

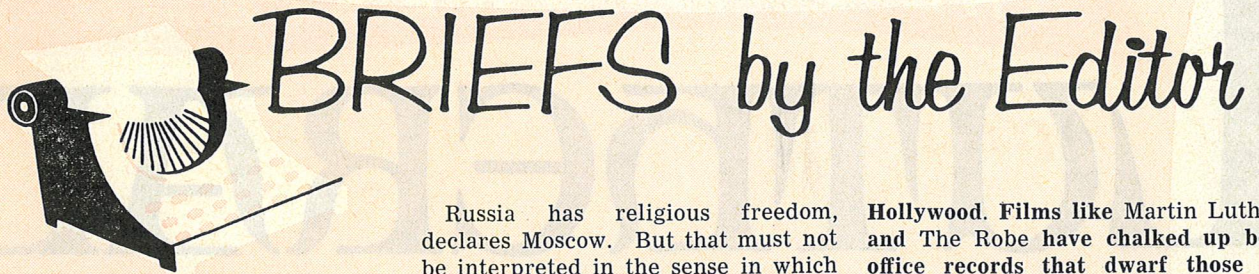
LUTHERAN

THE NORTHWESTERN

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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



BRIEFS by the Editor

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COVER DESIGN Church Window

St. Paul's Ev. Lutheran Church
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H. Fritze, pastor

Russia has religious freedom, declares Moscow. But that must not be interpreted in the sense in which we understand that same term in the United States. In America it means what it says. Every one may worship God in his own way. Religious freedom in Russia is stated by Dr. Eugene Carson Blake, president of the National Council of Churches, who, along with others, made a trip to Russia sponsored by the National Council of Churches. We quote Dr. Blake, "Russian churchmen believe they ought to do what they are *allowed to do.*" (Italics ours.) That is religious freedom in their sense of the term. He further stated that "the Russian Orthodox Church believes its mission is to bring salvation to souls within the walls of the church." We were indeed glad to hear this statement from a man who visited in Russia. We had read so much about religious liberty in Russia that we were a bit confused as to its meaning. Dr. Blake explains it.

* * * *

Mixed marriages between Roman Catholics and other faiths came in for much comment at the National Catholic Conference held in Boston some time ago. Almost one-third of all valid marriages involving Roman Catholics are mixed unions, it was stated. This high rate poses a "particularly acute" problem, the conference said, and is "a threat to the faith of the Catholic spouse and the religious training of the children." An adopted resolution warned Roman Catholic parents of their promise and duty to instruct their children concerning the dangers of mixed marriages. Another resolution cautioned parents to exercise "reasonable control" over their children's dates. When children are ready to marry, it's usually too late to "forbid" it. The time for parental interference is long before marriage is contemplated, said Dr. John J. Kane, Notre Dame University sociologist.

* * * *

Hollywood finds religion pays, says The Lutheran. We quote: America's awakened interest in religion and church life has made its mark on

Hollywood. Films like Martin Luther and The Robe have chalked up box office records that dwarf those of many star-studded pictures. The Robe now ranks second only to Gone With the Wind as an all-time Hollywood moneymaker. Early this month at its annual session in New York City the National Broadcasting and Film Commission heard Geoffrey Shurlock, director of the motion picture industry's Production Code Administration, report that A Man Called Peter was one of the really big hits of 1955. This film, based on the life of a Protestant minister, was 20th Century-Fox's most profitable release, outgrossing pictures that featured Marilyn Monroe, Clark Gable, Jane Russell and William Holden, Shurlock said. Paid religious broadcasts and telecasts — many of which ask listeners or viewers to send in money — were condemned by BFC in a policy statement. Churches should provide "high quality programs" for radio and TV networks as a public service. Network and local stations should make "desirable broadcast time available without charge," the statement said.

* * * *

According to the Finnish Statistical Yearbook of 1955, the membership of the Evangelical (State) Church of Finland is noticeably declining. As of January 1, 1955, there were 4,100,822 Lutherans in 552 congregations in Finland, about 94 per cent of the country's population. The 1954 yearbook listed the church membership at 4,198,317, or more than 95 per cent of the population. Church officials claim the loss of 97,495 members was due largely to the fact that many heads of families elected to transfer their names to the Civil list during the year to escape the church tax. This Civil list, established in 1923 by the Religious Freedom Act, has grown from around 50,000 in 1930 to more than 167,000. Other Lutheran bodies in Finland totaled 3,259 at the beginning of 1955. Membership in the Orthodox Church of Finland, second largest denomination, was 75,539. In 1954 this church had 76,949 members. The Roman Catholics increased from 1,684 to 2,207.

Editorials

To Conform or Not to Conform It came as a refreshing breath of air via a recent TV program. It came and brought with it a thought as refreshing as the spring air. It was a program which aimed to prove that the democracy of these United States found its strength in diversity rather than conformity. The program showed how our country grew in stature because of, and not in spite of, a variety of nationalities and languages.

A recent publication showed that the men who contributed most to science, or medicine, or to this country in general, were people who did not follow the crowd but beat new paths. Here we find a demonstration of philosophy which in itself goes contrary to the general tendency that "we've got to keep up with the Joneses." It seems that at least a portion of the world is not content to conform to one type of clothing, socialized medicine and similar standardization of living.

Perhaps this will find its way also into the churches which continuously want to conform to the world. This is also perhaps an answer to the members who always ask, "Why can't we have this or that in our church? Why may we not join this or that organization? Why can't we be more liberal, more broadminded?" In the last analysis these questions are asked because individuals do not like to be "different," they do not favor being different from the world. The neighbor, the business partner, the friend is a lodge member. The individual does not like the idea of being "different" or "outside." All the neighborhood kids participate in Scoutism. We hate to have our children outside and different.

Some of the men of the world are sometimes wiser in their generation than the Christians. This seems to be shown by some of the statements to which we referred at the outset. Even they find this kind of reasoning stultifying.

But we have a much better wisdom because it comes directly from God. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God*" (Rom. 12:1, 2).

JOHN F. BRENNER.

* * * *

Recently the "Sage of Baltimore," H. L. Mencken, well-known newsman, wit and critic, died. He had already written on that "inescapable last act" with his

usual sharpness, "One of the crying needs of the time in this incomparable republic is a suitable burial service for the admittedly damned. What is needed, and what I bawl for politely, is a service that is free from the pious but unsupported asseverations that revolt so many of our best minds, and yet remains happily graceful and consoling, a suitable funeral for doubters, full of lovely poetry, but devoid of any specific pronouncement on the subject of future life."

Such words are ungodly, blasphemous and shocking to the child of God. Yet his suggestion that there be some suitable service for doubters and the admittedly damned is not without merit. It might bring about an end to this not only unscriptural, but as he intimates, illogical and inconsistent proposition and practice that everyone is entitled to and should have a Christian burial.

It makes sense that a Christian burial should be for Christians. Christians can be recognized. It is true, faith is unseen, "with the heart man believeth unto righteousness," but this is also true, "with the mouth confession is made unto salvation." The words of Jesus, "By their fruits ye shall know them," is a workable proposition.

Why a Christian pastor should function at the funeral of anyone but a recognizable Christian is hard to understand. Why a Christian layman should expect anything else of his pastor is equally hard to understand. If our lay people would cease expecting that which is really impossible of their pastor, many a difficult and trying situation would be avoided.

On second thought, perhaps Mencken's suggestion isn't so new and revolutionary. He really is not asking for something that we do not already have. There are many today conducting funeral services whose theology consists of little more than "lovely poetry."

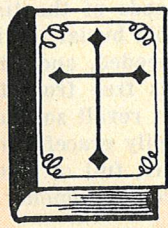
G. S.

* * * *

God Grant His Blessing

The great festival of the Christian year — Easter — has again passed into the great sea of futurity. But the Christian's thoughts still linger on the contemplation of the glorious message, "Ye seek Jesus of Nazareth, which was crucified: he is risen." He who died a curse on the cross to redeem us from the curse of the Law, and from sin and death — He arose again gloriously as He promised, thereby assuring us that God accepted the price He paid for our redemption. "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). Where is there a sinner who is able to fully appreciate all that those blessed words tell us? Those are the words to look to in times of doubt, troubles, sickness and death. These alone can cheer the Christian's heart and lift him out of the gloom of whatever making it may be. They are words that every Christian ought to inscribe deeply upon his memory so that he may bring them forth in time of need against the devil and all who would dispute our full redemption. Glorious words: Jesus "was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

W. J. S.



Studies in God's Word

The Message Of The Victorious Savior Is For All

Psalm 22:27-31

IN this final portion of the 22nd Psalm we are reminded that the message which our victorious Savior proclaims in the midst of His Church is likewise meant for all others who have not yet heard it and been blessed by it. What this message is we heard in our previous meditation. It is the message of the glory of God's grace, revealed in this that God raised up Him from death and the grave upon whom He had laid the iniquity of us all. It is the Gospel message that full salvation has been won for us, that through Him, our Savior who died for us and rose again, pardon, peace, and eternal life are now ready blessings which we may freely embrace and enjoy in faith. By proclaiming this message in the midst of His Church the Savior strengthens and keeps His believers in such blessed faith. Such a nourishing and strengthening of our faith you and I have again experienced through the Easter proclamation of His Gospel. In true thankfulness let us now share this message of our risen and victorious Savior with others. For our encouragement let us note from the words of this psalm how this Gospel is meant for all.

For All Nations

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations." The great salvation which God wrought through Christ is not restricted to one people. All the ends of the earth are to see the salvation of our God. Though God's incarnate Son completed His work of redemption in the midst of Israel, God's Old Testament people, it was not meant for them alone. Not only here in this psalm but throughout the Old Testament we meet with the prophecy of the universality of God's New Testament reign of grace. In view of the Savior who was to be born of him, Abraham had already received the promise from God: "In thee shall all families of the earth be blessed."

This was also stressed by the Savior Himself when He had finished His work and revealed Himself to His disciples as the living and victorious Savior. He told them: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name *among all nations*, beginning at Jerusalem."

The Gospel was to be brought also to the heathen who had turned their backs to God and His grace, served vain idols, and followed their own lusts and delusions. It is still to be brought to them wherever they are to be found. The Savior prophesies through David that in hearing this Gospel the Gentiles will be won by its power, that they will turn to the Lord and on their knees worship Him as the God of grace with their whole heart. To the Lord belongs the dominion over all the nations, and He has ever exercised it. Yet through the Gospel He now purposes to exercise it in a new sense, purposes to bring them under His scepter of grace so that with converted hearts they will willingly serve Him.

When the Savior speaks of "all the ends of the world" and of "all the kindreds of the nations," the "all" is, of course, not meant to arouse a millennial hope of an ultimate universal conversion of all mankind, a false hope which is ruled out by other clear words of Scripture. As elsewhere in the Psalms and Prophets the "all" is rather to express the truth that through the Gospel of Christ God is pleased to gather His Church of believers from the midst of all nations. All nations will be represented in those who are brought to faith. These words are a reminder to the Church earnestly to carry out the commission entrusted to it of preaching the Gospel in all the world for a witness unto all nations. At the same time the words are to strengthen us in the confidence that such preaching will never be in vain. Through its divine power some will always be won for Christ and salvation.

For All Conditions of Life

"All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and (of whom) none can keep alive his own soul." The feast of salvation which God has prepared for all in Christ Jesus and which He spreads before them in the Gospel is not too insignificant for those who stand in the highest stations among men and live under the most favorable of earthly conditions; neither is it too exalted for those who find themselves in the lowest of earthly stations and in the most sordid conditions of life.

"They that be fat upon earth" are those who stand out prominently before their fellowmen by reason of the abundance of their earthly possessions, honors, abilities, and accomplishments. Yet the Gospel is meant also for them and is the only thing that can satisfy their deepest needs of true peace, comfort, strength, and hope. As the Gospel is preached among men, it will always win the hearts of some of them so that they will place its spiritual treasures above all the earthly things that they possess and worship their God and Savior, from whom these treasures come, in humble faith.

