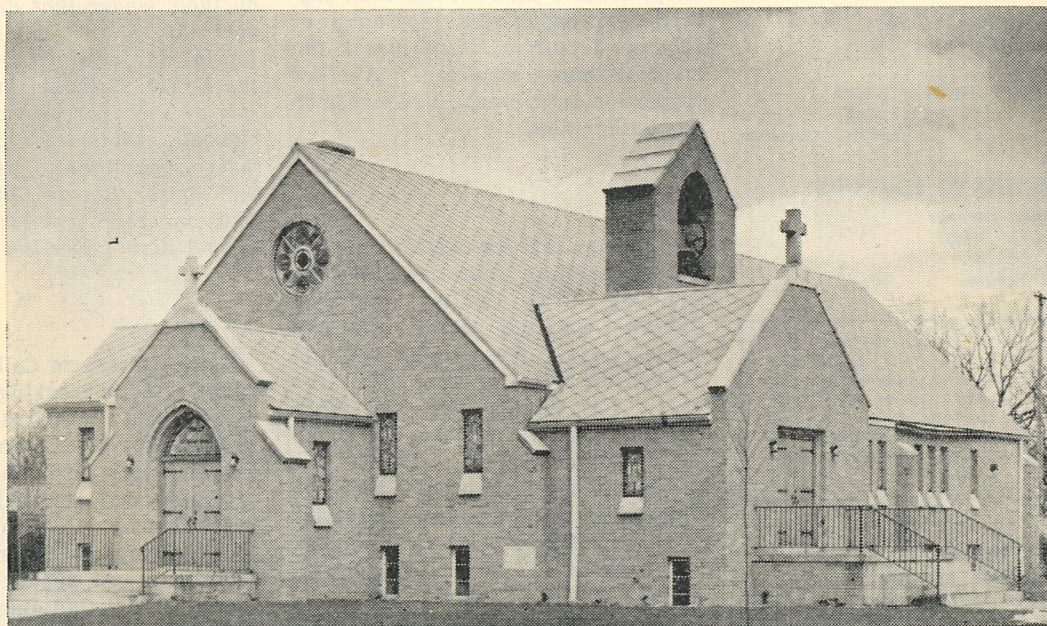


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COVER DESIGN

ZION EV. LUTHERAN CHURCH
Chesaning, Michigan
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Siftings

CORRECTION

Correction

In the August 8, 1954, issue of the Northwestern Lutheran the American Lutheran Church is referred to as a member of the National Council of Churches. The fact is that, though the American Lutheran Church is affiliated with the World Council of Churches, it is not a member of the National Council of Churches.

I. P. F.

* * * *

The movie "Martin Luther" did so well financially that the Lutheran Church Productions, a corporation formed in 1951, is planning other religious movies. The original investment of \$450,000 has earned a profit of \$310,000. This is the impetus that is giving them courage to attempt another film. It has been suggested to depict the biography of Johann Sebastian Bach next, the great Lutheran musician. Another suggestion is to create a sequence to the Luther film.

* * * *

It appears that the AELC (the Danish Evangelical Lutheran Church) and the ULC (United Lutheran Church) will not merge into one church body. The project was under consideration for more than three years. Last month a vote was taken on the question whether to move Grand View Seminary (Danish Lutheran) to the campus of either the Chicago or Northwestern seminaries (United Lutheran) and was defeated by a vote of 133 to 100. The AELC decided to spend \$20,000 rather on its seminary at Des Moines, Iowa. This seems to have put an end, at least for the time being, to the merger.

* * * *

"Two state-supported school systems," says the Lutheran, "are maintained in Quebec (Canada), one Protestant and one Roman Catholic. Problem of Jehovah's Witnesses is where to send their children. Paul Perron was a Roman Catholic until 1950, when he declared himself and

BY THE EDITOR

his children to be Jehovah's Witnesses. He applied to the Protestant school commission in Rouyn to enroll his 10-year-old son, and was refused. When he sued the school, a Quebec Superior Court judge decided that the Witnesses are a sect 'whose beliefs are so different from Catholicism, Protestantism, and Judaism, and opposed to all these religions,' that they cannot be said 'to practice a religion or constitute a religious denomination.'"

* * * *

Does it pay to advertise? This question has been answered to the satisfaction of the Knights of Columbus, who have been spending much time and more money on advertising in daily papers and nationally read magazines. At a meeting recently held in Louisville, it was reported by their leader that during the past year 410,000 requests were received for further information in regard to the Roman Catholic Church, as a result of their campaign. 40,376, it is claimed, enrolled for instructions by mail preparatory to becoming members of the Roman Catholic Church. The convention voted to continue and extend their advertising campaign.

* * * *

At Northwestern College in Watertown ground-breaking ceremonies will be held on the afternoon of the 26th of September. This means that we will finally begin the construction of the needed new buildings at our institution so long overdue. The first buildings to be erected are the dormitory and the refectory. The new recitation building will have to wait — but we hope not too long.

This, however, is the signal for all our congregations and pastors to work together now, that there may be no hitch in the plan. We must work at this also "while it is day." The miserably small amount required from each congregation and each individual ought to make this a simple matter. Let us fervently pray God for the success of the whole project and then go to work with renewed zeal to collect the needed fund.

OPENING ADDRESS

Theological Seminary, Thiensville

By PROF. E. REIM

*"Thy word is a lamp unto my feet, and a light unto my path."
Psalm 119:105.*

Dear Friends in Christ:

ON this occasion there are certain subjects of which one should speak, certain problems to be considered. Our Seminary has already entered upon the last decade of the first century of its existence. Its fundamental position and its resultant policy have become well known, at least in our own circles. But the times have changed. New problems have arisen. In the face of these stubborn facts, what is our position now? What shall our future policy be? Let these inevitable questions be answered by the simple words of our text.

It is customary among us to refer to the Bible as the Word of God — so customary, in fact, that we often forget just what that means. Our text tells us. For with these words of the Psalmist we are placed into the very presence of God and taught to say "Thy Word." He becomes to us a very personal being, the Great One, the Only One who can call Himself the "I AM." We behold His majesty, and we marvel that He has condescended to speak to us, in our imperfect human tongue. We behold His holiness, and we sense how absolute His Word is in its exposing and condemning of everything that is contrary to His perfect righteousness. We become aware of His constancy and faithfulness, and realize how impossible it is that He should deceive or mislead us at any point or in any matter. And so we learn to say that this Word is indeed in all its parts and in its every word the inerrant Word of God, and the infallible rule of our faith and life. That is certainly a position from which our Seminary cannot recede by the breadth of a hair, one to which we remain committed even though our modern age with its modern theology considers this a hopelessly outmoded stand.

But all this pertains primarily to the reaction of the mind. The words of the Psalm suggest something more, something that touches the

heart. The entire Psalm is an expression of profound appreciation and keen delight on the part of the Psalmist concerning that Word of which he sings. For to the sacred writer God was not merely some remote, vague, shadowy Being. He was a God who had reality, who was living and active, intensely concerned about the affairs of man whom He had created in His image. He was a God who could not bear to let man perish in the sin into which he had fallen, and so He became the Author of the Promise of a Savior to come. He became the God of the Covenant, the covenant of that peace that was not to be removed, even though the mountains might depart. He became the God of our Salvation, even though it was to be at the price of the blood of His only-begotten Son. The Word of such a God was indeed something to be put above every other consideration. All this the Psalmist knew full well. It was something to fill the heart with perpetual wonderment and gratitude.

When we today declare that the Bible is God's Word, let it be with these same thoughts in mind, with hearts filled with wonder at the salvation that God has wrought also for us. Then we accept the Word because it is *His* Word. Then our acceptance of the doctrine of Inspiration — of the Verbal Inspiration, if you please, of the entire Bible — will be far more than a mere logical deduction or dogmatic assertion. It will be an indispensable part of our faith, a living expression of our trust and confidence in the God of our Salvation.

Let this then, by the grace of God, continue to stand as the basic position of our Seminary. With this Word of our God as our infallible guide there can be no doubt as to what our policy shall be, now or in the years to come. We find ourselves faced with many problems indeed, problems that constitute a stern trial of our faith and loyalty. In such a situation let it be our one concern to make sure that our loyalty is not to human tradition, but to God Himself and to what He would teach us. Here we need not cast about in un-

certainty and doubt, groping for the Truth, but never sure whether we have found it; searching for the Way, but fearing to follow it. We have the Word, the Word that is a lamp unto our feet and a light unto our path. And in this Word we have Him who is Himself the Way, the Truth, and the Life. Let us follow Him in simple trust, let us heed that Word in all that it has to say to us. There can be no better policy than this. Our human judgment will not always agree, our flesh will often shrink from the cost. But then we remember that the Author of this Word is the faithful God of the Covenant, who speaks to us with but a single end in view, that of our salvation. Then we know with certainty what our answer must be — a simple, unqualified "Speak, Lord; for thy servant heareth."

This means that we shall be studying this Word of God, constantly and intensively, with all the means that Biblical scholarship can supply, and with the single aim of seeking Christ. It should be clear that such Christ-centered study of the Scriptures will not constitute a new policy for our Seminary. This has been the great purpose to which our school has been dedicated throughout the years of its existence. It is one from which, by the grace and with the help of God, we are determined not to swerve. Let the only change be in us, in the direction of greater effort on our part in pursuing that goal, in applying ourselves more earnestly to our work.

