,
Cheyenne, Wyo.
Pastor Orvin Sommer, Appleton, Wis.
Pastor Milton Spaude,
East Ann Arbor, Mich.
Pastor Gerhard Struck,
Dowagiac, Mich.
Pastor Gilbert Sydow,
Ellensburg, Wash.
Pastor Victor Weyland, Chilton, Wis.
Pastor Harold Wicke,
Weyauwega, Wis.

Any correspondence regarding these nominations must reach the secretary before November 26, 1956.

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

REQUEST FOR NOMINATIONS

Nominations are herewith requested to fill the office of Managing Editor of *The Northwestern Lutheran*. Pastor W. J. Schaefer, who has served as Managing Editor for more than 16 years, has asked to be relieved of his office. Nominations should be in the hands of the undersigned by December 1, 1956.

Oscar Siegler
Mt. Calvary, Wis.
Secretary, Conference of Presidents

CALL FOR CANDIDATES

The Board of the WISCONSIN LUTHERAN HIGH SCHOOL, acting under authorization of its Delegate Conference, is seeking candidates for two newly created positions which are to be filled beginning with the 1957-58 school year.

The Board is seeking candidates for the position of Librarian and Guidance Director.

The Librarian is to be a teacher qualified to assume the responsibility for library work in a high school.

The Guidance Director is to organize and supervise all the guidance procedures of the school.

Names of candidates, together with a statement of qualifications, should

be sent to the High School for consideration by the Board.

R. P. Krause, Principal
WISCONSIN LUTHERAN HIGH SCHOOL
1859 N. 13th Street
Milwaukee 5, Wis.

CORRECTION

An error in my report of the Nebraska District convention (Northwestern Lutheran, August 19, 1956) has been called to my attention.

I wrote, "The report of the Standing Committee, suggesting that the judgment of our Saginaw resolutions be held in abeyance this year, was approved by the convention with three dissenting votes."

Since action was taken by a voice vote, I cannot say how many voted against the resolution. I have been informed since that there were more than three "No" votes. Three dissenting votes were registered with the Secretary, and it was to this that my report referred.

PAUL E. EICKMANN.

CALENDAR OF CONFERENCES

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in St. John's Church, Princeton, Wis., Walter Strohschein, pastor. The conference will be held on Nov. 12 and will begin with a communion service at 9 a.m. Pastor W. Zickuhr will be the preacher, with Pastor R. Ziesemer the alternate.

R. REIM, Secretary.

EASTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

Date: November 13 and 14, 1956, opening session at 10:00 a.m.

Place: St. Paul's Lutheran Church, Henry, S. Dak., C. Hanson, host pastor.

Speaker: D. Gieschen (M. Eibs, alternate). Papers: Exegesis of II Timothy 4, Wm. Lindloff; Exegesis of Matthew 12: 31-37, M. Schroeder; Method of Raising Money for the Church, With Special Emphasis on the Abuses, C. Hanson; Exegesis of II Cor. 2:14-17, W. Beckendorf; What Part Does Divine Healing Play in the New Testament? C. Reiter.

Those desiring overnight lodging please contact host pastor.

H. A. BIRNER, 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. Sprengler; 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.

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: W. B. Nommensen; alternate: P. Oehlert.

F. W. HEIDEMANN, Secretary.

MANITOWOC PASTORAL CONFERENCE

Date: Tuesday, November 13, 1956, 9:00 a.m. Opening service with holy communion. Sermon by A. Wadzinski; alternate J. Wendland.

Place: St. Peter's Ev. Lutheran Church, Cleveland, Wis., Eldon Bode, pastor.

Papers: Exegesis of I Tim. 5:1ff, L. H. Koeninger. Sermon study - essayist's choice, Dr. H. A. Koch. New assignment: The Problem of Integration and Segregation; The decision of the Supreme Court based on the Preamble - does this militate against Genesis 9:25-27, Theo. Stern.

V. J. WEYLAND, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

Date: November 27, 1956. Place: Hillsboro, Wis. Announce to host pastor, M. Nommensen. 9:30 Communion service, B. Beckmann (R. Biesmann). 10:30 Preliminary Business. 10:45 Titus 3, A. Stuebs (Rev. 2:1-11, M. Herrmann). 11:30 Financial Secretary 1:15 Official Business, Visitor 1:45 How to Remedy Spiritual Apathy in our Congregations, G. Albrecht. 3:10 Round Table: "Visitation," P. Kuske. 3:45 Business. R. C. BIESMANN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors Albrecht, Chr., in Emmanuel Church, Grover, S. Dak., by N. H. Eibs; assisted by H. C. Duhlmeier and C. Hanson; Twenty-first Sunday after Trinity, October 21, 1956. Gawriscch, Wilbert, in Zion Church, Rhineland, Wis., by M. A. Radtke; assisted by H. P. Bauer, G. Unke, F. Weyland; Twenty-first Sunday after Trinity, October 21, 1956.

NORTHERN WISCONSIN DISTRICT

July, August, September, 1956

Fox River Valley Conference

Table with columns: Congregation, Budget, C. E. F., Thank Offering, Bldg. Fund. Lists congregations like Algoma, Appleton, Black Creek, etc., with their respective financial contributions.

Conference Totals ... \$ 17,697.01 \$ 608.41 \$ 1,600.90 \$ 639.00

Lake Superior Conference

Table with columns: Congregation, Budget, C. E. F., Thank Offering, Bldg. Fund. Lists congregations like Abrams, Bark River, Beaver, etc., with their respective financial contributions.

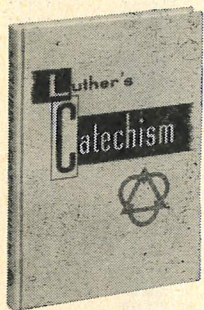
Conference Totals ... \$ 4,716.76 \$ 290.25 \$ 237.55 \$ 198.00

Manitowoc Conference

Table with columns: Congregation, Budget, C. E. F., Thank Offering, Bldg. Fund. Lists congregations like Brillion, Cleveland, Collins, etc., with their respective financial contributions.

New Revised

CATECHISM



No. 7 N 10

**ATTRACTIVE,
DURABLE
PLASTIC-COATED
COVER**

Price: \$1.00

SECOND EDITION NOW AVAILABLE

The new catechism reflects the increasing pedagogical knowledge of our time. With its 247 pages it has 100 more than the Gausewitz and 80 more than the old German edition. Notable are its fine typography and its educational helps — a glossary of terms, indexes, pronunciations of books and authors of the Bible, and a brief summary of Luther's life. All Bible verses are printed out in full under each question, and there are copious references by topic and chapter to Bible stories and passages. The book can easily be used as a manual for Bible study.

On orders for \$2.50 or less, please add 25 cents service charge

NORTHWESTERN PUBLISHING HOUSE
3616-32 WEST NORTH AVENUE, MILWAUKEE 8, WISCONSIN