

THE NORTHWESTERN Lutheran

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BRIEFS

by the Editor

God's people are always comforted, but they are never comfortable, in a spiritual sense. The believer knows that Christ has removed all the sins of his past together with its guilt and curse. He likewise knows that his daily sin is purged away by Christ's blood. But being thus comforted does not mean that he is comfortable. He cannot go along complacent and self-satisfied. He says with the Psalmist, "I will run the way of thy commandments, when thou shalt enlarge my heart" (make my heart swell with the assurance of Thy comfort).

Grateful love prompts him to alertness and activity for his Lord. He is concerned lest he be found lacking in the love which hears and ponders His Word, keeps it pure, and passes it on with not a bit of comfort removed from it; which has a heart for the needs of fellow Christians and neighbors; which shows itself kind, considerate, courteous, patient, and forgiving toward all men; which provides for unfortunate children (also through a Lutheran home-finding society which he supports), for the needy aged, for the Lord's feeble-minded "children" (through Bethesda Lutheran Home, for instance); which trains the little ones, so dear to the

Savior, in His way. He can never sit back and say, "Surely, I have done enough. No one can expect me to do any more." Instead he constantly asks, "What more may I do?" and restlessly he seeks for the answers.

But the citizen of Zion who has not fallen into a deadly lethargy — deadly, because it can end his citizenship in Zion — he, we say, will also busy himself with the question: "How?" and "Why?" He asks: Why do I do this and that? What leads me to do it? In short he examines himself as to his motivation. This important matter was the subject of an essay which Pastor Armin Schuetze read at the Synod Convention in August. Though it will appear later in the printed Proceedings of the Convention, we are bringing excerpts from that essay in this and the next issues. We hope that they will whet the appetite, so that you will want to read all of this essay when it appears. We know that it will lead you to some earnest soul-searching, and we all need that to be saved from dangerous self-complacency.

It is too early to tell what the response will be to the endeavor to gain new subscriptions for *The North-*

western Lutheran. This was done through the special Convention issue. Some 120,000 copies were sent into homes of people who do not regularly receive our churchpaper. Each copy contained a handy tip-in order form. If you are a satisfied reader, why not help the cause along by urging a friend, relative, or acquaintance to subscribe at once? Failing that, why not take out a gift subscription?

We recently had a letter from a lady in Kansas. She expressed her appreciation for *The Northwestern Lutheran*, mentioning various features that meant much to her and her family. She mentioned that there was no Wisconsin Synod congregation in their vicinity. No doubt our churchpaper then serves as a precious link with "home." But need we move far from home to appreciate what we have at home?

This same lady said that they were taking out a subscription for *The Junior Northwestern* for their children. We commend their example to others.

While we are speaking of examples, we think of another. One pastor of a rather small congregation the other day sent in seventeen new subscriptions, all on the tip-in subscription forms. He evidently used the opportunity and assistance furnished by the Convention issue to good advantage. It shows what can be done.

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THE COVER — The Altar at St. John's Lutheran, West Bend, Wisconsin.

Editorials

Christian Athletes In August of this year the second annual Fellowship of Christian Athletes Conference was held at Estes Park, Colorado, attended by 185 high school and 110 college athletes. Working with them

were some of the most famous sports figures like Clarence (Biggie) Munn, former famous coach and present Michigan State athletic director, Phog Allen, former Kansas University basketball coach, retired baseball pitcher Bob Feller, and Doak Walker, former college and pro football star.

The purpose was to publicize the fact that one can be a good athlete and at the same time a believer in Christ, and to encourage athletes to express their faith in the way they play the game and in their daily lives. It is too much to expect that an organization recruited from all the denominations be free altogether of the spirit of unionism, but it does remind us that we should not shelve our Christianity when we engage in games, but that it should permeate all phases of our life. "Whatsoever ye do in word and deed — do all in the name of the Lord Jesus."

Engaging in sports competition often brings out the worst in man. Foul and obscene language is often heard on the athletic field. In the eagerness to win, selfish advantage is sometimes taken of the opposition. At times attempts are made to maim an opposition player to insure victory. Many athletes, who are supposedly Christian, leave their Christianity at home when they practice for or enter the contest. The Christian athlete should behave himself as a Christian also in the midst of competition. We all subscribe to that in theory, but how is it in practice?

There are those who frown on athletics for religious reasons. They hold that such competition is incompatible with true Christianity. But the Bible does not say so. Athletics fall into the category of "indifferent things," which are neither right nor wrong in themselves, which the Christian may do or not do. As the Christian can learn something from nearly everything that goes on round about him, so there is a lesson for him also in athletic contests. Paul, who had been a frequent spectator, writes: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. . . . Now they do it to obtain a corruptible crown; but we an incorruptible." Are we putting the time and effort and devotion into our race to the heavenly goal which the athlete puts into his athletic endeavors? That, St. Paul tells us, is worth thinking about.

I. P. FREY.

* * * * *

Unopened Letters Reading the Psalms has been associated, in the minds of many of us, with a mother or a grandmother opening her Bible to this book and making her quiet devotion there. According to our youthful notions the Psalms appeared to have been written for mature or for elderly Christians, especially to strengthen the aged and to console the sorrowing.

But the Psalms were written for a larger audience.

The man who wrote the majority of them had in his life ranged through much, if not all, of human experience. He had known fame and grandeur; he had also bowed his head under the weight of humiliation and sorrow. He knew the problems of impassioned youth, of self-reliant manhood, and of declining age. Of David, Edward Irving has said, "Every angel of joy and of sorrow swept, as he passed, over the chords of David's harp, and the hearts of a hundred men strove and struggled together within the narrow continent of his single heart."

From the fullness of his experience he could write Psalms that suit all men in all ages and conditions. Moreover, he could speak to the hearts of all children of God because his own relations to God had been so deep and varied. Above all he was an inspired writer, who could go beyond human experience and with God-given vision could tell of Christ, the Messiah of sinners.

If you have yielded to temptation and have then quailed before an accusing conscience, if you have sought to banish private fears, if you have tasted defeat and disappointment and have prayed for hope and strength, even if you have known prosperity and victory — God has something to say to you in the Psalms. The Psalms are addressed to you.

CARLETON TOPPE.

* * * * *

On the Way to Rome? The Church of England is considering a new canon which sanctions a change in the vestments of its priests. In wording the canon, the bishops want to make it plain that "the vestments it sanctions are not to be construed as signifying any doctrine not contained in the formularies of the Church of England." The implication is that since the doctrine of the Mass is not mentioned in the formularies, there can be no objection to wearing Mass vestments.

Dr. Fisher argues rather equivocally that garments can be "de-doctrinized" (the atrocious word is of his coinage). To this argument a critic aptly replies that "a man who puts on a cocked hat, red robe, and a golden chain round his neck will not readily be believed when he protests that he is not a genuine mayor." (The items mentioned are parts of the official garb worn by mayors in England.)

The so-called externals of worship, such as liturgy, vestments, architecture, are not entirely a matter of indifference. They can be disturbing, even offensive. The Missouri Synod in its 1956 convention adopted some strong resolutions condemning Romanizing tendencies in her midst.

A recent convert from Romanism was offended while attending the dedication of a Lutheran church. The High-Church ritual used at the service moved him to leave the place, disgusted to the point of nausea. He could not "de-doctrinize" the things which so strongly

(Continued on page 332)

Studies in God's Word:

What Should Motivate A Christian?

Excerpts from Part I of an essay entitled "Motivation" delivered by Pastor Armin Schuetze, Milwaukee, Wisconsin, at the Thirty-fourth Convention of the Wisconsin Synod, August 10-17, 1957.

THERE are many motivating forces that influence people. Hate, love, fear, compassion, envy, love of money, gratitude, distrust — these are but some of the many and complex motives that influence men. What we want to know is: What does, what should motivate a Christian? What should motivate us specifically in our church work? . . . What answer does Scripture give us?

In Ephesians 5:1,2 we read: "Be ye therefore followers of God as dear children; and walk in love as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." The Ephesians are called "dear children." They are the objects of God's love. As such they ought to be followers of God. The Ephesians know that Christ loved them with such a selfless, amazing love that He offered up Himself as a sacrifice to God for their salvation. That is why they also should walk in love.

