

# the Northwestern **UTHERAN**

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**"The Lord our God be with us, as He was with our fathers,  
let Him not leave us, nor forsake us." 1 KINGS 8-57**

# The Northwestern Lutheran Siftings

BY THE EDITOR

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### COVER DESIGN

St. John Ev. Lutheran Church  
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R. G. Koch, pastor

*Who is responsible for the child? That is the question that Dr. Sophie S. Sloman of Oak Park, Illinois, would like to answer loudly and definitely. The trend today among parents is to consider the child the responsibility of agencies outside the home. Parents are asking the state, the city, the communities in which they live to provide this and that for the children to an alarming extent. "Parents must realize that children are their responsibility," says Dr. Sloman, "parents are depending too much on the Boy Scouts, the YMCA, schools, summer camps, and teenage centers to solve their children's behavior problems. These agencies are all right for recreation, but they aren't going to cure any real problems." Christian parents will have none of this. They know that their children are a trust from God and are willing to assume all responsibility for their welfare.*

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**"NEW CHURCH CONSTRUCTION** will set an all-time record of \$750,000,000 this year according to the Department of Commerce and Labor," says the *Lutheran Companion*. It continues, "The agencies revised upward their mid-year estimate of total church building activity. They said it will amount to 26 per cent more than last year's record of \$593,000,000. However, construction by non-public schools and colleges, most of which are church affiliated, will drop off by five per cent this year, the forecast stated. The estimated total will be \$500,000,000, as against \$529,000,000 last year. Private hospitals, orphanages, old people's homes and other institutions are expected to erect \$370,000,000 worth of new buildings this year, 10 per cent more than last year."

The color line has been wiped out in the Pacific Northwest. The only Negro congregation of the American Lutheran Church in that area was being disbanded this month, according to the "Lutheran." "It is the first time I have dissolved a congregation, and feel it is a victory rather than a defeat, said Dr. S. C. Siefkes, ALC Northwest District president. All members of the congregation have received written invitations to unite with white ALC churches of the city."

\* \* \* \*

Presbyterians heard a dire warning against "Tiredness" and "Complacency." At the recent General Assembly of the Presbyterian Church in Canada, Walter T. McCree, the new moderator, warned that there is a "sort of paralysis" among Presbyterians. "We must beware of this spiritual tiredness and complacency," he said, then went on to present a stirring challenge to his people. McCree's remarks were given further point by A. Neil Miller, secretary of the budget committee, who declared that the church has become "barnacled by sentiment." He called for strong support of Presbyterian extension plans, pleading the need for new churches and manses in rapidly expanding urban areas. So reports the "Christian Century" correspondent. Where is there a church body today that can not sing the same song!

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We wish to thank the pastors who responded so wonderfully to our recent appeal for pictures or cuts of their church windows. We wish we could reproduce them in color, but this is impossible. Thank you again! We can still use more, however. So please send yours in.

## A Devotion . . . Epistles Of Christ 2 Cor. 3: 3

**F**ALSE teachers came to Corinth and sought to estrange the Corinthian Christians from the Apostle Paul and lead them away from the pure Gospel which he had proclaimed to them. To this end they presented imposing letters of recommendation and intimidated that Paul, their former teacher, could not produce such. As the Apostle touched upon these vicious slurs in his Second Epistle, he pointed out to the Corinthian Christians that they themselves, in whose midst he had labored with the Gospel, whom he had led to blessed Christian faith, and whose spiritual welfare ever lay upon his heart, were his rich letters of recommendation. Christ had written them as such letters, using His Apostle as His humble instrument. Here is a truth with rich implications which applies also to us. As Christian believers we, too, are letters, epistles of Christ.

*Conveying Christ's Message* An epistle, a letter, is an instrument for bringing someone's thoughts, desires, and deeds to the attention of others. The nature of the message may decide what the outward material will be to convey it. If the message is merely addressed to an individual and is of passing importance paper, pencil, or ordinary ink suffice. For a more weighty or formal message parchment and indelible ink might be chosen. In the case of a message of lasting importance, one that is to be conveyed even to future generations, it might be inscribed upon a monument of granite or marble. That, too, would be an epistle in a wider sense. It is this thought of an epistle as an instrument for conveying a message that St. Paul had in mind when he spoke of the Corinthian Christians as epistles of Christ. As such they carry a message which is not merely written with ink, or even on tables of stone, but on the tablets of human hearts. For the Apostle says: ". . . ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." All Christians are a letter in this sense. The one who wishes to convey a message through us is Christ. Through us He makes known His gracious thoughts, deeds, and gifts. By the things that He has done for us and

is still doing for us He would have others come to know what He has done also for them and holds in store for them.

*A Message Of His Grace And Comfort* Christ has placed us lost and condemned sinners into a new relation to God, taken away all of our sins and delivered us from their curses. Through faith He has made us partakers of these blessings. By the joy that we evidence in our lives over the fact that we are at peace with God through our Savior we are to bring to the attention of others what the Savior has in store also for them. Trusting in Christ's pardon we are dear children in the sight of God. By a life and conversation in keeping with that blessed position we as Christ's epistles are to let others know what they, too, may be through Christ so that they may be raised out of the gloom of thinking that they are but insignificant specks in the universe. As pardoned children of God we have the assurance that all things, even crosses and troubles, must somehow serve for our good. By daily living in the light of this assurance we are to remind others that life is not a maze of blind chance, a planless succession of good and evil, but that in Christ they may find a sustaining comfort in all that life brings to them. Through Christ we enjoy the privilege of bringing all of our problems and needs to God in prayer with the rich promise that He will hear us. By the strength and the freedom from anxious cares which we win for our lives as we commit all things to our God in prayer we are to let others know that through Christ they also have access to a heavenly Father who is willing and able to solve their needs and to relieve their fears and apprehensions.

*A Message Of Freedom And Eternal Hope* Through Christ's pardon we have been freed from the bondage of fear that breeds defiance and indifference to God's holy will. Thereby He has broken the power of sin over us and awakened a thankfulness in our hearts which makes us ready and willing to do the Lord's will. By letting it be seen in our lives that we are motivated by the fear and love of our God we are to proclaim the message that Christ with His

grace can and does overcome the natural human heart. In Christ we have found a certain hope of eternal life in heaven. By letting it become evident that we can think and speak of death without fear, that we can look beyond death with expectant joy, we are to testify of Christ's glorious victory over death.

*Given Through His Gospel Messengers* It is through the Christian ministry that Christ is pleased to write His epistles. The Apostle Paul told the Corinthian Christians, "Ye are manifestly declared to be the epistle of Christ ministered by us." Christian pastors and teachers are the secretaries through whom Christ writes His epistles. Through their preaching and teaching of the Gospel the new spiritual life is created and sustained in our hearts which in its various manifestations carries to others a message of Christian peace, comfort, contentment, sanctification, and eternal hope.

*Yet Written By God's Spirit* Though St. Paul wrote to the Corinthians, "Ye are manifestly declared to be the epistle of Christ ministered by us," he immediately added, "written not with ink, but with the Spirit of the living God." Paul remained humbly mindful of the fact that what he had effected at Corinth in turning pagan idolators into blessed children of God was not really wrought by his own talents, his own human powers of persuasion, but by the Holy Spirit who was active in the Word which Christ had commissioned him to preach. Thus every true Gospel messenger will bear in mind that he is not sufficient of himself for the work of writing epistles of Christ. It is the Holy Spirit active in the Gospel which enables him to do this blessed work. Therein lies his great comfort and hope. It is this which keeps him from discouragement.

May we ever recommend Christ whose epistles we are and also the Christian ministry through whom we have been written. The new spiritual life which Christ has awakened in our hearts through His Word and Spirit bears a clear message. Let us heed that we do not soil and blur this writing by yielding to our flesh so that others will be puzzled by our words and actions. C. J. L.

# Editorials

**Behind the Scenes** Much valuable work in the Church is done there. We think of the story of Apollos and Aquila and Priscilla. Apollos was a brilliant scholar, the graduate of a famous university, a very learned and eloquent man. Aquila and Priscilla, on the other hand, were common tent-makers, engaged in manual labor, who never made the headlines in their community. And yet they rendered a necessary service to the brilliant Apollos.

Apollos was not only highly gifted but was also filled with a great fervor for the Lord Jesus, proclaiming Him in the Jewish synagogue to be the Christ of God. But Apollos was suffering from a great handicap. He knew very little about Jesus, only what John the Baptist had taught concerning Him before he was beheaded by King Herod. Apollos knew nothing of what had transpired later in the career of Jesus, such as His death, resurrection and ascension into heaven. After seeing him in action in the synagogue Aquila and Priscilla said to one another: Too bad about Apollos. If he knew the full story of Jesus and its implications, what wonderful work he could do in the Church. Perhaps we can help him. And so they took him unto them and expounded unto him the way of God more perfectly.

There was an aftermath. Apollos later went to Corinth and, we are told, helped the believers much and convinced many of the Jews there that Jesus was the Savior. The success of Apollos' work was widely acclaimed, while Aquila and Priscilla received no publicity at all except what is given by the Holy Ghost in the inspired account. And yet without their help, if they had not expounded unto him the way of God more perfectly, Apollos might not have accomplished much in the Church and might have created nothing but confusion. This humble couple worked quietly behind the scenes, but they contributed much to the success of Apollos' Gospel work.

