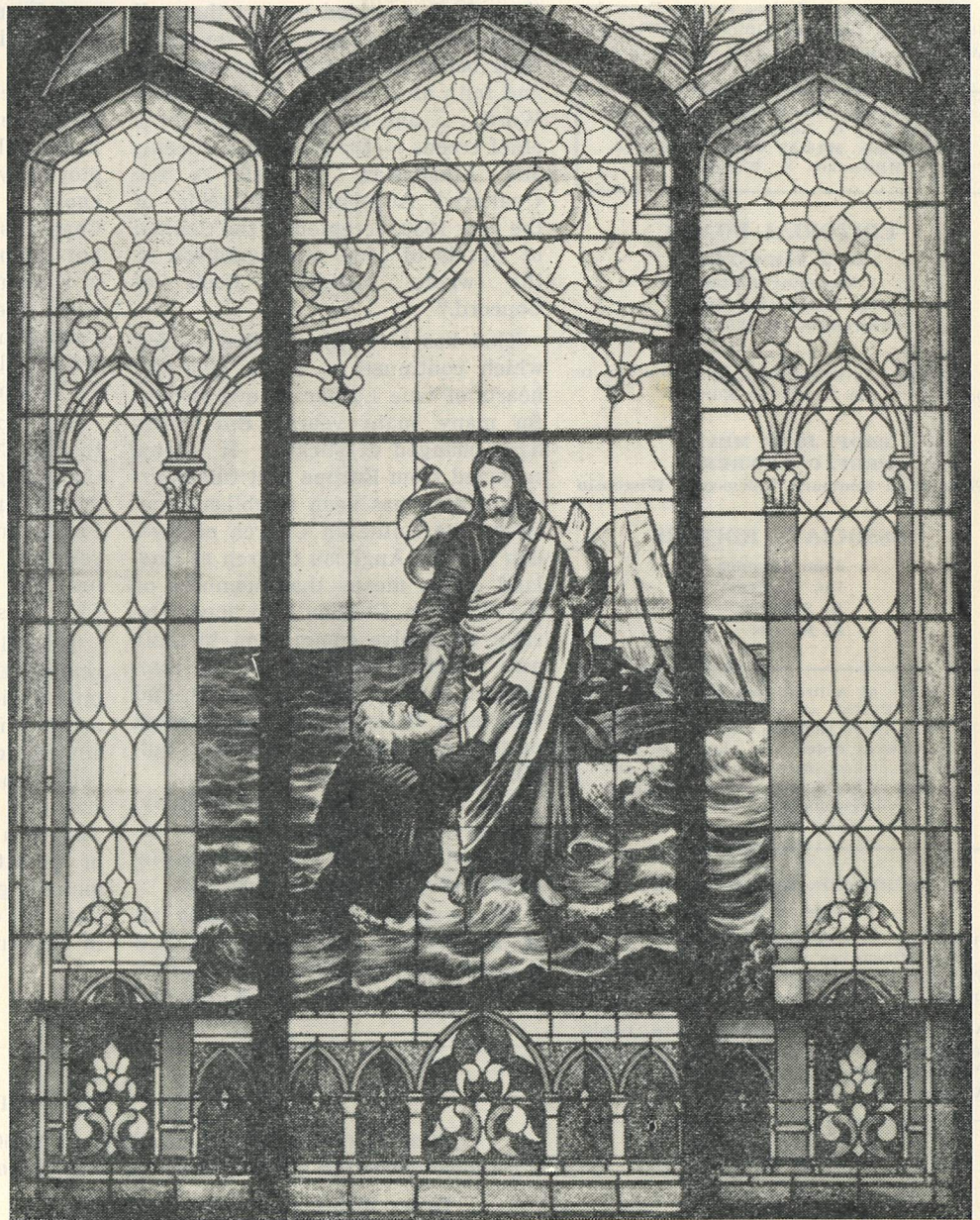


the Northwestern **UTHERAN**

MARCH 6, 1955 • Volume 42, Number 5



*"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*

The Northwestern Lutheran

Official Publication
The Ev. Luth. Joint Synod
of
Wisconsin and Other States
Issued Bi-weekly

Vol. 42 March 6, 1955 No. 5

Entered as second-class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4521 North 42nd Street
Milwaukee 16, Wisconsin

All items intended for publication are to be sent to the Managing Editor.

PROF. JOHN MEYER
PROF. C. LAWRENZ
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

John Brenner
Im. P. Frey
E. Schaller
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address together with your new address.

SUBSCRIPTION RATES PER YEAR

Payable in Advance

Individual subscriptions	\$1.50
In Milwaukee	\$1.75
For blanket subscriptions	\$1.25
In bundle subscriptions	\$1.10

Address all business correspondence, remittance, subscription, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

TRINITY CHURCH
Caledonia, Wisconsin
Arnold Koelpin, pastor

Trinity Church will celebrate its centennial in September.

From A Wider Field

ONE can imagine what Olavus Petri would have said about it. He was the Swede who went to Germany and studied under Luther in 1516, later to become the strong defender of the Truth of the Gospel against Romanism in his own country. At the Diet of Vesteras he prevailed, and Sweden became a predominantly Lutheran nation.

In 1686, the Lutheran Church of Sweden adopted a doctrinal constitution which provided in part that "all shall confess, jointly and severally, their belief in the Christian doctrine and faith as it is found in God's holy Word, . . . and set forth in the three chief creeds — the Apostolic, Nicene, and Athanasian, as well as the Unaltered Augsburg Confession of the year 1530, accepted in the Council of Upsala of 1593, and explained in the whole, so-called, Book of Concord."

That has a familiar Lutheran ring which continued to make glad the hearts of true Lutherans everywhere for many, many years. But things have changed drastically. It is now reported from Europe that full intercommunion has been established between the Lutheran Church of Sweden and the Anglican Church of England. This means that members of the Swedish Church who have the right to receive communion in their own church may also receive communion in the Anglican Church, and vice versa. It also means that Swedish pastors may preach in Anglican pulpits.

The same agreement, incidentally, has been established between the Lutheran Church of Denmark and the Presbyterian Church of Scotland.

The Anglican Church rejects all of the historic Lutheran Creeds, and is Calvinistic with strong leanings toward the Romanism. With this the

Lutheran Church of Sweden is now one, and thus has forsaken the Lutheran ranks. Olavus Petri fought the good fight well; his descendants have surrendered what he gained.

* * * *

According to the *Lutheran Standard*, the American Lutheran Church has petitioned Congress to correct what has been a most un-American practice at West Point Military Academy for many years. It appears that West Point has two houses of worship: an Army Chapel which is served by a chaplain, and a Cadet Chapel where services are conducted by an Episcopalian clergyman, who is employed by the government. Strangely enough, attendance at the Army Chapel is voluntary for West Pointers, but attendance at the Cadet Chapel is compulsory. Since 1881, it is alleged, the Government has never appointed any other than a Protestant Episcopal preacher as pastor of the Cadet Chapel.

The appeal of the American Lutheran Church, which is shared by the Evangelical Lutheran Church, the American Baptist Convention and the Presbyterian Church U.S.A., asks that religious service at West Point be brought entirely under the Army Chaplains' Corps.

Actually, such a change would not remedy the real evil. The basically un-American feature of the present arrangement is that attendance at any particular church should be made compulsory for young men who are training for service in the Army. That is a crass violation of the right of private conscience in religious matters guaranteed by our Constitution, not only to civilians, but to men in military service as well.

E. S.

ATTENTION! ATTENTION!

"God Our Refuge" still available at \$2.50 per dozen. Excellent for confirmation gift, for the sick, for mission calls.

Order direct from — L. S. W. C.

3624 W. North Avenue
Milwaukee 8, Wisconsin

"I Lay Down My Life, That I Might Take It Again"

John 10: 17-18

MANY momentous decisions are imbedded in the Passion history. They all merit our attention. Some are decisions of faith and love and point us to the power of God's grace. Others are meant to remind us of the depravity of the human heart, of the pernicious work of Satan, of the paralyzing power of sin, of the earnest battle which the believer must constantly wage with his flesh. Yet the foremost decision of all, the one which merits our supreme attention, is that of the Savior Himself. Without it there would be no Passion account to ponder. Should we lose sight of it, the Passion account would really become meaningless, void of all comfort, peace, and hope for us. All the other decisions must be seen in its light. This decision of Jesus is set forth clearly in His own words: ". . . I lay down my life, that I might take it again."

This the Father Asked of Him

The Father Loves Him These words of Jesus setting forth His blessed decision are a part of that precious account in the tenth chapter of St. John in which Jesus reveals Himself as the Good Shepherd who came to lay down His life for His sheep, not to remain in death, however, but to live again that through His word He might gather all of His sheep into one flock and shepherd them safely unto eternal life. In the opening words of our text Jesus leads His blessed decision to do all this as the Good Shepherd back to the Father, saying: "Therefore doth my Father love me, because I lay down my life, that I might take it again." As the only-begotten Son of God, who is one in essence and glory with the Father, Jesus from all eternity enjoyed the full love of the Father. Yet it is not on this basis that Jesus is speaking of the love of the Father. He is speaking of the Father's ardent love which went out to Him and rests upon Him because He had come into the world, taken on human flesh and blood, and was faithfully carrying out the Father's eternal thoughts of love for the redemption of the world of sinners.