To the Corinthians . . . Paul writes (II Corinthians 5:14): "For the love of Christ constraineth us." Christ's love to us as it is apparent in that He died for all constrains us; that motivates us in everything, so that in verse 17 he then says: "Therefore if any man be in Christ, he is a new creature." One commentator says in this connection: "The love with which the Lord loves me is the only motive in everything I do. It rules me absolutely, regulates my entire conduct over against the members of His church."

In chapter 5 of Paul's letter to the Galatians he admonishes them to "stand fast in the liberty wherewith Christ hath made us free," not to be entangled again in salvation by works, which means that they will lose Christ. Then in verses 5 and 6 we read: "For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." We are saved, not

by works, but by faith which embraces Christ Jesus. That is free salvation. But that faith is a living thing in us. It worketh by love; it has embraced the love of God; it responds by loving God in turn.

The basic motivation for a Christian in everything he does is God's love for him in Christ and the resulting love to God in the Christian's heart.

Hand in hand with a Christian's love for God will be found love for God's Word. For the Word is the revelation of God; it reveals God to man in ways He cannot otherwise be known. Particularly is it only through the Word that the love of God in Christ can be known by us.

Of a godly man we read in the First Psalm: "But his delight is in the law of the Lord; and in his law doth he meditate day and night." Read Psalm 119 and note the delight and joy which the inspired Psalmist found in God's Word. A Christian will cry out with him, "O how love I thy law! . . . How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! . . . Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Surely, love for the inspired Word of God must be an integral part of a Christian's love for God, for he delights in that Word which has revealed the perfect, redeeming love of God in Christ to him. We cannot conceive of love of God coupled with indifference toward, disregard for, disobedience to God's Word. . . .

Another factor involved in love to God is that whoever is thus motivated will seek to glorify God by what he does. How well known is II Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." . . . How well our Savior stated it in the Sermon on the Mount (Matthew 5:16): "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven." The entire life of Paul exemplifies this. . . . So the love of God which motivates a Christian seeks God's glory, His honor, His praise.

However, when considering love of God . . . we cannot forget what St. John writes (I John 4:20,21): "If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." There can be no love for God without love also for man. . . .

This love for our fellow human beings, is, however, not merely a sentimental love, flowing purely out of our emotions. It is not a blind love, but one based on knowledge. . . . Remember it is love that is engendered, not only by the object, the person who is loved, but flows out of love to God.

We love man, recognizing him as a creature, created in the image of God. Of man God said, "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." . . . How shall I love God and yet fail to love man, created after His likeness?

But didn't man lose this image? Didn't he become a servant of Satan, whom we are to hate? Shall we love the servants of Satan? . . .

. . . Listen to what John writes about God's attitude toward this vile, sinful mankind. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:9,10).

And then, after pointing out how God loved man, vile, sinful man, so that He spared not His own Son, but gave Him up for us all, John continues (4:11): "Beloved, if God so loved us, we ought also to love one

another." Indeed, I now see in every one of my fellow human beings one whom God loved, for whom He sacrificed His Son in order to restore in man God's image. How can I hate man whom God so loved?

That is why we can be told: "Love your enemies." . . . We see even in

our enemies such for whom Christ died, such in whom the image of God is to be restored.

So we are motivated by love for man, not by a weak, sentimental love . . . but by a love that recognizes man, indeed, the sinner, as the object of God's selfless love in Christ. . . .

To summarize: A Christian is motivated by the great love God has shown to him, which results in love to God, including love for His Word, and a desire to glorify God in everything. This love also manifests itself in love for men, whom God redeemed through His Son.

Smalcald Articles

XII. Part II. Art. II. On the Mass

(Continued from previous issue)

SO FAR Luther had presented causes for abolishing the Catholic Mass because of abuses, even if some benefits might be obtained from the corrupted form. Now he points out that not only incidental abuses make the Mass objectionable, but that in itself, when celebrated in its greatest purity, without any abuses, the Catholic Mass is an abomination. It is based on the error of work-righteousness, and it fosters this error of work-righteousness. Treating the Mass as a bazaar, buying and selling it, is a minor abuse by comparison with the basic error underlying the Roman conception of the Mass. This error is a stab directly into the heart of the Gospel.

Work-Righteousness the Underlying Idea of the Roman Mass

7) *Fifthly. But since the Mass is nothing else, and can be nothing else (as the Canon and all books declare) than a work of men (even of wicked scoundrels), by which one attempts to reconcile himself and others to God, and to obtain and merit the remission of sins and grace (for thus the Mass is observed at the very best; otherwise what purpose would it serve?): for this very reason it must and should be condemned and rejected.*

The Canon

The Canon to which Luther refers is a regulation concerning the proper way of performing the Mass. It prescribes in detail the procedure to be followed in administering the Sacrament. In 1524 Luther had published

the Canon with his annotations in popular form for the benefit of the common people. He pointed out that the Sacrament which Christ had instituted as a means of grace for conferring the merits of His sacrifice on the partakers of the Sacrament — that this Sacrament had in the Roman Mass been turned into a manmade work. By the outwardly correct performance of this work the priest could infallibly secure forgiveness of sins for himself and others. The priest might be known publicly as a "scoundrel," but as long as he had received the ordination and outwardly performed the prescribed ceremony correctly, the beneficial effects of the Mass were assured. So the Canon and other books assured the people.

The Blasphemy

Luther pointed to the words of Institution. Christ said, *Take and eat; take and drink*. By these plain words Christ clearly indicated that He is the Giver, and the guests at His table are the recipients. It is a brazen falsification of His words to twist the participation of the Sacrament into a meritorious work of the guests, or to say that the priests in dispensing Christ's Sacrament are doing something meritorious to supplement the merits of Christ, while Christ Himself said, *TAKE* something which was ready (not, give, or make, or produce something). When Christ said, *Take*, He did not offer us an empty bag for us to fill. He offered us His very body and blood with all the blessings which the

sacrifice of His body and blood procured for us, the ready and complete forgiveness of our sins. The Roman Church actually changes Christ's *TAKE* into a *GIVE ME*.

Thus this Roman doctrine concerning the Mass is a direct slap in the face of Christ. It upsets His entire Gospel. Luther concludes this paragraph with the following scathing judgment.

For this directly conflicts with the chief article, which says that it is not a wicked — or a godly — hireling of the Mass with his own work, but the Lamb of God, and the Son of God, that taketh away our sins.

Private Mass

In the following paragraph Luther meets a subtle objection that was raised in some quarters. The general idea was that private Masses were read or chanted for the benefit of others — for a price. The priest would celebrate the Mass in the absence of the congregation. He would consecrate the elements and then consume them himself. It was the sacrifice of the Mass which he thus performed. Then he would sell this "good work" to needy sinners.

Luther Was Troubled in His Conscience

This was not the Sacrament of the Altar; it was not some harmless mistake. It was disobedience to the words of Christ under a specious pretense, and hence a shameful deception perpetrated on the ignorant people and sheer blasphemy. Luther

himself had performed such Masses in the early years of his priesthood; and later his conscience would frequently trouble him. Christ instituted His Sacrament for the benefit of the congregation. His body and blood was to be given to the believers for a nourishment of their faith. But in the Private Mass the congregation was left emptyhanded, in most cases it was not even present. The priest had no word of comfort for the believers, and no Sacrament to seal to them the forgiveness of their sins. Whatever was there he consumed himself, and sold this deed of his as a sacrifice to sinners who were ready to pay.

A Lame Pretext

This was the common practice, and any Christian who knew but a little of his Bible could readily see that such procedure was absolutely contrary to Christ's words of Institution. Now some priests thought up the excuse that they would perform this Private Mass, not in order to sell it to others, but for their own edification. Luther takes up this fallacy in the next paragraph.

8) *But if anyone should advance the pretext that as an act of devotion he wishes to administer the Sacrament or Communion to himself, he is not in earnest.*) For if he*

wishes to commune in sincerity, the surest and best way for him is in the Sacrament administered according to Christ's institution. But that one administer Communion to himself is a human notion, uncertain, unnecessary, yea, even prohibited. And he does not know what he is doing, because without the Word of God he obeys a false human opinion and invention.