It should be equally clear that such Christ-centered study will not lead away from the basic principles of the Reformation, as they are expressed in those familiar terms that you will find engraved on the cornerstone of our Seminary. On the contrary, such study of the Word and such obedience to it will be the *Sola Scriptura* in action: Holy Scripture as the sole rule of our faith and life. And it will most surely reaffirm the other terms, the *Sola Gratia* and the *Sola Fide*, confirming us in the blessed doctrine that our salvation is by grace alone, through faith alone. For when by patient and faithful searching of the Scriptures Christ was found also in those passages concerning the righteousness of God that had originally been so terrifying to Luther — it was then that these Biblical principles again came into their own. They will be retained

(Continued on page 310)

Editorials

A Voice From Evanston This is being written while the widely publicized sessions of the World Council of Churches are being held in Evanston. This is having a deep impact upon the general public as a result of the publicity given by the newspapers, radio, and television.

Before us lies one of the opening addresses made by Edmund Schlink, a Lutheran and a theological professor at Heidelberg University in Germany. The World Council being a hodgepodge of religions, a yoking together of ox and ass in the religious sense and declaring unity in doctrine unnecessary for Christian fellowship, our Synod holds itself aloof and warns against the "ecumenical" fellowship to which it points with such great pride. We don't expect to hear any real Gospel from that direction. However, the address by Prof. Schlink contains some beautiful Gospel under the general Evanston theme: "Christ — The Hope of the World." In fact, the liberals and modernists, who play such a prominent role in that federation, must have squirmed when they listened to that part of the address.

He proclaimed the vicarious atonement of Christ just as the Bible teaches it. Here are some of his statements: "Christ who is our hope is the Christ who was crucified. Look upon this man hanging on the cross of Golgotha. — This man Jesus Christ is not dying there for his own sin: 'Surely he hath borne *our* griefs and carried *our* sorrows.' God 'has made him to be sin for us who knew no sin that we might be made the righteousness of God in him'" (2 Cor. 5:21). "Christ is our hope as the risen Lord. God raised from the dead him who was crucified. In this act God declared himself for Jesus Christ: 'This man alone died without sin. This is my Son.'" "Let us then place our hope in one who was crucified, in one who rose again. — As he died for the world, so he rose again for the world." To hear such a Gospel proclaimed does one's heart good. It would grace any pulpit.

He also identified the Christian hope with the return of Christ: "Christ then comes again into the world as its judge and as its redeemer. We can not rightly hope for him as Savior unless we also look to him as judge." Other fine Scriptural statements might be quoted from this portion of the address, laying down the true basis of Christian hope.

If only the speaker had stopped there! Unfortunately this preaching of the saving Gospel was followed up with the preaching of the "social gospel." He stated that this Christian hope must result in "accepting responsibility for the just ordering of society." "It means having an active concern, in the fullest sense of that word, in the right ordering of society — not only in individual well-doing but also for lawmaking and so on." What inconsistency! In one breath he espouses a religion which is altogether other-worldly in its nature and in the next one that is this-worldly, though interspersed with it we find such statements as: "We do not preach the gospel in order that the world may be preserved. — He does not offer salvation that the world may be preserved."

How are we to account for this confusion of thought, this mingling of truth and error concerning the mission of the Christian Church? The answer is evident. In preaching the Gospel he is being guided by Scripture and in that portion of his address quotes Scripture profusely. In the other portion he quotes no Scripture at all, and it is a long portion. He is simply following his own ideas and those of other likeminded men as to what is the proper concern of the Christian Church.

Let us learn from this that we shall remain free from religious confusion only when we are guided by Scripture not only in some respects but in all respects.

I. P. F.

* * * *

"Activism" That is a term which crops up again and again in the theological literature of our day to describe a certain religicous school of thought, that school of thought which puts the stress on activity, getting things done, rather than on doctrine and the life to come. Its central thought finds expression in the widely accepted saying: "It is not what you believe but what you do that counts." Its trademark is the "social gospel."

A prominent Protestant theologian, himself an "activist," has described it as follows: "A major part of our academic Protestant theology itself came to be concerned less with the structure of biblical and traditional doctrines and more with the task of redressing injustice in the new industrial and political scene." . . . "It has found signs of the breaking in of God's kingdom here at home in the advancing conquest of diseases and hunger, the abolition of chattel slavery and the extension of Christian conscience from private to public affairs." It is the school of thought which is more concerned with action or deeds than with faith or doctrine.

It should be borne in mind that God does expect action from us Christians, that He is looking for deeds. As Paul writes to Titus: "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. . . . Let ours also learn to maintain good works for necessary uses, that they be not unfruitful." It must be admitted that it is right here that we Lutherans with our continual stress on purity of doctrine fall down.

But the fact is that the religious "activism," so characteristic of modern Protestantism, strives for action regardless of what prompts that action. Ethical behavior is regarded as Christian behavior even if it is not the fruit of faith in Christ. The non-resistance doctrine of a Ghandi is described as Christian as well as the outward decent behavior of Buddhism or that sponsored by any other religion, though apart from Christ. The one concern is good works and right living no matter how arrived at. The result is that religious "activism" takes shortcuts and by-passes Christ.

The results achieved are often impressive and the intentions appear very noble. But that school of religion is an abomination in the sight of God. "Whatsoever is not of faith is sin," Scripture says. Jesus said: "Without me ye can do nothing." No matter how sincere

men are, if they offer their deeds to God without cleansing them in the blood of Christ, God will not and can not accept them. It is only if our deeds are the fruit of faith in Christ that they become acceptable.

That is a fundamental truth. Shortcuts seem so enticing, but let us remember the statement of Jesus

"Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." We are inclined to admire those who get things done, but God accepts only that which is the product of a living faith in Christ.

I. P. F.

ETERNITY

Christ's Return for Judgment

(Second continuation)

IN our searching of the Scriptures on the certainty of Christ's return for judgment we took note of a special word for it in a passage taken from St. Peter's second epistle. It is the word *coming*, or *presence*.

We now list two more passages from the same epistle. In the first one of these St. Peter is referring to the coming of Jesus in the flesh by His birth in Bethlehem. "We have not followed cunningly devised fables, when we made known unto you the power and *coming* of our Lord Jesus Christ, but were eyewitnesses of his majesty" (2 Pet. 1:16). There is a twofold coming of our Lord into the world, the one which occurred at Bethlehem, when He became flesh and dwelt among men so that they saw Him, as Peter says in this text, when they were eyewitnesses of His majesty, or, as St. John says, when they saw His glory "as of the only begotten of the Father, full of grace and truth" (John 1:14). The other will occur at the end of the world. Of this return of Christ St. Peter speaks in the last chapter of his second epistle. "Looking for and hasting unto the *coming* of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (chap. 3:12).

The Epistle to the Hebrews enumerates the two "comings" of the Lord, but uses a different word for His second coming, saying (literally) that He *will be seen*. "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he *appear* a second time without sin unto salvation" (chap. 9:27, 28).

We shall not continue to copy all the passages which speak of Christ's second "coming" but will list some,

so that our readers may look them up themselves and draw from them the encouragement and the warning for which they were written. In each one the English Bible has the word *coming*. 1 Cor. 15:23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1, 8; Jas. 5:7, 8; 1 John 2:28. (In this last passage we find, besides the word *coming*, also the word *appear*.) In 2 Thess. 2:9, St. Paul says that also Antichrist will stage a coming, but it will be a coming "after the working of Satan with all power and signs and lying wonders."

The disciples had evidently learned the word *coming* from the Lord Himself. In referring to His return for the final judgment of the world He said simply: "When the Son of man shall come in his glory" (Matth. 25:31). So both He and His disciples, in discussing the matter, used the word *coming*. When the disciples asked for the sign of His coming (Matth. 24:3) Jesus compared His coming to a flash of lightning (v. 27) and warned that conditions on earth would be very similar to the conditions which preceded the flood (v. 37, 39).

The Time of Christ's Return

Already the apostles asked Jesus, when He spoke to them about His return, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matth. 24:3). And so it has gone on throughout the centuries down to the present day; people have always been curious to know just when the Lord would return. Time and again in the course of church history men have tried to compute the date for Christ's return. They thereby disturbed many Christians, as happened already in Thessalonica during Paul's time (see 2 Thess. 2:2). And when their predictions did not come true, many lost faith in the Gospel altogether.

The time of Christ's return has not been revealed. When the disciples asked about it, Jesus answered tersely: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matth. 24:36). The angels certainly know that that day is coming; they know that it will be a very important day, as we see from their admonition to the disciples when they dreamily looked at the clouds behind which their ascended Lord had disappeared (Acts 1:11); but they are not concerned about the time. They are much more concerned that they, and we, make full use of the time which is left till Christ's return.

Jesus Himself was not concerned about the time. He had a tremendous work to perform. He had to battle with the forces of darkness, He had to crush the head of the serpent, which in the struggle would crush His heel; He had to lay down His life as a sacrifice for the world — and oh, the cup was so bitter. These things filled His heart and mind, and the question about the time of His return for judgment He was glad to leave to His Father. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, *neither the Son, but the Father*" (Mark 13:32).

