

# LUTHERAN

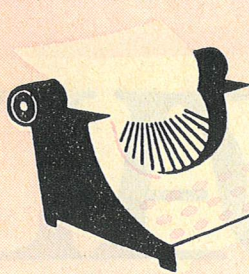
THE NORTHWESTERN

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"Watch and Pray"

"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

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"We are constantly assured that the churches are empty because the preachers insist too much upon doctrine — 'dull dogma,' as people call it. The fact is the precise opposite. It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that has ever staggered the imagination of man — and the dogma is the drama." — Dorothy L. Sayers, quoted in *The Lutheran*. We concur wholeheartedly with this statement of fact. When we preach the Bible, we preach dogma (doctrine), for the Bible is full of doctrines, and they all cluster around the one big doctrine of perfect redemption through Christ. To the conscience-stricken sinner the message of redemption is not a dull one, but great good news. To the Christian "walking humbly before his God" the doctrine that comforts and strengthens and buoys him up is everything but dull. (We don't like to quibble about words, but the expression "exciting drama" does not seem a fortunate one. We will assume that the writer meant it in the highest sense.)

\* \* \* \*

Along the same line is this report taken from *Christianity Today*: Dr. W. A. Griswell, pastor of 11,800-member First Baptist Church of Dallas, Texas, lashed out at the "so-called social gospel" in a recent address to the 19th annual Texas Baptist Evangelistic Conference.

He said the social gospel is "destroying Christendom under the guise of social consciousness," and declared that "its fruits, whether in New York, Japan, or India, are a dead church, a dead gospel, a dead denomination, a dead seminary, and a dead preacher."

Dr. Griswell described such preachers as "utopian dreamers and armchair philosophers." He said that liberal churches today . . . "are occupying themselves with pimples of the skin when the disease of death lies in the blood stream of the heart."

"They made a God of judgment and wrath a soft, yielding Father,

who has so made the world that we inevitably grow better and better. That one should think there is a final reckoning for evil or a hell awaiting the wicked is to insult the sentimental fatherhood of God.

"Salvation, moreover, to the social gospelers, means what a man requires is not regeneration in the old sense of the terms, but simply an awakening to what he really is. . . .

"Man has one need above all others, and that is the need for redemption. . . . Our hope is in the gospel of repentance and faith. We sin individually and we must repent individually. Each one of us must find pardon for himself in the atoning grace of Christ and eternal life through a personal faith in Him. The primary task of the Church today is to preach the gospel of salvation everywhere, to offer redemption from the bondage of sin and eternal life in Christ Jesus now and in the world to come. We can never have a better world until better people live in it. There is more lasting good accomplished by bringing men to Christ than by all the highspun theories of all the armchair philosophers in the whole world."

\* \* \* \*

Most fitting for this season of the church year, the Preparation for Lent, is a stanza from an ancient hymn. It is quoted in *Christianity Today* in connection with Psalm 96:10: "Say among the heathen that the Lord reigneth." Here is the stanza:

The truth that David learned to sing  
Its deep fulfillment here attains:  
Tell all the earth the Lord is King!  
Lo, from a Cross, a King He reigns!

### NOTICE

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# New Developments - The Christian Day School

## A Special Report

(EDITOR'S NOTE: We considered the matters covered by this report of such interest to our readers that we decided to substitute the report for the Editorials, usually found on this page.)

### In the American Lutheran Church

This body met in convention in October. A report on the convention in the *Lutheran Standard* of November 3, 1956, had this to say: "When the subject of parish education was considered by the ALC convention, more time was spent discussing ways and means of advancing the cause of Christian day schools than any other item. The convention noted the 'critical need' for more Christian day school teachers and parish workers and of paying more adequate salaries to these workers." Out of the discussion came this resolution: "that the Church, through its Board of Parish Education, is to make assistance available to pastors and parishes desiring to establish Christian day schools."

This is a surprising and encouraging development. Though some of the bodies now making up the American Lutheran Church during their separate existence laid strong stress on elementary Christian education and maintained quite a few schools, the same cannot be said of the merged bodies. Under the circumstances one could hardly expect general assent. A dissent was voiced by Dr. Theo. Ohlrogge, president of the Wisconsin District. It was reported thus: "In his judgment the public-school system gives our children and young people an opportunity to bear witness to their Christian faith. This, he maintained, is more effective than when our youth withdraw 'into the cloister of the Christian day school.'"

The convention as such did not agree with him, for the report continues: "The convention, however, went on record as encouraging more congregations 'to consider the opportunity of strengthening their educational programs through means of a Christian day school.'" (Editor's note: Dr. Ohlrogge's argumentation, obviously, is wrong. But we do not choose to answer it on this occasion. Our people hear this argument quite frequently. It is advanced both against the Christian day school and the Lutheran high school. We know that some feel ill-equipped to meet the argument. In an effort to be helpful, we shall offer an article on the subject in the near future.)

This is encouraging to us who are dedicated to the Christian day school as the best means of training our

young that God has shown us. We react in the same way to a report in a later issue of the *Lutheran Standard* (Nov. 17) that sixty-four teachers attended the meeting of the Christian Day School Association (within the ALC) held at Michigan City, Ind.

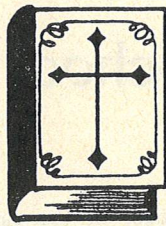
### In the United Lutheran Church

Here, too, there is a pleasantly surprising development. The official publication, *The Lutheran*, in its October 17, 1956, number, has a report on the October convention. That a new interest in Christian day schools was displayed, the report indicates: "Establishment of parochial schools by ULC congregations 'where local conditions make such action advisable' was suggested by the board (Board of Parish Education)." That the ULC was not ready to commit itself as fully as did the ALC appears from the next: "Because of its belief that 'the public school is the basic institution for general education in our society' the Board did not propose active promotion of any parochial school program, but wanted to be in a position to advise and guide congregations which undertook establishment of Christian day schools." The proposal was approved.

The *Standard* of October 20 had reported the ULC board's intention to make the proposal: "The Board of Parish Education is asking delegates to approve a recommendation which calls for establishment of objectives and standards for Christian day schools . . . and for assisting the ULCA's 4,400 congregations to set up their weekday educational program. . . . Replies from more than 2,000 pastors to questionnaires show that 60 percent of them believe that the ULCA should promote the establishment of Christian day schools."

### In the Augustana Lutheran Church

In this body we see a radically different picture. This was clear to many of you as you read reports in the press on the recent convention of the National Lutheran Council. You were amazed and shocked by the news that Dr. Oscar R. Benson, the president of the Augustana Lutheran Church, charged that Lutherans (together with Roman Catholics) were so selfishly interested in their parochial schools that they were consciously working against the public schools, more specifically, were blocking bond issues for public schools in their communities. See the keen analysis of Dr. Benson's statement and position in the feature "From a Wider Field" on page 69 of this issue.



# Studies in Hear Jesus Speak Of His Passion

John 12: 27, 28

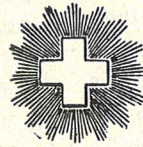
**L**ENT again invites us to meditate on our Savior's passion. As we do so, it is vital that we see in it what Jesus saw in it. The passion account itself is filled with many significant utterances of our Lord which let us see His suffering and death in its true meaning and glory. Yet in this preparation for Lent we shall turn our attention to an earlier incident recorded in St. John's Gospel, which occurred during one of the Savior's visits in the temple. Philip had just told his Lord about certain Greeks who had approached him, expressing a desire to see Jesus. In this the Savior saw an indication that His death, upon which also Gentiles would be drawn into His kingdom, was now near at hand. Let us dwell on just two significant statements which Jesus was then led to make concerning His impending passion.

### "Now Is My Soul Troubled"

Let us note that our Savior was fully aware of what was awaiting Him in the way of suffering and agony. Never, even while it all still lay in the future, was His passion and death ever anything else for Him than what the Gospel accounts report that it came to be — a bitter ordeal in body and soul for God's holy Son, who had taken on our flesh and blood and humbled Himself to become our substitute. It involved betrayal, bonds, unjust condemnation, blows, scourging, mockery, the pain and shame of the cross. But this ordeal went even much deeper. In all of this He was to taste and experience God's righteous judgment upon our sin, He was to take upon Himself the cursed guilt of the whole world and bear it for sinners that we might go free and have peace with God and eternal salvation.