*) This expression was expanded by the Latin translator into: "He would commit a great mistake, and would not be speaking seriously and sincerely."

J. P. M.

(To be continued)

News FROM OUR Missions



A MISSION'S NEW LIFE WITH A NEW CHAPEL

North Platte, Nebraska

ON May 5, 1957, members and friends of St. Paul's, North Platte, Nebraska, dedicated their new chapel. This chapel made possible by the C.E.F. has simple lines and yet is spacious and beautiful in its simplicity. The seating capacity is 200 in the church proper, with an all-purpose room which seats 85. There are washrooms and a fine kitchen. The cost of the chapel was \$31,500. Considering the size and that this building is of brick and block construction with hot water heat, it is truly a reasonable and wise investment for our Synod's mission program.

The History and Joy for the Mission

The mission at North Platte was founded in the fall of 1948. Its growth until 1954 was 22 communicants. From 1954-57 the church grew to 55 communicants. It is truly a joy for the congregation, the pastor and the Synod to see a mission grow, and to know that sinners have been brought to repentance and have the joy of forgiveness in Christ Jesus. How all members of our church, the Wisconsin Synod, should rejoice to

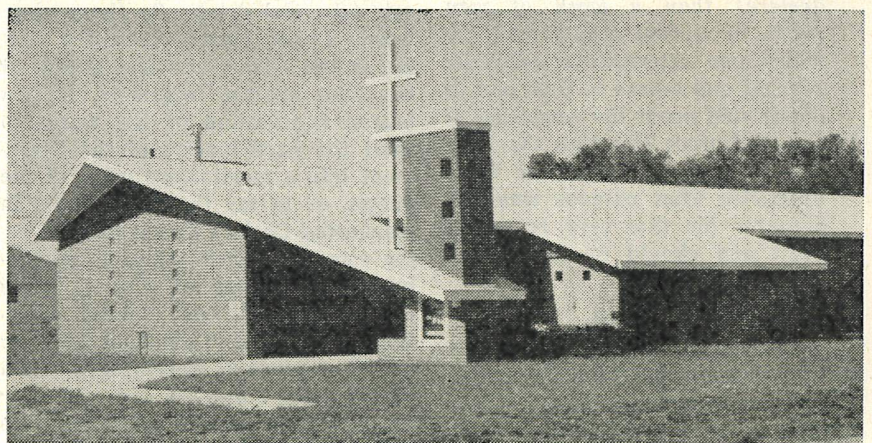
be assured and reassured that "the Gospel is the power of God unto salvation" and that their gifts for missions throughout our nation and the world are not in vain.

The Mission Praising God

It is truly a joy and worthy of much praise to God to have a suitable place to worship. Members and friends of St. Paul's Congregation did praise God on the day of dedica-

tion. Some 225 people gathered for two services, a noon meal, and lunch after the afternoon service. Pastor Roth of Rochester, Minnesota, delivered the morning sermon for the organ dedication with Pastor Fritze of Norfolk, Nebraska, delivering the church-dedication sermon. Robert Stieve, pastor of the congregation, was in charge of the dedication ceremonies. The congregation and friends not only sang praises to the Lord and turned out in a goodly number, but also by their gifts showed praise unto the Lord. The congregation has given near to \$4,000 for the work of its own church and Synod. The praise to God has been brought by this mission not only in word but in deed. It should bring joy to the members of our Synod to know that their gifts for mission work are not in vain, but to the salvation of souls.

ROBERT STIEVE.



St. Paul's Lutheran Church, North Platte, Nebraska

Dear Editor:

THERE are numerous documents of considerable value hidden and largely forgotten in the archives of church history. They played their part on the scene of former events, some of them in the not too distant past, and were then filed away or printed in large old books that not enough people take time to read anymore. Occasionally one runs across them and discovers that, as they were very timely and serviceable for their day, they can again be helpful to us in our problems.

Two such documents lie before me, and I take this opportunity and space to let them speak, in the hope that their message will be welcome.

I.

The first is a memorial now exactly nine years old; and as documents go, that is young indeed. It was addressed to the Synodical Conference at its convention at Milwaukee in 1948 and was signed by 112 pastors of three constituent synods. Forty of the co-signers were members of our own Synod.

It is possible that you never knew of this memorial because unfortunately it was not printed in the Proceedings of the Synodical Conference. Although too long to quote here in full, some of its fine confessional statements deserve to be repeated. There is, for instance, this one:

"We point out that Romans 16:17f is a clear passage, so simple that a child can understand it, though there are those who becloud it. It is a *sedes doctrinae*, the clear Word of God, the foundation stone of the Synodical Conference's practice in matters of fellowship . . ."

Again, it stated: "If some say that Romans 16:17f is a dark passage, we can well be reminded of Dr. F. Pieper's statement at an intersynodical conference: 'Suppose that two men stand at noonday in the bright light of the sun, and one says it is dark like the night! Such a man cannot be helped; something that he ought to have is lacking.'"

In section II the memorial requested "that the Synodical Conference declare prayer, altar and pulpit fellowship practiced on the part of members of the Synodical Conference

From a Wider Field

with Lutherans of synods not in doctrinal agreement with us, or with non-Lutherans, to be unionistic and church-divisive." And it gave expression to the following conviction:

"Only separation from those who persist in error can keep a body from being one in which truth that is of God and error that is of the devil have equal rights. A man who has fellowship with persons teaching error is guilty of unionism, whether he knows it or not."

For certain technical reasons too involved to discuss in this letter, the Synodical Conference did not deal with the issues raised by this memorial. But its words stand today as an excellent expression of principle which needs to be remembered and acted upon.

II.

The second document at hand is a sermon preached by Martin Luther in 1529, the text being Deut. 7:1-4. In the course of the sermon Luther undertook to offer to his hearers a simple, brief account of the discussion between Lutheran and Reformed theologians at Marburg, where Zwingli had hoped to establish agreement and resulting fellowship relations with the Lutherans. Luther's account is interesting, significant, and indicative of the true Lutheran attitude in such matters. From his pulpit, Luther said to his audience:

"Perhaps you would like to know what we accomplished at Marburg; and in order that you may not be left in the dark, in order also that you may be able to silence blasphemers, I shall briefly relate how the matter was handled.

"We suffered no peril along the way, and in that respect God heard your prayer, for which cause you ought to thank Him; for it went better with us than we had dared hope. Thus our adversaries presented to us a very friendly and humble attitude, beyond what we had anticipated. For I had personally feared

that we would be confronted with nothing but hard rocks there. Instead, God gave grace so that they humbled themselves, and God willing, their presumptuous scribbling against us will now cease.

"De peccato originis (on the doctrine of original sin) we are divided, etc. Meanwhile they yielded and surrendered six or seven points; for example, concerning infant baptism, justification, profit and use of the Holy Supper, and in these points of the Word of God agree with us, having willingly retreated from their former teaching; likewise concede that faith and comfort are received in the Sacrament. However, that the body and blood of Christ be there actually and physically present — that they cannot as yet believe. We did observe this much, that if it had been up to them, they would have conceded it, and their speeches sounded like this: If we had the beer back in the keg, one would not again want to tap it. But since they had explicit instructions from their constituents, they felt unable to back up.

"Fellowship, however, they requested from us, which we had to deny them for the time being and could not declare. For if we accepted them as brethren and sisters, we would have to consent to their doctrine. Of course this rejection was not regarded with cheerfulness, but was met with the argument that one ought to show them love pending the time that God would bring them near again, since we ought to love even our enemies (Matt. 5:44).

"Well, if anyone wants to put a bad construction on our action, let him do so; if anyone can accomplish more, let him try it. The fact is, they maintain their opinion, may God enlighten them — although they hem and haw and point to their concession in not denying that the true body and blood of Christ be present, which makes it sound as though they confessed as we.

"They confess that those who partake of the Lord's Supper truly receive there the body and blood of Christ, but spiritually, so that they have Christ in their heart. But bodily reception they refuse to admit,

and we placed that upon their conscience. For we have God's Word and the text on our side, and they do not. Therefore the prospects look favorable. I do not say that there exists a fraternal unity, but rather a

pleasant and friendly concord, in that they in a cordial manner seek of us what they need and we in turn serve them. Now if you will pray diligently, it will also become a fraternal relation." E. S.