The time of Christ's return is so deeply and so securely hidden from men that the day will flash upon them when least expected. Jesus says: "As a snare shall it come on all them that dwell on the face of the whole earth" (Luke 21:35). Jesus uses the picture of a snare, which suddenly entraps an animal. Paul adds other figures. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:2, 3). A thief does not announce his planned visit in advance. For, as Jesus says, "if the goodman of the house had known what hour the thief would come, he would have watched,

and not have suffered his house to be broken through" (Luke 12:39).

Since the return of Christ is so certain but the time of His return so uncertain, Jesus tells us what to do. In the text just quoted from St. Luke's Gospel He continues: "*Be ye therefore ready* also: for the Son of man cometh at an hour when ye think not" (v. 40). St. Matthew records the words in practically the same way, while St. Mark has them in this form: "Take ye heed, watch and pray: for ye know not when the time is" (chap. 13:33). And he repeats: "Watch ye therefore"; and: "What I say unto you I say unto all, Watch" (v. 35 and 37).

At the ascension of our Lord the angels implied that there is work for us to do till the return of our Lord. Jesus says the same in His discourses. After warning His disciples to be ready He told them the parable of a servant "whom his lord made ruler over his household, to give them meat in due season." He calls the servant blessed if he faithfully performs his duties, for his lord will richly reward him. But what if the servant abuses his trust with the idea that his lord will delay his return? Jesus says: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matth. 24:45-51).

Let us then faithfully be doing the work which our Lord assigned to us.

J. P. M.

(To be continued)

OPENING ADDRESS

(Continued from page 307)

only by the same means. But in this way they will be retained more effectively than when they are merely engraved in stone. For then they will be engraved in our hearts.

And now a final word concerning the spirit with which we aim to do our work. We are living in an era of stress and controversy. This is neither the time nor place to discuss these issues themselves. But we must realize that when we defend the cause of conservatism, when we resist the trend toward liberalism, we are in constant danger of a reaction in the opposite direction, of falling into a state of rigorism and legalism that is just as wrong as the errors that we oppose. Let us not close

our minds against this possibility. For such a false attitude can exist only at the expense of the true spirit of the Gospel. Let us have eyes for the dangers that lie in the one extreme as well as the other. But above all, even though this be a middle course that we seek, let us not make the attempt to chart it by the light of our human judgment and experience. Let it be by that Word of God, that lamp unto our feet and light unto our path, which alone can lead us right and keep us safe. There our faith is strengthened and renewed by the blessed Gospel.

There the right goal is ever kept before us. There we are taught the way that we should go.

May God in His unfailing grace grant all of us who work here in our Seminary, teachers and students alike, a rich measure of His Spirit, so that we may ever walk in the light of His Word. That is my prayer on this day. Amen.

(The above address has been condensed for the readers of the *Northwestern Lutheran* at the request of the editor. The full text will appear in the next issue of the *Theological Quarterly*. Ed.)

Guidance In Godliness

WHAT IS TRUTH?

BEFORE Pilate, shortly preceding the hour of His crucifixion, Jesus was on trial. The rabble, spurred on by the priests and other religious leaders, was crying out for His blood. Away from the immediate scene of turbulence and turmoil, back in an inner chamber, the two men were discussing a vital subject.

Pilate asked Jesus: "Art thou a king then?" Patiently but positively Jesus answered: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18:17.

Then came the question from Pilate, a question which he did not wait to hear answered: "What is truth?" Having asked it, he hurried away to face the mob once more.

"What is truth?" Jesus said He came to bear witness unto the truth. Hear His voice, as He says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

John Helps Us

The apostle John helps us to understand this a little more clearly when he says: "The law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:17-18.

Jesus came to reveal the truth of God to a world of which the

prophet had said: "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." Isaiah 59:4, 14, 15.

God is truth; all truth centers in Him and goes out from Him. Apart from God there can be no truth in the universe. God sent His Son Jesus Christ into the world to bear witness to the truth. This revelation and proclamation was so bitterly opposed that it cost Him His life, for men hated the truth which He brought from heaven in order to reveal the Father in His true character before the world.

In the Life of Christ

Examine the life of Jesus. Study carefully the criticisms and charges leveled at Him by church leaders of that day, and you will find that He was condemned to death because of the truths He taught.

He told the Jews: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31-32. But the Jewish leaders clung stubbornly to the belief that as long as they were descendants of Abraham, they had no need of salvation. It was in the face of this obstinacy that He again said to them:

"If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." John 8:39-40.

In the Psalm

But again the question: "What is truth?" Said the sweet singer of Israel: "Thy law is the truth." "All thy commandments are truth." "Thy word is true from the beginning." Psalm 119; 142; 151; 160.

Jesus' Prayer

Jesus in His prayer to the Father pleaded: "Sanctify them through thy truth: thy word is truth." John 17:17.

Truth may be challenged, but it cannot be changed by the mandates and mouthings of men. Truth may be obscured, but it cannot be obliterated. Truth may be downed, but it cannot be drowned. Why not? That's simple; truth is a part of God's character. You cannot destroy it.

Today, if ever, it behooves us to cling to and confess the truth of God, to seek and speak, cherish and champion, love and live the truth. Then are we His disciples indeed; then shall we be free! K. F. K.

MICHIGAN LUTHERAN SEMINARY

September 12 marked the dedication of another monument to the Christian giving of the members of our Wisconsin Synod. Though construction is not entirely completed, dedicatory services were held for the \$135,000 project which includes a new dining hall, kitchen, and central heating for the school's complex of buildings. Prof. Otto J. R. Hoenecke, in his 62nd year of service to the Church, delivered the sermon. Pastor Emil Kasischke, chairman of the Board of Regents, read the dedicatory service. About 900 persons attended.

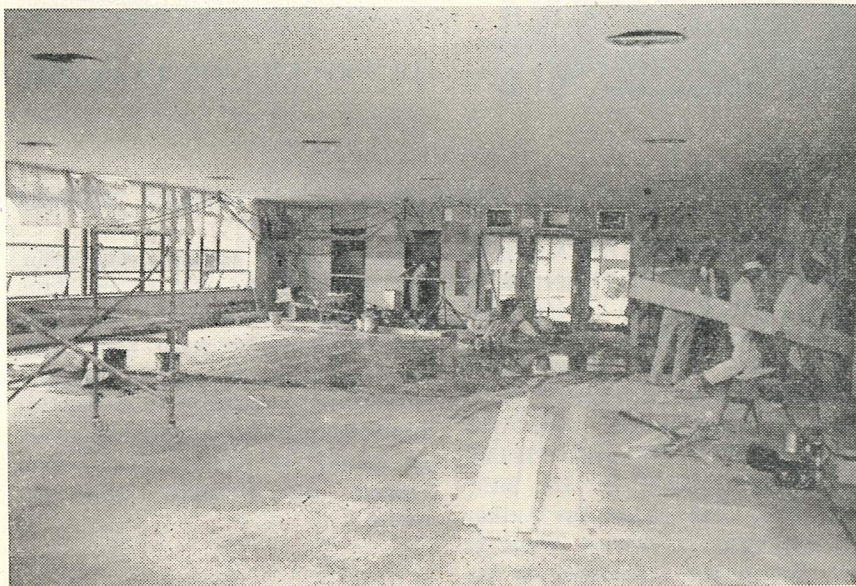
While the day itself was wet and dreary, it was a very bright day for those who are in any measure acquainted with the nigh intolerable conditions under which the dining hall and kitchen had to be operated in previous years. Those charged with the operation of this preparatory school of the Wisconsin Synod are deeply grateful to the Synod's constituency and to the Lord whose blessing has made these new facilities possible.

As mentioned, construction is not entirely completed. The fact of the

matter is that the opening of school had to be moved forward a week so that enough work could be completed to permit us to make use of the building. The accompanying pictures show what remained to be done one week before school actually opened. All structural work and installations will be finished not later than October 1.

this service too, the four instructors were introduced to the assembly: Tutors Carl Nommensen, LeRoy Lother, Robert Mueller, and Armin Panning.

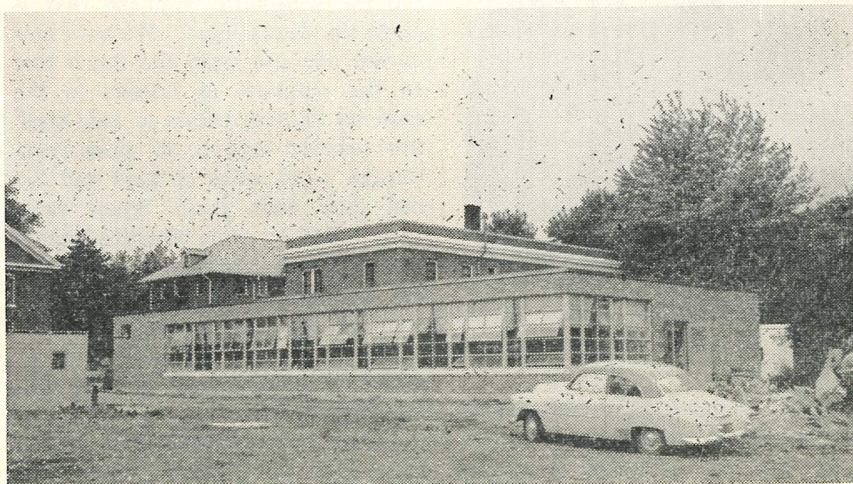
Michigan Lutheran Seminary opened its 1954-55 school year with a student-body of 266: 78 in the ninth grade, 78 in the tenth grade, 70 in



INTERIOR VIEW OF REFECTORY

On Monday morning, September 13, in the school's opening service Pastor E. C. Fredrich was inducted into office as a member of the faculty. He serves as the replacement for Professor Otto J. R. Hoenecke who has laid down his teaching duties, except for one class in religion, to devote his time to the office of bursar. Pastor Oscar Frey, secretary of the Board of Regents, delivered the sermon. Pastor Emil Kasischke inducted Pastor Fredrich into his new office. In

the eleventh grade, and 40 in the twelfth grade. Eighty-seven members of the student-body are new students. The total enrollment represents a very slight drop over last year, partly due to the fact that the class of 56 members, graduated last spring, was by far the largest in the school's history. Seven members of this class graduated last spring are attending Northwestern College while sixteen are attending Dr. Martin Luther College. CONRAD FREY.