For His Decision What the heavenly Father desired the Son to do was just this that He laid down His life that He might take it again. He looked to His Son to lay down His life as the substitute of sinners that He might render a perfect obedience in our stead and bear the punishment of our sin for us. Yet inseparably bound up with this laying down of His life was also this that He take it again. The heavenly Father in His saving love sought a victorious Savior for sinful mankind, one who would rise to live after having laid down His life, one who would rise to live because He had indeed brought a sacrifice fully sufficient to atone for all sin and to set man free from its curses, one who would live that through the message of His redemption sinners might be brought to faith and in such faith enjoy pardon, peace, and finally heaven itself. Only thus could Jesus be the Good Shepherd His Father meant Him to be, only thus could He be the one great shepherd of the Father's one great flock. The Father knew all that it meant for His Son to carry out His thoughts of saving love. That is why He prized the willing course of His Son as He alone could prize it, and the rich love of the Father's heart rests forever upon His incarnate Son.

No one will ever understand the earthly life of Jesus, as it terminated in suffering and death and as it was then followed by a glorious resurrection and return to heavenly glory, unless he sees it by faith as the fulfillment of God's eternal counsel of love for the salvation of sinners, of the counsel already foretold by all of God's prophets. In this way Jesus wants us to see His decision to lay down His life that He might take it again. We hear Him saying it also in the very midst of His bitter Passion: "The cup which my Father hath given me, shall I not drink it?" But what it really means that the Father asked it of Him becomes even clearer as we consider how Jesus laid down His life that He might take it again.

This Jesus Did in Free and Willing Love

No Compulsion Jesus says: "No man taketh it from me, but I lay it down of myself." That in faith we might fully understand His blessed decision with all the rich comfort that it holds out to us, Jesus would have us know that it was not really the dark malice and hatred of men, not the sinister counsels of the Jewish leaders, not the selfish injustice of Pilate, but solely His own Savior's will which caused Him to lay down His life that He might take it again. It was voluntary in the fullest degree.

Scripture, of course, also speaks of Jesus "being put to death in the flesh." On Pentecost, Peter charged his Jewish hearers with the grievous sin that with wicked hands they had crucified and slain Jesus, the Holy One of God. Yet these statements do not contradict the truth that Jesus died by His own free will. He was betrayed, apprehended, bound, condemned to death, scourged, crucified, and He finally succumbed to death on the cross only because He willingly humbled Himself, because He did not use the divine power which was His and which remained His as the eternal Son of God. Also in the Passion history itself we get glimpses of the power with which He might have frustrated all that His enemies undertook against Him. Though He let them take him, He had been able to make them fall back to the ground with a mere word. Though He let His captors lead Him away bound, He had but a moment before shielded Peter in his rash act with a divine act of healing. Not until He had said and done all that belonged to His Savior's work, not until with a loud voice He had Himself announced, "It is finished," did Jesus willingly yield up His spirit in death. Very clearly Jesus says of His life: "I have power to lay it down, and I have power to take it again."

(Continued on page 70)

Editorials

Getting Along With People Experts who have made a thorough and scientific study to determine why there is such a great turnover in the field of employment give as the principal reason the failure of so many to get along with fellow-workers and others with whom they come into contact in their daily work. That indicates that men are by nature selfish and resentful and suspicious.

That trait still clings in a greater or lesser degree also to some church members. They can't get along with their fellow-members, especially some of them toward whom they have taken a deep-seated dislike. Sometimes there is provocation for that feeling and often there is no real basis for it. The other member may propose something that would really benefit the church, but they automatically oppose it for no other reason than that they do not like the one who makes the suggestion.

Everyone knows what a handicap that spirit has been in the work of the church. Such a church finds itself practically stymied. How the church would prosper and go forward if the members would forget their little peevish and prejudices and work together as one heart and one soul.

How often Scripture pleads for that spirit. "Be kindly affectioned one to another with brotherly love; in honor preferring one another . . . Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Sometimes the hurt which we feel and which burns like a festering sore within us is due to an overwrought imagination and the product of our unfounded suspicions.

But even if the other fellow has done us an injustice, that does not give us a right to bear a grudge and to be hateful toward him. That is not the spirit which Christ seeks to instill, but rather the spirit which is not overcome of evil but overcomes evil with good. Jesus tells us in effect to let the other fellow take advantage of us. Jesus once said: "Whosoever shall compel thee to go a mile, go with him twain (two)." Let us be willing to go that extra mile, for then the other man's hatred will die for lack of fuel, and the work of the Lord will not be hindered by our selfish little peevish.

I. P. F.

* * * *

Religious Sterility In His terrible indictment of the scribes and Pharisees in the 23rd chapter of Matthew, Jesus said among other things: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not leave the other undone. Ye blind guides! which strain at a gnat, and swallow a camel."

The Law of Moses demanded the tithe or tenth part of everything for the Lord. The Pharisees carried that out to the letter. They scrupulously paid it even when it came to the tiniest seeds, which had little or no value, and they insisted that every Jew do the same. One would think that they deserved praise for this strict observance of the Law in its most extreme applications, and they expected it on those grounds, and yet Jesus severely denounced them.

Why? Not because they held the Law inviolate, for Jesus remarked: "These things ought ye to have done," but because of what was left undone, because of what was lacking, the weightier matters, "judgment, mercy and faith." It was to them just a tedious chore which had to be performed. It was just dead formalism and outward observance. It did not involve their hearts. There was no real spirit and life in it, and, therefore, a straining at gnats and swallowing camels.

That is the way it is with all religious observances which are purely external and do not engage the heart. Right as they are in themselves, they are nevertheless an abomination to the Lord if not warmed by an internal flame kindled by God. A church may be ever so orthodox, it may have all the right doctrines, it may purge out all doctrinal error with the greatest zeal. It may be completely free from outward adherence to any of the doctrines and practices which our Synod condemns on the basis of God's Word. Such a congregation may be held up as a model for all other congregations because of its orthodoxy. And yet it may be nothing but an empty, worthless shell which fills God with disgust. If it is just cold orthodoxy which does not have the glow of a living faith, then God pronounces the same verdict which He pronounced upon the Church at Sardis: "I know thy works, that thou hast a name that thou livest, and art dead."

That is the special danger which threatens our Lutheran Church, especially us who are now engaged in a vigorous fight to preserve orthodoxy, to keep the church as doctrinally pure and clean as our fathers handed it down to us. We may become so immersed in that that we forget what Jesus calls, "the weightier matters," that we have only the outward form and lose the inner life. Only if our orthodoxy is and remains the fruit of the sweet Gospel of Jesus Christ, will the purity of our doctrine and practice have any value in God's sight.

This is no plea for the latitudinarianism which permeates most of the modern churches, as though right doctrine and practice were not important. It is, and of the utmost importance. But let us beware that our insistence on purity of doctrine is not mere externalism. Let us keep our spiritual life and balance. As Jesus put it: "These ought ye to have done, and not to leave the other undone."

I. P. F.

ETERNITY

Chiliasm

(Fourth continuation)

ST. JOHN records his second vision of the "thousand years" in the following words, Rev. 20:4-6.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years."

In this short passage the "thousand years" are mentioned three times. We saw before that the thousand years begin with the defeat of Satan by our Savior, and they last till Judgment Day. Now John tells us something that will happen during this New Testament era in the kingdom of God.

First Resurrection

In order to facilitate our study, a slight mistranslation must be considered. Our English Bible reads: "But the rest of the dead lived not *again*." That makes very easy reading, but really the Greek does not contain the adverb *again*; but just as it says that the martyrs *lived*, so it says very emphatically that the other dead did not live, they were simply dead. It is important to note this in order to get a better view of the term "resurrection." The word "*lived again*" might easily obstruct our view.

In the vision John saw something take place which he calls "the first resurrection." Does he mean a resurrection in the ordinary sense of the word? Or is this resurrection a symbol of something else? Chiliasts take it in the literal sense. They assume that the dead will be raised

in shifts: one group will be raised at the beginning of their Millennium, and the rest of mankind at the end of this world. And what John saw, they say, was the resurrection of the first group.

Does the word "first resurrection" mean the resurrection of a first group? It might have that meaning, and it may not. We must remember that John is seeing a vision, in which things and events have a symbolical meaning.

In our text we find another ordinal numeral. St. John speaks of a "second death." Does he mean that some people will die twice? Will they after dying once be brought back to life and then undergo the same process of dying a second time? Or does he mean that people will die in groups, one group at a time? perhaps not all at once, but all as members of the same order? In v. 14 he explains himself what "second death" means: "And death and hell were cast into the lake of fire. *This is the second death.*" — When he says that "death and hell" were cast into the lake, he is using these words according to a very common figure of speech. When, for instance, Matthew tells us that all Jerusalem was troubled (chap. 2:3), or that Jerusalem went out to see John the Baptist (chap. 3:5), we readily understand that it was not the city of streets and houses that did this, but the people of the city. So also in our text, the people who had been in death and hell were cast into that lake. The previous verse (v. 13) had stated that death and hell gave them up for judgment on the last day. That is what John means with "second death," not two deaths of the same kind, but something that resembles death in some respects, and is much worse than ordinary death.