"They that go down to the dust" are those who are weighed down by poverty and care, by shame and reproach, by sickness and death, who hardly manage to keep their life from being snuffed out by the woes and adversities of this life. Yet the Gospel can win their hearts likewise and satisfy them with peace, comfort, strength, and eternal hope.

All this was already prefigured in the happenings on Good Friday. The malefactor on the cross who had forfeited his life by his misdeeds found full comfort in the Gospel promise which the crucified Savior addressed to him upon his penitent plea. Yet a few hours later Nicodemus and Joseph of Arimathea, both esteemed leaders among their people, both rich in earthly goods, likewise confessed their faith in this Savior and showed themselves ready to serve

Him at the risk of forfeiting all their earthly advantages. May we be reminded in the Church that the Gospel entrusted to us has a satisfying message for people in every station and condition of life, so that we may zealously proclaim it in the spirit of St. Paul, who says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

For All Generations

"A seed shall serve him; it shall be accounted to the Lord for a generation." As God's kingdom, the Savior's reign of grace through the Gospel, cuts across the barriers of nations and of the various stations and conditions of life, so it also bridges the barrier of time. "A seed

(a posterity) shall serve him." Also during all future generations until the end of time spiritual children will continue to be born unto God through the Gospel, spiritual children who will cling to God's grace in Christ and serve Him in humble, joyful faith. Until the Savior returns for judgment His Church will not die out on earth. Even the powers of hell will not be able to prevail against it.

For the words "it shall be accounted to the Lord for a generation" also another translation, adopted by Luther and the Revised Standard Version, is possible. It is the translation: "Men shall tell of the Lord to the coming generation." This seems to fit well with what follows: "They shall come, and shall declare his righteousness unto a

people that shall be born, that he hath done this." Under the Savior's reign of grace each present generation will transmit the Gospel to the subsequent one. It would be pride to think that the Church of God will perish with us. Until judgment day breaks there will be those who will proclaim God's righteousness to every newly rising generation, namely God's faithfulness in carrying out His promises of salvation through Christ our Savior. They will proclaim the pure Gospel which gives all glory to God and to His grace as it is revealed through Christ, the Gospel which says: He, He alone has done it, no one else; He has accomplished it altogether and left nothing more for us to do; salvation is God's pure gift through Christ.

C. J. L.

ETERNITY

Judgment

(Fourth Continuation)

IN thinking about judgment day we are told to rejoice because our Judge will be none other than Jesus, the same one who so loved us that He laid down His life for us, the same one who personally tasted all our difficulties and understands our weaknesses. From His warm heart we can expect a sympathetic judgment, particularly since in His judgment He will wind up His Savior work. Just as His suffering and death was a step in His course, a part of His work of salvation, so the judgment will be the last step, putting the finishing touches, the golden crown, on His endeavor.

The Standard of Judgment

Very much depends on the question, by what standard will the final judgment be conducted, on what basis will the final verdict be rendered? When we think of the judgment which will decide our fate for all eternity the memory of our many sins tends to make us feel very uneasy. We realize that in spite of our best efforts we have committed many grievous sins in thought, in word, in deed. If the standard of the Ten Commandments is to be applied

to them, we are doomed. But that is the way we often picture the great judgment, that all our works, our sins of commission and of omission, will be recounted and evaluated on the basis of the law of Moses. Hence our fear.

Jesus tells us to take a different view of our judgment. Listen to this remark of His: "The word that I have spoken, the same shall judge him in the last day" (John 12:48). Jesus makes His word the deciding standard. All the words that He ever spoke were along these lines: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). That word will decide every case. Every one who came to Jesus, no matter how heavy his burden of sin was, will receive rest, perfect rest, the glorious sabbatical rest of heaven. And anyone who refuses to come to Jesus will be crushed under his burden of sin.

In his prediction about the last judgment Jesus shows how His Gospel will be used as a standard. He mentions some works, works which the believers have done and which the unbelievers have failed to do. What are these works? Not works that involve fornication or adultery,

or lying and slander, or stealing and robbery, or even murder. No, but works which prove whether the person had come to Jesus or not, by showing an interest, or lack of interest, in Jesus' brethren. That will decide the matter. The believers did these works in such a simple, unassuming way that they do not even remember; and the unbelievers, who kept a record of their good deeds, stayed so far away from Jesus that they must plead ignorance: When did we see Thee?

Thus Jesus will judge every one according to the attitude he took over against His Gospel. St. Paul says the same in Rom. 2:16: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

We are always afraid that Jesus might apply the Law of Moses. And that thought robs us of a great deal of joy in our lives. Instead of looking forward to judgment with joyful anticipation as the day that will bring us complete salvation, we shiver and tremble. In order to assure our hearts against such doubts we take another look at the matter.

The Epistle to the Hebrews calls Jesus "the same yesterday, and today, and for ever" (chap. 13:8). Just as

He is today, the same will He be on judgment day.

Jesus sent His disciples into all the world to preach. What should they preach? Should they teach people to lead a decent life? Should they expound the laws of Moses to them, lure them into good living by the promises of a reward which the Law contains; and frighten them with its threats? No, He sent them to preach the Gospel. St. Mark records His commission in these words: "Go ye into all the world, and preach the gospel to every creature" (chap. 16:16). St. Matthew says: "Teach all nations (that is, make them into disciples of Jesus), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (chap. 28:19). — St. John, in recording Jesus' commission to His disciples, indicated the meaning of the Gospel message; it means forgiveness of sins. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (chap. 20:21-23).

The Gospel message of the free forgiveness of our sins for Jesus' sake has by His commission been preached throughout the world. This message we read in the Bible, which He has given us. This message we

hear in our Sunday services in the sermon and in a formal announcement after Confession. On the free forgiveness of our sins we base our prayers, when as dear children we approach our heavenly Father. For this forgiveness of our sins we thank Him and sing praises to His name in our hymns. Thus Jesus Himself ordered it.

We are not misunderstanding the Gospel when we accept it as a judicial verdict of acquittal, as a pronouncement of justification. That is precisely what it amounts to, and what Jesus wants it to be. This is a truth which St. Paul particularly fully in his epistles, particularly in the one to the Romans. "Being justified freely by his grace through the redemption that is in Christ Jesus." Again: "Therefore we conclude that a man is justified by faith without the deeds of the law." Again: "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (chap. 3:24, 28; 4:5).

When the question of justification comes up, then the Law of Moses must be left out of consideration. To the jailor's anxious question: "What must I do to be saved?" Paul answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31). To the Romans he wrote: "For Christ is the end of the law for righteousness to every one that believeth" (chap. 10:4). In his youth Paul had led a very

strict life according to the Law, for in that way he hoped to attain righteousness. But after he learned the Gospel, he changed his opinion. "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9). And when Peter by his conduct gave the impression as though the law did have something to do with our righteousness and justification, Paul rebuked him sharply: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

This is the way Jesus has had the Gospel preached on earth now for close to 2000 years: a judgment that we have been pronounced righteous on the basis of His merits, without any merit or worthiness of our own. He never changed an iota.

Will He suddenly reverse Himself on judgment day? Will He revoke His Gospel proclamation and turn to the Law? Will He use the Law as His standard and judge us on the basis of our works? — Not as long as Heb. 13:8 proclaims the glorious truth: "Jesus Christ the same yesterday, and today, and for ever."

(To be continued)

J. P. M.

From A Wider Field

Dear Editor:

On page two of a newspaper this headline stared me in the face, and I stared back at it, spellbound. It said: "UNLESS NEW PRISON CAN BE BUILT, ALCATRAZ WILL NOT BE ABANDONED."

The fascinating thing about that headline is that it successfully attracted attention to an article which had very little to offer in the way of important news. After the first shock wears off, the shrewd citizen may have presence of mind enough to gasp: "Well, that's for sure, I hope!" On second thought, his native cunning will assert itself and he will inquire: "Who ever suggested that

Alcatraz be abandoned, anyhow?" But he will have to read the article in order to discover that such a thought exists only as a gleam in the eye of somebody in the Department of Justice. It is not an issue before the American public. Surely there are enough important and genuine problems for us to cope with in this age without inventing new ones.

In this case such a red herring cannot do much harm. But there are times when, especially in the Church, serious damage could result from emphasizing an issue which does not exist, because it tends to divert Christian thinking from issues which do exist.

* * * *

The February copy of *The Lutheran Chaplain* carried as its lead article a sermon by Dr. A. C. Piepkorn of Concordia Seminary, St. Louis, delivered at a Reformation rally in Lisner Auditorium, Washington, D.C., on Oct. 30, 1955, and bearing the title: "The Lutheran Christian and his Community." It is not a sermon in the formal sense, but rather an address; for it is not based upon a specific text of Scripture, as sermons among us commonly are, but upon Article XVI of the Augsburg Confession, which is quoted in its entirety except for two omissions. As quoted, it reads:

"Of civil affairs, they teach that lawful civil ordinances are good

works of God; that it is lawful for Christians to be government officials, to hand down verdicts as judges on the basis of existing laws and to impose punishments according to statute, to engage in war according to the laws of warfare, to serve in the armed forces, to make contracts in conformity with the law, to own property, to swear when required to do so by authority, to marry and to be given in marriage. They condemn those who forbid these civic responsibilities to Christians. They also condemn those who put the perfection that the Gospel requires not in the fear of God and in faith, but in the forsaking of civic responsibilities, because the Gospel teaches an eternal righteousness of the heart. In the meantime, it does not destroy government or the economy, but rather it is most emphatic in commanding that Christians conserve them as ordinances of God and in such relationships to practice charity. Therefore Christians must of necessity obey their governments and laws, except when they command Christians to sin, for then it is more necessary that we obey God rather than men."

The trend of the address is indicated by some of its opening remarks:

"One of the most effective ways to misunderstand and to misrepresent the Reformation is to spiritualize it, and thus to make it irrelevant to everyday affairs. . . it is a disastrous mistake to imagine that because the primary concern of the Blessed Reformers was the Kingdom of God they had nothing to say about the realms of Caesar, of commerce and of the community."

Discussing civil and social institutions of our society in the light of the Augsburg Confession, Dr. Piepkorn develops the following conclusions:

"Because God is at work in these institutions and in these offices and through these people, the Church can only condemn as false the sectarian and separatist world-view that regards these things as somehow unspiritual because they are material and as unworthy of God because they have to do with the pedestrian and everyday affairs of life.

"Politics is not too dirty for a Christian, elective and appointive office is not too tainted by the corruption of others who may have enriched themselves at the public expense, business is not too murder-

ously competitive, commerce is not too materialistic, marriage is not too destructive of individualism. The Christian has the obligation to serve God where God calls him." . . .

It would be most difficult to find responsible spokesmen in the Lutheran Church or, for that matter, in most Protestant denominations today, who reject the truths so forcefully and eloquently expressed. That the individual Christian, as a light in the world, should let his light shine in the station to which he has been called, that he is not only to make use of civil offices but to serve therein gladly so long as he may do so without compromising his confession, is a doctrine of sanctification undisputed among us today. The Augsburg Confession, as its Apology also shows, directed itself against the then current "pernicious opinion of monks" to the effect that "not to hold property, not to vindicate oneself at law (not to have wife and child) were evangelical counsels," and that the Gospel did not allow "civil offices and business." Against which the Apology says that "the kingdom of Christ is spiritual (inasmuch as Christ governs by the Word and by preaching) . . . meanwhile it permits us outwardly to use legitimate political ordinances of every nation in which we live, just as it permits us to use medicine or the art of building, or food, drink, air."

Perhaps it is well again to bolster the convictions of our Lutheran people against any who would gainsay these now generally accepted truths; but we ought not fail, in the same breath, to touch upon the real question, the real issue, the real and vital controversy in this field of Christian living. What must not be obscured by overemphasis upon matters not immediately vital is the fact that our present conflict lies with those Protestants and liberal Lutherans who insist that the Church, as Church, shall pursue the policy of contriving to get its people into public office, shall maneuver politically as a pressure group, shall employ its moral and physical resources in campaigns to better the social order by political means. Our modern differences lie in the area of contrast between the false Calvinistic and Roman views of Church-State relations and those of Luther and the Confessions. Involved is the cardinal doctrine of Scripture that the Church of Jesus Christ is invis-

ble to human sight and not active as an earthly principality. These are today issues far more deserving of headline treatment.

