



# THE NORTHWESTERN Lutheran

Volume 44, Number 25  
December 8, 1957



# BRIEFS by the Editor

Be sure to read "News From Our Missions" in this issue. You will find the story of St. Philip's Lutheran Mission, Milwaukee, a heartening one, we are sure.

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Also read about the debate regarding the existence of hell that was carried on in Norway. You will find the account and our brief comment under "News and Notes." Let us also make a practical application. Do not indulge in the superficial criticism — a first cousin to some of comments made in Norway: "I wish the minister would quit ding-donging with sin and hell and just preach us the Gospel!" Of course, there is such a thing as "ding-donging" with the Law, so that the comforting Gospel message is sadly muffled. But usually this criticism is the cry of pain from our Old Adam; our proud sinful nature does not want to acknowledge that our sin made us guilty of hell. It tries to recapture some "self-respect" by imagining that it wasn't "altogether bad" and completely unable to contribute something toward its salvation.

The faithful Gospel preacher knows very well what the preaching of the Law and sin can do, and what it cannot do. It can only produce a knowledge of sin and terrors of conscience because of it. But the faithful preacher knows, too, that the Law must be preached along with the Gospel. Otherwise Christians soon will become lukewarm about God's salvation in Christ. They will still talk about God's mercy, but will not mean the mercy that had compassion on them, helpless in their sin, and sent Christ as their only Helper. They will still speak about God's grace, but they will not mean the grace that showed favor to sinners who deserved no favor, but only wrath and condemnation, and through Christ restored them to His favor. If you find yourself becoming impatient with your pastor because he preaches the Law as God gave it to be preached, then remember: Anyone who waters down the Law's demands and its condemnation of sin must also dilute the message of God's grace in Christ or "the message of God's love and salvation," as it was called in Norway.

Pastor W. Kleinke, of the Spiritual Welfare Commission, showed us the following letter and gave permission to quote it here:

"A short time ago, while sorting the mail for distribution to the Battery, I received a very pleasant surprise. The surprise was twofold: First, because of your thought of me, and, secondly, the text of the booklet 'Meditations,' that I received.

"I have perused this booklet several times, and each time I read it, my faith in our Lord is more strongly reaffirmed.

"In this land, Korea, there are many temptations morally and spiritually, and I have found that by reading from 'Meditations' I am able to withstand these daily temptations and continue with ever-present allegiance to our faith and God.

"This note is sent with a serious intent of gratitude and appreciation for this fine book of God's Word (and) prayer, and your evident concern for young men, such as me, who are forced to be separated from church and family."

Needless to say, we are deeply grateful for this serviceman's note.

\* \* \* \*

While we are on the subject of **MEDITATIONS**, we are pleased to report that at this writing over 37,000 booklets have been ordered from Northwestern Publishing House. Our report of two weeks ago gave a figure of 28,000.

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

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Address all items for publication to:  
The Managing Editor  
The Northwestern Lutheran  
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**THE COVER** — Chancel, St. John's Lutheran Church, Kendall, Wisconsin, Max N. Herrmann, pastor.

# Editorials

**Giving And Taking Offense** The adoration and adulation given to some radio and TV stars (!) by aping adolescent fans is, to sober observers, disgusting and distressing. The widespread influence of an evil example is horrifying.

It is therefore refreshing to hear at least one teenage hero say that "performers have a moral obligation to their fans." He knows that as a celebrity his words and deeds set an example for millions of youngsters who pay him, as he says in a recent magazine article, "the supreme tribute of imitation" (Pat Boone, *This Week Magazine*, July 7, 1957). Referring particularly to intoxicants, he confesses that he would enjoy drinking in moderation. But with keen discernment he says there may be in his audience someone "vulnerable to alcoholism." Hence he concludes, "If through an example set by me, a single boy or girl became a drunkard, how do you suppose I would feel?"

There is a noted sermon by an American preacher on the power of personal influence. It refers to John's influence on Peter in getting Peter to witness Christ's trial before the high priest. There followed Peter's triple denial. The sermon also recounts the scene on the Resurrection Morning (John 20) when Peter and "that other disciple" ran to the sepulcher in Joseph's garden. Peter promptly entered the tomb to examine the evidence of our Lord's resurrection. "Then (emphasized by Peter's example) went in also that other disciple . . . and he *saw* and *believed*." This time Peter influenced John.

Most of us are somebody's "hero." The area of our influence depends on our station in life. But we are always to let our light shine to the glory of God. And we are blameable whether our influence for evil affects one or millions.

Not all allowable things are expedient. "Give none offense," says God, "neither to the Jews, nor to the Gentiles, nor to the church of God" (I Cor. 10:32). When my liberty becomes a stumblingblock to them that are weak, God says, "When ye sin so against the brethren, and *wound their weak conscience*, ye sin against Christ." This horrible result can be averted if we avail ourselves of our God-given *liberty to abstain* from questionable things. It is a phase of the glorious liberty of the sons of God to join Paul in declaring, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13).

H. C. Nrtz.

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**"Going Steady"** Since the war, articles about the teenage habit of "going steady" have appeared in every popular magazine. This development in youthful social behavior has been widely observed and variously assessed.

In favor of the custom are thousands of young high school boys and girls who are for it because it relieves them of anxieties about being socially accepted; it also gives them a sense of "belonging," and it assures them of an ever-ready partner on dates.

Many of their parents approve of the practice because they know with whom John or Mary is keeping company. They say that they appreciate the peace of mind that comes with knowing where their son or daughter is spending his or her time away from home.

Those who disapprove of this trend point out that, among other things, "going steady" tends to substitute attention to a single person for what should be interest in widening a circle of friends and acquaintances; that it tempts a very young person to make an unprepared choice of a life companion before a more mature and more experienced judgment can operate in making this major decision in life; and that it is often responsible for cutting short a promising preparation for a useful professional career.

Christians will also consider another aspect of this problem. In early youth the blood runs strong. Sex forces exert intense pressure on moral standards. One of the great struggles of Christian youth is to restrain impetuous passions, to "keep thyself pure."

"Going steady" does not sidestep these dangers. In fact, the familiarity of daily contacts and the policy of constantly taking each other for granted are treacherous temptations for young people. The flesh and the devil are urging them to indulge in familiarities and to take liberties that such ungodly counselors excuse by saying that, after all, these two people are sincerely in love and that, in spite of their age, they have an understanding with each other.

Christian boys and girls (and their parents) must know that cultivating such relationship exerts added pressure on Christian standards of uprightness and purity. They will not forget that as they pray, "Lead us not into temptation."  
C. TOPPE.

\* \* \* \*

**"Farming Out" Parental Responsibility** In these days of juvenile delinquency the great hope is placed in the inauguration of youth programs, of which new ones are continually being set up by the community and even by the Church. If you want to keep the youth in line, you must have collectivism, organize the youth, and keep them out of mischief. That is the thought behind it. The trend is to take the children out of the hands of the parents and let the community take over, which is in a position to do a better job. The education in our public schools is geared to promote "social consciousness." It was not so a generation ago when a writer said: "The great American word has never been en masse. It has been independence."

And modern parents have been only too ready to farm their children out to others and let them take over, to let others seize the training and the supervision of them. Dorothy Thompson, the noted columnist, in speaking of a typical town, said: "Every kid belongs to Cub Scouts, Campfire Girls, Little League Baseball, or

(Continued on page 398)

# Studies in God's Word: High Time!

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. Romans 13:11.

The first words which are read as a Scripture lesson in our churches at the beginning of another church year are from the Epistle quoted above. They bring us a picture which could take place in every home nearly every day.

"The night is far spent, the day is at hand. . . ." The morning light is breaking. The family must be aroused. It's time to get up and be doing. Perhaps the first call to arise and get ready for the new day has been made. The first call, however, usually produces little result. The bed is soft and warm. The air is chill and uninviting. The sleepers seemingly ignore the first call entirely. But now the call comes again. This time it means business: "It is HIGH TIME."