Similar contributions are still being made by Christians behind the scenes. There is the man who supports a ministerial student whose parents can not afford to do so. Every soul which is saved in later life by that pastor or teacher is attributable at least in part to the original help given during the days of preparation. So it is also with those who give their financial help for the erection and maintenance of our colleges and seminaries and the sending out of missionaries. That is truly work done in the background, behind the scenes, but it is a real contribution to the saving of souls.

And that is true not only of money contributions but of other services rendered behind the scenes. The Christian who invites and brings an unchurched person to church, interests him in the things of God, or revives the interest of a fellow member when it is cooling off, corrects and restores one who is going astray, is rendering a real service to God and His Church though he never receive any credit or publicity for it. It is in such quiet, unpublicized ways that much of the important work of the Church is done. You do not have to be a brilliant Apollos to be of service. God has much work to do also for the Aquilas and Priscillas in

the Church. God can achieve His purposes by much or little, and He does it more often by little than by what the world considers much. I. P. F.

\* \* \* \*

**Ichabod** That is the name given to a child born under very tragic circumstances. The meaning is given in Scripture as "the glory is departed." At the time of a war with the Philistines, the sons of Eli, who though they were priests were wicked characters, had carried the ark of the covenant, the most sacred piece of furniture in the tabernacle, into battle, in the belief that it would work as magic and bring the victory. But the plan misfired. Not only were the Israelites utterly defeated and the two sons of Eli killed, but the ark of the covenant was captured by the ungodly Philistines. When the rout of Israel and the death of her husband was reported to the daughter-in-law of Eli, who was with child, and above all the falling of the ark of the covenant into the hands of the heathen, she gave birth to a son, whom she fittingly named Ichabod because the glory had now departed from Israel. With the ark of the covenant gone, she felt that Israel had lost its real glory.

There are many churches and church bodies which deserve to have "Ichabod" written over them. The real glory of the Church is the true Word of God, the pure Gospel of Jesus Christ. Where that is no longer possessed, the glory has departed. We all know that modernism with its denial of the deity of Jesus and His atoning work as well as the inspiration of the Bible has infiltrated large sections of the visible Church and is widely acclaimed by the elite of the world for having thrown overboard, what are termed, outmoded doctrines. But whether they are aware of it or not, God has written over all liberal and modernistic churches "Ichabod." The glory of the Lord has departed.

There are churches which are immensely proud of the size of their membership and their beautiful and modern church plants and their imposing and impressive forms of worship, but in spite of all these things which strike the eye, if the Word of God does not hold sway there and the Gospel of Jesus Christ is not preached there as the only hope of sinners, the only name which really describes them is "Ichabod," the glory has departed.

We of our Synod are sticklers for purity of doctrine. We are quick to expose and root out error and false teaching. That is as it should be. But if it be only a dead orthodoxy, only form without real substance, only a rigid skeleton without spirit and without life, then God must sadly write over us, too, Ichabod. Woe to us if God must say to us: "Thou hast the name that thou livest and art dead." Let us remember that faith is a living, pulsating thing, which worketh by love, that "God is a Spirit; and they that worship him must worship him in spirit and in truth." "The Father seeketh such to worship him." It is a case of doing the one and not leaving the other undone. Orthodoxy with no living faith is like a nut which is all shell and has no kernel.

Ichabod, the glory has departed; let us pray God that He may never have reason to apply that name to us.

I. P. F.

# ETERNITY

## Resurrection Of The Dead

(Fifth continuation)

PAUL adduces many witnesses who saw Jesus after His death and burial, and who thus can testify to His resurrection. He does this so that even according to human standards the fact of Jesus' resurrection cannot be denied. In our last study we looked at some of the men whom Jesus during His work on earth had chosen to be His Apostles. In the following verses Paul mentions a number of witnesses in addition to the chosen Twelve.

V. 6. "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep."

Paul does not specify when or where this meeting took place, nor does any of the Gospels mention it expressly. Yet it is very likely that it is the meeting which St. Matthew records in chap. 28:16ff. It is true, Matthew mentions only the Eleven by name; but the remark that some "doubted" does not really fit any one of the Eleven. After Jesus had appeared to the Eleven twice in Jerusalem on two successive Sundays, and after on the second visit even doubting Thomas became convinced, it is difficult to assume that a few days or weeks later any one of the Eleven should again entertain some doubt. Thus this remark about some doubters seems to point to a larger gathering, in which the Eleven are mentioned specifically because of their office for which Jesus had chosen them.

St. Matthew tells us that they met on a mountain in Galilee "where Jesus had appointed them" (v. 16). Before His suffering Jesus had already told His disciples that after His resurrection He would go before them into Galilee (Mark 14:28). On Easter morning the angel instructed the women to remind the disciples of this; and then Jesus Himself said to them: "Go tell my brethren that they go into Galilee, and there shall they see me" (Matth. 28:7, 10). Thus a meeting of the brethren was arranged in Galilee.

Paul mentions several important points about this meeting. One is the great number. A single person may be deceived in his observations. This might happen also to a smaller

group. But if more than five hundred witnessess agree in their testimony there is no room for reasonable doubt.

The second point which Paul makes is that at the time of his writing, at least 20 to 25 years after the event, the majority of those five hundred brethren were still among the living, able to repeat their testimony, and might be questioned at any time.

In speaking about the departed ones of those five hundred Paul uses the expression, they "are fallen asleep," a very appropriate and significant word in view of the coming resurrection.

V. 7. "After that, he was seen of James; then of all the apostles."

The James whom Paul here mentions was not one of the Twelve. He was one of the brothers of our Lord and is mentioned in the first place among them in Matth. 13:55. After the Apostles left Jerusalem he became the first bishop of the Jerusalem congregation. He is mentioned several times in the Book of Acts. When Peter had been rescued so wonderfully out of prison he gave instruction to notify James, since he himself had to leave the city (chap. 12:17). At the important council which was held in Jerusalem about the circumcision of Gentile Christians, James presided (chap. 15:13ff); he summarized the arguments and submitted the motion. He was surnamed the Just, and was generally held in high esteem. Shortly before the outbreak of the Jewish War, when the city already was filled with disorder and tumults, James was attacked and demanded to deny Jesus. He refused, and was hurled to the ground from the pinnacle of the temple. Not being dead from the fall, he was stoned and finally killed with a blow from a fuller's club. Most likely the Epistle of St. James is from his pen.

James was a leading person in the early church. He had seen the risen Savior, and was thus in a position to substantiate the report about His resurrection.

With the remark that the risen Jesus *then* was seen of *all the apostles* Paul is evidently not again referring to the Twelve, whom he had mentioned before. James was not an apostle like the Twelve, but

in a wider sense he could be called an apostle. The word was quite frequently used in a wider sense. Thus Acts 14:14, Barnabas is called an apostle (together with Paul. — Compare also v. 4). In 1 Thess. 2:6, Paul speaks of Silvanus and Timothy as apostles together with himself. — Who is to be included in "all the apostles" and on what occasion Jesus appeared to them, Paul does not indicate, but he asserts the fact in unmistakable terms, and thus refers to these men as witnesses of the resurrection of Christ.

V. 8. "And last of all he was seen of me, as of one born out of due time!"

Also Paul must be counted among the eye and ear witnesses of the risen Jesus. His testimony may even carry more weight than that of others because of his original vehement antagonism against Jesus. Paul calls attention to this by comparing himself to "one born out of due time." In his earlier years he was a mis-carriage, he was spiritually dead. Thomas doubted when the other Apostles told him about Jesus' resurrection. Paul was worse, he persecuted those who believed in and testified to the resurrection of Jesus. We may say that in doing this he was persecuting Jesus Himself. But as doubting Thomas was brought to faith, so the persecuting Saul was changed into a testifying Paul.

Paul had to overcome his own prejudices before he would accept the resurrection of Christ as a fact. It required very strong evidence to convince him. He was convinced, his opposition crumbled, he realized that he had no leg to stand on. The testimony of such a man carries exceptional weight.

Paul tasted in his own person the blessed, soul-refreshing power of the resurrection of Jesus. He could not remain silent, he must bring the good news to others.

V. 9-10. "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."

With these words, which are clear in themselves and require no further comment, Paul closes the enumeration of the human witnesses to the resurrection of our Savior. Their number is great indeed, and their character as witnesses is unassailable. From the purely human standpoint it is unreasonable to doubt the Easter story.

But our faith dare not and cannot rest on human testimony. Also in this case the words of our Third Article apply: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him." For that reason Paul stresses the grace of God. It was not he with his strong human convictions that achieved such

wonderful results, it was the grace of God alone, which was with him, that made him what he was.

With these words so far Paul has laid a firm foundation on which to rest his doctrine of the resurrection of the dead. In the following verses he will proceed to unfold it for his readers. (To be continued)

J. P. M.

## From A Wider Field

COLUMNISTS, news analysts, reporters and editors are enjoying a special bonus during this normally uneventful midsummer season, thanks to the historic "parley at the summit" in progress at the time of this writing — the meeting of the chiefs of the world's great governments in Geneva, Switzerland. Heads of state, including our own President, are conferring with the leaders of the Soviet Union in an unprecedented effort to remove international tensions and prevent the coming of atomic war.