Here also the Augsburg Confession speaks, Art. XXVIII: "Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18:36: My kingdom is not of this world; also Luke 12:14: Who made me a judge or divider over you? Paul also says, Phil. 3:20: Our citizenship is in heaven; 2 Cor. 10:4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations."

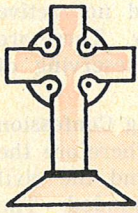
Sincerely,
E. S.

**"GATHER UP THE FRAGMENTS
THAT REMAIN, THAT NOTHING
BE LOST"**

John 6:12

"Lord, in this land of plenty it is
hard to learn
The lesson which Thou to the
multitude would'st teach.
We do not need Thee Lord to
multiply five loaves
To feed five thousand hungry mouths;
we simply reach
Across a table, set to each one's taste
Not worry over-much about the food
we waste.
You seemed to think that waste was
sinful, yes,
I know. We used to think so too,
but that was long ago.
Time, Food, and Money—squandered.
Oh, the cost!
Teach us to gather up the fragments
Lord, lest souls be lost."

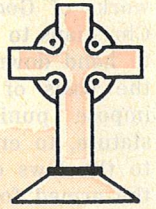
ESTHER A. SCHUMANN.



In Our Synod

The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)



COOPERATION IN EXTERNALS

IN the November 8 issue of *The Lutheran Witness* President Behnken takes up the charge of "cooperation with unorthodox church bodies in matters clearly not in the field of externals," this being one of the items mentioned by our Synod in its 1953 Resolution as an instance of Missouri's persistent adherence to unionistic practices. In his reply the venerable Doctor addresses himself particularly to the manner in which this point is treated in our Synod's Tract Number 8 of the series "Continuing in His Word."

This tract contains the following passage: "This boundary of altar and pulpit fellowship must be upheld also when we are dealing with Lutheran churches. The fact that a church calls itself Lutheran, or that once in its history the Lutheran Confessions were its confessions, does not make it genuinely Lutheran. There must also be agreement in the teaching of the Gospel and in the administration of the Sacraments, otherwise there can be no joint use of them, even by Lutherans." Dr. Behnken begins his reply by quoting the opening and closing sentences of this passage, omitting the important and emphatic middle sentence, but expressing his agreement with the principle. Then he mentions a number of examples of interchurch cooperation to which no objections have been offered: shipment of food and clothing to war sufferers, bringing displaced people and refugees into our country, joint ownership of a burial plot by churches not in fellowship. This last example is quoted from the aforementioned tract. Each of these discussions closes with a statement that becomes almost a refrain, namely that there was (or is) "no pulpit and (or) altar fellowship involved."

Having established this principle in the noncontroversial area, President Behnken then takes up some

of the specific items to which we have taken exception, and which are discussed in the tract, such as military service centers jointly owned or managed by the National Lutheran Council and Missouri, joint work with the NLC in England, and joint devotions at the so-called "Bad Boll Conferences." In the first two instances the phrase "no pulpit and altar fellowship" appears again. Only in the last case is there an admission that such devotions were indeed held, but again with an immediate denial of any implication of unionism. The article closes with the assurance that brotherly admonition is practiced "where individuals have faltered and become guilty," and the suggestion that we withdraw our charges.

To those who have not read this particular tract in our series, or who have perhaps forgotten its line of thought, it must seem as though it has been answered, answered most effectively, and that its author is left without a leg on which to stand. But let the tract speak for itself. Its definition of unionistic practices is not limited to instances of altar and pulpit fellowship only. It speaks of the dangerous ground on which our sister synod has entered in various of these ventures under the plea of "cooperation in externals only." It cites specific instances showing the disastrous consequences of such a policy, and mentions "the sorry outcome of these ventures in practical cooperation." It reads the record of similar ventures by other church bodies, and points to the warning parallel. An "answer" that ignores these vital parts of the tract is not fair to its author.

But what of the specific items of our criticism, and the defense presented by the *Witness* article? To take up the first point, what about the agreement that in the joint service centers there is to be "no joint administration of the means of

grace, no pulpit and altar fellowship"? Isn't that a correct principle? — The answer is, of course, that we did not challenge the principle, but the actual conditions which grew out of this "agreement." Some of our readers may remember an unsolicited letter from a serviceman which we published some time ago (*Northwestern Lutheran*, June 26, 1955 — "A Serviceman Speaks"). This letter gives a vivid account of such conditions, particularly what its writer called the "general atmosphere of confessional indifference" which prevails. And if responsibility for such conditions is to be fixed on individuals who "have faltered and become guilty," what then about the official and public act of dedicating such a joint service center as the one in Washington, D.C., in a joint service, with full participation of representatives of the National Lutheran Council as well as Missouri? No pulpit fellowship?

Or take the work in England. According to Dr. Behnken "cooperation with the National Lutheran Council as the agency of the Lutheran World Federation was discontinued recently." Taken by itself, this could indeed mark the turning point in the strained relations between our synods. It might well herald the dawning of a new and happier day. Nor should we insist on exacting the proverbial pound of flesh in the shape of a formal confession of error. Here charity could do a lot of hoping, were it not that such an interpretation is ruled out by the very letter which first announced the new policy. For in informing the National Lutheran Council of the decision to terminate joint support of the Lutheran Council of Great Britain, the Missouri Secretary of Missions wrote that this work "has been a constant source of embarrassment to the officials of our Synod," and that this action "has

been misunderstood and misinterpreted both within the ranks of our Synod as well as among Lutherans of other Synods."

We like the principle expressed in Point 2 of an accompanying "Statement Regarding the Position of the Missouri Synod and Work in England," which says "that joint church work involving Word and Sacrament can be done only with churches with whom doctrinal unity has been established." We think that that is what Dr. Behnken had in mind when in his recent article in the *Witness* he states that the agreement with the National Lutheran Council was "to share equally in providing such physical relief," and that although fine progress has been made in discussions with the various groups that were being so served, yet there could be no joint church work "until doctrinal agreement has been established." But we cannot help remembering other *Lutheran Witness* articles where the factor of physical relief was not stressed. Reporting on the first of a series of conferences "sponsored jointly by the Missouri Synod and the National Lutheran Council," the Missouri representative writes: "This conference was called to devise ways and means for bringing *spiritual help* * to the scores of thousands of Lutheran workers at present in Great Britain." (*Luth. Witn.* 1948, p. 303.) Next year's report speaks of "the National Lutheran Council and the Missouri Synod, which have joined efforts to provide *spiritual service* * to the exiled Lutherans in Great Britain," mentions "the spirit of unity which pervaded all the sessions," and comments on the devotional services "which were a unique feature of the conference." (*Luth. Witn.* 1949, p. 76f.) Has all this been forgotten? And what about the point raised by our Synod when it said (1951 Report, p. 138): "We are, of course, not opposed to extending physical relief also to those with whom we are not in doctrinal fellowship. But when this is done by a

*) Our emphasis.

church, with the express purpose of enabling another group to establish its own worship, this is certainly co-operation in *spiritual* matters, not externals." Has this ever been answered?

The conferences at Bad Boll present the same sorry picture. At the 1948 Convention of the Synodical Conference in Concordia College, Milwaukee, we heard Dr. Behnken report on the first of these meetings. We were particularly impressed by his statement that all devotions were conducted by him save on two mornings when he was ill and Dr. F. E. Mayer of St. Louis Seminary substituted for him. This writer admired such firmness until (a year later, in Germany) we heard the other half of the story (of the evening devotions conducted by representatives of the various German churches with which Missouri was and is *not* in doctrinal agreement) and witnessed the profound offense which had been caused by this public disavowal of the position of the Lutheran Free Churches, who are Missouri's brethren as well as our own.

But this article has already run too long. Is it not clear that we are not merely dealing with unionism that has *occurred*, but with unionism that is being *defended*?

E. REIM.

* * * *

Correction

The middle sentence in the second last paragraph on page 104 of the current volume of *The Northwestern Lutheran* ought to have been: "But what we did want to show is that inadequacy in a confession of faith is a serious matter because it can lead those with whom we do not actually agree in all matters of teaching to believe that we actually are in full agreement, and *it can also make us think that we are in full agreement when we are not and lead us to do what the Lord doesn't want us to do.*"

IRWIN J. HABECK.

there is no intention of making it into such a course.

This course is not intended for those who wish to bypass the classical language course which the Synod has always required as a preparation for the course at the Theological Seminary; nor is it a short course that will promote the student into the Seminary and the ministry ahead of those taking the regular course.

The course is intended for boys who have had two years of high school, or more, but without any language instruction. As at present set up, the course concentrates on German and Latin and in one year covers the ground that regularly requires two years. Two years of the Remedial Course are thus required to fit a public high-school graduate for the regular freshman college class, if his high-school work included no Latin or German. A dozen students were enrolled in the course this year, all of whom had had at the very least two years of high school, and some of whom had finished high school and attended college as freshmen before enrolling at Northwestern.

The introduction of this course required the addition of a professorship, which the Synod authorized last summer. Pastor Orville Schlenker, of Detroit, Michigan, has been called to this position and will begin his work at the college next September.

NOTE: Commencement Day,
Thursday, June 7.

E. E. KOWALKE.

CALL FOR CANDIDATES

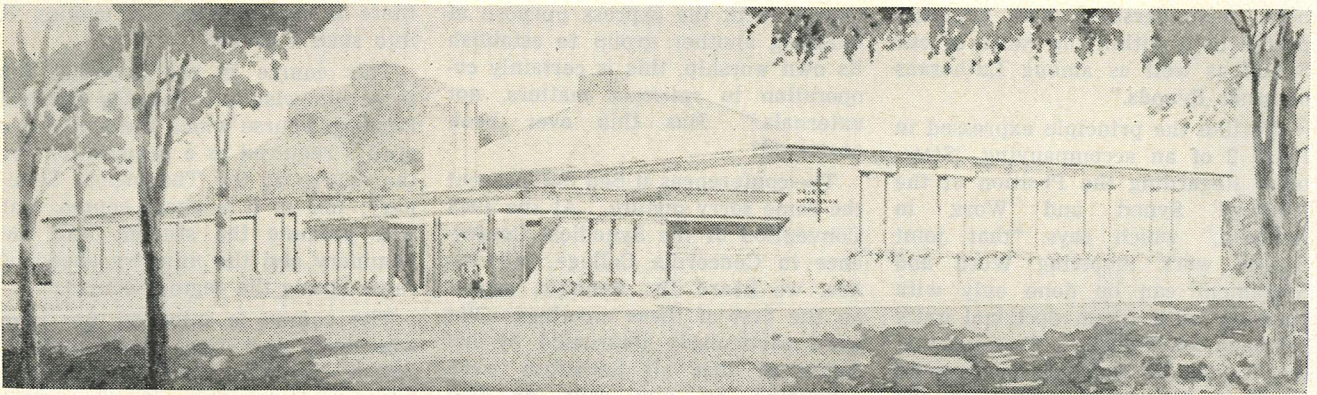
By authority of the Board, the Wisconsin Lutheran High School, owned and operated by an association of thirty-one Wisconsin Synod congregations, is seeking candidates for teaching in the following areas: English, science, commercial, home economics, art and industrial arts, library, physical education (man or woman) and coaching. Recommendations, together with a statement of qualifications for any of the above fields or combination of fields, should be sent to

Wisconsin Lutheran High School
1859 North 13th Street
Milwaukee 5, Wisconsin
ROBERT P. KRAUSE, *Principal*.

