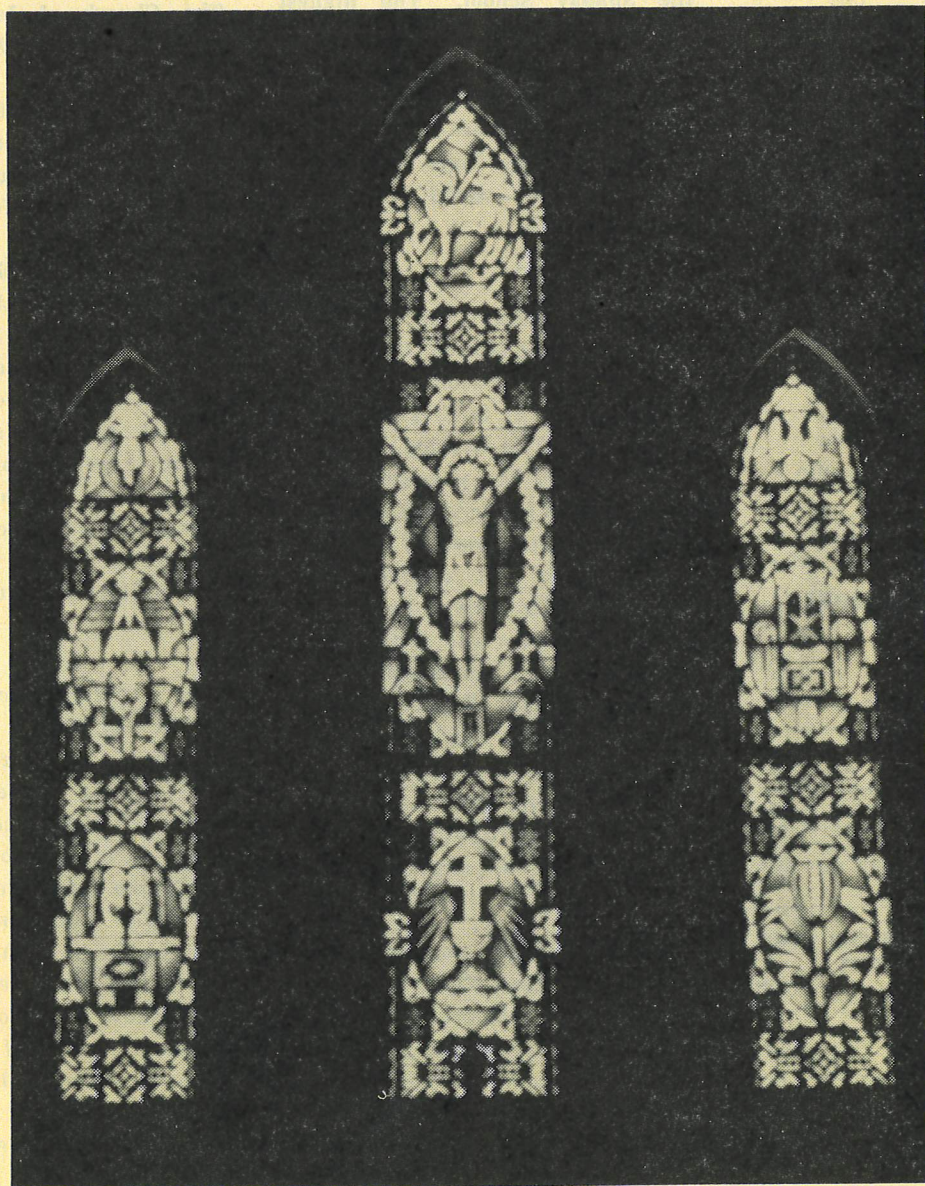


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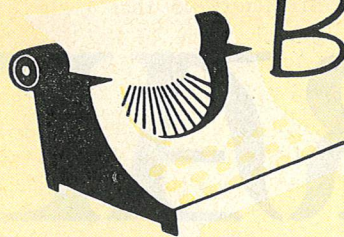
THE NORTHWESTERN