EXTERIOR VIEW OF REFECTORY



News from our Mission Fields

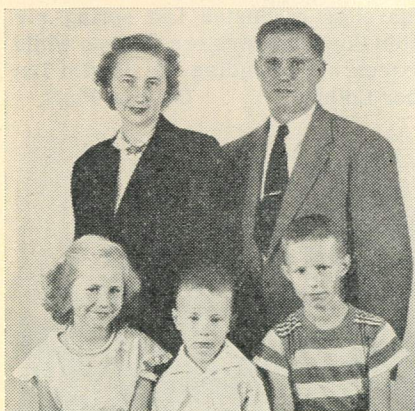


"Lo, I am with you always, even unto the end of the world."

MATTHEW 28, 20

OUR FIRST YEAR IN NORTHERN RHODESIA, AFRICA

"I SEND THEE, TO OPEN THEIR EYES, AND TO TURN THEM FROM DARKNESS TO LIGHT, AND FROM THE POWER OF SATAN UNTO GOD, THAT THEY MAY RECEIVE FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY FAITH THAT IS IN ME." Acts 26:18. Thus spake the Author and Authority of Mission Work to Saul, His chosen missionary to the Gentiles, in the hour of his conversion. So, too, the Lord of missions authorized us to preach the Gospel to the people of Northern Rhodesia. The same Gospel that St. Paul preached will work the same wonders for the church that proclaims it today. Our latest report from Rhodesia tells of these miracles.



PASTOR AND MRS. JOHN KOHL
Kathleen 7; John 4; Thomas 8 years

Pastor Habben is presently serving the field alone. It was necessary for Pastor and Mrs. Drevlow to return to the States this spring. Rev. John

Kohl, of Rock Springs, Wisconsin, has accepted the call to the Rhodesian field. Pastor and Mrs. Kohl and family sailed from New York on September 22 on the African Enterprise — enroute to Capetown, South Africa. From thence they will go by rail to Lusaka, N. R. The journey will consume about six weeks.

An Epistle from Rhodesia

Post Restante

Lusaka, Northern Rhodesia

July 24, 1954

Dear Friends in Christ:

It is with a deep sense of gratitude that I, in behalf of the staff, thank you for your kind letters and gifts. May the Lord's blessings be with you for your kind considerations. . . . Every child of God would rejoice and sing praises unto God if he could see the welcomed response that is given the Gospel here. We have now moved our site from the thorn tree on the outskirts of Lusaka to the shadows of twin palms in Sala land. Our location now is 35 miles from Lusaka — 17 miles of road and the rest just bush trail. When rains come it will be some 50 miles around to Lusaka. . . . We haven't progressed too far with our building plans. We plan to build with cement blocks which we are making ourselves. . . . When we arrived here in Sala with our trailer, the Africans came in countless numbers to inspect and to bring gifts of welcome. Their gifts varied from chickens, eggs, corn,

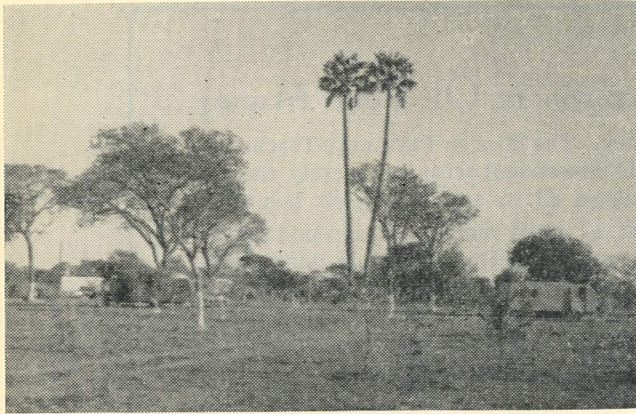
sweet potatoes to watermelons. With their visits came requests for medical aid. Their most common ailments are infected sores and diseased eyes. . . . Seldom a day passes without request for medical aid.

Have conducted services on our site here since the 20th of June, one year after our arrival in Northern Rhodesia. . . . Services conducted under canopy of heaven near a large fig tree. . . . Built grass wall as a shelter from wind and used cement blocks for pews. . . . Attendance around 250 each Sunday. . . . Could have many more if we did not have a 4 o'clock service here.

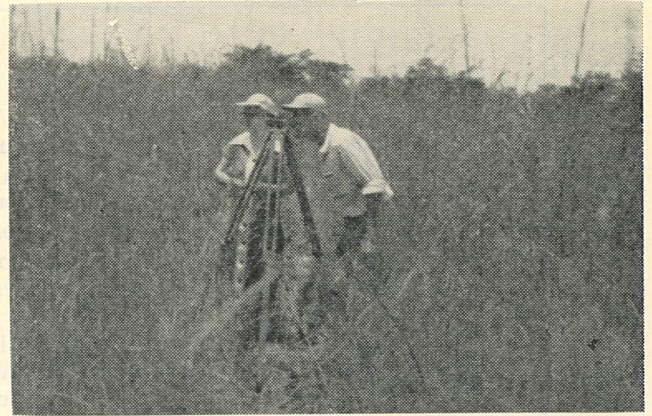
Our Sunday schedule is as follows: Leave Sala at 7:30 A.M. for services for whites in Lusaka at 9:30. Have African service in Matero at 11 o'clock. After hurried lunch we return to Sala for a 4 o'clock service. . . . On Saturday we have church services at Shamilimo village about 17 miles from here, then we drive to Shabasanje village another 25 miles away for a 2 P.M. service. . . . On every other Thursday we preach to Africans who live 15 miles north of Lusaka. On this day we also have instructions at Matero from 5 to 7 o'clock. . . . Thus the Gospel is preached on an average to about 1,000 Africans weekly. The joy with which they listen makes it a rare privilege to minister unto them.

(To be continued)

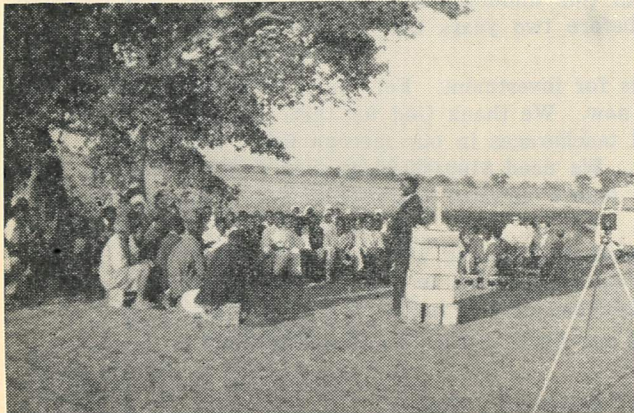
W. R. H.



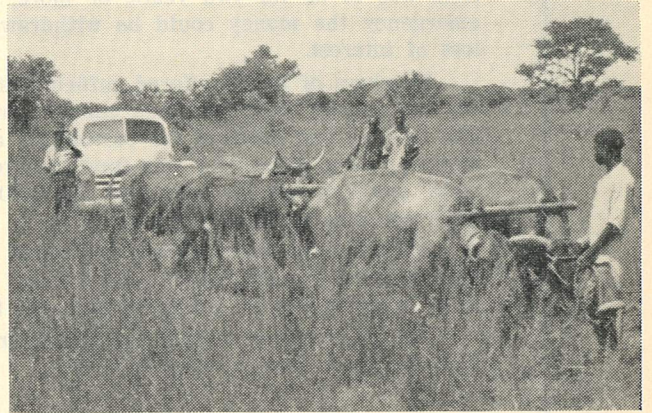
TWIN PALMS AT SALA SETTLEMENT



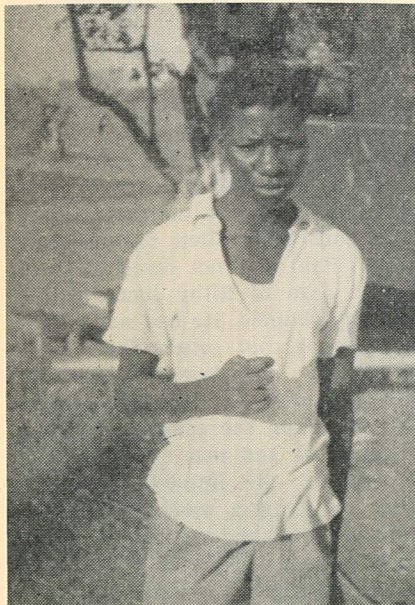
THE ZIEGLERS CHOOSING HOMESITE



OUR FIRST SALA SERVICE — JUNE 20, 1954



OXEN HELP US OUT OF MUD



See here the pathos and hopelessness of the young Africans, as they stand in no-man's land, halfway between civilization and the bush. This perplexity is mirrored in the eyes of the Africans among whom we have the privilege of bringing the Gospel.



