


THE NORTHWESTERN LUTHERAN

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"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us." 1 KINGS 8:57



BRIEFS by the Editor

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COVER DESIGN The Chancel

St. Paul's Ev. Lutheran Church
Saginaw, Michigan
O. J. Eckert, pastor

This issue brings you a new feature. We have given it the heading "Know Your Synod." It is nothing pretentious. Our thought was simply this: Often information about our Synod comes in rather large servings. It is more than the reader can digest and retain. Facts and figures are soon forgotten. So we decided you might welcome this information presented in smaller servings.

The figures we are using will appear in the forthcoming Statistical Yearbook for the Wisconsin Synod. We are grateful to the Statistician, the Rev. Hugo Hoenecke, for supplying the figures in advance.

* * * *

Only twelve young women so far have listed their names for the new class in the emergency teacher-training course which our Synod is offering at Winnebago Lutheran Academy. It should be evident to all of us that recruitment of added personnel for our Christian day schools at such a rate will do very little to offset the alarming shortage of teachers. In supplying us the above information Professor C. L. Schweppe, president of Doctor Martin Luther College, and Professor Erich Sievert voiced their grave concern.

* * * *

You have in this issue a report of cornerstone-laying ceremonies at the Fox Valley Lutheran High School. We are happy with them over this forward step. The Wisconsin Lutheran High School of Milwaukee is looking forward to a new plant. Congregations in and around Milwaukee have successfully completed a building fund campaign for cash gifts and three-year subscriptions. A more detailed report on this will follow. We also hope to bring you news from time to time regarding other Lutheran high schools in our Synod.

* * * *

"ELCA blasts world Lutheranism." Under this head *The Lutheran* (ULC) reported on a recent development. We feel we must give credit to the editor of the official United Lutheran Church publication for printing the item, since it reports at some length a position directly at variance with its own in regard to union endeavors.

The report reads, in part: "Since 1941 the Evangelical Lutheran Church of Australia (which has some historical ties to the U.S. Missouri Synod) and the United Evangelical Lutheran Church of Australia (which has a similar connection to the American Lutheran Church) have been negotiating. The ELCA has previously held aloof from contact with all other Christian bodies. The UELCA is a member of the Lutheran World Federation. In the Feb. 6 issue of the ELCA's *Australia Lutheran*, church president Cletus Hoopmann outlined hindrances to altar and pulpit fellowship between the two groups. . . . Specifically he charged the UELCA with unionism because of its membership in the Lutheran World Federation. He also accused it of indifference to doctrine because it participated in mission work in New Guinea along with missionaries from Lutheran churches in Germany and the United States.

"ELCA objects to the Lutheran World Federation because some of its member churches 'have departed from the Word of God,' charged Pastor Hoopmann. 'The Lutheran Church of Sweden has intercommunion with the Anglican Church and admits Reformed people to its altars. . . . The Lutheran Church of Denmark has intercommunion with the Church of Scotland.' In some member churches of the LWF men are tolerated . . . who deny fundamental doctrines of the Bible, such as the virgin birth of our Lord, His atoning death, and His bodily resurrection.

"The Lutheran Church—Missouri Synod and the other Lutheran churches belonging to the Synodical Conference in America . . . do not wish to become guilty of sinful unionism any more than we do. . . . We must be on our guard against any contamination through false doctrine and false practice, be it direct or indirect.'"

* * * *

With this issue we are beginning a new series of cover pictures. It will feature church interiors, particularly chancels, altars, or some other piece of chancel furniture.

Editorials

Pulpit Trifling "And could not for the press" (Luke 19:3). This fragment of Scripture was the text on which the minister of a fashionable church based an attack on the baleful influence of the Sunday paper. Now, unquestionably, some of the comics and the lurid magazine sections of some Sunday papers are poison. If read before worship, they hardly prepare the heart for a fruitful hearing of the Word. And if read in the afternoon, they are likely to choke the heavenly Seed.

But the preacher who used the difficulty of Zacchaeus as a pretext for preaching against the harm of the press was guilty of what has been called "pulpit trifling." His was likely the kind of sermon of which a critic once said that there "was not enough Gospel in it to save the soul of a tomtit."

In a complaining letter to a religious paper a Gospel-hungry reader pleaded that "every sermon should mediate to those in the pews some aspect of the manifold grace of God." The church page of any large daily, and much of the preaching on radio and television, are evidence that the plea is justified. The social-gospelers, faith-healers, "positive-thinking" propagandists, and many other sectarian preachers are guilty of pulpit trifling.

"Take heed therefore how ye hear" (Luke 8:18). The preachers of "another gospel" are often brilliant and appealing. But "beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves" (Matt. 7:15).

"Preach the Word," is the Lord's mandate. "Woe is unto me if I preach not the Gospel!" is the faithful preacher's reply. A faithful preacher is not only serious and earnest, speaking as "a dying man to dying men," but he is able to say of his message, "Thus saith the Lord." He must rightly divide the word of truth. And his sermons must have "point and purpose," as Dr. Walther insists.

If your pastor is such a preacher, though he lack many other desirable talents, thank God for him, and hear him regularly and attentively. There is also such a thing as "pew trifling," as becomes evident in some call-meetings, where the prime qualification of a pastor is quite overlooked, and undue stress is laid on that indefinite thing called "personality."

H. C. NITZ.

* * * *

"He Desireth a Good Work" That is what Paul says (I Tim. 3:1) of one who desires the office of a bishop. The "good work" has also been translated as "laudable ambition." It refers to the noblest calling of all: the ministry of the Word. Paul is encouraging recruits to enter the service of the Lord as pastors and teachers of the Church.

Now recruiting for the ministry is the business of the whole priesthood of believers. Jesus says to them, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:38).

"The laborers are few." They always have been, always will be. The Church has never suffered from

a surplus of workers. Just now the shortage is especially serious. We do not have half enough candidates to man the more than forty vacant parishes in our Synod. There is an alarming shortage of teachers for our growing parochial schools. Mission fields are crying for workers.

The recruits are among our growing youth. They are among the approximately six thousand boys and girls being confirmed this spring and summer. Parents, pastors, and teachers should earnestly seek to instill in qualified confirmands the "laudable ambition" to enroll in our synodical academies and Lutheran high schools to prepare for this "good work." Now is the time. After they enter a public high school, the spirit will likely be quenched.

Some congregations, even large ones, have for decades enjoyed the services of pastors and teachers without supplying one candidate for either office. In some cases that may not be their fault. "The wind bloweth where it listeth." But in some instances a serious discussion of supply and demand in church councils, congregation meetings, delegate conferences might yield a fruitful answer to the question: "Where do pastors and teachers come from?"

H. C. NITZ.

* * * *

And . . . Many Adversaries It reads like a telegram: "A great door and effectual has been opened unto me, and there are many adversaries." Paul is reporting on his work in Ephesus. The brief report says: Paul did not pry open the door; it was opened for him, and for no one else, by God; he was confident of success; there were many opponents.

This is mission history in miniature. God opens doors. He calls certain men or groups to enter. He assures them of success — according to His standards. And the devil sows tares in every field, and seeks to wreck what is being built.

Some of Paul's successors are working on fields God has opened to us: Nigeria, Northern Rhodesia, Japan, Apacheland, Germany, the Black Belt.

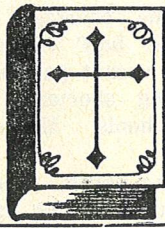
When the administrators of our foreign missions met recently, they heard of doors wide open, of doors threatening to close. They pondered results: some meager in point of numbers, others marvelously great. They pondered advances and adversaries, and the budget.

Among the "many adversaries" the imp of Indifference is the most vicious and insidious. He hamstringing missionaries by tempting them with discouragement. He works on the mission prospects and on the promoters in the mother church. He is the termite that makes the budget collapse. He keeps people alert to the demands of the standard of living, and makes them blind and deaf to the standards of giving: bountifully, cheerfully, "as God has prospered him."

Missionary Harders used to say when going to the biennial convention, "Now I have to go to the Synod again to fight for the existence of the Apache Mission." A queer task for a man who has been called, commissioned, and sent by the Church.

Our inexcusable failure to meet our inescapable obligations puts us among the "many adversaries." We betray our trust. "Lord, is it I?"

H. C. NITZ.



Studies in God's Word

The Prince Of Peace Has Brought Strife On Earth

Luke 12: 49-51

WHEN on the evening of Easter Jesus appeared to His disciples as the risen Lord who had sealed His work of redemption with a triumphant resurrection, His first message to them was a greeting of peace. "Peace be unto you." In fact, He extends to all of His believers the comforting assurance: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." By His glorious resurrection Jesus is established as the Prince of Peace. Peace is His great gift to sinful men.