Volume 43, Number 9 • April 29, 1956



"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us." 1 KINGS 8:57





## The Northwestern Lutheran

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### COVER DESIGN Church Window

Immanuel Lutheran Church  
Waukegan, Illinois  
A. C. Bartz, pastor

# BRIEFS by the Editor

An interesting letter tells us of the baptizing of a large group of children each year. On Palm Sunday of this year the pastor of this very busy church baptized 21 children. The highest number of children, the letter informs us, he ever baptized on one Sunday was 29. This happened in 1954. These children were all from the Sunday School. The highest number of adults the pastor ever baptized was 14. All this took place in Immanuel Lutheran Church, Waukegan, Illinois, where A. C. Bartz is pastor. If others have had similar experiences, we would be glad to hear from them.

\* \* \* \*

According to News Bureau information, the Ev. Lutheran Church has organized a predominantly Negro congregation. It is Community Lutheran Church in Chicago, temporarily located in the premises of the intersynodical Lutheran Home Rescue Mission in the heart of Chicago's blighted area just outside of ill-famed Skid Row. Only three of its 153 baptized members who were received into membership on Easter Sunday are white people. The congregation grew out of the 20-year efforts of the independent Lutheran Home Rescue Mission, from which the church also inherited an established Sunday School with about 250 pupils.

\* \* \* \*

One of the oldest and most widely distributed church papers, the *Christian Advocate*, will cease publication shortly. Not because the people have lost interest in reading its pages but because it is to be replaced by "a new and strikingly different family monthly of 'informative, inspirational, and devotional' matter." This is the announcement made by Lovick Pierce of Nashville, administrative head of

the Methodist Publishing House. According to the announcement the new paper would also replace *The Pastor*, a journal for Methodist ministers and laymen. The *Christian Advocate* is one of the oldest church papers in the United States. It had 32 pages and 300,000 subscribers.

\* \* \* \*

The Church of Jesus Christ of Latter-Day Saints (Mormon) dedicated a new temple in Los Angeles in March costing \$6,000,000 to erect. David O. McKay, 82-year-old president of the church, congratulated the members of that church for their "devotion and readiness to sacrifice," making it possible to finance and construct this beautiful edifice, the largest temple the Mormons ever built. The temple has 90 rooms, a 257 foot tower on top of which stands a 15-foot goldleaf statue of the Mormon Angel Moroni, a stainless steel baptismal font large enough for immersions and borne on the backs of 12 bronze oxen in life-size sculpture. The third-floor auditorium seats about 2,600.

\* \* \* \*

"The Lutheran Free Church has formally withdrawn from union negotiations with the Evangelical, American, and United Evangelical Lutheran Churches," so reports News Bureau. "The action by the Lutheran Free Church Committee on Relations with Other Lutheran Bodies was taken as a result of the negative outcome of the recent referendum conducted among local congregations of the Free Church. Of 327 congregations participating, 210 or 64 per cent approved a proposed organizational basis, but 117 congregations or 36 per cent voted against it, the question thus failing by 35 votes to gain the three-fourths majority necessary for adoption."



# Editorials

**Filling the Church** As is the case practically everywhere where they are held, the evening services in the First Methodist Church of Dallas, Texas, were rather poorly attended. A salesman by the name of Kenneth Ritchel took it upon himself to correct that by applying the techniques of a salesman. He determined to fill the church on a given Sunday evening.

He invited people regardless of denomination to attend the service. He invited entire clubs. He also invited celebrities such as President and Mrs. Eisenhower, the governor of the state, Arthur Godfrey of television fame, and others like them. He had little hope that these celebrities could or would attend, but it was good publicity.