This is the way he uses the word "second" in our passage. May not "first" in "first resurrection" serve a similar purpose?

We consider a few pertinent facts in this connection. When Scripture speaks of the resurrection of the dead, it never hints that there will be a resurrection in groups, one at

a time, but always speaks of one general resurrection on the last day. Martha expressed the hope about her brother Lazarus that he would rise again "in the resurrection at the last day" (John 11:24). Before the governor Felix, Paul testified "that there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). (Other passages will be added when we, God willing, shall discuss our hope in the resurrection of the body more fully.)

A second fact. When Scripture speaks of the resurrection it regularly mentions the dead persons as the subjects to be raised. Look at the two passages to which we referred above. It is simply Lazarus who will rise again; and St. Paul says that both the just and the unjust shall rise. In the Third Article of the Apostles' Creed we confess the hope in the "resurrection of the *body*." In the great chapter on the resurrection (1 Cor. 15) Paul also mentions the body specifically: "But some man will say, How are the dead raised up? and with *what body* do they come?" (v. 35). Then he discusses this point at length in the following verses. But in our text John says that in his vision he saw the *souls* of them that were beheaded, that they lived. That in itself should warn us to be on our guard. John is not using the word resurrection in the ordinary sense. It symbolizes something.

The word "first" would then here indicate that the dead martyrs experienced something which may be likened to a resurrection, something which, however, takes place before the regular general resurrection of the dead. The martyrs suffered death for the Gospel's sake, because of their resistance to the beast and its image, and thus in the literal sense they were dead, but in a special sense they must be said to live.

What is that special sense of resurrection and life which John here wants his readers to understand? Some people think that he is referring to their spiritual new birth, to their coming to faith in regeneration and conversion. That can hardly be the case. It is true, conversion is

described as a coming out of death into life. Paul wrote to the Ephesians (chap. 2:1) and also to the Colossians (chap. 2:13) that we "were dead in trespasses and sins." And then he adds: "Even when we were dead in sins (God) hath quickened us together with Christ . . . and hath raised us up" (Eph. 2:5-6; Col. 2:13). But John is not speaking about people who were still dead in their sins, he is speaking about such whose faith was alive and very active. They had been martyred "for (that is, because of) the witness of Jesus and for (again, because of) the word of God." They had the witness of Jesus and confessed it before men; they had the word of God, and unflinchingly they proclaimed it. In the strength of their faith they had resisted the beast and his image, and had refused to take his mark upon their foreheads or in their hands. Because of their active faith and their vigorous testimony they had been put to death. Can their subsequent resurrection now mean a *coming to faith*, seeing they had lived by faith before and had sealed their faith with their blood?

John tells us himself what he understands by the "first resurrection." He says: "They lived and reigned with Christ a thousand years. . . . This is the first resurrection."

At this "reigning" and at the "beast and its image" we shall, God willing, take a little closer look in our next study.

(To be continued)

J. P. M.

"I LAY DOWN MY LIFE, THAT I MIGHT TAKE IT AGAIN"

(Continued from page 67)

But the Compulsion of Love Jesus leads us even deeper into the truth that it was wholly by a voluntary exercise of His own will that He laid down His life that He might take it again. For when Jesus emphasizes His power to do both, He actually uses a word which expresses more than full divine might and strength to do so. It points also to His right and authority to use this might and power. He was free to follow His own will in laying down His life and

in taking it again. No compulsion lay upon Him to do so. Jesus then proceeds to tell us how He came to use this freedom as He does, how He comes to make the free choice to lay down His life that He might take it again. He says: "This commandment have I received of my Father." He decided as He did because He desired to please His Father. When we hear of a commandment, we are apt to think of something compulsory, something that we ought to do and cannot fail to do. Yet this is here excluded by everything that Jesus emphasizes concerning His perfect freedom. The behest of the Father did not come to Him as a moral obligation which He was bound to accept and to carry out. It was rather a commission which the Father requested the Son to assume and which the Son did freely assume, because He and His Father were and are one in their ardent desire to save sinners. In offering this mission to His Son the Father appealed to His love; in accepting this mission the Son responded with His love. St. Paul says: "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." In free and willing love

The Northwestern Lutheran

He laid down His life that He might take it again.

By this voluntary decision of love Jesus, God's incarnate Son, completed a work which no one else could ever have done. Except for Him this work would ever have remained undone to our eternal loss and woe. May we all embrace this loving decision and its blessed fruits of pardon and eternal life in joyful faith; may we pay to it the tribute of a heart loosened from sin and consecrated to His service. Glory, honor, praise, thanksgiving, and blessed adoration belong to Jesus for laying down His life that He might take it again. This decision is unique. None can ever be like it. Still, Jesus did draw a comparison, saying to His disciples on the evening of Easter: "As my Father hath sent me, even so send I you." It is the commission to proclaim to sinners everywhere the Gospel of His finished redemption. Out of His Savior's heart He places this commission before all of His believers. We, too, are not to feel it as a compulsion. He appeals to our love, the love with which His grace has filled our hearts, and to the love which we share with Him toward all the redeemed.

C. J. L.

As We See It

A REPORT -- SCOUTING

BY E. REIM

(Secretary, Standing Committee on Church Union)

SOME time ago we stated our intention of beginning a series of articles "dealing with those issues that were named in the resolutions adopted by our Synod in its convention of October, 1953, as being the issues in controversy between the Lutheran Church — Missouri Synod and our own body." One of the oldest among these is that of Scouting in the Lutheran Church. Our specific question today is whether the late convention of the Synodical Conference provided any indication that our sister synod would not persist in its previous stand on this issue. The answer is that there was no such indication.

We were presented with an essay by Dr. M. Scharlemann of Concordia Seminary, St. Louis. Taking up the

question whether Missouri has not departed from its former position which it once shared with us, the essayist stated that it is not Missouri, but Scouting that has changed. Since some of the points involved constitutional matters, it was certainly a telling reply when one of our delegates read pertinent passages from the Boy Scout constitution, both before and after the supposed change, and showed that no such change had occurred in this basic document of the organization. Nevertheless, it was still maintained that Scouting has eliminated the religious and unionistic features with which it was once charged by Missouri.

This would make it seem as though we were uninformed on these matters. But, to take just one

example, we know well that Scouting calls its pledge an "oath or promise," and that the latter terminology is put into the foreground in the Lutheran literature on Scouting. But we also know that the wording of the pledge has not been changed in any way. And it is at the wording that we have directed our objection, as something that is contrary to passages like Matthew 5:33-37 and James 5:12. Does it make any essential difference then, whether one calls such a pledge an oath or a promise? It would seem that this is a slim foundation on which to base the claim "the oath is out" of Scouting. Yet this very claim has been made.

We believe that there are also other ways by which one can determine whether Scouting has undergone any essential change in the process of being received into the good graces of the Lutheran Church in its various synodical groupings, including our sister synod. As this is written, National Scout Week and Scout Sunday are still a recent memory. An article in the (ALC) *Lutheran Standard* (Jan. 22) has the following: "Boy Scout Sunday will be observed throughout the country on February 6. The observance will mark the opening of Boy Scout Week, February 6-12, to celebrate the 45th anniversary of the Boy Scouts of America. On this day members of the Boy Scout movement will review their *spiritual pledges in scouting*." (Our emphasis.) Local churches are then urged to recognize their boys and leaders in Scouting at regular or special religious services. Each church will observe Boy Scout Sunday in its own way . . . etc.

A periodical of the ULCA (*Lutheran Men*, February, 1955) suggests a complete program of worship in which the sermon is to be followed by a Scout Song (to be sung to the tune of "Onward, Christian Soldiers"):

Onward, Boy Scouts, onward,
 Brothers for the right,
 Live our scout laws gladly,
 Onward in their light.
 Let the oath of loyalty
 Mark our trail each day,
 So this legend guide our journey.
 "Be prepared," always!

It will be said that these are Lutherans not in fellowship with our Synodical Conference, for which our sister synod therefore has no respon-

sibility. But these are Lutherans with which our sister synod has associated itself in the so-called *Lutheran Committee on Scouting*, and in the publication of a booklet (*Scouting in the Lutheran Church*), of which Dr. Scharlemann states in his essay: "Our own Lutheran Church — Missouri Synod publishes a manual outlining the policies and procedures that shall govern the administration of their respective troops and *setting up the requirements for working toward religious awards*." (Our emphasis.)