Remedial Course at Northwestern College

THERE seems to be a misconception abroad regarding the nature of the Remedial Course that was put into operation at Northwestern

College this year. This course is definitely not a Practical Seminary Course; it was not intended to be that when it was introduced, and



Salem School, Owosso, Michigan — Kenneth Vertz, pastor



Dedications

DEDICATION

Salem Lutheran Day School Addition Owosso, Michigan

For Salem Lutheran Church of Owosso, Michigan, February 12, 1956, is a day that will be long remembered. For on this day, by the grace of God, it was privileged to dedicate its new school addition in three festive services. At the two morning services, held at the church, Pastor Ernest Wendland of St. Matthew's Lutheran Church of Benton Harbor, was the speaker. At the formal dedicatory service, held in the afternoon in the new Salem Memorial Auditorium, Pastor Alvin Baer of St. Stephen's Lutheran Church of Adrian, Michigan, spoke on "The Incomparable Worth of Christian Education." All services were beautified by the singing of the mixed and children's choirs under the direction of Mr. William Woltmann. Organists were Mr. William Woltmann, Mrs. George Van Epps, and Mr. Albert Schleaf. Following these services an open house was held, with the members of the Church Council and Building Committee serving as guides; and a luncheon was served by the members of the Ladies Aid Society.

Ground was broken for this new addition in March 1955, and originally the building was to have been finished by August 15, 1955. But due to both material shortages and labor difficulties, the dedication date had to be postponed several times. Up to the fourth week in January, which was moving day into the new

building, the school was compelled to get along with makeshift arrangements, with four classrooms and almost 150 children in the old building.

The building shapes up like this: The old school building has been completely renovated and redecorated, with new tile flooring, acoustical ceilings, and new lighting. It now consists of two classrooms, one serving grades 4 and 5, taught by Mh. William Woltmann; the other serving as the pastor's instruction room and general meeting room. In addition, there is a dining room for the children's hot lunch program; a new kitchen; boys' and girls' lavatories; lounge, also used for meeting purposes, with book-nook; faculty room, also used for duplicating purposes.

The new building, which can be entered from the old building by a fire-door, has a large auditorium-gymnasium, 88 ft. by 45 ft., which will serve both the school and the congregation, as well as all organizations of the congregation, for all educational, social, and recreational functions. At the present time, due to the fact that the church building is being cleaned, the congregation is also holding church services in this auditorium. In connection with the auditorium there is a large completely-equipped modern kitchen, with supply room. There is a porticoed entrance at either end of the building, to facilitate the loading and unloading of children. There is also a spacious lobby, boiler room, office,

supply room, clinic, storerooms, rest-rooms, a long corridor, and three self-contained classrooms. Grades 6, 7, and 8, taught by the principal, Mr. Albert W. Schleaf, use the one classroom connected with the office; grades 2 and 3, taught by Miss Judith Larson, use the middle room; and the kindergarten and first grade, taught by Miss E. Barbara Ebe, use the end room, designed especially for the little ones. The entire building is well-lighted by large glass bubbles in the roof and also the finest artificial lighting, and is equipped with all new furniture and furnishings, much of which was made possible through the Special Gifts Division.

The exterior of the building is finished in light brick, with the auditorium fronted by a long flower box and high narrow windows of green glass, which are mounted by symbols of the Christian faith. A large silver-plated cross, with the name Salem Lutheran School, on the front of the building, tells all who pass by that within these walls the Cross of Christ and all that it means is held supreme. The classroom windows are also green glass, with a narrow clear light at the bottom.

The architectural firm of Krauss and Farnsworth of Lansing, Michigan, designed, engineered, and supervised the construction of the addition. The main contractors were: Trier Construction Company of Saginaw, Michigan, the general contractor; Joslin Inc., of Mt. Pleasant, Michigan, the heating and plumbing contractor; A.B.C. Electric Company, Saginaw, Michigan; and Ruthig Custom Kitchens, also of Saginaw. The total cost of the building is about \$190,000, of which \$22,000 is equipment.

For over 60 years Salem Lutheran Church has emphasized the Christian training of its young by maintaining its own Christian day school.

Because it has done this it has experienced many trying days, and many times things looked very dark. But always the Lord gave us the victory. Hence, this was our hymn of praise on the day of our dedication — To God Alone Be Glory. For is was God who filled our hearts with the desire to expand our school for the Christian training of our children; it was He who removed all obstacles, strengthening our trembling knees, and giving courage to our fainting hearts when difficulties and reverses all but discouraged us;

it was He who heard and answered our prayers and enabled us to move steadily forward; it was He who moved the hearts of our members to embark upon a program of expansion, and to shoulder the cost of our new building; it was He who persuaded our parents to send their children to our school. So to God alone be glory — confident that He who has blessed us thus far will lead us on to even greater successes to His greater glory.

KENNETH W. VERTZ.



Bethel Ev. Lutheran School, Menasha, Wisconsin

SCHOOL DEDICATION Menasha, Wisconsin

October 9, 1955, was a happy day in the history of Bethel Ev. Lutheran Church, Menasha, Wisconsin, which was privileged by God's grace to dedicate its new two-room school. The guest speakers, who through the Word brought encouragement and strengthening to the members and friends of Bethel congregation on that memorable day, were Pastor Walter Pankow of New London and Pastor Jonathan Mahnke of Milwaukee.

Bethel Church began conducting a Christian Day school in the fall of 1954, when Wm. Birsching, a graduate of Synod's normal school, was called as teacher and taught all eight grades in the present church auditorium. Mrs. F. Relien, a member of the church, that same year taught a kindergarten class of 10 pupils. This ideal way of bringing up the church's youth, however, was not exactly new to many of Bethel's original families. For since 1951, a year before this congregation's organization, Trinity Church, Neenah, had graciously

opened its doors to about 25 of our children each year. This arrangement covered three years.

Permission was granted Bethel Church by the Northern Wisconsin District Mission Board in 1953 already to plan a school of its own. Ground was broken on August 8, 1954. The 59 ft. by 56 ft. building, designed by the architectural firm of Steffen & Kemp, Milwaukee, is attached to the right rear of the present church, which is intended to serve eventually as parish hall and gymnasium. The new school wing contains two 35 ft. by 23 ft. classrooms, an office, and lavatories. The latter have facilities for several more classrooms, if and when needed. The new school, of slag block construction, was built for approximately \$21,000, which includes the architects' fee. An estimated 90 percent of construction labor was furnished by the membership.

The present enrollment in Bethel School is 70, of whom 11 are in kindergarten. The office serves temporarily as the kindergarten room. Miss Joan Dallmann was added as the second full-time teacher last fall and teaches the primary grades.

May the Lord continue to keep Bethel Congregation truly Christian-education-minded in the years to come; and may He richly bless both the teachers in our school and the children entrusted to their care, that through the years many blood-bought lambs may be nourished and kept unto eternal life.

A. W. TIEFEL.

CHURCH DEDICATION

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 P. 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 large 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 fire-proof 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, com-

pletely 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.



BOOK REVIEWS

Luther, by Rudolf Thiel, translated by Gustav Wiencke. Print, Muhlenberg Press. 492 Pages. Price, \$5.00.

That is a lot of book for \$5.00. It is one of the most interesting and will be one of my most cherished books on Luther in my library. This book on Luther is different than any other book I have read. It is history and yet it is not a history chronologically arranged. Rather it is arranged according to the subject matter. It

is a "topical" history, if you will, of that great man and his work. It is different in another way. The author lets Luther himself speak, interspersing some explanatory sentences or paragraphs as the case may be. The book is divided into five great divisions.

The translation by Gustav Wiencke is excellent, and we heartily congratulate him for his fine work, also for having chosen this book on which to spend his gifts. If I could have but one book on Luther, I believe this book would be my choice. It is appealing and instructive.

W. J. S.

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Luther's Works. Produced by Concordia Publishing House in conjunction with the Muhlenberg Press. Edited by Jaroslav Pelikan. Volume 1, Concordia Publishing House. Pages, 418. Price, \$5.00.

This prodigious undertaking will be a boon to all who are unable to read Luther in the German. The translations are well done so that Luther is made to speak a very popular English which, we are sure, he would have spoken had he lived in our day in the English-speaking world. Its reception should be spontaneous by pastors especially and laymen also. Here is an opportunity for laymen to read Luther for themselves and really learn to know this man. To be able to purchase one volume at a time ought to enable many to purchase the entire works

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### NOTICE

Teacher Carl T. Metz, who has served as principal of Redeemer School in Tucson, seeks a colloquium looking toward ordination into the holy ministry. After having taken the necessary theological studies Mr. Metz was commissioned a licensed preacher several years ago. He has continued his studies. He has now been asked by a group of Lutherans in the new mining city of San Manuel to serve them regularly. This proves the basis for his request for ordination.

E. ARNOLD SITZ, President,  
Arizona-California District.

### CALENDAR OF CONFERENCES

#### GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on Wednesday, May 23 at 9 a. m., in the Northwestern Lutheran Publishing House Building, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

#### Preliminary Meetings

Board of Education — Wisconsin Synod, Monday, May 21, 10 a. m.  
General Board for Home Missions, Monday, May 21, 10 a. m.  
General Board for Foreign Missions, Monday, May 21, 10 a. m.  
Conference of Presidents, Monday, May 21, 10 a. m.

Standing Committee in Matters of Church Union, Monday, May 21, 2 p. m.  
Board of Trustees, Monday, May 21, 10 a. m.  
Lutheran Spiritual Welfare Commission, Tuesday, May 22, 9:30 a. m.  
Board of Support, Tuesday, May 22, 10 a. m. in Grace Church  
Representatives of Institutions, Tuesday, May 22, 2 p. m.  
Committee on Assignment of Calls, Friday, May 25, 9 a. m., at Thiensville  
All reports and memorials to be printed in the "Report of the Nine Districts" should be in my hands by Monday, May 7.

OSCAR J. NAUMANN, President.

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### LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will be held at St. Paul's Lutheran Church, Hyde, Michigan, on April 17 and 18, 1956. Pastor Walter Henning, host. Sessions will begin at 9:30 a. m., E.S.T. The following topics are assigned:  
Exegesis of II Corinthians 5 (cont'd), W. Henning; Suspension and Excommunication, G. Tiefel; The "Heroes of Faith" Are Not Portrayed in Scripture as Men That were Perfect, W. Lutz; The Faithful Pastor's Duty in Dealing With Lodge Members in the Christian Congregation, A. A. Gentz; Exegesis of Genesis 23, R. Mueller; Why are Lodge Oaths Objectionable? K. Geyer; The Need For a Christian Day School

### The Northwestern Lutheran

without too great a strain on the wallet. Strain or not, however, no pastor will want to be without it.

We would advise all pastors to get on the mailing list and get their copies as they appear on the market.

The publishers ought to be heartily congratulated for undertaking this great work of publishing a quite complete edition of the works of Dr. Martin Luther. W. J. S.

\* \* \* \*

*Genes, Genesis and Evolution*, by Dr. John Klotz, professor of Science at Concordia College, River Forest, Illinois. Print, Concordia Publishing House. Pages, 574. Price \$5.00.

Here is a valuable volume for the inquiring Christian and the teaching pastor or teacher. This book deserves to be read and studied. In this age in which science has been put on such a high pedestal and elevated even above Scripture, it is refreshing to read from a man who knows from both science and the Scriptures that God's Word is truth and will stand in the face of all science. "Filled with interesting and authoritative information, the book discusses the history of evolutionary theories; the species problem; the days of Creation and the age of the earth; evidences for evolution; fossils and geographical distribution; and human evolution." We advise you to get a copy and begin to read the book, and you will convince yourself that it is easy reading and interesting as well.

W. J. S.

In the Work Of the Church, E. Albrecht. The following substitute assignments shall be ready for use in either Tuesday's or Wednesday's program:

Exegesis of II Corinthians 6, H. Scherf; Exegesis of Genesis 24, J. Ruege; The Angel Of the Lord, W. Schmidt; Whom Are We to Include In Our Gospel Ministry? L. Koenig; An Exegetical-Homiletical Treatise On Ezekiel 3:18, W. Krueger; Discussion On Christian Giving, Leader—T. Thurow; A Review Of One of Luther's Writings, T. Hoffmann.

Evening service on April 17 with Holy Communion.