And his methods proved successful. About 2,700 people attended that particular service. Success is the only thing that counts, it is said. If it works, as in this case, in filling the church, it is good, and if it does not bring the desired results, it is bad and should be discarded. We have heard this argument applied even by supposedly orthodox teachers in regard to church practices involving doctrines. If it brings a lot of people to church and gets many people to join the church, it must be good.

The Texas salesman filled the church, but whether it accomplished anything else does not appear. Is filling the church an end in itself or only a means to an end? We always thought it was the latter. Churchgoing is of value only if it results in the acceptance of the Truth and the salvation of souls. To most of the crowd attending the Dallas service it was no doubt a lark. Attending that particular service was a glamorous thing, and many of them very likely deserted their own churches to do so. Is there any real spiritual gain in that? If people attend a service just to be entertained, that as a rule is all they get out of it no matter how truly the Word is preached. They get what their appetites have been sharpened for.

But it is easy to be negative about what this salesman did and let it go at that. But it does remind us of a service to the Church in regard to which most of us are remiss, and that is inviting the unchurched to church. We so often expect them to find their way to our church on their own initiative. How much our lay people can do by extending an invitation to those not attending church; better still, drive around to their homes on Sunday morning and bring them along. That often works when repeated calls by the pastor fail. Perhaps if a congregation puts on a drive that on a particular Sunday every member would bring a stranger with him to church, it would prove successful because there is something appealing in drives. But do we need such artificial methods to do what is clearly God's will? His will is: Bring them in.

I. P. F.

**The Applied Gospel** One of the charges against Christianity is that it is too theoretical, not practical enough. One of the favorite phrases of liberals and advocates of the social gospel is "The Gospel's relevance to everyday life." That has such a nice sound that it rolls glibly off their tongues. There are simpler ways of saying it but to do so would sound less like scholarship, and their greatest pride is that they are scholars.

In opposition to the position "that churchmen ought to keep still about politics and business," they say (and these are direct quotations): "No thoughtful Christian could long be content with an arrangement that divorced the church from the two areas where most of man's living is done. Cut business and politics out of the Christian's religious concern, and you have left the faith dangling five or six feet off the ground. Christian faith hits you where you live, and where you live is political and economic."

Their interest is not in the Gospel but in results. In fact, it is pretty hard to say what they mean by the Gospel, certainly not the message of Jesus as the Substitute of sinners. They don't want to quibble about the meaning of the term but want to get down to brass tacks, they want results, and worthwhile results, which, they feel, can be achieved only if the church makes its influence felt directly in the political and economic field, for that is "where most of a man's living is done."

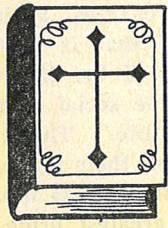
The implication is that those who teach the old Gospel are lacking in practical applications. How unfounded that charge is! If the meaning is that the Bible Church does not try to reform people whom it has not first led to faith in Christ the Savior, that is correct. It feels that where there is no faith in Christ it has nothing to appeal to and to work on to get spiritual results, and the true Christian Church is interested only in spiritual results. It does not start at the end, as social gospellers do, but at the beginning. That is why it spends most of its time preaching Christ crucified and makes the practical applications from there.

And they want to say that the church which preaches the old Gospel does not hit people where they live, that it has no "relevance" to everyday life? Does not the Bible have something practical to say to Christians whatever their station in life may be? Doesn't it tell parents what to do and children what to do? Does it not tell masters and servants how to behave themselves? Does it not tell the businessman how to conduct his business, telling him "that no man go beyond and defraud his brother in any matter"? The difference is that the Christian Church does it in God's way, while the social gospellers take a big leap and do it in their own way, that the one works through the individual believers to get results, while the others tries to reform people en masse.

Getting results through the individual believer is the thoroughly practical way because it is the God-prescribed way.