So dreadful was this envisioned ordeal for Him who knew no sin that already here in the temple, before these woes actually came upon Him, He was moved to state in deep agitation, "Now is my soul troubled."

So bitter was the way of the cross that lay before Him that here, even as again in Gethsemane, His soul felt a deep longing and desire to be delivered from it. His disciples were given to hear how in solemn monologue He struggled with this longing of His soul, saying, "And what shall I say? Father, save me from this hour." Yet stronger than the desire to be spared the bitter ordeal of His redemptive work was the divine love which dwelt in His sinless soul, for we hear Him immediately adding: "But



for this cause came I unto this hour." His love had moved Him to come into the world for our redemption and also here this love steeled His troubled soul in the immovable resolve to bear all the dreadful bitterness that this mission involved.

The curse that each and every one of us have merited with our sins is not a light thing. It would crush us eternally if we had been left to bear it. Only Jesus, our divine Savior, could bear it for us and set us free. His boundless love made Him ready to pay the bitter price. That is the great truth which our Lenten meditations again bid us to embrace in humble faith for our true comfort, but also no less for our Christian life, so that with a thankful heart we may feel the full force of St. Paul's word to the Corinthians: "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

### "Father, Glorify Thy Name"

His love toward us, which He shared with the Father, constrained Jesus to dismiss the thought of praying for deliverance from His bitter passion. Instead, he asked the Father to strengthen Him as He humbled Himself to carry His redemptive mission to completion. Yet

mark how He worded this prayer. He simply asked, "Father, glorify thy name."

What lies in a name? A name stands for all that the person who carries it is and does. Let someone mention the name of a dear friend, and it calls to your mind all the aid, comfort, interest, compassion, and companionship that he is wont to accord to you. The more of a true friend that you know him to be, the more will his name stand glorified before your mind. It is also that way with God's name. It stands for all that we know God to be, for all that He has done and is doing. Jesus saw in what the heavenly Father would be doing in and through His passion and death for sinful man that which would glorify God's name beyond all measure in their sight, that which would make it a name on which to build their trust and hope, a name to praise and adore.

What Jesus thus saw in His cross was confirmed by the heavenly Father. For immediately upon this prayer of Jesus there came a voice from heaven, saying: "I have both glorified it, and will glorify it again." The heavenly Father testified that He had already glorified His name through His dear Son. He had already glorified His name through all of His promises concerning Jesus, beginning with the first promise in Paradise, when God told Adam and Eve of the Savior who would crush the power which Satan had gained over them through their sin. Through this promise and all of God's other Old Testament promises God's name had become for fallen mankind a name on which they could build their hope and trust. God glorified His name when in the fullness of time He sent His Son into the world. For with the Savior at hand, mankind had a sure token of God's saving love.

But in this voice from heaven the heavenly Father added, "I will glorify it again." In Christ's passion and death we have the supreme glorifica-

tion of God's name. For as St. Paul asserts, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word or reconciliation."

May we ever think of God's name and of God who bears it in the light of this reconciliation wrought through His Son. In this our Lenten meditations are to strengthen us. God's name is glorified even through His works of creation, as they point to His infinite wisdom and power.

God's holy Law and our conscience testifying to it glorify God's name, pointing to His holiness and righteousness. Yet if God's name reminded us only of the majesty of His omnipotence, wisdom, holiness and righteousness, we sinners could find no comfort in His glorious name. In fact, it could only inspire fear and dread. Only in what God has done for us through Christ's passion and death can His name become for us a name upon which we can build our trust and hope, a name upon

which we can call in every trouble, a name which we are constrained to praise and magnify. Knowing God's name in the light of the gifts of salvation which are extended to us as blessed fruits of the ordeal of Calvary, also God's power, wisdom, and holiness become a source of joy for us. For in the assurance that through Christ we have forgiveness of sins, we know that all of God's excellencies are now at our disposal as His dear children to shield, help, and bless us.

C. J. L.

## From A Wider Field

Dear Editor:

**J**UST at a time when thoughtful people of evangelical Christian confession in increasing number were beginning to recognize the value of Christian day schools as agencies for the training of a truly Christian citizenship and for the development of Christian congregations that have solid confessional strength, along comes a prominent Lutheran leader and publicly deplors the spread of the parish school idea.

To say that it was in all the papers may be saying too much. But certainly it was reported in most newspapers around here because that is the kind of news which the world delights to hear. There was no lack of publicity for these quoted remarks of Dr. Oscar Benson, president of the Augustana (Swedish) Lutheran Church:

"I am also disturbed very much by the tendency of Lutheran churches everywhere to establish parochial schools."

That was the sentiment which prevailed at the annual meeting of the National Lutheran Council. The Council is an association in which eight Lutheran church bodies are represented, among them the American Lutheran Church, the United Lutheran Church and, of course, the Augustana Synod. The news reports imply that it was due largely to the influence exerted by Dr. Benson that the resolution adopted by the Council rapped the Christian day schools so hard, allowing only that "under special circumstances parochial schools have a place."

The thinking of Dr. Benson is indicated in his assertion that in many areas of our country the promotion of parish schools "has tended to stifle and vitiate the ability of the public schools to get the kind of support they need."

It is only fair to say that this complaint was directed chiefly at the Roman Catholic Church. And it is true that, in seeking recognition of its right as the "only true Church" on earth, the Roman Church holds to certain principles which are not encouraging to public education as we have it in our country. In part, the conflict between the Roman Catholic views on education and the educational efforts of the government is due to the arrogant claims of the Papacy. The encyclical of Pope Pius XI, dated Dec. 31, 1929, established the Roman Catholic attitude that "it is especially the duty of the state . . . to promote the education and instruction of youth . . . by favoring and aiding the work undertaken by the Church (Roman Catholic, of course) and the family . . ." Unless the state is willing with its funds and facilities to foster the educational interests of Rome, it often receives hostility rather than support from the Roman hierarchy.

But Dr. Benson's attack on parochial schools goes far beyond this point of conflict. He is opposed to the growth of the parochial school system; and the National Lutheran Council has gone on record favoring public schools as the "chief instrument of general education." This demonstrates a lack of Christian insight so profound that those afflicted

by it must be prepared to forfeit all right to our regard as leaders in the Christian Church. If, instead of being able to quote them with approval, we call on the Pope himself to refute their position, it will merely serve to show that they have brought Lutheran theology's name to a new low.

It is contrary to fact to suggest that Lutheran parochial schools are detrimental to the public school system. Lutherans who enjoy the privilege of offering their children an integrated, sound Christian education in a private school will be the last people to neglect the obligations they have toward the state schools. They unwillingly bear a double burden: that of maintaining their own school and that of paying their full share of taxes toward the public school. They know full well that they are unable to offer private schooling to all children, yet they understand the right of every child to an education. And does nobody want to acknowledge the substantial support which parochial schools offer the public school system in their very existence? The dignified clerical gainsayers of our day schools might have very undignified faces if they were to look at their tax bill after all parochial schools closed their doors and transferred their children to the doorstep of the public school system, which even now is overcrowded.

Although public education is necessary, it suffers from a weakness which renders it unfit to be the "chief instrument of general education." There is nothing that can be done about this without destroying

God's order in Church and State and without destroying religious freedom; and one would expect every Lutheran leader worthy of the name to realize this far better than Pope Pius XI, whose words we must quote with approval:

"... every form of teaching children, which, confined to the mere forces of nature, rejects or neglects those matters which contribute with God's help to the right formation of the Christian life, is false and full of error; and every way and method of educating youth, which gives no consideration, or scarcely any, to the transmission of original sin from our first parents to all posterity, and so relies wholly on the mere powers of nature, strays completely from the truth."

Whatever false and harmful conclusions the Pope may draw from that premise, the premise at least is wholly true, as is also the following:

"The family, then, holds directly from the Creator the duty and the

right to educate its offspring; and since this right cannot be cast aside, because it is connected with a very serious obligation, it has precedence over any right of civil society and of the state, and for this reason no power on earth may infringe upon it . . .

"From this duty of educating, which especially belongs to the Church and the family, not only do the greatest advantages, as we have seen, emanate into all society, but no harm can befall the true and proper rights of the state, insofar as it pertains to the education of citizens, according to the order established by God. These rights are assigned to civil society by the Author of nature himself, not by the right of fatherhood, as of the Church and of the family, but on account of the authority which is in Him for promoting the common good on earth, which indeed is its proper end. . . .