Preacher: A. Gentz; alternate: K. Geyer.  
W. L. HENNING, Secretary.

### SOUTHWESTERN PASTORAL CONFERENCE

#### WESTERN WISCONSIN DISTRICT

Mixed Conference at LaValle, April 17, 10 a. m.  
Discussion Topics: The Common Confession, R. Hofner, leader; Scoutism, H. Winkel, leader.  
Regular Spring Conference at Sparta, May 1, 9:00 Communion Service; A. Winter (G. Albrecht)  
10:00 Preliminary Business  
10:15 Rev. I. R. Siegler (Titus 3, A. Stuebs)  
11:30 Financial Secretary  
1:15 Official Business — Visitor



1:45 Application of Rom. 16:17, 18 to Our Present Intersynodical Relations, L. Schroeder; (History and Meaning of Confirmation, M. Nommensen)  
 3:10 Round Table  
 3:45 Casuistry  
 4:15 Business  
 R. C. BIESMANN, Secretary.

**RHINELANDER PASTORAL CONFERENCE**

Place: Christ Ev. Lutheran Church, Eagle River, Wisconsin.  
 Date: April 16 and 17.  
 Time: Conference will begin with the noon meal on April 16.  
 Speaker: G. Bunde; alternate: E. Scharf.  
 Assignments: Stewardship, W. Schumann; Lutheran Burial Practices, H. Bauer; Article V of Augsburg Confession, G. Bunde; Exegesis of Eph. 1, F. Bergfeld.  
 C. SCHLEI, Secretary.

**NORTHERN CONFERENCE MICHIGAN DISTRICT**

Pastor-Teacher Conference meets Friday, April 27, 1956, at Hope Lutheran Church, Swartz Creek, M. R. Kell, pastor.  
 Communion service at 9:00 a. m.; sermon by O. J. Eckert.  
 Program: 1 John 4:7-5:3, R. Frey; Discussion of Duties of Church Officers, A. Maaske; Reports and Business; alternate: God-pleasing Discipline in the Christian Day School, E. Backer.  
 PAUL H. WILDE, Secretary.

**WISCONSIN AND CHIPPEWA RIVER VALLEY SPRING CONFERENCE**

Place: Immanuel Ev. Lutheran Church; Medford, Wisconsin, A. J. Engel, pastor.  
 Date: April 17-18, 1956.  
 Time: 10 a. m.  
 Communion Service speaker: E. F. Hy. Lehmann; G. C. Marquardt, alternate.  
 Program: Continuation of Exegesis on Hosea, J. Schaadt; Review of Roland H. Bainton's "Here I Stand" (Life of Luther), C. R. Rosenow; Parental delinquency and how to overcome it, E. Walther; Exegetical and Homiletical treatment of Eph. 4:1-6, T. Zaremba; Why don't we establish more new missions and how to do it? G. O. Krause; Ideas on Sunday School to

help especially small children, A. O. Pautsch.  
 The complete program will be mailed to the conference members together with cards which are to be used for registration and lodging requests.  
 A. O. PAUTSCH, Secretary.

**WESTERN WISCONSIN TEACHERS CONFERENCE**

Immanuel Lutheran Church  
 La Crosse, Wisconsin  
 April 26 and 27, 1956

**Thursday:**  
 9:00 Opening Devotions  
 9:15 Practical Suggestions on the Teaching of Memory Work, Mr. Gurgel  
 10:15 Recess  
 10:30 Phonics Reading Skills (Economy Program), Mr. Tiedeman  
 12:00 Dinner  
 1:15 Devotion  
 1:25 Sectional Discussions:  
 Upper Grades, Mr. Gresens  
 Middle Grades, Mr. Synhorst  
 Lower Grades, Miss Gunn  
 2:25 Business Meeting  
 2:40 Open Forum on Classroom Environment, Miss Bailey  
 4:00 Adjournment

**Friday:**  
 9:00 Devotion  
 9:15 General Administration of a School, Mr. Pape  
 10:15 Recess  
 10:30 Report by Mr. Trettin, followed by Business Meeting  
 12:00 Dinner  
 1:15 Inspirational Address, Pastor Winkel  
 2:15 Business Meeting  
 2:25 Excursion

**WISCONSIN SYNOD TEACHERS CONFERENCE OF CENTRAL WISCONSIN**

Place: Waterloo, Wisconsin  
 Date: April 20, 1956.  
 9:00-9:15 Devotion  
 9:15-10:15 An Appraisal of Visual Aids in Religious Instruction, Miss Hertha Sievert  
 10:15-10:30 Recess  
 10:30-11:30 Our Attitude Toward the Public High School, Teacher O. W. Jungkuntz  
 Teacher R. Sievert

Teacher A. Lober  
 Pastor E. Toepel  
 Business Meeting  
 1:30-2:30 The Ministry of the Keys, Prof. E. A. Wendland  
 2:30-2:40 Recess  
 2:40-3:30 Question Box  
 C. KRAUSE, Secretary.

**SOUTHEASTERN MICHIGAN DISTRICT TEACHERS CONFERENCE**

St. Peter's Lutheran School  
 Plymouth, Michigan  
 April 27, 1956

9:00-9:15 Opening Devotions  
 9:15-10:00 Bible Story Demonstration Lesson, Joan Westendorf (Grades 1 and 2 or 3 and 4)  
 10:00-10:30 Demonstration Lesson with Fractions, L. Fuhrman (Grades 6 and 7)  
 10:30-10:45 Recess  
 10:45-11:45 Discussion of Lessons  
 11:45-1:15 Lunch  
 1:15-1:45 Business and Elections  
 1:45-2:15 What can the Congregation do for the Children after the Eighth Grade? V. J. Schultz  
 2:15-2:40 Discussion of Paper  
 2:45-3:00 Reports of School Visitors, Wm. Arras and Frederick Janke  
 3:00-3:15 Recess  
 3:15-4:15 Panel Presentation of Teachers' Aids with Open Discussion (Monroe Faculty)  
 4:15-4:30 Final Business and Closing Devotions  
 JEROME P. BIRKHZOLZ, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installation

**Pastor**  
 Zaring, Waldemar, in Grace Lutheran Church of Benton Harbor, Michigan, as pastor of the newly established Good Shepherd Lutheran Church of Fair Plain, Michigan, by Harold J. Zink; assisted by the Synodical Conference pastors of the area; on First Sunday in Lent, February 19, 1956.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**  
 For February, 1956

|                                                                                                                                             |           |
|---------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| For Lutheran Spiritual Welfare Commission                                                                                                   |           |
| 1st Lt. Ronald Violette, Tinker AFB, Okla. ....                                                                                             | \$ 10.00  |
| Memorial wreath in memory of Mrs. Mathilda Quitsch, sent in by Pastor M. H. Eibs, Summit, S. Dak. ....                                      | 2.00      |
| Mrs. H. A. Hopp, Manitowoc, Wis. ....                                                                                                       | 1.00      |
| Pvt. Robert Roscovius, Tomah, Wis. ....                                                                                                     | 1.00      |
| Memorial wreath in memory of Mrs. Ella Backer, given by Prof. and Mrs. O. Hoenecke .....                                                    | 3.00      |
|                                                                                                                                             | \$ 17.00  |
| For Indian Mission                                                                                                                          |           |
| Sent in by Pastor C. C. Kuske .....                                                                                                         | \$ 3.00   |
| For Missions                                                                                                                                |           |
| Resurrection Ev. Luth. S. S., Phoenix, Ariz. ....                                                                                           | \$ 10.73  |
| N. N., Lincoln, Nebr. ....                                                                                                                  | 15.00     |
| Memorial wreath in memory of Mrs. Amanda Fossum, given by Laura and Ida Ingebriksen .....                                                   | 25.00     |
| Children of Trinity Luth. School, Neenah, Wis. ....                                                                                         | 63.36     |
| Eunice Hackbarth, Mankato, Minn. ....                                                                                                       | 5.00      |
| Memorial wreath in memory of John Schweizer, given by Mrs. John Schweizer .....                                                             | 10.00     |
|                                                                                                                                             | \$ 129.09 |
| For Church Extension Fund                                                                                                                   |           |
| Paul H. Lamb, Detroit, Mich. ....                                                                                                           | \$ 5.00   |
| Memorial wreath in memory of Pastor E. Kirst, given by Mr. and Mrs. W. Affeldt and family and Pastor and Mrs. R. W. Kleist and family ..... | 5.00      |
| Memorial wreath in memory of Fred Berg, given by Mrs. Lydia Berg, Pastor and Mrs. L. Koeninger, Mr. and Mrs. G. Thomas .....                | 10.00     |
| Memorial wreath in memory of Pastor P. J. Burkholz, given by Pastor Wayne Schmidt .....                                                     | 5.00      |
| Memoria wreath in memory of Mrs. Louise Blank, given by relatives and friends .....                                                         | 11.50     |
| Memorial wreath in memory of Pastor Paul Burkholz, given by Mrs. Paul Kneiske and Mr. and Mrs. Kurt Kneiske and family .....                | 10.00     |
| Memorial wreath in memory of Pastor E. F. Kirst, given by Pastor and Mrs. F. E. Stern .....                                                 | 3.00      |
| Memorial wreath in memory of Pastor E. F. Kirst, given by relatives and friends .....                                                       | 322.00    |
| Memorial wreath in memory of Irmgard Diehl, given by Mr. and Mrs. August Luedtke, Tawas City, Mich. ....                                    | 2.00      |

|                                                                                                      |           |
|------------------------------------------------------------------------------------------------------|-----------|
| Memorial wreath in memory of Irmgard Diehl, given by Mr. and Mrs. Ray Ristow, Tawas City, Mich. .... | 2.00      |
| Memorial wreath in memory of Pastor Carl F. Bast, from Eastern Pastoral Conference .....             | 10.00     |
|                                                                                                      | \$ 385.50 |
| For Building Collection                                                                              |           |
| Memorial wreath in memory of Pastor Rudolph Jeske, given by Mrs. Amanda Jeske .....                  | \$ 100.00 |
| Memorial wreath in memory of Mrs. Susan Henke, given by friends and relatives .....                  | 55.00     |
|                                                                                                      | \$ 155.00 |
| C. J. NIEDFELDT, Treasurer.                                                                          |           |

**ACKNOWLEDGMENT AND THANKS**

HOME FOR THE AGED  
 Belle Plaine, Minnesota

Received since October 17, 1955

**Donations**

Cedar Creek Apache Mission, Whiteriver, Ariz., \$10.00; Ladies Aid, St. John, Lewiston, \$10.00; First Lutheran Church, La Crosse, Wis., \$5.00; Immanuel, Mankato, \$52.75; St. John, Wood Lake, \$12.50; Elsie C. Gundlach, St. Paul, \$10.00; Ladies Aid, Salem, Owosso, Mich., \$20.00; Ladies Aid, St. Peter, Balaton, \$10.00; Robbins Flooring Co., Reed City, Mich., \$50.00; Ladies Aid, St. Luke, Vassar, Mich., \$25.00; William J. Miller, Paulina, Iowa, \$1.00; Ladies Aid, Grace, Osceola, Wis., \$5.00; Ladies Aid, Trinity, Osceola, Wis., \$10.00; Ladies Aid, Christ, N. St. Paul, \$10.00; Dorcas Society, Lake Benton, \$5.00; Ladies Aid, St. Paul, Green Bay, Wis., \$5.00; Ladies Aid, St. John, Fairfax, \$25.00; Ladies Aid, Peace, Echo, \$5.00; Ladies Aid, St. Paul, Lake Mills, Wis., \$7.50; Ladies Aid, St. Paul, Arlington, \$10.00; Dorcas Circle, Christ, Cochrane, Wis., \$10.00; Hamburg Ladies Aid, Chaseburg, Wis., \$5.00; Ruth Mission Club, Siloah, Milwaukee, Wis., \$30.00; Ladies Aid, Grace, Mazeppa, \$10.00; Ladies Aid, Immanuel, Hutchinson, \$3.00; Ladies Aid, St. Paul, Prior Lake, \$10.00; Good Shepherd Church, Cedar Rapids, Iowa, \$17.32; Ladies Aid, Ellsworth, \$10.00; Moltke Ladies Aid, Gibbon, \$5.00; Ladies Aid, Trinity, Odessa, \$5.00; Ladies Aid, St. Paul, Bellevue, \$10.00; Ladies Aid, Trinity, Omak, Wash., \$10.00; Ladies Aid, Bethany, Renville, \$4.00; Flora Ladies Aid, Renville, \$5.00; Ladies Aid, St. Matthew, Winona, \$10.00; Mildred Albrecht, Lake Mills, Wis., \$1.00; Ladies Aid, St. John, Hastings, \$25.00; Ladies Aid, Peace, Hutchinson, \$19.35; Wellington Ladies Aid, Emanuel, Fairfax, \$5.00; Ladies Aid, Reedsville, Wis., \$10.00; Ladies Aid, St. John, Vesta, \$10.00; Lincoln Ladies Aid, Lake City, \$5.00; Ladies Guild, Emanuel, St. Paul, \$5.00; Ladies Aid, Trinity,