I. P. F.





# Studies in God's Word

## Lord, Teach Us To Pray

Luke 11: 9-13

**I**N Christian prayer we talk to our heavenly Father on the basis of the precious promises of His Word. On the basis of these promises we commit all of our needs to Him, or we make the spiritual and temporal gifts which He extends to us according to these promises the object of our praise and thanksgiving. All this communing, this talking with God, is done in Jesus' name. It is done in the faith that only through the Savior's redeeming grace has God become our dear Father and we unworthy sinners His dear children, who now have all the rights of children before Him. When one of His disciples came to Jesus with the plea, "Lord, teach us to pray," He taught them that blessed prayer which will ever remain the model for all of our Christian praying. Yet as a further response to this plea Jesus also added some vivid words of encouragement which were meant to incite them and all future believers to diligence in prayer. As we ponder some of these words anew, we, too, want to do it with the plea in our hearts, "Lord, teach us to pray."

### Teach Us to See Our Great Need Of Praying

*As Jesus Saw This Need* "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The emphasis in this solemn declaration of Jesus lies, of course, in the promise that it extends. Yet when the Savior tells us to ask, to seek, and to knock, this is certainly also an earnest exhortation to do just that; it is an urgent bidding to persevere in prayer. The very heaping of the terms is meant to impress upon us that we should not grow weary in bringing our petitions to God.

*As It Truly Exists* If we are to do this we must realize that we have needs for which we ought to ask, seek, and knock, needs which we are utterly unable to supply by ourselves. The person who still relies upon himself will see no great reason for praying. We need to

realize that even all of our earthly undertakings, plans, and efforts will not prosper unless the Lord's blessing rests upon them. If we are to become diligent in our prayers we must learn to say with the psalmist: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." If the grace that we say at table is really to be a prayer that comes from the heart, we must realize that even the food that is at hand will not keep us in strength and health unless the Lord is pleased to endow it with His blessing. But if it is already true in temporal things that "every good gift and every perfect gift is from above, and cometh down from the Father of lights," then how much more is it not true of every spiritual benefit? We were by nature dead in trespasses and sins. The Spirit of God had to quicken us and bring us to faith in Jesus as our Savior. God's Spirit must constantly nourish and sustain such faith in our hearts through the Gospel. Our spiritual life of faith will ever remain a pure gift of God, as will also all the treasures of salvation which we embrace and enjoy in faith.

### Teach Us to Pray With Firm Confidence

*In View of God's Promise* "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." With these words the Savior once more repeats the clear promises which are already found in the previous statement in which He urges and bids us ask, seek, and knock. There is no if and but connected with these promises. We are assured that God will hear the prayers of His believing children. On these promises we may build the firm confidence that our Christian prayers will always be heard.

*Based On God's Love* To inspire such confidence in us the Savior does even more. With a vivid comparison Jesus reminds us that it cannot be otherwise than that

our heavenly Father will hear and answer our prayers. Jesus says: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

God will surely not do less than an earthly father who gives his child the best that he has. What earthly father would mock his trusting child by giving him nothing but a stone, which only looks like the flat cakes of Jewish bread for which he had asked? What father would deceive his hungry child by offering him a snake when it asked for a fish? Or can you imagine a father heartless enough to let his child innocently think that it was getting a wholesome egg when it was actually receiving a deadly scorpion curled up in egg-like fashion? How then can we imagine that God, who is the source of all love, whose love is not marred by any sinful imperfections, should let His trusting children plead without hearing them? Could you suppose that He who can do all things, with whom nothing is impossible, would answer your child-like folded hands by locking up His heart and closing His ears? That surely were not to know the heart of God as it has been revealed to us in His Word. That were not to know the love of God as it is glorified in the gift of His dear Son and in all that He has won and done for us. That were not to know the truthfulness of God, who will certainly not call us His re-adopted children in Christ Jesus and then fail to treat us as His dear children.