Christ Gives True Peace It is important, however, that we understand His gift of peace aright, that we understand it as explained by St. Paul when he says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The peace which Jesus won for all men, the peace which He extends through His Gospel, the peace which He imparts to us in faith, is the blessed assurance that through His atoning sacrifice our sin and guilt has been blotted out, that through Him we are at peace with God, enjoy God's favor and shall enjoy His blessed fellowship in heaven. Yet Christ's gift of peace is often misunderstood; it is thought and spoken of as though it involved an outward peace which would eventually unite all men here on earth in a spirit of harmony and good will. Our Savior never promised to bring about such an outward peace among men. He rather emphasized the very opposite, saying: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."

Man Was United In The Bondage Of Sin It was inevitable that the Savior should usher in strife and division on earth. The cause, however, lay not in Him but in human sin. Since Adam's fall the whole world has fallen under the bondage of sin.

This, too, brought strife and division of a kind, and a terrible amount of it, for in sinning and in living on in sin one clashed against another. Yet a deadly harmony enfolded all in that they were united in one bondage of wickedness, guilt, and damnation. But then Jesus the divine Savior from sin came into the world. Sinless Himself, He sacrificed His life for us that we might be cleansed from sin and freed from its curse, and through joyful, thankful faith gain strength for a new life of obedient love toward God and the neighbor. Jesus points to the completion of this saving work when He says: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" He means the baptism of His bitter passion ending in the agony of Calvary's cross when He died to take away our sins. So severe was this baptism of His redemptive suffering that the heart of Jesus trembled in looking forward to it. But He did not waver in His saving love until He had finished His blessed mission in our behalf.

Christ Brought A New Kind Of Division His work of redemption was bound to usher in strife and division. For it introduced a new force among men to do battle with the old, the power of sin. On the one side is sin and all who cling to sin and want to go on in sin; on the other side is the Savior from sin, delivering men from its curse and guilt and drawing them to Himself in faith for a new life that strives against all that is sinful. This division and strife began with the very first promise of the Savior. It spread when the Savior appeared and the Gospel of His finished redemption was carried out into all the world. But can we not hope that this strife will eventually die out on earth? Can we not hope that all sinners will ultimately embrace this gracious and mighty Savior to find freedom from the curses and the wretched bondage of sin and

thus become one again in His blessed deliverance? No, Jesus bids us to face the terrible reality that, in spite of all that He has done, many will prefer the curse and service of sin and reject His precious salvation in unbelief.

Men Are Divided Over His Gospel Christ comes to men with His saving gifts through His Gospel in Word and Sacrament. Through this message the Holy Spirit awakens faith in the hearts of sinners to embrace the Savior's pardon and to glory in His full salvation. Yet many remain offended at this Gospel and reject it. In their sinful pride they are not willing to accept salvation as a free gift of God's grace. In one way or another they attempt to work out their own salvation. Many are too engrossed in earthly things, earthly wisdom, ambitions, activities, and pleasures to give thought and attention to the need and welfare of their soul. Others are particularly offended at the Gospel inasmuch as it constrains them to loosen their hearts from each and every sin. They want to continue to live unto themselves and not unto Him that died for them and rose again. Thus they take their stand against Christ and His Gospel. When Jesus says that He came to send fire on earth He meant just this that His Gospel would bring men face to face with His saving truth and many would try to silence it. They would attempt to put it out like a fire, yet it would keep on burning. As they oppose the Gospel, so they oppose also those who are won by the Gospel in faith. As a result there will be division on earth, some for Christ, and others against Him.

This strife and division goes even farther. Sin exerts its evil influence even among those who profess to embrace their Savior in faith. Sin keeps many from grasping and accepting God's precious Word and all that it proclaims. It leads them to tear that Word apart, to take out this and that and to set other parts

aside. With their reason and their human thoughts they consciously or unconsciously undertake to correct and improve the gracious wisdom of God. Only the Lord Himself who reads their hearts can know to what extent their faith in Him has actually been endangered or undermined. Yet the result is still more division and strife. For in our God-given faith we are constrained to take our stand with Christ, not only against all who manifestly reject Him but also against all who espouse error and corrupt His Word.

*We Are Not In telling us about
To Be Offended strife and division
By It which His Savior's
work would usher*
in because of sin, Jesus bids us not to be offended by it. We are not to grow weary in taking our stand with Him and His precious saving Word. Let us remember that our Savior Himself was not offended. He knew of the reception which He and His Word would meet, how all of His precious gifts would be abused by many through the ages, how countless errors would strike against His Word.

Yet in His heavenly grace He went into death for us and by the same grace established the preachment of His saving Word among men. He looked not to those who then rejected Him or who in the future would reject Him and His Word, but to those whom He had won and would win and keep in joyful, thankful faith. Let us therefore cling to our gracious Savior and His blessed Word, unoffended by all the strife and division which He and His Gospel call forth in a sinful world.

C. J. L.

From A Wider Field

SUBJECT: "Taking the Fifth" and related matters.

Dear Editor:

DAVE BECK, the Union Labor boss, has been much in the news lately. The Senate Committee before which he was called to appear has been investigating reports and evidence that seem to point to a misuse of huge sums of money collected from laboring men as union dues. As the nation read what is said to have been done with that money, it found an absorbing, if not a pretty, story. And Dave Beck was mentioned as its central figure.

Invited to attend some hearings of the Committee, he was asked a few very simple, pointed questions concerning his financial activities. These he refused in large part to answer, and his refusal was described as "taking the Fifth," which is legal slang for pleading one's rights under the Fifth Amendment of the Constitution.

By now everybody seems to understand what is meant by that. Fifteen years ago it would have been a mystery to most of us. The practice, however, has actually been in effect a long time. The Fifth Amendment protects citizens against being forced to testify against themselves. If they are to be proved guilty of a crime, the proof must come from others. If he says he is innocent, the law considers him so until he is proven guilty. Dave Beck claimed this right. Others have done so before him. He and they say they refuse to answer certain questions because to do so might incriminate them, that is, make it look as though they were admitting guilt.

There is a big argument about whether the questions asked of Mr. Beck were such as entitled him to take refuge behind the Fifth Amendment; and that will have to be settled by the courts. I am no lawyer and do not even have an opinion to offer you. But this I know, and this I want to say: No Christian has the right to "take the Fifth" when he is called upon to give testimony of what he believes, even if it tends to incriminate him in the mind of those who obey not the Truth.

The Lord expects every disciple to be ready to speak freely in defense of the Truth at all times. We call upon our catechumens to make a full profession of their faith at the confirmation altar, with the admonition that they be prepared always to state what their position is in doctrine and practice. But now and then one finds members of a congregation asking that matters of right and wrong, of conscience, be settled by a secret ballot. Or, if they are asked by someone to declare themselves on a disputed doctrinal issue, they behave like the parents of the man born blind: They point at their pastor and say, as those parents said to the Pharisees: "He is of age; ask HIM." Those are just other ways of "taking the Fifth." When a Christian refuses to stand up and be counted on an issue where the Word of God has spoken, he is admitting that he has something to hide. Either he believes the Truth but is afraid of the enmity of his fellow men — in which case he denies Christ — or he does not

believe the Truth but does not want his fellow men to find it out — and then he is a hypocrite.

Such a thing is frowned on even by respectable heathen. The world, with all its dishonest evasions, its diplomatic doubletalk that conceals more than it reveals, does not plead any Fifth Amendment when its deepest convictions are threatened. We have a recent example of that in Minnesota. The state is celebrating its centennial this summer and ordered a commemorative emblem designed for the occasion. When the result was unveiled to the public, it bore in one corner the engraving of a church steeple surmounted by a cross. This was to symbolize the contribution made by churches to the growth and development of the state.

A perfectly self-evident idea, you say? Oh, but you should hear the commotion going on about that cross, and the demands that it be removed. The Legislature is getting all sorts of advice in that direction. Some of it, we are told, comes from "Christian organizations" who object because the emblem will be used on various articles that would cheapen and degrade the cross, such as whiskey bottles, beer bottles, and the like. It would not be fair to question the sincerity of that kind of reasoning. But neither can one tell how many enemies of the cross of Christ are hiding behind sanctimonious arguments. Yet not all of them are; that is certain. For to my surprise a newspaper stated frankly that objections to the emblem are being raised by "numerous non-Christian

organizations" who say that "the cross is an offense to them." That not only reminds one vividly of I Cor. 1:18, 23; it also demonstrates that Christ's enemies will not hesitate fearlessly to lay their hatred of the Truth on the line.

I have not read or heard that anyone has brought up the real question involved in the use of that cross on the state emblem. Who has the right to display the cross of Christ? Surely, only they who live in its shadow, who cherish its meaning and honor in their lives the message of the One who was sacrificed on it. Whether, then, the cross should be allowed to stand as a symbol of a nation and people in

whose midst the annual crime bill equals \$119 per person and where for each \$1 given to church purposes \$12 flow into criminal activity in one way or another (figures by courtesy of J. Edgar Hoover) is perhaps the better issue to argue about.

