

# 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

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## COVER DESIGN

"There came wise men from  
the east . . . to worship him."

# Siftings

BY THE EDITOR

We are anxious to hear, as are all interested members of our Synod, about the results of the Reformation Collection for the Synod's Church Extension Fund. We realized well enough that it takes time to tabulate the various collections sent in by the congregations, but our impatience springs from a desire that we went over the top. We will believe this until we are informed otherwise. We hope that this is only the beginning of our concern for the Church Extension Fund. We wonder how many of our laymen knew that such a fund existed? Now they know, and we ought to keep its needs before them at all times.

The Lutheran reports: "The average contributions of U. S. church members last year in 47 Protestant and two Eastern Orthodox churches was \$48.81. This represented a 7 per cent gain over 1953, according to statistics compiled by the National Council of Churches' Department of Stewardship and Benevolence. Canadian churches reporting showed average giving of \$41.75 per member. About 80 per cent of the gifts of members were used for local congregational expenses and about 20 per cent went for benevolence or general causes. This proportion was about the same as in previous years. Biggest givers were the Wesleyan Methodists, whose \$176.91 per capita average topped the Seventh-Day Adventists' \$173.94. United Lutherans ranked 32nd among the 55 U.S. and Canadian denominations with a \$50.25 average. The ULCA had been 35th in 1953."

With Christmas at the door again, may all our preparations for this festival of festivals be in accord with our faith in this greatest of all gifts of God. The material and the worldly side of this great festival press in so hard upon our consciousness that it is well for us to ever be on the alert against their influence. We must remind ourselves again and again that Christmas is a spiritual thing and that it can only be truly enjoyed spiritually. All the brightly colored finery and what else has

been hung onto Christmas can not give us lasting satisfaction. Only the faith in the Christ-child and His great purpose on earth will do this. God grant us all such a Christmas.

While we prepare for Christmas we are not unmindful of the fact that the New Year is not far away. And a New Year is a reminder to the Christian of the grace of God that has added another year to his life on this earth. For this we are thankful. May we have used this added year to His glory and the welfare of our neighbor. Any other use of the year will have no weight. Whatever else we have done will eventually fall by the wayside, and will be forgotten. The fact is, of course, that it is not important what the world of men remembers concerning us; rather, it is important what God remembers. May the closing hours of our life in the old year have few regrets in the face of God.

In a letter from the president of our Joint Synod we are informed that finally our missionaries are going to receive a livable salary. According to the letter all pastors will receive a basic salary of \$275 per month, plus \$1 per month per year up to 25 years for seniority, plus a minimum of \$25 per month for car allowance.

Professors at our colleges and academies will receive a basic salary of \$300 per month and \$1 per month per year for 25 years seniority.

Seminary professors will receive a basic salary of \$315 per month, also \$1 per month per year for 25 years seniority.

Male teachers will receive a basic salary of \$250 per month, plus \$1 per month per year seniority.

Female teachers will receive an annual salary of \$2,100 for 10 months, plus \$1 per month per year for 25 years seniority.

A hymn of thanksgiving to God ought to rise from the heart of every member of our Synod who realizes what this means to the hard-pressed missionary. This ought to have been done long ago. But we thank God that it was done now.



# *A Devotion . . .* The Christmas Message Of God's Great Love John 3: 16

**I**N a Christian's mind the very mention of Christmas calls up an image of the Christ-child in the humble manger of Bethlehem's stable, adored by Mary and Joseph and the lowly shepherds. During every Christmas season this memory image is deepened and renewed by countless pictures that meet our eyes. Thousands of artists continue to sketch this scene, each in his own particular way, but the main features as drawn from the Christmas Gospel ever remain the same. Though many captions are given to this Nativity scene, there is none that is more fitting than the opening words of John 3:16: "God so loved the world . . ." For the true message of the Christmas scene of the Christ-child in Bethlehem's manger is this that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

## **A Love Which is Truly Amazing**

What is stressed in this precious Scripture passage, which has rightly been called the Bible in miniature, is the astounding greatness of God's saving love. Its greatness is revealed by what it moved God to do and to give. Yet we cannot understand and appreciate its greatness without considering who God is and who the world is whom God so loved that He gave His only-begotten Son.

God dwells in a light which no man can approach. His judgments are unsearchable, and His ways past finding out. So infinitely great is His glory that it transcends all human comprehension. We cannot define God as we define anyone or anything else. All of our definitions involve comparisons, and there is no one to whom God can be likened. All that we can do is to ponder some of the things which God has disclosed concerning Himself in His Word to give us some conception of His great glory and majesty. God is the eternal, almighty, omniscient, omnipresent Lord of heaven and earth, who made all things and who upholds all things. Everything sinful and evil is an abomination in His sight. Moses says

of Him: "A God of truth and without iniquity, just and right is He."

Of Him, our glorious God, we are told that He loved the world. He loved all mankind, not a single individual excepted. That this is meant when the world is spoken of as the object of God's great love is evident from the significant "whosoever" which follows. Yet what is this world like whom God embraced in His great love, this world which includes you and me and every human being from the beginning to the very end of time? It is a world of sinners, each and every one depraved and lost in sin by nature since



Adam's fall, all guilty before Him by daily sins in thought, word, and deed. But God's heart of love went out to His lost children, whom He had created to enjoy His love. In the ardor of His love He yearned to cleanse us of our guilt, to free us from its curses, to restore us to blessed fellowship with Him.

So great was God's love toward you and me and the entire world of sinners that He gave His only-begotten Son. That is the Christmas message of God's amazing love which is again being proclaimed to us. God gave us His Son, had Him come into the world for us, had Him take on our flesh and blood for our sake. God did not spare Him, did not deem Him too precious to give to you and me. God delivered Him up for us, delivered Him up into lowliness, poverty, suffering, and death. God delivered Him who as the only-

begotten Son was and is one in divine essence, glory, and majesty with Him, who from all eternity was united with the Father in the most intimate bond of love. That deliverance first meets our eyes at the manger in Bethlehem, and it continued unto the pain and shame, the condemnation and death of Calvary's cross. God laid on His incarnate Son the iniquity of us all. God let Him be wounded for our transgressions, let Him be bruised for our iniquities, so that we might be cleansed from our sin and freed from its curses.

## **A Love in Which We Have Eternal Life**

In His great love for the world God gave His Son "that whosoever believeth in him should not perish, but have everlasting life." This "whosoever" is like the blank space on a check in which every sinner is invited and urged to write his own name. Through faith in His Son whom God gave to us we personally have and possess all that Christ won for us. We have full deliverance from the guilt and curse of sin, so that we shall never perish. We have eternal life, have it now in believing in God's love as revealed in the gift of His Son. Jesus testifies of Himself: "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Even now, here on earth, every believer enjoys God's favor, lives as a dear child in God's sight, lives under the comfort of the heavenly Father's gracious and mighty care. It is true, of course, that as we enjoy eternal life by faith during our earthly life, we are still engaged in an unceasing battle with our flesh, with Satan, and the world. But God's saving love embraced and held in faith gives us strength to come out victorious in this bitter struggle. Physical death does not mean a break in the believer's possession of eternal life; but it does usher in a blessed change in the enjoyment of this gift. It leads over to the full enjoyment of eternal life in God's heavenly

*(Continued on page 407)*



# Editorials

**No Room in the Inn** Luther had the gift of words, the magic touch. He was a master in telling and applying to his hearers the simple Bible stories. One of the finest examples we have in the following excerpt from one of his Christmas sermons, which ought to put us in the right mood for Christmas.