*With a True Understanding Of Prayer* The Savior's comparison reminds us what it really means to pray and to have the promise that God will hear and answer our prayers. Praying is not like waving a magic wand, whereby we would then immediately and



automatically receive whatever we might have requested. No, Christian prayer and the promise that rests upon it involves something infinitely more blessed. Our Christian privilege of prayer is this that for Jesus' sake we may commit all of our spiritual and temporal needs, as well as those of others, to the perfect love and wisdom of our heavenly Father.

Concerning spiritual things God has told us in His Word what it is that we need. In this Word He also promises and extends the saving gifts of Christ which fully satisfy all these needs. As we appeal to these promises in prayer, we will receive what they hold out to us. Jesus says that our heavenly Father will give the Holy

Spirit to them that ask Him. He who has the Holy Spirit in his heart believes in Jesus as his Savior. In such faith our sins are covered; in such faith we are comforted by God's abiding love, we gain strength to do God's will, we are kept safely unto eternal life and glory.

Yet the heavenly Father will do no less than hear and answer all of our prayers, also those for the lesser earthly blessings. In regard to these earthly things it will indeed happen that we do not always receive just those things which we may have in mind when we pray. God's promise is, however, not broken thereby. For not knowing what is really best for us and others in earthly things Chris-

tians will always ask God to give them according to His infinite love and wisdom. Even when we ask for specific things, we want it to be understood in no other way than that God is to give them only if it is really for our abiding good and to His glory. It is neither necessary nor possible for us to know what effect on ourselves and on others the granting of this or that earthly gift might have. We are content in the confidence that our heavenly Father does know. Thus a child of God rejoices particularly over this in his privilege of prayer, that he can commit the answer, both as to time and manner, to the heavenly Father's perfect love and wisdom. Lord, teach us so to pray. C. J. L.

## ETERNITY

### Judgment

(Fifth Continuation)

**J**ESUS CHRIST, the same yesterday and today and throughout eternity, the same one who now so lovingly invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," the same one who sent His Apostles into all the world with the Gospel of the forgiveness of sins, and then commissioned His Church to continue this work until the end of time — He will also be the Judge on the last day. He will not reverse Himself. The Gospel which He instructed His Church to proclaim will be His standard of judgment, on the basis of which He will render His verdict.

What does that mean for us, the believers?

#### Verdict of Acquittal

It means, in the first place, that the final judgment will not be a judgment at all for us in the ordinary sense of the word. Jesus Himself said as much on several occasions. In that midnight interview with Nicodemus He said, "He that believeth on him (that is, on the Son of God, whom God sent into the world to save sinners) is not condemned" (literally, is not *judged*; compare Luther's German Bible:

*wird nicht gerichtet* — John 3:18). In His dispute with the Jews in Jerusalem, after He had healed the impotent man at the Pool of Bethesda on a Sabbath day, He solemnly declared: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation (literally again, *into judgment*); but is passed from death into life" (John 5:24). In a passage to which we referred in a previous study Jesus says that the final judgment will simply spell "redemption" for us (Luke 21:28).

There will be no examination of our works, no weighing of how serious were our offenses, no attempt at finding mitigating or aggravating circumstances, and the like: the mere fact that we believed in Jesus Christ will decide the case in our favor.

But are there not passages which tell us that we shall be judged according to our works? Does not Paul say in Rom. 2:6 that God "will render to every man *according to his deeds*"? Does not the same Apostle warn us in II Cor. 5:10: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, *according to that he hath done*, whether it be good or bad"? And St. Peter calls the

one "who without respect of persons judgeth *according to every man's work*" (I Pet. 1:17).