Elkton, S. Dak., \$5.00; Ladies Aid, Immanuel, Elkton, S. Dak., \$15.00; Womens' Society, St. Luke, Lamoille, \$10.00; Ladies Aid, Zion, Sanborn, \$16.00; Ladies Mission Society, St. Paul, Lake Mills, Wis., \$5.00; Ladies Guild, St. James, St. Paul, \$10.00; Ladies Guild, First, Lake Geneva, Wis., \$15.00; Mission Group No. 1, Christ, Eagle River, Wis., \$10.00; Mrs. H. Smith, St. Paul, \$10.00; Ladies Society, St. John, Whitewater, Wis., \$10.00; Ladies Aid, St. Peter, St. Peter, \$8.50; Ladies Aid, St. Paul, Tomah, Wis., \$5.00; Ladies Society, Emanuel, St. Paul, \$5.00; Ladies Aid, Grace, S. St. Paul, \$5.00; Ladies Aid, St. Peter, Elmwood, Wis., \$5.00; Guild, Mount Olive, St. Paul, \$15.00; A.A.L. Br. 187, N. Mankato, \$5.00; Ladies Aid, Grace, Clear Lake, Wis., \$10.00; Ladies Aid, Grace, LeSueur, \$5.00; Paula Hirschert, Mankato, \$20.00; Ladies Aid, Trinity, Belle Plaine, \$10.00; Ladies Aid, St. John, Buffalo, \$5.00; Ladies Aid, St. John, Tappen, N. Dak., \$5.00; Happy Birthday Club, Austin, \$5.00; Mothers' Club, St. John, Caledonia, \$25.00; Men's Club, St. Martin, Watertown, S. Dak., \$5.00; Sewing Circle, Grace, Oshkosh, Wis., \$20.25; Ladies Aid, St. Paul, Norfolk, Nebr., \$25.00; St. Paul, Jordan, \$5.00; Ladies Aid, St. John, Renville, \$20.00; Nodine Ladies Aid, \$10.00; Ladies Aid, Trinity, Ortonville, \$5.00; Eagleton Ladies Aid, St. John, Bloomer, Wis., \$5.00; St. John, Frontenac, \$10.00; Ladies Aid, St. Paul, Brownsville, Wis., \$15.00; Ladies Aid, Trinity, Winona, \$10.00; Womens' Society, St. John, Wood Lake, \$15.00; A.A.L., Tomah, Wis., \$5.00; Mr. and Mrs. Don Jaquish, Omak, Wash., \$1.00; St. John-St. James, Reedsville, Wis., \$7.00; Zion, Rhinelander, Wis., \$60.00; Christ, Marshall, \$5.70; St. Peter Guild, Monticello, \$5.00; Mrs. Anna C. Semler, Toledo, Ohio, \$1.00; St. John, St. Clair, \$10.00; St. John, Spring Valley, Wis., \$25.00; St. Matthew, Spring Valley, Wis., \$25.00; St. Matthew, Butterfield, \$12.50; St. James, St. Paul, \$35.00; Emanuel, Fairfax, \$25.00; Ladies Aid, Grace, Sioux City, Iowa, \$9.37; Sunday School, Emmanuel, Hazel, S. Dak., \$15.00; Trinity, Malcolm, Nebr., \$5.00; St. John, Hastings, \$10.00; A.A.L. Br. 141, New Ulm, \$10.00; St. Paul, New Ulm, \$10.00; St. Stephen, Adrian, Mich., \$66.55; Zion, Brighton Township, \$19.80; St. John, Wayne, Mich., \$75.00; Nicolai Ladies Aid, Canby, \$10.00; Courtland Church, \$9.65; Minnesota District, Missouri Synod, \$37.50; South Dakota District, Missouri Synod, \$10.50.

#### Memorial Wreaths

In memory of the following: Paul Richter, resident, \$35.00; Mrs. Louisa Lock, Hutchinson, \$1.00; Ella Zahl, Morris, \$1.00; Mrs. Fred Strehlo, Mankato, \$64.00; Mrs. Anna Sellnow, Belle Plaine, \$15.00; Mrs. Hilda Linkletter, Danube, \$10.00; Ernest Maaske, resident, \$8.00; Dr. H. H. Pierre, Jordan, \$146.00; Herman Niebuhr, Gibbon, \$5.00; Mrs. H. Seibert, Mazepa, \$8.00; Edward Fenske, S. St. Paul, \$10.00; William Langhoff, New Ulm, \$10.00; Mrs. Caroline Bruening, Elkton, S. Dak., \$3.00; Mrs. Louisa Marshall, Elkton, S. Dak., \$2.00; Carl Peterson, Manistee, Mich., \$7.00; Mrs. Hannah Sennholtz, by Mr. and Mrs. Henry Sennholtz, Crete, Ill., \$750.00; Mrs. Frances Thron, Gibbon, \$3.00; William Briese, Gibbon, \$2.00; William Henkel, Wood Lake, \$4.00; Mrs. Anna Liefer, Jordan, \$10.00; Mrs. Johanna Morlock, Jordan, \$8.00; Mrs. John Gareis, New Ulm, \$20.00; John Tetzlaff, Hayti, S. Dak., \$2.00; Mrs. Mathilda Quitch, Mezeppa, S. Dak., \$1.00; Albert Wolfram, Fairmont, \$7.00.

#### Donations In Kind

From the following: Calvary, Austin; S. G. Reim, New Ulm; St. Peter Missionary Guild, Monticello; Grace, Hutchinson; Peace, Dorcas Club, Hutchinson; St. Peter, Minneapolis; Ladies Aid, St. John, St. Clair; Ladies Aid, St. Paul, Montrose; Mrs. John Rawling, Mill City, Mont.; Ladies Aid, St. Peter, Balaton; St. Paul, N. Mankato; Ladies Aid, Trinity, Austin; Ladies Aid, St. Matthew, Danube; Ladies Aid, Trinity, Johnson; Mrs. D. Leenderteen, Palouse, Wash.; Gethsemane, Spokane, Wash.; Maria Kueclar, La Crosse, Wis.; Trinity Guild, Appleton, Wis.; Ladies Guild, St. Paul, Moline, Ill.; Men's Club, Grace, Le Sueur; Ladies Aid, St. John, Goodhue; Ladies Aid, St. Paul, Oconto Falls, Wis.; Ladies Aid, Trinity, Marinette, Wis.; Mission Group, Christ, Eagle River, Wis.; Missionary Society, St. John, Burlington, Wis.; Sewing Guild, Immanuel, La Crosse, Wis.; Sewing Circle, St. Martin, Winona; Ladies Aid, St. Paul, St. James; Eleanor Voelker, Winona; Pireside Bible Club, Pilgrim, Minneapolis; Ladies Aid, Trinity, Lake Crystal; Ladies Aid, Salem, Madelia; Dorcas Club, Peace, Hutchinson; St. John School, Goodhue; Locker Service, Belle Plaine; Ladies Aid, St. John, Lake City; Dorcas Society, St. Matthew, Warrens, Wis.; Ladies Aid, Peace, Hutchinson; St. Paul, Platteville, Wis.; Ladies Aid, Gibbon; Ladies Aid, Trinity, Osceola, Wis.; Ladies Aid, St. John, Sleepy Eye; Mr. and Mrs. Joe Mohrbacher, Commercial Club, Belle Plaine; Ladies Aid, St. John, Frontenac; Ladies Aid, Immanuel, Buffalo; Ladies Aid, St. Paul, Norfolk, Nebr.; Guild, Salem, Stillwater; Ladies Aid, St. John, Centuria; Mrs. Harry Otto, Belle Plaine; Mission Club, St. Paul; Adolph Sharping, Arlington; Mrs. Helen Schultz, St. Clair; Ladies Aid, Zion, Essig; Ladies Aid, St. John, Fairfax; Dorcas Club, Grace, Le Sueur; Ladies Aid, Immanuel, Gibbon; Mr. and Mrs. Virgil Langer, Belle Plaine; Mrs. John P. Bremer, Lake City; Herbert Kuhlman, Grover, S. Dak.; Mr. H. L. Bartelt, Lomira, Wis.; Ladies Aid, Snoqualmie, Wash.; Missionary Society, St. John, Burlington, Wis.; Ladies Aid, St. Paul, Jordan; Ladies Aid, St. Paul, Tomah; Ladies Aid, St. Paul, Henry, S. Dak.; Ladies Aid, St. Paul, Algoma, Wis.; Theodore Schultz, La Crosse, Wis.; Rev. W. A. Geiger, Charles City, Iowa; Sarahmeany, St. Clair.

Our sincere thanks to all donors!

L. F. BRANDES.

### ACKNOWLEDGMENT AND THANKS

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

E. Bode, \$7.50 and supplies; H. Diehl, \$69.10 and supplies; K. Eggert, supplies; A. Fisher, supplies; W. Gawrich, supplies; P. Gieschen, \$2.50 and supplies; I. Habeck, \$30.00 and supplies; L. Hallauer, \$7.00 and supplies; O. Heier, \$15.00 and supplies; G. Hillmer, \$5.00 and supplies; R. Huth, supplies; J. G. Jeske, supplies; H. Koch, supplies; R. Koch, \$5.00 and supplies; J. Kneueppel, supplies; D. Kuehl, \$7.00 and supplies; S. Kugler, supplies; H. Lau,

\$21.00 and supplies; L. Lehmann, \$4.00 and supplies; A. Lengling, \$2.00 and supplies; F. Mueller, \$40.00; P. Pieper, \$25.00; H. Rosmer, \$7.00; W. Schaefer, supplies; J. Schaefer, supplies; G. Schmeling, \$6.00 and supplies; R. Schoeneck, supplies; E. Semenske, \$13.50 and supplies; F. Senger, supplies; V. Siegler, \$9.00; F. Tabbert, \$55.10; L. Tessmer, supplies; H. Vogel, \$10.00; A. Wadzinski, supplies; H. Warnke, \$1.00; J. Wendland, \$12.00 and supplies; R. Wiechmann, \$29.00 and supplies; F. Zarling, supplies; W. Zarling, \$5.00 and supplies; W. Zink, supplies.