"How unobtrusively and simply do those events take place on earth that are so heralded in heaven! On earth it happened on this wise: There was a poor young wife, Mary of Nazareth, among the meanest dwellers of the town, so little esteemed that none noticed the great wonder that she carried. She was silent, did not vaunt herself, but served her husband, who had no man or maid. They simply left the house. Perhaps they had a donkey for Mary to ride upon, though the Gospels say nothing about it, and we may well believe that she went on foot. The journey was certainly more than a day from Nazareth in Galilee to Bethlehem, which lies on the farther side of Jerusalem. Joseph had thought: 'When we get to Bethlehem, we shall be among relatives and can borrow everything.' A fine idea that was! Bad enough that a young bride married only a year could not have had her baby at Nazareth in her own house instead of making all that journey of three days when heavy with child! How much worse that when she arrived there was no room for her! The inn was full. No one would release a room to this pregnant woman. She had to go to a cow stall and there bring forth the Maker of all creatures because nobody would give way. Shame on you, wretched Bethlehem! The inn ought to have burned with brimstone, for even though Mary had been a beggar maid or unwed, anybody at such a time should have been glad to give her a hand.

"There are many of you in this congregation who think of yourselves: 'If only I had been there! How quick I would have been to help the Baby! I would have washed His linen. How happy I would have been to go with the shepherds to see the Lord lying in the manger!' Yes, you would! You say that because you know how great Christ is, but if you had been there at that time you would have done no better than the people of Bethlehem. Childish and silly thoughts are these! Why don't you do it now? You have Christ in your neighbor. You ought to serve Him, for what you do to your neighbor in need you do to the Lord Christ Himself."

I. P. F.

## Christmas Preparation

Before the first Christmas the Lord was busy preparing for Christmas. He had promised and prophesied Christmas, the birth of Christ, our Savior. And when the time drew near He did not sit idly by doing nothing. A study of the events of the time clearly reveals that God was busy shaping the events of time to work out His purpose, to fulfill all prophecy. Jesus was to be born in Bethlehem Ephratah. That was the prophecy. Mary and Joseph lived in Nazareth, far away from the place where Jesus was to be born. God, however, saw to it that they journeyed to Bethlehem. Under God's

providence Caesar Augustus announced the taxing. And when the holy night came Mary was where the birth had been prophesied to take place. So the Lord had shaped events for years, centuries, preparing for Christmas.

We are not the Lord, and we cannot shape events in history as He can. Nevertheless, we can and do prepare to celebrate Christmas. As we do so, let us, though we are mere man, plan our life so, that when Christmas comes we shall have a Christmas mind, and be in divine services if possible and truly celebrate Christmas. May our preparation not consist of mere outward, worldly preparation. May our preparation be such that Jesus will be there where He must be if there should be a true celebration of Christmas in our lives, namely in our hearts. There could have been no Christmas without Jesus in Bethlehem. So it has been prophesied. Accordingly, the Lord had to shape events. There can be no real Christmas in our lives now without Christ in our hearts. And Christ dwells only in penitent hearts. Come, therefore, let us through the strength of the Holy Ghost repent, and as penitent sinners fling wide the portals of our heart, make it a temple set apart for Jesus, our Savior. HAROLD H. ECKERT.

\* \* \* \*

## The Pope's Vision

Everybody reads the daily papers, or most everybody. So most everybody read the account of the Pope's vision. The account related that the Pope saw a vision of Jesus and heard Him speak to him. This is supposed to have happened at the critical point in his near-fatal illness a year ago. The Pope's critical ailment is said to have been acute gastritis and hernia. While he lay upon his sick bed one day when all looked black he heard a voice saying in Latin, "The Master is here and calls you." Upon opening his eyes, the Pope saw the figure of Jesus at his bedside, come to give him comfort. Later this was amended by Vatican sources that the "voice" was "a heavenly voice." At the same time it declared as "skepticism, irreverent irony and sensationalism" the spirit in which the announcement was received. Nor is this the only vision that Pope Pius XII is supposed to have had during his lifetime. In 1950 he reported that he saw the sun rotate in the heavens on three successive days — October 30, 31 and November 1. It was on November 1 that the Pope declared the new dogma (article of faith) of the assumption of the Virgin Mary (the bodily taken up into heaven of the virgin).

Now read 2 Thessalonians 2, about the "man of sin" who comes "with all power and signs and lying wonders." We are supposed to live in an enlightened age and still there are those, and enough of them, that will be taken in and believe such tripe. They have the whole Word of God before them in which they may read and reading understand if they will, and yet they can be deceived by such "lying wonders." May God ever keep our eyes upon His Word — here is safety, here is Truth. God, by His Spirit, grant us grace to believe.

W. J. S.



# ETERNITY

## Resurrection Of The Dead

(Fifteenth continuation)

**T**HE issue of *The Northwestern Lutheran* for which these lines are written bears the date of December 25. That is the festival of Christmas, of the birth of our Savior. The Son of God came down from heaven to join our human race, yes, to become a member of the human family by assuming a complete human nature, a human body like ours and a human soul like ours, being born of the Virgin Mary, yet without sin.

This is the same Son of God who will come down from heaven a second time on the last day, at the end of the world, to raise the dead. On that day He will return to complete the work, to put the finishing touches on the work which to perform He was born at Christmas. Then He will return in glory to give the final proof that all things have been put under His feet — even death, whose power at present still seems to be unbroken, who seemingly takes people out of this life as he wills: he slays young and old, rich and poor, men of prominence and men of humble estate, the strong and robust as well as the weak and sickly. Nobody can escape his arbitrary rule. But it only seems as though his rule were unbroken. On the last day Jesus will force him to release all his victims. Jesus will raise them from the dead.

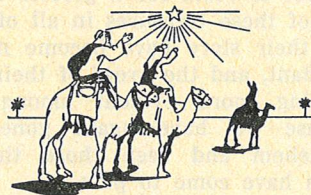
When Jesus came into the world as a member of the human race, His appearance did not create the impression that He would achieve the great things which He did. He came as a weak and helpless little child. He needed swaddling clothes for the protection of His body, a manger to sleep. He needed food for nourishment, and the general care of His mother and the protection of His foster father. — Besides, He was born in great poverty.

As He grew up and entered upon His public career He still continued in His state of humiliation. To be sure, there were occasional, yes, quite numerous flashes of His divine glory, when He performed miracles of many kinds, raising even the dead; and when by His powerful preaching He filled the despairing sinners' hearts

with new hope, with peace and sabbatical rest. Yet He continued in weakness, and although He had healed many sick people and recalled some from their deathbed, from the bier, from the grave, yet He went to the cross, and His enemies jeered: "He saved others, himself he cannot save."

He died and was laid in the grave, and nobody suspected that He was the One who at the end of the world would return to open all graves and force death to release all his victims.

When at Christmas we look at our newborn Savior, let us remember this. Let us look behind the veil of His weak flesh and behold in Him the Conqueror of death and hell.



We now return to our study of St. Paul's great chapter on the resurrection. In the section at which we have arrived Paul speaks about celestial bodies, about the sun, the moon, and stars. We recall that in the prophecies of the Old Testament Jesus is called the Star out of Jacob; and when He was born in Bethlehem God announced His birth to the Wise Men of the East by means of a special star. Paul is not speaking about this in our chapter, but he uses the heavenly bodies to illustrate a truth concerning the resurrection.

Who of us has not already on some clear night stood gazing at the sky over his head in rapt amazement? The heavens were studded with stars. Whether we turned to the east or to the west, to the north, or to the south, or looked straight up above our heads, it was always the same, thousands upon thousands of stars everywhere. If we waited long enough we may have seen a star suddenly flashing up, traveling some distance, only to disappear just as suddenly as it had come. If we looked more closely we began to realize that of the myriads of stars not two are exactly alike in brilli-

ance. Some give off a very bright light, while others are pale and sometimes barely visible.

There is an indescribable, fascinating beauty, no monotony.

This rich display of beauty in the firmament Paul uses to illustrate what will happen to us, to our bodies, on resurrection day.

**V. 40. 41:** "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."

In the previous section Paul pointed out that the beasts of the field, and the birds of the air, and the fish have differently built bodies, thus adapting them to the surroundings in which they live; and so also, he pointed out, our bodies are to undergo a change in the resurrection, to adapt them to the form of life in the new heavens and on the new earth. Now in v. 40 he calls attention to the differences in glory. Yes, there is beauty on earth. Think of the beautiful flowers, and shrubs, and trees; of the beautiful fields, of the plains, of the forests, of the awesome mountains, and valleys. Think of the many birds and animals. But there is an altogether different beauty in the firmament. Our God created them all, showing us that His wisdom and skill know no bounds. He filled the present universe with unspeakable beauty and glory. We do not know what glory and beauty He has reserved for the world to come.