Yes, does not Jesus Himself in describing the last judgment to us say that He will be guided, in rendering His verdict, by the works which the believers have done? "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink," etc. (Matt. 25:35). — Let us look a little more closely at Jesus' words. What does He say about worshipping God, about praying to Him and giving Him thanks? What does He say about going to church and hearing the Word of God? What does He say about honoring father and mother? And so we might go on through the Ten Commandments. Jesus breathes not one syllable about sins or good works done in compliance with or in violation of the Law of Moses. He mentions instances of help done to His "brethren," even the "least" among His brethren, and says that He accepts them as a service personally rendered to Himself. The point is that these works in themselves look very insignificant, they will not make the headlines, they are not works which the world acclaims as "good turns," etc. They are the simple outflow of a man's relation to Christ, they manifest his



faith. The believers themselves do not even remember them. Jesus does not speak about eleemosynary works in general, no, only such as manifest a person's connection with Him.

The lesson which we should take to heart from this is that faith produces a new life. Faith is not some theory, or some philosophy, which may be stored away in our mind just as other matters of information are. One may believe that Columbus discovered America on the 12th of October, 1492, and this bit of correct information will not have the slightest effect on his mode of living. He knows the fact, and that is all. Faith is not like that. It cannot be stored away in the memory. It is a powerful, a very active thing. It produces a new life, a life which will express itself, among others, in a sympathetic interest for the welfare of Christ's brethren. If it does not, then faith is dead, it is nonexistent. In this sense Jesus will judge us according to our works, whether they are the dead works of our natural heart, or the works which manifest the presence of the new life of faith. — In this same sense also Paul and Peter refer to our works as deciding

our verdict. They are an outward expression of the inner life of the soul, whether that be the new spiritual life of faith, or the natural life based on other considerations.

#### Record Books

Faith will decide the final judgment. Where there is faith, a man's works will not be examined. In his case the purpose of the judgment is not to *find* the verdict, to arrive at it after a careful investigation of all the evidence, but only to proclaim it publicly. In this life a man's faith cannot be seen. On the basis of a man's confession you recognize him as a brother, a fellow Christian — or not. Only God can see faith itself. On that day Christ will openly acknowledge the believers as His own, and will publicly proclaim them as legitimate heirs of the kingdom of God which was prepared for them from the foundation of the world.

This truth is set forth vividly in the Scriptures by a reference to a double set of record books which God keeps.

In the Book of Revelation John records a vision which he saw of the last judgment. He says, "And I saw the dead, small and great, stand

before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12, 15). — God has the names of His believers recorded in the book of life. That settles the matter.

This book of life is frequently mentioned in the Scriptures, for instance, in Rev. 3:5; 13:8; 17:8; 21:27; Phil. 4:3. Jesus comforted His disciples, "Rejoice, because your names are written in heaven" (Luke 10:20). A similar expression is found also in Heb. 12:23. Moses once asked God that, if He could not forgive the sins of Israel, He should also blot his (Moses') name out of His book, Ex. 32:32, 33. Also Ps. 69:28 speaks about a "blotting out." See in addition Dan. 12:1; Mal. 3:16.

There are other matters that must be considered in this connection, but we defer them to our next study.

(To be continued)

J. P. M.



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

MATTHEW 28. 20

#### PARSONAGE --CHAPEL DEDICATION

##### Zoar Lutheran Church — Detroit

##### Dedication Services

ON Sunday, November 20, 1955, Zoar Lutheran, our first Negro mission congregation in Michigan, dedicated its parsonage-chapel to the glory of the Triune God. The Rev. A. H. Baer, chairman of the District Mission Board, preached the Word in the afternoon service. A guest choir from Berea Lutheran added to the festive occasion two songs of praise.

##### Encouragement of Fellow Christians

Among those on hand to bring greetings were President G. L. Press of the Michigan District; Missionary Habben of Northern Rhodesia; Pastor E. Pflug of St. Philip's in Detroit, whose choir sang for the evening service. The former pastors of the parish, the Rev. W. Vallesky of Hope Lutheran in Detroit and the Rev. L. Rasch of Warren, with a large number of visiting