"The Lord Shall Have Them In Derision"

II. The Lord did so at New Ulm

IN the summer of 1854 the German Land Association sent out a committee to find a place for a projected townsite. Four men, Louis Meyer, Alois Palmer, Athanasias Henle, and Franz Massopust, after many hardships and disappointments, finally agreed on the site on the south bank of the Minnesota River, occupied by a few primitive Indian log huts. They endured many rigors during the winter, but in the spring, when navigation was opened on the Mississippi, a few steamboats with supplies for Fort Ridgely and the Indian Agency passed up the Minnesota River and also brought a number of the Association's members and officers, together with a competent surveyor. On May 30, 1855, the new town was formally declared established and was named New Ulm.

Who were these early settlers and what was the German Land Association? The Chicago Land Verein was organized in Chicago in 1853 by a class of six Germans who were studying the English language. They decided to get out of the hands of greedy land speculators and obtain land west of the Mississippi River, government land. There they would create a model town which would be surrounded by gardens. It was to be a model city, yet no thought was given to the establishment of any church. A materialistic philosophy prevailed.

In the beginning of 1855 the Turner Societies, whose philosophy was "a healthy body through exercise," began to call attention to the importance of a practical colonization project. The Cincinnati Turngemeinde (i.e., Society of Turners or Gymnasts) took up the challenge and organized the "Colonization Society of North America." The Society evolved the

idea of obtaining means for carrying out a broad and liberal scheme of development, physical and mental (but not spiritual!) on the wide prairies of the West, and there build up, as it were, a little empire of their own, where narrow sectarianism could not find a home (in other words, where there would be no churches), but where freedom might be enjoyed by all honorable people, regardless in what country they chanced to be born.

These two societies of Cincinnati and Chicago found themselves in complete agreement, and on July 4, 1856, they consolidated under the name of the Chicago Land Association, and New Ulm became a joint project. The first settlers from Chicago had already built a sawmill where lumber might be sawed, and the Cincinnati members pledged to erect a large warehouse and a flour mill. By 1860 Brown County had 2339 inhabitants and the larger part of them resided in and near the village itself.

Not one thought was given to the erection of a church. In the 1862 Indian massacre New Ulm was almost destroyed. What interests us here is that the remains of the dead lay exposed for three days. When the soldiers came from Mankato and St. Peter, they saw a strange burial service performed for the slain. Trenches were dug, the bodies were laid together, and blankets were spread over them. A prayer was offered; then "earth to earth, ashes to ashes, dust to dust." The soldiers of the command turned sadly away, having witnessed a burial scene that would never be forgotten.

Death had taken its toll, but New Ulm lived. How happy we should be that on June 30, 1865, St. Paul's

Ev. Lutheran Church was organized by several consecrated German citizens. The first pastor was the Rev. F. Popp, and the first officers were Jonas Langenschlager, Fred Boock, Herman Kiesling, L. Paul, K. Fritsche, and H. Steinhauser. In 1882 the second church was built. A fitting symbol of the changed religious atmosphere in New Ulm was the church tower, 120 feet high and with a clock and three chimes of bells. Very significant, too, was the establishment of a parochial school in 1885.

We might also add that a German Methodist church had been organized as early as 1858. The church's small wooden structure was burned by the Indians in 1862. The first Catholic services in New Ulm were held on January 10, 1869, and were conducted in the building attached to Carl Baptist's brewery. A Roman Catholic priest officiated, and seventeen children were baptized.

However, we are vitally interested in the history of New Ulm because it plays an important part in our Wisconsin Synod, and I might add that St. Paul's Lutheran Church is now one of the largest in our Wisconsin Synod. It has two pastors and five full-time teachers. In the early days it became a member of the Minnesota Synod under the guidance of Pastor C. J. Albrecht. Because of the shortage of pastors and the lack of church colleges this pastor urged the erection of a college and seminary. He was heartily supported by his congregation. In 1883 he brought his plan to the Minnesota Synod meeting and promised that New Ulm would provide the land and furnish \$4,000 toward the erection of a building. Truly, he had the laymen behind him!

Since no other community made a better offer, New Ulm was chosen.

In May of 1884 the cornerstone was laid for the building now called "Old Main," located on a prominent wooded bluff to the west of the city. Here pastors and teachers were trained. When the Minnesota and Wisconsin Synods merged in 1892, it was decided to continue Doctor Martin Luther College at New Ulm as the training school for teachers, while the Seminary at Wauwatosa, Wisconsin, would prepare students for the ministry. In 1896 the school

became coeducational. Since 1950 it offers a full four years of normal school training for teachers.

Today, from a city founded by atheism and materialism, students go out equipped to feed the lambs of Christ with the precious Word of God.

Today, Doctor Martin Luther College, named after the great Reformer and educator, has the highest enrollment of any school in our Synod. Twenty-two professors and several part-time music instructors serve a

student body of about 500. The value of the buildings and land is far in excess of \$2,000,000.

How strikingly the words of the Second Psalm have been fulfilled at New Ulm and at Thiensville: "Why do the heathen rage, and the people imagine a vain thing? . . . He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

— Adapted from "Epiphany Flashes," published by Pastor Edwin Jaster, Racine, Wisconsin.

A New School Year Opens For Northwestern Lutheran Academy

BY the time this appears in print, we will be a few weeks along in our new school year and its work, and some of the statistics reported here may no longer be entirely accurate.

The opening service was held on the day after Labor Day, a time that has now become rather traditional with us. Because the weather was kind to us, many had gathered for the occasion, one especially important to those parents who had brought their sons and daughters a long distance to enter them in a Christian school. For some it meant that they would not see their children for weeks, or even months; and those of us who have had similar experiences know very well what this means to the family circle, probably broken for the first time. And yet there is also the comfort that the son or daughter whose place at the family board is now vacant is being well cared for.

The total enrollment is 116, one fewer than the total reported last year. For a time it seemed that we would have 120 or more students this year; however, from day to day during the summer we witnessed a kind of tug of war between two groups: those who had not made up their minds, then finally did, and those who had and then changed. Since the capacity of our dormitories had been reached last year, our own state of mind was rather uncertain, too.

Fortunately there was something to compensate us for this uncertainty: vacancies in the campus staff had been filled, and our new assistants on the faculty, Tutors John Habeck, Richard Buss, and Martin Adickes,



Auditorium Entrance, Northwestern Lutheran Academy, Mobridge, South Dakota

had given no indication that they would not be able to be present on opening day.

Again the enrollment is about equally divided between boys and girls, 56-60, and classes range from 23-36. Of the 40 applicants that actually enrolled, 20 have registered

their intention to become pastors or Christian day school teachers. We shall make every effort to keep these in their chosen course as well as try to win others to prepare themselves for this necessary work.

May the Lord grant us a good school year. R. A. FENSKE



Know Your Synod

1. In our last discussion you took me to the year 1872, by which time things had improved at our College, Northwestern. But we must have re-established our own seminary at some point in that period. When was that?

A. *It was in 1878 that the Synod established its seminary in Milwaukee, Wisconsin.*

2. What led to this step?

A. *At the Synodical Conference in 1876 two resolutions had been passed. One advised that the constituent synods proceed to establish state-synods. The second advised all synods to dissolve their existing seminaries and to found a general or union seminary.*

3. But I believe you told me some time back that the Synod as a whole did not favor these resolutions?

A. *That's right. The Synod Convention in 1877 rejected both the plan for state-synods and that for a union seminary. Then it resolved to establish its own seminary. So a big step was taken to assure a supply of pastors and missionaries for the future.*

4. What was the reason behind Synod's action?

A. *The majority of our men feared that the formation of state-synods would lead to the formation of one big synod, the Synod of Missouri, and they believed that such a development was neither necessary nor the best thing for our congregations.*

5. Did some people actually think such an eventual union of synods necessary?

A. *Yes, at the 1877 Convention a Missourian observer stated: "If two church bodies are truly one in spirit, it follows of necessity that they then must also desire to unite and be one body."*

6. Didn't someone point out that such a thing is not required by God's Word?

A. *Yes, Pastor Adolf Hoenecke closed a lengthy answer with these significant words: "Two bodies may very well be in perfect agreement as to doctrine and practice and yet have no desire to unite into one body. Indeed, this follows just as little as that two Christian people who love each other as Christians must marry."*

Next time: Something about the "Other States" forming part of our official title.