And before we speak too loudly and positively about the right to use the cross, let's ask to what extent we are responsible for a present-day situation that reminds me faintly of what happened on the first Easter. That was a day when the disciples stayed safely out of sight behind closed doors, doing and saying nothing in public to let it be known that they had seen the Risen Savior and thus knew the absolute truth-

fulness of all his teaching and doctrine, while at the same time the chief priests were lavishly handing out beer money to the grave guards, bribing them to spread the ridiculous, self-indicting falsehood that some disciples had stolen the Body. In the saloons they were freely saying: Christ is dead; and there was plenty money to back that up. But there was not a disciple on the street corner standing up for the unpopular Truth and crying: He is risen.

Let's wear our lapel crosses where they count: In our hearts and on our lips. I hope you will never tire of my letters because they evade issues.

Cordially,
E. S.

Smalcald Articles

I. Confessions in General

Our Testimony to the World

OUR Lutheran Church is a confessional church. In our Confessions we tell the world what we believe: What we believe about God, what about the way of salvation for sinners, what about the authority of the Bible, what about our hope in death, and in the hereafter. We also tell the world in unmistakable terms what errors we reject.

Jesus expects all believers to confess Him. They believe in Him, they look for eternal salvation from Him: they should not hide their light under a bushel, but should confess Him before men. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33).

Faith and Confession Belong Together

St. Paul unites faith and confession very closely. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Faith and confession do belong together. A faith that will not confess is no real faith. Faith in our Lord Jesus

is of such a nature that it impels the believer to confess. How could it be otherwise? Through faith we are assured of the forgiveness of our sins; through faith we are assured that God is our Father and that He loves us as His children. If such a faith does not make us happy and fill us with confidence over against all enemies, then there must be something wrong with that faith. And if the love of God which we experience in our faith does not warm our hearts and urge us to sing His glory, how can we say that we appreciate God's great gift? Faith and confession belong together, so that St. Paul continues in the quoted passage: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (v. 10).

Scriptural Encouragement to Confess

The Epistle to the Hebrews was written for the purpose of encouraging its readers to hold fast to their confession. Persecutions were threatening, and some of those Hebrews thought that it would be better for them to tone down their confession, at least for the time being. They even thought of giving up their confession, and of returning to Judaism. Then the anonymous author of this

Epistle pointed out to them the danger of losing their heavenly inheritance; he encouraged them to hold fast their confession. "Let us hold fast the profession of our faith without wavering. . . . And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (chap. 10:23-25). In another place he calls our confession of faith a sacrifice of praise: "By him (Jesus) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (chap. 13:15). The Greek word for "giving thanks" literally means "confessing" God.

Two Practical Uses of the Confession

The beginning of confession was, as was pointed out, to give expression to the faith that filled the heart. The Epistle to the Hebrews pointed its readers to another use, namely, that by our confession we offer up a sacrifice of praise to God. Through our confession we let people know about our faith, and in turn, through their confession we recognize their faith.

This confession had particularly two practical purposes, one in connection with Baptism, the other in the detection of heresies.

Baptismal Confession and Creeds

When the Ethiopian eunuch asked Philip to baptize him, he briefly confessed: "I believe that Jesus Christ is the Son of God" (Acts 8: 37). This became a custom which was generally observed in connection with Baptism that the applicant confessed his faith. To this day, when anyone is to be baptized, he is asked if he believes in God the Father, and in God the Son, and in God the Holy Ghost. In the case of Infant Baptism the sponsors answer in the stead of the child. In the early Church similar questions were, in many places, addressed to the candidate. These questions, and the confession which they evoked, followed the instruction which Jesus had given when He ascended into heaven: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Out of this custom there gradually grew, among others, the Apostolic Creed which we use to this day.

The second practical use was to assist in detecting error and heresy.

Heresies Disguised

When the Apostle John served the congregations in and about Ephesus — this was in the eighties and

nineties of the first century — there came a heretic by the name of Cerinthus, who greatly troubled the congregations of Asia Minor. Cerinthus had many followers who tried to worm their way into the Christian churches. According to the manner of false prophets they would not openly display their colors, they came in "sheep's clothing." How could the Christians guard themselves against this danger?

Heresies Detected

St. John wrote to them: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone



Prof. John Meyer

out into the world" (I John 4:1). But how could they try the spirits? They could not look into men's hearts. St. John told them: "Hereby know ye the Spirit of God: Every

spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (v. 2 and 3). That was the truth which Cerinthus refused to accept, namely, that Jesus of Nazareth was the Son of God come into the flesh. If a man, therefore, refused to confess Jesus as the Son of God, it was a sure sign that he was a deceiver, no matter how pious he might appear otherwise. If any man confessed that Jesus Christ was the Son of God, who by His innocent suffering and death had redeemed the world, then it was clear by his confession that he was not a follower of Cerinthus.

The Need for New Confessions

Later other errors sprang up in the Church, besides that of Cerinthus; but the Church always recognized the error by the confession which the errorist made, or refused to make. Whenever a new error arose, the Church was obliged to make the confession more specific in the points that were endangered by the new error. Thus in the early Church there came into being the so-called Nicene Creed, which we use in our Communion services.

God granting, more will be said about the creeds of Christendom in general in our next study.

(To be continued)

J. P. M.

Know Your Synod

- | | |
|--|---|
| 1. What is the official, complete name of our Synod? | The Evangelical Lutheran Joint Synod of Wisconsin and Other States. |
| 2. How many congregations are there in our Synod? | 858 |
| 3. How many communicants are there in our Synod? | 228,129 |
| 4. Does this represent a gain | |
| a) over 1955? | Yes, an increase of 2380 |
| b) over 1954? | Yes, an increase of 5267 |
| 5. How many souls are there in our Synod? | 339,106 |
| 6. Does this represent a gain | |
| a) over 1955? | Yes, an increase of 4131 |
| b) over 1954? | Yes, an increase of 10,137 |



News from our Mission Fields

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

MATTHEW 28. 20

A New Home for a New Mission in St. Paul, Minnesota, Donald E. Kolander, Pastor

Dedication

ONE of the more recently established mission congregations in the Minnesota District, Divinity Ev. Lutheran of St. Paul, was privileged to observe the dedication of its newly constructed parsonage-chapel on November 18, 1956. The dedication service was held in the afternoon of that day with 100 people in attendance. The Rev. Oscar J. Naumann, who was to a great extent instrumental in founding this mission, delivered the dedicatory sermon.

How We Began

Divinity Congregation is a daughter congregation of St. John's Church in St. Paul (founded in 1871 and numbering 1750 souls) served by Pastors O. J. Naumann and M. Janke. Divinity Lutheran is located in the northeast section of St. Paul called Hayden Heights. On February 28, 1954, the first service was conducted by Pastor Naumann in a rented home. There were 86 people in attendance, the majority of those present being members of St. John's Church who were interested in the establishing of this mission. From that Sunday on, services were conducted regularly by either Pastor Naumann or Pastor Jerome Albrecht, who was then assistant pastor at St. John's.

First Resident Missionary

The mission congregation was organized in November 1954, with 17 communicant members and 28 souls. The Rev. Donald Kolander of Valley City, N. Dak., was subsequently called as the first resident pastor. He began work in this new field in February of 1955. Choice lots for a permanent location of this mission had already been purchased. These lots are directly across the street from a

newly developed city park and playground. In the spring of 1955, plans for building a parsonage at the permanent location began to materialize when a loan from the Wisconsin Synod Parsonage Fund was authorized. Construction work was begun in November of 1955, and it was completed in June of 1956. The cost of the parsonage was approximately \$16,200.00.

The Parsonage - Chapel

This parsonage is of ranch-style, 46 feet by 26 feet with a 6 feet by 12 feet addition on the street side. The arrangement of this parsonage provides for an inviting U-shaped kitchen, a living room and dining room combination, a bathroom, three bedrooms, a study and a full basement. Because part of this parsonage was to serve as a temporary chapel, a partition between one bedroom and the study was omitted. This provided a chapel 27 feet in length and approximately 33 feet wide. The members of the congregation made some construction improvements in a large part of the basement, thus providing for some inviting, pleasant-appearing Sunday school rooms.

The Growth That Counts

Divinity Congregation numbers at the present time 39 communicants, 78 souls, and 13 voting members. There are 27 children enrolled in the Sunday school. There has been no astounding growth numerically for this mission congregation, but there has been growth, a slow, steady growth, an increase given by the Lord through His powerful Word of the Gospel. Whether there would be a greater interest shown by others in the work of this congregation and whether there would be more noticeable gains if it had a church building of its own, remains to be seen. We know from experience that many people are impressed by the outward appearance of a congregation or church body, and undoubtedly a church building would be an influence upon some people and invitation for others. It is evident that holding services in a chapel-parsonage is not very conducive to attracting people to our church, and the same holds true with the Sunday school in the basement of the parsonage. The members of Divinity Congregation have thus far worked and served faithfully, confidently looking



Divinity Ev. Lutheran Parsonage - Chapel
1649 E. Cottage Avenue, St. Paul 17, Minnesota

forward to that day when they will have a church of their own. They hope and pray that it will not be too far away. And when that day comes, they together with the pastor can welcome people to a church made with hands and at the same time and with greater emphasis and love invite them to THE CHURCH not made with hands, but built by the Lord, and established upon the foundations of His Sacred Word.