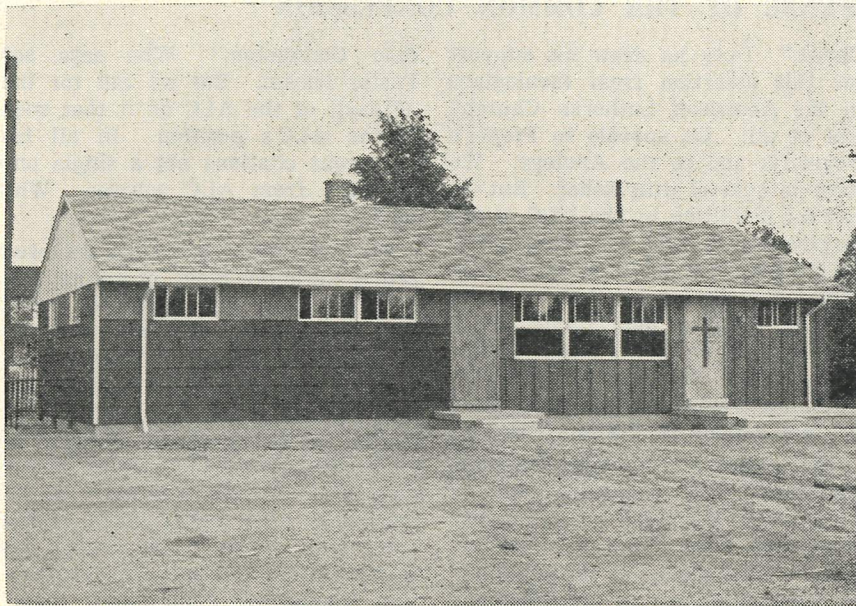
guests, were among the festive worshippers who had come to encourage the little flock and to wish pastor and people Godspeed in building the kingdom in the hearts of men. The Rev. K. Vertz of Owosso, secretary of the District Mission Board, addressed a large audience in the evening service. Zoar's children's choir sang *O Savior Precious Savior* for this service. The ladies of the congregation served a lunch to the many visitors.



**Relocation and Building**

This is the first place of worship which the congregation may call its own, with funds provided by the Synod. The congregation organized in 1952 today numbers 37 communicants and 107 baptized souls. Since the congregation was relocated about five miles from the former site, a large number of Sunday School children were lost to us. As our new

combination parsonage and chapel which the Synod has provided will seat about 75 people in the living room of the parsonage proper. There is a large kitchen, bath, three bedrooms, one of which is used as the office and the other as a living room. The basement is quite spacious. In this area we hold Sunday School classes and have a laundry room, heating plant and restrooms.



**Parsonage-Chapel Combination  
Zoar Lutheran Church**

**17810 Jos Campau, Detroit 12, Michigan**

neighbors become acquainted with us, our Sunday School is increasing. There are at present three adults in our membership class and ten children in our junior confirmation class. The average Sunday School attendance is now 35. Visual aids in the form of slides and filmstrips have been introduced into our Sunday School department. This will help to promote a great deal more interest on the part of the children in the community.

**Grateful to God and the Synod**

The Rev. P. C. Dumas, installed as the first full-time pastor of this Negro congregation on May 2, 1954, brings you this report and expression of gratitude: "We are grateful to God for keeping this faithful little flock of Zoar together during the trying years when they had no place of worship to call their own. There were some who fell away, thanks be to God for those who remained faithful to their Lord and Savior. The com-

"We herewith give God all praise and thanks for His blessing and for our Synod's help in making the building possible. The Lord has been with this little flock of Zoar in the past, and it is He who must lead in the future . . . keeping always in mind that the pure Gospel of Jesus Christ must be proclaimed and the sacraments administered, that all who enter here may drink freely of the Living Water which alone can quench the thirst of souls even unto life everlasting."

Like a mighty army  
Moves the Church of God;  
Brothers, we are treading  
Where the saints have trod.  
We are not divided,  
All one body we,  
One in hope and doctrine,  
One in charity.  
Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before.