Thus the Apostle called "to all in Rome," and thus the Church calls to its people as it begins another church year with the Advent season.

## For Paul

For the Apostle Paul time was always short. Life was therefore an urgent battle against time. It was like getting up in the morning. Things had to be done. It was later than most people thought. With his every expression Paul tried to impress this urgency of time upon his people in Rome: "Knowing the time . . . high time . . . nearer than when we believed . . . night far spent . . . day at hand."

In a sense we might say that Paul was an "Advent Christian." For him time was so urgent because of the coming of Jesus Christ. Christ had come! The advent of the Son of God into this world changed everything. Christ still came! In Word and Sacrament His divine presence was real and living. Christ would come again! Visibly and in all His heavenly glory the Savior would reappear, and the time of this second coming could be

at any time. Salvation was not only something which was assured, but near, yes, "nearer than when we believed."

Time was therefore of the essence. It was high time to get ready. In his very next words the Apostle urged to "cast off the works of darkness" and to "put on the armor of light." The urgency of time made repentance imperative. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

## For the Church

As the Church developed its own calendar, it was but natural that a season should be set aside to stress this urgency of time in the light of Christ's coming. And what season could be more appropriate than the weeks preceding the celebration of Christ's first coming into this world! What name could be more fitting than 'Advent'!

Like people preparing for a new day, Christians were to think of Christ's first coming in the light of prophecy, His second coming in the light of history, and His repeated coming in the light of personal experience with Word and Sacrament. Scripture readings were selected for the four Sundays in Advent which not only pointed to these various comings of Christ, but to the urgent necessity of preparing their hearts to receive Him. We think of the Gospels with their portrayal of Christ entering Jerusalem, Christ coming in judgment, and then John the Baptist with his urgent question, "Art thou he that should come?" and his urgent testimony, "Make straight the way of the Lord." We think of the Epistles which respond with admonitions to "put on the Lord Jesus Christ," to "abound in hope through the power of the Holy Ghost," to "judge nothing before the time, until the Lord come," to "let your moderation be known unto all men. The Lord is at hand."

Repentance became a dominant theme and violet, the color of re-

pentance, a traditional color of the season. Hushed urgency could be sensed in a church which sang, "O Lord, how shall I meet Thee, how welcome Thee aright?" Longing expectancy could be felt in a church which prayed, "Oh, come, oh, come, Emmanuel, and ransom captive Israel. . . ." Humble repentance was expressed as it sang, "Ye sons of men, oh, hearken: your heart and mind prepare."

## For Us

Is that note of urgent expectancy still with us? Is it still "high time" for us? This will be the case *if the coming of Christ is real to us.*

We are still creatures of time. In spite of the developments of science with all its time-saving devices we in our world of today have less time than ever before. And at certain times and seasons our pace becomes even quicker. We watch the clock and the calendar more closely. How many shopping days until Christmas? How long before my taxes come due again? When do I have to take inventory? We must hurry, make every second count, for it's that time of the year again. Yes, it's high time!

But as this is so true in the material world, shouldn't it be more true in the spiritual? Shouldn't the thought of Christ's coming quicken our pulse? Whether it be the fact that He once came, or that He comes now, or that He is coming again makes little difference. The simple fact of the coming of the God of salvation to sinful man, whenever or however it occurs, is an overwhelming one. We think of it. God came to this earth; God comes to me; God will come again — to me! In the light of this coming my time takes on a new and a more urgent meaning. I am going to put it to better use. I want to be better prepared for it. I shall put aside the things whereby it is wasted and squandered. I must put it in the service of Him who came to save me, who comes to live in me, who will

come to glorify me. Now is the time. It's high time!

To remind ourselves of this in every possible way as we begin another church year cannot be passed off as mere enthusiasm. If that is what it is, Paul was guilty

of it. We need more of this spirit of urgency. We are often far too blasé. Let Advent get us off on the right path as we pray the very first of our collects:

*"Stir up, we beseech Thee, Thy power, O Lord, and come, that by*

Thy protection we may be rescued from the threatening perils of our sins and saved by Thy mighty deliverance; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen." E. W.

## Smalcald Articles

### XVI. Part II. Art. II. On the Mass

(Continued from previous issue)

So far Luther, in speaking of the Mass, always stressed that with its work-righteousness it denies the chief article of the Gospel, and thus proves that it is antichristian to the core. With the last statement of his, which we quoted at the end of our previous study, he touches on another basic matter: The Roman Catholic Church decrees articles of faith without any foundation in the Scriptures, and thus sets aside the authority of God and His Word. It is God's prerogative alone to proclaim articles of faith; it is up to us to listen and to accept what God teaches. If anyone attempts to establish articles of faith on any other authority outside that of the Scriptures, he is usurping God's place and is crowding Him off His throne.

This is so basic a matter that we may well pause for a moment to take a closer look at it.

#### The Authority of the Scriptures

God gave us His Word in the Scriptures. He spoke in Old Testament times to His people by the mouth of His Prophets. These men of God did not produce their writings by their own efforts. There was never yet any prophecy produced by the will of man, but the holy men of God spoke as they were moved by the Holy Ghost. In the Old Testament God strictly ordered the Children of Israel not to add anything to His commandments, nor to omit anything.

This is also the attitude which Jesus took over against the Scriptures. In His severe temptation in the wilderness He secured the victory by His unqualified appeal to the Scriptures: It is written, and again: It is written. When the Pharisees insisted that everybody must observe the traditions of the elders, which had no foundation in Scripture and at times conflicted with what God had commanded, Jesus rebuked them sharply. They imagined that by observing the traditions religiously they were serving God, but Jesus quoted to them a word from the Prophet Isaiah: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:7-9).—He once summed up the whole matter in the well-known statement that "the scripture cannot be broken" (John 10:35).

#### Elevating Tradition to the Level of the Scriptures

Yes, elevation of traditions to the level of the Scriptures, that is precisely what Jesus condemned in the

Pharisees, and what the Catholic Church practices. The Council of Trent, to which we have referred several times, in its fourth session on April 8, 1546 (seven weeks after Luther's death), discussed this matter. They spoke about "both saving truth, and moral discipline" and declared "that this truth and discipline are contained in the written books, and the unwritten traditions." We note at once that, since the traditions are *unwritten* (in the Latin original the expression is even stronger: *without writing*), there is no way today of checking them. Yet they place them on a par with the written Scriptures. They express this in even more forceful terms: "The Synod . . . receives and venerates with equal affection of piety and reverence all the books of the Old and of the New Testaments . . . as also the said traditions." They are emphatic in including *all* traditions, "as well those appertaining to faith as to morals."

#### An Unsupported Claim

The Council of Trent admitted that the traditions are *unwritten*. Yet it claimed that they have the same authority as the written Word of God, "as having been dictated, either by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession."—It is true, Jesus spoke many words and performed many miracles which are not recorded in the four Gospels. But what about that? St. John mentions the fact, even twice. In chapter 20 of his Gospel he says: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book" (v. 30). And again in Chapter 21: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (v. 25). But this omission does not affect our faith nor our morals, nor our salvation. John, who notes the omission, says: "But these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (chap. 20:31).

The things that were not recorded did not represent any doctrine which is not set forth clearly also in the written Gospels.

#### The Mark of Antichrist

Paul says of the Antichrist that he will sit in the temple of God displaying himself as being God (II Thess. 2:4). The Pope does so in connection with the

Mass and Purgatory. Without any warrant in the Scriptures, and on the basis of most flimsy tradition, he formally proclaims these two errors as articles of faith, and anathematizes (i.e. pronounces a curse on) anyone who dares to question them.

#### The Text of the Confession

We now hear what Luther has to say on the report that Augustine's mother requested that after her death she be remembered at the Lord's Supper.