Both the nature and the purpose of this conference concern all people on earth, for its success or failure could have a profound effect upon the future of millions. The event is therefore very proper grist for the mill of those who make a profession of keeping the public informed. We may expect to read and hear reams of fact and comment based upon the conclusions reached at Geneva.

Though we are all personally concerned with the matter, no good purpose would be served by speculating in these pages about the probable outcome of the "meeting at the summit." But it is worth pointing out that the most important and responsible leaders of the world believe in an effort to adjust the complex problems of nations by discussion among a few men. Here is a situation where negotiations by committee is a suitable and, indeed, the only feasible way of composing differences. We know from bitter experience that even this method may produce undesirable and unjust results. The world still suffers from the vodka fumes exhaled at Teheran and Potsdam and Yalta. Yet it is only logical to assume that understandings reached by heads of state in private consultation offer the best approach to the composing of international conflict.

And this for two reasons. First, because it is an axiom among men that the common people do not desire war and that the ultimate responsibility for starting a fight rests with those in command. Secondly, because the causes of war are true subjects for negotiation. The expression "parley at the summit" was coined with admirable skill. A parley is a meeting of those who have the power to give something and take something, who come together as equals and can reconcile conflicting interests by yielding on those issues which do not harm or impair the position of their country. Thus we have every right to hope and pray that every nation concerned will, through its leaders, surrender what is not vital and give what it can spare, so that the sovereign states can live side by side in peace.

While, then, we may approve and applaud the effort being made at Geneva, it is quite another matter when the policy of "parley at the summit" in some form or another is introduced as a means of adjusting or resolving differences existing between church bodies in matters of faith and doctrine. The very factors which may make personal meetings between heads of state a promising device of peace forbid similar negotiations in church matters. The false belief sometimes expressed by indifferent Christians, namely, that doctrinal differences are nothing but preachers' quarrels, has helped to further the notion that, when two church bodies become disagreed in their teaching and practice, the best way to settle the argument is to put a few preachers on committees and let them fight it out until they come up with a settlement. It was by such methods exactly that the Common Confession was born; and it is by this method that some hope to com-

pose the differences within the Synodical Conference.

Not only have such attempts proved to be futile in the recent past; they are born to failure by the very nature of the issues involved. Doctrine is not a subject for parley; for it is impossible to give and take in matters of doctrine without surrendering the authority of Holy Scripture and suppressing conscience. Where doctrinal divergence exists, it is due to disobedience to God's Word, and committees cannot reconcile it. They can establish agreement in doctrine only by compromise.

The "Norwegians" found words for this, as they so often do. We refer to our sister church, the Norwegian Synod, and to its statement in the pamphlet entitled: "Union, Unity and Unionism," published in 1938. From this pamphlet we quote the following:

"During the last three or four decades, it has become more and more common for groups and synods to negotiate through especially appointed smaller committees. . . . Within the proper sphere such committees can no doubt fill a real need and useful purpose. When it is quite evident that unity of spirit exists between various groups or synods, they may be very helpful in formulating a definite declaration of principles in doctrine and practice; they may be able to suggest what real and alleged errors, if any, must be specifically and clearly renounced; to work out a basis for organic union, if desirable, or suggest rules for cooperation in their work . . .

"If we are asked to negotiate through committees with groups and synods which by their public testimony plainly show that they continue to hold erroneous views on Scriptural doctrines in spite of warning and admonition and in their practice fail

to follow the guidance of Scripture, what then? . . . The great danger of negotiating with confirmed errorists through synodical committees (a danger from which Rom. 16:17, Titus 3:10 graciously safeguard us) is indicated in the passages which describe the nature of those who teach false doctrine. In Eph. 4:14 we read: 'That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the *sleight of men*, and *cunning craftiness*, whereby they lie

*in wait to deceive.*' And in Rom. 16:18, after having admonished us to avoid those who cause divisions and offenses contrary to the true doctrine, the Apostle says of those false teachers, 'And by good words and *fair speeches they deceive* the hearts of the simple.' . . .

"When we elect a committee to be closeted in confidential negotiations with like committees from errorist bodies who will strive to gain acceptance of their false views, we have every reason to fear that we must

reckon with all wily tactics of the arch-enemy of truth. If 1 Peter 3:15 is cited to justify such procedure, the passage is misapplied, and, though unintentionally, made to nullify Rom. 16:17; Titus 3:10, etc. Let it be noted, too, that the prospects of convincing by our testimony to the truth a committee which represents a body confirmed in error, and through it the body itself, are very, very poor indeed."

E. S.

## In The Footsteps Of Saint Paul

### The Temple Of Artemis Or Diana

THE glory and grandeur of Ephesus, once the crown and jewel of Asia, are a thing of the past. The candlestick of the church has been removed and the power of the Roman Empire that once held sway in Asia Minor has also vanished. Only ruins convey a vague picture of that once so mighty and influential as well as magnificent city. We have already spoken of the theatre and the stadium of Ephesus which played so important a role in the life and work of Paul. We should like to add a few notes on the great temple of Artemis or Diana.

Luke uses the Greek name Artemis for the goddess. Luther and the King James Version use the Latin name Diana. To the Greeks Artemis was the graceful goddess of the hunt. The Ionian Greeks in Asia Minor retained the name familiar to the Greeks. In Ephesus and Asia Minor she no longer was the goddess of the hunt, but of motherhood and fertility. The statue of the goddess was hewn out of wood. The upper body revealed a dozen breasts. Crude in its form it nevertheless attracted worshipers and pilgrims from near and far. The Ephesians felt safe under the protection of this tutelary deity. Even criminals, transgressors of the law, sought refuge within the shades of this shrine and at the horns of its massive altar. Both the Greeks and the Orientals paid homage to it. They mingled in their worship, each of them worshipping in a different way. The glory of God was, as Paul wrote to the Romans (ch. 1), changed into an

image like unto corruptible man. Crass idolatry had taken the place of the true worship of God. Vain superstition had rejected the belief that God is One and a living omnipotent Being.

For the longest time not even the place where the Temple of Artemis had stood was known. An English architect, J. T. Wood, sent out by the British Museum in London, discovered the site after a long search in 1869. It was his good fortune to unearth a Roman inscription which stated that a Roman, C. Vibius Salutaris, who lived in Ephesus after Paul, had given to the Temple of Diana (note the Latin name) many images of gold and silver. The vanity of this Roman offered to Wood an important clue as to the site of the temple. On the last day of the year 1869, when his funds were almost exhausted, he discovered the site, lying about twenty feet beneath the present level. Even though he was suffering from malaria he labored to unearth some columns and the pavement on which the temple once had stood. At their base the columns were covered with sculptures. No other Greek temple has such sculptured drums. In his book 'Discoveries at Ephesus' he told the world of his precious findings. His discovery has been termed one of the great romances of archaeology. Here, too, the stones cried out the past and the truth of the Word of God as recorded for us by Luke. When the German archaeologist Dr. Schliemann, who later on discovered the site and the treasures of Troy, had come to Ephesus to

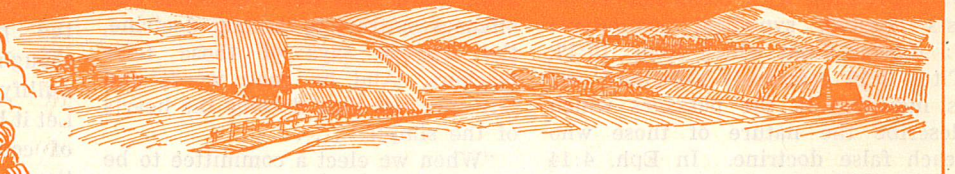
feel with his own feet the pavement of the famous temple and to convince himself that the searchings of Wood had been successful, he remarked that Wood had gained immortality. At the time Schliemann was still waiting for the fulfillment of his own ambition. Some of the findings of Wood were later on transported to England just as Lord Elgin had transported the priceless friezes of the Parthenon, known hereafter as the Elgin Marbles, to England. Today the Greeks and the Turks would like to have these precious treasures returned. The British, however, claim they have saved them for the world from destruction and neglect on the part of the Turks and Greeks. One of the columns with the sculptured drum can be seen in the British Museum in London. The undersigned had the privilege of seeing it on his repeated visits to the Museum. To be sure, the eye of Paul saw this column in Ephesus. Perhaps his garment even touched it.

The Temple of Artemis, known also as the Artemision, was one of the Seven Wonders of the World. Its beginnings date back to about 600 B.C. Pliny informs us that this majestic temple, the first Greek temple in Ionian style, was adorned with 127 columns embellished with sculptured drums, each of them being 60 feet in height. The temple was of enormous size, 425 feet long and 275 feet wide. Famous Greek artists such as Praxiteles, Pheidias, and Polycleetus joined in competition to give Ephesus and the world their

(Continued on page 249)



# News from our Mission Fields



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

MATTHEW 28, 20

## BEGINNING OF A MISSION SCHOOL CHEYENNE, WYOMING

### Triple-Threat Building

MISSION work began in Cheyenne in 1950. The first tangible step was the granting of a Church Extension Fund loan of \$15,000, for a building, called by some, a triple-threat. This is the story of how that threat became an actual attack on the old Evil Foe, at whom the threat was, of course, directed.