One of our native workers making our cement blocks. Two of our workers pleaded for advance in salary so they could get wives. One asked for \$15.00, the other for \$12.00.



Chief Shakumbilia of Sala land — now a good cooperative friend. The chief has two wives.

Much More Than A Sound Investment Of Your Money

We look for a sound investment of our money. The Mission Parsonage-Teacherage Fund of our Synod offers us this. It is a safe investment with not merely the collateral security of our Synod's material but above all its spiritual assets behind it.

Our Parsonage-Teacherage Fund, however, is much more than a sound investment of our money. It is putting our money to work with interest in our mission fields. Just think what that means and you realize that money invested by you in our Mission Parsonage-Teacherage Fund is much more than an ordinary sound investment. Some mission congregation in particular and mission work in general in our Synod is benefiting by such an investment. It is an investment in the interest of the Lord's work which it is our privilege to do.

About one year ago the members of our Synod were asked to invest money in our Mission Parsonage-Teacherage Fund. The interest offered was 2½%. The time was to be for two years, or more, with this understanding that in case of emergency the money could be withdrawn before two years had elapsed without loss of interest.

Members of Synod offered sufficient sums for investment. For the time being we had enough and more than enough until now. We thank God for this. Today, due to the great demand for parsonages and teacherages in our mission fields the need for more money for this fund is urgent. We need \$100,000.00 as soon as possible, and can use an additional \$100,000.00 before another year passes by. We offer the same terms as last year.

Do you have money which you could invest in this fund which is much more than a sound investment of your money? Would you speak to others who do not read the Northwestern Lutheran and seek to interest them in investing in this fund?

For information contact our treasurer at our fiscal office, Mr. C. J. Niedfeldt, 3624 W. North Ave., Milwaukee 8, Wis.

HAROLD H. ECKERT,
*Executive Chairman,
Board of Trustees.*

In The Footsteps Of Saint Paul

Paul Writes To The Thessalonians

NOT long after Paul had begun his mission work in the Jewish synagogue in Corinth, Silas and Timothy arrived from Macedonia to report on the present state of the churches. In all likelihood Silas reported on Philippi and perhaps also on Berea, and Timothy on Thessalonica. The gift of the Philippians to the apostle was a balm to his heart. The report of Timothy on Thessalonica caused him to write to them (1 Thess. 3:7): "Brethren, we were comforted over you in all our affliction and distress by your faith." Great light, but also deep shadows fell on the work in Thessalonica as Timothy continued his report. Anxiously Paul had awaited a message from this congregation. He had been

forced to flee before the rage of the Jews. From Athens he sent Timothy back to them to strengthen the Thessalonians in their faith, to comfort them in their persecution, and to indoctrinate them more fully.

A Favorable Report

The report which Paul had received at Corinth from both Silas and Timothy had been very favorable under the circumstances. We can picture to ourselves Silas telling the apostle of the faithfulness of the Philippians, Timothy praising the constancy of the Thessalonians toward the Gospel and Paul, in spite of all they had experienced at the hands of the Jews. Anxiously they had awaited the promised return of the

beloved apostle to strengthen them in their faith and to comfort them in their distress. They had refused to listen to the slanderous reports spread about him by the Jews. Those accusations had fallen flat in their midst. Paul had not come to them for the sake of filthy lucre as the Jews had claimed. He had not sought their money, but rather their souls for Christ. Unfortunately, some of them had misunderstood his preaching concerning the coming of Christ to judgment and had expected Him to come in the immediate future. Some no longer walked with the brethren, but had returned to the ways of the pagans. All this caused Paul grave concern. He would have to try to straighten out this confused thinking of some of the brethren, but how?

Other Work Pressed

It was a sheer impossibility for Paul to return to Thessalonica at the time. He had just begun his mission

work in Corinth, and a grave crisis was in the offing. A clash with the synagogue could come at any moment as soon as he would openly testify to the Jews that Jesus was the Christ (Acts 18:5). How could he forsake the work at Corinth! On the other hand, he fervently desired to return to Thessalonica. He revealed this longing to the Thessalonians (1 Thess. 3:10): "Night and day praying exceedingly that we might see your face, and perfect that which is lacking in your faith." Paul had no other choice than to write to the Thessalonians. He would not write a lengthy dogmatic treatise as he did to the Romans, also written from Corinth later on, but he would rather pour out his whole heart to them, give vent to his joy, plead with them to remain firm, disperse their doubts, reassure them in their faith in the Gospel. He would have to straighten out some of their wrong conceptions concerning the coming of Christ. This seemed to him the best solution for the time being. It was divine Providence which led Paul on to write this his First Epistle to the Thessalonians. Guided by the Holy Spirit he set out to dictate his thoughts and emotions in that small and obscure workshop in the Jewish ghetto. Very likely Silas or Timothy or both received his dictation.

The First Book of the New Testament

In his epistles to the Thessalonians we have the first writings of Paul and at the same time the first books of the New Testament. It is true, Paul's writings are not the first books of the New Testament canon as we have it. In this canon the Gospels occupy the first place, then the Book of Acts, the story of the spreading of the Church from Jerusalem to Rome, then the more doctrinal epistles of Paul, and last among the epistles to the individual churches the ones written to the Thessalonians. And yet just these last mentioned writings mark the historical beginning of the writings of the New Testament. They are not ushered in with the formality of the first words of the first book of the Old Testament, which tell us how everything, man included, came into being. The Gospels tell us of the first coming of Christ into this world and here in Thessalonians Paul tells of His last coming to judgment and the fulfillment of the hopes of the faithful believers of all times.

Timeless Message

The epistles to the Thessalonians were not merely written for the indoctrination and the confirmation of the faith of the Thessalonians. They are timeless messages for the whole of Christendom, dictated by Paul in the secluded workshop in Corinth. Paul's hands and fingers were hardened by much physical labor at the loom, his eyesight perhaps also impaired. He dictated most of his epistles. At times he added a few words with his own hand at the end. The only epistle written by Paul's own hand is the one written to the Galatians (Gal. 6:11). All the other epistles he dictated to his co-workers in the various fields. Without any fanfare the first writings of the New Testament are born. Till the end of all time they will be read by those seeking enlightenment on the last things and comfort for their souls in the hope of the resurrection. Many a distressed and dying Christian has been consoled by them. They have also comforted many Christians at burials.

When was Letter Written?

Paul wrote his First Epistle to the Thessalonians shortly after the coming of Silas and Timothy to Corinth. We are in the fortunate position to be able to determine the time of its writing. Archaeology comes to our aid. A stone cries it out. We have already referred to the whitish limestone found in the year 1909 near Delphi. An inscription on this stone presents to us a letter of Emperor Claudius to the citizens of Delphi. In the letter the proconsulship of Gallio (Acts 18:12) in Achaia is mentioned. The further mention of

the twelfth year of the tribuneship of Claudius gives us the desired date. It was in the first half of the year 52 after Christ. Paul had come to Corinth before the arrival of Gallio. When the proconsul came to Corinth, the time seemed opportune to the Jews to start action before him against Paul. Thus the writing of the First Epistle to the Thessalonians must have taken place in the fall of the year 51. A few months later Paul received news from Thessalonica as to how his First Epistle had been received and which conditions prevailed there at the time. Immediately Paul wrote his Second Epistle, perhaps in the beginning of the year 52. Even though we cannot fix the exact time we are very grateful for this approximate date. Here, too, a stone supports the truth of Scriptures. Our faith is not based on the findings of archaeology, but we can see in them the guiding hand of divine Providence for the support of the Scriptural truth.

In our German and English Bibles we find a note: "Written unto the Thessalonians from Athens." These added notes are not inspired. They are the stated opinions of early collectors of the sacred manuscripts. It is clear from the Book of Acts that Paul did not write to the Thessalonians from Athens, but rather from Corinth after he had received the report of Silas and Timothy. He refers to these reports in his First Epistle to the Thessalonians (1 Thess. 3:6). Consequently the epistles to the Thessalonians were written from Corinth. To whom they were dictated we are not told, but we do know that Paul was the actual inspired writer.

H. A. KOCH.

SEMINARY OPENING

THE weather overhead and underfoot was a bit out of the usual for the opening of the Seminary at Thiensville on Tuesday, September 14. It had been raining off and on for a few days, nor did it let up on this Tuesday. In spite of this a large number gathered to attend the opening and the induction of Professor Arthur Voss and President Edmund Reim into their respective offices.

Professor Meyer, retiring president of the Seminary, opened the service

with prayer and reading of the 19th Psalm. The audience sang "We now implore God the Holy Ghost" and "O Word of God incarnate," whereupon Pastor Heinrich Vogel, Secretary of the Board of Control, preached the sermon based on John 17:17: "Sanctify them through thy truth, thy word is truth." The speaker emphasized the fact that the Word of the Savior is the only absolute Truth and which alone is to be taught and followed at our Seminary

and that it is the only sanctifying means God has given to His Church.