The following gifts have been received from societies and individual donors:

Calvary Ladies Aid, Thiensville, supplies; Divine Charity Ladies Guild, Milwaukee, \$10.00; English Luth. Church of the Atonement Ladies Aid, Milwaukee, \$30.00; Fairview Ladies Aid, Milwaukee, \$10.00; First Ev. Luth. Ladies Aid, Lake Geneva, \$25.00; First Ev. Luth. Ladies Aid, La Crosse, \$40.00; Friedens Ladies Aid, Kenosha, \$25.00; Mr. Charles F. Geiger, Milwaukee, \$25.00; Gethsemane Ladies Guild, Milwaukee, \$25.00; Grace Mission Society and Evening Guild, Milwaukee, \$22.00; Jerusalem Ladies Guild, Milwaukee, \$25.00; Jerusalem Ladies Aid, Milwaukee, \$10.00; Jordan Ladies Aid, West Allis, \$25.00; Adolph Krubsack Estate, \$100.00; North Trinity Ladies Aid, Milwaukee, \$50.00; Mr. Edwin Radtke, Pewaukee, Deep Freeze; Robbins Flooring Co., Reed City, Mich., \$50.00; St. James Ladies Aid, Milwaukee, \$100.00; St. John Womens' Afternoon Bible Class, Milwaukee, \$122.50; St. Lucas Ladies Aid, Milwaukee, \$10.00; St. Matthew Ladies' Aid, Milwaukee, \$25.00; St. Paul Ladies Mission Society, Lake Mills, \$5.00; St. Stephen Mission Aid, Beaver Dam, \$10.00; Siloah Ladies Aid, Milwaukee, \$10.00; Mrs. Floyd Small, West Allis, \$25.00; Wisconsin Lutheran High School Ladies Guild, Milwaukee, supplies; Woodlawn Ladies Aid, West Allis, \$10.00.

The following Memorial Wreath was added to the Seminary Gift Fund in memory of Professor Arthur P. Voss:

Miss Erna Addicks, \$1.00; Mr. and Mrs. C. J. Arnold, \$2.00; Mr. and Mrs. Albert W. Dammann, \$5.00; Mr. and Mrs. James Ebert, \$5.00; Mr. and Mrs. Hy. Engelhardt, \$5.00; Faculty, Lutheran Theological Seminary, Thiensville, \$30.00; Miss Johanna Griebing, \$2.00; Mrs. Anna Hasse, \$2.00; Mr. and Mrs. A. W. Kaiser, \$5.00; Rev. H. Lau, \$2.00; Mrs. W. A. Meyer, \$10.00; Northwestern Publishing House, \$25.00; Rev. and Mrs. Herb. Plehn, \$5.00; Rev. and Mrs. Rollin Reim, \$5.00; St. James Day School Faculty, \$12.00; St. James Sunday School, \$10.00; St. James Sr. Young People, \$10.00; Misses Olga and Laura Sauer, \$2.00; Mr. Herbert R. Schaefer, \$5.00; Rev. J. Schaefer, \$5.00; Rev. W. Schaefer, \$5.00; Prof. C. Schweppe, \$5.00; Mr. and Mrs. Hilbert Seider, \$3.00; Rev. and Mrs. K. Timmel, Misses Emma and Edna Timmel, \$5.00; Mr. and Mrs. Wm. Yunk, \$5.00; Seminary Board, \$25.00.

To all these donors we wish to express our sincerest appreciation and thanks.

LUTHERAN THEOLOGICAL SEMINARY  
E. REIM, Bursar.

Memorials and donations received by Dr. Martin Luther College, October 15, 1955, to February 21, 1956:

In memory of: Mrs. V. J. Schulz, Lansing, Mich., \$34.00; Pastor S. E. Westendorf, Saginaw, Mich., \$10.00; Mr. Bernard C. Schultz, Randolph, Wis., \$5.00; Mr. Edward Fenske, St. Paul, Minn., \$10.00.

Donations: Bruns Estate, Nicollet, Minn., \$1,000.00; R. F. Neubert, Mankato, Minn., \$1,000.00; St. James Lutheran Church, St. Paul, Minn., \$50.00; Ladies Aid, First Lutheran Church, La Crosse, Wis., \$40.00; St. Paul Lutheran Church, New Ulm, Minn. (Memorial Fund), \$5.00; Immanuel Lutheran Ladies Aid, Medford, Wis., \$10.00; Pastor A. O. Pautsch, Marshfield, Wis., \$2.00; Pastor V. F. Larson, Kenyon, Minn., \$15.00; First Lutheran Church, La Crosse, Wis., \$60.02; Trinity Lutheran Ladies Aid, Hoskins, Nebr., \$5.00; Mr. and Mrs. Carl A. Heyer, Wayne, Mich., \$25.00; St. John Lutheran Ladies Aid, Lewiston, Minn., \$10.00.

Donations received in October, November, and December, 1955: 6578 qt. canned goods, 18 cans No. 10 canned goods, 862 cans No. 2 canned goods, 144 bu. carrots, 61 1/2 gal. lard, 555 bu. potatoes, 85 bu. beets, 15 head cabbage, 1 bu. rutabagas, 23 bu. tomatoes, 99 bu. pumpkin and squash, 424 dozen eggs, 3/4 gal. honey, 4 lb. dates, 51 bu. apples, 17 bu. onions, 3 boxes cake mix, 4 bottles catsup, 86 lb. butter, 585 lb. flour, 4 lb. navy beans, 343 lb. sugar, 9 lb. macaroni, 5 lb. brown sugar, 1 qt. syrup, 1 box cucumbers, 310 lb. turkey, 1 chicken, 3 bu. melons, 6 lb. rice, 27 1/2 gal. ice cream, 3 lb. green peppers, 6 jars toast spread, 25 lb. soap, 4 lb. cheese, 1 lb. noodles, 2 quarters beef, 150 lb. ham, 3 boxes jello, 1 can baked beans, 1 1/2 bu. plums, 63 lb. shortening, 2 lb. dried peas, 20 lb. dry beans, 1 box rhubarb, 11 lb. coffee, 2 lb. lima beans, 6lb. oatmeal, 1 gal. sorghum, 26 cans juice, 4 cans pineapple, 12 cans condensed milk, 1 kraut cutter, 60 mustard jars, 18 dish towels, 13 pot holders, cash \$358.40.

Contributions came from the congregations served by the following pastors:

C. Albrecht, Goodhue, Minn.; S. Baer, Morton, Minn.; G. Barthels, Red Wing, Minn.; T. Bauer, Smiths Mill, Minn.; E. Berwald, Buffalo, Minn.; E. Biebert, New Ulm, Minn.; E. Birkholz, Redwood Falls, Minn.; A. Birner, Lake Benton, Minn.; J. Bradtke, Arlington, Minn.; H. Duehlmeier, Morris, Minn.; O. Engel, Hutchinson, Minn.; W. Frank, Morgan, Minn.; E. Gamm, Marshall, Minn.; G. Geiger, Buffalo, Minn.; R. Gurgel, Belle Plaine, Minn.; W. Haar, Loretto, Minn.; H. Hackbarth, Echo, Minn.; E. Hallauer, Hancock, Minn.; H. Hempel, Hutchinson, Minn.; L. Huebner, Wood Lake, Minn.; P. Janke, Johnson, Minn.; A. Kell, St. Clair, Minn.; H. Kesting, Gibbon, Minn.; N. Kock, Rockford, Minn.; E. Kolander, Alma City, Minn.; O. Krause, Fairmont, Minn.; M. Kunde, Darwin, Minn.; W. Lange, Sanborn, Minn.; M. Lemke, Hutchinson, Minn.; I. Lenz, Olivia, Minn.; M. Lenz, Delano, Minn.; W. Lindloff, Elkton, S. Dak.; N. Luedtke, Goodhue, Minn.; A. Martens, New Prague, Minn.; H. Muenkel, Zumbrota, Minn.; H. Mutterer, Graceville, Minn.; O. Netzke, Renville, Minn.; P. Nolting, Sleepy Eye, Minn.; W. Nommensen, Vesta, Minn.; E. Peterson, St. James, Minn.; K. Plocher, Glencoe, Minn.; J. Raabe, Litchfield, Minn.; R. Reim, New Ulm, Minn.; N. Sauer, Austin, Minn.; E. Schaller, Nicollet, Minn.; L. Schierenbeck, Austin, Minn.; W. Schmidt, New Ulm, Minn.; H. Schnitker, Danube, Minn.; A. Schulz, Belview, Minn.; R. Schumann, Balaton, Minn.; H. Schwertfeger, Frontenac, Minn.;



P. Spaude, Fairfax, Minn.; F. Stern, Glenwood, Minn.; R. Unke, Renville, Minn.; W. Ziekuhr, Boyd, Minn.; G. Zimmermann, Fairfax, Minn.

To all donors our hearty thanks!

CARL L. SCHWEPPE, President.

**DAKOTA - MONTANA DISTRICT**  
July 1, 1955, to December 31, 1955

**Western Conference**

|                                 | Budget              | S. B. F.            | C. E. F.           |
|---------------------------------|---------------------|---------------------|--------------------|
| Aberdeen, J. Fricke             | \$ 135.50           | \$ 60.70            | \$ 85.65           |
| Akaska, K. Biedenbender         | 722.75              | 456.77              | 74.50              |
| Athboy, R. Pope                 | 29.00               |                     |                    |
| Billings, H. Wiedmann           | 137.18              | 89.26               |                    |
| Bison (and Date), R. Pope       | 350.00              | 330.98              |                    |
| Bowdle, P. Albrecht             | 1,689.13            | 1,350.85            |                    |
| Burt, G. Cares                  | 209.72              | 46.05               | 52.29              |
| Carson, H. Johne                | 346.28              | 149.20              | 90.16              |
| Circle, J. Spaude               | 446.15              | 347.05              | 38.25              |
| Dupree, W. Hein                 | 182.86              | 209.31              | 10.44              |
| Ekalaka, L. Wurster             | 25.88               | 21.00               | 12.00              |
| Elgin, G. Cares                 | 322.25              | 64.12               | 88.31              |
| Faith, W. Hein                  | 475.98              | 360.00              |                    |
| Faulton, L. Grams               | 255.56              | 121.44              | 35.60              |
| Flasher, H. Johne               | 130.02              | 55.00               |                    |
| Glenham, P. Press               | 2,720.17            | 683.28              | 1,371.09           |
| Hague, E. Klaszus               |                     | 230.27              |                    |
| Hazelton, E. Schulz             | 1,000.00            | 1,537.46            | 248.65             |
| Hettinger, P. Koch              | 162.42              | 121.88              |                    |
| Hettich, L. Grams               | 142.75              | 88.00               | 35.50              |
| Isabel, S. Holt                 | 275.46              | 181.45              | 23.00              |
| Jamestown, E. Otterstatter (vp) | 729.15              | 637.20              |                    |
| Leith, G. Cares                 | 133.23              | 10.60               | 11.41              |
| Lemmon, R. Pope                 | 755.00              | 720.00              | 38.75              |
| Livingston, N. Barez            | 180.81              | 202.75              | 90.00              |
| Mandan, P. Kuehl                | 1,279.18            | 1,366.95            | 194.25             |
| McIntosh, G. Birkholz           | 280.73              | 264.00              |                    |
| Mobridge, P. Press              | 1,812.61            | 740.11              |                    |
| Morristown, G. Birkholz         | 684.56              | 458.53              |                    |
| Mound City, D. Lindloff         | 900.00              | 390.25              |                    |
| Paradise, H. Johne              | 329.61              | 257.56              | 40.80              |
| Presserville, J. Spaude         | 341.16              | 210.33              | 45.15              |
| Rapid City, D. Sellnow          | 514.37              | 437.40              | 153.70             |
| Reeder, P. Koch                 | 249.85              | 224.98              | 49.85              |
| Roscoe, W. Schuetze             | 2,391.06            | 1,058.75            | 383.07             |
| Sturgis, D. Sellnow             | 68.01               | 85.26               | 21.00              |
| Tappen, E. Otterstatter         | 1,196.35            | 1,060.97            | 162.04             |
| Terry, L. Wurster               | 640.10              | 570.00              | 87.84              |
| Timber Lake, S. Holt            | 107.77              | 28.21               |                    |
| Tolstoy, K. Biedenbender        | 280.16              | 250.51              | 42.50              |
| Trail City, S. Holt             | 203.76              | 154.25              |                    |
| Valley City, M. Lutz            | 485.51              | 167.82              | 100.00             |
| Watauga, G. Birkholz            | 184.61              | 300.00              |                    |
| White Sulphur Springs, N. Barez |                     |                     |                    |
| Winnet, W. Leege                | 220.74              |                     |                    |
| Zealand, E. Klaszus             | 830.44              | 510.71              |                    |
| <b>Totals:</b>                  | <b>\$ 24,555.63</b> | <b>\$ 16,609.26</b> | <b>\$ 3,585.80</b> |