Behind the sanctuary was the 16x26 room intended for the beginning of a parochial school. In September, 1954, the doors were opened to the Redeemer Lutheran Christian Day School, Synod's first school in Wyoming. Thus the loan granted in 1950 from the CEF has provided a building which includes a beautiful sanctuary, a basement parsonage and, finally, a school which daily carries on a frontal attack on the forces of hell. Pastor W. Schaller, Jr., will tell you in detail of this very young school and how it has fared in its infant year.

### Enrollment

"Our school was always intended to serve the dual function of educat-

ing the children of the congregation and reaching out for others. It developed into a rather unique mission school when several families with children moved away and several in the congregation did not avail themselves of its use. When school opened there were 20 children enrolled, two from the congregation and 18 from without. These 18 came from Sunday School and Vacation Bible School contacts, as well as through a variety of means the Holy Spirit used to bring these little ones into the embrace of the Lord Jesus. The only common denominator which can be found among the reasons parents gave for bringing their children to a Lutheran school is that 'something is lacking, perhaps you can supply the need.'

### The School Year

"In this first year it was the will of God that the missionary himself teach the school, which consisted of kindergarten and grades 1-7 inclusive. Words cannot describe the joy of the ministry of that year, for the privilege of bringing the impact of

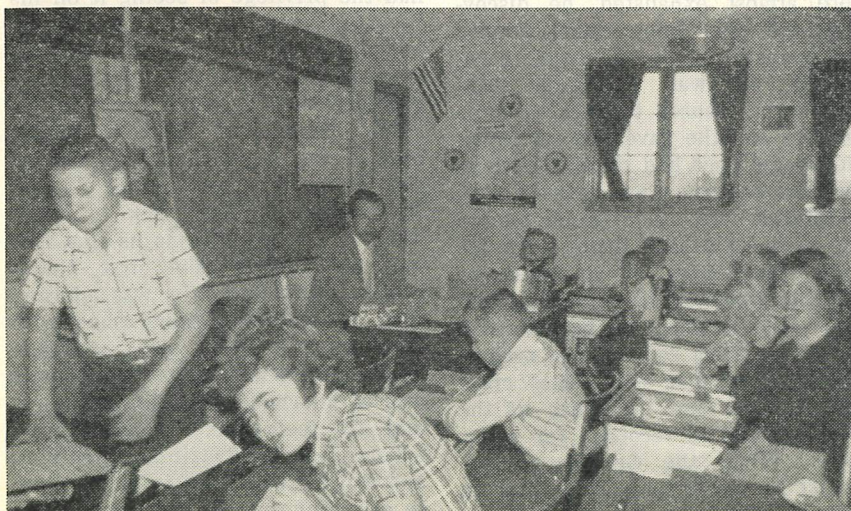
the Gospel on so many families in such quantity. Oh, that every member of the Synod could have beheld the eagerness of these children with which they listened to the Bible stories each morning, the thrill they experienced in participating in all the festival services in the church, how they expressed their newly developed and growing faith in their Savior in their art and music! How the Lord molded these 20 children with such varied background into a peculiar family of His own! Thus, under the guiding hand of the Head of our school we were able to see a hundred times His great joy in this venture of faith.

### The Results

"What will truly bring joy to your hearts will be the visible results. As the word went out with the children, parents came to have their children baptized, to purchase Bibles, prayer books, and to apply for membership. In the preceding five years, ten adults were confirmed; in the past school year, 13 adults were received into membership. Church attendance increased 75%, though in the previous years there was barely an increase.

### Evaluation

"As most of the members in Synod know, mission work in the Rocky Mountain area is difficult and growth is slow. Our church not only possesses the true and saving Word, but also the form in which to bring it to the world. The world is hungering. It is spiritually bankrupt and is trying to find religion in its own schools, in lodges, in many organizations. In the combination of church and school we can effectively bring the Gospel to families in such measure as is needed to effect the complete change, the full translation from the power of darkness into the kingdom of His dear Son. The more difficult the



OUR REDEEMER LUTHERAN SCHOOL IN SESSION



area, the more essential is the parochial school.

"Our hearts are filled with thanksgiving to God who through the school has changed the Cheyenne field from one struggling for existence into a field with good growth and excellent prospects. May He enable our Synod to have the zeal to provide the necessary funds and manpower to do this effective mission work in many more mission fields!"



SOME OF THE OLDER CHILDREN  
IN REDEEMER SCHOOL

### IN THE FOOTSTEPS OF ST. PAUL

(Continued from page 247)

famous sculptures. Almost two centuries had passed by before this grandiose structure was completed. Much labor, great sacrifices on the part of the Ephesians as well as many donations of Asiatic rulers and cities had made the rearing of this imposing temple possible. All were lavish in their gifts and labors. When Herostratus in 356 B.C. set fire to the city of Ephesus to make himself a name, the wooden roof of the temple, too, was damaged. The Ephesians immediately began to repair the damage done to the temple and to restore the city. About twenty years later youthful Alexander set out to conquer the Orient for the Hellenistic world and Greek thought. He volunteered the Ephesians his spoils of the Orient if the Ephesians would allow his name to be carved as the only one on one of the columns. Politely and shrewdly the Ephesians declined the offer, claiming that it would be improper for one deity to erect a temple in honor of another. National pride had dictated this answer. Alexander's wish was not fulfilled.

The foundation for the Temple of Artemis were laid in a low place for a purpose. The reason for this choice was due to the fact that a

location was sought which would not be subjected to violent earthquakes. The Athenians had erected their famous Parthenon on the heights of the Acropolis. Even in its ruins the Parthenon reveals the one-time glory of Greece. Gone is, however, the one-time wonder of the world. What is left of its ruins lies beneath a mosquito-infested swamp. Some of the columns of this grand temple have found a place in the Dome of St. Sophia in Constantinople, later on a Turkish mosque, now a museum. They were brought to Constantinople by order of Justinian. We have already mentioned the column that found its way into the British Museum. For many a church and later on a mosque as well as for innumerable private buildings this temple served as a vast and cheap quarry. It was considered no wrong to despoil pagan shrines and temples during the reigns of Constantine and

Theodosius and even much later. Why not use the precious stones as a cheap and good building material and for a better cause?

Books have their fates, temples too, among them the Temple of Artemis or Diana, around whose columns there once resounded the cry: "Great is the Diana of the Ephesians." The vanished splendor of this wonder of the world reminds us of the transient glory of man and the things of this world. Paul's words reverberate through the ages. Luke has recorded for us their hallowed echo. Where once the praise of Artemis was proclaimed and pagan worship was brought to fall, one can still hear the croaking of the frogs in that dismal swamp. The attempts of vain man to bring to nought the words of Christ, Paul and John are like the croaking of those frogs in distant and vanished Ephesus.

H. A. Koch.

### 100th ANNIVERSARY

#### First German Ev. Lutheran Church Manitowoc, Wisconsin

After being served since 1851 as a mission field by Pastor C. F. Goldammer, the pioneer missionary among the German Lutherans of Manitowoc County, the First German Ev. Lutheran Church in Manitowoc, Wisconsin, was organized and incorporated as a congregation in April of the year 1855. Hence, this congregation looks back upon 104 years of Gospel preaching and 100 years of congregational existence. The century of God's grace was fittingly observed during the month of May.

The congregation had undertaken an extensive replacement and improvement program in church and school in anticipation of the anniversary. May 8 was therefore observed as Rededication Sunday. The parish school of the congregation is as old as the congregation, and May 15 was designated as School Sunday. Centennial Sunday followed on May 22. Social activities and a congregational meal were also included in the schedule.

Of the twenty-three men who were members of the congregation when they entered the holy ministry twelve are living and serving. Of these, nine were able to speak the Word during the Centennial, three

on each Sunday. Pastor W. J. Schaefer, of Milwaukee, senior son, could not be present because of illness. Pastor Frederic Brick, of California, and Missionary John Kohl, of Rhodesia, were absent because of distance. Those who spoke were Pastor Orval Kreie, of Belleville, Mich., Pastor Leonard J. Koeninger, of Lansing, Mich., and Pastor Melvin Croll, of Greenleaf, Wis., on Rededication Sunday. On School Sunday, Prof. Delmar Brick, of New Ulm, Minn., Pastor Charles Schlei, of Hurley, Wis., and Pastor Oscar Rockhoff, of Waupaca, Wis., served, and the grace of God was extolled on Centennial Sunday by Pastor Gerhard Struck, of Dowagiac, Michigan, Pastor Wilmer Valleskey, of Detroit, Mich., and Pastor Delmar Hallemeyer, of Appleton, Wis. The congregation was truly edified by the way its sons proclaimed the Gospel and gave glory to God, showing that "where sin abounded, grace did much more abound." The choirs of the congregation and the church orchestra seemed inspired for the celebration. Mr. Gustav Wachter and Mr. Milton Detjen served as guest organists at the rehabilitated pipe organ.

The pupils of the parish school proclaimed the Catechism truths in recitation and hymn in a children's service. On Centennial Sunday afternoon a song service was held. In this service Mr. Carl Wacker served as organ soloist and a joint mixed choir of Two Rivers, Liberty, and First German, under the direction of

Franz Pieper, Oct. 1876 to Sept. 1878.  
Reinhold Pieper, Sept. 1878 to March 1891.