14) *Our Papists, however, cite such statements of men in order that men should believe in their horrible, blasphemous, and cursed traffic in Masses for souls in Purgatory, or in sacrifices for the dead and oblations, etc. But they will never prove these things from Augustine.*

*Now, when they have abolished the traffic in Masses for Purgatory, of which Augustine never dreamt, we will then discuss with them whether the*

*expressions of Augustine without Scripture are to be admitted, and whether the dead should be remembered at the Eucharist.*

#### A Thunderclap Against the Arrogance of Antichrist

In concluding the selection on Purgatory Luther repeats the thought which he had briefly stated in Paragraph 13. May it open our eyes to the dangers of the Roman Catholic message, and strengthen us to rest our faith on the Scriptures alone.

15) *For it will not do to frame articles of faith from the works or words of the holy Fathers; otherwise their kind of fare, of garments, of houses, etc., would have to become an article of faith, as was done with the relics.*

*The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel.*  
(To be continued)

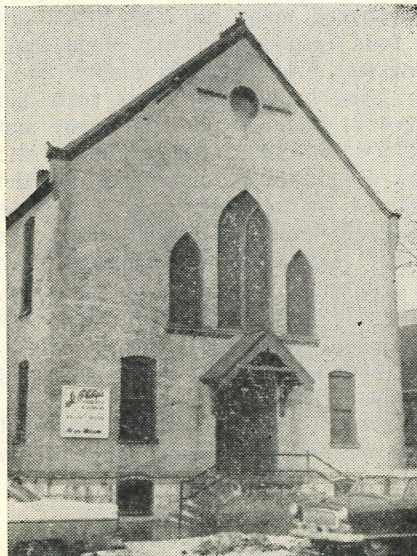
J. P. M.



#### ST. PHILIP'S LUTHERAN MISSION, MILWAUKEE, WISCONSIN

##### Looking Back and Ahead

The building you see pictured below was originally a broom factory. Then it became a Seventh Day Adventist church. It was purchased from the Adventists by the Synodical Conference Missionary Board to serve as the home of St. Philip's Lutheran Mission.



Old St. Philip's Mission  
Milwaukee, Wisconsin

But let us go back a bit in the history of this congregation. Surveys had been made by Wisconsin and Missouri Synod men in an area which had a heavy Negro population in the 1930's and 1940's. But actual work here did not begin until 1952. Pastor Bertram Sauer did a great deal of canvassing that year. The first service was held in January of 1953. Pastor Sauer was succeeded by Pastor Paul Knickelbein in March 1954. He served until February of 1956. During his pastorate St. Philip's made considerable progress, about thirty adults being confirmed. In the summer of 1955 the congregation was organized. Early in 1956 the Mission was taken over by the District Mission Board of our Wisconsin Synod.

In February of 1956 Milton Burk became the pastor of St. Philip's. But congregation and pastor faced a problem. The church home it had did not belong to the Wisconsin Synod, but to the Synodical Conference. Since the facilities were inadequate to serve the congregation's needs much longer, it seemed foolish to think of buying and re-

modeling this old property. Then a good opportunity to solve the problem presented itself. Now please look at the picture on page 391. St. Matthew's Lutheran Congregation is about to relocate. It has already built a parsonage and is now building a school at 84th and Melvina.

A Baptist group had made an offer of \$65,000 for the church and school pictured. But a number of Milwaukee Lutherans, laymen as well as pastors, felt that here was an opportunity for us. It would require at least \$75,000 to relocate and to erect a modest chapel. That would not even include furnishings — and no school. But \$65,000 invested in St. Matthew's properties would give the mission a good church building complete with furnishings plus a five-room school and auditorium, both fully equipped. There would even be school textbooks for 125-150 children.

However, we all know that our Church Extension Fund is sadly depleted. The Board of Trustees felt they could not fairly allocate \$65,000 to any one mission and deny them to other fields with crying needs and, in most cases, with a priority over St. Philip's. Then the

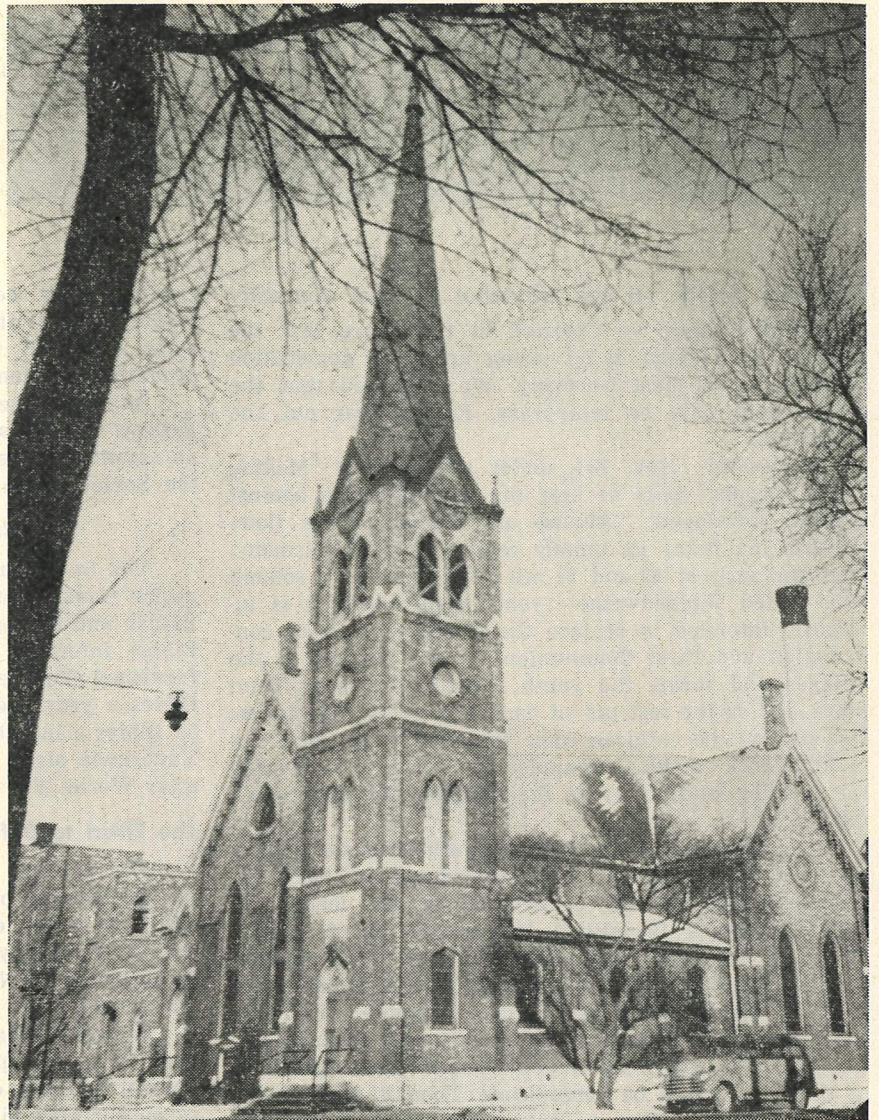
matter was presented to the Milwaukee City Conference in January of this year. Although almost all the congregations were in the midst of a big campaign for the new Wisconsin Lutheran High School, the pastors felt that they could not pass up this opportunity which the Lord had placed before them, and that their members would respond to this call if it were presented to them. The congregations of the Eastern Conference (in the outlying areas and the vicinity of Milwaukee) were also enlisted in this endeavor.

The upshot was an agreement whereby the Board of Trustees will make \$25,000 available from the Church Extension Fund. The congregations in turn will raise the rest of the purchase price over a period of three years. But \$5,000 in gifts already have been assured, and St. Philip's Congregation has already subscribed over \$4,000 toward the \$5,000 share it will assume.