"Therefore, as far as education is concerned, it is the right or, to speak

more accurately, the office of the state to guard the priority right of the family by its laws, as we have mentioned above; that is, of educating offsprings in the Christian manner, and so of acknowledging the supernatural right of the Church in such a Christian education."

If we can forget that "Church" as used by the Pope means "Roman Catholic Church," and substitute in our minds the meaning "Christian Church on earth," we can say that his excellent words put certain "Lutheran" theologians to shame.

Behold, Mr. Editor, what a long letter I have written you. It sounds more like a lecture than a letter, I'm sorry to say; but that's the way it is. One never knows when one gets on a subject like this. By the way, in case you want to check, all papal quotations are taken from Denzinger's *Sources of Catholic Dogma*, 1955.

Cordially Yours,

E. S.

## ETERNITY

### Heaven

(Ninth Continuation)

**L**IVING in the presence of God, in the most intimate union and communion with God, seeing Him face to face and basking in the warmth of His loving gaze, completely free from sin, so that we do not even feel its temptations any longer, we shall enjoy perfect happiness in heaven. Since sin itself will be gone, so will also be all the evil results of sin.

We list a few passages, most of which are self-explanatory and do not call for lengthy discussion.

We begin with a promise of our Savior. In speaking of the end of the world to His disciples, He said: "When these things begin to come to pass" — the various signs preceding the end of the world — "then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:28). Mark that all-inclusive word "redemption." Jesus means exactly what He says. All traces of evil will be completely removed and glorious bliss will be restored, as God had originally planned and

provided it for us. Christ's work of redemption will come to its triumphant consummation.

This redemption will apply also to the creatures in general. Since God created the whole world for the sole purpose that it should be the home of man, then, when man by his fall into sin brought a curse upon himself, his fall dragged the whole world into that same curse. The world now is groaning under that burden. But when the final redemption draws nigh for the believers, then also the world will be relieved of its curse to share the redemption of God's children. "The earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly" — it had no choice in the matter — "but by reason of him who hath subjected the same in hope" — a hope well founded — "because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in

pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:19-23). — What a glorious prospect! It will become a reality, because then sin with its ravages will have been completely removed.

That will be a welcome rest, as St. Paul calls it in II Thess. 1:6, 7, 10: "Seeing it is a righteous thing with God to recompense . . . to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, . . . when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

That will be a glorious victory, an everlasting triumph in endless joyful celebration. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory. O death,*

where is thy sting? O grave, where is thy victory? . . . Thanks be to God which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:54-57). — We add a few statements from the Book of Revelation. "They shall hunger no more, neither thirst any more; neither shall the sun light on them" — causing a sunstroke — "nor any heat." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (chap. 7:16; 21:4).

**Some Testimony from the Old Testament**

Some people think that the hope of resurrection and of eternal life in heaven is a development of the New Testament. They claim that the people of the Old Testament could not have held such advanced ideas. In those days, they say, people had a very gloomy outlook, as though death ended it all. It was only in the course of time that the thought of a hereafter was developed. People did not like to live with such gloomy prospects, and since they wished to have a life hereafter, they began to hope for one and to believe in one.

Now, it is true that the Gentiles to whom St. Paul brought the Gospel were without hope, and the philosophers to whom he preached the resurrection ridiculed the idea as preposterous. Yet the Children of

Israel, to whom God revealed Himself through His Prophets, knew full well about the life of heaven with its joys. Several of the passages which we quoted above from the New Testament express our hope in language which they borrowed from the Old Testament. We append a few passages from the book of Isaiah.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken" (Isa. 25:8). And again: "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them" (Isa. 49:10). Note the similarity of expression with the passages from the New Testament. —This hope filled their hearts with joy and they broke forth into jubilant strains. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted" (Isa. 49:13).

**The Joys of Heaven  
And Our Present Cross**

Our hope of heaven caused the Prophets of the Old Testament to break forth into joyful singing of praise to God. Should it do less for us? We must bear the cross. Jesus asks them who wish to come

after Him that they take up their cross and follow Him. And St. Paul reminds us that there is no other way to heaven, we *must* through tribulation enter into the kingdom of God. Shall we grumble and murmur against God when He lays a cross on us? "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). Therefore "fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days" — that is a comparatively very short time — "be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death" (Rev. 2:10, 11). The last promise is an understatement. What God means to say is: that anyone who comes through the sufferings of the present time will in heaven for ever and ever enjoy the most blessed and glorious life.

Let us keep our eye on this promise and from it draw strength and courage and patience and cheer to bear up under the tribulations of this life.

(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

**THE SHOESTRING THAT NEEDS SHOES  
The C.E.F. At Work**

**In the Nebraska District**

OUR Synod's work in the state of Nebraska goes back to July 12, 1866, when an entire congregation from Lebanon, Wis., migrated to the great central plains of Nebraska and settled in the Norfolk area. Last

summer this congregation, St. Paul's of Norfolk, comprising children and grandchildren of the early settlers, celebrated its 90th anniversary. For almost 80 years our Synod, with few exceptions, served and founded congregations in the rural areas of

Nebraska. Only in the last decade have we entered into almost every large city in the state.

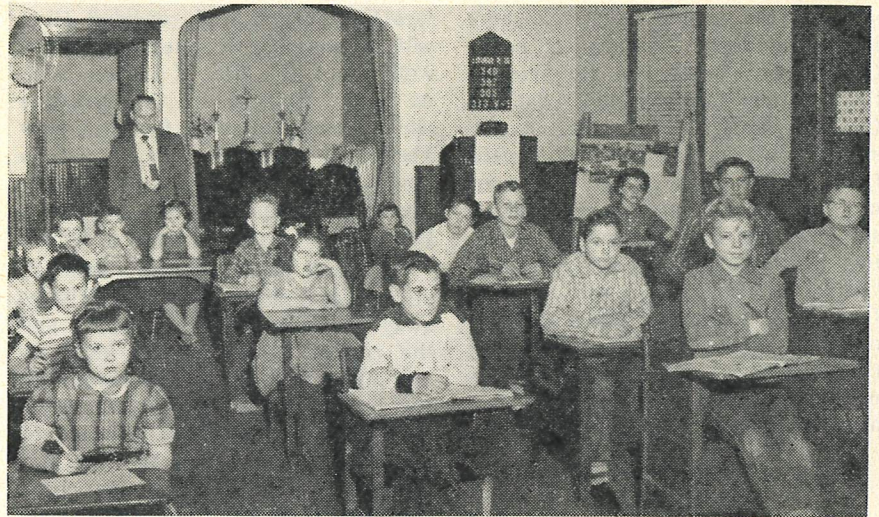
This sudden mission expansion in the Nebraska District, with the Colorado Mission District included, accounts for the fact that at the

present time some \$368,000.00 from the C.E.F. is out on loan in our missions. This account is larger than that of any other District.

Since much of our expansion was done during the war years, when building material was as short as our Church Extension Funds to buy them, many of these missions were begun on a "shoestring." These missions are today in need of "shoes." Good Shepherd of Omaha is one of these missions whose growth has been restricted by its limited facilities.

#### Seven Hundred and Seventy-seven Dollars

To appreciate the slow growth of Good Shepherd Mission, in a growing metropolitan area, one must consider the facilities this mission has had to use for 13 years of its existence. . . . It was in October 1944 that Pastor Ardin Laper began services in a small vacant garage. Later on, services were held in his apartment, and the Sunday school met in the basement. It was started from scratch without any nucleus and in a completely new area of the city. In the spring of 1945 an old lumberyard office was purchased for \$777.00 and moved to the present site at Fifty-first and Center. This purchase together with lots and remodeling costs was made possible by a \$2,500.00 C.E.F. loan. Since then several additional lots were purchased for a school playground. In



Good Shepherd Christian Day School  
Mr. M. J. Ingebritson, Teacher

September 1948, a Christian day school was opened with four pupils, the pastor teaching. The school was and is today still conducted in the chapel itself.

During the long vacancy from 1951 to July 1953, the mission was served by Pastor Ph. Martin of Good Hope, Omaha, our senior pastor in the District. Since July 1953, Pastor William H. Wietzke has been our missionary at Good Shepherd. Our teacher in the Christian day school since 1952 is Mr. M. J. Ingebritson.

