

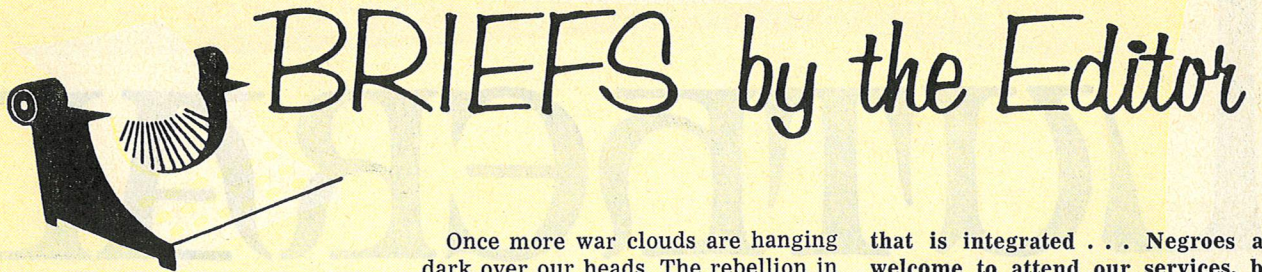
# LUTHERAN

THE NORTHWESTERN

Volume 43, Number 25 • December 9, 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

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### COVER DESIGN

Church Window  
Emanuel Church  
New London, Wis.

W. Pankow and F. Heidemann, pastors

Once more war clouds are hanging dark over our heads. The rebellion in Hungary, the revolt in Egypt may seem far off at this time, but they could embroil us at any time. Lutheran Bishop Lajos Ordass and his family are safe in Budapest, according to reports coming for the *News Bureau*. Says the *News*, "The bishop, who was rehabilitated shortly before the Hungarian revolution and reinstated as head of the Lutheran Church of Hungary during the short-lived period of Hungarian freedom, announced so in a letter to Dr. Franklin Clark Fry." He also said that the Church in Hungary needs money, clothing and food, but he added that ways must be found to insure that aid sent to Hungary would really be received by those for whom it is intended.

*The BLUE LAWS are active once more. In Pine Bluff, Ark., a grocer by the name of Berlon S. Taylor kept his grocery store open on Sunday and sold some goods. This was contrary to an 80-year-old law of the state. The man was convicted on the basis of this law and fined \$25. He appealed the case to the Supreme Court, but this court refused to review the case. In Colorado Springs, Colo., ten clothing and furniture dealers were ordered by the police to close shop on Sunday. This is the old idea that Sunday is holier in itself than the other six days in the week. We know that it is not. That which makes the Sunday holy for the Christian is the preaching and hearing of God's Word on that day.*

The Rev. David E. Gregory has resigned his pastorate in West Philadelphia because the church board refused to admit Negroes as members of the church. He is pastor of a Baptist church. Thomas Cox, one of the deacons, commented that "there is not a Baptist church in Philadelphia

that is integrated . . . Negroes are welcome to attend our services, but we do not feel that they should be actual members." At a meeting held by the congregation the majority voted against integration. We may expect many more cases like this one in the years to come. Much needless strife and confusion will result from this action of the Supreme Court.

"Homeless children," says *The Lutheran*, "are often placed in church homes by order of Pennsylvania county courts, with the courts ordering payment of public funds to the church institutions for the care of the children. Five Pittsburgh taxpayers began legal action in 1954 to halt the payment of tax funds to church institutions. The suit was aimed at eight Roman Catholic homes in Allegheny County. (Throughout the state about 38,000 children are supported by public funds in institutions or foster homes, including Lutheran.) This month the Pennsylvania Supreme Court upheld payment of tax money to church institutions for the care of neglected children. In a hearing before the court it was asserted that a nation-wide survey of juvenile courts show that a majority of dependent children are committed to church institutions."

Dr. William J. Platt, general secretary of the British and Foreign Bible Society, reported that last year the Society distributed 7,830,000 Bibles and portions of the Bible, 700,000 more than any previous year. It is also reported that plates are being prepared to print Bibles for the Protestant churches in Russia. Dr. Platt said that the Russian Embassy in London accepted the plates for shipment to Moscow without charge to the Society. A cable from Moscow acknowledged the arrival of the plates.

# Editorials

**"Priceless Gift"** The world stood agog when it was announced recently in our newspapers that a great surgeon had succeeded in healing a man who had been totally blind for more than 44 years. The healing and the returning of sight was accomplished through a very delicate operation. A man in New York donated his healthy cornea to this man whom he never met in his lifetime, nor ever heard of, perhaps. The cornea of the eye was taken from the healthy eye of the donor after his death, flown to Chicago and transplanted by a Chicago surgeon into the eye of another. The operation was successful. After many days of suspense and waiting the bandages were removed and, lo, the man could see with the new cornea. We hail this as a boon of great mercy and pray God that many more who are blind may find sight again.

But there is another blindness so much more terrible than physical blindness that they can not even be compared. That is the blindness of the spirit of man. That is every man's natural condition. We are by nature blind. Sin darkened and blinded our spirit. Because of this blindness man, by his own reason or strength, is unable to see himself as a damnable sinner before God or to see Christ, whom God set forth to be a propitiation through faith in His blood. So blind is man that he can not see the love of God manifested by the death of His Son on the cross. To heal this blindness requires a much greater miracle than to heal physical blindness; it requires the almighty, creating power of God. Paul says of this II Cor. 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." That is the *priceless gift* that deserves the praise of men. Wherever there is a sinner who knows himself to be a sinner and who knows that he deserves nothing but God's wrath, but who, by the grace of God, also knows the sure cure for sin, that sinner will never cease to shout the praises of His merciful God. He will concede that he has experienced the miracle of miracles.

W. J. S.

\* \* \* \*

## ARE WE LUTHERANS?

The Reformation of the 16th century is without question the greatest event since the days of Christ and the Apostles. But if we look upon it only as a past event we sorely need to ask ourselves: How good Lutherans are we?

For the great truths of the Reformation are the central truths of Christianity. Those main truths are Scripture alone, Grace alone, Faith alone.

We need to ask then, are we eager to study God's Word? Are we willing as individuals, as congregations, as a synod, to let that Word rule? Luther speaks of "Ein Woertlein," "A little word." We are Lutherans if we listen in child-like joy to the very whisper of our God.

We need, further, to ask whether we really live by

grace? No mechanical answer, "Of course, I do," can serve here, for eternal life depends on where *we* put *our* trust. Before there can be trust there must be that which we can trust. Simply put, it is:

"Jesus in Thy cross are centered  
All the marvels of Thy grace."

Then we are ready to answer the climactic question, that of faith alone. We hear in the political campaigns of "running scared." We had better do that in these vital matters of eternal life. But let us flee for refuge to Christ. Thus we make our election sure.

It is simple. Let us not make it difficult. Are we Lutherans? Too often we catch ourselves being impatient with the path of faith. Unawares we are millennialists. We want results right now that we can see and applaud. We take a man's word and forget God's. We dislike discarding the garment of our righteousness. We want to see, and begin to put low values on faith. Yes, to be a Lutheran, to be a Christian, is so simple that we begin to make it difficult. Oh, for a return to the child-like joy of Luther's faith.

PAUL YLVIKAKER in *Lutheran Sentinel*

\* \* \* \*

**Insincerity** In her penetrating way, Mrs. Anne Morrow Lindberg has pointed out, in a recent publication, that no effort a person can make is more exhausting than insincerity.

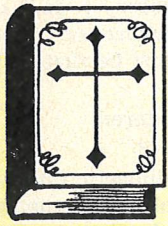
To pretend feelings that one does not have, to act out a love which is not genuine, to mouth polite phrases which go no deeper than the point of the tongue, being ever ready to offer compliments which are not real, to wear a smile which hides an ugly spirit, and to profess loyalty to the truth while determined to evade or circumvent it — these are most tiring performances.

Jeremiah recognized this also. He complains bitterly of the nation in which he lived, saying: ". . . they will deceive everyone his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. . . . Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait." Jer. 9:5, 8.

Then, as now, in the social and business world, men and women were engaged in a struggle for advancement, profit, worldly honors and security at any price. The social "climbers" distributed flattery where it would do the most good, fawned upon those in power and carried the favor of those who could push them up the ladder of success. To be ready to seize every opportunity, to put on the right mask at the right time, to manage always to be somewhere else when the time comes to stand up and be counted in matters of principle — these are difficult and exhausting skills, yet eagerly sought after in the world.

Christians have a formula for success which relaxes. The Apostle Paul describes it as "speaking the truth in love." Those who spend their energies in this endeavor are making a wise investment. They need never watch tensely while their personal stock rises and falls in the popularity contest of the world; for they are constantly "growing up into Christ in all things." To speak the truth in love requires no acting ability; but of course one must know what truth is, and what love is.

E. S.



# Studies in The Greatness of Jesus

## God's Word

### Our Advent King

Luke 3: 15-17

ONE might well imagine that our lavish preparations for the Christmas festival would turn everyone's thoughts to Jesus, the Savior King. Yet unless people will listen intently to what God's Word says about His true greatness, Christmas will again pass by without any true blessing for them.