God's Promises

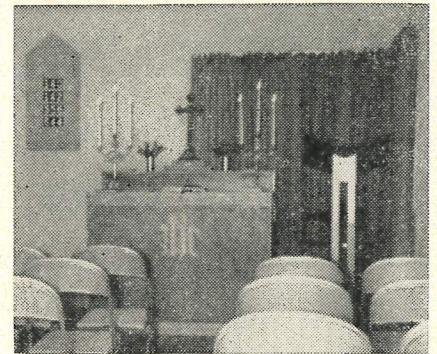
One sometimes wonders why people will interest themselves in a congregation that must be content to worship in a home, or store, or some other substitute for a church. We particularly think about those who had been unchurched and unbelievers. Such wondering, of course, is simply human thinking, completely separated from the Lord's thoughts.

For the Lord has promised His Church, and all His workers: "My word . . . shall not return unto me void." It is that promise and many other similar promises, in fact, the whole of Christ's Gospel, that gives us strength, the encouragement and the zeal to continue to carry out our Savior's command and invitation: "Go ye therefore and preach the gospel to every creature."

Grateful for Your Mission Interest

The members of Divinity Ev. Lutheran Church of St. Paul realize that they are in a large measure dependent upon the mission interests of their fellow members throughout the Wisconsin Synod. Being members of a mission congregation, they are truly grateful for every interest and service that fellow Christians have given in the work of missions. They are especially grateful for the

goodness of the Lord which never fails, and they confidently bring their earnest petition before the Lord, praying in their own behalf that the Lord bless them, praying for all fellow Christians, praying for all men, praying, especially, as the Lord Jesus taught them to pray: "THY KINGDOM COME."



The Chapel in the Parsonage of Divinity Lutheran

Pastor - Organist - Choir Director Workshop

Dr. Martin Luther College, Sunday, March 24, 1957

ON Sunday, March 24, at 2:15 P.M., after many late arrivals had been given a chance to register, Prof. Emil D. Backer opened the first music workshop held at Dr. Martin Luther College. Prof. E. Backer, together with Prof. Martin Albrecht and Prof. Theodore Hartwig, had planned and arranged the workshop. After the opening devotion had been conducted by Prof. T. Hartwig, the people attending, totaling 160 pastors, teachers, organists, and choir directors from the Minnesota District, plus many townspeople from New Ulm and students of the college department, were welcomed by President C. Schweppe.

Prof. T. Hartwig addressed the audience on the benefits of a workshop, stressing that its purpose is edification as worshippers are drawn nearer to the Word of God and to Him who is that Word, Jesus Christ. All — pastor, organist, choir director — have a part in the workshop. In the public service the congregation has contact with the Word preached. It is in the presence of God who speaks to it. The use of a liturgy is valuable here because it enables the congregation to ponder the Gospel of Christ. It

brings to the congregation the whole counsel of God in the fifty-two Sundays of the church year. The spiritual advantage of a common liturgy, in which all join, is the benefit of a unified message in sermon, the elements of the liturgy, the hymns, the choir music. Above all, the Scriptures are given their proper place and all else becomes a handmaiden to God's Word.

To illustrate such a unified message, a pamphlet "We Worship Our Lord," treating the Sundays of the church year from Easter to Trinity Sunday, was distributed to the participants at the workshop. This booklet presents a stanza from the chorale-hymn of the week, a paragraph expressing the thought of the particular Sunday, and a summary of the Introit, the Epistle, and the Gospel for the day. The booklet is fittingly enhanced with illuminations for each Sunday.

After Dr. Martin Luther College Choir I, under the direction of Prof. E. Backer, had begun with an Easter anthem, the Sundays of the church year were then discussed. Prof. T. Hartwig presented the message of each Sunday. Prof. E. Backer directed the audience's attention to proper



Prof. E. Backer directing choir at Pastor-Organist-Choir Director Workshop at New Ulm, March 24, 1957.

organ works, in which he was assisted at the organ throughout the workshop by Miss Doris Pankow, Miss M. Louise Haack, and Mr. Robert Kirst, members of the organ staff at Dr. Martin Luther College. Choir music, bringing the message of the Sunday, was presented by Prof. M. Albrecht. He led the participants in four-part and three-part singing and also directed Dr. Martin Luther College Choir II in presenting several choir

selections. The organ and choir music presented emphasized our Lutheran musical heritage. Prof. E. Backer gave several short talks on organ work, stressing the thematic chorale prelude and registration, as well as speaking on contemporary trends in composition. Prof. M. Albrecht spoke briefly on several phases of choir work. Several periods for discussions were also held.

The afternoon session ended at 5:00 P.M. At this time a luncheon

was served in the college dining hall. The luncheon hour proved to be another edifying discussion period. The evening session began again at 6:30 P.M.

The evening session concluded with a vesper service, conducted by Pastor Rollin Reim of St. John's Ev. Lutheran Church in New Ulm. His sermonette was based on the vesper Psalm for Oculi Sunday, Psalm 86. Prof. O. Steljes was at the organ during the service.

Members of the workshop were also given an opportunity during the intermission to examine organ and choir music, which had been put on display and grouped according to degree of difficulty.

Many of those who attended the workshop commented on the value of the entire program, considering it well worth the time spent and the distance traveled. Plans for future workshops are being made.

"Twentieth Century Scientists And The Resurrection Of Christ"

UNDER the above title *Christianity Today*, April 15, 1957, brought two things. One was a report on the result of a poll taken among leading scientists on their belief or disbelief in the resurrection of Christ. Accompanying the report were rather extended comments by the poll-taker, Prof. Wilbur M. Smith, of Fuller Theological Seminary. We felt that you would find the report revealing and the observations on it worthwhile and helpful, as did we.

The author of the article prefaces his tabulation of the scientists' replies with an explanation of his motive and methods in taking the poll. Here are some excerpts:

"The subject of the resurrection of Christ was chosen for the inquiry because of its definiteness and also its pre-eminent importance in relation to other Christian doctrines. . . . The bodily resurrection of Christ — whether or not one believes in it — is set forth in the New Testament as a specific historical event,

taking place at a certain time in a certain place; it involves a specific individual and the phenomenon of an objective reality that could be touched and seen (Luke 24:39, 40; cf. I John 1:1-3).

"The names of those working in the biological and physical sciences listed in the 1956-1957 volume of *Who's Who* number 606. I did not write to Unitarians or Universalists, whose replies would certainly be in the negative. . . . Scientists of Jewish faith, insofar as this could be determined from their names and place of education (there were 37), were excluded. . . . Letters were sent to 544. . . . Notices came that seven had died. . . . This left 521 men from whom replies could be expected.

"Of the 521 potential replies. . . 228 replies have been received. . . They include 36 affirmations on faith in the resurrection and 192 non-affirmations. This latter group falls into three classes: 142 of these scientists state definitely that they do

not believe in the resurrection of Christ; 28 indicate that they do not wish to express an opinion; and 23 say that they do not know whether or not Christ rose from the dead. The ratio then is about four non-affirmations to one affirmation. In other words, only one of five of the leading scientists in these fields believes in the bodily resurrection of Christ.

"The most surprising aspect is the acknowledged lack of faith in the resurrection of Christ on the part of scientists who claim membership in some Protestant evangelical denominations. Of the 521 scientists, 144 indicated affiliation with some Protestant church. From these 144, 88 replies have thus far been received; seven say they do not know if Christ rose from the dead; 12 do not wish to give an opinion; 41 do not believe; and 28 do believe in the resurrection — or one out of three. The following table presents an analysis of these figures by denominations."

Replies From Members of Christian Churches

DENOMINATION	Letters sent	Total replies	Belief in Resurrection	Disbelief in Resurrection	"No opinion"	"Do not know"
Presbyterian	39	17	6	7	4	
Congregational	27	18	2	9	3	4
Episcopal	25	18	8	8		2
Methodist	23	14	2	8	3	1
Baptist	9	7	3	4		
Lutheran	6	3	2		1	
Disciples	2	0				
Dutch Reform	1	0				
Church of Brethren	1	0				
Evangelical Church	1	1	1			
Evangelical Reformed	1	1	1			
Evangelical Free	1	1	1			
Quaker	2	2		2		
"Protestant"	6	6	2	3	1	
Total	144	88	28	41	12	7

Continuing under the subhead "Unbelief in the Churches," Prof. Smith states: "In view of the extreme liberal views of many Congregationalists and the infiltration of modernism in the Methodist Church, the majority of denials from men in these denominations was no surprise. But it was somewhat astonishing to find as many Episcopalians denying the resurrection as professing to believe and more Baptists and Presbyterians rejecting it than affirming it. **One cannot help but wonder how men can unite with churches whose creeds or historic confessions bear clear testimony to the bodily resurrection of Christ, while they disbelieve what their sacred traditions affirm. Undoubtedly this means that many clergymen are receiving into their churches members who do not embrace the essentials of the Christian faith, and also, in turn, that many of the clergy themselves do not believe in the resurrection.**" (Emphasis ours — Ed.)