But the move to the St. Matthew's property came earlier than had been anticipated. The Synodical Conference Missionary Board had been informed that it should feel free to sell the old property. A favorable opportunity to sell it to a Baptist group came soon after. Meanwhile the Board of Trustees had taken an option on the St. Matthew's property. So it was a case of either moving into the eventual home at once or renting something else. Arrangements were made to share the church building with St. Matthew's until the latter could occupy its new church building some time next spring.

Now a development of great significance for St. Philip's Mission has taken place. The District Mission Board has authorized the Mission to call a teacher so that St. Philip's may have its own school by the fall of 1958. St. Philip's membership is still relatively small. There are 52 communicants, 95 souls, and 55 children in the Sunday School. Yet 25 of its children are attending one of the Milwaukee Lutheran schools (Bethesda). That indicates a strong interest in Christian education. Surely, then, a parochial school of its own should mean much for St. Philip's and its future.

Our mission was the first Lutheran endeavor to reach the Negro population of Milwaukee, which at the



St. Matthew's, Milwaukee, soon to be taken over by St. Philip's Mission

present time is estimated to be more than 50,000.

It is evident that the brethren of St. Philip's love the Lord Jesus and His Gospel. Their contributions show it. The past year their gifts for all purposes averaged almost \$75.00 per communicant. Their contributions toward Synod's work averaged almost \$15.00 per communicant.

Pastor Burk reports that he presently is instructing an adult class of twelve, and that especially since the move to St. Matthew's a number of prospects for another class have appeared. All in all, he says, the reaction among the members of St. Philip's has been a most favorable one.

W. H. F.

#### NOMINATIONS REQUESTED

The Board of Regents of Luther High School, Onalaska, Wisconsin, herewith requests the members of the Synod to place in nomination the names of men and women candidates who would be qualified to teach in a Lutheran high school one or any combination of the following sub-

jects: English, history, mathematics, science, commercial, and physical education (both girls and boys, including interscholastic athletics).

Gordon Follendorf, Secretary  
Luther High School  
Box 66  
Onalaska, Wis.

# News and Notes

## Renewed Attack on the Churches in East Germany

Several times we reported in this space that the Red regime seemed to be easing up in its persecution of churches in East Germany. We predicted that the relief could only be temporary. Events bear out the prediction.

*Newsweek* (Nov. 18), under the heading "Making Them Pagans," tells us how the new offensive against religion developed: "Almost any Sunday while Communism maintains its unholy regime in East Germany, boys and girls of 13 and 14 are taking part in a solemn rite. Called 'Jugendweihe' (youth dedication), it is insolently intended to replace the Christian rites of confirmation and First Communion. In the squares of the villages and towns the youth assemble, a brass band plays, and on the rostrum sit party and police dignitaries. One by one the children come forward, make their vow of allegiance to the Communist state, seal it by kissing the red flag, and return to their places, clutching token gifts. . . .

"Jugendweihe is an old German atheist game, pepped up by the Communists and reintroduced in 1955. Immediately and steadily condemned by the leaders of East Germany's 15 million Protestants and 2 million Catholics, the rites have never achieved much popularity. (In the past two years, despite Red blandishments, only an estimated 20 per cent of eligible youth has taken part.) Last month the government lost its patience: First came the announcement that attendance at the rites would be compulsory. Then it drove home the point by arresting an outspoken old man, the Rev. Arnold Maerker. . . . When Dean Maerker refused to give Christian burial to a 14-year-old girl who had taken part in Jugendweihe, he was hustled off to prison, presumably to stand trial some day."

## The Sputnik Success Plays Into the Picture

Then *Newsweek* goes on to report that the state secretary of churches announced that the government was about to abrogate the freedom of religion guaranteed to East Germans by the Potsdam agreement. At once seven bishops met and drafted a strong protest. They also issued a pastoral letter read from all pulpits. It warned parents that their children could not compromise: "It is an either-or issue. It is impossible to reconcile both ceremonies" (Communist youth dedication and Christ confirmation).

There seemed no possibility of a yielding on the part of the Communist regime, for Robert Girnus, the state secretary for education, put it bluntly: "There can't be any peaceful coexistence between science and faith."

The sputniks also played no mean part in these events. Hans Schuster, church editor of a Munich paper, wrote: "In the Soviet bloc, atheism and scientific supe-

riority always went hand in hand. Now, with the delusion rampant that science—Soviet science—can become a cure-all, the bugle for the final attacks against organized religion will soon be blown."

At about the same time as the above attacks the Moscow radio was trumpeting that "there is probably no country in the world where religion is as free as in the Soviet Union."

## Yugoslav Reds Bar Bible Imports

The *Lutheran Standard* reports this as follows: "Yugoslav Communist authorities are refusing to allow the British and Foreign Bible Society in Belgrade to import Bibles, informed sources reported. . . . At one time it furnished churches in the country from 50 to 60 thousand Bibles a year. Now the society is receiving only up to 30 Bibles a month. . . . No Bibles have been printed in Yugoslavia since it became a Communist-ruled country after World War II."

## The Effort to Defeat New York Bingo Legislation Fails

We reported (*Northwestern Lutheran*, Nov. 24) that the Protestants of New York were making determined efforts to defeat legislation that would legalize the operation of games by religious, charitable, and similar organizations. On November 5 the voters of the State approved the bill.

Though Roman Catholic authorities took no official position on the proposed legislation, many priests and laymen actively campaigned for approval. This comes as no surprise, since we know that quite a few Roman Catholic churches have relied heavily on bingo games to supply funds for their parish activities.

There is a limitation to the approval granted. Each community can approve or reject bingo games. Protestant groups plan to continue their fight on the local option level.

## Foundation for Reformation Research Will Be Established

This center for Reformation research will be established at Concordia Seminary, St. Louis. Here will be gathered documents and other materials relating to the Reformation period. It will have a separate building and will be in charge of a full-time director. The Aid Association for Lutherans contributed \$75,000 of the \$100,000 fund which will provide the financial basis for the project.

## Lutherans of Milwaukee Respond to a Need

The Board of Wisconsin Lutheran High School at Milwaukee recently found a big problem on its hands. On the recommendation of the Building Committee, the High School Conference voted to begin construction of the new two-million dollar plant. Milwaukee Lutherans



had subscribed \$1,250,000, to be paid over a three-year period. But about \$1,000,000 was needed to finance the building operation. Satisfactory arrangements for this amount could not be made in the short time remaining before the time limit on the contractors' bids expired (December 3). Someone had the thought of appealing to Milwaukee Lutherans to invest their funds in the new high school. The appeal was made. The results were rather astonishing. In a little less than two weeks the "loan offers" came to more than \$600,000. The response was so favorable that the Board decided to extend the deadline to give still more people an opportunity to participate. By the time you read this, ground will have been broken for the new building.

### Dispute in Norway About the Existence of Hell

Under the heading "Attack on hell repelled," *The Lutheran* (ULC) brings the following report:

"Four years ago a major theological dispute arose in Norway when Professor Ole Christian Hallesby, pietistic theologian and lay leader, in a radio talk stressed the condemnation to hell of all unbelievers. Bishop Kristian Schjelderup of Hamar responded that 'everlasting punishment in hell is contrary to the spirit of God's revelation in Christ' and not compatible with the teaching of Christianity as a religion of love. Since then the dispute has been aired in pulpit and press.

"This month the Voluntary Church Convention, an unofficial but representative body in the Lutheran State Church, adopted 108-18 a resolution rejecting Bishop Schjelderup's views. After a doctrinal address by Bishop Johannes Smemo of Oslo, primate of the church, the resolution was proposed by Bishop Johannes Smidt of

Kristianlands 'to put a final end to this tragic affair and permit the church to concentrate on more vital matters.'

"The resolution said that the church 'must abide by its confessional books.' None of the delegates arose to the defense of Bishop Schjelderup and he declined to argue his position. He offered to resign if delegates wanted him to, but Bishop Smemo assured him that no one questioned his Christian faith.