Consider what happened when John the Baptist arose as the divinely appointed herald to prepare the hearts of men to receive the Savior. In the Jordan wilderness he sought to turn the minds of all who came to hear his preaching to their sin and to God's wrath resting upon it. Those who were humbled by this message he directed to the Savior King about to appear in their midst, baptizing them unto the remission of sins. But many who had come out to John grasped nothing more than the general idea that the prophesied Messiah was now at hand. The urgency of His coming and His true greatness escaped them. Many even entertained the thought that John himself might be that Savior. It was this situation which prompted John to extol the true greatness of the Savior King whose advent he himself was merely announcing. John's message is also for us who do know Jesus as our Savior, that in a deeper measure we may learn to trust and honor Him, and to stand in reverent awe before Him. *Hear what John the Baptist has to say about the greatness of Jesus, our Savior King.*

#### As to the Latchet of His Shoes

*Much Greater Than John* To the people assembled in the Jordan wilderness John announced: "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." There-with John confessed that he himself was mighty in a way. He was that, a prophet sent by God to deliver a mighty message and to administer a mighty sacrament. The message which God had put upon his lips was able to crush the hearts of his hearers with a humbling consciousness of their sins. The baptism which he was

administering with reference to the coming Savior was able to comfort their hearts with the assurance of the forgiveness of their sins. Still John testified that the Savior to whom he was directing all contrite sinners was much mightier than he, so mighty that even a prophet like himself directly commissioned by God was unworthy to touch this King's feet by loosening His sandals. This was a task ordinarily performed by humble servants in the Holy Land, where sandals were worn by all and regularly loosened upon entering a home.

#### True God

Think of what Isaiah had already prophesied concerning this Savior King: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Think of what John himself heard the Heavenly Father's voice from heaven declare when this Savior had just entered upon this public work: "This is my beloved Son, in whom I am well pleased." Think of what Peter confessed with the Savior's approval: "Thou art the Christ, the Son of the living God." Think of what Jesus our Savior Himself testified before His bitter enemies: "I and my Father are one." This is the greatness of our Savior King to which John is pointing with his vivid picture language concerning the sandals of this King whose laces he deemed himself unworthy to unloose. He would have us fully realize that Jesus our Savior King is none less than our mighty God, the Heavenly Father's eternal Son.

#### Who Humbled Himself For Our Salvation

But what about the lowliness in which we behold Jesus in the Gospel accounts? Can this really be the mighty Savior King whose coming John the Baptist announced? As Jesus journeyed about teaching and preaching, He wore very ordinary sandals, and Simon the Pharisee who invited Him to his house would not even bid his servants to loosen them for Him. Simon and many others were

offended at the lowliness which they beheld in Jesus, even as today many fail to understand and are offended by it. Yet this lowliness of Jesus, which became ever greater until He humbled Himself unto death on the cross, should actually help us to the fullest appreciation of the greatness of our Savior King. Jesus is God's eternal Son who entered our humble human state to become the substitute of sinners. He came to lead a holy life in our stead that in Him we sinners might be righteous in God's holy sight. He came to bear the curses of our sins that we sinners might go free and have eternal life. And when His redemptive work was finished, He rose victorious from the grave to heavenly power and glory. But also the sick that He healed, the lepers that He cleansed, the dead that He raised, and all the words of divine wisdom that He spoke in the lowly state in which He wrought our redemption underscore the greatness of Jesus, our Savior King, to which John the Baptist pointed with his significant statement concerning the latchet of His shoes.

Jesus, God's incarnate Son, is the Savior King in whom we are invited to put our trust. In Him alone is there pardon and eternal life. What a privilege to honor and serve Him according to all that is pleasing in His sight. All the devils of hell should not be able to make us dishonor Him by word or deed who stooped down from His heavenly glory to save us and to give us life eternal.

#### As to His Baptism With the Spirit And Fire

*Begun On Pentecost* John likewise told the multitude: "I indeed baptize you with water; but . . . he shall baptize you with the Holy Ghost and with fire." By prophetic gift John was able to announce how the Savior would crown His redemptive work with the gracious baptism of the Holy Ghost and with fire. We know from God's New Testament Word how our Savior indeed did just what John said He

would. On Pentecost our risen and exalted Savior endowed His disciples with the gift of the Holy Spirit amidst marvelous manifestations. It was a gracious pouring out of the Holy Spirit; that is why John spoke of it as a baptism. Tongues as of fire rested upon each of the disciples to indicate the Holy Spirit's presence; that is why John called it a baptism of the Holy Ghost and fire. This baptism of the Holy Spirit enabled Christ's disciples to go out into all the world teaching and preaching how Jesus had won forgiveness of sins, life, and salvation for all men, the Holy Spirit working in and through their Gospel message to awaken faith in the hearts of their hearers.

*Continuing Still* This baptism of the Holy Spirit also enabled the disciples to write the New Testament Scriptures so that through them we likewise might have the blessed Gospel message in Word and Sacrament with all the blessings of the Holy Spirit. There is nothing grander, greater, and more blessed in all the world than this work which our Savior does from His exalted heavenly throne that through the Gospel He sends the Holy Spirit into our hearts and dispenses His gifts of salvation. Also, as during this new church year we hear the blessed

Gospel message and have it sealed to us in the Sacrament of His body and blood, let us be fully mindful of the blessed work that our great Savior King is thereby carrying on, that of sending His Holy Spirit into our hearts to awaken, nourish, and sustain faith whereby we continue to enjoy His pardon and full salvation. Of course, our flesh is ever prone to have us think lightly of it as it rather grasps for the vain and perishable things of this earthly life. Yet let us be reminded of this greatness of our Savior King as John the Baptist speaks of his baptism with the Holy Ghost and with fire.

#### As to the Wielding of His Threshing Fan

"Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." With these words John lets us see our Savior King in His greatness on the last day, when He will be active as the eternal Judge of all men. His fan, His winnowing shovel, is in His hand and He wields it with might on His threshing floor. As he throws up the grain with this winnowing shovel, chaff and wheat are separated. The cleansed wheat drops down on a treasured heap to be gathered and

garnered into His storehouse; the light chaff is blown aside and later burned with fire.

Chaff are all those who in hastening toward eternity cling to sin and seek their satisfaction wholly in earthly treasures and pleasures. Though Christ and His saving gifts are offered to them, yes, urged upon them through God's Word and Spirit, they will have nought of them. Christ's wheat, however, are all those whom through His Word and Spirit He has led to faith and sustained in such faith unto their end. In such faith they rejoiced in His salvation and found willing strength to serve Him, though it meant a constant bitter battle with their flesh.

Wheat and chaff cannot remain together indefinitely. Their very nature demands that they be finally separated and remain separated. Just so Christ our Savior King will ultimately separate His wheat from the chaff. Then He will take His wheat into His heavenly garner of eternal joy and bliss, while the chaff will be cast away unto eternal destruction. On that day the greatness of Jesus as the mighty Savior King will be evident to all. May we see His true greatness now by faith that we may rejoice in Him also on that final day and for all eternity.

C. J. L.

## From A Wider Field

Dear Editor:

USUALLY most of us have little time to spare for the reading of the countless advertisements we leaf through our fingers in turning the pages of newspapers and magazines. It's hard enough to keep abreast of important matters. But now and then an ad catches the eye, as did a desert scene published in *Time Magazine* by Republic Aviation. It showed a rather hungry-looking steer pausing cautiously before a green clump of cactus; and the picture bore this advice:

"Observe the resourceful little prickly pear cactus. Tempting, green and juicy, it blossoms unmolested and thrives uneaten on the hungry, arid desert, because it has the good sense to be prickly first and succulent second. Some say you must eat or

be eaten in this world. There is a third way to live. Keep some stickers showing and you, too, can take time to grow flowers. . . ."

Republic Aviation makes Thundercraft. I think that's a fighter plane which America uses as its stickers just in case a foe should be tempted to have us for breakfast.

It might be well to remind ourselves that Christians need a few stickers, too. The blessed Gospel is sweetness and light; and they who proclaim its divine truths are to be in the very image of tenderness and mercy. This is true of all Christians, and certainly of their spiritual leaders. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (II Tim. 2:24). At the same time it is pertinent to point out that in a world filled with the enemies of the Cross

of Christ those who would grow flowers in the garden of the Lord may need to wear a few stickers, as did the Apostle Paul in his day, lest the adversaries take advantage of Christian meekness and love.

\* \* \* \*

What, for example, does one do when shrewd and powerful interests bring their weight to bear in an effort to silence preaching, as in the case of the current effort being made to close the radio channels to churches which would sponsor and pay for the broadcasting of church services? In a radio sermon on the Back to God Hour of the Christian Reformed Church, Dr. Peter Eldersveld discussed this proposed ban. He said in part:

"If the Broadcasting and Film Commission of the National Council of

Churches has its way, this program may soon be off the air. And so will many others; in fact, most of those that present the old gospel of salvation by grace will then go off the air, including those that have become so well-known over the years, with millions of listeners all over the United States and Canada, and even throughout the world.

"You see, this Commission of the National Council of Churches has served notice on all radio and television stations and networks in this country that it is absolutely opposed to the sale of broadcasting time for any religious programs whatsoever, and it is doing everything within its power to prevent them from selling time to those who sponsor and pay for such programs. Its official policy is that the stations and networks should give free time to the organized bodies that represent the three major faith groups, Protestants, Catholic, and Jewish — the largest one of which is the National Council of Churches. And the idea is that these representative bodies, and they alone, should provide all religious programs on the air, on free time.

"That would mean that if your church, like mine, is not a member of one of these representative bodies, and has good reasons of conscience and conviction for not joining them, it would not be permitted to share

in the privilege of broadcasting at all, not even if it is willing to pay for that privilege. All facilities of radio and television would then be closed to anyone who wanted to buy time on them for bringing the gospel of Jesus Christ!"

Dr. Eldersveld goes on to explain that the reason given for this "high-handed" policy is the abuse of radio time by "religious racketeers" who "peddle their pietism" by "passing the plate" over the air, that is, appealing for money and enriching themselves with the offerings of gullible people.