#### Handicapped But Growing

It is true, many a mission station has been started under a handicap

of facilities that has challenged the missionary and proved to be a blessing in disguise. When we observe all the handicaps of this mission, it is a wonder indeed that the work has continued on this location for 13 years and that with evident blessing.

To begin with, the appearance of the building discourages visitors and new prospects both for church and school. The chapel measures 18 by 40 feet and has a half basement which is nearly taken up by rest-rooms and furnace. The school and church services are conducted in the same room. For each service school desks must be removed and chairs set up. Some of the desks must be carried down a narrow stairway. There is no adequate storage for school supplies, nor is there any room for growth of the school. At present there are 19 pupils, which is about capacity. Only because we have assured the city building inspectors that we plan to build a new chapel-school combination can costly repairs be deferred.

But our missionary is not discouraged, even though the lack of funds in the C.E.F. has postponed his project for the second year. The report of Missionary Wietzke is wonderful to hear against this background of his mission's handicap. He writes thus:

"Despite the inadequate facilities and appearance of the building, the Word of God again has demonstrated its wonderful power. Our membership has increased in the past several years from 28 communicants to 60.



Good Shepherd Lutheran Church  
Fifty-first and Center, Omaha, Nebraska  
William H. Wietzke, Pastor



Our school has grown in the same period from 8 pupils to 19. The members have shown a wonderful spirit and zeal in carrying out the Lord's work. They have done much to make our present building as neat as possible under the existing conditions. They have willingly entered upon the special collections of the Synod and doubled their quota. They have reduced their debt to the C.E.F. in the past years by over \$2,000.00. They have collected over \$3,000.00 for furnishing their new chapel in the past several years. Last year the average contribution per communicant was over \$90.00 for all purposes. These figures are not mentioned in a boasting manner, but only to show the zeal and willingness of our members to go ahead. They are blessings from the Lord for which we can take no credit. His alone is the glory and praise."

#### A New Church-School Combination Planned

Good Shepherd Mission, in spite of its slow start and humble beginnings, can look to a bright future under the

Lord's blessings. It has adequate property in an area that offers a great potential. Many new homes have been built and are being built immediately south and east of the mission. Also to the west of our location thousands of new homes have sprung up within the past year. The metropolitan area of Omaha-Council Bluffs has a population of over 400,000, and is still growing rapidly. A map will readily show that these cities are the center of a great area and one of the larger metropolitan areas in which our Synod is doing mission work. At present we have three mission congregations in Omaha and one in Council Bluffs. We have Gethsemane Congregation with a parochial school on the north side, Frederick Werner, pastor. Good Hope Mission is on the south side, and is served by Pastor Ph. Martin. Pastor John Martin serves Redeemer Mission in Council Bluffs.

To remedy the situation in Good Shepherd Mission and School on the west side, a new church-school combination has been planned. The new

building will be 26 by 80 feet with entrance and study additional. The plans are very utilitarian. Folding doors will separate the church from the school. There will be a full basement. Seating in the nave will be approximately 120, with an extra 50 in the classroom when folding doors are opened.

In the May meeting of the General Home Mission Board the plea of the mission started on a "shoestring" 13 years ago will again be heard. Whether this mission of the Good Shepherd in Omaha must wait until its fourteenth or fifteenth year to get its "shoes," or whether it will be able to walk nobly with other missions more fortunate, will depend on your contribution and mine to the Church Extension Fund before May. In the meanwhile, we shall see the Good Shepherd delivered for our offenses, and raised again for our justification, and this Gospel wins hearts for Christ and His work in our Church and our Synod. This can make the difference in all the church work we have left undone.

W. R. HOYER.

## Northwestern College

WE have now occupied the new dormitory at Northwestern College for a full year, the dining hall for more than a year, and the classroom and chapel for one semester. Have we noticed any effect on the study habits of the students, on behavior, or on student life in general? Those are the questions most commonly put to us, now that our building program is complete and the high school boys and the college students occupy separate dormitories.

When the questions were first put to us, we pleaded for more time for observation before expressing a definite opinion. Enough time has now passed to make it possible to give some kind of answer to the questions. If anyone expected a revolution in manners, habits, and attitudes as a result of moving into new quarters, he was bound to be disappointed; for it is nowhere recorded that a new house, or a new church building, or a new school ever converted anyone. No mass

conversion has taken place here, and there has been no observable revolution.

What has happened is that we are much more comfortable in our new quarters, our classrooms are warm even on the coldest days, there is a great reduction in the noise in the corridors of the classroom buildings and also in the dormitories, and the din and clatter in the dining hall has been reduced to a mere hum in comparison with what the old quarters used to produce.

The greatest change in accommodations is found in our new chapel. No more can anyone say that the building where our chapel exercises are held is not conducive to attention and reverence. That excuse is removed forever, because our chapel is as inviting and as chaste in appearance as any church.

In the old buildings the noisiness, the inconveniences, and the crowding were obstacles to good work. Those obstacles have now been removed. What the permanent effect

will be, the future will have to disclose.

The buildings themselves are completed. Only the chapel still lacks something that might be called highly desirable, but that is not essential to worship. The windows were fitted with a modestly priced glass, which is adequate and not unpleasing in appearance, but some felt strongly that the three narrow windows over the altar should be fitted with stained glass. Three interested families contributed liberally to the cost of such windows, and several memorial wreaths and other gifts were added to the fund, so that now sufficient money is on hand to fit the three windows with a fine quality of stained glass. They and the red-bound hymnals will provide the only color in the building, all the woodwork being in natural finish.

Provision has been made in the chapel for a pipe organ, but for the time being a grand piano very satisfactorily provides the accompaniment

to the hymns. The Alumni Society has made the purchase of an organ its next major project, and numerous memorial wreaths and unsolicited gifts have been added to our slowly growing organ fund, so that a fair start has already been made.

Early in November, Professor Westerhaus underwent an operation for the removal of gallstones. The attack came without previous warning and was so severe that there was no question about the need of an operation. The Christmas vacation

shortened the time that Professor Westerhaus was absent from his classes, and when classes were resumed after the vacation, he was able to take over his full schedule of work.

Allen Zenker, one of our tutors, was also absent for several weeks because of an attack of pneumonia. His illness emphasized the need of the third tutor that had been recommended by the Board, and Darvin Raddatz, a Seminary student, consented to help us out in the dormitory and the classroom during the

emergency. Now that Professor Victor Weyland has been installed at the Academy in Mobridge, David Kuske, who has been supplying the vacancy there, has been released and will finish the year at Watertown, permitting Mr. Raddatz to return to his studies at Thiensville.

Outside of the two cases of illness in the faculty, the school year has proceeded undisturbed by building operations or by any unusual sickness among the boys.

E. E. KOWALKE.

## "Lord, I Will Follow Thee"

**Y**OUR name is Pete Johnson. You run a fish market in a lakeshore town. Business is good at your fish market because you are also a good fisherman. You arise early each morning and get a daily catch of fish which is usually ample for your trade.

But one day you are on your dock cleaning some tackle when a stranger walks up. You don't know what it is, but there is something about his bearing and manner which attracts you. There is something "different" about him. You talk to each other, perhaps about fish and the fish business, and then he says simply "Follow me." For some strange reason you feel an inner compulsion to do just that, and you reply by putting away your equipment, setting a "Closed" sign in the window of your shop, and, locking its door, you follow this man for the rest of your life!

An unusual thing? Yes! But a scene which the alert Bible student realizes is simply a modern, imaginative rendition of what is narrated in Matthew 4, where our dear Lord Jesus called the big fisherman, Simon Peter, and his fellow fishermen, to be His "fishers of men."

Such a calling to a special divine task is not an isolated instance in Scripture, for many places elsewhere in God's Word do we read of such similar strange "goings-on" at the simple command of the Lord. And perhaps one of the most remarkable of these is the call of Abraham.

When the descendants of Noah "journeyed from the east . . . found a plain in the land of Shinar . . . dwelt there" Gen. 11:2, they began

the habitation of an area of God's "new" world famous since for its fertility. There began a regular harvest of grains and other crops equalled or surpassed only by modern agricultural soil tilling and fertilizing methods.