Installations

Following the sermon the installation of Professor Arthur Voss and Professor Edmund Reim as the newly appointed president of the Seminary took place. The installation



PROF. J. MEYER
Retiring President

service was read by Pastor E. Behm, president of the Board of Control of the Seminary. Pastor Arthur Voss becomes the seventh professor at our Seminary. This seventh professorship was made necessary because of the increased enrollment. For the first time in the history of our Semi-



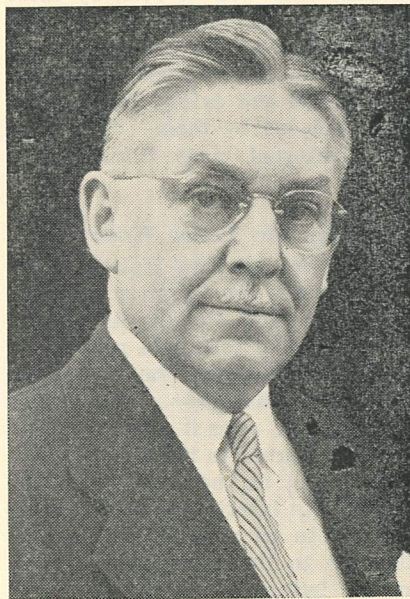
PROF. E. REIM

nary the student body has passed the one hundred mark in attendance. After many years of very small classes, hardly adequate to fill our

needs, we have finally reached a number that ought to be adequate to take care of our ever growing need for workers in the vineyard of the Lord.

Professor Reim, as president of the Seminary, becomes the successor of Professor John Meyer, who has wisely guided the affairs of our Seminary over a period of years. He resigned this position last year and begged that a younger man be chosen for this work. With reluctance the board acceded to his wishes and chose Professor Edmund Reim to succeed him.

Professor Edmund Reim closed the service with a word to the audience based on Psalm 119:105: "*Thy word is a lamp unto my feet, and a light unto my path.*" We refrain from



PROF. A. VOSS

commenting on Professor Reim's sermon since it appears in a somewhat abbreviated form in this issue of the *Northwestern Lutheran* on page 307. We would heartily recommend that our readers take time to read his words.

In closing this news item we can not refrain from expressing to God our sincere thanksgiving for the grace He has given our retiring president. God permitted the passing of time to deal kindly with him, that at the age of more than 80 years Professor Meyer still enjoys relatively good health and will still be able to carry his share of the burden at the Seminary. May the gracious Lord in His wisdom grant him many more

The Northwestern Lutheran

years of blessed and fruitful labor in His vineyard at our Seminary.

W. J. S.

Theological Seminary

Our student body now consists of 112 students, 16 of whom are serving in different congregations or schools as vicars. That leaves a total of 96 students who are attending the various classes, as follows: 33 Seniors, 26 Middlers, 37 Juniors.

In spite of the fact that a number of married students are living off campus, our present population nevertheless has exceeded the capacity of our dormitory, so that the plan of converting the former President's Apartment into an additional dormitory unit was carried out. Ten students are at present living in this dormitory annex. The furnishings for the various rooms were purchased with a donation of \$2,500.00 given by a layman of Immanuel Lutheran Church of Mankato, Minnesota. We take this occasion for expressing our sincere appreciation and thanks for this timely gift.

We pray the Lord that He may grant His Spirit in richest measure to teachers and students alike, as a blessing both for our Seminary and the Synod which it serves.

E. REIM.

DOUBLE ANNIVERSARY

St. Matthew's Congregation

Tp. Lincoln, Wis.

St. Matthew's Church, Tp. Lincoln, is located on a small but steep hill facing State Highway 12, midway between Madison and Eau Claire, and eleven miles north of Tomah. Large oaks and pines cover the hillside and shrubberies surround the church building. At this beautiful spot a large group of people, more than were able to find room in the church, gathered on Sunday, September 12. The members of St. Matthew's Congregation were joined by many fellow Christians in thanking and praising God as they celebrated the twenty-fifth anniversary of the dedication of their present church building and the sixtieth anniversary of their organization as a congregation.

The Rev. H. Meyer preached in the morning service on the one-hundredth Psalm; and the Rev. A. Woelter occupied the pulpit in the afternoon, using Luke 17:11-19 as his text. Both

speakers reminded their hearers that God had blessed them abundantly with His true Word, for which they could not possibly thank Him too much. They pleaded with the congregation to go neither to the right nor to the left but to cling faithfully to their Savior and His blessed Gospel, and to come to hear His Word gladly, ever saying with a humble appreciative heart: Speak, Lord, thy servant heareth. All offerings were designated for the Synodical budget. During the services eight cathedral-glass church windows, a missal stand, and an altar cross were dedicated. Through the efforts of the Dorcas Society the church building had been redecorated and provided with new carpeting. A free noonday meal was served by the women of the congregation on the anniversary day.

St. Matthew's first church, which was erected in 1900 by fifteen voting members at a cost of \$1400, was struck by lightning and completely destroyed in 1928. During the following year the present church was built for \$4654. The congregation then numbered twenty-five voting members.

Lutheran services had been held in the community in private homes and schoolhouses since 1875. The organization of the congregation with eight families, however, took place in 1894. It was served by the pastors of St. Paul's Church in Tomah until 1914, when the congregation built a parsonage and called its own pastor. At this time two other congregations, St. Luke's, Tp. Knapp, and St. John's, Shennington, joined St. Matthew's to form one parish. A fourth congregation, St. Mark's, Danavang settlement, was added to the parish in 1947.

The following pastors have served St. Matthew's Congregation from its first beginnings: A. Siegler, Edmund Pankow, A. Schroedel, J. Jenny, G. E. Bergemann, J. Glaeser, C. Hanke, Herman Pankow, E. Abelman, E. Dux, A. Looock, G. Geiger, A. Eberhart, and the undersigned since 1949. St. Matthew's now numbers sixty-five voting members. The entire parish of four congregations consists of 340 communicant members.

May Christ, the Lord of the Church, continue to bless the members of this congregation, and may they be a blessing to many.

AUGUST ZAREMBA

CORNERSTONE LAYING

St. John's Lutheran School

Two Rivers, Wisconsin

On the Ninth Sunday after Trinity, August 15, 1954, the cornerstone of the addition of St. John's Lutheran School, Two Rivers, Wisconsin, was laid in a short impressive service. The choir sang "The Church's One Foundation is Jesus Christ." The new addition has a large general utility room, four new schoolrooms and offices and a library. It will cost about \$150,000.00. The pastor officiated and based his sermon on Psalm 84:1-7. May it ever be a building where Christ crucified is taught. He is our only refuge.

W. G. HAASE.

CALENDAR OF CONFERENCES

MICHIGAN DISTRICT TEACHERS CONFERENCE

The Michigan District Teachers Conference to be held at Zion Lutheran School, Toledo, Ohio, October 6, 7, 8, 1954.

Program:

- Wednesday**
 10:00-10:45 Opening and Inspirational Address, Pastor Press; Sub., Pastor O. J. Eckert, Pastor J. Brenner
 10:45-11:45 Roll Call, Minutes, Appointment of Committees, Chairman's Report, Elections
Noon Recess
 1:30- 3:15 Art in the Lutheran School, Prof. E. Deffner
 3:15- 3:30 Recess
 3:30- 4:00 Discussion of Paper
 4:00- 5:00 Place and Value of Parent Organizations in our Schools, Pastor K. Vertz
 Sub., How to Achieve Better Spellers, M. Pydynkowski
- Thursday**
 9:00- 9:45 Second Petition (Gr. 6-8), Pastor Steih
 Sub., The Fall of Man (Primary Grades), D. Becker
 9:45-11:45 Panel Presentation of Handwriting, P. Steiner, D. Sebald, W. Luehring; subs., F. Schwecke, L. Ring
 9:45-10:30 Report on Textbooks and Methods
 10:30-10:45 Recess
 10:45-11:15 Advantages and Disadvantages of Manuscript Writing in the Primary Grades
 11:15-11:45 Demonstration (Pupils optional)
Noon Recess
 1:30- 2:30 Discussion of morning's panel presentation
 2:30- 3:15 Reports by Mr. Trettin, Pastor Brenner, Pastor Press
 3:15- 3:30 Recess
 3:30- 5:00 Group Discussions, Leaders: E. Backer (upper grades) W. Woltmann (middle grades) E. Wassmann (primary grades)
- Friday**
 9:00-10:30 Proper Use and Value of Intelligence Tests in Christian Day Schools, A. Jantz
 Sub., Teaching Safety in the Lutheran Schools, F. Janke
 10:30-10:45 Recess
 10:45-11:45 Committee Reports, Other Reports, Unfinished Business
 Conference church service speaker, Pastor E. Wendland, sub., Pastor A. Baer.
 Choir Director, W. Luehring; Sub., W. Winterstein.