That something should be done about those who use godliness for gainful purposes is certainly true. But one does not burn the house down to get rid of rats. The proposed ban goes far beyond the purpose it is supposed to serve. It would create a monopoly of the air for precisely those interests who are engaged in perverting the pure Gospel of Christ. Maybe it is time for us to put on some stickers. Dr. Eldersveld made this prickly observation on the air:

"Today there are religious forces that would virtually forbid others to cast out devils in Jesus' name because they do not follow the majority. They would deny them the right to use the radio and television facilities in this country. Meanwhile, people are suffering with devils,

which have to be cast out. And, oddly enough, the minority has often been more successful at that than the majority. One cannot help asking whether those who would prevent others from casting out devils in Jesus' name really have the power to cast out devils themselves. Bigotry and tyranny are tools of the devil, aren't they? How can Satan cast out Satan?"

As things stand even now, the censorship limitations placed on radio preaching by the controlling powers have rendered its value as an agent for true evangelism very doubtful and its use to that end questionable. One has reason to be concerned about the stewardship of those who spend vast amounts of the Lord's money for that type of mission endeavor. At best this medium is legitimately serviceable for congregations or groups of congregations which desire to provide their sick and shut-in membership with the regular ministrations of divine services as a supplement to pastoral visits and devotional reading. But in whatever capacity it is used, we are justified in insisting upon our right to use a public vehicle in the interest of our faith, and we ought to bristle with resistance against those who try to muzzle us.

Yours sincerely,  
E. S.

## ETERNITY

### Heaven

(Third Continuation)

WHEN this issue of *The Northwestern Lutheran* reaches our readers we shall be pretty well along in the Advent season. Our eyes are turned toward Bethlehem and to the wonderful gift of God for the world in the incarnation of His Son. Heaven's doors had been closed to us by our sin. Jesus came to open them again. — For Reformation Sunday we interrupted our regular series of studies in order to hear the great Reformer speak to us on the importance of eternity for our Christian faith and life. At this time we shall not interrupt our series, but we shall take a special look at the Christmas event in its relation to our

hope of heaven, or also the other way around, we shall look at heaven in the light of the Christmas story.

In the prayer which our Lord Himself taught us to pray, the word heaven occurs twice, in the Introduction and in the Third Petition. In our study today we take our clew from the Introduction, where Jesus teaches us to address God as "Our Father who art *in heaven*."

The heavens, as we see them in a starlit night, or on a sunny day, or when covered with storm-tossed clouds, or shooting streaks of lightning followed by loud thunderclaps, whether we look at the heavens with our naked eyes or reenforced with the most powerful telescopes — the heavens are wonderful and awe-

inspiring to behold. They are the handiwork of God and proclaim the glory of their Maker, His eternal power and godhead. "The heavens declare the glory of God; and the firmament showeth his handywork" (Ps. 19:1).

Is this the heaven where God resides? Is this the heaven which Jesus had in mind when He taught us to pray: "Our Father who art in heaven"? No, to imagine that the sky, the firmament, the heaven which the astronomer explores with his telescope is the house of God our Father, would be robbing God of His glory. In a majestic figure the Prophet Isaiah declares: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool" (Isa.

66:1). In comparison with the greatness and the majesty of God the vast expanse of the heavens is but like a small seat on which He rests. — When King Solomon dedicated the temple which he had erected to the glory of God's name, he humbly confessed in his prayer: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (I Kings 8:27. See also II Chron. 6:18.) — The Psalmists echo this truth. See, for instance, Ps. 89:11: "The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them." And Paul warned the philosophers in Athens that their efforts to serve God in shrines and with sacrifices and libations were merely a sign of gross ignorance: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything" (Acts 17:24, 25).

No, the heaven that we see with our eyes, although it is immense and glorious, is not the proper abode of our God. And even if it were possible to construct another heaven over the present heaven, and proportionately greater than the present heaven by as much as the present heaven exceeds and excels the earth, it would still be too small to serve as a proper abode for God.

Yet Jesus tells us to address God as our Father in heaven. — There

are many passages in the Old Testament which speak of God in a similar way, linking our prayers to His abode in heaven. We list a few at random. Already Moses prayed: "Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us" (Deut. 26:15). In the dedicatory prayer of Solomon, to which we referred above, the following petition occurs: "Hear thou in heaven, thy dwelling place; and when thou hearest, forgive" (I Kings 8:30. See also verses 43-49; also a number of verses in II Chron. 6 — the verses 21, 27, 30, 33, 35, 39 — which all say that God hears our prayers "from heaven"). I Chron. 21:26 tells us that David built an altar to the Lord, bringing sacrifices and calling on the Lord; "and he answered him from heaven by fire." The Psalmist sings: "Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand" (20:6). Other passages might be added, but let these suffice.

With the word "in heaven" Jesus wants to remind us of the glory and power and majesty of our God. Think of a passage like Ps. 115:3. The heathen make much of their idols. They build magnificent temples for them and erect costly monuments to their name. But what can these idols do for their worshipers, what help do they give them? None whatever. They are blind and deaf and dumb. "But," so the Psalm continues, "our God is in the heavens:

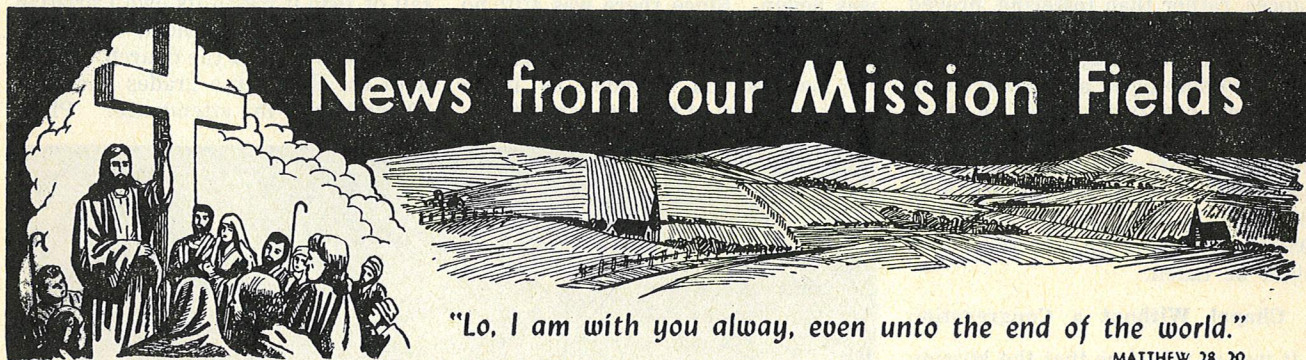
he hath done whatsoever he hath pleased." That is the God to whom we pray. — But what if the world hates us and tries to harm us? They hate God also. They rebel against Him and His Anointed, against His Christ. What will the Lord do about it? Will they not destroy His kingdom? He is not worried, He sits in the heavens. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision" (Ps. 2:4). Let us remember this every time we pray the Lord's Prayer, and address God as our Father in heaven.

Jesus teaches us to call Him Father. Dare we? Is not He who sits in the heavens our Judge? Do not our sins separate us from Him? Will He not in holy wrath condemn us because of our sins? Listen to what Isaiah says: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (chap. 57:15). The mighty One, the glorious One, who dwells in the highest heaven, has sent His only-begotten Son to earth to open, by His suffering and death, heaven again to us, so that He can again come to us and take up His abode in our trembling hearts, and we can send acceptable prayers up to His throne.

About this opening of heaven by Jesus a little more in our Christmas study, God granting us His grace.

To be continued

J. P. M.



## News from our Mission Fields

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

MATTHEW 28. 20

### SO RIPE IS THE HARVEST!

**A Venture of Faith and Foresight**  
THE brief history of Peace Lutheran Mission of Livonia, Mich., is quite unique in the mission program of our Synod and might well be called a venture of faith and foresight on the part of its founders. This venture has already been richly

blessed in the short time that this mission has existed. But in order to understand this, let's go back to its beginnings.

#### Michigan's Fastest Growing Area

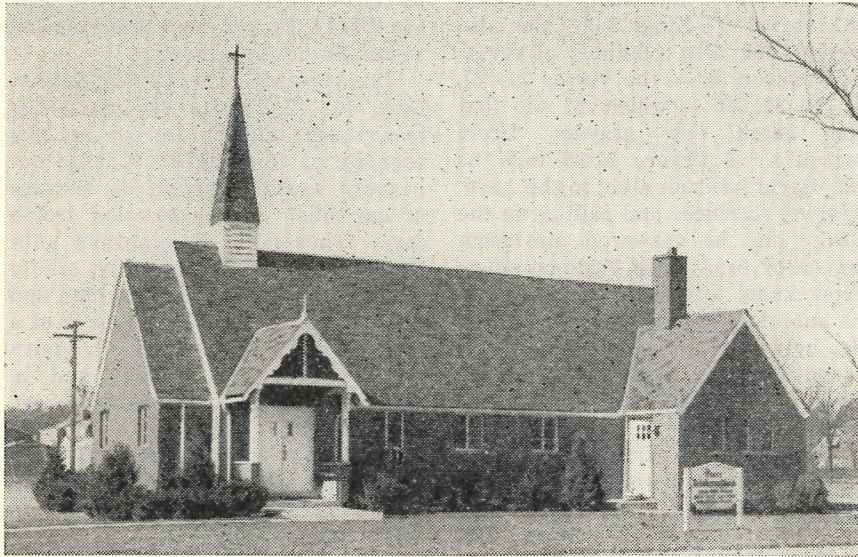
The area in which the mission is located is one of the fastest growing

communities in Michigan. It was incorporated as a city in the year 1950 with a population of 17,000. Today the figure is estimated to be 50,000. This area was first called to the attention of the District Mission Board by the neighboring pastors of our Synod. As a result of investiga-

tion, the Board assigned Pastor E. Zell of nearby Redford Township to assume the work of beginning a mission station there.