But in this bread-basket of the near East was to be found also a natural worship by men which had degenerated from the true worship of the Creator to that of His creatures and creation. Gods were many, and their worshipers still more abundant. How remarkable then to find in this homeland of the ancient Sumerians a worshiper of the true God, a man named Abram. And especially remarkable is his faith when we realize that some of his rearing must have been under the influence and presence of a worshiper of "other gods," his own father, Terah. Such was the interesting background for more interesting developments in God's story of man!

Suppose you were outside one evening taking care of the needs of your cattle — if you are a farmer — and you heard yourself addressed clearly by a distinct voice from heaven? Would you shrug it off as an hallucination or figment of the imagination? Realize then the position of Abram, when one day he heard: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee

shall all families of the earth be blessed" (Gen. 12:1-3).

Chances are we might have argued with such a voice about the idiocy of such a move. What? Leave the land of plenty for such indefinite and insecure reasons? What's the sense in that? But Abram didn't stand around and argue. And thereby the action of Abram has become an example for every child of God since. For "by faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*; and he went out, *not knowing whither he went*" (Heb. 11:8).

Truly, "faith is the substance of things *hoped for*, the evidence of things *not seen*. For by it the elders obtained a good report" (Heb. 11:1,2). Every time this writer thinks about the action of Abraham in following out the desire of the Lord, especially in view of the world conditions at that time, the more remarkable this Bible character becomes. Certainly we can understand why that grand patriarch has since become known as the "father of the faithful" and "father of believers."

Today, our dear Savior comes to his Peters, Abrahams, and Sarahs regularly with the simple request: "Follow me." "Follow me," says He, in obedience to My commandments, in fulfilling the tasks I have given you on earth, in preaching My Gospel in the world, in rejoicing in My Word of salvation, in glorying in My promise of eternal heaven. But how often do not the believers answer their Lord with arguments instead of

the glad obedience shown by Abram. One day a churchman came to Jesus and said, "Master, I will follow thee whithersoever thou goest" (Matt. 8:19). It turned out that he didn't realize just what he was saying. But when we have spoken in the same way, have we always been so absolutely willing to follow our

Lord when He has outlined the correct path of life for us — or have we too often reneged on our promises to Him? Thus the father of the believers, Abraham, sets a pattern before us. As he was willing to follow an unknown path upon the promise of God, let us also be found along such a

similar path, even if it appears a trifle uncertain also. This is not simply a matter of making sure that our doctrine is kept pure, but that *all* we do or say is a consistent march of faith. "Master, I *will* follow thee whithersoever thou goest."  
 IVER C. JOHNSON  
 in *Lutheran Sentinel*.

## Bethesda To Get New Building Sooner

**B**ETHESDA Lutheran Home of Watertown, Wis., is scheduled to receive delivery of a new hospital-dormitory building now in construction about three months earlier than was first promised. The contractor, Orville E. Madsen of Minneapolis, advised the management recently that he would deliver this building before the end of this year. It is one of the new buildings now being constructed on Bethesda property from "Building for Christ" funds, and had been promised for Feb. 1, 1958. This is good news, especially to all those on the long waiting list for entry.

### Ritter Memorial Building

The new building on which the delivery date has been advanced is to be known as the "Ritter Memorial Building," to memorialize a legacy gift of considerable proportions. The donor, Mrs. Linda Ritter, died in 1949. She lived in Texas, but also had property in California. One third of the estate was given to Bethesda. A large part of the remodeling program of 1947-1950 was financed from this gift. The Ritter Memorial Building will house about three hundred patients. The construction costs amount to one and one-half million dollars. It will provide modern hospital-type facilities on the ground floor. There will be psychiatric facilities on the second floor. One wing of this floor will be used as a dining room and serving kitchen. Facilities for the care of older men and women are scheduled on two additional floors.

### Louis Pingel School

The new school, also being constructed largely from "Building for Christ" funds, is being named the Louis Pingel School to memorialize

### "IN ME YE MIGHT HAVE PEACE" John 16:33

O weary world, why do you ever spurn  
 The only road on which all wars must cease,  
 Despite your broken treaties never learn  
 The only way to peace?  
 O war-torn world, will every step you take  
 Demand the sacrifice of blood and youth?  
 Why all these weak concessions you now make,  
 Are you afraid of truth?  
 O foolish world, cast from your idol throne  
 The great god, mammon, and its brother, fame.  
 The road to peace lies not in outward things  
 As some so nobly claim.  
 Greece had its glory, Rome its glitt'ring wealth.  
 Rich and resplendent was their monarch's crown,  
 Yet by corruption, vice, and flagrant sins  
 These nations were brought down.  
 A river is no purer than its source,  
 Each good or evil thought springs from man's heart,  
 And only Christ can cleanse its putrid stream,  
 And perfect sweetness through His blood impart.  
 Oh, truly He has said, "In Me is peace."  
 Then cease thy struggles, for they all shall fail.  
 And learn of Christ — search deeply in His Word,  
 For only as we live His truths, shall we prevail.

ESTHER A. SCHUMANN.

the work of a teacher who served Bethesda Lutheran Home for a period of almost thirty years. He was the superintendent for almost twenty-five years. During his time the institution had its largest growth, rising from nothing to the two-million-dollar property it now is. This school is a building of three stories containing nine classrooms, a library and faculty room, a principal's office and a multiple purpose room for recreation and exercise. This room may also serve as an auditorium and can be converted to classrooms if necessary. It will cost about \$250,000, and is scheduled for delivery by Sept. 1.

### Bethesda Lutheran Home

Bethesda Lutheran Home was started in 1904 at Watertown, Wis., as a school for feeble-minded and epileptic children. In the course of fifty years it has grown to a school and home providing training and care for 475 individuals, and is being expanded to a 700 capacity. There is serious overcrowding at this time which will be relieved by the new construction. The property comprises 460 acres of rich farmland which is cultivated productively for the support of the patients at the Home. In addition, the Home receives substantial support from the two-million-plus membership of the Synodical Conference of Lutheran churches. Bethesda is widely known as one of the largest Protestant schools for the training of mentally retarded persons, and also provides care for many physically handicapped persons. It enjoys a reputation of distinctive service in the special education field for the type of person requiring such specialized training and care.

C. F. G.

# Deaths

## † PASTOR A. F. HERZFELDT †

August Herzfeldt was born in Germany on Dec. 22, 1879, a son of Ferdinand Herzfeldt and his wife Ottilie nee Duchow. In January of 1880 he was received into the kingdom of God by the washing of Holy Baptism. In 1884, his father brought the family to America, settling in New London, Wis., where the youth received his Christian schooling and was confirmed. Because he desired to become a minister of the Gospel, he entered Northwestern College in 1897, and the Theological Seminary at Wauwatosa in 1902. He was ordained at New London on July 16, 1905, and the following Sunday he was installed in Eagle River and then at Enterprise. After serving these congregations for three years, he was called to Black Creek, Wis., where he labored until 1926, when ill health forced him to retire from the active ministry. On several occasions thereafter he served as supply pastor and helper, especially in Rhinelander and

at Riverview Lutheran Church of Appleton, Wis. He fell asleep peacefully on Jan. 27, 1957. Funeral services were held at St. Paul's Lutheran Church of Appleton, Wis., Jan. 30, the local pastor preaching the sermon on the text chosen by Pastor Herzfeldt, Psalm 23:1-3a. He awaits the resurrection of the children of God in the Riverside Cemetery at Appleton. He reached the age of 77 years 1 month 5 days.

Pastor Herzfeldt was united in holy matrimony with Bertha Buchholz in 1905. To this union two sons were born, Gerald and Orville, the latter preceding his father into eternity in 1926, as had his wife in 1923. His widow, Clara nee Boelter, became his partner in the joys and sorrows of life on May 1, 1930.

Pastor Herzfeldt is survived by his widow, one son, one stepson, four stepdaughters, one brother, two sisters, thirteen grandchildren, and six great-grandchildren.

F. M. BRANDT.

## APPOINTMENT

Pastor Ernest H. Wendland of Benton Harbor, Mich., has been appointed member of the executive committee for the Mission in Germany. He fills the vacancy left by the resignation of Pastor Harry Shiley, who has been appointed to the Japan Mission committee.

OSCAR J. NAUMANN, President.