A. W. SCHLEEF, Chairman of Program Committee.

DODGE-WASHINGTON PASTORAL CONFERENCE

Time: Oct. 5-6, 1954.
 Place: St. Matthew's Iron Ridge, Wis., F. Zarling, pastor.
 Opening service with Holy Communion Oct. 5, 9:30 a. m. Preacher: Weiss

(Zarling)
 Essays: Exegetical Treatment of 1 Cor. 1:28-31 (Weiss); 1 Cor. 2 (Henning). Exegetical Treatment of Gen. 3 (Schink). An Evaluation of the Catechism Revision (Pankow).
 A Critical Review of the Schaller Article in the April 1912 Quartalschrift Regarding Transfer of Membership (Senger).
 The Book of Revelation (Gilbert).
 The Historical Background of the Formula of Concord (Press).
 W. F. SCHINK, Secretary.

MANKATO CIRCUIT PASTORAL CONFERENCE

Time: Oct. 5, 1954, 9:30 a. m.
 Place: St. Mark's, West Mankato.
 Preacher: Theo. Bauer, M. Birkholz, altern.
 Agenda: Course of Adult instructions, G. Fischer.
 V.F.W. Obligation, Theo. Bauer.
 Survey of the History of Synodical Conference, part one, M. J. Wehausen.
 Report on Synodical Conference Convention, G. Fischer.
 Exegesis: 1 Thess., Birkholz.
 M. BIRKHOLZ, Secretary.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on Wednesday, October 20, 1954, at 9:00 a. m. at Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.
 Preliminary meetings at the Publishing House:
 Board of Education — Wisconsin Synod
 Monday, October 18, at 10:00 a. m.
 General Mission Board —
 Monday, October 18, at 9:00 a. m.
 Representatives of Institutions —
 Tuesday, October 19, at 2:00 p. m.
 Lutheran Spiritual Welfare Commission —
 Tuesday, October 19, at 9:30 a. m.
 Board of Trustees —
 Wednesday, October 20, at 8:00 a. m.
 Conference of Presidents —
 Monday, October 18, at 10:00 a. m.
 Standing Committee on Matters of Church Union —
 Monday, October 18, at 2:00 p. m.
 OSCAR J. NAUMANN, President.

ARIZONA-CALIFORNIA DISTRICT PASTORAL CONFERENCE

The Arizona-California District Pastoral Conference will be held at Redeemer Lutheran Church, 200 E. Yavapai, Tucson, Arizona, October 26-28, 1954.
 The Assignments: Messianic Prophecy, R. Hochmuth; Review of the Book of Concord, J. Gerlach; Exegesis of 1 Cor. 2 (Conclusion), E. Sprenger. Substitutes: The Real Presence in the Holy Eucharist, W. Gieschen; Exegesis of Romans 1, J. Sauer.
 Please notify the host pastor, Rev. Paul Heyn, whether you will or will not attend.
 J. GERLACH, Secretary.

AUTUMN MEETING OF THE EASTERN CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Place: Grace Lutheran Church, Beechwood Ave., Waukesha, Wis.
 Time: October 26 and 27, 1954.
 Opening Service with Communion, Tuesday, at 9:30 a. m.
 EXEGESIS of the book of Jude — W. Fischer.
 ESSAYS — The Foreordination of God in Regard to the Deeds of Men — Gieschen.
 The Call or Contract of Teachers with Special Reference to Installation — Schwenzen.
 Meals will be served by the host congregation.
 MARTIN L. STERN, Secretary.

ROSEBUD PASTORAL CONFERENCE

The Rosebud Pastoral Conference will convene at 10:00 a. m. on Tuesday morning, October 12, 1954, at St. John's Ev. Lutheran Church, Brewster, Nebraska.
 Assignments:
 Isaiah 41 — M. Bradtke.
 How to properly conduct Communion Registration — L. Wenzel.
 The First Article of the Augsburg Confession — R. Kleist.
 Faith-healing in the Light of Scriptures — I. Zarling.
 Speaker: E. Ploetz.
 Please notify the host pastor, E. Birkholz, of your intended absence.
 I. H. ZARLING, Secretary.

**CENTRAL PASTORAL CONFERENCE
WESTERN WISCONSIN DISTRICT**

The Central Pastoral Conference of the Western Wisconsin District will convene on Tuesday and Wednesday, October 26-27, 1954, at St. John's Ev. Lutheran Church, Milton, Wisconsin; the Rev. H. Schumacher, host pastor.

The Program

Tuesday, October 26:

10:00 a. m. Opening Devotion — Roll Call — Minutes
Outline of St. Paul's Letter to the Romans — Rev. V. Schultz
Financial Report — Rev. J. M. Raasch

1:15 p. m. What is Calvinism? — Rev. James Michael
What is Synergism? — Rev. Roland Welch

3:00 p. m. Lay-delegates Report on the Synodical Conference Convention at East Detroit — Mr. Carl Fuge
Latest Synodical Matters — Rev. H. C. Nitz
N.W.C. Building Program — Rev. Kurt Timmel
The Building Fund Collection — Rev. G. Redlin
Casual Questions

Wednesday, October 27:

9:00 a. m. Devotions — Minutes
A Sermon for Criticism — Rev. Roland Welch
Exposition of Daniel, Chapter 7 — Prof. H. Oswald
Conference Business
A General Discussion concerning the Lutheran High School Association in the Watertown Area

1:15 p. m. Interesting Highlights of the Book of Revelation — Rev. R. Mueller
The Hymn in the Divine Service — Rev. K. Eggert

Divine Service with celebration of Holy Communion on Tuesday evening. The Rev. E. Breiling (Prof. W. Schumann, alternate) will be the speaker.
Kindly announce early to the host pastor.
OTTO PAGES, Secretary.

RED WING PASTORAL CONFERENCE

Date: October 26, 1954.
Place: St. John's Lutheran Church, Mineola Tp., C. H. Mischke, host pastor.
Time: 9:00 a. m. Holy Communion Service.
E. G. Hertler, speaker; C. A. Hinz, alt.
Papers: Exegesis of 2 Thess. 2ff. — W. A. Geiger.
What shall be the Christian's position in lawsuits in the light of Paul's instruction in 1 Cor. 6:1-8 — D. Hoffmann.
What shall be the accepted practice among us regarding sponsors for baptism? — R. Kettenacker.
Liturgics: — K. Gurgel.
Business: Reports from the October meeting of the General Synodical Committee.
Please announce to the host pastor as to your intended presence or absence.
NORMAN E. SAUER, Secretary.

**REDWOOD FALLS
PASTORAL CONFERENCE**

Date: October 26, 1954.
Place: Bethany Lutheran, Tp. Emmet, Renville, Minn., Pastor O. K. Netzke.
Program: — Communion service at 9 a. m. Preacher, Pastor A. Schultz; alternate, Pastor W. Veithauer.
1 Thess. 2ff., Pastor H. Hackbarth.
Correct Practice of Granting and Receiving Transfers, with Special Reference to Requirements of Non-Synodical Conference Lutherans for Membership, Pastor J. Bradtke.
Study of the O. T. Term "chesed." (Please bring your July 1953 Quartalschrift) Pastor S. Baer.
Report on Synodical Conference Meeting, Pastor G. F. Zimmermann.
GOTTHOLD F. ZIMMERMANN.

**THE NEBRASKA DISTRICT
TEACHERS' CONFERENCE**

The Nebraska District Teachers' Conference will be held this year at St. Paul's Lutheran School, Plymouth, Nebraska, on October 26 and 27, 1954.

Program

Tuesday:
9:00- 9:45 Opening Service — Pastor H. Schaller
9:45-10:00 Initial Business and Elections

10:30-10:45 **Recess**
10:45-11:45 The Status of the Christian Day School Teacher in Relation to his Congregation and Pastor — Prof. E. Sievert

11:45: 1:30 **Noon Recess**
1:30- 1:45 Devotion
1:45- 2:30 Good Housekeeping in the School — Teacher Ray Brei
2:30- 3:00 Discussion of Mr. Brei's Paper

3:00- 3:15 **Recess**
3:15- 3:30 Official Written Report of the Executive Secretary — Mr. E. Trettin
3:30- 4:00 Report of the School Visitors

Wednesday:

9:00- 9:15 Devotion
9:15-10:15 Reading of the Minutes
A Practical Singing Demonstration — Miss Ruth Werner

10:15-10:30 **Recess**
10:30-11:00 Discussion of Miss Werner's Lesson
11:00-11:45 Report of the District School Board — Pastor D. Grummert

11:45- 1:30 **Noon Recess**
1:30- 1:45 Devotion
1:45- 2:45 Reading of Minutes and Other Business

2:45- 3:00 Pros and Cons of P. T. A. — Leroy Greening
3:00- 3:15 Discussion of Mr. Greening's Paper
3:15- 3:30 **Recess**
3:30- 3:45 Closing Business
3:45- Closing Devotion

If you desire lodging, please notify Mr. Theo. Schmidt.
LAVERNA EVERTS, Secretary.

**SOUTHERN PASTORAL CONFERENCE
SOUTHEASTERN WISCONSIN DISTRICT**

The Conference will meet at St. Matthew's Church, Tp. Maine, Des Plaines, Illinois, October 19-20, opening session at 10 a. m. Preacher: H. Lau; alternate, C. Leyrer.
Please address requests for accommodations to the host pastor, H. Henke.
Essays:
Philippians 1 — A. Fischer
Philippians 2 — F. Schulz
Book Review — W. Lehmann
A Study of the Fundamental Doctrines in the R.S.V. — R. Pope
Chrysostom — R. Otto
Marriage, Divorce and Remarriage — A. Buenger
H. E. RUSSOW, Secretary.