#### From Community Hall to Furniture Store

After some preliminary work, the first service was conducted in the local community hall with 18 persons in attendance. However, after one month in this location, the building



Peace Ev. Lutheran Church, Merriman and W. Chicago, Livonia, Michigan  
John A. Westendorf, pastor

could no longer be used and services were then moved to a nearby furniture store, where, amid the furniture displays, the small but faithful group continued to hear the pure message of the Gospel. But these circumstances, rather than fostering, proved detrimental to the growth of the mission, for the stigma of a small group worshipping in a crowded furniture store had little appeal to those outside. Rather than continue under such circumstances, services were discontinued and a meeting was held with the Mission Board in March 1951 to determine what further steps might be taken.

#### A Chapel Without a Congregation

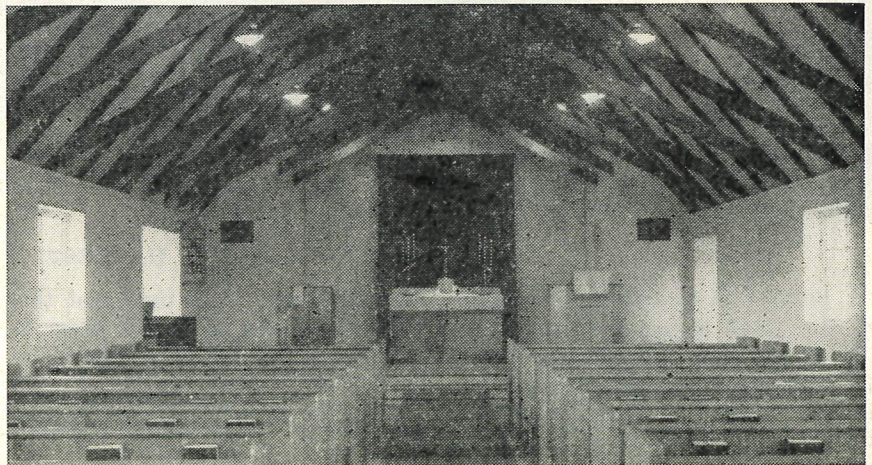
It was at this time that the Mission Board decided on a step unusual in our Synod; namely, to erect a chapel and call a full-time pastor although there was as yet no congregation. After the Synod approval was received, funds for the project were allotted from the Church Extension Fund. A site was purchased which since that time has proven to be a wise choice. In the past two years,

more than 1000 homes have been constructed within a mile of the church. While the chapel at first stood with empty fields stretching for miles in three directions, it now stands in the heart of a beautiful, new residential district.

#### Synod Chapel Dedicated Before the Harvest

The next step was to secure plans for an attractive chapel which was

to be erected immediately. The Synod chapel plan proved acceptable and would be approved by the local building commission if built of solid masonry. On September 14, 1952, ground was broken and the project was begun. Since there was still no congregation in existence, the ceremonies were conducted by neighboring pastors and attended by interested members of their congregations.



The Synod Chapel Interior of Peace Lutheran, Livonia, Michigan

## The Northwestern Lutheran

Construction was begun immediately and in five months the chapel was completed, so that on February 8, 1953, the chapel could be dedicated to the glory and to the service of the Triune God.

#### Missionary Comes Later

While the building of the chapel went on, the Mission Board was seeking a missionary who could take over the station as soon as the chapel was completed. After two calls had been declined, John Westendorf, then serving a mission in Williamston, Mich., accepted the call. He was installed on the Sunday following the dedication of the chapel. Thus, after the short period of five months, our Synod had presented to this community all that was physically necessary for the establishment of a Christian congregation.

#### The Bountiful Harvest

Regular Sunday worship was immediately begun. After a short time, on April 8, 1953, the congregation was formally organized with 16 charter members. Since that time, in the intervening three and one-half years, the membership has grown to number 165 communicants and over 300 souls. The Sunday School which began with 19 children has grown to 140. In July of this year, according to the schedule of the Synod, the congregation briefly assumed the responsibility of being an independent and self-supporting congregation. It was, however, necessary to again ask the Synod for assistance when in the fall of 1956 it began its own Christian Day School. This school, conducted in the basement of the church, opened with the first three grades and with 20 children in attendance. Plans

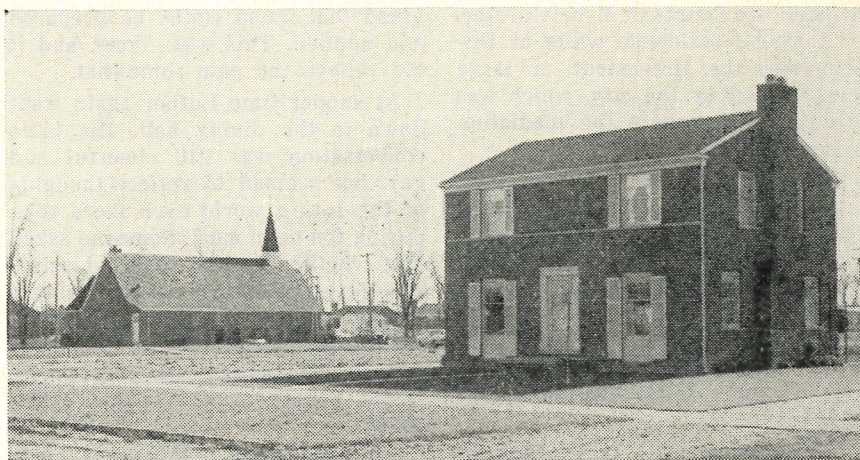


call for the addition of the fourth grade in the next year with prospects of up to 40 pupils.

Through funds made available by the Parsonage Plan and because of the generosity of the builder, it was possible in the latter part of 1955 to purchase for \$14,000 a parsonage presently valued at nearly \$20,000. The parsonage is conveniently located on property adjacent to the church.

#### The Blessings of the Harvest

The faith and foresight that were necessary to engage in a project such as this have been proven well-founded. Now many souls are given the opportunity regularly to hear the message of the Gospel and to bring their children to the feet of Jesus. Nor has this effort on the part of the Synod gone without deep appreciation and gratitude of those who now share in the blessings that it has brought to this community. The members of the congregation have willingly given of their talents and gifts to further improve and beautify their house of worship that was so wisely provided by our Synod.



Peace Lutheran Parsonage, Livonia, Michigan

This can be seen in the many hours that have been given to landscape the property, to put in a parking lot, and to improve the chapel and parsonage both inside and out. It can be seen in the desire of the members to do all these things without any further assistance from our Synod, and by their willing efforts now to bring the same blessings that are theirs to others.

All in all, Peace Lutheran Church of Livonia is a living witness to the truth of God's promise that His Word shall not return unto Him void, and to the blessed fruit of the mission endeavor of our Synod that has made possible the establishment and prospering of another avenue for bringing the saving Gospel to all men.

W. R. HOYER.

## Luther's Last Journey

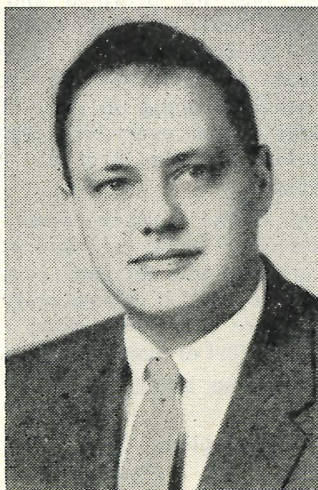
By James V. Geisendorf

In the fall of 1545, Doctor Martin Luther, who was then in his 64th year, was issued a request by Count Albrecht of his home County of Mansfeld, to play the role of mediator in a local dispute. Counts Gebhard and Albrecht had gotten into a bitter quarrel concerning their respective rights in the copper and silver mines in Mansfeld County, and they believed that Mansfeld's own illustrious Doctor Luther would be the best possible choice to serve as arbitrator.

Even though Luther was in failing health, he left Wittenberg on January 23, 1546, to comply with the wishes of the Mansfeld Counts. His three sons and Johann Aurifaber (who later became a co-editor of the Jena edition of Luther's works) accompanied Doctor Luther on his "peacemaking" journey.

The party expected to reach Eisleben on the following day, but adverse road conditions changed their plans. The breaking-up of ice caused flood conditions in the Saale River.

Luther decided that it would be much better to spend a few days in Halle



James V. Geisendorf

(18 miles east of Eisleben) at the home of his friend, Doctor Justus Jonas.

During the first night at the Jonas home, Luther penned the following note to his wife:

"Dear Katie: We arrived at eight o'clock this morning in Halle, but could not proceed to Eisleben; for an Anabaptist met us with waves of water and great blocks of ice, which covered the land and threatened to baptize us. Nor could we retrace our steps on account of the river Mulda, but were obliged to remain at Halle between two streams. Not as if we were anxious to drink of these waters, for we substitute good beer of Torgau and good Rhine wine for the water, and refresh and comfort ourselves therewith until the Saale shall have done raging."

Doctor Jonas joined the Luther group when they resumed their traveling on January 28. Before arriving at the outskirts of Eisleben, Luther decided to get some exercise by walking alongside the carriage for awhile. When he climbed back into the carriage he suffered a spell of dizziness and complained of sharp pains in his chest.

The travelers reached Eisleben that evening and were met by an official welcoming committee which

included the Counts of Mansfeld. Doctor Luther's residence while at Eisleben was the Drachstedt, a large house owned by the city, which was also the place where the mediation proceedings were held.

Luther seemed to feel somewhat better after he had been in his home town awhile, and he accepted an invitation to preach the following Sunday. Doctor Luther was quite active in the affairs of the local church between sessions at the Drachstedt. He ordained two pastors, preached four sermons and received the Sacrament twice.