FIFTIETH ANNIVERSARY OF PASTOR O. B. NOMMENSEN

In three special services on Sunday, September 29, Zion Ev. Lutheran Church of South Milwaukee, Wisconsin, celebrated the 50th anniversary of the ordination of its elder pastor, the Rev. O. B. Nommensen. Of the 50 years of his ministry, 48 have been spent in Zion's service. This day was also the jubilarian's 75th birthday.

At the 8:00 A.M. service, a son of the jubilarian, the Rev. Walter Nommensen of Vesta, Minnesota, delivered the anniversary sermon. Special music was furnished by the children of Zion School. The Rev. Martin Nommensen of Hillsboro, Wisconsin, a brother of the jubilarian, spoke in the 10:30 A.M. service, at which the children of the Sunday school sang. Holy Communion was celebrated in both of these services, at which time the Rev. O. B. Nommensen and his wife, Emma nee Dornfeldt, his faithful helpmeet these many years, were able to have the rare opportunity of coming to the Lord's Table together. In the 7:30 P.M. service the Rev. Arthur Halboth, president of the Southeastern Wisconsin District, delivered the anniversary address. The Senior Choir sang four appropriate numbers. The guest organist for the evening service was Mr. G. W. Kalb, son-in-law of the jubilarian and former principal of Zion School. More than 1200 persons were present in the services to thank God and in His servant to honor Him.

Ladies' organizations of the congregation served meals at noon and supper as well as coffee and cookies for the social hour in the church parlors following the evening service. At that time many congratulatory messages were received by the jubilarian, and he was presented with gifts, \$3,600.00 and a television set, from the congregation, school and organizations.

MENTOR KUJATH.

TWENTY-FIFTH ANNIVERSARY

On Sunday, September 8, 1957, St. Martin's Lutheran Congregation, Winona, Minnesota, observed the 25th anniversary of its principal, Mr. Emanuel Arndt as a teacher.

* * * *

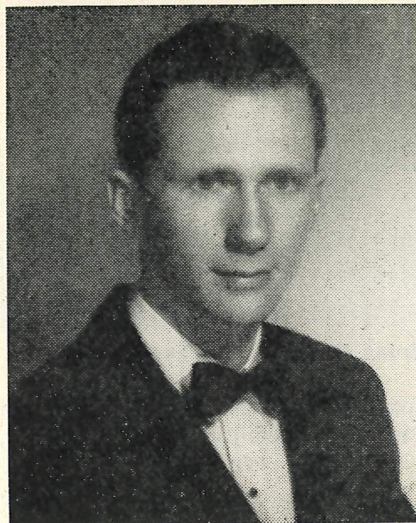
TWENTY-FIFTH ANNIVERSARY

Teacher Miss Marguerite Hamisch. September 22, St. Paul's Congregation, Tomah, Wisconsin, with Pastor R. Mackensen in the pulpit.

A New School Year at Michigan Lutheran Seminary

MICHIGAN Lutheran Seminary began its 48th school year with an opening service on September 4. The service included the installation of Mr. Thomas Kriewall as professor of physics and mathematics. Pastor Emil Kasischke, chairman of the Board of Regents, was the officiating clergyman with Pastor John F. Brenner delivering the sermon.

Professor Kriewall received his undergraduate and graduate training at the University of Michigan, majoring in physics and mathematics. His education was interrupted for several years by a tour of duty in the Armed Forces. While at the University, he served as organist for several of our congregations in the area. Professor Kriewall has a fine educational background. This is



Professor Thomas Kriewall

coupled with a deep desire to serve his Lord and his Church.

Assisting in student instruction this year are John Denninger, Paul Manthey, and James Rockhoff. Two Thiensville undergraduates are also assisting: Darvin Raddatz and Reuel Schulz.

The total student registration numbers 299. The ninth grade totals 90. For the first time girls outnumber boys in the student body. We note that 172 of the students have stated their intentions of preparing for work in the Church. Many others are undecided at this time. We trust that the Lord will guide them also to choose as their calling service in His earthly kingdom as pastors or teachers.

CONRAD FREY.

Dr. Martin Luther College New Ulm, Minnesota

Registration for the seventy-fourth school year at Dr. Martin Luther College was begun on Monday, September 2, and completed the next day, except for that of a few who for various reasons came somewhat later. The enrollment is slightly larger than that of last year, but only because a few more were willing to room off campus. It totals 510. Of these, 291 are in our high school section and 219 in the college. Two have left on account of homesickness, and three have been asked to go out to teach. One of these is now at Kenosha, one at Alma City, and one at Boyd. The latter two schools are in Minnesota.

The opening service was held on September 4 at 8:30. At that time Pastor Egbert Schaller also installed our new professor, Arthur J. Schulz. He replaces Professor Albert Stindt, now retired, although he is still devoting some of his time to the supervision of our training school. Professor Schulz is a graduate of our school. He served as principal of the Mt. Lebanon School in Milwaukee for seven years. In the meantime he also did further work in the field in which he is now active here, education. Mr. John Chworowsky, a grad-

uate of our Seminary at Thiensville, is one of our new tutors, and Mr. Lawrence Nolte, who has not as yet completed his work there, is the other new assistant. Miss Dorothy Timm of Wood Lake, Minnesota, and Mrs. Emil Backer of New Ulm have joined us as instructors in instrumental music.

The sudden death of Professor Emil D. Backer, for 33 years the head of our music department, left us with very serious problems, but for the present we have secured the services of Mr. Bruce Backer, one of our assistants in the Emergency Course at Fond du Lac. Mr. Backer was replaced there by Mr. David Lau of our Seminary. During the year, the usual steps will be taken to fill the vacancy created by Professor Backer's death. Professor Martin Albrecht is in charge of our music department.

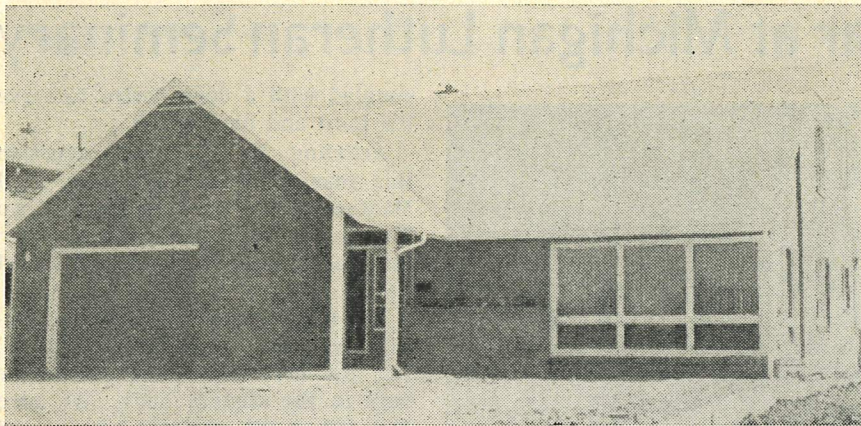
A call for candidates for the new professorship granted by the Synod has been issued, and we hope that our members will give this some thought and provide us with an extensive list of nominations. The subjects involved are Religion and Latin in the high school department.

Professor H. Birkholz now lives in the house that was purchased last spring, and Professor Schulz has moved into the residence completed in August.

We are looking forward to the re-equipping and re-arrangement of our kitchen during the Christmas holidays. The sum allotted by the Synod, \$15,550, will be adequate, and we have the assurance that if we go over into the cafeteria type of serving our new kitchen will enable us to take care of 700-750. We are now providing meals for 470.

All who plan to come here for the next school year should mail their applications quite soon. We already have 90 on file, and this is only October.