This applies also to our bodies. The human body is wonderfully made, and is a thing of exquisite beauty. It will be much more so after the resurrection. "How are the dead raised up? and with what body do they come?" Paul calls a man who, because he does not know the answer to this question, doubts the certainty of the resurrection — a fool. Let us not act like fools. In the creation and arrangement of this present world God has shown us His great wisdom and goodness. His goodness, His wisdom and power,



were by far not exhausted in making this world. This world with all its varied beauty is merely a sample of what God is able to do. Let us then consider this present world with admiration and gratitude, in order to whet our anticipation of things to come.

Our thoughts return to the festival which we are celebrating with great joy at this time of the year. In

Bethlehem God performed a miracle which is way beyond the reach of our mind: the infinite deity united itself in personal union with a limited and weak human nature. The Creator of all things lies in the manger as a helpless babe, who needs the tender care and nourishment from His mother. Let us not question this miracle; let us rather rejoice that

God performed it. It not only shows us that God can do far greater and far more things than we can imagine, no, this Christmas miracle is the first step of His in redeeming us from the power of death, and in preparing the miracle of our resurrection unto life eternal.

(To be continued)

J. P. M.

## From A Wider Field

Dear Editor:

In wishing you and your families — the one in your home and the official family of your readers — the rich blessings of this holy Christmas-tide, your correspondent wants to mention some of the gifts that he has selected for them in God's grace.

Let there be the mercy of quiet hearts. When the shepherds returned from their breathless visit to the manger, the night must still have been dark and cold, and despite their vigorous efforts to spread the wonderful news, they had created no stimulating sensation. The world was still dark and cold, too, and grinding poverty had not ceased to be a burden. But everything that mattered had changed for them. The peace of which the angels had sung was the peace of the faith that had knelt in worship before the Child.

Let there be the mercy of courage undaunted to confess the Truth in a world unheeding. The public celebration of this Christmas like that of so many that have gone before, has paid little attention to the genuine meaning and message of Immanuel. Most of it was as tinny and raucous as the endless repetition of Christmas carols coming from scratchy records in crowded shops during the gift-hunting season. Men speak of putting Christ back into Christmas, but they forget that He must be wrapped in the swaddling clothes of His Holy Word.

Let there be the mercy of genuine love. Never was it more needful and more rare than in this age of charity for everything except for the Holy Scriptures and the souls of men. To feed them with the Bread of Life, to purge them of the corruption of error with the healing oil of sound

doctrine, and thus to exercise the privilege of heavenly, not earthly, brotherhood — that is the chaste and pure affection which finds its source in the Son of God and Mary and brings healing to the wounds of sinful strife.

There is room for a greater measure of these treasures in all of us. May their store have become more abundant, and the proof of their indwelling more evident among us because we have again gone to Bethlehem and seen those things which have come to pass.

\* \* \* \*

Meanwhile the afflictions of the Church Militant are still with us. The *Lutheran Standard* informs me that "six Lutheran Churches — Augustana, Evangelical Lutheran, United Lutheran, United Evangelical Lutheran, Missouri Synod, United Lutheran, and American Lutheran—are working together on a new translation of Luther's Smaller Catechism through a Lutheran Catechism Committee."

Not much else about this project is known to me at present; but the mere fact that it is under way comes as a surprise. Some of us, it may be, were not aware of the need of a new translation of the Small Catechism, especially not with the aim that it "be rendered into simple contemporary English and will be true to the meaning of Luther's text." It is true that there are slight differences in the wording as found in the present translations used in various Lutheran church bodies; even the texts presently used in the Missouri and Wisconsin Synod catechism are not identically alike, and that has occasionally resulted in minor confusion for individual Christians, espe-

cially children, when they transferred from one synod to the other. No doubt a uniform text would have its advantages.

It remains to be seen whether a translation produced by six church bodies not in full confessional agreement can bring a faithful, uncompromising presentation of Luther's doctrine pure. The Missouri Synod holds membership on the translation committee. No doubt a joint translation can be regarded as an act of working together, of cooperation, in externals, as the phrase goes; but the end result will certainly not be an external. Its nature will be that of a confession of faith underwritten jointly by churches which are, we well know, not in actual and full doctrinal agreement. The translation will be of such excellence, perhaps, that no one can have just cause for faulting it; and yet its publication as a product of all the churches named will serve to strengthen the illusion that they are united in their confession. We need to consider seriously whether it is safe and truthful to assume, as is generally assumed, that cooperation between churches of differing beliefs is God-pleasing as long as it deals only with "externals."

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Evidently Dr. Oswald Hoffmann, public relations director of the Missouri Synod, was right when he told the convention of the Lutheran Editors' Association a while back that there are signs of change in the Lutheran Church. As reported by the *Lutheran Standard*, he emphasized the inner change that has taken place by saying that this "can best be seen in the growing tendency not to emphasize the differences that



exist between Lutheran church bodies."

You will agree, I am sure, that genuine Lutheranism, yes, every true Christian spirit, will not only find joy in full confessional agreement based upon the Word of God, but will to that very end always emphasize differences of doctrine that exist between Lutheran church bodies as long as there exists a campaign to hide or ignore them and their divisive nature.

\* \* \* \*

I had hoped, when writing you for the holidays, to be able to send you a New Year's surprise package by telling you that you may now send your parish paper or bulletin through the mails post-free to the members of your parish by second-class mail. A Washington ruling has extended this privilege by including parish papers under the law governing the mailing of weekly newspapers.

Unfortunately it was not possible to complete my research in time. Do you know how difficult it can be to obtain clear, detailed information on

such matters? Postal regulations have become so complicated that you often have to locate just the right bureau for the answers. Interesting, like a treasure hunt, but frustrating. There are a few unclear details still. For example, right now it is a question whether the bulletins so mailed may be mimeographed, or whether they must be printed by linotype. Perhaps you will know all about it before I get to the bottom of the matter. For the present, then, all I can offer is another wish:

A blessed New Year in the Savior.  
E. S.

### PRAYER FOR CHRISTMAS EVE

*Dear Birthday Child, I have a prayer, this Christmas Eve,  
It's a prayer for all the troubled hearts,  
And the hearts that grieve.  
Dear Birthday Child, will You take their hand,  
And tell them, Lord, that you understand?*

*Let the poor ones, Lord, be comforted,  
Thou, too, hadst no place to lay Thy head.  
No wants of man were to Thee unknown,  
Thou hadst no place Thou could'st call Thine own.*

*O Mighty God, hold them close tonight.  
Be their Christmas Star, their Joy, their Light.  
May the joy which the lowly shepherds knew,  
Make glad their heart with its message, too.*

*Our Savior has come. Oh, the infinite love  
That Thou, Lord, should'st leave those blest mansions above,  
Be despised and rejected and nailed to a tree  
That our peace might be made at Calvary.*

*Dear Birthday Child, then let us give,  
Thee constant thanks by the lives we live,  
And take us all at last, I pray,  
To the land where it's always Christmas Day.*

ESTHER A. SCHUMANN.

### THE CHRISTMAS MESSAGE OF GOD'S GREAT LOVE

(Continued from page 403)

presence. It terminates the bitter struggle which we must wage now to

remain in the possession of eternal life by faith.

The faith in which we have eternal life is itself a gift of God's saving love. It is God who awakens, nourishes, sustains, and preserves it in our heart through the glad tidings

of the love which He revealed in the gift of His Son. We hear of it in the Christmas message and in every proclamation of the Gospel in Word and Sacrament. True Christmas joy is the joy of faith in God's gift of eternal life.