Karl Machmiller, March 1891 to July 1928.

L. H. Koeninger, August 1928 —

The newly organized (1850) Synod of Wisconsin was invited to hold its session in Manitowoc in May 1856,

## The Northwestern Lutheran

vision and the foresight of a previous generation.

Two daughter congregations sprang from First German, Immanuel in 1927 and Bethany in 1944. The congregation also was of assistance in the organization of Grace Congregation.

Pastor Goldammer taught the parish school, as did most pastors of former years. During the second pastorage a teacher was called (1864). Two years later a second teacher was called, and in 1868 a third room was added. Fifteen years later the school became a four-room school. At present the school is taught by three male teachers, two women teachers and a part time kindergarten teacher, namely by Mr. Frederick Manthey, Principal, Mr. Walter Sievert, Mr. Walter Otterstatter, Miss Janice Brown, Miss Barbara Braaz, and Mrs. Frederick Manthey. The congregation also has three sons and five daughters serving in parish schools.

At present the congregation numbers 520 voters and 1455 communicant members. How many of the members of First German during the century are written in the book of heaven only Judgment Day can reveal. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

L. KOENINGER.



First German Ev. Lutheran Church, Manitowoc, Wisconsin

Mr. Frederick Manthey, sang in concert. Pastor Otto Heier addressed the congregation and guests as Visitor of the Conference. All services were well attended and a spirit of rejoicing and thanksgiving prevailed.

During the hundred years of its existence the congregation has been served by the following pastors:  
Carl F. Goldammer, until 1858.  
Philip Koehler, Sept. 1858 to July 1867.

O. Ebert, 1867 to April 1868.

H. Quehl, Sept. 1868 to Sept. 1872.

C. Huebner, Oct. 1872 to Sept. 1874.

Gustav Thiele, Oct. 1874 to Sept. 1876.

at which time the first church building was dedicated and the congregation accepted into Synodical membership. In the hundred years the congregation has faithfully supported the work of the Synod and utilized its institutions.

During the years of its existence the congregation has built but two churches, the second one in 1873, which is still serving well as a house of worship. The present school was erected in 1891. While both buildings have been kept in repairs and many improvements added, that they are still serving adequately shows the

## NORTHWESTERN COLLEGE

### Watertown, Wisconsin

The eighty-fourth graduation exercises at Northwestern College offered something new in the history of these exercises. For the first time since they were held in the gymnasium, the procession of the graduates from the old recitation building to the gymnasium was rained out. The procession filed through the dormitory basement and the tunnel to the gymnasium, and the graduates arrived at their destination dryshod. It is possible, too, that this was the last procession to use the old recitation building as a starting point. A new classroom building may be rising in its place by the time another class graduates.

The high school class this year numbered 46; the college class 23. Two of the college seniors intend to

enter the field of teaching, one will continue his studies at the Bethany Seminary in Mankato, and the remaining 20 will prepare for the ministry at Thiensville. For the next two years the graduating classes will be about the same size as this one; after that the classes promise to be larger again.

In anticipation of the completion of the new dining hall and the new dormitory this fall, all qualified applicants for admission are being accepted, including a few who have not decided whether or not they want to study for the ministry.

The new dining hall and the kitchen will be ready for occupancy when school opens in September, but the dormitory will not be ready before October or early November. In the meantime the students will have to put up with the inconvenience of very crowded conditions in the dormitory, while some may have to be housed in the old refectory for a few weeks.

Although all plans for the chapel and the new classroom building are complete and firm bids for the erection of these two buildings are in our hands, it cannot be said when building operations will begin. If the collection for the building program had been completed, the work of removing old buildings might have been done during the summer vacation, and the new building might have been well along before cold weather set in. Even after permission has been given to start building, there will be a delay of sixty days while the old building is being torn down to make room for the new. It is unfortunate in many ways that the collection is not nearer completion, because the prices of some materials are again rising and the most favorable building time of the year is slipping away.

Readers will perhaps recall that some time ago an appeal was sent out for contributions for the purchase of dormitory furniture. That appeal was addressed especially to organizations and societies in congregations that had already met their quota for the general building program. The response to the appeal has been gratifying. A few individuals have contributed the entire sum needed to furnish a room; some congregations have given enough for one or for two rooms, and many smaller contributions have been received. The total now on hand for this

purpose, including gifts previously received, is \$17,474.58. To furnish all 80 rooms a total of \$28,000 is needed.

The office of Dean has been vacant since Professor Tacke accepted a call to the congregation in Eau Claire, Michigan. Professor Schuetze, now at Northwestern Lutheran Academy in Mobridge, was called but declined to accept. The call at this writing is in the hands of Pastor Gerhard Horn, of Chaseburg, Wisconsin.

Since the death of Professor Fleischer in April, 1954, there has been a vacancy in our faculty. That place is now being filled by Pastor Daniel Malchow, who recently arrived in Watertown and is now getting settled and preparing for his new work.

Because of the increasing number of applicants who have had some high school or even college work and wished to begin preparing for the ministry but lacked preparation in German and Latin, the faculty has arranged a Remedial Course which is intended to bring such students into line with the regular classes. For the student this may mean the loss of a year or two in school, depending on the extent of the deficiency in language preparation. For the school it means the addition of from thirty to forty extra periods of instruction each week. Because of the added teaching load that this program entails, the College Board is petitioning the Synod to grant one more professorship to Northwestern College.

Announcements for the coming year were past the 70 mark on July 15. An increase over last year's enrollment thus seems assured.

E. E. KOWALKE.

#### GOLDEN WEDDING ANNIVERSARY

Thanks to God for fifty golden years of goodness were given by Mr. and Mrs. Alex Schuett, their relatives, friends, and members of Immanuel Lutheran Church at Farmington, Wisconsin, on June 12. The anniversary of their marriage was observed with prayer and song to God in the morning service of their congregation, and at an informal service at their home in the afternoon the undersigned spoke to the couple on the words of David in Psalm 40: "Many, O Lord my God, are thy wonderful works which thou hast

done . . . If I would declare and speak of them, they are more than can be numbered." May the Good Shepherd keep them in the green pastures He provides for His sheep, and follow them with goodness and mercy all the days of their life!

KURT EGGERT.

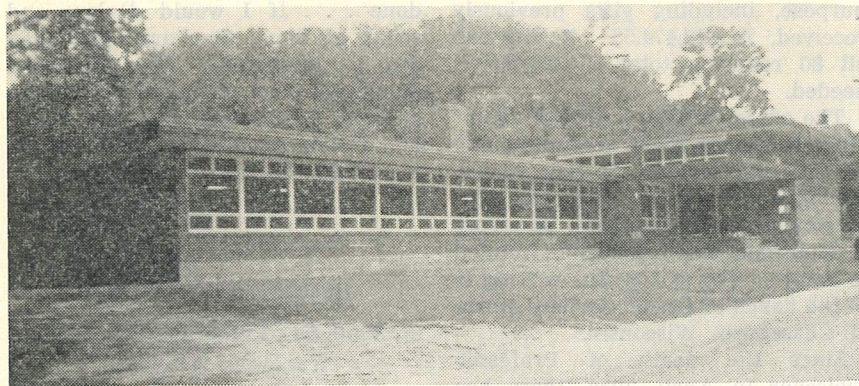
#### SCHOOL DEDICATION

##### St. Paul Ev. Lutheran Congregation Wonewoc, Wisconsin

On the First Sunday after Trinity, June 12, 1955, St. Paul Ev. Lutheran Congregation of Wonewoc, Wisconsin, dedicated a new school building to the glory of the Triune God and the instruction in the Word of the Lord, our Savior. The undersigned preached the dedicatory sermon on the text 2 Tim. 3:15-17 and read the act of dedication. At noon a pot-luck fellowship dinner was served in the church basement. In the afternoon service Pastor Roland Gurgel, of Belle Plaine, Minnesota, a graduate of St. Paul School, preached on the text 1 Cor. 2:6-13. The pupils of our school sang in the morning service and the choir of the congregation in the afternoon service.

St. Paul Congregation fostered Christian education for its children since its organization in 1871. Until 1904 the pastors taught school in a room in the parsonage provided for this purpose. In 1904 the congregation built a two-room schoolhouse for approximately \$2,000. This building served the congregation for 50 years, though it was too small during recent years to hold all who desired a Christian education. Applicants had to be turned away. The need for a new school building became very emphatic. A Planning Committee was at work a number of years and stood ready to propose plans and contracts to the congregation on June 8, 1954. The congregation resolved to build immediately. By June 15 the razing of the old building was in progress, and by July 1 excavation for the new building was under way. In September the new school year was begun in the church basement. By January 31, 1955, the new structure was ready for partial occupancy so that the school term could be finished in the new school.

St. Paul School was designed by Karl W. Fuge and Associates, of Fort Atkinson, Wisconsin. It is of the one-story type, modern in every



St. Paul Ev. Lutheran School, Wonewoc, Wisconsin

way. It contains four classrooms, 23x36, lavatories, an office, a custodian's room, a multi-purpose room, 40x65, a furnace room, and an open coal bin. The heating system is of the floor radiant type. All outside windows are thermopane. The hall is lighted by sky-lites.