The proceedings at the Drachstedt went very slowly and Luther became somewhat discouraged. Although his health seemed to have improved during the first days of the hearings, he was, after a couple of weeks, beginning to show signs of debility.

On February 14, 1546, Doctor Luther preached his last sermon. The fortunate people assembled at St. Andrew's Church on that historic day heard a brilliant sermon which Luther concluded with these words:

"This and much more could be said of this gospel, but I am too weak; we shall have to pause here. May God grant His grace that we accept His precious word with thanksgiving, grow and increase in the knowledge and faith of His Son, our Lord Jesus Christ, and remain steadfast in the confession of His word unto our end. Amen."

Two days later an agreement was reached in the mines dispute, but Doctor Luther's health took a turn for the worse. The morning of February 17 found Luther in an extremely weakened condition. During the forenoon hours he reclined on a leather couch in his room, getting up and pacing the floor from time to time. Doctor Jones remained with him in his room. At noon he went downstairs to the large dining hall and ate lunch with some of his friends who had assembled there. He said to those sitting around him:

"If I can indeed reconcile the rulers of my birthplace with each other, and then, with God's permission, accomplish the journey back to Wittenberg, I would go home, and lay myself down to sleep in my grave and let the worms devour my body."

Shortly after completing the noon meal, Doctor Luther returned to his room. In the afternoon he complained of a severe pain in his chest, and

asked that warm cloths be prepared and applied. This was done, and it did relieve the pain somewhat.

At supper time Luther again went down to the dining hall. His table conversation was still cheerful and gay, but seemed to reflect thoughts of the future world even more than during the noon meal. Someone asked him whether or not departed saints would recognize each other in heaven. Luther replied in the affirmative, reasoning that as Adam recognized Eve on awakening from sleep, so we would recognize one another after death.

After what was to be Doctor Luther's last meal, he returned to his room, followed by his two teen-age sons, Paul and Martin, along with Aurifaber, who decided to watch by his bedside during the night. As his custom was, Luther stood at the window for a prolonged period, engaged in silent prayer. Suddenly, he complained of renewed pains in his chest.

The pain persisted.

Count Albrecht and the Countess, hearing of Luther's critical condition, rushed to his room with Doctor Jonas and two physicians, who brought him some shavings from the tusk of a sea-unicorn, which was considered a sovereign remedy. Doctor Luther took the medicine and laid down on the leather couch and slept for a short time. Then he awoke and attempted to pace the room a little, but was too weak to do so. He was assisted into his bedroom and he again laid down and slept until one o'clock. During this time, those in attendance watched noiselessly beside him, quietly keeping up the fire. It was believed that everything depended on how long he slept and how he awoke.

When Doctor Luther awoke, he complained of being cold and asked his friends to pile up more logs on the fire. However, it was the chillness of the grave which was upon him; a chill no effort of man could remove.

Doctor Jonas asked him if he felt very weak.

"Oh!" he replied, "How I suffer! My dear Jonas, I think I shall die here at Eisleben, where I was born and baptized."

Doctor Jonas, attempting to comfort Doctor Luther, remarked that he thought the sweat on Luther's brow was an encouraging sign, but the great Reformer knew better and remarked:

"It is the cold sweat of death. I must yield up my spirit, for my sickness increaseth."

Then he continued by offering the following prayer to his God:

"O my heavenly Father, Thou God and Father of our Lord Jesus Christ, Thou God of all comfort. I thank Thee that Thou hast revealed unto me Thy dear Son, Jesus Christ, on whom I believe, whom I have preached and confessed, whom I have loved and lauded, whom the wicked pope and all the ungodly abuse, persecute, and blaspheme. I pray Thee, my Lord Jesus Christ, let my poor soul be committed into Thy keeping. O heavenly Father, I know assuredly that although I must give up this body and be removed from this life, I shall still abide with Thee eternally, and that no one can pluck me out of Thy hand."

Doctor Luther then took a little more medicine and said three times:

"Father, into Thy hands I commend my spirit. Thou faithful God. Truly, God has so loved the world."

Then he lay completely motionless. Those around him attempted to rouse him by rubbing his chest and limbs and speaking to him, but Luther made no reply. Cordials were administered in the hope of reviving him, but to no avail.

Doctor Jonas, seeing that his dear friend's sojourn on earth was swiftly coming to an end, asked:

"Reverend Father, are you willing to die faithful to Christ and the doctrine you have preached?"

Doctor Luther, with great effort, replied in a tone audible to every person present:

"Yes!"

It was the last word of the departing saint. Then turning on his right side he seemed to fall peaceably asleep for about a quarter of an hour. Then he sighed gently and with his hands folded on this breast, quietly yielded up his spirit to his Master.

A simple brass plate affixed to the tomb of Luther, in the Cathedral of Wittenberg, bears the following inscription:

"Here lies interred the body of Martin Luther, Doctor of Divinity, who died at Eisleben, the place of his birth, on the 18th of February in the year of Christ 1546, having lived 63 years, 3 months, and 10 days."

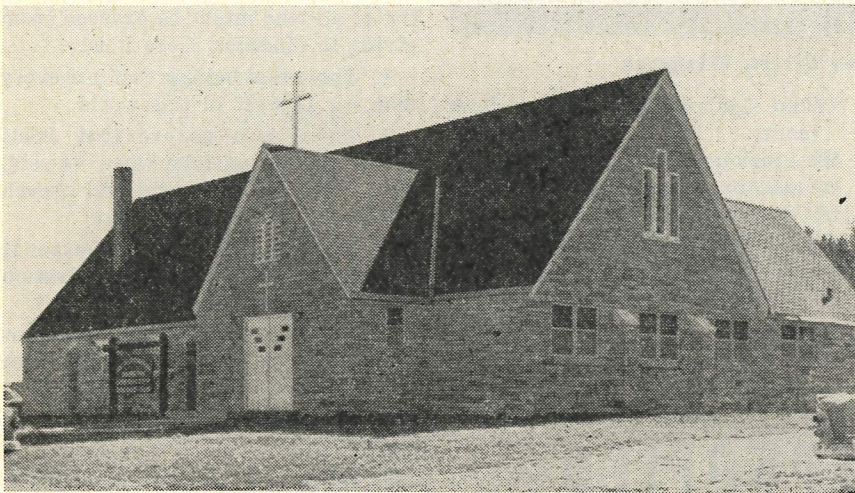


# Dedications

## DEDICATION

### First Ev. Lutheran Church Woodruff, Wisconsin

On October 7, 1956, First Lutheran Congregation of Woodruff, Wis., had the great joy of dedicating to the glory of the Triune God its new church building. The day, a very pleasant fall day, was observed with



First Ev. Lutheran Church, Woodruff, Wisconsin

two services. Guest preachers were W. Weissgerber, former pastor of the congregation, now of Van Dyne, Wis., and W. Strohschein of Princeton, Wis.

The building is 80 feet long and 30 feet wide, with an 8' by 20' entrance and a 20' by 20' wing off the one side. The cinder-block walls are covered on the outside with Durastone, which, while it is an imitation stone, gives a very pleasing appearance. The open ceiling, supported by laminated trusses and purlins, is of Norway pine; the walls are oak. The concrete floor is covered with asphalt tile. This basementless structure was designed for a resort country where there are many visitors in the services in the summer months. The church proper takes up sixty feet of the building's length. The remaining area, closed off with a folding door, serves as a parish hall. When the door is opened, this area at the rear adds itself to the auditorium. Above is a balcony. The building, then, has a maximum seating capacity of three hundred. The wing houses a small kitchen, toilet rooms,

stairway. Above the wing is a small meeting room. The oil-fired hot-air furnace is in the corner opposite the sacristy. The ducts run beneath the floor.

First Congregation for many years met in what is known as the Community Church Building of Woodruff, open to the use of any and all. A small frame building originally

erected jointly by several religious groups, it was unsatisfactory, especially since no one group could claim it as its own. The decision to build a church of its own seemed formidable to our congregation. There was a building fund, started some years ago. The new church, to a great extent, represents the work of the membership, both men and women. A building committee worked out the plans and was entrusted with getting the work done. Ground was broken in May of 1955. The members gave freely of their time and talents. The Lord richly blessed their efforts. Now, by the goodness of God, the congregation has a house of worship which cost only about twenty-three thousand dollars. Situated on high ground and quite far removed from other buildings, it surely catches the eye of those who pass by, and it is intended to echo the Savior's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

H. P. BAUER.

## PARSONAGE DEDICATION

### Our Savior Ev. Lutheran Church Two Rivers, Wisconsin

Our Savior Ev. Lutheran Congregation of Two Rivers, Wis., dedicated its new parsonage on Sunday afternoon, Oct. 7, 1956.

The cost of erecting the home was financed mostly through funds from the Parsonage-Teacherage Fund of Synod. This fund supplied the congregation with \$15,619.22 for erecting the parsonage.

The dedication service was a prayer-service, following the liturgical form of the Suffrages, in which our gratitude to God for His rich blessings was expressed, and His future help, guidance and protection implored.