C. J. L.





## News from our Mission Fields

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

MATTHEW 28, 20

### WHERE THE CEF AND THE PARSONAGE PLAN JOINED HANDS

#### Grand Island, Nebraska

OUR Synod's work in Nebraska goes back to July 12, 1866, when an entire congregation from Lebanon, Wisconsin, moved to the Norfolk area in the northwestern part of the state. For 75 years most of our congregations were in the rural areas. Only in the last 13 years have we entered into the larger cities of the state.

Christ Lutheran of Grand Island is numbered among the 11 missions founded in the cities during these years. Pastor L. A. Tessmer conducted the first service here on Nov. 15, 1942, and served the congregation until Feb., 1950. With the help of a CEF loan, a 25-room mansion was purchased for \$12,500 to serve the mission as chapel and parsonage. For various reasons the old mansion, which had served the mission wonderfully well for ten years, was sold for \$17,500.00. From the proceeds the old CEF account was repaid in full and with profit.

#### Relocation and Building Program

Because of the unusual circumstance of relocating the mission before it was able to become self-supporting, the CEF and the Synod's Parsonage Plan joined hands to help Christ Lutheran build a threefold church plant.

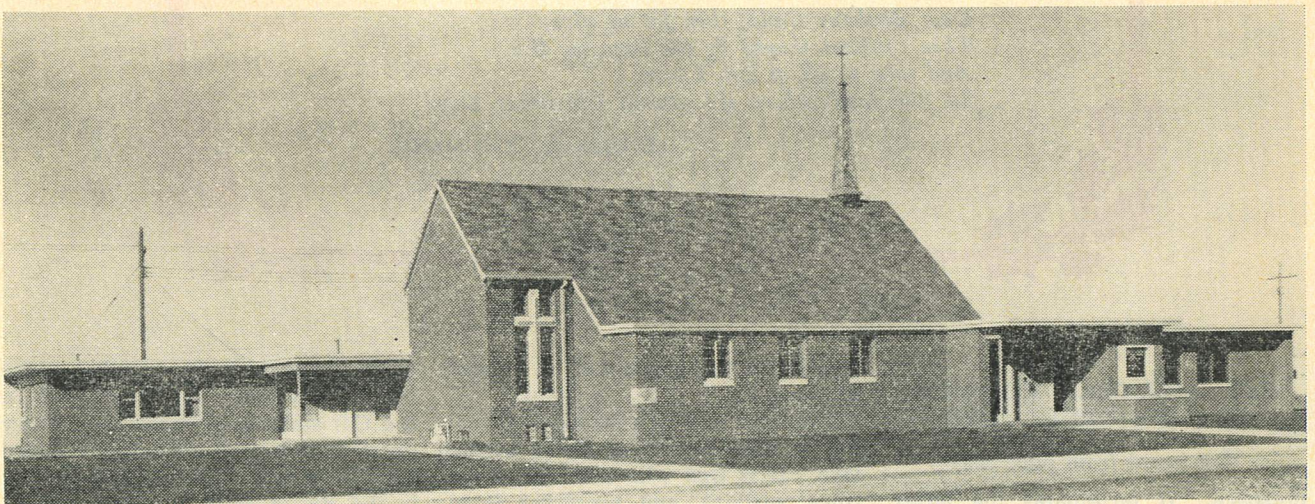
Our church, combined with school and parsonage, is efficient and modern, yet dignified and churchly. The entire plant, except for the central hot water heating plant beneath the sanctuary, has no basement area. All floors are concrete. The chapel is of solid masonry with laminated wood trusses. It has a seating capacity of 150 in the nave. Laminated beams in the attached school section harmonizes the two units. Between the two areas are two modernfold doors, which when opened can double the seating capacity of the chapel.

The chapel dimensions generally follow those of the Wisconsin Synod chapel plan. However, by eliminat-

ing the basement area and placing it rather above ground to the rear of the chapel, the space can be used more effectively and efficiently for school purposes and overflow attendance.

The pastor's study joins the chapel to the three-bedroom parsonage, which like the school section, is also of flat-top roof construction. A utility room off the kitchen dining area and attached garage compensate for the lack of a basement area. With this design of construction and using brick veneer in the parsonage and school walls, we were able to get firm bids on the contract work for about \$8.50 per square foot. The architectural firm was Helleberg and Helleberg, of Kearney, Nebraska.

A loan of \$14,000 from our new Parsonage Plan was designated to be the cost of the attached parsonage. A CEF loan of \$41,000 was invested in the combined church and school sections. The membership of over 100 communicants contributed \$10,000 on the cost of the contracts, and

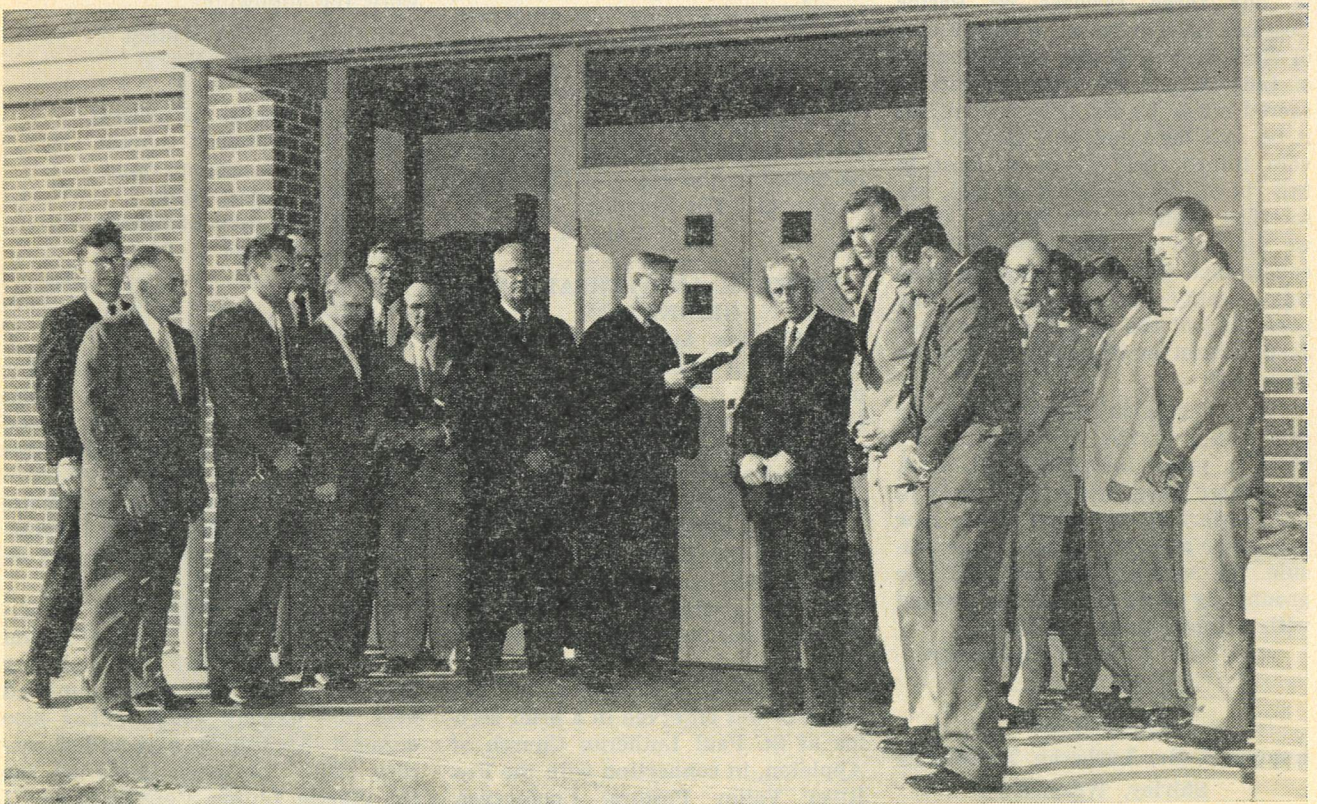


Christ Lutheran Church, School and Parsonage, Grand Island, Nebr.