Mr. Herman E. Gurgel is the principal. He has served the congregation well in this capacity for 37 years. His co-workers during the past year were Miss Elaine Lauen-

stein, Mrs. Carl Herrewig, Mrs. John Dreischmeier, the latter two one-half day each during the second semester. Mr. Elmer Jirtle, a graduate of D. M. L. C., has accepted a call to teach the intermediate grades, beginning in September.

May the Lord of the Church bless St. Paul Congregation richly through this new school! May His Word be the fountain of life to all the children of the congregation!

W. E. SCHUIZ.

#### FIFTIETH WEDDING ANNIVERSARY

On Sunday, June 5, Mr. and Mrs. Herman Bielemborg of Salem Congregation, Woodbury Township, Newport, Minnesota, celebrated their fiftieth wedding anniversary. In thanksgiving to the gracious Lord who has abundantly blessed them a gift of \$50.00 was presented for the Church Extension Fund.

May the Lord bless both the gift and the givers!

F. MUTTERER.

#### SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. John R. Michaels celebrated the sixtieth anniversary of their marriage on July 2 at their farm home in Codington County near Watertown, South Dakota, among a host of friends and relatives. A brief service was held in the evening, the undersigned basing his remarks on Psalm 71:17-18. Mr and Mrs. Michaels

have been members of our St. John Lutheran Church in Rauville Township since its organization in 1889, their respective fathers being among the founders of the congregation. May our loving God keep this aged couple in the true and saving faith in this golden eventide of their lives and finally bring them safely home!

B. A. BORGSCATZ.



#### BOOK REVIEW

*Signs and Symbols in Christian Art*, by George Ferguson. Oxford University Press, New York. 346 pages. 11½x8½. 350 illustrations, 16 in color. \$10.00.

A list of the chapter headings indicates the amazing scope of this book: Animals, Birds, and Insects; Flowers, Trees, and Plants; Earth and Sky; The Human Body; The Old Testament; St. John the Baptist; The

## The Northwestern Lutheran

Virgin Mary; Jesus Christ; The Trinity, the Madonna, and Angels; The Saints; Radiances, Letters, Colors, and Numbers; Religious Objects; and Artifacts. Under these headings will be found a complete and exhaustive explanation of the symbols of the church. One would wish perhaps that the text were somewhat more critical. But aside from this the book is a triumph not only of the printer's art but also the scholar's.

W. J. S.

All books reviewed may be ordered from the Northwestern Publishing House.

#### O LORD, THOU RIGHTEOUS, HOLY GOD

(Translated from the German: 590)

O Lord, Thou righteous, holy God.  
We have deserved Thine anger;  
We by our sins have earned Thy rod,  
Now man and beast must hunger.  
When Thou dost close Thy mighty  
hand,  
Withholdest gifts at Thy command,  
Then we must faint and perish.

O Lord, we here confess our shame,  
Have mercy, Lord, forgive us;  
Our hope alone is in Thy Name,  
Send comfort and relieve us.  
Send us the rain and dew we need,  
Our Father, in Thy Name we plead,  
O Lord, our God and Savior.

Think, Lord, upon Thy covenant,  
And help us, we implore Thee;  
We ponder, Lord, Thy promise sent,  
And we will then adore Thee  
When Thou wilt hear our humble  
prayer

And ope to us Thy heavens fair,  
It cannot rain without Thee.

Such might to idols is not giv'n  
That they the earth can nourish,  
Thou, Lord, hast made the earth and  
heav'n,

Thou, too, canst make it flourish.  
Almighty is Thy Name alone,  
And here we plead before Thy throne,  
Thou art our Stay and Comfort.

DOLores SCHUMANN

**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.

**CALENDAR OF CONFERENCES**

**NORTHERN WISCONSIN DISTRICT PASTORAL CONFERENCE**

D. v., the Northern Wisconsin District Pastoral Conference of the Joint Synod of Wisconsin and Other States will meet September 26 and 27, 1955 (noon to noon), at Zion Ev. Lutheran Church, Rhinelander, Wisconsin, Rev. Erwin Scharf, host pastor.

Communion services September 26, 7:30 p. m. Preacher Rev. H. E. Wicke.

Essays: Table of Duties, Rev. T. J. Mittelstaedt; How Can the Office of Conference Visitor Be Best Utilized to Benefit Both Pastor and Congregation? Rev. F. A. Reier.

F. A. REIER, Secretary.

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**RED WING DELEGATE CONFERENCE**

Date: Tuesday, August 30, 1955.  
Place: Grace Lutheran Church, Oronoco, Minnesota, G. A. Fuerstenau, host pastor.  
Time: 9:00 a. m.

The Conference will begin with the celebration of Holy Communion for the pastors. Nathanael Luetke, speaker, Herbert Muenkel, alternate.

The business of the conference will be to hear the reports of the delegates who attended the Joint Synod Conference at Saginaw.

Kindly announce to the host pastor for yourself and the number of delegates you will bring with you.

NORMAN E. SAUER, Secretary.

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**FOX RIVER VALLEY DELEGATE CONFERENCE**

Date: Tuesday, August 30, 1955.  
Place: Trinity Ev. Lutheran Church, Tn. Ellington, R. Waldschmidt, host pastor.  
Time: 9:00 a. m.  
Preacher: E. Habermann (D. Hallemeyer).  
THEO. HARTWIG, Secretary.

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**FOX RIVER VALLEY PASTORAL CONFERENCE**

The Fox River Valley Pastoral Conference will meet on Tuesday, September 20, at St. Peter Ev. Lutheran Church, Tn. Freedom, Elmer Zehms, host pastor. Conference begins with Confessional Service and Holy Communion at 9:00 a. m. Preacher, D. Hallemeyer (T. Hartwig).  
Conference work:

Exegesis of Ephesians 1, H. Pussehl (Ephesians 2, W. Nommensen); Isagogics of Mark, E. Habermann; Exegetical, Homiletical Study of John 15:1-11, S. Johnson; A Study of John 10:35 and its Application to the Doctrine of Inspiration, A. Schabow; Comparative Study of Brief Statement with Lutheran Confessions resp. the Doctrine of Election, E. Schewe; Committee Report on matters re office of Conference Visitor, F. Brandt.

THEO. HARTWIG, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed

**Pastors**  
Baer, George S., as associate pastor of Emanuel Lutheran Church, St. Paul, Minnesota, by Luther Voss; assisted by

Samuel Baer, G. Jerome Albrecht, Robert Demcak, and Prof. Delmar Brick; Sunday, July 10, 1955.

**Bartelt, Wayne L.**, as pastor in St. Paul Church, Batesland, South Dakota, and in Redeemer Church, Martin, South Dakota, by Karl Molkenitz; Sunday, July 17, 1955.

**Beckendorf, Wilbur L.**, as pastor in Immanuel Ev. Lutheran Church, South Shore, South Dakota, by M. H. Eibs; assisted by B. A. Borgschatz; and in St. Luke Ev. Lutheran Church, German-town Twp., South Dakota, by B. A. Borgschatz; assisted by M. H. Eibs; Sixth Sunday after Trinity, July 17, 1955.

**Bein, William O.**, as missionary at Upper Cibecue, Arizona, Apache Indian Mission, by F. Upplegger; assisted by Henry E. Rosin; Fifth Sunday after Trinity, July 10, 1955.

**Boerneke, LeRoy A.**, as pastor in Timothy Lutheran Church, St. Louis Park, Minnesota, by Arthur P. C. Kell; assisted by E. Westcott, G. Jerome Albrecht, Chr. Albrecht, R. J. Palmer, Fifth Sunday after Trinity, July 10, 1955.

**Brassow, Roy W.**, as pastor in Immanuel Lutheran Church, Hubbleton, Wisconsin, and St. Mark Lutheran Church, Richmond, Wisconsin, by G. A. Westerhaus; assisted by W. Kehrberg, Sunday, July 17, 1955.

**Gieschen, Norbert A.**, as pastor of Trinity Ev. Lutheran Church, Hillrose, Colorado, by Henry Gieschen; assisted by Pres. Im. P. Frey, R. H. Roth; Fifth Sunday after Trinity, July 10, 1955.

**Klaszus, Ernst**, as pastor of Zion Ev. Lutheran Church, Zeeland, North Dakota, by P. W. Peters.

**Krueger, Wilbert Theodore**, as pastor of St. John Congregation, Florence, Wisconsin, and St. Paul Congregation, Tipler, Wisconsin, by J. G. Ruege; July 17, 1955.

**Mackensen, Robert W.**, as pastor of St. Matthew Congregation, Town Lincoln, Monroe Co., Wisconsin, and in St. Luke Congregation, Town Knapp, Jackson County, Wisconsin, by Robert T. Beckmann; assisted by G. F. Albrecht; and in St. Mark Congregation, Town Dannavang, Monroe Co., Wisconsin, and St. John Congregation, Shennington, Wisconsin, by G. F. Albrecht; assisted by Robert T. Beckmann; First Sunday after Trinity, June 12, 1955.

**Press, P.**, as pastor of Zion Lutheran Church, Mobridge, South Dakota, and St. Jacobi Lutheran Church, Glenham, South Dakota, by A. W. Schuetze; Fourth Sunday after Trinity, July 3, 1955.

**Shekner, Richard W.**, as pastor of Zion Ev. Lutheran Church, Garrison, Nebraska, by G. P. Eckert; assisted by L. Gruendeman, D. De Rose, P. Eickmann, and C. Bolle; July 10, 1955.