Under "The Command to Witness" the author draws a conclusion that we can make our own: "The New Testament repeatedly enjoins Christians to bear witness that Christ rose from the dead. In referring to His death and resurrection, Jesus reminded His disciples, "Ye are

witnesses of these things" (Luke 24: 48). To this truth of our Lord's resurrection the Apostle Peter witnessed on the Day of Pentecost, "This Jesus did God raise up, whereof we all are witnesses" (Acts 2:32). Again and again when the Apostles were brought before the Sanhedrin, and when Paul stood before various rulers of his day, they gave glad and emphatic testimony to the historic reality of the resurrection (Acts 3: 15; 5:32; 10:39; 26:23). The Apostle Paul assured men of salvation if they confessed with their mouth the Lord Jesus and believed in their heart "that God raised him from the dead" (Rom. 10:9). . . .

"A well-known scientist who repudiated the doctrine of Christ's resurrection wrote boldly: 'I have no hesitation in telling you my own position in regard to the "basic New Testament truth" of the "bodily resurrection of Jesus," for I have no interest in concealing my belief.' **If this is the way unbelievers feel, so much more ought believers to be bold in proclaiming their faith. The Christian Church today needs a great surge of testimony to the resurrection, for without this the Church of our day of unbelief will appear beggarly alongside the early Church, of which we read: 'With great power**

gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all'" (Acts 4:33). (Emphasis ours — Ed.)

The report concludes with quotations from replies by scientists who witnessed their belief in Christ's resurrection. One of these was from Dr. Howard H. M. Bowman, Ph.D., a member of the Episcopal Church: "I know of no one in the parish who holds anything but the central orthodox beliefs, and I think all of us firmly believe in every article of the Nicene and Apostles' Creed. As a biologist, I cannot explain this mystery, nor would I attempt to do so. I have complete faith in the testimony of the biblical witnesses as set forth in the New Testament."

Another, Dr. Harold M. Morse, from the Institute for Advance Study at Princeton, wrote: "I do so believe, as did John von Newmann, my colleague who died about ten days ago."

And a third, Dr. Walter B. Jones, Director of the Alabama Museum of Natural History at the University of Alabama, gave this testimony: "Of course I believe in the bodily resurrection of Christ. I am an elder in the First Presbyterian Church here in Tuscaloosa."

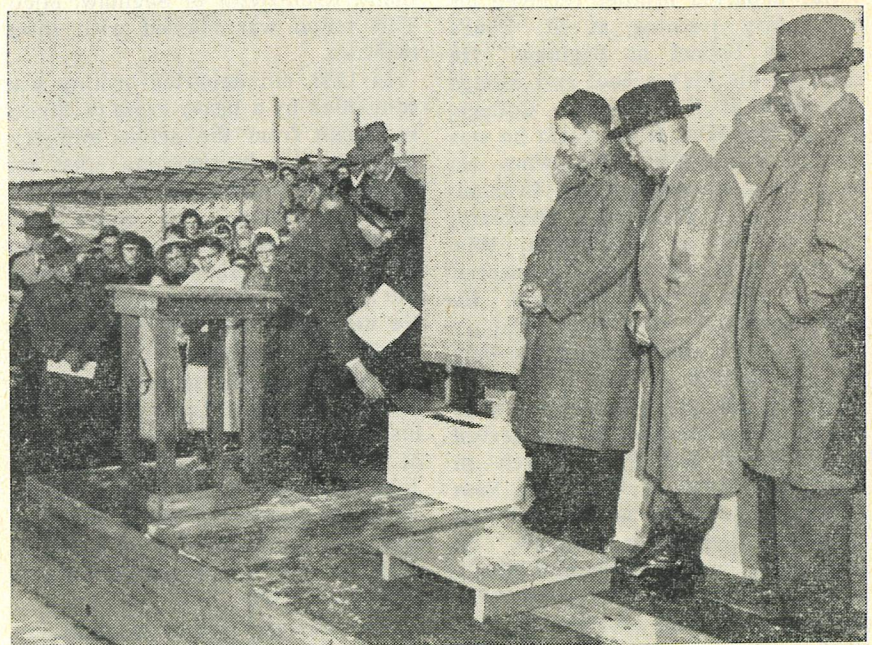
W. H. F.

THE SECOND MILESTONE FOR A HIGH SCHOOL

The second milestone of the Fox Valley Lutheran High School building has been passed. The exodus from the aged and condemned building which presently houses the school drew one step closer on February 3, for on that day the cornerstone of the new building was laid.

Almost 800 friends and supporters of the school gathered at St. Paul's Lutheran Church in Appleton on Sunday afternoon, February 3, for a service. The host pastor, F. M. Brandt, acted as the liturgist. The sermon was preached by the Rev. W. E. Pankow of New London. He based his words on Psalm 118:22, 23, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes." The High School choir, directed by Kurt Oswald, sang during the service.

After the service at the church, most of the people drove a mile to gather at the site of the new build-



Cornerstone Laying for New Fox Valley High School
The Rev. G. Schaefer with trowel in hand,
the Rev. H. Warnke standing behind him
From Left to Right — Melvin Prah, Arthur Jacobson, R. H. Gehrke

ing. At the brief service there, the Rev. G. Schaefer, of Neenah, officiated. Others participating in the service were the Rev. H. Warnke, principal of the High School, Mr. Melvin Prael, chairman of the Building Committee, Arthur Jacobson and R. H. Gehrke, chairmen of the Finance and Fund Raising Committees.

By the grace of God, we were able to lay the cornerstone six months after we broke ground for the building. Unless something unforeseen happens, the new building should be dedicated and ready for use by September.

We of the Fox River Valley area humbly say with Samuel, "Hitherto hath the Lord helped us."

Deaths

PASTOR ADELBERT FREDERICK WESTENDORF 1895 - 1957

Adelbert Frederick Westendorf, the son of the Rev. John Westendorf and his wife, Dorothea nee Kastner, was born in Kalamazoo, Mich., on September 23, 1895. He was received in the Lord's kingdom through Holy Baptism in Zion Lutheran Church, Kalamazoo, on September 29, 1895. In 1898, the Rev. John Westendorf became pastor of St. Paul's Lutheran Church in Saginaw, Mich. It was at St. Paul's Church that the departed repeated his baptismal vows in confirmation on June 28, 1908.

Our departed brother received his elementary training at St. Paul's Lutheran School at Saginaw. He received his high school and college education at Northwestern College, Watertown, Wis., from which he was graduated in 1916. Following his graduation, he entered the Evangelical Lutheran Theological Seminary, then located at Wauwatosa, Wis. During his student days, he vicared for one year at Columbus, Wis. He was graduated from the Seminary and became a candidate for the holy ministry in 1920.

During his thirty-three years of service in the ministry he first served at Emanuel Lutheran Church in Flint from 1920 to 1922. He then accepted a call to serve St. Paul's Lutheran Church in Saginaw. In 1930, he became a professor at Northwestern College at Watertown, Wis. He served in this capacity for one year. In 1931 he received and accepted the call to become pastor of St. John's Lutheran Church in Bay City, where he served faithfully for twenty-two years. During his

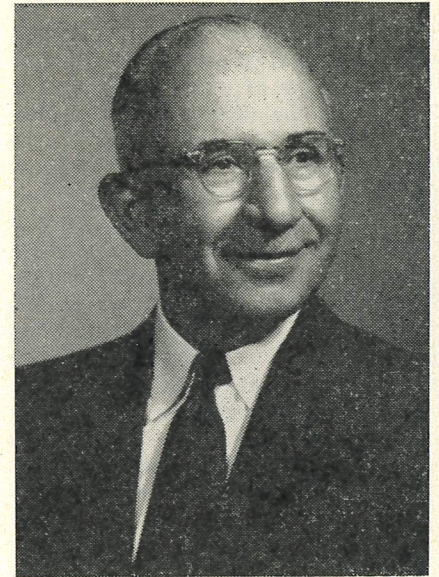
ministry he also served our Wisconsin Synod as vice-president of the Michigan District and as member of the District Mission Board. He also took an active part in the affairs of the Michigan Lutheran Children's Friend Society. He served as a member of the Board of this Society for eight years.

In August, 1921, Pastor Westendorf entered the estate of holy matrimony with Miss Frieda Eickmann of Watertown, Wis. This marriage was blessed with two children. Mrs. Frieda Westendorf was taken by the Lord to her eternal rest in July, 1929. In August, 1931, he entered into holy wedlock with Miss Laura Kreutzfeldt of Saginaw, Mich. This union was blessed with three children.

In 1953, our departed brother was compelled by a heavy cross of illness to resign from the active ministry. He bore this burdensome cross for about four years. On April 7, our heavenly Father, in grace and wisdom, called the soul of Pastor Westendorf to Himself in heaven at the age of 61 years 6 months 14 days. He departed from this vale of tears quietly in his sleep.