A committee consisting of members of our Board and of the faculty is at work making the study relative to the present needs of our school and also of a possible expansion. We expect to have some specific and detailed information before long. This is a vital matter. We are handicapped by lack of room; we are so cramped that both life and teaching are rather uncomfortable, and we hope for a solution that really meets our requirements. C. L. S.



St. Matthew's Parsonage, 8419 W. Melvina Street, Milwaukee, Wisconsin

CORNERSTONE-LAYING AND PARSONAGE DEDICATION

St. Matthew's Ev. Lutheran Church
Milwaukee, Wisconsin

On Sunday, September 8, under a bright sun, the members of old St. Matthew's Lutheran Church, Milwaukee, Wisconsin, were privileged to lay the cornerstone to the new church edifice and school buildings which are now under construction on a new location, 85th and W. Melvina Streets. That same afternoon the newly completed parsonage was dedicated to the service of Jesus Christ, to house the present pastor or the ministers who will serve St. Matthew's in the future.

The new school, consisting of four modern classrooms, a kindergarten room, faculty, nurse's room and library, should be ready for occu-

pancy by the end of November. The new church edifice will be completed, God willing, early next year.

St. Matthew's Church, a daughter congregation of Grace Lutheran Church, was located on 10th and Garfield Avenue for 93 years, and was served by Pastor Ad. Hoenecke, and Pastor Bendler. The members of St. Matthew's Church realized that, if the church were to continue to live and expand, another location had to be chosen. And so in Christian faith and fortitude the pastor and members resolved to dispose of the old parsonage on 10th Street which had served the church for 64 years, and also the church, school and auditorium, and erect a new plant on a new site.

Guest speakers for this festive occasion were Pastor Arthur Tacke, for the morning service, and Pastor

Arthur Lengling of Saron Congregation. Saron Congregation, which is associated with St. Matthew's in the department of Christian education, has given the mother church an outright gift of \$25,000.00.

A. HALBOTH.

SUNDAY SCHOOL TEACHERS CONFERENCE

The twenty-eighth annual Lake Superior Sunday School Teachers' Conference was held at Grace Ev. Lutheran Church of Crivitz, Wisconsin, on September 15, 1957. Pastor W. T. Krueger of Florence, Wisconsin, was chairman of the convention.

Professor Carl Lawrenz of the Lutheran Seminary, Thiensville, Wisconsin, was guest speaker. His topic was, "Proper Methods of Teaching a Sunday School." Pastor James Hanson of Hyde, Michigan, followed by leading a round table discussion on "Problems in Connection with Teaching." His panel consisted of Pastor R. Biesman, Mr. Darwin Sternhagen, Mr. Henry Ottensman, Mr. Karl Lemke, Pastor T. Hoffmann, Mrs. Dobratz, Mrs. Hartwig, Mrs. Fred Lancour, and Esther Klein. The discussion was followed by a fellowship dinner. In the business meeting Pastor W. T. Krueger of Florence, Wisconsin, was elected chairman and the undersigned as secretary-treasurer for the 1958 meeting, which will convene at Hyde, Michigan.

ESTHER KLEIN, *Secretary.*

EDITORIALS

(Continued from page 323)

reminded him of the church of the Antichrist which he had just abjured.

Dr. Marcus Bach, writing in *Better Homes and Gardens* (October, 1956), describes a new Methodist chapel on a California college campus. Its appointments include exquisite stained-glass windows, altar with crucifix, votive lights, and the stations of the cross. A Roman priest, who visited the chapel with Dr. Bach, whispered in reverent awe, "Beautiful! You know, I'd feel at home saying Mass here!" Dr. Bach observes that Protestants and Catholics are becoming more alike in their worship, and adds, "Some day their paths may converge."

If that is true — and the "ecumenical movement" is geared to that aim — then these things are no more

externals. They become matters of confession. That is the impression a number of delegates got when they attended a convention service in a church in which the liturgy, vestments, appointments (including a votive light!) were such that a Roman priest would "feel at home saying Mass" there.

These externals cannot be brushed aside as being mere matters of taste. John Ruskin correctly says that "good taste is essentially a moral quality." And he adds, "What we like determines what we are, and is the sign of what we are."

We shall do well to heed the wise and evangelical counsel of the late Dr. L. Fuerbringer, for a number of terms president of the Synodical Conference, and for many years president of Concordia Seminary in St. Louis, who in his treatise on liturgics so winsomely pleads for "the golden mean."

H. C. NITZ.

GOLDEN WEDDING ANNIVERSARY

"As the heaven is high above the earth, so great is his mercy toward them that fear him."

Few are privileged to celebrate golden anniversaries, but the Lord granted this blessing to Mr. and Mrs. Henry Sievert of Gethsemane Ev. Lutheran Congregation, Milwaukee, Wisconsin. On June 2 the couple, together with friends and relatives, expressed their Christian gratitude for the Lord's goodness in a brief service in their home. May the Good Shepherd continue to hold them by the hand.

KURT EGGERT.

NOTICE

Lewis Bleichwehl, former pastor of Jerusalem Ev. Lutheran Church, Milwaukee, Wisconsin, is ineligible for a call.

A. F. HALBOTH, *President*,
Southeastern Wisconsin District.

CALL FOR NOMINATIONS

The Board of Regents of Dr. Martin Luther College herewith requests nominations from members of Synod for the new professorship authorized by Synod. Candidates should be qualified to teach Religion and Latin in the high school department.

To aid the Board of Control in making a selection, pertinent and proper information concerning the individual nominated should accompany each recommendation.

All nominations must be in the hands of the undersigned not later than November 8, 1957.

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

SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on October 16 and 17, 1957, at 9:00 A.M. in the auditorium of the Synod Building, 3616-32 West North Avenue, Milwaukee 8, Wisconsin. 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.

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.

Board of Support, Tuesday, 10:00
A.M. in *Grace Lutheran Church*,
270 E. Juneau Ave.

Lutheran Spiritual Welfare Com-
mission, Tuesday, 9:30 A.M.

Representatives of Institutions, Tues-
day, 2:00 P.M.

Board of Trustees, Monday, 9:00 A.M.
Central Standard Time is to be
observed throughout this schedule.

OSCAR J. NAUMANN, *President*.

CALENDAR OF CONFERENCES

RED WING PASTORAL CONFERENCE

Date: October 22, 1957.

Time: Opening communion service at 9:00
a.m., W. Geiger preaching.

Place: Bremen, 9NW of Elgin, Minn.; K.
Roever, host pastor, Trinity Congrega-
tion.

Agenda: "Evangelical Discipline," by Leo-
nard Schmidt; Continuing Exegesis in
Revelations, "Seven Churches of Asia
Minor," by Kenneth Roever; "Theses and
Antitheses on Romans 16:17," by guest
essayist Paul Nolting.

F. G. KOSANKE, *Secretary*.

EASTERN PASTORAL CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

Fall sessions of the Eastern Pastoral
Conference, Southeastern Wisconsin District,
will take place October 22 and 23, at St.
John's on South Howell. The host pastor is
T. Monhardt. The sermon will be delivered
by C. Krug; alternate, P. Kuehl. Also on
agenda will be a sermon for criticism,
continuation of Sponsorship Essay (R. Ehle-
ke), reports by delegate to Synod.

N. MENKE, *Secretary*.

DODGE-WASHINGTON DELEGATE CONFERENCE

Date and time: Sunday, October 27, 1957,
1:30 p.m.

Place: Emmanuel, T. Herman, P. Huebner,
pastor.

Business: The delegates to the 1957 Synod
convention will report to the Conference.
The same lay delegates who attended the
July conference are to attend this con-
ference.

M. VOLKMANN, *Secretary*.

ARIZONA-CALIFORNIA DISTRICT FALL PASTORAL CONFERENCE

OCTOBER 29-31, 1957

Place: Los Angeles, California, St. John's
and Gethsemane Lutheran Churches, A.
Keibel and F. Knoll, host pastors.

Time: Oct. 29, 9:30 a.m.

Agenda: Exegesis on II Thess. 3, W. Wagn-
er;

The Work of the Holy Ghost, A. Leerssen;
Formation of the NT Canon, G. Seager.