"Newspaper comments attacked the resolution. The Labor Party's *Arbeiderbladet* (Labor News) criticized Bishop Smemo for the 'excommunication' of Bishop Schjelderup and said that if the campaign against him does not 'now come to an end, the church itself will go to hell.' The independent *Morgenposten* urged the church to 'reach the people with the message of love and salvation.'"

We believe it will suffice to make a short comment on the talk that the doctrine of hell is in contradiction to the message of God's love and salvation. The Gospel proclaims that "Hereby perceive we the love of God, because he laid down his life for us" (I John 3:16) and that "Christ died for our sins according to the scriptures" (I Cor. 15:3). The Scriptures testify often and plainly that the penalty for sin is God's curse and damnation, eternal death, or hell. Without the doctrine of hell all preaching of sin is a falsification of God's own judgment regarding sin, and all preaching of God's grace and love will be a counterfeit "Gospel." The Gospel proclaims God's love in saving us from sin and hell through the substitutionary work of Christ. How a *Lutheran* bishop could say that another bishop still stood in the Christian faith while denying the doctrine of hell, is beyond us.

## The Voice Of The C. U. C.

### A REPORT

Our members are herewith given a report on the third meeting of the joint union committees of the Synodical Conference, held at Chicago, Illinois, October 7-9.

The first item of business was a request that the pertinent resolutions of the most recent conventions of the constituent synods be explained. The first morning's session was devoted to these matters. It was resolved to devote the day sessions to the presentations on the doctrinal areas and hold special evening sessions for a consideration of other matters, such as the significance of synodical resolutions.

The first series of essays to be presented dealt with the "Antichrist," as a practical application of principles of Scriptural interpretation. Following a thorough discussion of the several presentations, it was resolved that the respective essayists, Dr. Martin Franzmann, Prof. Gerald Hoenecke, Prof. George Lillegard, and Pastor S. Mazak, constitute a committee with instructions to proceed at once to the production of a tentative joint statement on the Antichrist.

Study documents for the area of Atonement, Justification, and the Dynamic of the Christian Life, with

special reference to Scouting, were then presented and discussed. The last-mentioned topic was not completed and will constitute the first area of discussion at the next meeting. However, since the discussion on the area of the Scripture, Revelation, and Principles of Interpretation was completed in the April meeting, the sub-committee was instructed to prepare the synthesis for the next meeting of the plenary committee. This is the same sub-committee which prepared the statement on the Antichrist, which follows:

### The Antichrist

- I. Scripture speaks of many forces and powers which are actively hostile to Christ and His Church, and uses the term "Antichrist" with reference to some of them (Matt. 24:22-25; I Tim. 4:1-3; II Tim. 3:1-9, 13; I John 2:18, 22, cp. the whole passage, 18-22; I John 4:1-6; II John 7; II Thess. 2:1-12, cf. also 2:13-17).

These and similar passages reveal to the church that Antichristian forces will appear in various recurrent forms until the end of time.

- II. Scripture, however, speaks also of one particular embodiment of the Antichristian power in whom the

iniquity of false teaching finds its climax (II Thess. 2:1-12). It is with this aspect of the Antichristian power that the Lutheran Confessions deal under the term "Antichrist" (Trigl. pp. 515, 401, 336, 258; also pp. 475, 308), and we in a reaffirmation of the Lutheran faith are so using the term.

III. This passage (II Thess. 2:1-12) promises that God will reveal the "man of sin" and states the tokens, or marks, by means of which God will reveal him to the eyes of faith.

Among these marks are:

1. He "as God sitteth in the temple of God, showing himself that he is God" (II Thess 2:4). He is a religious power demanding religious allegiance, holding office in the visible Church organization, and tyrannizing Christian consciences.
2. He is an embodiment of Satanic power. This is manifested
  - a) in the fact that he appears as the one "who opposeth and exalteth himself above all that is called God" (II Thess. 2:4). He is God's Adversary;
  - b) and in the fact that his opposition to God is an opposition of disguise and deceit. He opposes God by usurping the place and name of God (II Thess. 2:4). The Satanic appears, characteristically, in religious form: the "coming" of Antichrist is pitted against the "coming" of Christ, his power and signs and lying wonders against the miracles of Christ, faith in his lie against faith in the truth of Christ (II Thess. 2:9-11).

IV. Therefore, on the basis of a renewed study of the pertinent Scriptures we reaffirm the statement of the Lutheran Confessions that the Pope is the very Antichrist (cf. Section II), especially since he anathematizes the doctrine of the justification by faith alone and sets himself up as the infallible head of the Church.

We thereby affirm that we identify this "Antichrist" with the Papacy as it is known to us today, which shall, as II Thess. 2:8 states, continue to the end of time, whatever form or guise it may take. This neither means nor implies a blanket condemnation of all members of the Roman Catholic Church: the Word of God is still heard there, and that Word is an effectual Word (Isa. 55:10, 11).

We make this confession in the confidence of faith. The Antichrist cannot deceive us if we remain under the revelation given us in the Apostolic

word (II Thess. 2:13-17), for in God's gracious governance of history the Antichrist can deceive only those who "believed not the truth" (II Thess. 2:10-12). And we make this confession in the confidence of hope. The Antichrist shall not destroy us but shall himself be destroyed — "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (II Thess. 2:8).

As indicated above, this is "a tentative joint statement on the Antichrist" and is not the final report of either the sub-committee or the entire committee. It is being published at this time because we have promised the members of our Synod a progress report. We ask them to wait with comments or criticisms until the statement which is finally approved will have been published.

Since the preliminary discussion of the presentation of the four synods on Atonement and Justification had been completed, it was resolved that a sub-committee composed of the essayists who had presented the statements of their synods on these doctrines prepare and circulate among the members of the joint committees a synthesis of their essays before the next meeting. The sub-committee consists of the Pastors Oscar Siegler, Julian Anderson, Theodore Nickel, and George Vojtko.

As indicated earlier, the evening sessions were devoted to the meaning of the resolutions on union issues, adopted at the recent conventions of the constituent synods. In this connection, our representatives pressed for further clarification of the resolutions on the Common Confession, adopted by The Lutheran Church—Missouri Synod. The question was asked: "Do you now have a document which is a settlement of the doctrinal differences with the American Lutheran Church?" The answer was "no"; to which the following statement was added: "The Common Confession ceases to be a de facto settlement of the doctrinal differences with the American Lutheran Church." The minutes of the meeting record the request that this statement be given in writing by the Praesidium of the Missouri Synod.

Our committee feels that progress is being made at these joint committee meetings. There appears to be general agreement in the areas thus far discussed: Scripture, Revelation, Principles of Interpretation, the Doctrine of the Antichrist, Atonement, Justification. The future we leave to the Lord of the Church. The next meeting will be held in Milwaukee, January 14-16, 1958.  
KARL F. KRAUSS.

#### DEDICATION IN LOS ANGELES

Gethsemane Ev. Lutheran Congregation of Los Angeles, Mar Vista district, dedicated its new \$25,000 sanctuary on Sunday, September 29, with officials of the Arizona-California District preaching.

The Rev. E. Arnold Sitz of Tucson, president, based his sermon for the morning dedicatory service on Ephesians 2:19-22, describing the saints as "A Holy Temple in the

Lord," built upon the Gospel and Jesus Christ. The Rev. Walter A. Diehl of Tempe, Arizona, chairman of the District Board for Home Missions, preached on "Solomon's Prayer for our Church," II Chronicles 6:14-21, in the afternoon festival service. The resident pastor served as liturgist.

The adult and Christian day school choirs sang in both services under the direction of Mr. Morris

R. Feiock. Mrs. Bette F. Feiock was the organist. Attendance in the morning was 227, with 190 in the afternoon.

Of contemporary Christian style, the 78 by 29-foot frame-stucco church, with a 50-foot tower, was designed and contracted by William E. Foster and Associates of Los Angeles. It will seat 210 persons. The structure is pleasing to the eye and possesses a worshipful atmos-

phere. Dark oak chancel furniture and pews lend a restful effect. A distinct lift is given by the 25-foot loft of the nave, ceiling lighting behind laminated arched beams, narrow colored windows and light walls. The reddish carpeting in the chancel strikingly sets off the woodwork on it and the six-foot wood cross above the altar.