His passing is mourned by his faithful wife, Mrs. Laura Westendorf, his daughter, Mrs. Dorothy Kressbach of Pontiac, Mich., his sons, Pastor John Westendorf of Livonia, Mich., Rolfe, a student at the Theological Seminary in Thiensville, Wis., Rollin, a student at Northwestern College, Watertown, Wis., and Paul.

He is also survived by two brothers, the Rev. B. J. Westendorf of Flint, Mich., and the Rev. Wynfred Westendorf of South Haven, Mich.; and by three sisters, Mrs. Wilhemine Sauer and the Misses Margaret and Elea-



Pastor Adelbert F. Westendorf

nore Westendorf, all of Saginaw, Mich.

His passing is also mourned by other relatives, a host of friends, the members of St. John's Congregation, and by his many brethren and associates in the ministry.

The burial service was conducted at St. John's Lutheran Church, Bay City, Mich., on Thursday, April 11. Prof. Conrad Frey delivered the sermon, and Pastor John F. Brenner served as liturgist. The mortal remains were laid to rest in Oakwood Cemetery, Saginaw, Mich., to await the resurrection.

JOHN F. BRENNER.

THE WINNEBAGO TEACHER-TRAINING PROGRAM

Upon authorization of the Synod, Dr. Martin Luther College conducts an extension department at Winnebago Lutheran Academy of Fond du Lac, Wis. It is the express purpose of this program to provide training for such qualified women students who wish to serve the Church as "emergency teachers" during the present shortage of teachers.

Women graduates of Synodical Conference high schools as well as women graduates of public high schools who show promise of becoming able teachers in our Lutheran schools are eligible to enroll. Such enrollment is welcomed at this time. Interested parties are asked to write to the business office of Dr. Martin Luther College for the necessary application forms.

Students enrolling in the Winnebago Program will pursue the following sequence of work:

1. A first summer session at Dr. Martin Luther College.
2. A year of college training at Winnebago Academy.
3. A second summer session at Dr. Martin Luther College.

Upon satisfactory completion of their work, graduates of this extension program will be assigned to teaching positions in Lutheran elementary schools of our Synod.

C. L. SCHWEPPE, Director
of Dr. Martin Luther College.

**SUMMER SCHOOL
ANNOUNCEMENT**

Dr. Martin Luther College takes pleasure in announcing that it will again conduct its annual summer school for a period of six weeks beginning on June 17 and ending on July 26.

Courses have been arranged to fill the needs of graduate teachers, emergency teachers, enrollees for the Winnebago Program, and for teachers in our Lutheran high schools who wish to take courses in religion. These people and others who are interested in furthering their education are invited to attend.

The following schedule of courses has been arranged. A student would be limited to a choice of one in each time category.

7:00-9:00 A. M.

- Introduction to the New Testament Isaiah
- Elementary Dogmatics I (Winnebago Group)
- Testing and Measurement
- Teaching in the Kindergarten and Primary Grades
- Audio-Visual Education
- The United States Since 1914
- World Literature I

9:00-10:00 A. M.

- Teaching the Language Arts
- School Music
- Choir Conducting
- Physical Education, Health, Safety

10:00-12:00 A. M.

- Elementary Dogmatics I
- Confessional Writings of the Lutheran Church
- Speech in the Elementary School
- Introduction to Teaching
- Teaching Arithmetic

Teaching Religion
Theory of Music (Harmony)
Trigonometry
The Renaissance and the Reformation
The Geography of Asia

Application forms may be had by writing to Dr. Martin Luther College Summer School, New Ulm, Minn.

E. H. SIEVERT, Director
of Summer Sessions.

AN OFFER

St. John's Lutheran Church of Jefferson, Wis., has 11 pendant holophane lighting fixtures, 300W capacity, with 24-inch iron hoops suspended from four chains and a 12-inch holophane globe, as well as four holophane ceiling fixtures of similar size in good condition available, which it is willing to give to a mission congregation for the transportation costs.

If interested, contact Mr. George Marten, 312 Main Street, Jefferson, Wis.

CALENDAR OF CONFERENCES

SYNOCDICAL 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. Preliminary meetings to be held include:

General Board for Home Missions, Monday, 10:00 a.m.

Executive Committees for Foreign Missions, Monday, 10:00 a.m. in Parkside Lutheran Church, N. Sherman Blvd. and W. North Ave.

General Board for Foreign Missions, Tuesday morning at Parkside Church.

Board of Education — Wisconsin Synod, Monday at 10:00 a.m.

Conference of Presidents, Monday 10:00 a.m. Standing Committee on Matters of Church Union, Monday 2:00 p.m.

General Board of Support, Tuesday, 10:00 a.m., in Grace Lutheran Church, 270 E. Juneau Ave.

Lutheran Spiritual Welfare Commission, Tuesday at 9:30 a.m.

Representatives of Institutions, Tuesday at 2:00 p.m.

Board of Trustees, Tuesday at 9:00 a.m. The Committee on the Assignment of Calls will meet on Friday May 24, at 9:00 a.m., in the Tower Room at the Seminary in Thiensville.

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.

**RHINELANDER PASTORAL
CONFERENCE**

Place: St. Paul's Lutheran Church, Hurley, Wis.

Date: May 6 and 7, 1957.

Speaker: F. Weyland (alternate: F. Bergfeld).

The conference will open with the noon meal on May 6.

C. SCHLEI, Secretary.

**MICHIGAN DISTRICT PASTOR-TEACHER
CONFERENCE**

Date: June 18-20, 1957.

Place: Michigan Lutheran Seminary, Saginaw, Mich.

Meals and Lodging: At the Seminary. Bring your own linen and bedding.

NORMAN W. BERG, Secretary.

**ARIZONA-CALIFORNIA DISTRICT
PASTORAL CONFERENCE**

The Spring Conference of the Arizona California District will be held at Resurrection Lutheran Church, Phoenix, Ariz., Wm. H. Wiedenmeyer, host pastor. The Conference will convene June 11, 9:30 a.m. and adjourn June 13, 4:00 p.m. Commercial housing will be used. The program will include the following essays:

Exegesis on Romans 1, C. Found; The Work of the Holy Ghost, A. Leerssen; Verbal Inspiration, W. Pifer.

Substitutes: The Evidence Pro and Con of Trichotomy, E. Guenther; Formation of the Canon, G. Seager.

The preacher will be Pastor Charles Found.

JOEL C. GERLACH, Secretary.

**SOUTHEASTERN WISCONSIN DISTRICT
PASTORS AND TEACHERS CONFERENCE**

Date: June 17 and 18, 1957.

Place: St. John's Lutheran Church, Decorah at Sixth Street, West Bend, Wis.

Opening service with Holy Communion at 10:00 a.m.

Essays: "The Scriptural Doctrine of the Antichrist," William F. Schink; "Making the Musical Parts of Our Church Service a Living Gospel-Centered Experience," Kurt J. Eggert.

Overnight lodging will be available on prior request.

A registration fee of \$1.00 will be collected from all in attendance.

All pastors, professors, and male teachers of the District are expected to attend.

Please announce to the host congregation to facilitate the provision of meals and lodgings.

HEINRICH J. VOGEL, Secretary.

**SOUTHWESTERN PASTORAL
CONFERENCE — WESTERN WISCONSIN
DISTRICT**

Place: Kirby on Highway 12, 10 miles north of Tomah.

Date: May 14, 1957.

Time: 9:00 a.m.

Announce to host pastor, Robert Mackensen, R. 1, Box 87, Warrens, Wis.

Communion service: M. Herrmann (H. Kirchner).

Assignments: Titus 3, A. Stuebs; Rev. 2: 1-11, M. Herrmann; Financial Report, M. Herrmann; Visitor's Report, Paul Kuske; C. P. Report, J. Dahlke; Discussion on Intersynodical Relations (Racial Integration, H. Kirchner).

C. ROSENOW, Secretary.

**SOUTHERN CONFERENCE
SOUTHEASTERN WISCONSIN DISTRICT**

Date: May 14 and 15, 1957.

Place: Friedens Ev. Lutheran Church, Kenosha, Wis.; host pastors: A. Buenger and H. Kuske.

Conference begins with a Communion service on Tuesday at 9:30 a.m.

Confessional speaker: R. Pope; alternate: F. Schulz.

Papers: Exegesis, Philipians 2:7ff, F. Schulz; Chrysostom, R. P. Otto; Witnessing for Christ, Positively and Negatively, G. Boldt; Benefits of a Sunday Church Bulletin, E. Jaster; The Pros and Cons of Professional Fund Raising, H. M. Schwartz; How shall we advise our members with regard to joint worship with heterodox relatives? K. Molkentin; Faith Healing, H. Lange.

Second Day of conference starts at 9:00 a.m.

HOWARD N. HENKE, Secretary.

**EASTERN PASTORAL CONFERENCE
SOUTHEASTERN WISCONSIN DISTRICT**

The spring sessions of the Eastern Pastoral Conference of the Southeastern Wisconsin District will be held May 7 and 8, 1957, at St. John's Church, South 68th and West Forest Home Avenue, Milwaukee. The Conference opens with a Communion service at 9:30 a.m. The preacher will be Kneueppel; the alternate, Krug. The essays: "Practical Aspects of Church Discipline" by F. Tabbert, and "Sponsors for Baptism" by R. Ehlike.