The congregation asked to have Pastor Walter E. Pankow, chairman of the Northern Wisconsin District Mission Board, address them on this happy occasion. His sermon text was Luke 10:5-7. After the sermon and the singing of another hymn the congregation filed to the parsonage,

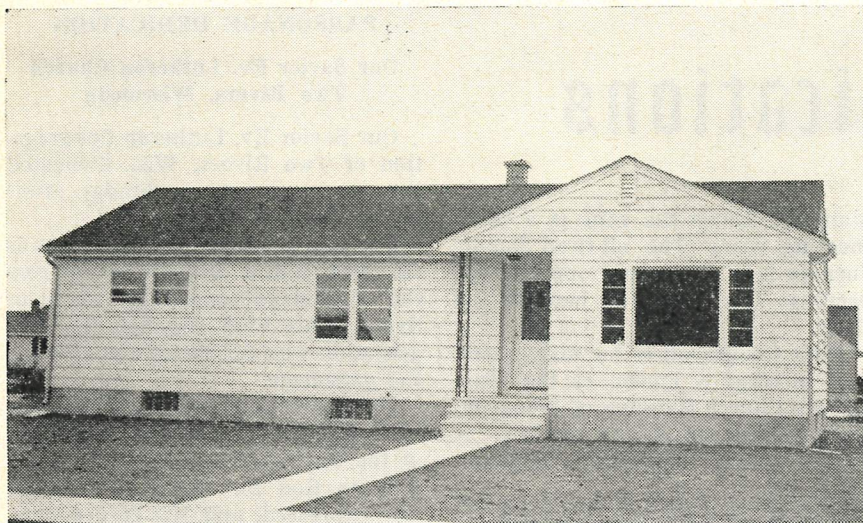


At Parsonage Dedication,  
Two Rivers, Wisconsin

which is across the street from the church. Here the service was concluded with a brief ceremony of dedication, in which the general contractor and the president of the congregation took minor roles together with the guest speaker and the local pastor.

The building was then open for inspection, after which a lunch was served to the members and the guests.

The parsonage is of modern, one-story design, and includes a study,



**Our Savior Parsonage, Two Rivers, Wisconsin**

living room, kitchen, bath and three bedrooms. It is heated by means of a natural gas furnace.

The parsonage and property on which it stands, and to which the Synod holds title, is valued at more than \$18,500.

“What God’s almighty power hath made,  
His gracious mercy keepeth;  
By morning dawn or evening shade  
His watchful eye ne’er sleepeth;  
Within the kingdom of His might,  
Lo, all is just and all is right —  
To God all praise and glory.”

## Anniversaries

### GOLDEN WEDDING ANNIVERSARY

By the grace of God, Mr. and Mrs. Herman Moldenhauer, of St. Matthew’s Church, Iron Ridge, Wis., were privileged to celebrate their golden wedding on November 10, 1956. A large number of guests gathered to congratulate the jubilarians, who were addressed on this occasion on the basis of Ruth 1:16, 17, which was their wedding sermon text.

H. E. Russow.

### TWENTY-FIFTH ANNIVERSARY

The twenty-fifth anniversary of the ordination of Pastor R. H. Zimmermann was celebrated in Grace Lutheran Church, Glendale, Ariz., on October 14. A special service of thanksgiving was held in the evening, when the undersigned addressed the jubilarian and the congregation on the basis of Phil. 2:16. Special music was provided by the choir of Grace Church under the direction of Mrs.

Marjorie Bass. Gifts from the congregation were presented to both Pastor and Mrs. Zimmermann by Mr. Karl Abel, president.

Following the service, a reception was held in the church patio. A unique feature of the reception was

the showing of slides by Mr. Emil Rovey which depicted various scenes and incidents connected with Pastor Zimmermann’s life.

Pastor Zimmermann has devoted all of these twenty-five years to service in the State of Arizona, where he has served congregations in Tucson, Prescott, and Glendale. During the last thirteen years he also served the District as member and chairman of the District Mission Board.

I. G. FREY.

### MISSION OR OMISSION BAND

A certain man made an interesting list of all who might be excused from giving to Missions. Here it is:

1. Those that believe that it is every man for himself in this world.
2. Those who believe that Jesus Christ made a mistake when he said, Go ye into all the world and preach the Gospel to every creature.
3. Those who believe the Gospel is not the power of God unto salvation and cannot save the heathen.
4. Those who regret that Missionaries ever came to our ancestors with the good news of salvation.
5. Those who want no share in eternal life.
6. Those who believe they are not accountable to God for the money entrusted to them.
7. Those who are prepared to accept the final sentence, “Inasmuch as ye did it not to one of the least of these, ye did it not to me.”

Do you belong to the Mission or the Omission Band?

### NEBRASKA DISTRICT REPORT July 1 to September 30, 1956

Central Conference		Thank Offering	Church Extension	Other
Congregation	Budgetary			
Cedar Rapids, Good Shepherd	\$ 101.25	\$ 50.00		
Council Bluffs, Redeemer	22.42			
Des Moines, Lincoln Heights	176.63	44.70	148.50	
Fort Madison, Grace	28.65			
Hadar, Immanuel	534.81			
Hoskins, Trinity	655.00	129.60		
Norfolk, St. Paul	2,455.49	256.70		
Memorial — Mrs. Lizzie Haase	11.00			6.00
Memorial — F. Eggers			2.00	5.00
Memorial — Mrs. H. Zierke				14.00
Omaha, Gethsemane	94.05	35.00		
Omaha, Good Shepherd	90.00			
Sioux City, Grace	407.38			
Stanton, St. John	594.13	153.00		
Colorado Conference				
Cheyenne, Redeemer	17.45			
Denver, Mt. Olive		182.50		
Denver, Pilgrim	76.69			
Fort Morgan, Zion	383.19	116.25		
Golden, St. James	334.95			
Hillrose, Trinity	263.02			
Lamar, Mt. Olive	76.69			
Las Animas, St. Paul	10.90			

**EIGHT RULES ON GOING TO CHURCH**

1. Go early to church, not only to be punctual, but be in your place before the hour announced for service to begin.
2. Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on wordly topics.
3. Before you enter or as you enter the church, breathe a silent prayer of invocation for the presence of the Holy Spirit.
4. As you take your place, bow your head reverently in prayer, for yourself and all others who enter the sanctuary.
5. Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you should come into this place.
6. As the minister enters the pulpit, offer an earnest silent prayer in his behalf.
7. In all the services take an active part as a worshiper.
8. At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you meet, remembering Christian fellowship is a part of Christian worship.

By Bishop Vincent.

Taken from *The Christian Digest*, of August, 1943.

**URGENT CALL FOR HELP**

East Fork Mission, Whiteriver, Ariz., is in immediate need of an institutional cook. We will consider the possibility of either male or female in good physical condition. If interested, write to the undersigned for further particulars.

REV. E. H. SPRENGELER.

**CALENDAR OF CONFERENCES**

**FOX RIVER VALLEY PASTORAL CONFERENCE**

Place: Immanuel Lutheran Church, Black Creek, Wis., A. Wood, pastor.  
 Time: Tuesday, February 12, 1957, 9:00 a.m.  
 Preacher for the Confessional Service: P. Oehlert; alternate: W. E. Pankow.  
 F. W. HEIDEMANN, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
 Installed

**Pastors**

Werner, A., in Zion Ev. Lutheran Church, Elroy, Wis., by W. E. Schulz; assisted by M. J. Nommensen and Paul Kuske;

Littleton, Calvary .....	18.90			
Loveland, St. Matthew .....	48.62			
Ordway, Messiah .....	58.00	37.40		
Platteville, St. John .....	219.27	37.75		
Pueblo, Grace .....	203.72	97.50		
Pueblo, Our Savior .....	104.00	24.75		
<b>Rosebud Conference</b>				
Bonesteel, Zion .....	74.62			
Brewster, St. John .....	22.08	60.00		
Burke, Grace .....	323.54			
Memorial .....	5.00			
Carlock, Peace .....	244.59			
Colome, St. Paul .....	268.37			6.10
Colome, Zion .....				21.37
Herrick, St. John .....	367.02			
Mission, Zion .....	629.79			
Naper, St. Paul .....	900.18	175.00		184.50
Platte, Faith .....	16.95			
Valentine, Zion .....	142.88			
Witten, St. John .....	391.16			
Wood, St. Peter .....	19.68			
<b>Southern Conference</b>				
Aurora, First .....	33.67	7.00		
Beatrice, Christ .....	105.25			
Clatonia, Zion .....		139.54		
David City, Zion .....	350.00			
Geneva, Grace .....	99.79	10.00		
Grafton, Trinity .....	1,122.00	146.50		
Grand Island, Christ .....		63.00		
Gresham, St. Paul .....	531.61			
Milford, Grace .....				
Memorial — Frederick Eggerling .....	56.65			
Osceola, Calvary .....	35.04			
Plymouth, St. Paul .....	962.05	210.25		
Rising City, St. John .....	321.12			
Sutton, St. Mark .....	179.66	46.95		
	<b>\$ 14,148.89</b>	<b>\$ 2,003.39</b>	<b>\$ 150.50</b>	<b>\$ 236.97</b>
	NORRIS KOOPMANN, District Cashier.			