**Unke, Glenn**, as pastor of Trinity Ev. Lutheran Church, Wabeno, Wisconsin, by E. Scharf; assisted by P. Pieper, G. Bunde, W. Schumann, Jr., F. Weyland, Sr.; July 24, 1955.

**Welch, Roland**, as pastor in St. Michael Ev. Lutheran Church, Fountain City, Wisconsin, by A. L. Mennicke; assisted by H. Backer, B. Beyers, R. Buege, H. Essmann, A. Hanke, D. Hoffmann, F. Nitz, M. Putz, H. Scharlemann; Sixth Sunday after Trinity, July 17, 1955.

**Teachers**

**Schierenbeck, Robert**, as teacher in St. John Lutheran Church, Fairfax, Minnesota, by W. F. Vathauer; July 17, 1955.  
**Seidl, Ursel**, as teacher of St. Matthew School, Iron Ridge, Wisconsin, by F. Zarling; July 17, 1955.

**CHANGE OF ADDRESS**

**Pastors**

Baer, George S., 85 E. Orme Ave., St. Paul 7, Minnesota.

**Beckendorf, Wilbur L.**, Box 541, South Shore, South Dakota.  
**Boerneke, LeRoy A.**, 3036 Texas Ave., St. Louis Park 16, Minnesota.  
**Gieschen, Norbert A.**, Box 53, Hillrose, Colorado.  
**Krueger, Wilbert**, Florence, Wisconsin.  
**Mackensen, Robert W.**, R. 1, Warrens, Wisconsin.  
**Medenwald, O. P.**, 804 Harvey Avenue, Watertown, Wisconsin.  
**Plocher, J.**, 353, E. MacArthur Ave., Eau Claire, Wisconsin.  
**Unke, Glenn**, Wabeno, Wisconsin.

**Teacher**

Seidl, Ursel, Iron Ridge, Wisconsin.

**MISSION FESTIVAL**

**Trinity Sunday**

St. John Church, Redwood Falls, Minnesota.  
Offering: \$705.58. Edw. H. Birkholz, pastor.

**Second Sunday after Trinity**

St. Paul Church, Seaforth, Minnesota.  
Offering: \$193.05. Alvin E. Schulz, pastor.

**WANTED**

We wish to purchase a used lectern for our church. Please contact:  
Rev. Kenneth Barry  
Box 156  
Mission, South Dakota

\* \* \* \*

Good Shepherd Ev. Lutheran Church of Presserville, Montana, a mission congregation, is in need of a baptismal font. Any congregation willing to part with an old but usable one please contact:

Rev. Jerome Spaude  
Box 291  
Circle, Montana

\* \* \* \*

Salem Ev. Lutheran Church of Circle, Montana, a mission congregation, is in need of a usable baptismal font and a copy of the old Wisconsin Synod German Agenda. Any congregation willing to part with any of the above-named items please contact:

Rev. Jerome Spaude  
Box 291  
Circle, Montana

**SOFT BALL TOURNAMENT**

Teenagers of eight Wisconsin Synod congregations in the Milwaukee area will congregate at Menomonee Falls City Park on September 3 and 4, at 2:00 p. m., for their first soft ball tournament. Consolation and championship finals will be played on Sunday, September 4. A silver cup and other consolation awards will be presented.

Teams from David Star, Jackson; Mount Lebanon, North Milwaukee; Resurrection, Milwaukee; St. John, East Mequon; St. John, Root Creek; and Zion, Hartland will participate. St. John's, Lannon, is the host.  
ALLAN N. WALDSCHMIDT.

**ALTAR WARE**

Crucifixes, candelabra to any mission congregation for the postage. Write to: G. Schaller, Daggett, Michigan.

**NOTICE**

Missionary A. B. Habben will be available for lectures on the work in Northern Rhodesia, Africa, beginning August 28. An effort will be made to arrange for area lectures wherever they are desired. Bookings are to be made through the secretary of the Board for Northern Rhodesia, Africa, the Rev. A. L. Mennicke, 717 West Broadway, Winona, Minnesota.

A. L. MENNICKE.

**OFFER**

Forty used desks are available for the cost of transportation. They are of the pedestal adjustable type. Contact before September 1: J. H. Breitenfeldt, 522 E. Merrill Ave., Fond du Lac, Wisconsin.

**TREASURER'S STATEMENT**  
July 1, 1954 — June 30, 1955

Receipts	
Cash Balance July 1, 1954.....	\$ 92,902.11
Budgetary Collections .....	\$ 1,679,008.59
Revenues .....	284,888.65
<hr/>	
Total Collections and Revenues .....	\$ 1,963,897.24
Non-Budgetary Receipts:	
Luth. S. W. C.	
— Special Receipts .....	2,800.00
Luth. S. W. C.	
Prayer Book .....	646.58
Bequests .....	7,492.52
<hr/>	
Total Receipts .....	1,974,836.34
	<u>\$ 2,067,738.45</u>

Disbursements	
Budgetary Disbursements:	
General Administration .....	\$ 124,027.81
Theological Seminary .....	98,782.78
Northwestern College .....	190,415.80
Dr. Martin Luther College.....	245,057.81
Michigan Lutheran Seminary .....	118,904.96
Northwestern Luth. Academy .....	68,163.06
Home for the Aged .....	42,798.76

Missions-Gen. Administration .....	3,683.44
Indian Mission .....	149,670.71
Colored Missions .....	53,930.52
Home Missions .....	582,536.20
Refugee Mission .....	65,114.43
Madison Student Mission .....	8,845.27
Rhodesia Mission .....	48,573.36
Lutheran S. W. C. .....	11,681.46
Japan Mission .....	15,650.78
Payments to Ch. Ext. Fd. ....	38,444.03
Winnebago Luth. Academy.....	3,000.00
General Support .....	87,153.53
Indigent Students .....	1,250.00
Board of Education .....	12,844.60
<hr/>	

Total Budgetary Disbursements .....	\$ 1,970,529.31
Non-Budgetary Disbursements:	
Balance due on	
Air-Conditioning .....	2,189.43
Improvements on	
Neenah Parsonage .....	1,300.00
Depreciation Charges —	
Educational Institutions .....	34,393.24
<hr/>	
Total Disbursements .....	\$ 2,008,411.98
Cash Balance June 30, 1955 .....	<u>\$ 59,326.47</u>

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

	For period of July 1 to June 30		
	1953-4	1954-5	Increases
Collections .....	\$ 1,585,039.60	\$ 1,679,008.59	\$ 93,968.99
Disbursements .....	1,871,034.80	1,970,529.31	99,494.51
<hr/>			
Operating Deficit .....	\$ 285,995.20	\$ 291,520.72	\$ 5,525.52

**ALLOTMENT STATEMENT**

	Comm.	Receipts	Allotments	Deficit	Per- cent
Pacific Northwest .....	1,340	\$ 11,298.36	\$ 13,400.00	\$ 2,101.64	84.31
Nebraska .....	6,620	56,589.95	66,220.00	9,630.05	85.45
Michigan .....	22,062	203,795.23	220,620.00	16,824.77	92.37
Dakota-Montana .....	7,080	62,325.30	70,800.00	8,474.70	88.03
Minnesota .....	37,806	275,971.27	378,060.00	102,088.73	72.99
Northern Wisconsin .....	45,462	339,066.62	454,620.00	115,553.38	74.58
Western Wisconsin .....	48,534	334,308.70	485,340.00	151,031.30	68.88
Southeastern Wisconsin .....	47,098	371,262.49	470,980.00	99,717.51	78.82
Arizona-California .....	2,516	19,518.69	25,160.00	5,641.31	75.57
<hr/>					
Total .....	218,520	\$ 1,674,136.61	\$ 2,185,200.00	\$510,973.39	76.61

C. J. NIEDFELDT, Treasurer.

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

For June, 1955	
For Special Building Fund	
Albert Schmiede, St. Charles, Mich. ....	\$ 25.00
Memorial wreath in memory of Cpl. H. A. Mueller, given by Mrs. Denmore Appel .....	5.00
Memorial wreath in memory of Emil Kielgas, given by Mr. and Mrs. Hugo Kielgas .....	3.00
Memorial wreath in memory of Emil Kielgas, given by Mr. and Mrs. Walter Baumgartener and Mr. and Mrs. Clarence Reschke .....	4.00
	<u>\$ 37.00</u>
For Lutheran Spiritual Welfare Commission	
Mrs. H. A. Hopp, Manitowoc, Wis. ....	\$ 1.00
Mrs. Clara Moegenburg, Milwaukee, Wis. ....	1.00
	<u>\$ 2.00</u>

For Missions	
Mr. Elmer Kasten, Echo, Minn. ....	\$ 25.00
Anniversary gift from Mr. and Mrs. Martin Bode, Nicollet, Minn. ....	50.00
George Hernig, Chicago, Ill. ....	1.00
Mrs. H. A. Hopp, Manitowoc, Wis. ....	1.00
Mrs. Clara Moegenburg, Milwaukee, Wis. ....	1.00
	<u>\$ 78.00</u>
For Church Extension Fund	
Memorial wreath in memory of Paul C. Krueger, given by Rev. and Mrs. Gerald Free .....	\$ 5.00
George Hernig, Chicago, Ill. ....	2.00
	<u>\$ 7.00</u>
For Parsonage - Teacherage Fund	
Prof. J. P. Meyer, Thiensville, Wis. ....	\$ 50.00
	<u>\$ 50.00</u>