This latter refers to the "Pro Deo et Patria" Award (For God and Country) which is granted for the fulfilling of certain specified requirements which are quoted in the above mentioned essay as proof of the soundness of the Lutheran Scout program. These requirements include, among other things, that the Scout must give "Evidence of daily Bible reading and private prayer," and also "Give evidence of systematic giving in support of the church." It was pointed out by President Naumann that the seeking of recognition for private prayer and gifts is certainly not only against the spirit, but the very letter of the Lord's warning concerning those who love to pray "that they may be seen of men," or who do their alms "in order that they may have glory of men." Read Matthew 6:1-6. Yet even this clear Scriptural warning against the seeking of rewards and recognition seems to have made no impression. Matthew 5:16 was quoted against us, not once but repeatedly, in spite of the fact that this passage ("Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven") does not support the seeking of recognition, but speaks of the use which our Lord will make of the faithful witness which His Christians bear in word and deed. It is one thing to let one's light shine in obedience to this admonition of Christ, and certainly quite another to seek awards and public recognition in spite of His express warning.

This is the reason for our report of "No Progress" at the Chicago Convention, as far as the issue of Scouting is concerned. We believe that there was a time, not so long ago, when President Naumann's reference to Matthew 6 would have resulted in a united stand on the part of all

members of the Synodical Conference against anything even remotely like the "Pro Deo et Patria" award. Apparently that time is past.

Has Scouting been changed by its contact with the Lutheran Church? Or is the Lutheran Church being changed by Scouting?

**GOLDEN
 WEDDING ANNIVERSARY**

Mr. and Mrs. Henry Eckhardt, members of long standing of Jerusalem Church, Morton Grove, Illinois, by the grace of God were permitted to celebrate their golden wedding anniversary February 3, 1955, among children and children's children and many friends. And in gratitude and to the praise of God, the venerable couple donated \$50.00 toward the Mission Fund of the Wisconsin Synod. Mr. Eckhardt has been trustee of Jerusalem Church and Synodical delegate for many years.

O. HEIDTKE

**FIFTIETH ANNIVERSARY
 and
 DEDICATION
 Danube, Minnesota**

It is not always possible for a congregation to plan a double celebration late in the season due to weather and road conditions. The Lord, however, gave St. Matthew Congregation of Danube, Minnesota, favorable weather on December 19, 1954, so that it could celebrate the fiftieth anniversary of its founding and the dedication of a new house of worship. Former members and friends from near and far came to rejoice with St. Matthew Congregation on that day.

The dedication service was held in the forenoon at 10:00 o'clock. Pastor W. J. Schmidt, a former pastor, of New Ulm, Minnesota, was guest speaker. He used as his text Matthew 17:1-5. Another former pastor, Pastor Ernst Birkholz, of Brewster, Nebraska, delivered the sermon in the afternoon at 2:30 o'clock, using as his text Philippians 4:4. In the evening at 8:00 o'clock, a son of the congregation, Pastor A. W. Loock, of Lovell, Wyoming, preached the sermon, basing his remarks on Isaiah 60:1-3.

The members organized St. Matthew Ev. Lutheran Congregation in the year 1904. That same year a small church was built. The first

(Continued on page 74)



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

MATTHEW 28, 20

THE MISSION WE COULD NOT AFFORD TO BEGIN

25 YEARS LATER

(Continued from issue of
February 20, 1955)

Surely, it was thought, the future had been provided for. But by 1937, six years later, the church was overcrowded; by 1938, the one-room school was pitifully inadequate. Many meetings were held with Synod officials, by whom the church was financially controlled. The officials offered no solutions, indeed, they saw none. In desperation the congregation asked permission to finance the building of its own school, and this was granted. With a sizeable debt left over from the first building program another large debt was incurred for a separate school. In 1939, a new school with three rooms was completed;

modern and certainly adequate, it was thought.

But still the congregation grew. In 1945, two services had to be held to accommodate the congregation, the average attendance had grown to 450. The school enrollment also grew. When the church was again taken over for a classroom, plans for expansion were started.

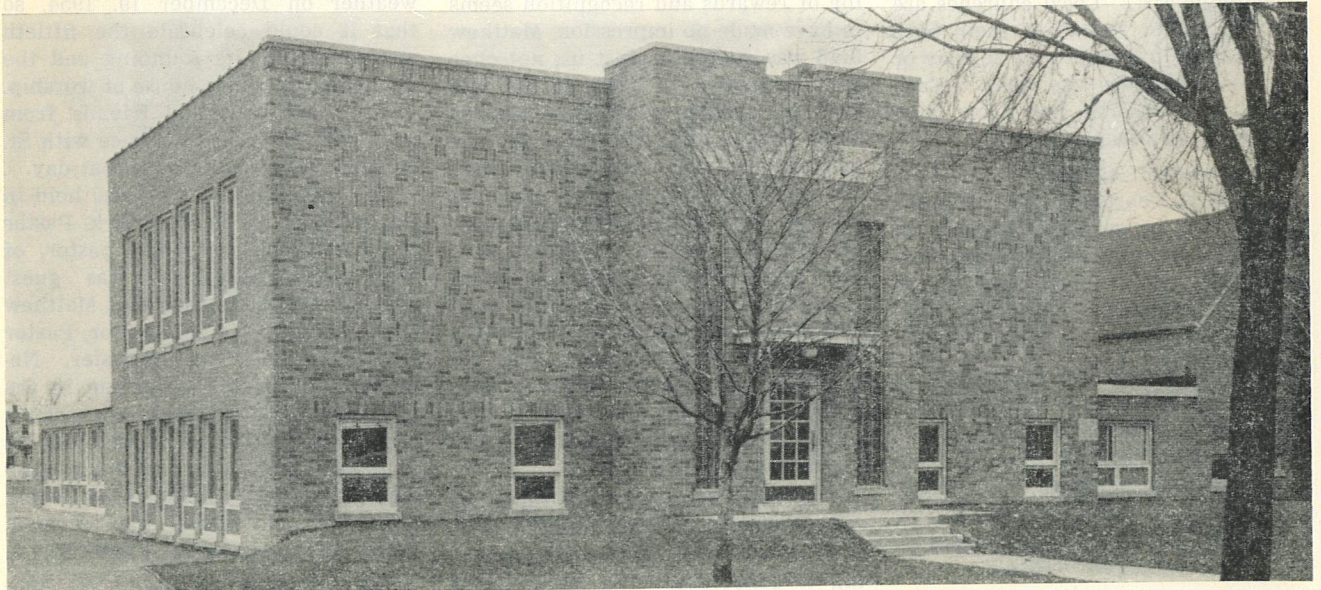
Meanwhile the pastoral work was increasing. In addition to carrying his regular work Pastor Schaefer was also serving as the managing editor of the *Northwestern Lutheran*. This was demanding, exacting and time-consuming work. To ease the burden and also to stabilize the teacher

situation in the school a call was extended to Pastor James Schaefer who was graduated from the Seminary in 1947. After teaching in the school for three years, Pastor James Schaefer became associate pastor of the congregation.

The plans for the addition to the church and school were now beyond the planning stage, and in August of 1950 the voters unanimously resolved to proceed with the plans at a cost in excess of \$90,000. In February, 1952, the new addition was dedicated.

25 Years Later

Today the membership of Atone-ment exceeds thirteen hundred souls;



PARISH SCHOOL

This building was erected in 1939. Prior to 1939 school was conducted in the church building. In 1950-51 extensive remodeling was carried out and two classrooms were added. At present, operating at capacity, grades one to eight are taught in five classrooms with an enrollment of 180 pupils.



THE PARISH SCHOOL FACULTY

Mr. A. Woldt, Principal; Miss L. Zastrow; (seated, left to right): Miss H. Eggert, Mus. B.; Miss R. Voss; Miss L. Carmichael.

there are 180 pupils in the parish school instructed by five teachers; its property is valued at a quarter of a million. Where the Lord will lead in the years ahead, it is not

known; but this is sure, that where He leads, Atonement will follow. —

Joy in the Harvest

Whether we do the work or support Synod's mission work, there is

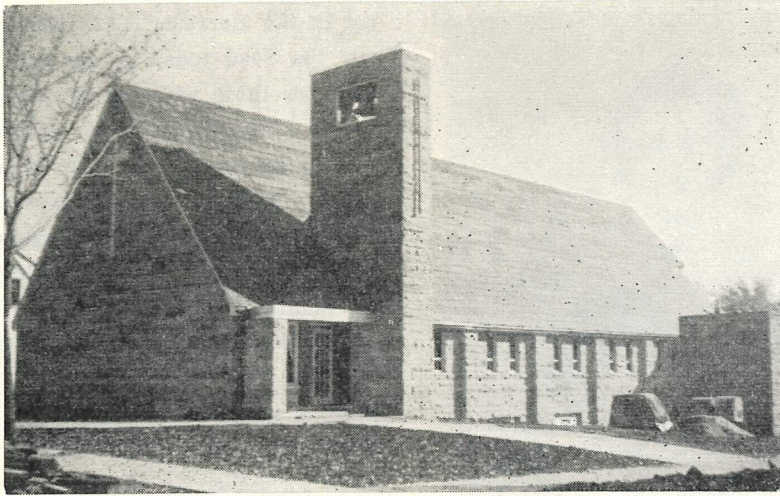
joy in the Harvest. Let those who sow the Seed today in our mission fields, or those who pay the cost of sowing, take heart. The precious harvest lies ahead. As Pastor Schaefer says in his anniversary message: "Let us come before his presence with thanksgiving." Thanksgiving is the highlight of our twenty-fifth anniversary celebration. In twenty-five years we have seen trying days, and we have seen days which make glad the heart. And through each one of these days our Lord was with us. THE LORD WAS WITH US — we can only marvel at those words, so easily written. He was with US, the ungrateful, the "little faithers," the stubborn, the all too hardhearted. When we were weak, He strengthened us; when we fell, He raised us; and when defeat was at hand, He gave us the victory. For all that we come before His presence with thanksgiving."