A seven-stop used Wicks pipe organ is presently being installed. It is hoped that a used three-foot bell might be procured from some sister church in the Midwest. The building committee chairman is Mr. Donald L. Lutze.

Gethsemane Congregation, founded in 1951 by Pastor Armin C. E. Keibel, and now numbering 90 communicant members, held its services for the first six months in a store building three blocks west of the present site. (The two other Wisconsin Synod churches in California are: St. John's in Tarzana, the Rev. Frederick G. Knoll, pastor, and Our



**Gethsemane Ev. Lutheran Church, Los Angeles, California**  
**Armin Keibel, pastor**



**Left to right: Pastor E. Arnold Sitz, President Arizona-California District, Pastor G. Knoll of St. John's, Tarzana, California, Pastor Armin C. E. Keibel, of Gethsemane, Los Angeles, California, Pastor Paul P. Heyn of Our Savior, Pomona, California, Pastor Walter A. Diehl, Chairman of Arizona-California District, Board for Home Missions**

Savior's in Pomona, recently opened under Pastor Paul P. Heyn.)

The former chapel is to serve as a two-classroom building for the parochial school, which now has 35 pupils in seven grades under the principal, Mr. M. Feiock.

The \$25,000 needed to erect the new church was a loan granted to us from the Church Extension Fund of the Wisconsin Synod. (\$7000 additional was collected locally for pews and other furnishings.) We are very grateful to the members of Synod for making our building possible through their contributions to this special building fund!

May Gethsemane Ev. Lutheran Church always be faithful to the Word of God and the Great Commission of Christ, so that many souls might be brought to faith in Him through the Means of Grace available in this His new Temple!

A. C. E. KEIBEL.

**SIXTIETH ANNIVERSARY**

St. John's Congregation of Town Trenton, Dodge County, Wisconsin, celebrated its sixtieth anniversary August 4, 1957. Prof. J. P. Meyer, who organized the congregation sixty years ago, was one of the speakers. Two other former pastors, L. C. Bernthal and Theodore Frey, and Pastor Herbert Koehler, a son of the first resident pastor of St. John's, also preached. W. E. ZANK.

# What shall I say?

Topic: Why Instruction Classes?

"Why do I have to attend classes before I can become a member of the Lutheran Church? Why can't they accept me on faith?" These questions often confront us as we try to enroll the unchurched in our adult membership classes.

Generally speaking, people raising such questions share a rather reluctant interest in the church. Beyond that, however, they are divided into two groups: those who have been confirmed or instructed in some other faith but have since become dissatisfied or have fallen away; and those who have never been instructed or confirmed in any church. Each group should be met with a frank, friendly, but somewhat different answer.

## The Case of Those Instructed in Another Faith

Those who have been confirmed in another church frequently point out that they have already been instructed. They wonder why this need be repeated. By the "faith" which they feel should lead us to accept them, they mean their former spiritual training as well as the fact that they once belonged to a church.

We have no desire to judge this former spiritual training. In most cases it is meager at best, but it is not our business to make light of it.

However, we do owe these people an honest confession that there are considerable differences between their former church and ours. In our opinion, those differences are vital. In them, we believe the truth of God's Word is at stake. It would be totally unfair, then, not to let a prospective member of our church know about these differences and the importance which we attach to them.

A person who wishes to make a fresh start in a different church, certainly should know what he is accepting. If he does not, he is very apt to become lukewarm in his new church home, also. Lack of information breeds indifference. Our adult membership classes will let him know precisely what our church stands for, both in matters of doctrine and practice. It leaves nothing to assumption. If then — through God's grace and the power of His Word — our prospect finds himself in agreement with our position, he can join our church wholeheartedly. That is the only way we want church members. On the other hand, if he disagrees with us, he has discovered that fact before he is committed.

## People With No Previous Church Membership

Those who have never been members of a Christian Church present a somewhat different case. In using the word "faith," they generally refer only to their good intentions of joining a church plus a rather hazy belief that God exists and rules the universe.

Such people, also, need to be reminded that it is vital to know what a church teaches before they join

that church. Anything less than that is dishonesty. But beyond this, the extreme importance of thorough Scriptural instruction should also be impressed upon them. If men feel justified in spending several years of their lives in learning an earthly trade, surely the expenditure of any amount of time is justified in learning to prepare for eternity.

It is not enough, for example, simply to know that a God exists. We must also know who that God is and what He has done for our salvation. We must trust in Him and the gift of His Son as our only hope of heaven. That is Christian faith. Man is not capable of developing that faith himself. It can be worked in his heart only by the gracious operation of the Holy Spirit working through God's Word. "Faith cometh by hearing and hearing by the Word of God." To study the Word of God for that purpose is the aim of our adult membership classes.

The objection may be raised that attendance at Sunday services should be all that is necessary to gather knowledge and build faith. Admittedly, our formal worship services are supreme in our church. They have no substitute. Yet this does not deny certain advantages held by our instruction classes. Their informality, offering an opportunity for almost unlimited questions, makes them an excellent forum for information. The comprehensive and systematic way in which one Scriptural doctrine after another is presented and discussed gives them another advantage. It would take a student several years of faithful church attendance to gather the same amount of information that he would receive in a well-planned and well-presented adult membership course. On the other hand, after he has completed the course, he will derive much more benefit from his Sunday church attendance. The experience of hundreds testify to this truth.

In our Lutheran Church we value our adult membership classes highly. We are grateful to be a teaching church, mindful of Christ's command: "teaching them to observe all things whatsoever I have commanded you." Our interest is not simply to gather church members in the most effortless manner possible. Our prime aim is to build the kingdom of God — to prepare immortal souls to stand justified before God's throne, clothed in the saving garments of Christ's blood and righteousness. For that reason, too, we have no desire to entice prospective members by offering them a "quickie" course. We need make no apology for the existence of adult classes or for the length of those classes. If we owe any apology at all, it is for the brevity of our course, even though it extends over a period of five or six months.

Our adult membership classes deserve the most active interest of our laymen. They do both their

## CALL FOR CANDIDATES

The Board of Control of our Lutheran Theological Seminary, Thiensville, Wisconsin, herewith invites the members of the Synod to nominate candidates for the presidency of the Seminary. Please refer to *The Northwestern Lutheran*, Vol. 44, Number 19, September 15, 1957, page 300, for the announcement of the existing vacancy.

Present faculty members are eligible for nomination. Candidates nominated outside the faculty must be qualified to teach Systematic and Practical Theology. All nominations must be in the hands of the undersigned no later than December 14, 1957.

The Board of Control  
Lutheran Theological Seminary  
Thiensville, Wisconsin  
Adolph C. Buenger, Secretary  
5026 19th Avenue  
Kenosha, Wisconsin

## CANDIDATES FOR PROFESSORSHIP AT DR. MARTIN LUTHER COLLEGE NEW ULM, MINNESOTA

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

Rev. H. F. Backer, Winona, Minn.  
Prof. Delmar Brick, New Ulm, Minn.  
Mr. John Chworowsky, New Ulm, Minn.  
Rev. Lloyd Hahnke, Boyd, Minn.  
Rev. Lloyd Huebner, Wood Lake, Minn.  
Rev. John Jeske, Jr., Milwaukee, Wis.  
Rev. Norval Kock, Rockford, Minn.  
Rev. Frederic Kosanke, Goodhue, Minn.  
Rev. Henry G. Meyer, Sheboygan Falls, Wis.  
Rev. Winfred Nommensen, New London, Wis.  
Rev. Henry Paustian, La Crosse, Wis.  
Rev. Gilbert Seager, Flagstaff, Ariz.  
Rev. Jerome E. Spaude, Circle, Mont.  
Rev. W. A. Wietzke, Oskaloosa, Iowa  
Mr. Erwin Wilde, Lewiston, Minn.  
Rev. V. H. Winter, Tucson, Ariz.