## NOTICE

Please send ALL items intended for publication in *The Northwestern Lutheran* to the following address:

Managing Editor  
The Northwestern Lutheran  
1616-32 West North Avenue  
Milwaukee 8, Wisconsin

## CANDIDATES FOR PROFESSORSHIP AT DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

The following names have been placed in nomination for the professorship at Dr. Martin Luther College, New Ulm, Minn.:

William Arras	Monroe, Mich.
Emanuel Arndt	Winona, Minn.
Raymond Brei	Norfolk, Neb.
Adolph Fehlauer	Appleton, Wis.
Arthur Glende	New Ulm, Minn.
M. J. Ingebritson	Omaha, Neb.
Victor Lehmann	Neillsville, Wis.
Frederick Manthey	Manitowoc, Wis.
Lester Raabe	La Crosse, Wis.
Rev. William Schink	Woodland, Wis.
Arthur Schulz	Milwaukee, Wis.
Fred Hagedorn	Mt. Calvary, Wis.

The man called is for the chair of pedagogy and the supervision of the teacher training school. Any correspondence regarding these nominations must reach the secretary not later than March 8, 1957.

ARTHUR GLENDE, Secretary  
Board of Control,  
Dr. Martin Luther College,  
17 South Jefferson Street  
New Ulm, Minnesota.

## PASTOR-ORGANIST-CHOIR DIRECTOR WORKSHOP

Dr. Martin Luther College, New Ulm, Minn., has arranged a Pastor-Organist-Choir Director Workshop, especially for the Minnesota District, to be held at the College Auditorium, Sunday, March 24, 1957. The program will be under the direction of Professor Emil D. Backer, Professor Martin Albrecht and Professor Theodore Hartwig. It will be

# Anniversaries

## GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Carl J. Frank, members of Immanuel Lutheran Church, Pelican Lake, Minn., were privileged to observe their golden wedding anniversary on January 17. This occasion was formally observed in the midst of their children, relatives, and friends on Sunday, January 20, with a special anniversary service, after the regular morning service, in which the undersigned addressed the honored couple on the basis of Luke 24:29. In the afternoon, from 2 to 5, open house in the church basement was arranged for them by their children. A thank-offering of \$50.00 was given by Mr. and Mrs. Frank in recognition of the many years of wedded bliss the Lord has granted them. May the Lord continue to abide

with them in the evening years of their life.

GERH. H. GEIGER.

## GOLDEN WEDDING ANNIVERSARY

On Sunday, November 25, 1956, Mr. and Mrs. Elling Ellingson were, by the grace of God, privileged to celebrate their golden wedding anniversary in the church basement of St. John's of Wood Lake, Minn., in the midst of their family and friends. Their pastor addressed them on the basis of Gen. 32:10. May the God of all grace, who has made them His own in Christ Jesus, continue to be with them and guide them in their remaining days.

L. O. HUEBNER.

carried out in two sessions, the first from 2 to 5 p. m., the second from 6:30 to 8:30 p. m.

The object of the workshop will be to discuss, evaluate, and demonstrate proper church music for the organ and the choir, based on the Sundays from Easter to Trinity Sunday.

Supper will be provided for in the Dining Hall at a nominal fee. We invite all pastors, teachers, organists, choir directors, and church musicians in general to attend. We hope that many will take advantage of this opportunity. Kindly announce your intentions to

EMIL D. BACKER, Chairman  
Music Department

**CALL FOR NOMINATION  
Of Candidates for Another  
Professorship at  
Michigan Lutheran Seminary  
Saginaw, Michigan**

Synod having authorized the creation of another professorship at Michigan Lutheran Seminary, and instructed by the Board of Trustees of Synod, the Board of Regents of Michigan Lutheran Seminary herewith requests the nomination of candidates for this professorship by the constituency of the Synod. As the chief qualification of the professor-elect is to be his ability to teach mathematics, especially elementary advanced algebra, and geometry, nominations need not be restricted to pastors and Christian Day School teachers.

Nominations and all pertinent information should be in the hands of the undersigned by March 30, 1957.

Oscar Frey, Secretary  
1441 Bliss St.  
Saginaw, Mich.

**SYNODICAL COMMITTEE**

The General Synodical Committee will meet, God willing, on May 22 and 23, 1957, at 9:00 a. m. in the auditorium of the Synod building, 3616-32 West North Avenue, Milwaukee 8, Wis. The preliminary meetings will again be held on Monday and Tuesday of that week. All materials to be included in the book of reports and memorials for the August convention of Joint Synod must be on my desk no later than May 10, 1957.

OSCAR J. NAUMANN, President.

**SYNOD**

The Thirty-fourth Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene, God willing, from August 7 to August 14, 1957 at Dr. Martin Luther College, New Ulm, Minn.

OSCAR J. NAUMANN, President.

**NORTHERN WISCONSIN DISTRICT**

October, November, December, 1956

**Fox River Valley Conference**

Congregation	Budget	C.E.F.	Thank Offering	Building Fund
Algoma, A. Schabow, K. Toepel	\$ 3,424.00		\$	\$
Appleton, D. E. Hallemeyer	999.96			220.18
Appleton, R. E. Ziesemer	2,178.62			
Appleton, F. E. Thierfelder	751.59			
Appleton, S. Johnson	1,967.91	65.00	411.50	
Appleton, F. M. Brandt	2,000.00		84.50	
Black Creek, A. Wood	1,320.00			
Bonduel, E. Schewe	422.56			
Carlton	75.00			50.00
Center				
Clayton, O. Sommer				
Dale, E. Ploetz	1,137.50			98.50
Ellington	328.37	180.40		
Freedom, E. J. Zehms	155.50			
Green Bay, E. H. Krueger	1,313.51			
Green Bay, A. W. Voigt	1,589.71	122.00		65.50
Greenleaf, M. Croll	297.00			
Greenville, O. Sommer	10.00	10.00	123.50	
Hortonville, E. Froehlich	1,870.57			20.00
Kasson, M. Croll	400.00			
Kaukauna, P. T. Oehlert	1,096.65	274.85		145.00
Kewaunee, W. F. Zink	2,149.17		150.75	
Kimberly, E. Habermann	865.95			14.00
Kolberg, W. Zell	1,412.83			
Liberty Grove, W. G. Fuhlbrigge	195.72	18.00	22.00	
Maple Creek, W. B. Nommensen	537.41		102.60	
Nasewaupae, O. Henning				
New London, W. Pankow, F. Heidemann	5,882.00			
Stephensville	392.72		87.10	
Sturgeon Bay, T. Baganz	1,725.55			1,123.88
Sugar Bush, W. B. Nommensen	1,100.00	5.00	152.25	
Valmy, R. A. Werner	504.40	17.50		52.50
Waupaca, F. A. Reier	645.92			
West Jacksonport, W. G. Fuhlbrigge	1,552.46	210.00	212.75	
Woodville, A. Hertler	890.75			
Wrightstown, H. E. Pussehl	793.64			
Zachow, E. Schewe	465.24			20.00
Conference Totals	\$ 38,444.21	\$ 902.75	\$ 1,346.95	\$ 1,807.56

**Lake Superior Conference**

Abrams, R. C. Biesmann	555.67	1.00		18.00
Bark River, R. Yecke	372.54			
Beaver, L. E. Pingel	139.90			
Carbondale				
Cedarville, L. J. Koenig	33.65			
Coleman, L. E. Pingel	338.25	10.00	115.50	
Crivitz, R. Mueller	685.37			
Daggett				
Escanaba, W. F. Lutz	374.18	91.50		165.70
Florence, W. T. Krueger	325.05			
Gladstone, T. Hoffman	120.75	22.00		
Green Garden, E. Albrecht				
Grover, A. A. Hellmann	901.34		5.00	
Iron Mountain, J. G. Ruege	111.21			
Lena, W. Schmidt	237.27			
Marquette, A. A. Gentz	1,592.08	17.00		
Marquette, Mich., E. Albrecht	308.55	5.00		
Menominee, Mich., T. Thurot	789.97			
Oconto Falls, W. Schmidt	137.50			
Peshtigo, K. Geyer	1,445.45			
Powers, J. Manteufel	99.70			
Rapid River, T. Hoffmann	117.57	25.00		
Sault Ste. Marie, Mich. L. J. Koenig	556.81			
Sault Ste. Marie, Ontario	48.10			
Stambaugh, G. Tiefel	705.77	5.00		
Tipler, W. T. Krueger	19.45			
Conference Totals	\$ 9,806.15	\$ 186.50	\$ 120.50	\$ 183.70