W. R. H.



THE CHURCH COUNCIL

Seated (from left to right): W. Pohland, President; Pastor James Schaefer; Pastor W. J. Schaefer; F. Schumacher, Vice-President; O. Blank, Secretary; standing (left to right): W. Stannard, Treasurer; R. Loose; C. Badciong; H. Siggelkow; L. Stannard; A. Weishaar; and A. Bohlmann.



(Continued from page 71)

thirty-seven years of its existence the congregation formed a joint parish with Zion Lutheran of Olivia, Minnesota. This union terminated in 1941. In the year 1914 the church was completely remodeled. And, to make room for the growing congregation, it was remodeled again in 1937. This building served the congregation until after Easter, 1954, when it was razed by the members.

The following pastors served St. Matthew Church with the Bread of Life the past fifty years . . .

C. J. Schrader	1904-1908
Herman Hupfer	1908-1917
Ernst Birkholz	1917-1923
J. C. Siegler	1923-1927
A. W. Blauert	1927-1941
W. J. Schmidt	1942-1946
H. C. Schnitker	1946-

Excavating for the new church was begun early in May, 1954. The new church was designed by Ernest H. Schmidt and Co., of Mankato, Minnesota. The general contract was awarded to James Hansen and Co., of Granite Falls, Minnesota.

The church is of modified design, with entrance on the side terminating in a modified tower. The dimensions are 38x100 feet with full basement, main floor, and balcony.

The church is built of sound construction with steel joists and concrete sub-floors. The exterior is faced with Mankato stone and stone trim.

At the main entrance to the west one enters into a large narthex with access to the nave, balcony, and basement. A mother's room adjoins the narthex with observation window to the nave. The nave, a spacious room

with a seating capacity of 304, directs one to the chancel. The ceiling is constructed on low walls, giving a high interior. The laminated arches rest securely on the floor and rise to the highest point in the ceiling. The chancel is large with ample room for altar, pulpit, and lectern, which are built of stone. Light flows from each side onto the peak of the chancel, which gives the chancel the focal point of the service. A sacristy adjoins the chancel on the street-side and a council-room on the other. All woodwork is of blond finish, including the oak pews. In the balcony there is space for the organ and seating room for about forty-five.

The basement has an assembly hall for Sunday School and other purposes, a room for the confirmation classes, a stage, a fully equipped kitchen, a furnace-room, and rest-rooms.

The church was built for \$86,457.00. This figure does not include the furniture.

May the blessings of our gracious Lord be upon St. Matthew Congregation in the future as they have been in the past.

H. C. SCHNITKER.



The Northwestern Lutheran

DEDICATION

Immanuel Christian Day School Medford, Wisconsin

On the First Sunday after Epiphany, January 9, 1955, Immanuel Congregation of Medford, Wisconsin, dedicated its new Christian Day School to the service of the Triune God. At both of the 8:30 a. m. and the 10:00 a. m. worship services the Rev. H. C. Nitz, president of the Western Wisconsin District of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, preached an inspiring sermon based on 2 Corinthians 5:18ff. The undersigned was liturgist and offered the dedicatory prayers.

After the new school had been formally unlocked, the assembled congregation followed the pastors, church council, school board, building and grounds committee, the faculty and the children of the Day School into the new building.

Due to the fact that facilities in the old school building were no longer adequate to accommodate the enrollment of 133 pupils, members of Immanuel Congregation resolved at the annual meeting on January 24, 1954, to erect a new four-room school building 48 by 148 feet. Up to the time of the dedication of the new school building, classes were held in the church basement as well as in the basement of Immanuel's two-room school. Classes were begun on Monday, January 10, 1955, in the new one-story building. The way-lite block, brick-veneer and stone-trim building contains four 28 by 34 feet classrooms, facing the east side of the building and provided with generous thermopane windows. The ceilings are finished in cedar relieved by large beams of western fir.

Also included in the floor plan are an office, work- and supply-room and kitchen. The floors are concrete covered with asbestos tile in green, maroon and gray. The restrooms are finished in ceramic tile walls and ter-

razzo floors. The heating plant and general-purpose room are located in a basement which includes one-fourth of the total floor space of the building.

The building is heated by oil fire steam heat, and air conditioning has been installed. The kitchen will be furnished when a hot lunch program is established.

The members of the faculty include W. A. Pape, principal and seventh and eighth grades teacher; Mr. James Rockhoff, grades five and six; Miss Sophie Opitz, grades three and four; and Miss Lora Haehlke, grades one and two.

In a way Immanuel's new school

building is a symbol of the congregation's spiritual attitude, of its attitude toward Christ, of its attitude toward life, of its attitude toward the children of the congregation. In other words, in Immanuel's new school building we behold a grand confession of the congregation cast in wood and stone, a true monument of its faith in God and its devotion as His servants.

May the Lord continue to bless the congregation so that by the grace of God it may continue to grow and prosper, to the glory of Christ's kingdom and for the further spiritual training of the children of Immanuel Church.

A. J. ENGEL.

A HAPPY DAY IN VALLEY CITY

Sunday, June 13, 1954, will always be remembered by the members of St. Paul Ev. Lutheran Congregation of Valley City, North Dakota, as a "day which the Lord hath made," a day on which they experienced a special joy and gladness in heart and soul. For on that day they formally dedicated their new chapel to the glory and honor of the Triune God. The dedication day was observed by the holding of two special services. The preacher for the morning service was the Rev. J. J. Wendland, first

resident pastor of the congregation, now serving a parish at Reedsville, Wisconsin. At the afternoon service the guest speaker was the Rev. George Boldt of Roscoe, South Dakota. The guest organist for both of these services was Mr. W. Albrecht, of La Crosse, Wisconsin. These dedication services were attended by well over 300 people.

St. Paul Congregation is approximately 19 years old, and during these years it has had a number of places of worship. However, it received its first church building in 1938, when a

small church located about eight miles west of Valley City was moved to the southwest part of Valley City. This small church was then remodeled and served as a place of worship until the summer of 1953.

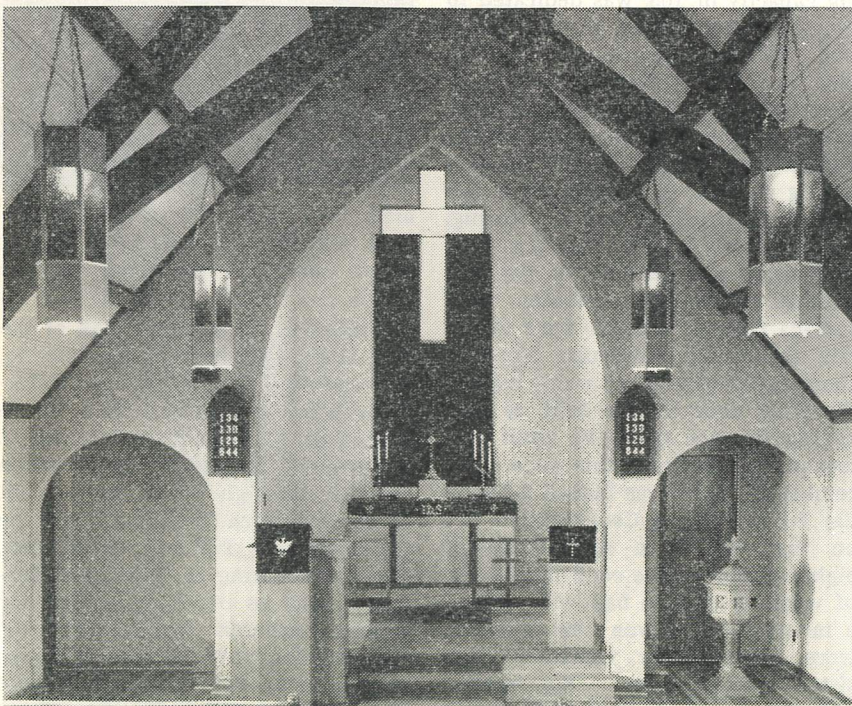
It was in August of 1953 that a loan of \$11,500.00 was granted the parish from the Church Extension Fund. It was then that the old structure was razed, and this work was completed in less than a month. This work was done entirely by donated labor, as described by a local newspaper reporter: "Board by board, St. Paul Lutheran Church of Valley City has been torn to the ground by an enthusiastic, hardworking congregation. In its stead will rise a new church, built with the assistance of those same church members who are donating their evenings and other spare time in carpentry, masonry, painting, and just helping out."