Cognizance will be taken in a special
service of Pastor Walter Pifer's 40th an-
niversary of ordination.

J. GERLACH, *Secretary*.

WESTERN WISCONSIN DISTRICT SOUTHWESTERN CONFERENCE

Place: New Lisbon, Wis.

Date: October 22, 1957.

Time: 9:30 a.m.

Analysis of the Various Interpretations of
the Word "avoid" in Rom. 16:17, by R.
Beckmann.

Responsibilities toward the Brethren, by
H. Winkel.

C. R. ROSENOW, *Secretary*.

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: St. Peter's, Kekoskee, Wis., M. Croll,
pastor.

Time: Oct. 22 and 23.

Opening Communion service: 9:30 a.m.

Speaker: H. Russow (Schaar).

Essays: I Cor. 2, C. Henning; Genesis 3,
W. Schink; Examination of Unionism in
Veterans' Organizations, M. Volkmann;
Commercialism in the Church, H. Heck-
endorf; Lutheran Pioneers, W. Sauer; 4-H
and Homemakers' Clubs, H. Schaar.

M. VOLKMANN, *Secretary*.

NORTHERN WISCONSIN PASTORAL CONFERENCE

Place: St. Peter's, Weyauwega, Wis.

Time: Oct. 28 and 29, beginning with
communion service, Oct. 28, at 10:00 a.m.

Lodging: Lodging will be provided for all
who indicate desire for such to host
pastor before Oct. 20, 1957.

Host pastor: H. Wicke, West Main St.,
Weyauwega, Wis.

No evening sessions, but space will be
provided for informal gatherings.

S. KUGLER, *Secretary*.

CENTRAL PASTORAL CONFERENCE NEBRASKA DISTRICT

Date: Nov. 5 and 6, opening session
10:00 a.m.

Place: Gethsemane Lutheran Church,
Omaha, Nebr., Frederick Werner, host
pastor.

Speaker: W. Neumann, (A. Schmeling).

Papers: Revelation 2:12-17, W. Neumann;
Isaiah 9: 6-7, Wm. Wietzke; The Proper
Form of our Liturgical Service and Its
Meaning, J. Martin; The Delivery of the
Sermon and Homiletic Principles for
Occasional Sermons, F. Werner; Revela-
tion 2:18-29, G. Frank; The Ministry Is
Not To Be Looked Upon As a Sacrifice,
M. Weishan.

Reports: Synod Convention, Mission Board,
Board of Education, Academy Committee,
Financial, Periodicals.

Please announce to the host pastor.

W. A. WIETZKE, *Secretary*.

REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 29, 1957, 9:00 a.m.

Place: St. John's Ev. Lutheran Church,
Renville, Minn., L. Wenzel, pastor.

Preacher: S. Baer; alternate:
Edw. Birkholz.

Agenda:

1. Isagogical Study of Amos (or Micah)
with practical application, H. Reed.
2. A sermon study of the Epistle for All
Saints' Day, Rev. 7:2-17, J. Bradtke.
3. The Doctrine of the Antichrist on the
basis of the Smalcald Articles, Part II,
Art. IV, O. Engel.
4. I Thess. 3:6ff, L. Huebner.

L. O. HUEBNER, *Secretary*.

EASTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

Date: Nov. 12 and 13.

Place: Peace Ev. Lutheran Church, Clark,
S. Dak., M. A. Schroeder, host pastor.

Agenda: Exegesis: II Cor. 2:14-17, W.
Beckendorf; Methods of Raising Money
for the Church with Special Emphasis
on the Abuses, C. Hanson; II Tim. 4,
R. Zimmermann; The Pastor as Shep-
herd in his Parish, C. Albrecht; Love
Within the Church in the Last Age, H.
Witte.

NEW ULM PASTORAL CONFERENCE
Time: Wed., Nov. 6, 9:30 a.m.
Place: St. Paul's Church, New Ulm, Minn.
Confessional speaker: E. Biebert; alt. C. L. Schweppe.

E. BIEBERT, Secretary.

SOUTHERN PASTORAL CONFERENCE — NEBRASKA DISTRICT

Date: Monday, Nov. 4, 1957.
Time: 9:30 a.m.
Place: Trinity Ev. Lutheran Church, Grafton, Nebr., A. W. Fuerstenau, host pastor.
Exegesis: I Tim. 1, R. Stieve; Ezek. 3:17-21, C. Nommensen; I Tim. 2, R. Shekner.
CARL VOSS, Secretary.

SPECIAL CONVENTION Dakota-Montana District

The Dakota-Montana District will meet in special session on Oct. 22, 1957, at Trinity Lutheran Church, Tenth Ave. and So. Dakota St., Aberdeen, S. Dak.

The opening devotional service will be at 10:00 a.m., Central Standard Time.

The Essay: A Brief Treatise on Romans 16:17, 18, by Pastor W. Schumann Jr.
D. C. SELLENOW, Secretary.

THE NEBRASKA DISTRICT TEACHERS CONFERENCE

The Nebraska District Teachers Conference will be held this year at Grace Lutheran Church, Sioux City, Iowa, on October 22 and 23, 1957.

Program

Tuesday:
9:00-9:45 Opening Devotion — Pastor D. Grummert
9:45-10:30 Business, elections
10:30-10:45 Recess
10:45-11:45 Practical Application of the First Commandment to School Life — Miss Ruby Herbst
11:45-1:15 NOON RECESS
1:15-1:30 Devotion, reading of minutes
1:30-3:00 The Limitations Placed on Women Teachers by I Timothy 2:11-14 — Pastor W. Franzmann
3:00-3:15 Recess
3:15-3:45 Report by Emil Trettin

Wednesday

9:00-9:15 Devotion, reading of minutes
9:15-10:30 Your Problems and Mine (group discussions)
10:30-10:45 Recess
10:45-11:45 Synod Report — M. J. Ingebritson
11:45-1:15 NOON RECESS
1:15-1:30 Devotions, reading of minutes
1:30-2:30 How to Achieve Better Spelling — LeRoy Hulke
2:30-3:15 School Board Report — Pastor D. Grummert
3:15-3:30 Closing devotion

Kindly announce early to the host pastor, Rev. D. Grummert, 1105 S. Cornelia St., Sioux City, Iowa.

LAVERNA EVERTS, Secretary.

MINNESOTA DISTRICT WISCONSIN SYNOD LUTHERAN TEACHERS CONFERENCE

Sleepy Eye, Minnesota
October 24-25, 1957

Program

Thursday, October 24
9:00-9:30 Registration
9:30 Opening Service by Pastor Paul Nolting
10:00 President's Report, Secretary's Minutes, Treasurer's Report, Appointment of Committees, etc.
10:45 Recess
11:00 Our Goals in Teaching History (including fusion of Biblical and secular history), by Prof. Theodore Hartwig
12:00 Noon
1:00 Devotion
1:15 What I Expect of My Principal (panel discussion), by Walmar Voigt, Moderator, Adolph Gerlach, Miss M. Gamm, and Miss N. Duesterhoef
2:15 Recess
2:30 Report on Joint Synod Convention, by Harold Klatt and E. Nolte
3:00 What's New in Music? by Prof. Martin Albrecht

3:30 Miscellaneous Business and Reports (E. Trettin, M. Lenz, O. Naumann)
4:00 Program Committee Meeting (teachers, please offer suggestions for 1958)

Friday, October 25

9:00 Opening Devotion by Pastor George Barthels
9:15 Minutes, Election, Program Committee, etc.
9:45 The Unjust Judge, by Pastor George Barthels
10:45 Recess
11:00 Sectional Meetings to discuss special grade problems
I. One Room School, led by Vernon Roemhildt
II. Grades K. to 3rd, by Miss Aletha Larson
III. 4th to 6th, by Edwin Nolte
IV. 7th and 8th, by Arnold Will
12:00 Noon
1:00 Devotion
1:15 Election Committee
1:30 Evaluation of the Report of the Educational Survey Committee and our Synod's Resolutions, led by Prof. Roland Hoenecke
2:15 Recess
2:30 Committee Reports and other business
3:30 Closing Devotion, by Pastor Rollin Reim

All pastors of the Minnesota District are invited and urged to attend, even if they do not have a Christian school.