Christ Lutheran Church, Grand Island, Nebr.—Dedicated First Sunday in Advent, November 27, 1955



Church Door Ceremony—Church Council—Building Committee and Builders—Grand Island, Nebr.  
Pastor Tessmer, left; Pastor Hoyer, right



above four thousand dollars for material used to finish and to furnish the building project. The work done by members totaled many months of donated labor, in painting, building the sanctuary furniture, the stone altar, laying floor tile and hundreds of feet of sidewalk around the property and the many details that go into finishing a multiple building project.

#### A Note of Thanksgiving

As we said it in our dedication booklet, let us repeat it here: Let this be the one dominant note of our dedication to give all glory to Him. For all that meets the eye today, let us say with the Psalmist: "This is the Lord's doing; it is marvelous in our eyes." Likewise we speak for every member of Christ Lutheran now, and for all those in this growing community that shall join us to confess Him as Lord, in giving thanks to our mission boards and our Synod's Board of Trustees for their help and confidence in our future, in this third city of Nebraska.

As we look back upon these difficult months of planning and building and recall the sermons delivered in our three services by Pastor Tessmer of Milwaukee, Pastor Fritze of Norfolk, and Pastor Gruendemann of Lincoln, and the organ concert of sacred music by Mr. Otto Schenk, let it be said here and now that all the vain things that charm us most in this beautiful building project, we sacrifice them to His blood. What we did here . . . the love of Christ constrained us to do. May we keep this beauty untarnished by the preaching of the Gospel of our Lord Jesus Christ in this your mission in Nebraska.

If this mission report has gone into many details, it's because we have so much information at hand. In fact we have written this news in the comfort of our study in our new parsonage at Grand Island, while outside the weather is zero and the ground, by God's goodness, is covered with a thick blanket of snow.

W. R. HOYER.

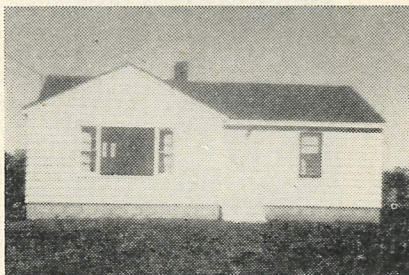
#### DEDICATION

**Immanuel Ev. Lutheran Teacherage  
Shirley, Wisconsin**

On the 25th of September, 1955, in an evening service at 7:45, the dedi-

cation service of the teacherage was observed by the Immanuel Congregation of Shirley, Wisconsin (De Pere Route). The Rev. Armin Roekle of Manitowoc, Wisconsin, was the dedicatory speaker. The local pastor held the altar and dedication service.

This congregation of some 125 communicants, located in the country, southeast of De Pere and Green Bay, Wisconsin, undertook this God-pleasing project in the early spring of this year, 1955. At a cost of some \$6,500 this pleasant dwelling, containing two bedrooms, a bath, front room,



Teacherage, Shirley, Wis.

and kitchen, a large basement and oil-burning furnace, was erected by the members themselves. And without the willingness, energy, and ability of the members themselves, the house might have cost \$10,000 or more. It was completed in September, in time for the beginning of the school year. May the Lord of the Church bless this congregation for its sacrificing efforts and labors on behalf of the cause of Christ, our Savior, and His kingdom.

GALE A. MAAS.

#### FIFTIETH ANNIVERSARY OF ORDINATION

**The Rev. August Herzfeldt**

"I am not ashamed of the Gospel of Christ." These words August Herzfeldt recalled as the words of exhortation and encouragement which were addressed to him on the day of his ordination into the ministry.

His ordination took place at Emanuel Ev. Lutheran Church in New London on July 16, 1905. The officiating pastor and preacher for the occasion was the late Adolph Spiering.

The fiftieth anniversary of this occasion was observed in a brief service at St. Paul Lutheran Church of Appleton, in connection with the Fox River Valley Pastoral Conference. The Rev. F. Reier of Waupaca spoke on the words of 1 Timothy 1:12.

The Conference presented the jubilarian with a purse.

During his active ministry Pastor Herzfeldt served the congregation at Eagle River. While located there he also started many other congregations in the area, and served them regularly with preaching. In December of 1908 he was installed at Immanuel Lutheran Church of Black Creek. He served two other congregations in this area also. During the past years poor health has caused him to be inactive.

The jubilarian spoke briefly, praising the Lord who in grace had called him to preach the Gospel.

F. W. HEIDEMANN.

#### A UNIQUE GATHERING

The Confirmation Class of 1900 of the Grace Lutheran Church near Goodhue celebrated their 55th anniversary at St. John Church in Mazeppa, Sunday, September 18.

The class originally numbered 15 members, seven of whom were boys and eight, girls. Four members of the class have died and of the eleven living members all except two were present at the celebration. They were the following:

Mrs. Alvina Schliep  
Mrs. Sophie Kurth  
Mrs. Rosa Smith  
Mrs. Louisa Windhorst  
Mrs. Margaret Quandt  
Mr. Otto Lemmerman  
Mr. August Holst  
Mr. Edward Sommers  
Mr. George C. Diercks

Those not able to attend were:  
Miss Margaret Albers  
Mr. Ed. Oelkers

The teacher of this class was Mr. Edw. Schneider, who is still living and sent greetings which were read to those assembled. The pastor was the Rev. Paul Hinderer.

A dinner was served for all members and their spouses. Lora Livingston and Georgia Megears waited on the table.

Following the dinner the gathering sang the song (Meinen Jesum Lasz Ich Nicht) which they had sung at their confirmation and reminisced over the passing years. They also enjoyed listening to a recorded concert which had been given by the Dr. Martin Luther College Choir II on their spring tour in St. John Church, Red Wing, Minnesota.



# The Voice Of The C. U. C.

## (The Standing Committee in Matters of Church Union)

*Editors Note: In our last issue Professor Meyer of our Seminary told us that one of the reasons why our Synod in its convention at Saginaw last summer resolved to end the work of our members on the committees which had been appointed at the request of the Synodical Conference was that those who speak for the Lutheran Church — Missouri Synod when the Synod itself is not in session flatly denied all of our charges. We can only hope that the Synod itself in its convention of June of next year will speak a different language. Professor Meyer also showed that we HAD furnished proof for our charges. He promised us a further article in which he would say more about the "inaccuracies" of which we are said to have been guilty when we furnished proof in the "Continuing in His Word" series of pamphlets. His article follows.*

IRWIN J. HABECK.

### PARTICIPATION IN SYNODICAL CONFERENCE COMMITTEES ON DOCTRINE SUSPENDED II.

In the first article we referred to the charge of "inaccuracies" of which our tracts are said to be guilty. Let us take up one for a little inspection.

In a pamphlet published in July, 1954, bearing the title A FRATERNAL REPLY, we read the following on p. 19:

In Tract No. 9 ("The Antichrist") the Wisconsin Synod's writer is inaccurate when he says (p. 6, bottom paragraph), "The Brief Statement considers the tenet that the Pope is the Antichrist a doctrine 'clearly defined in Scripture.'"

*Answer:* The Brief Statement says, "Not to be included in the number of open questions are the following: The doctrine of the Church and the ministry . . . and of Antichrist, these doctrines being clearly defined in Scripture" (Brief Statement, par. 44).

The Brief Statement therefore does not say that "the tenet that the Pope is the Antichrist is a doctrine 'clearly defined in Scripture.'" (End of quotation.)

The complete list of doctrines not to be included among the Open Questions names the following: "the doctrine of the Church and the Ministry, of Sunday, of Chiliasm, and of Antichrist." — The doctrine of the Church is treated in the Brief Statement in #24-30; of the Ministry in #31-33; of Chiliasm in #42; of Antichrist in #43.

What does the Brief Statement say about the Antichrist? Here is the paragraph in full.