C. J. NIEDFELDT, Treasurer.

**LIST OF DELEGATES TO THE 33RD CONVENTION  
OF THE EVANGELICAL LUTHERAN JOINT SYNOD  
OF WISCONSIN AND OTHER STATES**

**Saginaw, Michigan**

**August 10—17, 1955**

**ARIZONA-CALIFORNIA DISTRICT**

**Pastors:** Wm. H. Wiedenmeyer, Walter A. Diehl, Alfred M. Uplegger  
**Teacher:** Rupert W. Rosin  
**Congregations:** Mt. Calvary, Flagstaff, Arizona, Lloyd Heimer, Redeemer, Tucson, Arizona, Roy Gibson

**DAKOTA-MONTANA DISTRICT**  
**Eastern Conference**

**Pastors:** W. Lindloff, B. Borgschatz  
**Congregations:** Bethlehem, Raymond, W. Danekas; Immanuel, Ward, John Greenfield

**Western Conference**  
**Pastors:** A. Schuetze, H. Wiedmann, L. Wurster  
**Congregations:** St. Paul, Timber Lake, W. Kellogg; St. Paul, Rapid City, R. Lewis; St. Luke, Lemmon, C. Reister; Zion, Zeeland, A. Ottenbacher

**MICHIGAN DISTRICT**

**Pastors:** Circuit No. 1, Clifford Kipfmiller; Circuit No. 2, E. C. Renz; Circuit No. 3, Walter Voss; Circuit No. 4, Edwin Frey; Circuit No. 5, A. W. Hueschen; Circuit No. 6, Hans Schultz; Circuit No. 7, James Vogt; Circuit No. 8, Edwin Schmelzer; Circuit No. 9, Kenneth Vertz  
**Teachers:** Circuit No. 1, Wayne Wiechmann; Circuit No. 2, Delbert Mey; Circuit No. 3, A. Schleeß  
**Congregations:** Circuit No. 1, Salem, Coloma, Robert G. Wendzel; Circuit No. 2, Grace, Eau Claire, Eugene Schlegel; Circuit No. 3, Grace, Tecumseh, Albert Tonnenberger; Circuit No. 4, Ascension, Detroit, Harold Guerne; Circuit No. 5, Trinity, Saline, Alwin Burkhardt; Circuit No. 6, St. Paul, Saginaw, Conrad Fischer; Circuit No. 7, St. John, Sterling, Tom Bowen; Circuit No. 8, Trinity, Elkton, Edward Bumhoffer; Circuit No. 9, St. Jacob, Waterloo Twp., Ezra Hannewald

**MINNESOTA DISTRICT**

**Pastors:** Crow River Conference, Herman Mutterer; Mankato Conference, Theo. Bauer; New Ulm Conference, Paul F. Nolting; Red Wing Conference, E. G. Hertler; Redwood Falls Conference, Edw. Birkholz; St. Croix Conference, C. F. Bolle, LeRoy Ristow

**At Large:** G. W. Fischer, A. H. Birner, Prof. V. Voecks  
**Teachers:** New Ulm Conference, A. E. Gerlach, Prof. H. R. Klatt; Redwood Falls Conference, A. Glende, H. Grams  
**Congregations:** Crow River Conference, Zion, Tn. Lynn, John Duesterhoeft; Mankato Conference, St. Paul, North Mankato, Emil G. Steinberg; New Ulm Conference, Immanuel, Tn. Eden; \* Red Wing Conference, Our Redeemer, Wabasha, \* Immanuel, Tn. West Florence, Edw. W. Wimmer; Redwood Falls Conference, St. John, Vesta, Dick Gertjeansen, Zion, Olivia, John Suess; St. Croix Conference, Redeemer, Amery, Wisconsin, \* Christ, N. St. Paul, Gordon Oliver, St. John, Hastings, August Pinke

**At Large:** St. Paul, Morris; \* Trinity, Smith's Mill, Alvin Krause

**NEBRASKA DISTRICT**

**Central Conference**

**Pastor:** J. Martin  
**Lay Delegate:** Lyle Marotz, Hoskins, Nebraska

**Colorado Conference**

**Pastor:** R. H. Roth  
**Lay Delegate:** Kenneth Karrow, Ft. Morgan, Colorado

**Rosebud Conference**

**Pastor:** L. Wenzel  
**Lay Delegate:** Fred Schwant, Winner, South Dakota

**Southern Conference**

**Pastor:** G. Eckert  
**Lay Delegate:** Wm. Grattopp, Sutton, Nebraska  
**Teacher:** Theo. Schmidt

**Delegates at Large**

**Pastor:** R. Baur  
**Lay Delegate:** Henry Riechers, Clatonia, Nebraska

**PACIFIC NORTHWEST DISTRICT**

**Pastors:** Robert Dommer, George Frey  
**Laymen:** Omar R. Doble, Ellensburg, Washington; Dugan Drath, Zillah, Washington

**NORTHERN WISCONSIN DISTRICT**

**Fox River Valley Conference**

**Pastors:** H. Pussehl, O. Sommers, E. Zehms  
**Congregations:** Immanuel, Forestville, Frank Pavlik; St. Peter, Sturgeon Bay, John Weber; Immanuel, Greenville, Armond Piested

**Lake Superior Conference**

**Pastors:** E. Albrecht, F. C. Dobratz  
**Congregations:** Beaver; \* Abrams, Fred Eichmann

**Manitowoc Conference**

**Pastors:** L. H. Koeninger, F. C. Knueppel  
**Congregations:** St. John and St. Peter, Cleveland, Edgar Jacobi; Zion, Louis Corners, Herbert Pieper

**Rhineland Conference**

**Pastor:** H. Bauer  
**Congregation:** Hurley, George Prosek

**Winnebago Conference**

**Pastors:** G. Pieper, C. Krug, M. Drews, H. Wicke  
**Congregations:** Grace, Pickett; \* Martin Luther, Oshkosh, Arthur Brandt, Zion, Ripon; \* Trinity, Dundee, William Albers; St. John, Montello, Theodore Zabel

**Winnebago Teachers' Conference**

William Kuether, Jr., H. Rupprecht, Jr., Q. Albrecht, J. Bushman, H. Krenz

**SOUTHEASTERN WISCONSIN DISTRICT**

**Pastors:** Waldemar P. Sauer, W. Reinemann, Melvin Schwenzen, Paul Behn, H. Woyahn, Gerhard Schmeling, Erich Schroeder, Richard Stiemke, Adolph Buenger, Charles Fount

**Congregations:** St. John, Lomira, Franklin Woldt; Trinity, Huilsburg, Edwin Lentz; Woodlawn, West Allis, Harold Magadan; Trinity, Waukesha, Alhard F. Leisten; Trinity, West Mequon, Clarence Strack; Divinity, Milwaukee, William Hoppenrath; St. Lucas, Milwaukee, John Pekrul; Ephrata, Milwaukee, George Brandt; St. Luke, Kenosha, Paul Vigansky; First, Lake Geneva, O. L. Bakkom

**Teachers:** Clarence Zimbrick, M. Dommer, Roland Hoefler, Harold Goede, E. Kirschke

**WESTERN WISCONSIN DISTRICT**

**Central Conference**

**Pastors:** Gerhard Redlin, A. T. Degner, R. F. Bittorf, Victor Schulz  
**Professor:** Erwin Schroeder

**Congregations:** St. Matthew, Janesville, Theo. Eickemeier; St. John, Jefferson, Clarence Frohmader; Peace, Sun Prairie, Eugene Johnson; Zion, Columbus, Walter E. Bock

**Chippewa Valley Conference**

**Pastor:** John Schaadt  
**Congregations:** Trinity, Keystone, Carl Gerber; St. Paul, Menomonie\*

**Southwestern Conference**

**Pastors:** R. C. Biesmann, Robert Beckmann  
**Congregations:** St. Luke, New Lisbon, Huga Martin; St. Paul, North Freedom, Ewald Kleinschmidt; St. Jacob, Norwalk, Norman Kowitz

**Mississippi Valley Conference**

**Pastors:** Walter Gutzke, J. B. Erhart  
**Congregations:** Jehovah, Altura, Minnesota, Ed. Brown; St. Peter, Chaseburg, Carl Brinkman

**Wisconsin Valley Conference**

**Pastors:** Alfred Schewe, Carl Kionka  
**Congregations:** Christ, Marshfield, Elmer Thuss; Zion, Stetsonville, Herman Vireks

**Teachers' Conference**

Robert Moldenhauer, Gordon Follendorf, Carl Finup, Arnold Lober, Leslie Kehl

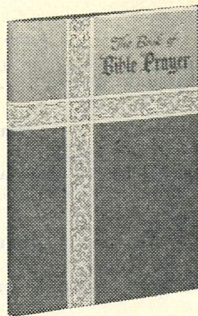
\* Name of lay delegate was not received by June 3, 1955.

Certification of lay delegates is in the files of the respective district secretary.

Lists of alternates are in the files of the Synod secretary.

THEODORE SAUER, Secretary Pro Tem.

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