**Manitowoc Conference**

Brillion, V. J. Siegler	3,066.75			98.00
Cleveland, E. Bode	1,604.09	28.25	45.00	
Collins, V. J. Weyland	800.00			
Denmark, A. Wadzinski	504.23	95.13		
Gibson, K. Seim	639.56			
Henrysville, A. Wadzinski	244.12	50.85		
Kiel, E. G. Behm	1,686.65			
Liberty, S. Kugler				
Manitowoc, A. Roekle	1,400.00			155.20
Manitowoc, L. H. Koeninger	4,525.00	624.50		62.35
Manitowoc, W. W. Gieschen	594.70			
Maribel, R. G. Koch	716.00	117.16	100.00	
Millersville, H. Meyer	1,110.00	21.00	106.75	
Mishicot, E. Zell	1,267.80			
Morrison, H. A. Koch	2,624.50	2.00		
Newtonburg, F. C. Kneuppel	176.80			302.15
Pine Grove, G. Maas	170.63			
Reedsville, J. J. Wendland	2,500.15		16.00	
Rockwood, E. Zell				15.00
Schleswig, W. J. Hartwig	985.87			
Shirley, G. Maas				
Two Creeks, K. Seim	792.80			
Two Rivers, E. A. Breiling	418.12			
Two Rivers, W. G. Haase, T. Stern	2,592.55			
Conference Totals	\$ 28,020.32	\$ 938.89	\$ 265.75	\$ 632.70

**NOTICE**

Notice is herewith given that Pastor Fred Bergfeld has accepted the appointment to serve as Visitor of the Rhinelander Conference, filling the unexpired term of Pastor H. Paul Bauer, who has accepted a call into another District. Pastor Bergfeld's address is: Bruce Crossing, Michigan.

OSCAR SIEGLER, President,  
Northern Wisconsin District.

Free to any congregation paying the postage: 23 Sunday School Hymnals. Brown cloth, hard covers; 242 pages; published by the Lutheran Book Concern. Write to:

The Rev. P. R. Koch  
R. R. 1  
Newport, Minn.

**A REQUEST**

If you are acquainted with Wisconsin Synod families or individuals who are living in the Southwestern suburban Chicago areas of Oak Lawn, Chicago Ridge, Hazelcrest, North Lemont, Blue Island, Alsip, Orland Park, Palos Park, Hometown, Midlothian, Navajo Hills, Evergreen Park, Oak Forest, or Finley Park, please notify the undersigned.

The Rev. R. Waldschmidt  
12424 S. 71st Street  
Palos Heights, Ill.

**CALENDAR OF CONFERENCES**

**DAKOTA - MONTANA DISTRICT  
TEACHERS CONFERENCE**

Morristown, South Dakota

April 29, 1957

- 9:00- 9:25 Opening devotion,  
Pastor Gerhard Birkholz
- 9:25- 9:30 Reading of minutes of previous  
conference
- 9:30-10:30 The Christian Kindergarten,  
Mr. Robert Kurth
- 10:30-10:50 Recess
- 10:50-11:50 How I Create Interest in Out-  
side Reading, Miss Rhoda Arndt
- 11:50 Closing
- 12:00- 1:15 Noon recess
- 1:15- 1:20 Devotion — Reading of minutes  
of morning session
- 1:20- 2:30 Recommended Methods and  
Courses For The Teaching of  
Phonics, Mr. Emil Trettin
- 2:30- 2:50 Recess
- 2:50- 3:20 Business meeting
- 3:20- 3:50 Your Problem and Mine  
(round-table discussion),  
conducted by Mr. Robert Kurth
- 3:50- 4:00 Closing devotion

**ORDINATIONS AND  
INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed

**Pastors**

**Kujath, Mentor E.**, as associate pastor of Zion Church, South Milwaukee, Wis., by O. B. Nommensen; assisted by A. Halboth; Second Sunday after Epiphany, January 20, 1957.

**Mielke, Norbert**, in Trinity Church, Campbellsport, Wis., Route 2, by Gerhard Kanless; assisted by Joel Sauer; Fourth Sunday after Epiphany, February 3, 1957.

**Schmidt, Wayne**, as principal and first professor of Luther High, Onalaska, Wis., by the Rev. Arden Stuebs, chairman of the Mississippi Valley Lutheran High School Association, at First Lutheran Church, La Crosse, Wis., on Sunday, February 10, 1957.

**CHANGE OF ADDRESS**

**Pastors**

**Bradtke, Martin**, 775 Indiana Ave., West Bend, Wis.  
**Schmidt, Wayne**, 315 S. 7th St., La Crosse, Wis.

**Rhineland Conference**

Argonne, G. Bunde .....	.....	4.00	.....
Bruce Crossing, F. Bergfeld .....	511.75	100.00	.....
Crandon, G. Bunde .....	92.62	44.00	.....
Eagle River, M. Radtke .....	.....	.....	.....
Enterprise, F. C. Weyland .....	187.20	187.50	131.50
Hiles, G. Bunde .....	.....	.....	12.00
Hurley, C. Schlei .....	419.29	.....	.....
Mercer, C. Schlei .....	.....	.....	.....
Minocqua, P. Bauer .....	265.15	88.50	.....
Monico, G. Unke .....	21.40	.....	.....
Phelps, F. Bergfeld .....	60.90	.....	.....
Rhineland, W. R. Gawrisch .....	3,717.49	498.50	10.00
Wabeno, G. Unke .....	486.36	38.50	8.20
Woodruff, P. Bauer .....	218.66	39.25	.....
Conference Totals .....	\$ 5,978.82	\$ 952.25	\$ 209.70

Phelps, F. Bergfeld, War Relief \$5.00

**Winnebago Conference**

Caledonia, A. L. Engel .....	.....	.....	.....
Campbellsport .....	.....	.....	.....
Dundee .....	460.69	.....	.....
E. Bloomfield, W. Zickuhr .....	.....	.....	.....
Eldorado, St. Peter, W. A. Wojahn .....	.....	.....	.....
Eldorado, St. Peter, W. A. Wojahn .....	151.56	.....	.....
Fond du Lac, J. W. Mattek .....	284.00	.....	.....
Fond du Lac, D. Bitter .....	812.50	.....	4.00
Fond du Lac, R. Reim .....	867.06	.....	24.26
Fond du Lac, G. Pieper .....	6,660.25	.....	.....
Forest, O. Siegler .....	1,076.20	.....	2.00
Green Lake .....	460.98	.....	246.35
Kewaskum, G. Kanless .....	2,035.53	1.00	651.50
Kingston, P. Kolander .....	640.50	.....	.....
Manchester, W. Wadzinski .....	1,310.46	.....	.....
Markesan, G. Kobs .....	3,249.00	.....	655.68
Marquette, W. Wadzinski .....	148.28	33.00	.....
Mears Corners, P. G. Hartwig .....	73.03	.....	.....
Mecan, W. J. Oelhafen .....	492.45	.....	.....
Menasha, A. Tiefel .....	677.14	.....	.....
Montello, W. J. Oelhafen .....	1,734.98	.....	.....
Neenah, W. F. Wichmann .....	647.89	27.50	8.00
Neenah, P. G. Hartwig .....	926.70	.....	.....
Neenah, G. A. Schaefer .....	2,836.60	.....	149.50
N. Fond du Lac, B. G. Kuschel .....	1,253.99	6.00	2.00
Oakfield, C. Koepsell .....	333.68	.....	.....
Omro, R. D. Ziesemer .....	192.80	.....	.....
Oshkosh, H. Kaiser .....	211.84	.....	49.35
Oshkosh, T. Sauer .....	2,754.65	.....	412.75
Oshkosh, T. J. Mittelstaedt .....	841.45	.....	260.00
Oshkosh, H. O. Kleinhaus .....	1,641.14	.....	195.50
Pickett, R. W. Kleist .....	1,600.00	10.00	5.00
Princeton, W. Strohschein .....	1,451.31	.....	.....
Readfield, A. L. Engel .....	597.18	.....	.....
Red Granite, P. C. Eggert .....	42.28	.....	.....
Ripon, R. D. Ziesemer .....	380.55	.....	10.00
Salemville, P. Kolander .....	294.61	.....	.....
Seneca, P. C. Eggert .....	233.04	.....	.....
Van Dyne, W. Weissgerber .....	127.85	.....	.....
Wautoma, A. D. Laper .....	1,336.58	.....	147.00
Weyauwega, H. Wicke .....	2,280.49	10.00	.....
Winchester, A. L. Engel .....	184.50	.....	22.00
Winneconne, H. A. Kahrs .....	1,683.64	36.50	.....
Conference Totals .....	\$ 42,987.38	\$ 124.00	\$ 1,754.86
District Totals .....	\$125,246.86	\$ 3,094.39	\$ 3,697.76