43. As to the Antichrist we teach that the prophecies of the Holy Scriptures concerning the Antichrist, 2 Thess. 2:3-12; 1 John 2:18, have been fulfilled in the Pope of Rome and his dominion. All the features of the Antichrist as drawn in these prophecies, including the most abominable and horrible ones, for example, that the Antichrist "as God sitteth in the temple of God," 2 Thess. 2:4; that he anthemmatizes the very heart of the Gospel of Christ, that is, the doctrine of the forgiveness of sins by grace alone, for Christ's sake alone, through faith alone, without any merit or worthiness in man (Rom. 3: 20-28; Gal. 2:16); that he recognizes only those as members of the Christian Church who bow to his authority; and that, like a deluge, he had inundated the whole Church with his antichristian doctrines till God revealed him through the Reformation — these very features are the outstanding characteristics of the Papacy. (Cf. Smalcald Articles Triglot, p. 515, ##39-41; p. 401, #45; M., pp. 336, 258.) Hence we subscribe to the statement of our Confessions that the Pope is "the very Antichrist." (Smalcald Articles. Triglot, p. 475, #10; M., p. 308.)

This is the paragraph in the Brief Statement on the doctrine of the Antichrist, teaching in agreement with the Lutheran Confessions that the Papacy is the very Antichrist — a paragraph which the above named FRATERNAL REPLY with its charge of inaccuracy against our Tract #9 practically sets aside and revokes.

To be sure, #44 of the Brief Statement does not say specifically that "the tenet that the Pope is the Antichrist is a doctrine clearly defined in Scripture;" but neither does it say that about the detailed contents of the other doctrines which it lists, it merely names the topics. If this procedure invalidates the paragraph on the Antichrist (#43), then what about the paragraph on the other doctrines named as not to be included among the Open Questions?

Attention was called to this charge of "inaccuracy" over a year ago in the Reformation number of *The Northwestern Lutheran*, 1954 (p. 343). We do well to remember it in evaluating the resolution of our Synod to suspend participation in the Synodical Conference committees.

In considering the COMMON CONFSSION the decisive question will be about the purpose which the document is supposed to serve. We must remember that we were asked to adopt it as a SETTLEMENT of the differences in doctrine which separated the Synodical Conference and the member synods of the American Lutheran Church. If it serves that purpose, well and good; it not, then it becomes an untruth.

We take the article on *Conversion* as a sample.



"Conversion unto God and faith in Christ Jesus is altogether a pure gift of grace from the Holy Ghost, who produces both in us by His powerful influence; for man by sin is completely dead in spiritual things, so that he can neither as of himself prepare himself for divine grace, nor accept it when it is offered to him, nor can he rouse himself to conversion, just as little as a dead person can raise himself to life or give himself the least strength." This formulation, prepared (in German) by a member of the Missouri Synod in 1889, was declared to be the "pure Lutheran doctrine" by Prof. S. Fritschel, D.D., of the Iowa Synod. There was no difference. But he complained that Missouri by a false application corrupted the doctrine. (See *Unterscheidungslehren von Iowa und Missouri*, p. 59.) *There lay the difference.*

Prof. S. Fritschel devoted more than two pages to a discussion of the difference, which he then summarized in these words: "The Missouri Synod teaches about the (converting) work of grace that in the case of God's elect it cannot be prevented even by the most vehement resistance from bringing about their conversion, while the Iowa Synod teaches that the resistance of natural man may increase to such a degree of stubbornness and malice that it

frustrates even the most vigorous efforts of (converting) grace. — The roots of this conflict lie in the doctrine of Election, in which the two synods differ radically" (p. 62).

Now compare with the above statement the definition of the COMMON CONFSSION, Art. VII: "The sinner's conversion takes place when God brings the contrite sinner to faith in Christ as his Savior. This change of heart with respect to sin and this reliance upon Christ for salvation from sin is the work of God the Holy Spirit, without any cooperation from sinful man. 'No man can say that Jesus is the Lord, but by the Holy Ghost,' 1 Cor. 12: 3b."

What does the COMMON CONFSSION settle? *It sidesteps the difference* to which Dr. Fritschel pointed, and repeats what had been common ground in 1889.

We add No. 2 of the (Iowa) St. Sebald theses (1880): "The doctrine of Synergism, that conversion is effected not solely and alone by the grace of God, but that man of himself and by his own natural powers can contribute something toward his own conversion, that he with his natural powers, very much weakened indeed, when stimulated by the Holy Ghost can to some extent give his consent to grace, battle against his own weakness, apprehend and appropriate salvation, violates the most

basic foundations of Gospel doctrine, and conflicts with the uniform doctrine of the Scriptures."

Add to this the following thesis upheld by Iowa representatives in various colloquies: "Over against the (converting) efforts of God *natural* man stands hostile and antagonistic, even consciously and with deliberation, before he has been reborn by the Holy Ghost." (*Quellen und Dokumenten*, p. 350 and 357.)

Does the COMMON CONFSSION, even in its (as yet not adopted) second part say any more in its statement about a "mankind which without the gracious working of the Holy Spirit is totally corrupt in trespasses and sins, is completely blinded to the will of God, and willfully resists every endeavor of God to save it from destruction"?

Again the COMMON CONFSSION *sidesteps the issue* and merely restates what was common ground 75 years ago.

Yet this is called a SETTLEMENT!

Can we continue to negotiate on that basis without becoming guilty of an untruth, guilty of muting our trumpet so that it must give out an uncertain sound? To accept the COMMON CONFSSION as a *settlement* of past differences would involve us in a shameful betrayal of the Gospel.

JOH. P. MEYER.

## Who May Have A Christian Burial?

AT whose funeral may a Christian pastor officiate? It depends upon the relation of the deceased to the Church, as far as human judgment goes.

When a member of a Christian congregation has been faithful to the Savior unto death, the pastor will conduct the funeral. But he cannot serve at the interment of a person who at the time of his death gave no evidence of being a Christian.

Whenever a Christian pastor officiates at a funeral, he always officially represents Christ and his Christian congregation.

### A Member of the Congregation

It is the pastor's duty to see to it that a member of his congregation

who died in the Lord is given a decent, honorable, Christian burial. The congregation thus declares him to be of its own, having the same Christian faith and the same Christian hope.

As the minister casts earth on the casket at the grave, he states: "Forasmuch as it hath pleased Almighty God in His wise providence to take out of this world the soul of our departed brother, we therefore commit his body to the ground . . . in the hope of the resurrection to eternal life, through our Lord Jesus Christ."

A Christian member of a congregation is *one who professes the true Christian faith* by confessing it (Ps. 116:10), by leading a godly life

(James 2:26), and by diligently hearing the Word of God and using the sacraments (John 8:47).

When he falls asleep in Jesus he shall ever be with the Lord. His soul is at once carried to heaven. His body follows on the day of resurrection (1 Thess. 4:13-18; Luke 23:43; Rev. 14:13).

Accordingly, whoever has died in the Lord has not been cut off from the Christian Church. He still belongs soul and body to the communion of saints.

### A Non-Member who died a Christian

Since a person's professed faith in Christ is the basis for a right to Christian burial, a Christian pastor may conduct the funeral of a non-



member who had for some time been attending the church services regularly, was not known to live in any sin, and had given every evidence of being a Christian. "He that knoweth God heareth us," says the Apostle (1 John 4:6).

Christian burial may also be given to a person who called the pastor during his illness, or even shortly before his death, and confessed his sins and his faith in Christ, so that as far as human judgment goes the pastor can be reasonably sure that he died a Christian. Recall the dying thief (Luke 23:40-43).

#### Not an Unbeliever

The Bible makes a distinction between the burial of a Christian and that of a non-Christian. It shows that the privilege of Christian burial should not be accorded to a person who despised the Word of God till the day of his death (Jer. 22:18-19). "Let the dead bury their dead," says Jesus (Matt. 8:22).

A Christian minister cannot therefore officiate at the funeral of an avowed unbeliever or of a person who as far as human judgment goes did not die a Christian.

Your pastor is not an undertaker. Nor can he lend a funeral his official presence merely to please the people. Neither dare he excuse officiating to "preach to the living."

The action of burying a non-Christian speaks louder than any preaching a clergyman may do on such an occasion. Christ is compromised and the people are led into the false belief that, like the deceased, they may ignore Christ and still be saved and go to heaven.

The Church, in accord with the Bible, teaches that a Christian is one who professes faith in Jesus Christ. Whoever then is a faithful Christian believer unto death deserves a reverent *Christian* burial after death.