N. E. MENKE, Secretary.

**WISCONSIN - CHIPPEWA RIVER VALLEY
PASTORAL CONFERENCE**

Time: April 30 and May 1, 1957.

Place: St. Paul's Lutheran Church, Menomonie, Wis., H. Pankow, pastor.

Communion service: 8:00 p.m., April 30, 1957.

Speaker: G. Marquardt (alternate: H. Pankow).

Particulars will be mailed to the Conference members.

A. O. PAUTSCH, Secretary.

NOMINATIONS

For a New Professorship at Michigan Lutheran Seminary

Mr. Eugene Auringer, Fairfax, Minn.
 Mr. Loren Dietrich, Chesaning, Mich.
 Mr. Robert Eberhardt, Wauwatosa, Wis.
 Prof. Herbert Fleischer, Ph.D., Madison, Wis.

Pastor Raymond Frey, Vassar, Mich.
 Mr. Herman Gieschen, Milwaukee, Wis.
 Mr. Aldred Heyer, Ann Arbor, Mich.
 Mr. Thomas Kriewall, Bay City, Mich.
 Pastor Paul Kuske, Maumee, Ohio.
 Mr. Norbert M. Manthe, St. Paul, Minn.
 Pastor Howard Russow, Iron Ridge, Wis.

Prof. Lester Seifert, Ph.D., Madison, Wis.
 Mr. Alvin Spaude, New Ulm, Minn.
 Any correspondence pertaining to these candidates is to be in the hands of the Rev. Oscar Frey, Secretary of the Board of Regents, no later than May 8, 1957.
 Address: 1441 Bliss St., Saginaw, Mich.

**WESTERN WISCONSIN DISTRICT
 January, February, March, 1957**

Pastor — Congregation	Amount
G. F. Albrecht, Hustler	87.57
G. F. Albrecht, T. Clifton	601.47
H. F. Backer and W. G. Hoffmann, Winona	5,565.33
K. G. Bast, Madison	675.00
E. R. Becker, Bruce	124.66
E. R. Becker, Cameron	190.82
E. R. Becker, Elmwood	58.00
R. Beckmann, Norwalk	159.65
R. Beckmann, Ridgeville	477.61
A. Berg, Madison	195.65
B. Beyers, Winona	296.85
B. Beyers, Minnesota City	137.13
R. F. Bittorf, Monroe	157.61
R. F. Bittorf, McConnell	61.65
B. A. Borgschatz, Platteville	241.20
R. W. Brassow, Hubbleton	273.50
R. W. Brassow, Richwood	113.53
C. P. Brenner, La Crosse	494.47
R. Buege, Arcadia	10.00
R. Buege, Whitehall	77.50
J. C. Dahlke, Tomah	2,412.98
A. H. Dobberstein, Oak Grove	621.89
A. J. Engel, Medford	1,056.50
O. R. Falk, Plum City	315.68
G. Fischer, Helenville	500.00
A. F. W. Geiger, Cambridge	394.25
H. Geiger, T. Leeds	598.72
H. Gieschen, Fort Atkinson	4,098.16
H. Gieschen, Rib Lake	175.15
K. A. Gurgel, Eitzen	199.75
W. E. Gutzke, La Crosse	1,763.03
M. H. Hanke, Chasaburg	2,723.11
M. H. Hanke, T. Hamburg	920.60
J. Henning, Wausau	715.65
M. N. Herrmann, Dorset Ridge	112.81
R. C. Hillemann, Beloit	29.14
R. C. Hillemann, Brodhead	111.70
W. P. Holzhausen, Stetsonville	378.27
E. H. Kionka, T. Maine	253.50
H. C. Kirchner, Baraboo	2,990.92
L. C. Kirst, Beaver Dam	3,107.00
O. W. Koepsell, Lowell	1,417.52
W. J. Koepsell, Pickwick	408.60
W. J. Koepsell, Ridgeway	412.98
R. P. Korn, Lewiston	773.48
G. O. Krause, Marathon	347.50
J. D. Krubsack, T. Greenwood	380.67
J. D. Krubsack, T. Goodrich	319.16
P. Kuckhahn, Ringle	563.71
M. E. Kujath, Janesville	314.15
C. C. Kuske, T. Day	149.75
C. C. Kuske, T. Green Valley	85.75
P. R. Kuske, Badger Village	41.29
P. R. Kuske, North Freedom	153.85
P. R. Kuske and R. Siegler, Lime Ridge	22.75
P. Kuske and R. Siegler, Tuckertown	77.09
L. Lambert, La Crosse	1,411.89
W. Lange, Wisconsin Rapids	2,134.89
J. H. Lau, Onalaska	661.85
E. F. H. Lehmann, Prentice	56.85
E. F. H. Lehmann, Tripoli	40.09
O. A. Lemke, Pardeeville	1,002.30
N. Lindloff, Wilson	453.35
R. Mackensen, Shennington	75.00
E. A. Mahnke, Moline	349.16
T. H. Mahnke, Mt. Carroll	385.45
G. C. Marquardt, Schofield	1,191.40
W. T. Meier, Marshall	261.70
A. L. Mennicke, Winona	2,249.50
A. Mennicke and Tetzlaff, Altura	274.77
J. J. Michael, Madison	199.87
F. H. Miller and H. Jaster, La Crosse	2,495.26
C. H. Mischke, Juneau	999.62
R. W. Mueller, Jefferson	5,676.59
G. E. Neumann, T. Caledonia	97.00
G. E. Neumann, T. Greenfield	233.00
G. E. Neumann, T. Merrimac	75.00
A. F. Nicolaus, Savanna	111.73
A. F. Nicolaus, Savanna	822.36
F. H. Nitz, Buffalo City	63.75
F. H. Nitz, Cochrane	350.87
F. H. Nitz, Cream	210.44
H. C. Nitz, Waterloo	1,375.35
K. A. Nolting, Mosinee	394.46
M. J. Nommensen, Hillsboro	318.63
O. A. Pagels, Ixonia	355.50
H. A. Pankow, Menomonie	700.00

H. A. Pankow, Beyer Settlement	23.05
H. E. Paustian, Barre Mills	800.00
N. E. Paustian, Oconomowoc	831.41
W. A. Paustian, West Salem	1,602.64
A. O. Pautsch, T. McMillan	390.00
A. O. Pautsch, Eau Claire	567.60
M. B. Petermann, Doylestown	349.56
M. B. Petermann, Fall River	113.95
M. B. Petermann, Fountain Prairie	127.96
E. E. Prenzlow, Sr., Cornell	362.00
E. J. C. Prenzlow, Jr., Bloomer	1,407.89
P. Prueter, Viroqua	723.25
J. M. Raasch, Lakemills	816.18
G. Redlin and J. Fricke, Watertown	3,139.44
R. Reede, Wausau	645.72
C. R. Rosenow, Mauston	2,028.62
C. R. Rosenow, New Lisbon	676.71
J. Schaadt, Tomahawk	478.15
H. Schaller, Eagleton	5.00
J. Schaller, T. Genoa	213.65
J. Schaller, Stoddard	714.54
W. P. Scheitel, Rib Falls	311.92
W. P. Scheitel, T. Rib Falls	137.68
A. Schewe, Neillsville	735.95
L. Schroeder, T. Dallas	48.33
L. Schroeder, Prairie Farm	489.41
W. E. Schulz, Wonewoc	1,052.25
H. C. Schumacher, Milton	599.70
A. Schumann, Globe	199.39
R. A. Siegler, Rock Springs	740.98
M. C. Smith, Cambria	542.83
W. R. Steffenhagen, Dalton	423.05
W. R. Steffenhagen, Friesland	1,109.36
M. F. Stern, Ixonia	492.61
A. R. Stuebs, Bangor	991.56
K. A. Timmel, Watertown	1,505.00
E. A. Toepel, Fort Atkinson	457.41
E. G. Toepel, Sun Prairie	592.65
I. G. Uetzmann, Watertown	650.00
W. G. Voigt, T. Berlin	825.48
W. Wegner, Columbus	3,830.77
R. Welch, Fountain City	811.34
A. H. J. Werner, Elroy	196.22
H. Winkel, Sparta	1,213.00
A. A. Winter, Randolph	1,569.72
M. Zank, Beaver Dam	192.57
M. Zank, T. Trenton	146.50
W. E. Zank, Waterloo	459.55
W. E. Zank, Newville	513.12
T. E. Zarembo, Barron	422.30
T. E. Zarembo, Rice Lake	427.20
G. W. Zunker, Fox Lake	558.79

Budgetary	\$ 90,688.23
Special Building Fund	2,134.74
Dedicatory Thank-offering	1,615.00
Non-Budgetary	2,967.18
Church Extension	4,714.39
Hungarian Relief	95.86

Total \$102,215.40

DONALD E. RICE, Treasurer.