In August of 1953 the building committee engaged Edward Schroeder of Oshkosh, Wisconsin, to supervise construction of a new chapel. Under his efficient and able direction, supervision and workmanship, construction proceeded quite rapidly. Work was begun in mid-August, and the major construction work was completed by mid-December.

What made the building project a wonderful success was that donated labor represented practically 100% of the members of the congregation. Approximately 2,500 working hours were donated by the members and by other interested people. The cost of the project was approximately \$14,600.00, not including the donated labor or the lumber salvaged from the old church. Special care had been used so that much of the old lumber could be re-used in the new chapel.

The chapel designed by Edward Schroeder is of Gothic style, with Gothic style windows and doors and massive appearing truss work. The dimensions of the chapel are 72'x24', the width at the chancel end being 33'. The seating capacity is 150. It also has a balcony, a mother's room, a large narthex, a full basement with an oil furnace, restrooms, kitchen, and Sunday School rooms.

The members of St. Paul Congregation of Valley City, North Dakota, are indeed grateful that their fellow-members of the Wisconsin Synod have through their mission offerings helped to make this desire and hope



A view of our mission in Valley City, North Dakota, showing the simple beauty of architecture.



HARVEST BLESSINGS

Adult Membership class at Immanuel, Mosinee.
Pastor Karl Nolting is in the top row, center.

for a new chapel a glorious reality. They are sincerely grateful to Mr. Edward Schroeder for his able assistance in the planning and constructing of the chapel. But they are especially thankful to their

gracious Lord and God who has richly blessed them with this gift. May this chapel always serve as a House of the Lord, the Triune God, a place where His honor dwells.

DONALD E. KOLANDER.

GOD BLESSES THE HARVEST

In the little paper-mill city of Mosinee, with a population of 1500, our Immanuel Ev. Lutheran Church was organized in January of 1939 by the Rev. G. Marquardt of Schofield, Wisconsin. He had begun the mission as a preaching station in 1936.

The birth and organization of this congregation was brought about amidst great difficulties and trials. About twelve families left the local "Protestant" congregation. Being without a church and a parsonage the little flock held their services at various places. In December of 1938, plans were made to organize a Wisconsin Synod Lutheran Church in Mosinee. These plans matured when our Immanuel Mission was organized, January, 1939.

Since it became steadily more difficult to find a place of worship, the congregation, trusting in the Lord and His blessing, decided to build its own house of worship. The cornerstone of the new church was laid in May of 1945 under the leadership of Pastor L. Koenig. In May of 1947, the new edifice, 60'x32', with a seat-

ing capacity of 165, was dedicated to the glory and service of the Triune God. This is another church building that was made possible by a loan from Synod's Church Extension Fund.

The congregation enjoyed a steady and healthy growth under the following pastors: G. Marquardt, T. Zarembo, W. Koelpin, and L. Koenig.

On August 1, 1954, the Rev. Karl A. Nolting was installed as the first resident pastor of the mission. For various reasons, mission work in the city of Mosinee is difficult. Notwithstanding, the good Lord richly blessed the work done in this field, as may be readily seen from the adult confirmation picture on this page. December 19, 1954, was indeed a happy day for Immanuel Congregation, for on that day in a special service eighteen adults were confirmed, seven of whom were also baptized. About a month later, eleven new members were accepted by transfers from sister congregations. We rejoice over the way our Lord is adding numbers to this little flock.

May our good Lord, the great Shep-

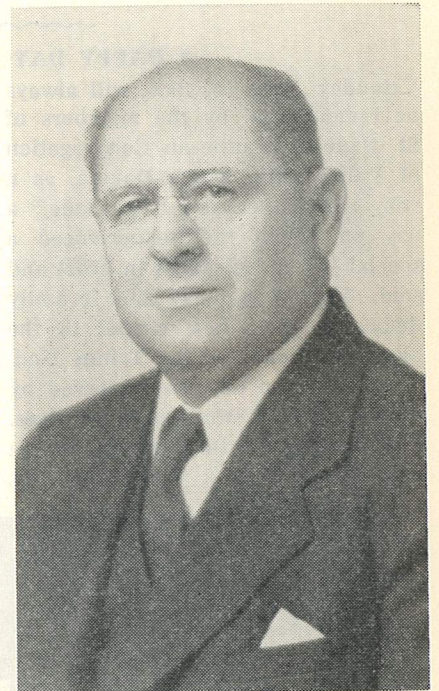
The Northwestern Lutheran

herd of the Church, continue to bless the mission work done in this city, that through the preaching of the Gospel and the working of the Holy Spirit many souls may be led to Christ and thus be eternally saved.

KARL A. NOLTING.

† PROF. WILLIAM MANTHEY †

Prof. William Manthey died suddenly at Manitowoc, Wis., on Wednesday, January 26, 1955, at the age of 70 years, 4 months, and 2 days. Funeral services were conducted in The First German Ev. Lutheran Church in Manitowoc on January 29, Pastor L. H. Koenig preaching the ser-



mon. Interment took place in Grace-land Cemetery, Milwaukee, Pastor Ernst Dornfeld officiating at the grave.

William H. A. Manthey, son of the late Albert Manthey and Wilhelmina, nee Schoenrock, was born in Watertown, Wis., on Sept 24, 1884. He attended St. Mark Lutheran School at Watertown, and after confirmation entered the high school department of Northwestern College. Later he transferred to D.M.L.C., New Ulm, Minn., graduating in 1903. Mr. Manthey served as itinerant teacher for several Lutheran Schools north of New London until he was called as teacher of St. John Lutheran School of Two Rivers, Wis. He also served as grade school teacher in Milwaukee, La Crosse, and Kenosha.

In 1930, Mr. Manthey accepted a call as instructor at the Lutheran High School in Milwaukee. After twenty-three years of faithful service at the High School he was forced to retire because of ill health, bringing to a close almost fifty years in the teaching profession. The deceased also served for many years as chairman of the Lutheran State Teachers' Conference and as a member of the Board of Education of our Synod.

On Aug. 4, 1909, Mr. William Manthey was united in marriage with Miss Hedwig Saubert, of Two Rivers, Wis. Mrs. Manthey preceded her husband in death in 1949.

During his high school activities the deceased was a faithful member of St. Mark Ev. Lutheran Church of Milwaukee. About six months ago he moved to Manitowoc and affiliated with the First German Ev. Lutheran Church.

Prof. Manthey's passing is mourned by his son Frederick, principal of the parish school in Manitowoc; two brothers, Arthur, of Milwaukee, and Walter, of Watertown; a daughter-in-law; six grandchildren; and many colleagues and friends.

L. KOENINGER.

† GERHARD AUGUST ERNST †

Gerhard August Ernst was born April 3, 1881, at Watertown, Wisconsin, the son of Dr. August F. Ernst, President of Northwestern College, Watertown, and his wife, Agnes, nee Hartwig. After graduation from Northwestern College in 1900 and from the Lutheran Theological Seminary at Wauwatosa, Wisconsin, in 1903, he declined the use of a scholarship at Harvard University and went to Tacoma, Washington in August, 1903, as pastor of St. Paul Church and missionary at large in the State of Washington. His ordination by his father preceded his ministry in the West. In the summer of 1907 he was installed at St. Paul Church, Green Bay, Wisconsin.

On December 2, 1910, his ministry at Emanuel Lutheran Church, St. Paul, began, a ministry blessed by outward and inward growth of this congregation. School, parsonage, a new church, a new organ, and a teacher's home were built or purchased during these years. Ill health

since December, 1950, led to Pastor Ernst's retirement in the spring of 1952, when he was named Pastor Emeritus.

Pastor Ernst died on the Feast of the Epiphany, January 6, 1955, at St. Anthony Hospital, St. Petersburg, Florida, after a final heart attack. Thus ended a life of 73 years, 9 months and 3 days, a ministry of almost 52 years and a pastorate at Emanuel of 44 years.

Pastor Ernst was married to Emma von Rohr, of Winona, on June 29, 1905. Mrs. Ernst, Mrs. G. A. (Margaret) Thiele, Miss Agnes Ernst, Mrs. Martin (Catherine) Landgrebe, 3 grandchildren and two sons-in-law, two brothers, Dr. Rudolph Ernst of Eugene, Oregon, and Otto of Madison, Wisconsin, and his sister, Miss Elizabeth Ernst, of Philadelphia, Pa., are his immediate survivors.

**FOR ADDITIONAL LABELS
FOR CLOTHING SHIPMENT
TO
LUTHERAN WORLD RELIEF
CONTACT
PASTOR L. J. KOENINGER
213 W. WILLOW ST.
LANSING, MICHIGAN**

At various times Pastor Ernst served as an elected official of the Wisconsin Synod, the Minnesota Synod and District, and the St. Croix Pastoral Conference. Grace Lutheran Church, South St. Paul and St. James Lutheran Church, West St. Paul, were founded as daughter congregations during his St. Paul pastorate.