**LUTHERAN TEACHERS' CONFERENCE
ARIZONA**

The Arizona Lutheran Teachers' Conference will convene for its seventh annual meeting at Good Shepherd Lutheran Church, Tucson, Arizona, on November 4-5.
Kindly announce your need for lodging to the host pastor, R. Hochmuth, 3626 E. Pima St.
KURT R. PETERMANN, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

Pastors
Steih, William, as missionary to St. Petersburg, Florida, on August 29, the 11th Sunday after Trinity, by Rev. A. H. Baer, assisted by Pastors O. J. Eckert, A. Schwerin, A. Maaske, M. Koepsell, and E. Kasischke at Kawkawlin, Mich.
Semenske, Elmer, installed at St. Paul's Lutheran Church, East Troy, Wisconsin, May 30, 1954, by Martin L. Stern. Assisting pastors were Adolph T. Fischer, Herbert Lau, Lawrence Lehmann, Karl T. Otto, Arthur Halboth.
Drevlow, Otto, as pastor of St. John's Evangelical Lutheran Church of Hemlock, Michigan, by W. Vallesky.
Schaible, Hillmer, in St. Paul's Ev. Lutheran Church, Mayville, Michigan, on the Thirteenth Sunday after Trinity, September 12, 1954, by R. O. Frey; Paul Wilde, G. Cares, and E. W. Hillmer assisted.

Teachers
Mueller Frederick, as teacher of the 5th and 6th grades of Immanuel Ev. Lutheran School, Medford, Wisconsin, on the 12th Sunday after Trinity, September 5, 1954.
Roehler, M., as teacher and principal of Zion's Ev. Lutheran School at South Milwaukee, Wisconsin, by O. B. Nommensen, Eighth Sunday after Trinity,

August 8, 1954.
Kramer, Reuben, as teacher of New Salem Lutheran School at Sebawaing, Michigan, by Carl H. Miller on the Ninth Sunday after Trinity, August 15, 1954.
Birshing, William, as teacher and principal of Bethel Ev. Lutheran School, Menasha, Wisconsin, by A. W. Tiefel; 11th Sunday after Trinity, August 29, 1954.
Otterstatter, Walter, at the First German Ev. Lutheran School, Manitowoc, Wis., August 8, 1954, by L. H. Koeninger.
Rosenhildt, Vernon, in St. John's Lutheran School, Alma City, Minnesota, by E. E. Kolander; Twelfth Sunday after Trinity, September 5, 1954.
Hartwig, Don R., as teacher of Our Saviour's Ev. Lutheran School, Wausau, Wis., by D. W. Meter; Thirteenth Sunday after Trinity, September 12, 1954.

CHANGE OF ADDRESS

Pastors
Semenske, Elmer, 311 South Church St., East Troy, Wisconsin.
Steih, William, c/o Mr. William Boeder, 4527 25th Avenue North, St. Petersburg 4, Florida.
Hoenecke, Robert R., R. R. 1, Firth, Nebraska.
Schaible, H. John, 6115 First St., Mayville, Michigan.
Mahnke, E. A., 830 18th Avenue A, Moline, Illinois.

Teacher
Otterstatter, Mr. Walter, 1317 S. 8th St., Manitowoc, Wisconsin.
Bruss, Miss Edith, 1815 7th Avenue Apt. 2, Moline, Illinois.

MISSION FESTIVALS

Seventh Sunday after Trinity
Peace Ev. Luth. Church, Carlock, S. D. Offering: \$254.61. Ivan H. Zarlring, pastor.

Eighth Sunday after Trinity
St. Paul's Lutheran Congregations, Dallas and Prairie Farm Townships, Wisconsin. Offering: 393.83. John Schaadt, pastor.

Ninth Sunday after Trinity
Friedens Church, New Prague, Minnesota. Offering: \$656.98. A. Martens, pastor.

Tenth Sunday after Trinity
St. Paul's Church, Gresham, Nebraska. Offering: \$533.72. G. P. Eckert, pastor.

Twelfth Sunday after Trinity
Emmanuel, Twp. of Mecan, Marquette Co., Wisconsin.
Offering: \$374.62. W. J. Oelhafen, pastor.
Grace Ev. Luth. Church, Burke, S. D. Offering: \$256.43. Ivan H. Zarlring, pastor.
Trinity Church, Grafton, Nebraska. Offering: \$1,112.26. A. W. Fuerstenau, pastor.
St. Peter's Church, Collins, Wisconsin. Offering: \$610.17. W. J. Weyland, pastor.

Thirteenth Sunday after Trinity
Trinity Church, Hullsburg, Wisconsin. Offering: \$320.72. W. Reinemann, pastor.
North Branch-Marlette Parish Offering: \$150.00. E. W. Hillmer, pastor.
St. Paul's Church, Naper, Nebraska. Offering: \$582.27. A. K. Hertler, pastor.
Zion Church, Eltzen, Minn. Offering: \$461.66. F. F. Ehlert, pastor.
Zion Church, Morrison, Wisconsin. Offering: \$2,131.70. Dr. H. A. Koch, pastor.

IMPORTANT NOTICE

Since the General Synodical Committee through the General Mission Board has placed the Florida Mission into the hands of the Michigan Board of Missions, the undersigned secretary of said Board hereby requests that the members of Synod send him the names and addresses of all persons either vacationing or living in Florida.
Address: Pastor Kenneth W. Vertz
616 N. Park Street
Owosso, Michigan
The mailing address of Pastor William Steih, Synod's first missionary to Florida is:
Pastor William Steih
c/o Mr. William Boeder
4527 25th Ave., N.
St. Petersburg 4, Florida

NOTICE

The Board of Directors of the WISCONSIN LUTHERAN HIGH SCHOOL CONFERENCE, Milwaukee, Wisconsin, is seeking the names of qualified brethren for the principalship of its new school. Any one desiring to suggest the name of such a person is requested to submit both his name as well as his qualifications to the

WISCONSIN LUTHERAN HIGH SCHOOL CONFERENCE
Erhard C. Pankow, Chairman
4305 North 25th Street
Milwaukee 9, Wisconsin

WANTED

Zion Lutheran Church, Detroit, Mich., has urgent need for Church and Sunday School Hymnals, a used piano, altar covers, and choir robes, an altar and pulpit. Please contact:

Pastor P. C. Dumas
2533 Kendall
Detroit 38, Michigan

BOOK REVIEW

YAALAHN. By Gustav Harders. Translated by Pastor H. Nitz. 289 pages. Price: \$2.50. Print: Northwestern Publishing House, Milwaukee, Wis. Yaalahn means, "Till we meet again."

This book was written by our first missionary among the Apache Indians, Pastor Gustav Harders. It is a beautiful story of two Indian lovers, the young man a taciturn, wild fellow and the maiden capable of passionate love, who were converted by Pastor Harders and who clung to their faith unto death. Yaalahn is a story that will deeply interest readers of all ages. It ought to be on the bookshelf in every Christian home. It simply cries out to be read. We owe Pastor H. Nitz a hearty vote of thanks for the admirable work in translating this book into English. The translation is so well done that one is never aware of the fact that it is a translation. By all means get this book for your home and read it. W. J. S.

TREASURER'S STATEMENT
July 1, 1954 to August 31, 1954

Receipts
Cash Balance July 1, 1954 \$ 92,902.11
Budgetary Collections \$144,290.25
Revenues 13,909.28
Total Collections and Revenues \$158,199.53
Non-Budgetary Receipts:
Luth. S.W.C. - Prayer Book 22.21
Bequest 3,000.00
Total Receipts 161,221.74
Disbursements
Budgetary Disbursements:
General Administration \$ 20,103.99
Theological Seminary 12,328.40

Northwestern College 23,990.77
Dr. Martin Luther College 38,998.65
Michigan Lutheran Seminary 18,772.32
Northwestern Luth. Academy 14,235.45
Home for the Aged 5,139.70
Missions - Gen. Administration 95.89
Indian Missions 19,930.52
Home Missions 86,144.50
Refugee Mission 7,059.05
Madison Student Mission 629.07
Rhodesia Mission 12,821.93
Luth. Spiritual Welfare Comm. 1,804.19
Japan Mission 1,305.00
Winnebago Lutheran Academy 500.00
General Support 14,481.50
Board of Education 1,234.66
Total Budgetary Disbursements 279,575.59
Cash Deficit August 31, 1954 \$ 25,451.74

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

Table comparing 1953-54 and 1954 collections and disbursements, showing an increase in collections and a decrease in disbursements.

ALLOTMENT STATEMENT
July 1, 1954 to August 31, 1954

Table showing allotments by district: Pacific Northwest, Nebraska, Michigan, Dakota-Montana, Minnesota, Northern Wisconsin, Western Wisconsin, Southeastern Wisconsin, Arizona-California.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

Table listing donations for Special Building Collection, Rhodesia Mission, Refugee Mission, and Japan Mission.

Table listing donations for Home for the Aged, Missions, and Church Extension.

C. J. NIEDFELDT, Treasurer.

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Oct 27
1951