The man called is to teach Religion and Latin in the high school department. Correspondence regarding these nominations must reach the secretary not later than Friday, December 13, 1957.

Arthur Glende, Secretary  
D.M.L.C. Board of Control  
17 South Jefferson Street  
New Ulm, Minnesota

church and their Savior a service by keeping a constantly watchful eye for any who might wish to attend. And in extending their invitation, it is important that they offer to attend *with* the prospect. They will find the course a most refreshing review for themselves, and they may well serve as God's agent in bringing another soul to Christ.

C. S. LEYRER.



## Know Your Synod

1. You were going to tell me about some outstanding personalities of the 1892-1917 period.

A. I did promise you that. Let's begin with some Synod presidents. There was Johannes Bading, president from 1880-1889. Though he preceded this period, I mention him because he exercised a strong influence on the Synod toward a greater confessionalism.

His successor, Philip Von Rohr, was also a most capable leader (1889-1892; from 1892 to 1908 president of the Wisconsin District Synod). He was followed by Professor A. F. Ernst, 1892-1901, actually the first president of the Joint Synod. Pastor C. Gausewitz and Pastor F. H. Soll were the two other very able leaders that God gave the Synod in this period.

2. Did God also give the Wisconsin Synod able theological leaders during this period?

A. He certainly did. First I must mention Dr. Adolf Hoenecke, director of the Seminary for many years. God used him to lead us to a sound confessional Lutheranism. Laboring at his side for a number of years were two theologians and teachers of rare ability and devotion: John Ph. Koehler and August Pieper. Another theologian to whom our Synod owes much, John Schaller, joined them after Hoenecke's death in 1908.

3. You were going to mention some other events of this "first" Joint Synod era?

A. I had in mind particularly the beginnings of two new phases of mission work. There was the Apache Mission. This was begun in 1893 among an Indian tribe in Arizona that had not been touched by any previous missionary endeavor.

A second type of mission work was carried on through the Synodical Conference. In 1887 the Synodical Conference had resolved to initiate mission work among the Negroes of the South, and so we became partners in that work.

Next time: A closer union — The Joint Synod of 1917.

## NOTICE

On the basis of a colloquy held at Thiensville, Wisconsin, on Nov. 14, 1957, and in view of prior work in the field of homiletics, Prof. Traugott Zuberbier, Fond du Lac, Wisconsin, is herewith declared qualified for public preaching and also as being eligible for a call into pastoral work.

OSCAR SIEGLER, President  
Northern Wisconsin District.

## AN OFFER

A pair of three-branch candelabra, a crucifix (height 24") and a set of communion ware available to any congregation or mission for cost of transportation. Please contact

St. John's Ev. Lutheran Church  
Pastor A. T. Degner  
R. 3, Manitowoc, Wis.

## AN OFFER

A set of four candlesticks: one pair 27½ inches tall; the other pair 23½ inches tall. Contact

The Rev. Paul Knickelbein  
212 E. North Ave.  
Milwaukee 12, Wis.

## NOTICE

Communion ware, free — to any mission congregation paying the mailing cost. The set includes a flagon, paten, ciborium, and chalice.

Pastor Burnell Beyers  
810 - 37th Ave.,  
Winona, Minn.

## WANTED

### ONE USED BELL

Our church tower is empty. Do you know of an available Lutheran bell with

## EDITORIALS

(Continued from page 387)

one or more school clubs." That is in line with the modern craze to coordinate youth activities. Much of the spare time of the children after school hours is taken up with that, so that they are at home practically only to eat and to sleep.

Many parents like that arrangement because it relieves them of the responsibility of looking after their children. Many can hardly wait until their children are five years old, so that they can let the kindergarten take over, and many try to get rid of the bother of them even sooner by sending them to the pre-schools which are springing up all over. Especially is this the case where the mothers are working. The children are being sacrificed to the god of mammon or more leisure time.

which we could fill the void? We are still looking for one about three feet across, tone D or C if possible, which could be set upon yoke for ringing by rope.  
Gethsemane Ev. Luth. Church  
3734 Centinela Ave.  
Los Angeles 66, Calif.

## CALENDAR OF CONFERENCES

### EASTERN PASTORAL CONFERENCE DAKOTA - MONTANA DISTRICT

The recessed Eastern Pastoral Conference of the Dakota-Montana District will meet, God willing, on Dec. 9, at 1:00 p.m., at St. Martin's Lutheran Church at Watertown, S. Dak., the Rev. W. Schumann, Jr., pastor. Pastor Paul F. Nolting will read his paper on Rom. 16:17, 18.

H. A. BIRNER, Secretary.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

### Pastors

Gerth, G., as pastor of St. Paul's Lutheran Church, T. Day, Wis., and Grace Lutheran Church, T. Green Valley, Wis., by J. Schaad; assisted by G. Krause, J. Krubsack, K. Nolting, A. Pautsch, and R. Schlicht; November 17, 1957.

Gieschen, Daniel M., in St. Stephen's Ev. Lutheran Church, Adrian, Mich., by Henry Gieschen, Sr.; assisted by G. Press, A. W. Hueschen, Carl H. Miller, A. H. Baer, Robert A. Baer, Carl Schmelzer, Alfred M. Waither; November 17, 1957.

Schlei, Charles, in Bethlehem Ev. Lutheran Church, Hortonville, Wis.; by E. Ploetz; November 3, 1957.

### Teacher

Zimmermann, Paul, as principal of Redeemer Lutheran School, Ann Arbor, Mich.; September 15, 1957.

## CHANGE OF ADDRESS

### Pastors

Eckert, G. P., Gary, S. Dak.

Gieschen, Daniel M., 242 Finch St.,  
Adrian, Mich.

Lemke, Martin, R. 2, Fairfax, Minn.  
Professor

Hawely, Richard, 7324 N. Green Bay Rd.,  
Milwaukee 9, Wis.

## MISSION FESTIVALS

### Ninth Sunday after Trinity

Christ Church, Menominee, Mich.  
Offering: \$243.35. T. Thurow, pastor.

### Thirteenth Sunday after Trinity

Zion Church, Elroy, Wis.  
Offering: \$253.54. A. Werner, pastor.

### Fifteenth Sunday after Trinity

St. Paul Church, Timber Lake, S. Dak.  
Offering: \$89.45. J. H. Johannes, pastor.

### Sixteenth Sunday after Trinity

St. Paul Church, T. Lomira, Wis.  
Offering: \$232.95. B. R. Hahm, vac. pastor.  
Peace Church, Isabel, S. Dak.  
Offering: \$267.55. J. H. Johannes, pastor.  
Emmanuel Church, Trail City, S. Dak.  
Offering: \$142.75. J. H. Johannes, pastor.  
St. John Church, T. Trenton, Wis.  
Offering: \$388.75. W. E. Zank, pastor.

### Seventeenth Sunday after Trinity

Grace Church, Geneva, Nebr.  
Offering: \$771.23. F. E. Bickmann, pastor.  
St. Matthew Church, Des Plaines, Ill.  
Offering: \$681.50. Howard Henke, pastor.  
Trinity Church, Brillion, Wis.  
Offering: \$2,044.07. V. J. Siegler, pastor.

### Eighteenth Sunday after Trinity

St. Peter Church, Theresa, Wis.  
Offering: \$247.24. B. R. Hahm, vac. pastor.  
Good Shepherd Church, West Bend, Wis.  
Offering: \$513.98. M. T. Bradtke, pastor.  
St. John Church, R. 1, Mishicot, Wis.  
Offering: \$349.02. R. Unke, pastor.  
St. Paul Church, Stevensville, Mich.  
Offering: \$2,160.00. H. J. Zink, pastor.