**MICHIGAN DISTRICT**

July 1, 1956, to September 30, 1956

**Southwestern Conference**

Reverend	Budget	Bldgs.	Dedicatory	Ch. Ext.	Non-budget
L. Meyer, Allegan .....	\$ 306.90	\$	\$	\$	\$
H. Juroff, Battle Creek .....	111.18				
W. Zarling, Benton Harbor .....	111.30		24.00		
E. Wendland, Benton Harbor .....	823.58				
G. Struck, Dowagiac .....	274.01		112.25		
E. Tacke, Eau Claire .....	163.13				
J. Thrans, Muskegon .....	133.25				
L. Meyer, Otsego .....	86.50				
W. Westendorf, South Haven .....	946.64				
H. Zink, Stevensville .....	597.15				
H. Walther, Sturgis .....	224.40				

**Southeastern Conference**

A. Baer, Ann Arbor .....	71.00				
M. Spaude, East Ann Arbor .....	125.10				
O. Kreie, Belleville .....	177.40	10.00			
I. Weiss, Center Line, including \$30.47 from Sunday School .....	502.36				
W. Henning, Detroit, including \$4.86 from Sunday School .....	393.55				
W. Valleskey, Detroit .....	489.28				
E. Frey, Detroit .....	250.00		18.00		
H. Hoenecke, Detroit .....	237.20	80.50		21.00	
W. Wagner, Findlay .....	181.70				
E. Schmelzer, Flat Rock .....	128.25				
H. Buch, Greenwood .....	261.30				
K. Krauss, L. Koeninger, Lansing .....	1,956.62	1,804.50			
J. Westendorf, Livonia .....	273.56				
W. Koelpin, Livonia .....	583.26		144.50		
P. Kuske, Maumee .....	117.70		20.00		
E. Schmelzer, Monroe .....	1,573.94				8.00
G. Cares, Monroe .....	210.10				
M. Otterstatter, Monroetown .....	813.85	511.00			
E. Hoenecke, Plymouth .....	201.35		219.75		
C. Schmelzer, Riga .....	58.90				
H. Engel, Saline .....	2,466.00				
A. Wacker, Scio .....	200.00		108.00		
R. Scheele, Toledo .....	81.70				
L. Rasch, Warren .....					
A. Bloom, Waterloo, including \$10.00 from Adult Fellowship, \$25.00 Ladies Aid and \$9.10 from Sunday School .....	577.30		227.50		
G. Press, Wayne .....	998.93		407.75	10.00	35.00
K. Koeplin, Williamston .....	174.79		10.00	125.00	
H. Buch, Yale .....	155.10				

**Northern Conference**

M. Schroeder, Bay City .....	875.40	68.13		
J. Vogt, Bay City .....	327.92			
J. Brenner, Bay City .....	2,355.00	500.00		
E. Kasischke, Bay City .....	1,311.90	179.00		
H. Schultz, Brady .....	106.50	209.50	5.00	
M. Koepsell, Broomfield .....		16.50		
H. Schultz, Chesaning, including \$9.00 from Ladies Aid .....	214.80	174.40	9.00	
R. Voss, Clare .....	267.53			195.04
E. Renz, Custer .....		100.00		

Twenty-third Sunday after Trinity, November 4, 1956.  
**Vogt, James L.**, as missionary of Mt. Calvary Lutheran Mission and the Tampa area, in a service conducted in Faith Lutheran Church, St. Petersburg, Fla., by W. E. Steih; Twenty-third Sunday after Trinity, November 4, 1956.

**CHANGE OF ADDRESS**

**Pastors**

**Baer, Robert A.**, 2055 Baker Rd., Dexter, Mich.  
**Werner, A.**, Elroy, Wis.  
**Vogt, James L.**, 10518 Otis Avenue North, Tampa 4, Fla.

**MISSION FESTIVALS**

**Fifteenth Sunday after Trinity**  
 St. John Church, Tappen, N. Dak.  
 Offering: \$982.06. E. J. Otterstatter, pastor.

**Sixteenth Sunday after Trinity**  
 St. Paul Church, North Freedom, Wis.  
 Offering: \$529.85. P. R. Kuske, pastor.

**Eighteenth Sunday after Trinity**  
 Friedens Church, Randolph, Wis.  
 Offering: \$717.85. A. A. Winter, pastor.

**Nineteenth Sunday after Trinity**  
 Gethsemane Church, Mason City, Iowa.  
 Offering: \$35.00. L. R. Schmidt, pastor.  
 St. Luke Church, Watertown, Wis.  
 Offering: \$700.00 I. G. Uetzmann, pastor.

**Twentieth Sunday after Trinity**  
 St. Paul Church, New Ulm, Minn.  
 Offering: \$3,063.25. W. J. Schmidt, pastor.  
 Grace Church, Newton, Iowa.  
 Offering: \$208.65. V. C. Schultz, pastor.

**Twenty-first Sunday after Trinity**  
 St. Paul Church, Rapid City, S. Dak.  
 Offering: \$206.95. D. C. Sellnow, pastor.  
 St. Matthew Church, Oconomowoc, Wis.  
 Offering: \$2,001.75. N. E. Paustian, pastor.  
 St. Paul Church, Tp. Lomira, Wis.  
 Offering: \$477.51. H. Heckendorf, pastor.  
 St. Paul Church, Stevensville, Mich.  
 Offering: \$1,915.00. H. J. Zink, pastor.  
 St. Paul Church, Saginaw, Mich.  
 Offering: \$1,839.35. O. J. Eckert, R. A. Gensmer, pastors.

**Twenty-second Sunday after Trinity**  
 Peace Church, Hartford, Wis.  
 Offering: \$1,956.41. A. von Rohr, pastor.

M. Kell, Durand	63.76			
E. Leyrer, Elkton	55.70			.50
B. Westendorf, Flint	518.01	134.30		
E. Boniek, Flint	50.00			
R. Holtz, Flint	661.55			
W. Steih, Florida	80.00			
A. Kehrberg, Frankenmuth	156.65	100.00		71.50
M. Koepsell, Hamilton			19.00	
O. Drevlow, Hemlock	706.90			21.00
H. Lemke, Lincoln				13.00
A. Maaske, Manistee	129.46			23.21
E. Hillmer, Marlette	90.31			
K. Vertz, Owosso	1,500.00	54.25		2.00
F. Schroeder, Pigeon			232.00	
M. Koepsell, Remus	66.90		40.47	
P. Wilde, Saginaw	119.05		60.00	
O. Frey, Saginaw	319.00	4.00		
H. Eckert, Saginaw	359.48			
O. Eckert, R. Gensmer, Saginaw	1,611.35		112.80	18.00
E. Renz, Scottville		66.53		
Sebewaing	155.36		165.50	
N. Maas, St. Louis	510.80			
L. Lother, Swan Creek, Saginaw	155.28			
M. Kell, Swartz Creek	85.95			
L. Newman, Tawas	1,041.07			
R. Frey, Vassar	67.10	441.00		
Northern Pastoral and Delegate Conference				48.96
Michigan District Conference				120.40
Totals	\$ 30,901.01	\$ 3,171.78	\$ 3,203.35	\$ 586.90 \$ 139.71

Of the non-budget money there was \$58.21 for War Relief, balance sent direct to institutions

**Memorial Wreaths**

(Included Above)

In Memory of — Sent in by	Amount
Walter Schultz — Brady	\$ 5.00
Mrs. Anna Seidlitz — Chesaning	3.00
Tom Foerster — Chesaning	3.00
Mrs. Anna Weinmann — Chesaning	3.00
Walter Rodammer — Frankenmuth	7.00
John G. Lehman — Frankenmuth	6.00
George Reinboldt — Frankenmuth	1.00
Mrs. Carl Lohrman — Frankenmuth	10.00
Mrs. Carl Lohrman — Frankenmuth	15.00
Henry Heine — Frankenmuth	8.00
Mrs. Katherine Haage — Frankenmuth	2.00
Lorenz Ortner — Frankenmuth	5.50
Wm. Stromer — Frankenmuth	18.00
Elizabeth Mayer — Frankenmuth	1.00
Mrs. Wanda Scheuner — Lincoln	13.00
Adam Sieb — Monroe, Zion	5.00
Mrs. Ida Ullrich — Monroe, Zion	8.00
Mrs. Caroline Wenk — Saginaw, St. Paul	10.00
Mrs. Cumml, Saginaw, St. Paul	8.00
Mrs. Emil Wenk — Saginaw, St. Paul	10.00

ALWIN R. BURKHARDT, Cashier.

**MEMORIALS AND DONATIONS**

Memorials and donations received by Dr. Martin Luther College, from February 22, 1956, to October 22, 1956.

**Memorials**

In Memory of:  
 The Rev. Im. P. Albrecht, Fairfax, Minn. .... \$ 1.00  
 Mr. Art Blake, New Ulm, Minn. .... 15.00

**Donations**

Dorothy Grundmann, Waukesha, Wis. .... \$ 10.00  
 The Freeses, Sioux City, Iowa .... 10.00  
 N. N., New Ulm, Minn. .... 200.00  
 Immanuel Congregation, Marshfield, Wis. .... 2.00  
 Mrs. Marie Bode, New Ulm, Minn. .... 50.00  
 Robbins Flooring Company, Reed City, Mich. .... 2,000.00  
 To all donors our hearty thanks.

CARL L. SCHWEPPE.

**Memorial Wreaths**

In Memory of — Sent in by	Budgetary	Church Ext. Fund	Dedication Offering
Pastor E. Kirst — Adascheck, Grace, Yakima	\$	\$ 1.00	\$
Wm. Schaefer, Adascheck, Grace, Yakima		8.00	
Wm. Schaefer, Adascheck, Grace, Yakima	5.00		
Mr. and Mrs. Henry Stevig, Adascheck, Grace, Yakima			5.00
Total	\$ 5.00	\$ 9.00	\$ 5.00

F. E. PETERSON, District Cashier.

**ACKNOWLEDGMENT AND THANKS**

**HOME FOR THE AGED**  
 Belle Plaine, Minnesota

Received since March 3, 1956.

**Donations**

St. John, Bay City, Mich., \$100.00; Dorcas Society, St. John, Two Creeks, Wis., \$15.00; A.A.L., Zumbrota, \$10.00; N.N., Cochrane, Wis., \$2.00; Zion, St. Louis, Mich., \$44.10; Ladies Aid, St. Peter, Chaseburg, Wis., \$17.45; Ladies Aid, St. John, Baraboo, Wis., \$10.00;

Mr. and Mrs. Ed Ritt, Mankato, \$10.00; Mr. and Mrs. R. F. Neubert, Mankato, \$100.00; N.N., Mankato, \$20.00; Ladies Aid, Immanuel, Galena, \$5.00; Ladies Aid, St. Paul, Hazelton, N. Dak., \$11.50.