**Eastern Conference**

|                            |                     |                     |                    |
|----------------------------|---------------------|---------------------|--------------------|
| Altamont, R. Reimers       | 619.12              | 450.50              |                    |
| Arco, (vacant)             |                     | 111.00              |                    |
| Argo, C. Reiter            | 154.63              | 437.62              | 97.00              |
| Clark, M. Schroeder        | 416.27              | 390.00              | 32.00              |
| Clear Lake, D. Gieschen    | 1,051.08            | 461.50              |                    |
| Dempster, H. Witte         | 424.05              | 431.50              | 117.00             |
| Elkton, W. Lindloff        | 400.10              | 617.00              | 143.15             |
| Estelline, H. Witte        | 620.07              | 515.60              | 216.50             |
| Florence, C. Hanson        | 191.64              | 257.00              | 16.75              |
| Gary, R. Reede             | 299.15              | 402.50              | 106.15             |
| Germantown, W. Beckendorf  | 231.57              | 423.00              | 10.00              |
| Goodwin, R. Reimers        | 564.40              | 585.50              |                    |
| Grover, H. Rutz            | 1,752.25            | 1,033.00            | 395.15             |
| Hague, A. Wood             | 457.29              | 372.65              | 16.95              |
| Havanna, (vacant)          |                     | 387.00              |                    |
| Hendricks, C. Reiter       | 599.34              | 788.30              | 128.00             |
| Henry, C. Hanson           | 67.00               | 504.00              | 30.46              |
| Hidewood, D. Gieschen      | 428.42              | 411.51              | 97.00              |
| Mazepa, M. Eibs            | 451.51              | 758.80              | 125.00             |
| Rauville, B. Borgschatz    | 863.53              | 1,038.97            | 148.17             |
| Raymond, M. Schroeder      | 520.58              | 279.00              | 45.60              |
| Sioux Falls, H. Birner     | 278.20              | 294.52              | 110.50             |
| South Shore, W. Beckendorf | 827.62              | 546.00              | 31.00              |
| Ward, W. Lindloff          | 301.61              | 720.00              | 66.10              |
| Watertown, W. T. Meier     | 2,830.00            | 5,054.50            | 417.96             |
| West Badger, H. Rutz       | 160.95              | 153.17              | 28.00              |
| Willow Lake, A. Wood       | 627.69              | 431.31              | 62.54              |
| <b>Totals:</b>             | <b>\$ 15,138.07</b> | <b>\$ 17,855.45</b> | <b>\$ 2,440.38</b> |
| <b>Eastern</b>             | <b>\$ 15,138.07</b> | <b>\$ 17,855.45</b> | <b>\$ 2,440.38</b> |
| <b>Western</b>             | <b>24,555.63</b>    | <b>16,609.26</b>    | <b>3,585.80</b>    |
| <b>Totals:</b>             | <b>\$ 39,693.70</b> | <b>\$ 34,464.71</b> | <b>\$ 6,026.18</b> |

\* This is the complete total of Synod Building Fund since the beginning of its collection — 1953.

**Memorial Wreaths**

| In memory of — Sent in by         | Amount   |
|-----------------------------------|----------|
| Gertrude Brown — J. Fricke        | \$ 50.00 |
| Mrs. Eliz. De Wall — H. Witte     | 10.00    |
| Amelia Curtis — R. Reimers        | 6.50     |
| Ben J. Temple — A. Wood           | 10.00    |
| Prof. A. P. Voss — D. Sellnow     | 5.00     |
| Debra Sue Bredernitz — D. Sellnow | 5.00     |

JAKE G. LEIDLE, Treasurer.

**PACIFIC NORTHWEST DISTRICT**  
October, November, December, 1955

| Congregation and Pastor      | Budgetary         | Church Ext. Fund  | Special Bldg. Coll. | Other Ch.       |
|------------------------------|-------------------|-------------------|---------------------|-----------------|
| Clarkston, Bernthal          | \$ 205.95         | \$ 85.66          |                     |                 |
| Ellensberg, G. Sydow         | 306.48            |                   |                     |                 |
| Eugene, Albrecht             | 91.00             | 35.00             |                     |                 |
| Mountlake Terrace, Baur      | 204.49            |                   |                     |                 |
| Omak, Zimmermann             | 625.99            | 110.00            |                     |                 |
| Orofino, Bernthal            | 28.05             |                   |                     |                 |
| Portland, Sabrowsky          | 990.52            | 386.25            |                     |                 |
| Rainier, Kirst               | 92.00             |                   |                     |                 |
| Seattle, Franzmann           | 165.00            |                   |                     |                 |
| Snoqualmie, Lueckel          | 240.65            | 29.00             |                     |                 |
| Spokane, Trinity, Witt       | 303.00            | 111.74            |                     |                 |
| Spokane, Shadle Park, vacant | 53.70             |                   |                     |                 |
| Tacoma, St. Paul, Madson     | 513.67            | 175.00            |                     |                 |
| Twisp, Zimmermann            | 54.22             |                   |                     |                 |
| Yakima, Grace, Adascheck     | 213.90            | 459.75            | 20.00               |                 |
| Yakima, Redeemer, Frey       | 419.88            | 62.00             |                     | 20.00           |
| Zillah, A. Sydow             | 90.00             | 62.00             |                     |                 |
| <b>Total</b>                 | <b>\$4,593.01</b> | <b>\$1,428.74</b> | <b>\$ 20.00</b>     | <b>\$ 20.00</b> |

**Memorial Wreaths**

| In memory of — Sent in by                  | Amount            |
|--------------------------------------------|-------------------|
| Pastor W. Amacher — Zimmermann, Omak       | (\$ CEF) \$ 66.00 |
| Fred Euteneier — Adascheck, Grace, Yakima  | (\$ CEF) 2.00     |
| Alphons Geiselman — Lueckel, Snoqualmie    | (Budgetary) 5.00  |
| Karl Meyer — Frey, Redeemer, Yakima        | (CEF) 5.00        |
| Mrs. Walter Zimmermann — Adascheck, Yakima | (CEF) 5.00        |
| <b>Total</b>                               | <b>\$ 83.00</b>   |

F. E. PETERSON, District Cashier.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

**January, 1956**

| In memory of — Sent in by             | SYNOD Budg.    | Spec.           | Other Charities  |
|---------------------------------------|----------------|-----------------|------------------|
| M. W. — F. Gilbert                    | \$             |                 | \$ 9.00          |
| Samuel Ehlke — P. Gieschen            |                | \$ 5.00         | \$ 12.00         |
| Mrs. Lydia Radloff — M. Liesener      |                |                 | 12.00            |
| John Faust — M. Liesener              |                |                 | 25.00            |
| Herman Lunow — H. Cares               |                | 6.00            |                  |
| Wm. Leverenz — H. Cares               |                |                 | 8.00             |
| Mrs. Hedwig Bohle — H. Cares          |                |                 | 8.00             |
| Mrs. Ida Schlavensky — N. Schlavensky |                | 8.00            |                  |
| Mrs. C. Bruesser — K. Eggert          |                |                 | 7.00             |
| Al. Krollmann — W. Pless              |                | 5.00            |                  |
| Mrs. Emily Vahl — H. Koehler          |                | 5.00            | 40.00            |
| Reinhard Nimtz — H. Koehler           |                |                 | 10.00            |
| August Ohm — H. Koehler               |                | 5.00            |                  |
| Albert Nickel, Sr. — H. Koehler       |                | 14.00           | 82.00            |
| Mrs. Elsie Nimmer — H. Koehler        |                |                 | 9.00             |
| Paul Werner — P. Knickelbein          |                |                 | 8.00             |
| R. W. Fritzsche — P. Knickelbein      |                | 2.00            | 17.00            |
| Alma Drews — P. Pieper                |                |                 | 15.00            |
| Rev. S. Westendorf — P. Pieper        |                | 17.00           |                  |
| Charles H. Kallies — A. Koelpin       | 2.00           |                 |                  |
| Mrs. Cook — H. Kaesmeyer              |                |                 | 5.00             |
| <b>Total</b>                          | <b>\$ 2.00</b> | <b>\$ 67.00</b> | <b>\$ 265.00</b> |

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

**February, 1956**

| In memory of — Sent in by           | SYNOD Special   | OTHER Charities  |
|-------------------------------------|-----------------|------------------|
| Bernhardt Quandt — Ad. von Rohr     | \$ 2.00         | \$ 18.00         |
| Mrs. Martin Nehring — H. Heckendorf |                 | 2.00             |
| Mrs. Renada Rusch — P. Gieschen     | 49.00           | 10.00            |
| Henry Matter — P. Gieschen          | 37.00           | 21.00            |
| J. P. Rennie — S. Hillmer           |                 | 21.00            |
| Charles Vogt — R. Ehlke             |                 | 12.00            |
| M. W. — F. Tabbert                  |                 | 20.00            |
| Mrs. Anna Neske — H. Cares          | 2.00            | 3.00             |
| Charles Kallies — H. Cares          |                 | 2.00             |
| Alex Majchrowski — H. Cares         |                 | 3.00             |
| Wm. R. Martin — E. Huebner          |                 | 5.00             |
| Fred Wieland — H. Koehler           |                 | 5.00             |
| Grandma Koehler — H. Koehler        |                 | 2.00             |
| Johanna Rose — P. Pieper            |                 | 3.00             |
| Traugott Stenschke — R. Voss        |                 | 41.00            |
| <b>Total</b>                        | <b>\$ 90.00</b> | <b>\$ 168.00</b> |

**SOUTHEASTERN WISCONSIN DISTRICT**

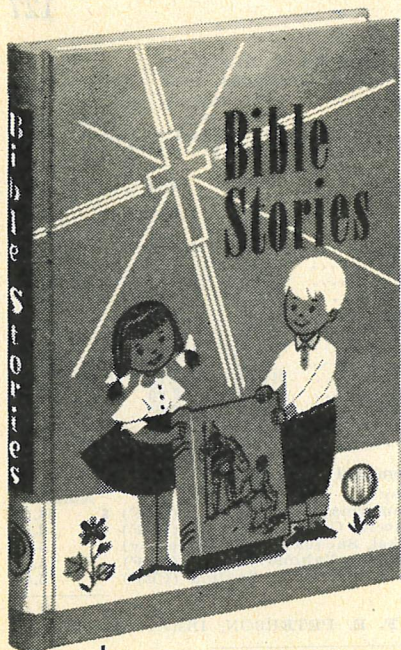
**Memorial Wreaths**

**March, 1956**

| In memory of — Sent in by               | SYNOD Budg.    | Special          | OTHER Charities  |
|-----------------------------------------|----------------|------------------|------------------|
| Rev. P. J. Burkholz — P. Gieschen       | \$             | \$ 15.00         | \$               |
| Rev. P. J. Burkholz — J. Mahnke         |                | 8.00             |                  |
| Rev. P. J. Burkholz — P. Knickelbein    |                |                  | 5.00             |
| Rev. P. J. Burkholz — R. Voss           |                | 208.00           | 56.00            |
| Kathy Lynn Heeter — M. Liesener         |                |                  | 3.00             |
| Henry Angerstein — K. Eggert            |                |                  | 5.00             |
| Mrs. Helene Rader Galloway — E. Huebner |                |                  | 53.00            |
| Henry Suelflow — W. Pless               | 6.00           |                  |                  |
| Emil Pagel — W. Pless                   |                |                  | 3.00             |
| Wilhelmina Rahn — H. Koehler            |                |                  | 30.00            |
| Henry Frank — P. Knickelbein            |                | 3.00             | 5.00             |
| Emma Klumb — P. Knickelbein             |                | 3.00             |                  |
| Mrs. Emelia Jorns — P. Knickelbein      |                |                  | 19.00            |
| Dorothy Schefrin — P. Pieper            |                |                  | 5.00             |
| <b>Total</b>                            | <b>\$ 6.00</b> | <b>\$ 237.00</b> | <b>\$ 184.00</b> |

G. W. SAMPE, District Cashier.





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