EDWIN A. NOLTE
Program Chairman

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Riverview Lutheran Church, Appleton, Wis., F. Thierfelder, host pastor
Date: November 19, 1957
Time: 9:00 a.m.
Confessional Speaker: A. Schabow; alternate: O. Sommer
F. W. HEIDEMANN, Secretary.

WISCONSIN STATE TEACHERS CONFERENCE

November 7-8, 1957
St. Paul's Lutheran Church
Fort Atkinson, Wisconsin

Thursday a.m.

9:00 Opening Service, Pastor Otto Heier
9:50 The Restriction of I Timothy 2:12 on the Work and Position of Women Teachers, Pastor Werner Franzmann
10:30 Recess
10:45 Discussion of essay and business
11:15 Choir Rehearsal, Pastor Kurt Eggert
11:45 Noon Recess

Thursday p.m.

1:45 Devotion
1:55 Moralizing, Pastor Paul J. Gieschen
2:45 Recess
3:00 Evaluation of Prevailing Methods in Religious Instruction — A Panel Discussion — Moderator: Mr. A. J. Sprengeler
Kindergarten, A. Elizabeth MacFarland
One to Four, Mr. Leonard Engel
Unit Method, Mr. Wayne Wiechmann
Upper Grades, Mr. Alfons Woldt
Visual Aids, Mr. Gerhardt Gilbert
High School, Principal R. Krause
4:00 Choir Rehearsal
7:30 Evening Service, Pastor Howard Henke

Friday a.m.

9:00 Devotion, Mr. Arthur Sprengeler, Chairman
9:10 A Historical View of Child Development, Professor Martin Galstad
10:30 Recess
10:45 Comments on Matters of Interest, Mr. Emil Trettin
11:15 Business Meeting

Friday p.m.

1:45 Devotion
2:00 Sectional Meetings — Discussion of Panel Presentation:
Kindergarten, Mrs. L. Schoeneck
Grades 1 and 2, Miss Lillian Quandt
Grades 3 and 4, Mrs. H. Wiedenkeller
Grades 5 and 6, Mr. Adelbert Voight
Grades 7, 8, and High School, Mr. Raymond Mueller
3:30 Closing Devotion
MORTON A. SCHROEDER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Ordained and Installed

Pastor

Spaude, Alvin, in Withrow Lutheran Church, Withrow, Wash., by W. Karnitz; assisted by M. Witt and R. Dommer; September 22, 1957.

Installed

Teachers

Lillegard, George, in Mt. Lebanon Lutheran Church, Milwaukee, Wis., by Jon. Mahnke, September 8, 1957.

Maertz, Howard, as teacher in Bethlehem Ev. Lutheran School, Watertown, S. Dak., by Arthur P. C. Kell; August 25, 1957.

Strehler, Arnold W., as teacher in Mt. Olive Ev. Lutheran Church, Delano, Minn., by M. J. Lenz; July 7, 1957.

Sebald, Donald, at Emanuel Lutheran Church, Tawascia City, Mich., by L. W. Newman; Sept. 22, 1957.

Krueger, Arthur C., at the Lutheran Apache Mission School—Lower Cibecue as principal and upper grades teacher of the Lutheran Mission School, Cibecue, Ariz., by William O. Bein; Sept. 8, 1957.

Hackbarth, Arthur, in Trinity Ev. Lutheran Church, Johnson, Minnesota, as principal and upper grades teacher, by P. R. Janke; August 25, 1957.

Hando, Orville, as teacher in Jerusalem Ev. Lutheran Church, Milwaukee, Wis., by Herman Cares; Sept. 8, 1957.

Roemhildt, Vernon, in Immanuel Lutheran Church, Acoma Township, Hutchinson, Minn., by Norman E. Sauer; Sept. 29, 1957.

Fuhrman, Lorn, in St. John's Lutheran Church, Maribel, Wis., by R. G. Koch; Aug. 18, 1957.

Professor

Manthey, Fred, at Manitowoc Lutheran High School, by R. G. Koch; Sept. 8, 1957.

Professor

Manthey, Fred, 909 N. 8th Street, Manitowoc, Wis.

CHANGE OF ADDRESS

Karl Krauss Jr., Secretary, Board for Information and Stewardship—Wisconsin Synod, 222 West Kilborn Street, Lansing 6, Michigan.

Pastors

Halboth, Arthur F., 8419 West Melvina St., Milwaukee, Wis. Tel.: Hop. 3-0735.

Monhardt, P., Ontario, Wis., R.R.

Henning, Thomas, 5656 Fauntleroy Ave., Apt. 12, Seattle 6, Wash.

Gilbert, Frederic, 2599 S. 89th St., West Allis 19, Wis.

Spaude, Alvin A., Box 126, Withrow, Wash.

Teachers

Maertz, Howard, 17 8th Ave., N.E., Watertown, S. Dak.

Strehler, Arnold W., Box 513, Delano, Minn.

Hackbarth, Arthur, Route 1, Johnson, Minn.

MISSION FESTIVALS

First Sunday after Trinity

Trinity Church, Elkton, S. Dak.
Offering: \$166.35. Wm. Lindloff, pastor.

Eighth Sunday after Trinity

Zion, Van Dyne, Wis.
Offering \$284.65. W. Weissgerber, pastor.

Twelfth Sunday after Trinity

Zion Congregation, T. Wayne, Washington Co., Wis.
Offering: \$381.44. M. Volkmann, pastor.

St. John's Church, Pardeeville, Wis.
Offering: \$778.35. O. A. Lemke, pastor.

Trinity Congregation, Terry, Mont.
Offering: \$454.20. L. Wurster, pastor.

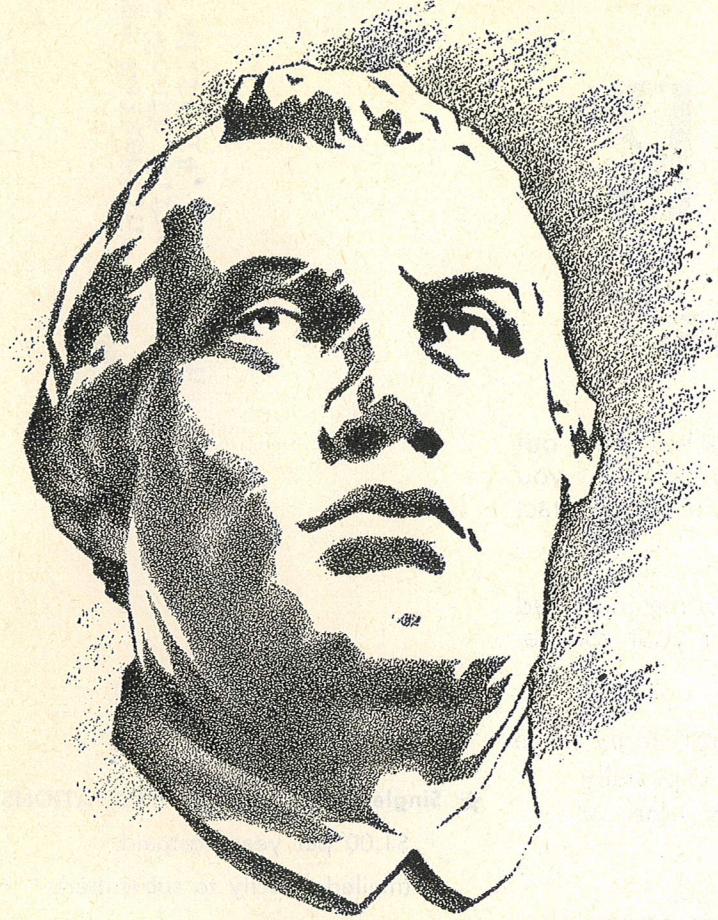
Thirteenth Sunday after Trinity

Trinity Ev. Lutheran Church, Johnson, Minn.
Offering: \$546.00. R. Janke, pastor.

Fourteenth Sunday after Trinity

Zion, Lynn Tp., Hutchinson, Minn.
Offering: \$758.70. Martin Lemke, pastor.

LUTHER'S WORKS



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Translated by Martin H. Bartram

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