A. C. KEIBEL.

### CHURCH DEDICATION

#### Resurrection Ev. Lutheran Church Milwaukee, Wisconsin

Sunday, June 26, 1955, has gone down in the history of Resurrection Evangelical Lutheran Congregation in Milwaukee, Wisconsin, as a holy and festive occasion of the dedication of its new church building. Hundreds

joined the members of the congregation to celebrate the memorable occasion. Three dedicatory services were held with sermons by Prof. Joh. P. Meyer, the Rev. Herbert Koehler, and the Rev. Paul Pieper. Assisting

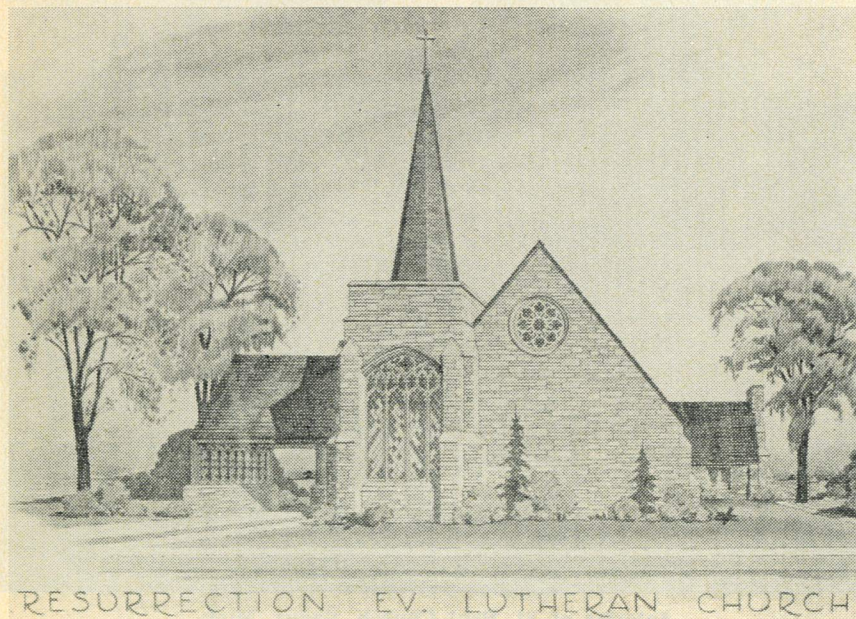
were Pastors Wilbert Krueger, Theodore Monhardt, R. W. Huth, Heinrich J. Vogel, and Stephen G. Mazak. Organists were Mr. Frederick Meier, Mrs. Evelyn Miller, and Mrs. Virginia Battermann. The choir was directed by Mrs. Marie Hille.

The structure is traditional Old English. It has an extreme length of 129 feet and an extreme width of 64 feet. The nave is 83 feet long and 31 feet wide, offering comfortable seating for 324 worshippers. The choir, to the left of the chancel, accommodates 45 people plus the organ console. The fine thirteen-rank pipe organ was built by Eberly and Fiedler. A balcony, above the narthex, has seating for additional people. The building is so designed to handle safely 200 extra worshippers for special services.

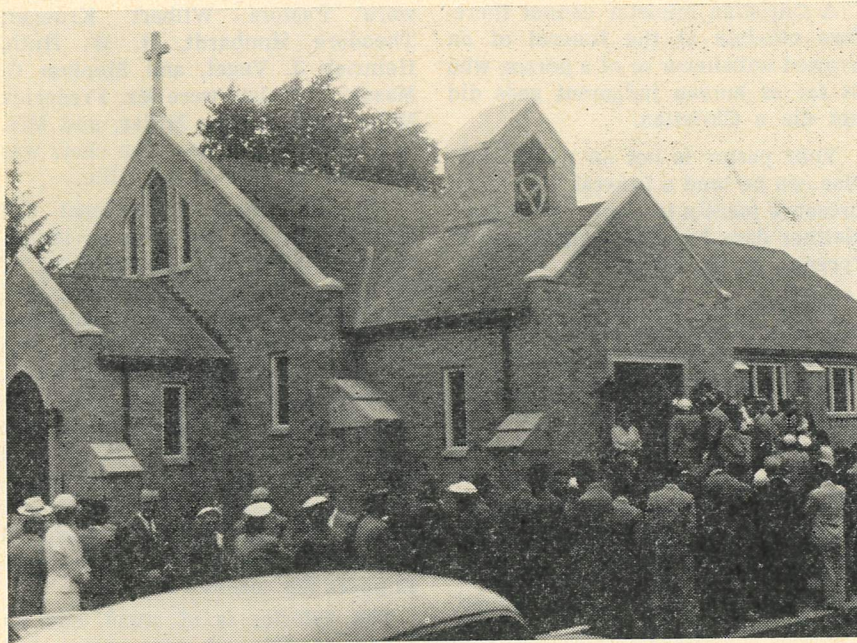
The exterior is of stone, and an expansive covered main entry and driveway offers shelter against any and all inclement weather. The feature of the building is the stone tower with its Gothic window and impressive spire reaching heavenward and crowned with a plain and simple cross, symbolic of the living God. Cathedral glass is used throughout for all the windows; the roof is of fireproof shingles, and the doors are hung with bronze hardware. Traditional lanterns grace the interior and the building is fully equipped with a public address system. A study and working sacristy are part of the chancel setup. There is a large, completely furnished kitchen, and ample Sunday School facilities are provided. A well lighted fellowship hall takes up most of the basement area and a well designed ventilating system changes the air in the nave six times each hour.

Credit is due the architectural firm of Steffen & Kemp who gave generously of their time and effort in behalf of the project, the building committee whose members spent many hours working towards the successful completion of the project, and the congregation which as a whole had its heart and mind and will devoted to the erection of this building which shall stand for the service of the Savior - God. But above all, the members of Resurrection Congregation say with thankful heart: Bless the Lord, O my soul, and forget not all His benefits.

ROLAND EHLKE.







Entering new St. Paul Lutheran Church, Sodus, Mich.

#### CHURCH DEDICATION

St. Paul Church  
Sodus, Michigan

Sunday, May 29, Pentecost Day 1955, will ever be a memorable day for the members of St. Paul Ev. Luth. Church, Sodus, Michigan. On this day they were privileged to dedicate their new house of worship to the services of the Triune God. The new building has a nave, narthex, sacristy, study, nursery, balcony, and vestibules on the first floor; and classroom, kitchen, rest rooms, and boiler room in the basement. Four well attended services were held on dedication day. Some 1200 attended the services and offerings of about \$5,500.00 were received for the Building Fund.

Dedication day opened with a farewell service in the old church. The Rev. Alfred F. Maas, pastor of St. Paul Church gave the valedictory address. The choir sang "God's Word Is Our Great Heritage." The services concluded with a prayer of thanksgiving for the many blessings showered upon the congregation in the old church and with a fervent plea for the Lord's continuing blessing on entering the new church building.

Pastors, building committee, church council, choir, and congregation then proceeded in above order to the front entrance of the new church. A hymn, "Open Now Thy Gates of Beauty," opened the dedicatory services. Pastor Alfred F. Maas read the dedica-

tory act. Mr. Albert Sempert, chairman of the building committee, opened the doors of the new church and all proceeded into the church for the opening services, Pastor A. J. Fischer, Burlington, Wisconsin,

who had served St. Paul Congregation as a pastor some nineteen years, delivered the sermon, based on Ephesians 2:19-22. A German service followed at 10:45 a. m. Pastor Fischer again addressed the congregation.

In the afternoon, at 3 o'clock, Pastor E. Walter Hillmer, North Branch, Mich., first resident pastor at Sodus, preached the festival service. His sermon was based on Matt. 28:19-20.

In the evening services, Pastor Raymond Timmel, Toledo, Ohio, also a former pastor of the church, brought the message, based on Joshua 4:21-24, "What Mean These Stones?"