### Twentieth Sunday after Trinity

Redeemer Church, Ann Arbor, Mich.  
Offering: \$506.00. A. H. Baer, pastor.  
The Orthodox Lutheran Church of St. Louis, Mo.  
Offering: \$102.00. J. B. Erhart, pastor.

### Twenty-first Sunday after Trinity

St. John Church, Two Creeks, Wis.  
Offering: \$461.03. R. Unke, pastor.

The danger for Christian parents in this group training and reliance on group amusements is that their children are being conformed more and more to the world. They become a part of the world pattern. If the world is given charge of practically their whole upbringing, the children are bound to drink in the spirit of the world, and their consciousness as children of God necessarily retreats into the background. When the Apostle says: "Be not conformed to this world," he is also thinking of the children and the responsibility of parents in the training of their children. It is to parents, not to the community, that God says: "Bring up your children in the nurture and admonition of the Lord." Parents dare not shift that responsibility. In these days of regimentation of the youth by community action it behooves Christian parents to investigate whether or not they are exposing their children to brainwashing by the world.  
Im. P. FREY.

## TREASURER'S STATEMENT

July 1, 1957, to October 31, 1957

Receipts	
Cash Balance July 1, 1957.....	\$ 19,212.23
Budgetary Collections .....	\$571,398.26
Revenue .....	144,979.07

Total Collections and Revenues..\$716,377.33

### Non-Budgetary Receipts:

Luth. S. W. C. — Prayer Book	82.25
Bequest .....	300.00
Miscellaneous .....	1,103.47

Proceeds from land appropriated for public hwy. ....	10,590.00
<b>Total Receipts .....</b>	<b>729,453.05</b>
	<b>\$747,665.28</b>

**DISBURSEMENTS**

<b>Budgetary Disbursements:</b>	
General Administration .....	43,860.24
Board for Information and Stewardship .....	14,989.70
Theological Seminary .....	24,438.24
Northwestern College .....	65,986.67
Dr. Martin Luther College.....	88,059.87
Michigan Lutheran Seminary .....	54,281.95
Northwestern Luth. Academy .....	19,153.81
Nebraska Academy .....	5,500.00
Academy Subsidies .....	3,200.00
Winnegabo Teacher Program .....	6,032.46
Home for the Aged .....	12,830.74
Missions —	
General Administration:	
Home Board .....	309.85

Foreign Board .....	467.43
Indian Mission .....	55,893.92
Colored Mission .....	17,370.87
Home Missions .....	222,537.00
Refugee Mission .....	15,466.43
Madison Student Mission .....	2,435.44
Rhodesia Mission .....	34,043.46
Lutheran S. W. C. ....	2,390.36
Japan Mission .....	1,837.50
Winnebago Luth. Academy.....	1,000.00
General Support .....	31,049.67
Board of Education.....	5,462.58
Depreciation on Inst. Bldgs. ....	20,436.84
Paid Deficit in	
Special Building Fund .....	12,119.18
Institutional Parsonage repair .....	1,703.00

<b>Total Budgetary Disbursements .....</b>	<b>762,857.21</b>
<b>Deficit Balance October 31, 1957 .....</b>	<b>\$ 15,191.93</b>
P. S. Above deficit is in addition to the \$70,000.00 loan remaining unpaid from previous fiscal year.	
	C. J. N.

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to October 31

	1956	1957	Increase	Decrease
Collections .....	\$481,228.48	\$571,398.26	\$ 90,169.78	
Disbursements .....	744,137.90	762,857.21	18,719.31	
<b>Operating Deficit .....</b>	<b>\$262,909.42</b>	<b>\$191,458.95</b>		<b>\$ 71,450.47</b>

**ALLOTMENT STATEMENT**

	Comm.	Receipts	Allotment	Deficit	Perc. of Allot.
Pacific Northwest .....	1,569	\$ 3,631.51	\$ 6,276.00	\$ 2,644.49	57.86
Nebraska .....	6,974	22,490.33	27,896.00	5,405.67	80.62
Michigan .....	24,585	82,943.14	98,340.00	15,396.86	84.34
Dakota-Montana .....	7,776	24,588.22	31,104.00	6,515.78	79.05
Minnesota .....	38,736	83,602.10	154,944.00	71,341.90	53.95
Northern Wisconsin .....	46,580	119,428.09	186,320.00	66,891.91	64.09
Western Wisconsin .....	49,513	123,012.96	198,052.00	75,039.04	62.11
Southeastern Wisconsin .....	49,184	104,703.51	196,736.00	92,032.49	53.22
Arizona-California .....	3,212	6,045.77	12,848.00	6,802.23	47.05
	<b>228,129</b>	<b>\$570,445.63</b>	<b>\$912,516.00</b>	<b>\$342,070.37</b>	<b>62.51</b>

C. J. NIEDFELDT, Treasurer.

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

<b>For Lutheran Spiritual Welfare Commission</b>	
Memorial wreath in memory of Wm. J. Tills, given by Mr. and Mrs. Chas. Wigon and Mrs. May Alewede, Mishicot, Wis. ....	\$ 14.00
Mrs. H. A. Hopp, Manitowoc, Wis. ....	2.00
Naomi Guild, St. Matthew's Ev. Luth. Church, Milwaukee, Wis. ....	10.00
Richard C. Mischke, Baroda, Mich. ....	10.00
	<b>\$ 36.00</b>
<b>For Missions</b>	
Mr. E. Reinke .....	\$ 2.00
Mr. H. Luther .....	2.00
Memorial wreath in memory of Mrs. Larson, given by Immanuel Ladies Aid, Pastor H. W. Schwertfeger .....	12.00
Wm. J. Miller, Paullina, Iowa .....	40.00
Memorial wreath in memory of Mrs. Pauline Luedtke, given by Mr. and Mrs. Edward Becher, Mrs. Caroline Becher, Mr. and Mrs. Bob Soronson, Mr. and Mrs. Edward Troyan and Ronnie, and Olga Kleist .....	27.00
	<b>\$ 83.00</b>
<b>For Indian Mission</b>	
Children of St. Matthew's Luth. School, Winona, Minn. ....	\$ 15.67

<b>For Building Fund</b>	
Memorial wreath in memory of Mrs. Larson, given by Immanuel Ladies Aid, sent in by Pastor H. W. Schwertfeger .....	\$ 11.00
<b>For Church Extension Fund</b>	
Offering taken by pastors of the Southern Conference of S.E. Wis. District, sent in by Pastor Howard N. Henke .....	\$ 21.00
Memorial wreath in memory of Mrs. Darlyne Bohnenberger, given by Our Savior Ladies Aid, Jamestown, S. Dak. ....	2.00
Memorial wreath in memory of Pastor Schierenbeck, (died 10 years ago) given by Mrs. R. Schierenbeck and children .....	20.00
Memorial wreath in memory of Pastor R. Schierenbeck, given by Robert Schierenbeck .....	1.00
Memorial wreath in memory of Pastor John Dowidat, given by Winnebago Pastoral Conference .....	25.00
Memorial wreath in memory of Mr. Arthur Wuggazer, given by Mr. and Mrs. Ray Ristow, Mr. John Ristow, Mr. Marti Ristow, and Mrs. Robert Ristow .....	5.00
Mrs. Martha Froelich, Milwaukee, Wis. ....	50.00
Memorial wreath in memory of Jonathan M. Petermann, from Mr. and Mrs. John Metzger .....	5.00
	<b>\$ 129.00</b>
	C. J. NIEDFELDT, Treasurer.

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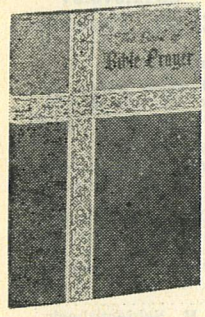
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