**TREASURER'S STATEMENT
 July 1, 1956, to March 31, 1957**

Receipts

Cash Balance July 1, 1956	\$ 23,821.49
Budgetary Collections	\$ 1,291,142.47
Revenue	250,720.71
Total Collections & Revenues	\$ 1,541,683.18
Non-Budgetary Receipts:	
Bequests	500.00
L. S. W. C. — Prayer Book	157.44
Miscellaneous	350.00
Total Receipts	1,542,870.62
	\$ 1,566,692.11

Disbursements	
Budgetary Disbursements:	
General Administration	112,686.90
Theological Seminary	55,326.12
Northwestern College	156,595.56
Dr. Martin Luther College....	192,600.24
Michigan Lutheran Seminary	113,643.25
Northw. Lutheran Academy	50,090.02
Nebraska Academy	2,000.00
Academy Subsidies	6,400.00
Winnebago Teacher Program	19,511.48
Home for the Aged	29,187.31
Missions — Gen. Adm.	
Home Missions	191.34
Foreign Missions	3,135.78
Indian Mission	132,906.70

Colored Missions	44,191.32
Home Missions	541,794.30
Refugee Mission	34,507.87
Madison Student Mission	4,827.80
Rhodesia Mission	46,550.82
Lutheran Spiritual Welfare	
Commission	7,568.50
Japan Mission	26,100.55
Winnebago Luth. Academy....	2,250.00
General Support	68,094.98
Indigent Student Support....	790.00
Board of Education	11,405.38
Depreciation on Inst. Bldgs.	27,819.92
Total Budgetary Disbursements	\$ 1,690,176.14
Deficit Balance March 31, 1957	\$ 123,484.03

**COMPARATIVE STATEMENT OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to March 31

	1955 - 56	1956 - 57	Increases
Collections	\$ 1,271,686.54	\$ 1,291,142.47	\$ 19,455.93
Disbursements	1,617,338.55	1,690,176.14	72,837.59
Operating Deficit	\$ 345,652.01	\$ 399,033.67	\$ 53,381.66

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Perc.
Pacific Northwest	1,454	\$ 8,586.06	\$ 10,714.96	\$ 2,128.90	80.13
Nebraska	6,735	44,169.23	50,324.16	6,154.93	87.76
Michigan	23,152	167,541.13	171,823.31	4,282.18	97.50
Dakota-Montana	7,283	45,706.65	54,284.19	8,577.54	84.19
Minnesota	38,739	203,148.53	288,987.50	85,838.97	70.29
Northern Wisconsin	45,851	271,240.54	343,234.12	71,993.58	79.02
Western Wisconsin	48,840	244,868.90	365,790.00	120,921.10	66.93
Southeastern Wisconsin	47,909	283,201.31	357,965.78	74,764.47	79.11
Arizona-California	2,899	18,742.94	21,104.15	2,361.21	88.81
	222,862	\$ 1,287,205.29	\$ 1,664,228.17	\$377,022.88	77.34

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

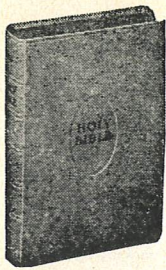
For March 1957	
For Indian Mission	
Children of Trinity Lutheran School, Neenah, Wis.	\$ 61.89
Rev. and Mrs. J. B. Bernthal	3.00
	\$ 64.89
For Rhodesia Mission	
Children of Trinity Lutheran School, Neenah, Wis.	\$ 16.04
Rev. and Mrs. J. B. Bernthal	2.00
	\$ 18.04
For Japan Mission	
Children of Trinity Lutheran School, Neenah, Wis.	\$ 16.20
Rev. and Mrs. J. B. Bernthal	5.00
	\$ 21.20
For Lutheran Spiritual Welfare Commission	
Mrs. Helen Schlueter	\$ 5.00
Paul Frenz, U.S.C.G., Swansboro, N. C.	2.00
Mrs. C. O. Falk, Arvada, Colo.	1.00
Mrs. H. A. Hopp, Manitowoc, Wis.	2.00
Suzanne Schultz, Chesaning, Mich.	1.00
	\$ 11.00
For Home Missions	
Memorial wreath in memory of Pastor Walter A. Hoenecke, by Mr. and Mrs. Edgar Kagerah	\$ 2.00
Memorial wreath in memory of Mr. Rudolph Lenz, given by relatives and friends	10.00
	\$ 12.00

For Special Building Collection	
Mrs. Helen Schlueter	\$ 10.00
Memorial wreath in memory of Pastor Walter A. Hoenecke, given by Pastor E. Ph. Dornfeld	5.00
Memorial wreath in memory of John Posschl, sent in by Pastor H. W. Schwertfeger	10.00
	\$ 25.00
For Church Extension Fund	
Memorial wreath in memory of Pastor Walter A. Hoenecke, given by the Milwaukee City Pastoral Conference	\$ 10.00
Memorial wreath in memory of Pastor Walter A. Hoenecke, given by Mrs. Henry Bauer and Mr. and Mrs. Donald Bauer	4.00
Memorial wreath in memory of Helen Beckmann, given by Pastor and Mrs. E. O. Schulz	5.00
H. F. Lussenhop, Morton, Minn.	50.00
Memorial wreath in memory of Mrs. Otillia Krueger, given by Pastor and Mrs. H. W. Herwig and Mr. and Mrs. Leslie Mills	5.00
Memorial wreath in memory of Pastor Walter A. Hoenecke, given by Pastor and Mrs. W. Haase, Mr. and Mrs. Tim Sauer and Miss Agnes Sauer	10.00
Mr. and Mrs. Hilbert Drews	100.00
Memorial wreath in memory of Albert Grunwaldt, given by friends and relatives	10.00
	\$ 194.00

C. J. NIEDFELDT, Treasurer.

BIBLES

BIBLE NO. W. 1301 MC WHITE



No. W 1301 MC

- Presentation Page
- Marriage Certificate
- Family Record
- Black Ruby Type
- Pronouncing
- Colored Maps

Pure white leatheroid (washable) flexible covers, not overlapping, round corners, gold titles, gilt edges, headbands and white silk ribbon marker. **\$3.00**

Size, 3½x5¾x7/8 inches

Specimen of Type

the country of Galatia and Phrygia in order, strengthening all the disciples. 24 And a certain Jew named Apollōs, born at Alexandria, an

WHITE BIBLE FOR CHILDREN

- Presentation Page
- Helps to Bible study
- Self-pronouncing
- Illustrated in color
- Colored Maps
- Bold-face type

This is a really fine gift for graduations, baptisms, or confirmations. Size, 6¼x4 inch by 1⅛ inch thick.

No. W 187 Pure white Leatheroid, (washable) flexible overlapping covers, round corners, gold stamping, gilt edges, headbands and ribbon marker, gift box.

\$4.25

Specimen of Type

Christ purgeth the temple

to him, and saith of him, Behold an	13	¶
Israelite indeed, in whom is no guile.	at	ha
48 Nā-thān'ā-ēl saith unto him,	salen	
Whence knowest thou me? Jesus	14	A



No. W 187

PEARL BIBLE

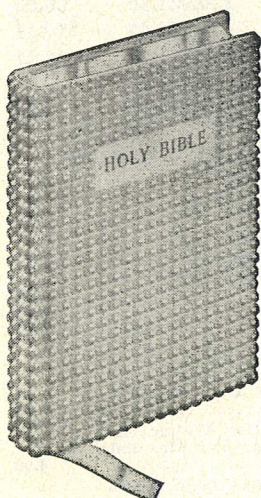
A perfect gift for brides and graduates. The soft luster of the pearly binding gives it a delicate beauty. The covers are virtually indestructible. Contents include two color illustrations, frontispiece, Presentation Page and Marriage Certificate, all in color.

No. 305. Gold edges, gold-stamped, white, silk marker ribbon.

Size, 3 13/16"x5 7/16"x 9/16".

Specimen of Type

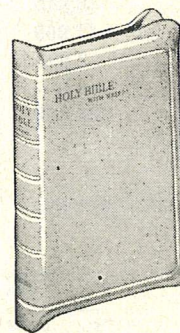
CHAPTER 2
Adam and Eve in the Garden of Eden.
THUS the heavens and the earth were finished, and all the host of them.
2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.



No. 305

\$6.00

WHITE LEATHER BIBLE



No. W 4691

Center Column References—Colored Maps — Family Record — Self-Pronouncing Text—Bold Longprimer Type. Size, 8¼"x5½."

No. W4691 White Genuine leather, morocco grain, flexible semi-overlapping covers, round corners-, fabrikoid lining, gold stamping, gilt edges, headband, ribbon marker, presentation box.

Specimen of Type

THEN the word of the LORD came to Jehu 'the son of Hā-nā'nī against Bā-āsh'ā, say-

\$13.50

7-M
George Molkenstin
1105 S. Alfred Street
West Allia 14, Wisconsin

Jam 55
57 58
58

NORTHWESTERN PUBLISHING HOUSE

3616-32 West North Avenue, Milwaukee 8, Wisconsin