Miss Evelyn Froehlich and Miss Ann Reschke served as organists in the festival services. The choir, under the direction of Mr. Clarence Steinke, enhanced all services with appropriate numbers. Many neighboring pastors and members spent the glad day with us. Truly, a day the Lord made!

The closing dedication service was held Wednesday, June 1, at 8 p. m. The Rev. Erwin Froehlich, a son of the congregation, was the guest preacher. "Lord, Abide with us!"

ALFRED F. MAAS.



Interior of St. Paul Church, Sodus, Mich.



## MASS REFORMATION FESTIVAL SERVICE

On the evening of October 30, the campus of our Dr. Martin Luther College, New Ulm, became astir with automobiles bringing worshippers from the surrounding areas. The occasion was the second annual Mass Reformation Service sponsored by the New Ulm Conference for our congregations in the area. Before the appointed time of service a crowd of 1700 had overflowed from the stage and auditorium into the halls of the administration building. The speaker for the occasion was Pastor Karl Gurgel of Caledonia, Minnesota. Using the words of the Lord recorded in Matthew 10:24-33 as a text he elaborated upon the theme, "The Lord of the Church Bids Us to Build His Kingdom Courageously." The liturgist was Pastor Unke, Secretary of the New Ulm Conference. Beauty of song was added to the service by an adult mass chorus of 350 voices under the direction of Prof. Martin Albrecht and by a mass chorus of 250 parochial school children under the direction of Teacher Harold Klatt. Teacher Theodore Pelzl served as the organist. A special feature of the service was the recitation of Luther's explanation of the three articles of the Apostles' Creed after each article had been confessed by the congregation. An offering of \$397.65, after expenses were deducted, remained for the Church Extension Fund. May the God of Truth graciously preserve unto us unity in the faith, so that we may ever with one mind and voice praise and thank our God for the blessings of the Reformation.

PAUL F. NOLTING.



## BOOK REVIEW

OUR ANNUALS — *The Northwestern Lutheran Annual* and the  *Gemeinde-Blatt Kalender* for 1956. Price 50 cents.

Both Annuals offer the calendars for 1955, 1956, and 1957; the Easter table up to the year 2000, the monthly almanac with memorandum space, and the usual informative material about the work of the Synodical Conference together with the addresses

of all pastors in the Synodical Conference. Featured are a number of interesting short stories. The price for these Annuals is ridiculously low considering the great wealth of material they offer the reader.

W. J. S.

\* \* \* \*

*The Lutheran Annual*. Price 50 cents.

This is the Annual of the Lutheran Church—Missouri Synod.

W. J. S.

## APPOINTMENTS

Professor Gerald Hoenecke of Thiensville, Wisconsin, has been appointed to serve the unexpired portion of the late Professor Arthur Voss' term on the Northwestern Publishing House Board.

OSCAR J. NAUMANN, President.

\* \* \* \*

The following have accepted appointments to serve on District boards: Mr. Herbert C. Rupprecht, on the District Board of Education, in the place of Mr. Arthur Koester, who accepted a call to teach in the Emergency Teachers Training Course, Winnebago Lutheran Academy; and Pastor Clayton Krug, on the District Mission Board, in the place of Pastor Ernst Lehninger, who accepted a call into another District.

OSCAR SIEGLER, President,  
Northern Wisconsin District.

\* \* \* \*

Since Mr. R. O. Schweim for conscience reasons has resigned from his office as District Cashier, yet is willing to serve till the end of this year, Mr. Fred H. Aufderheide has been appointed and has consented to fill the unexpired term.

Beginning on January 1, 1956, all remittances of the Minnesota District are to be sent to

Mr. Fred H. Aufderheide, Treasurer  
1019 South Minnesota Street  
New Ulm, Minnesota

To fill other vacancies the following appointments have been made for the Minnesota District:

Rev. Rollin A. Reim as Essay Recorder, replacing Rev. Carl Mischke, who accepted a call into another District.

Prof. Howard E. Birkholz as Statistician, succeeding Prof. Rich. Janke, whom the Lord called into the Church Triumphant.

Teacher Theo. Pelzl as a member of the Board of Education, taking the place of Morton A. Schroeder, who was called out of the District.

Rev. W. J. Schmidt as Vice-President, replacing Rev. W. F. Dorn, who followed the Lord's call into the Nebraska District.

M. J. LENZ, President.

## CALENDAR OF CONFERENCES

### DODGE-WASHINGTON PASTORAL CONFERENCE

Place: St. Paul Church, Slinger, Wisconsin.  
Time: January 11, 1956, 10:00 a. m.  
Preacher: Gilbert (Heckendorf).

W. F. SCHINK, Secretary.

\* \* \* \*

### SOUTHEASTERN MICHIGAN PASTOR-TEACHER CONFERENCE

Place: St. Paul Ev. Lutheran Church, 15218 Farmington Road, Livonia, Michigan, T. Sauer, host pastor.

Date: January 30 and 31, 1956.

Time: 10:00 a. m.

Preacher: L. Koeninger.

According to conference regulations, each pastor and teacher is requested to send a registration fee of \$3.50 (\$3.00 for meals) to the secretary. Requests for sleeping quarters are also to be made to the secretary. The registration fee and sleeping quarter requests are to be made by January 14. Please cooperate!

WERNOR E. WAGNER, Secretary.

\* \* \* \*

## RHINELANDER PASTORAL CONFERENCE

Place: Zion Ev. Lutheran Church, Rhineland, Wisconsin; E. Scharf, pastor.

Time: 10:30 a. m., with a communion service.  
Date: January 3, 1956.

Preacher: F. Bergfeld; alternate, G. Bunde.  
Program: Exegesis of Eph. 1, F. Bergfeld; Stewardship, W. Schumann; Art. V Augsburg Confession, G. Bunde; Appraisal of Lutheran Burial Practices, P. Bauer.  
C. SCHLEI, Secretary.

\* \* \* \*

## ST. CROIX PASTORAL CONFERENCE

Time and Place: Wednesday, January 18, 1956, 9:30 a. m. at Mt. Olive Lutheran Church, St. Paul, Minnesota, C. P. Kock, pastor.

Preacher: E. H. Westcott (alternate, H. Ellwein).

J. G. HOENECKE, Secretary, Pro Tem.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

Pastor

Clement, Arthur, in St. Paul Church, Broken Bow, Nebraska, by R. Stieve; assisted by Ernst C. Birkholz, W. R. Hoyer; December 11, 1955.

## CHANGE OF ADDRESS

Pastor

Baer, George S., 599 Gorman Ave., St. Paul 7, Minnesota.

## MISSION FESTIVALS

Fourteenth Sunday after Trinity

St. Matthew Church, Danube, Minnesota.  
Offering: \$1,014.43. H. C. Schnitker, pastor.

Sixteenth Sunday after Trinity

Trinity Church, Lincoln, Michigan.  
Offering: \$145.00. H. J. Lemke, pastor.

Eighteenth Sunday after Trinity

Grace Church, Crivitz, Wisconsin.  
Offering: \$393.70. R. Mueller, Jr., pastor.  
St. Paul Church, Pine Grove, Wisconsin.  
Offering: \$91.00. G. A. Maas, pastor.

Nineteenth Sunday after Trinity

Peace Church, Hartford, Wisconsin.  
Offering: \$1,527.45. A. von Rohr, pastor.

Twentieth Sunday after Trinity

Mt. Olive Church, Colorado Springs, Colorado.  
Offering: \$305.00. W. A. Krenke, pastor.  
Immanuel Church, Shirley, Wisconsin.  
Offering: \$197.00. G. A. Maas, pastor.

Twenty-first Sunday after Trinity

St. Paul Church, Cudahy, Wisconsin.  
Offering: \$682.86. H. J. Vogel, pastor.

Twenty-fourth Sunday after Trinity

Pilgrim Church, Denver, Colorado.  
Offering: \$43.11. D. C. DeRose, pastor.



MAY the coming of  
the Christ Child fill your  
home with happiness this  
Christmas season

38-N  
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NOV 56



Unto us a child is born  
. . . and His name  
shall be called wonderful.  
Isaiah 9:6