**Memorial Wreaths**

In memory of the following: Julius Bogatke, New Ulm, \$10.00; Fred Benthuss, Hazel, S. Dak., \$2.00; Mrs. Mary Harrison, resident, \$5.00; Fred Otto, resident, \$2.00; August Zellmer, Fairmont, \$2.00; Herbert Janish, Sleepy Eye, \$3.00; Member of St. Matthew, Appleton, Wis., \$9.00; Mrs. Victoria Wellman, New Ulm, \$10.00; Mrs. Wanda Harmel, Hazel, S. Dak., \$17.00; Capt. Herman A. Matthees, Goodhue, \$25.00; Harman Lange, resident, \$12.00; Mrs. Frank Diers, Belle Plaine, \$2.00; Charles Krueger, Belle Plaine, \$5.00; Gundar Turnblom, Fredrick, Wis., \$45.00; Fred Pierre, resident, \$85.00; Ralph Gamble, Sr., Minneapolis, \$2.00; Mrs. K. Vanerhamm, Platte, S. Dak., \$2.00; Mrs. Minnie Gehrke, resident, \$68.00; August Opp, Timber Lake, S. Dak., \$10.00; John Ahrens, Belle Plaine, \$1.00; Willmar and Craig Schuette, Belle Plaine, \$1.00; Mrs. W. Winkelhamm, New Ulm, \$5.00; Fredrick Eggerling, Milford, Nebr., \$2.00; John Tetzlaff, Hayti, S. Dak., \$5.00; Herbert Dehn, New Ulm, \$15.00; John Schroeder, St. James, \$2.00; Albert Mayer, resident, \$4.00; Mrs. Caroline Widenman, resident, \$7.00; Mrs. Frieda Gerberding, Presserville, Mont., \$5.00; Frank Barthel, Elkton, S. Dak., \$1.00; Mrs. August Tesch, Belle Plaine, \$2.00; Amos Seller, Willow Lake, S. Dak., \$1.00; Mrs. Adelia Dehn, Elkton, S. Dak., \$2.00; Mrs. Augusta Klingberg, resident, \$9.00; Paul Richter, resident, \$125.00; Mrs. Anna Polchan, Mankato, \$2.00.

**Donations in Kind**

From the following: Mrs. Ernest Peterson, Lakefield; Visiting Committee, St. Paul, Jordan; St. John, Town Helen; Dorcas Club, Le Sueur; Immanuel Womens League, Fish Lake; Emmanuel, Watertown, S. Dak.; Ladies Aid, Trinity, Belle Plaine; Dorcas Club, Peace, Hutchinson; Ladies Aid, Emanuel, Hazel, S. Dak.; Mission Group No. 1, Eagle River, Wis.; Sewing Circle, Alpha; Mrs. Eldon Furly, Henry, S. Dak.; Salem Guild, Stillwater; Alfred Wiedenmann, Hanska; Willing Workers, St. Paul, Wisconsin Rapids; Mrs. Orville Christnagel, Janesville; Mrs. Emma Lachelt, St. Clair; Ladies Society, St. John, Hancock; Maria Kuecker, La Crosse, Wis.; St. Martin, Watertown, S. Dak.; Fred Groth, Yakima, Wash.; Grace, Le Sueur; Christ, Beatrice, Nebr.; St. Martin, Ladies Aid, Watertown, S. Dak.; Ladies Aid, Trinity, Belle Plaine; Paul Schwan, Marshall; Missionary Society, St. John, Lake City; Ladies Aid, Peace, Hutchinson; Visiting Committee, St. Paul, Jordan.

Our sincere thanks to all donors!

L. F. BRANDES.

**TREASURER'S STATEMENT**

July 1, 1956, to October 31, 1956

**Receipts**

Cash Balance July 1, 1956.....	\$ 23,821.49
Budgetary Collections .....	\$481,228.48
Revenues .....	145,929.78
<b>Total Collections &amp; Revenues.....</b>	<b>\$627,158.26</b>
<b>Non-Budgetary Receipts:</b>	
Bequest .....	500.00
L. S. W. C. — Prayer Book.....	45.56
Notes Payable .....	175,000.00
<b>Total Receipts .....</b>	<b>802,703.82</b>
	<b>\$826,525.31</b>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	47,026.39
Theological Seminary .....	25,562.72
Northwestern College .....	68,651.01
Dr. Martin Luther College .....	93,716.90
Michigan Lutheran Seminary .....	53,472.76
Northwestern Lutheran Academy .....	22,605.88

Academy Subsidies .....	6,400.00
Winnebago Teacher Program .....	9,501.48
Home for the Aged .....	12,362.51
<b>Missions — Gen. Adm.:</b>	
Home Missions .....	24.15
Foreign Missions .....	113.08
Indian Missions .....	63,013.39
Colored Missions .....	14,533.36
Home Missions .....	244,028.64
Refugee Mission .....	16,229.46
Madison Student Mission .....	2,080.33
Rhodesia Mission .....	19,349.41
Luth. Spiritual Welfare Comm. ....	3,349.98
Japan Mission .....	7,621.15
Winnebago Lutheran Academy ....	1,000.00
General Support .....	30,316.50
Board of Education .....	3,178.80

<b>Total Budgetary Disbursements .....</b>	<b>\$744,137.90</b>
<b>Non-Budgetary Disbursements:</b>	
Notes Payable — paid .....	75,000.00

<b>Total Disbursements .....</b>	<b>819,137.90</b>
<b>Cash Balance October 31, 1956.....</b>	<b>\$ 7,387.41</b>

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to October 31

	1955	1956	Increase
Collections .....	\$470,210.64	\$481,228.48	\$ 11,017.84
Disbursements .....	707,896.58	744,137.90	36,241.32
<b>Operating Deficit .....</b>	<b>\$237,685.94</b>	<b>\$262,909.42</b>	<b>\$ 25,223.48</b>

**ALLOTMENT STATEMENT**

Districts	Comm.	Receipts	Allotment	Deficit	Perc.
Pacific Northwest.....	1,454	\$ 3,716.71	\$ 4,846.64	\$ 1,129.93	76.68
Nebraska.....	6,735	22,138.89	22,450.00	311.11	98.61
Michigan.....	23,152	72,334.25	77,173.32	4,839.07	93.73
Dakota-Montana.....	7,283	22,569.45	24,276.68	1,707.23	92.96
Minnesota.....	38,739	64,565.87	129,130.00	64,564.13	50.00
Northern Wisconsin.....	45,851	95,394.75	152,836.64	57,441.89	62.41
Western Wisconsin.....	48,840	91,805.13	162,800.00	70,994.87	56.41
Southeastern Wisconsin.....	47,909	100,861.31	159,696.64	58,835.33	63.15
Arizona-California.....	2,899	6,857.34	9,663.32	2,805.98	70.96
<b>Total .....</b>	<b>222,862</b>	<b>\$480,243.70</b>	<b>\$742,873.24</b>	<b>\$262,629.54</b>	<b>64.64</b>

C. J. NIEDFELDT, Treasurer.

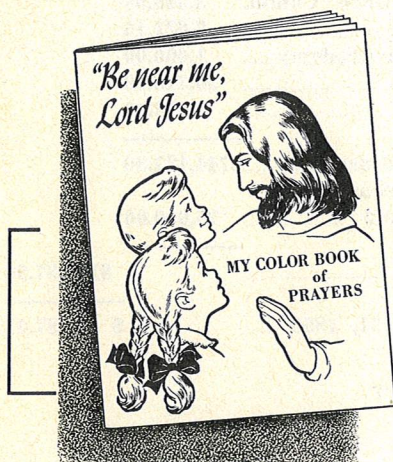
**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**  
For October, 1956

<b>For Missions</b>	
Memorial wreath in memory of Rev. E. A. Klaus, by Mr. and Mrs. H. Kuester and Mrs. F. Kuester .....	10.00
Memorial wreath in memory of William Prueter, by Miss Marie Roekle .....	10.00
Mr. Geo. W. Schaible, Ann Arbor, Mich. ....	100.00
Mr. Herbert A. Schweer, member of Trinity Ev. Lutheran Church, Crete, Ill. ....	5.00
Memorial wreath in memory of Rev. Carl J. Kionka, by Rev. and Mrs. Wm. P. Holzhausen .....	5.00
Mr. and Mrs. Milton N. Owens, Mankato, Minn. ....	5.00
	<b>\$ 135.00</b>
<b>For Special Building Fund</b>	
Memorial wreath in memory of Joan Hoeft, given by Mr. and Mrs. Henry Burfeind .....	2.00
Memorial wreath in memory of Rev. Carl Kionka, given by Rev. and Mrs. E. G. Behm .....	5.00

Memorial wreath in memory of Rev. W. Kuether, given by Trinity Ladies Aid, Kiel, Wis. ....	35.00
	<b>\$ 42.00</b>
<b>For Church Extension Fund</b>	
Memorial wreath in memory of Mr. Charles Roepke, given by Mrs. Elinore B. Pauly .....	\$ 10.00
Memorial wreath in memory of Joan Hoeft, given by Rev. and Mrs. W. G. Voigt, and Mr. and Mrs. Wm. Lubeck .....	3.00
Memorial wreath in memory of Mr. Paul Bentert, given by Rev. and Mrs. L. Huebner .....	3.00
Memorial wreath in memory of Wm. A. Kuether, given by Immanuel Congregation, Kewaunee, Wis. ....	10.00
Memorial wreath in memory of Rev. Wm. A. Kuether, given by Rev. Waldemar F. Zink .....	2.00
Memorial wreath in memory of Reinhold L. Janotta, given by Rev. and Mrs. Walter Kleinke .....	2.00
	<b>\$ 30.00</b>

C. J. NIEDFELDT, Treasurer.

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Lord Jesus"*

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