His work at Emanuel is appropriately summarized by a lay-member of our congregation—"Were we to recount material gains under his guidance and leadership, we could perhaps point with pride to a new school, a new parsonage and as recent as 1937, to a new church. However, our real gains consisted of far greater values than any earthly things, since all of the latter will pass away. Our real gains are spiritual and eternal, and can never be taken from us. These gains and blessings we received under his ministrations. They consist of the sacred Word of God and the Holy Sacraments. These

priceless and eternal gifts were inculcated in our hearts and minds from childhood to maturity and are a direct result of the rich blessings which God in His infinite goodness and kindness has showered upon His faithful and devoted servant."

Pastor P. R. Kurth, of Stillwater, preached at a Children's Memorial Service on January 10, using John 12:26 as his text. Pastor Oscar Naumann, of St. Paul, preached at the service of burial on January 11, on Heb. 13:7-8. Pastor Luther M. Voss, of Emanuel, officiated at the service in the church, and Pastor Albert G. Eberhart, of South St. Paul, was in charge of the committal service in Riverview Cemetery. May he rest in peace!

G. A. T.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA DISTRICT

The Pastoral Conference of this District will meet from April 12 (9:00 a. m.) to April 14 (12:00 m.). The sessions will be held at Northwestern Lutheran Academy. The dormitories of the Academy will be available for lodging, but each one must provide his own bedding and meals. Papers have been assigned to the following:

1. Wurster: An Exegetical and Homiletical Treatment of Eph. 1:4-6, and a Sermon thereon.
2. Eibs: Exegesis of 1 Cor. 15:29-32.
3. Barenz: Exegesis of John 17:20-26.
4. Gieschen: The Importance of Thorough Indoctination in Preparation for Confirmation.
5. Holt: Isagogical Treatment of the Book of Micah.

Pastor Albrecht (Baer) is the preacher for the service.

K. G. SIEVERT, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)
Installed

Pastors:

- Newmann, Leonard**, as pastor in Emanuel Ev. Lutheran Church, Tawas City, Michigan, by Herbert Lemke; assisted by E. Ross, E. Bickel, A. Clement, P. Wilde, and E. Kasischke; Septuagesima Sunday, February 6, 1955.
- Luetke, Nathanael**, as pastor of St. John Ev. Lutheran Church, Minneola, Township, and of St. Peter Ev. Lutheran Church, Goodhue, Minnesota, by H. F. Muenkel; assisted by Geo. Barthels, Chr. Albrecht, and G. A. Fuerstenau; Fourth Sunday after Epiphany, January 30, 1955.
- Leerssen, Alvin H.**, as pastor of First Lutheran Church, Prescott, Arizona, by O. Hohenstein; assisted by W. Diehl and R. Zimmermann; on January 16, 1955.
- Backer, Harold F.**, in St. Martin Lutheran Church, Winona, Minnesota, by A. W. Sauer; assisted by W. G. Hoffmann; Sexagesima Sunday, February 13, 1955.

CHANGE OF ADDRESS

Pastors:

- Leerssen, Alvin H.**, 607 West Gurley, Prescott, Arizona.
- Redlin, T. W.**, 515 South Weimer Street, Appleton, Wisconsin.
- Roever, Kenneth H.**, R. R. 1, Elgin, Minnesota.

Kolander, Donald E., 1662 East Idaho Ave., St. Paul 6, Minnesota.
Schmelzer, Edwin C., 505 N. Macomb, Monroe, Michigan.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy has received the following gifts: Zion Lutheran Aid, Clatonia, Nebr., \$10.00; Lutheran Aid, Mission, S. Dak., \$10.00; Lutheran Aid, La Crosse, Wis., \$40.00; Christian Day School, Norfolk, Nebr., \$5.00. To the donors, our heartiest thanks.

At this time we wish also to thank those who during the first half-year have generously contributed toward our kitchen food stocks. Such contributions have come to us from the Eastern Conference through the annual ingathering for the "vegetable truck" and also from individuals and groups from practically every congregation in the

Western Conference. Such contributions help us considerably in caring for the subsistence needs of our students and are always gratefully received.
 R. A. FENSKE.

In our acknowledgment of donations published on February 6 a donation of a case of canned goods and merchandise coupons worth \$15.00, donated by members of the congregation of Pastor Irwin Habeck, were inadvertently omitted. Our sincere thanks also for this gift to our Seminary.
 Lutheran Theological Seminary,
 E. REIM, President.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on May 11 and 12 at the Synod offices in the Northwestern Publishing House building, Milwaukee, Wisconsin.

Preliminary meetings to be held earlier in the week will be announced later.
 OSCAR J. NAUMANN, President.

THE THIRTY-THIRD CONVENTION of the Ev. Lutheran Joint Synod of Wisconsin and Other States

The Thirty-third Convention of the Joint Synod will be held at Saginaw, Michigan, in the Auditorium of the Michigan Lutheran Seminary, August 10-17, 1955. All credentials of delegates will be cleared through the offices of the District Secretaries, and the names of the lay-delegates chosen by the congregations should be sent directly to their respective District Secretaries.

Further details concerning the Convention will follow.
 PROF. WINFRED SCHALLER, Secretary.

DAKOTA-MONTANA DISTRICT July 1, 1954, to December 31, 1954
 Western Conference

	Budgetary	SBF
Aberdeen, J. Fricke	\$ 113.16	\$ 30.70
Akaska, W. Ten Broek (V. P.)	774.28	456.77
Athboy, (vacant)	59.08	32.25
Billings, H. Wiedmann	127.93	273.13
Bison, R. Pope	1,482.62	1,018.10
Bowdle, P. Albrecht	109.14	29.00
Burt, H. Johnne (V. P.)	514.50	149.20
Carson, H. Johnne	451.00	342.00
Circle, J. Spaude	296.68	22.48
Date, (vacant)	29.00	15.00
Dupree, W. Hein	329.10	560.00
Elkalaka, L. Wurster	264.30	284.62
Elgin, H. Johnne (V. P.)	284.62	55.00
Faith, W. Hein	94.09	55.00
Faulkton, L. Grams	1,884.71	508.67
Flasher, H. Johnne	521.02	230.27
Glenham, A. Schuetze (V. P.)	1,456.53	1,537.46
Hague, P. Albrecht (V. P.)	192.85	97.38
Hazleton, G. Baer	266.32	41.50
Hettinger, P. Koch	356.88	637.20
Ipswich, L. Grams	751.37	512.15
Isabel, S. Holt	112.00	117.00
Jamestown, W. Schuetze	670.00	926.20
Leith, H. Johnne (V. P.)	159.40	185.39
Lemmon, R. Pope	1,500.06	588.56
Livingston, N. Barenz	296.84	558.56
Mandan, P. Kuehl	1,370.75	429.22
McIntosh, G. Birkholz	555.85	390.25
Mobridge, A. Schuetze (V. P.)	800.00	208.94
Morristown, G. Birkholz	505.60	200.80
Mound City, D. Lindloff	295.03	390.00
Paradise, H. Johnne	386.99	184.13
Presserville, J. Spaude	227.70	1,058.75
Rapid City, D. Sellnow	2,692.99	31.51
Reeder, P. Koch	60.98	1,055.97
Roscoe, G. Boldt	1,042.83	522.76
Sturgis, D. Sellnow	635.85	28.21
Tappen, E. Otterstatter	105.54	250.51
Terry, L. Wurster	234.91	60.50
Timber Lake, S. Holt	194.28	110.02
Tolstoy, W. Ten Broek (V. P.)	379.74	240.45
Trail City, S. Holt	401.70	.....
Valley City, D. Kolander	252.40	510.71
Watauga, G. Birkholz	475.67	.....
White Sulphur Springs, Barenz	.....	.....
Winnett, W. Leege	.....	.....
Zeeland, P. Albrecht (V. P.)	.....	.....
Total	\$ 22,517.50	\$ 13,806.94

Eastern Conference		
Altamont, R. Reimers	390.72	292.00
Arco, F. Nitz	72.82	72.00
Argo, H. Witte	158.01	211.55
Clark, M. Schroeder	452.96	390.20
Clear Lake, D. Gieschen	628.11	378.00
Dempster, H. Witte	350.94	358.50
Elkton, W. Lindloff	557.65	619.00
Estelline, H. Witte	558.41	411.60
Florence, C. Hanson	185.50	257.00
Gary, R. Reede	141.00	244.00
Germantown, H. Winkel	.....	425.00
Goodwin, R. Reimers	479.78	349.75
Grover, H. Rutz	1,561.66	1,035.00
Hague, A. Wood	484.05	372.65
Havanna	.....	387.00
Hazel, H. Rutz	497.58	5.00
Hendricks, F. Nitz	446.06	788.30
Henry, C. Hanson	652.54	504.00
Hidewood, D. Gieschen	441.66	351.31
Mazeppa, M. Eibs	832.30	594.50
Rauville, B. Borgschatz	970.83	956.22
Raymond, M. Schroeder	593.78	279.00
Sioux Falls, H. Birner	155.57	169.02
South Shore, H. Winkel	782.31	499.00
Ward, W. Lindloff	352.39	481.00
Watertown, W. Meier	2,600.72	5,054.50
West Badger, H. Rutz	143.87	153.17
Willow Lake, A. Wood	617.00	451.31
Total	\$ 14,848.27	\$ 16,005.13

Eastern Conference	\$ 14,848.27	\$ 16,005.13
Western Conference	22,517.50	13,806.94
District Total	\$ 37,365.77	\$ 29,812.07

The Building Fund contributions listed are the sum total of all contributions from the beginning of the present Building Fund Collection to December 31, 1954.