\$5.00 for War Relief

**Memorial Wreaths**

In Memory of — Pastor	Amount
Armin Blauert — Dr. H. A. Koch, Morrison .....	\$ 2.00
John Corstens — F. C. Knuettel, Newtonburg .....	5.00
Mrs. William Franz — L. H. Koeninger, Manitowoc .....	5.00
Walter Gauger — R. G. Koch, Maribel .....	2.00
Wendy Kay Hillegas — P. Oehlert, Kaukauna .....	31.50
William Ihle — T. Thurow, Menominee, Mich. ....	16.00
Emil Jerobek — A. Schabow, K. Toepel, Algoma .....	2.00
Jack Koepen — P. Oehlert, Kaukauna .....	5.00
Rev. William Kuether — St. Peter's Congregation, Town Carlton .....	125.00
Rev. William Kuether — H. G. Meyer, Millersville .....	21.00
Rev. Maedke — A. Schabow, K. Toepel, Algoma .....	7.00
Carl A. Mahn — P. Oehlert, Kaukauna .....	36.00
Joseph Mathis, Jr. — P. Oehlert, Kaukauna .....	5.00
Mrs. Emory Meltz — O. Sommer, Greenville .....	15.00
Kirk David Meshke — W. Pankow, F. Heidemann, New London .....	2.00
Arthur E. Mueller — L. H. Koeninger, Manitowoc .....	4.00
Mrs. Rose Rademacher — R. Reim, Fond du Lac .....	5.00
Mrs. Mary Rusch — L. H. Koeninger, Manitowoc .....	2.00
Mary Schram — A. A. Gentz, Marinette .....	12.00
Julius Schrank — L. H. Koeninger, Manitowoc .....	10.00
George Schubring, Sr. — P. Oehlert, Kaukauna .....	5.00
Minnie Sieder — A. A. Gentz, Marinette .....	5.00
Miss L. Sturm — R. G. Koch, Maribel .....	2.00
Emil Tellock — O. Sommer, Greenville .....	5.00
Mrs. Henry Ticks — W. Pankow, F. Heidemann, New London .....	30.00
Walter Trettin — S. Johnson, Appleton .....	65.00
Mrs. Emma Uttech — L. H. Koeninger, Manitowoc .....	2.00
Total .....	\$ 426.50

GERHARD F. ROLLOFF, District Treasurer.

**TREASURER'S STATEMENT**

July 1, 1956, to January 31, 1957

Receipts	
Cash Balance July 1, 1956.....	\$ 23,821.49
Budgetary Collections .....	\$ 1,113,318.03
Revenues .....	194,212.95
<hr/>	
Total Collections and Revenues .....	\$ 1,307,530.98
Non-Budgetary Receipts:	
Bequests .....	500.00
L.S.W.C. — Prayer Book.....	133.42
Notes Payable .....	175,000.00
Miscellaneous .....	350.00
<hr/>	
Total Receipts .....	1,483,514.40
	<u>\$ 1,507,335.89</u>

Disbursements	
Budgetary Disbursements:	
General Administration .....	\$ 89,242.84
Theological Seminary .....	43,786.63
Northwestern College .....	120,789.92
Dr. Martin Luther College .....	153,012.63
Michigan Luth. Seminary.....	86,363.20
Northw. Lutheran Academy .....	39,204.39

Academy Subsidies .....	6,400.00
Winnebago Teacher Prog. ....	15,846.38
Home for the Aged.....	22,747.05
Missions — Gen. Adm.	
Home Missions .....	27.80
Foreign Missions .....	819.92
Indian Mission .....	105,502.31
Colored Missions .....	32,734.45
Home Missions .....	438,652.35
Refugee Mission .....	27,591.73
Madison Student Mission.....	3,787.20
Rhodesia Mission .....	31,034.59
Luth. Spiritual Welfare	
Commission .....	6,300.93
Japan Mission .....	15,790.05
Winnebago Luth. Academy .....	1,750.00
General Support .....	52,698.28
Board of Education.....	8,711.91
Depreciation on Inst. Bldgs. ....	18,546.62

Total Budgetary Disbursements .....	\$ 1,321,341.18
Non-Budgetary Disbursements:	
Notes Payable — paid.....	175,000.00
<hr/>	
Total Disbursements .....	1,496,341.18
Cash Balance Jan. 31, 1957....	\$ 10,994.71

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**  
For period of July 1 to January 31

	1955-6	1956-7	Increase
Collections .....	\$ 1,067,476.91	\$ 1,113,318.03	\$ 45,841.12
Disbursements .....	1,255,941.26	1,321,341.18	65,399.92
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Operating Deficit .....	\$ 188,464.35	\$ 208,023.15	\$ 19,558.80

**ALLOTMENT STATEMENT**

Districts	Comm.	Receipts	Allotment	Deficit	Surplus	Perc.
Pacific Northwest .....	1,454	\$ 7,563.59	\$ 8,481.62	\$ 918.03		89.17
Nebraska .....	6,735	39,325.82	39,287.50		38.32	100.09
Michigan .....	23,152	145,592.11	135,053.31		10,538.80	107.80
Dakota-Montana .....	7,283	40,194.00	42,484.19	2,290.19		94.61
Minnesota .....	38,739	173,092.89	225,977.50	52,884.61		76.59
Northern Wisconsin .....	45,851	235,176.40	267,464.12	32,287.72		87.92
Western Wisconsin .....	48,840	216,855.59	284,900.00	68,044.41		76.11
Southeastern Wisconsin .....	47,909	235,931.87	279,469.12	43,537.25		84.42
Arizona-California .....	2,899	15,842.15	16,910.81	1,068.66		93.68
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	222,862	\$ 1,109,574.42	\$ 1,300,028.17	\$ 190,453.75		85.35

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**

For January, 1957	
For Lutheran Spiritual Welfare Commission	
Faith Lutheran Ladies Aid, Fond du Lac, Wis. ....	\$ 6.00
Memorial wreath in memory of Mrs. Ralph Houdeshell, sent in by Immanuel Ev. Luth. Church, Findlay, Ohio	2.00
Immanuel Lutheran Church, Manitowoc, Wis. ....	10.00
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For Rhodesia Mission	
St. Paul's Sunday School Children, Stevensville, Wis. ...	\$ 2.00
Mrs. F. C. Gade, Milwaukee, Wis. ....	10.00
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For Japan Mission	
Resurrection Sunday School, Phoenix, Ariz. ....	\$ 5.00
St. Paul's Lutheran Ladies Aid, South Haven, Mich. ...	10.00
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For Foreign Mission	
Nick Matthees, Goodhue, Minn. ....	\$ 250.00

For Home Missions

Nick Matthees, Goodhue, Minn. ....	\$ 250.00
St. John's Congregation, Mayville, Wis. ....	4.00
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\$ 254.00	
For Church Extension Fund	
Memorial wreath in memory of Rev. August Paetz, given by Mr. Harold F. Paetz .....	\$ 25.00
Mr. Nick Matthees, Goodhue, Minn. ....	500.00
Memorial wreath in memory of Mrs. Carl Wetzell, given by Our Savior's Luth. Ladies Aid, Jamestown, N. Dak. ....	2.00
Memorial wreath in memory of Mr. Christ Krueger, given by Mr. R. J. Koepsell and Mrs. Theo. Koepsell. ....	5.00
The Tri-Parish Sunday School Children, Rev. M. B. Petermann, pastor .....	18.12
Memorial wreath in memory of Mr. Rudolph Stark, given by Mr. and Mrs. Fred Buch .....	2.00
<hr/>	
\$ 552.12	

C. J. NIEDFELDT, Treasurer.

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