Memorial Wreaths	Amount
In Memory of — Sent in by	
Edw. Begalka, Jr. — D. Gieschen	\$ 6.00
Otto Fielhaber — D. Gieschen	3.00
Mrs. George Lebkuochner — L. Wurster	7.00
Total	\$ 16.00

JAKE G. LEIDL, Treasurer.

TREASURER'S STATEMENT

July 1, 1954, to January 31, 1955

Receipts	
Cash Balance July 1, 1954	\$ 92,902.11
Budgetary Collections	\$ 1,020,664.31
Revenues	159,816.45
Total Collections and Revenues	\$1,180,480.76
Non-Budgetary Receipts:	
Luth. S. W. C. — Special Receipt	2,800.00
Luth. S. W. C. — Prayer Book	246.01

Bequests	
Bequests	5,492.52
Total Receipts	1,189,019.29
Total	\$ 1,281,921.40

Disbursements	
Budgetary Disbursements:	
General Administration	79,777.45
Theological Seminary	64,387.37
Northwestern College	113,763.72
Dr. Martin Luther College	146,964.50
Michigan Lutheran Seminary	70,549.49
Northwestern Luth. Academy	39,941.47
Home for the Aged	18,859.72
Missions-Gen. Administration	1,085.86

Indian Mission	83,910.90
Colored Missions	28,011.74
Home Missions	331,112.02
Refugee Mission	28,142.91
Madison Student Mission.....	3,301.34
Rhodesia Mission	37,418.52
Luth. Spiritual Welf. Comm....	7,223.60
Japan Mission	12,444.52
Payments to Church	
Extension Fund	23,776.53
Winnebago Luth. Academy....	1,750.00
General Support	50,462.50

Board of Education.....	8,138.06
Total Budgetary Disbursements \$	1,151,022.22
Non-Budgetary Disbursements:	
Improvements on	
Neenah Parsonage	1,300.00
Depreciation Charges	
— Educational Institutions	17,196.62

\$ 1,169,518.84

Cash Balance January 31, 1955

\$ 112,402.65

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to January 31

	1953-1954	1954-1955	Increase
Collections	\$ 967,818.07	\$ 1,020,664.31	\$ 52,846.24
Disbursements	1,043,304.81	1,151,022.22	107,717.41
Operating Deficit	\$ 75,486.74	\$ 130,357.91	\$ 54,871.17

ALLOTMENT STATEMENT

July 1, 1954, to January 31, 1955

District	Comm.	Receipts	Allotments	Deficit	Per- cent
Pacific Northwest	1,340	\$ 7,641.39	\$ 7,816.69	\$ 175.30	97.75
Nebraska	6,622	36,989.86	38,628.31	1,638.45	95.75
Michigan	22,062	121,424.15	128,695.00	7,270.85	94.35
Dakota-Montana	7,080	39,398.10	41,300.00	1,901.90	95.39
Minnesota	37,806	161,642.55	220,535.00	58,892.45	73.29
Northern Wisconsin	45,462	218,983.74	265,195.00	46,211.26	82.57
Western Wisconsin	48,534	203,123.56	283,115.00	79,991.44	71.74
Southeastern Wisconsin	47,098	216,518.11	274,738.31	56,220.20	78.80
Arizona-California	2,516	10,741.37	14,676.69	3,935.32	73.18
Totals	218,520	\$ 1,016,462.83	\$ 1,274,700.00	\$ 258,237.17	79.74

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

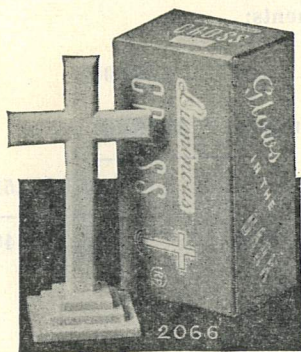
For January, 1955	
For Special Building Fund	
Mr. Henry N. Mueller, North Prairie, Wis.	\$ 100.00
Children of Mt. Lebanon Christian Day School, Milwaukee, Wis.	75.00
Emmanuel Luth. Y. P. S., Hazel, S. Dak.	5.00
Memorial Wreath in memory of Alfred Aamodt, given by friends and members of Timothy Congregation, St. Louis Park, Minn.	24.00
Trinity Congregation (Mo. Synod), Wausau, Wis.	5.00
Tri-Parish Young Peoples Society, Fall River, Doylestown and Fountain Prairie, Wis.	12.75
Homer W. Schweppe, Silver Spring, Maryland	50.00
	\$ 271.75
For Japan Mission	
Children of Mt. Lebanon Christian Day School, Milwaukee, Wis.	\$ 30.82
Sunday School pupils of St. John Congregation, Doylestown, Wis.	5.35
	\$ 36.17
For Missions	
N. N., Lincoln, Nebr.	\$ 60.00
Homer W. Schweppe, Silver Spring, Maryland	25.00
	\$ 85.00
For Lutheran Spiritual Welfare Commission	
Memorial Wreath in memory of Hugo Muehlbach, given by Rev. and Mrs. Robert Dommer, Spokane, Wash. ...	\$ 5.00
St. John Luth. Church, Saginaw, Mich.	15.00

Immanuel Luth. Church, Manitowoc, Wis.	10.00
Wilmer R. Schuett, San Francisco, Calif.	8.50
Orlin D. Plath, Granite Falls, Minn.	5.00
A. Papenfuss, Graz, Austria	1.00
St. Paul Luth. Church, Gresham, Nebr.	54.75
	\$ 79.23
For Northern Rhodesia	
Ladies Aid of Resurrection Church, Phoenix, Ariz.	\$ 20.00
For Indian Mission	
Paul C. Albrecht, Treas., Minneapolis, Minn. (Mo. Synod) \$	5.00
For Refugee Mission	
Sunday School pupils, St. John Congregation, Doylestown, Wis.	\$ 7.75
For Church Extension Fund	
St. Luke and St. John Y. P. S., Renville, Minn.	\$ 4.50
Memorial Wreath in memory of Arthur Rabenhorst, given by Rev. and Mrs. Paul J. Gieschen	2.00
Memorial Wreath in memory of Rev. Aug. Bergmann, given by Rev. and Mrs. H. W. Herwig and Mr. and Mrs. Leslie Mills	4.00
Calvary Luth. Chapel, Madison, Wis.	190.00
Memorial Wreath in memory of Mrs. Arthur Rubbert, given by Mickey and Don Strever and Rev. and Mrs. W. Krenke	10.00
Henry E. Bergmann, Beloit, Wis. ....	.50
	\$ 211.00

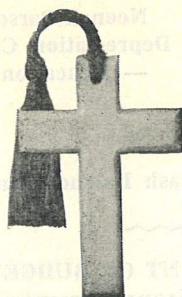
C. J. NIEDFELDT, Treasurer.

LUMINOUS CROSSES

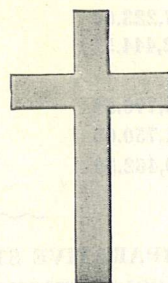
Glow in the Dark



GD 2066



NO. 3015



No. 3030

NO. GD 2066

A beautifully made plastic white cross with small 3-step base. During the day it absorbs the light and maintains its soft luminous glow throughout the entire night, with distinct clearness. Individually enclosed in a gift box for presentation. 4½ inch cross over-all.

Price: 50 cents, postpaid; \$5.50 a dozen, and postage

NO. GD 2025

Prayer Reminder Luminous Cross

A new model for children. 2½ inches in height, made of improved plastic material with greater luminous qualities. Same style as GD 2066. In gift box.

Price: 35 cents, postpaid; \$3.75 per dozen, plus postage

NO. 3015

Beautifully moulded in white plastic, with a rich-purple tassel and hanger-cord, this Luminous Plastic Gift Cross not only gives a soft blue-white glow throughout the night, but in the daytime its pearl-like surface adds to its attractiveness. For group distribution. 2½ inches.

Price: 15 cents, postpaid; \$1.65 per dozen; \$12.00 per 100

NO. 3030

If you are looking for a religious gift which is different, we recommend this luminous wall cross. Made of cream-white plastic, this well proportioned cross has beveled edges, and measures 5½×9½. During the day it absorbs the light, and reflects a soft glow throughout the entire night. Has hidden hanger in back for wall mounting. Boxed.

Price: \$1.00, postpaid

On Orders for \$2.50 or less, Please add
25 cents Service Charge

NORTHWESTERN PUBLISHING HOUSE

3616-32 WEST NORTH AVENUE

MILWAUKEE 8., WISCONSIN

38-N
Mr. Henry Henning Jr.
Route 2 Box 329 A
Burlington Wisconsin

Oct 27 1955