Crowns and thrones may perish,  
Kingdoms rise and wane,  
But the Church of Jesus  
Constant will remain.  
Gates of hell can never  
'Gainst that Church prevail;  
We have Christ's own promise,  
And that cannot fail.  
Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before.

**OUR GIFT FOR JESUS**

No one on earth with truth can say:  
"Buddy, can you spare a nickel,  
To the church I gave all my money  
away,  
Now I am in a pickle."

Jesus praised the widow's mite,  
Because she gave her ALL through  
love,  
Her gracious Savior saw her plight,  
She was richly blessed by her Lord  
from above.

OUR GIFT FOR JESUS is merely  
a loan  
Of that which He hath given;  
As interest? That beautiful, golden  
crown,  
Laid up for us in heaven.

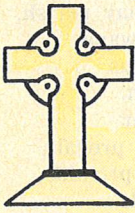
Let's build His kingdom while yet  
'tis day,  
That laborers into His harvest may  
go,  
As His servants and stewards let us  
not delay.  
Our Savior wants us to build NOW.

The souls we save from the heathen  
land  
On judgment day will say:  
Your mammon saved us from Satan's  
hand,  
It led us upon the heavenly way."

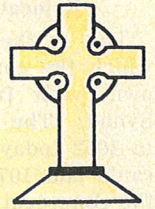
Thus with our mammon we make  
many a friend,  
Then, when our enemies sorely  
grieve us,  
Though through weakness we may  
fail in the end,  
Into eternal habitations they will  
receive us.

Geo. E. Wright.





# In Our Synod



## The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)

### ON THE DEFENSE OF THE COMMON CONFESSION

MANY will ask, "Why bring up the Common Confession? That's old hat." But the hat is still hanging on the Synodical Conference hat tree. Who put it there? The Missouri Synod. Who keeps brushing its dust off? President Behnken. For the good Doctor insists that the all-out defense of the Common Confession by Pastor Theodore Nickel in his "Another Fraternal Endeavor" represents not only the stand of the Missouri Synod, but should be part and parcel of any understanding among the synods of the Synodical Conference. It was because he had become aware of this insistence that Prof. Reim withdrew his support of the Floor Committee's report at East Detroit. Let us look at Nickel's "Another Fraternal Endeavor."

The pamphlet discloses the pleading of a defense attorney out to win his case in every point. The pleadings of the intervening party, the Wisconsin Synod, are cried down. Why the great to-do about the report that the Houston Convention of the Missouri Synod "reaffirmed" the Common Confession? Does not the fact remain that the CC was not rescinded there? Does it not still stand as "a settlement" of the questions in controversy between the Missouri Synod and the American Lutheran Church?

"Another Fraternal Endeavor" time and again refers us to Common Confession II. It was never adopted by the Missouri Synod. We have rejected every reference to CC II as premature and misleading. In fact, was it not an imposition to cite it at all?

Let us weigh the argument of Pastor Nickel on the article treating of "Objective Justification." He declares that when the CC says, "Forgiveness of sins has been secured and provided for all men" it is exactly the same as "God has declared the whole world to be righteous in

Christ." Does he draw his support for this assertion from theologians in the American Lutheran Church? Not at all! He appeals to Pieper's Dogmatik and to the Apology. We have no quarrel with either. But we call for definition by the ALC of the forgiveness of sins as being God's declaration that all men have been declared righteous by God. All the writer's profuse underlining avails nothing until he finds support on this point in the theology of American Lutheran writers. (All underlining in this article is Pastor Nickel's.)

The author of "Another Fraternal Endeavor" has command over a stupendous stockpile of synonyms. Mark this burst from his machine gun: "'Atonement,' or 'propitiation,' or 'reconciliation,' or 'justification,' or 'verdict of acquittal.'" Dropping out the middle three we have the assertion that the general salvo "atonement" hits the same target as the specific and particular shot, "verdict of acquittal." In other words, if a man hears the word "atonement" he thinks of "verdict of acquittal." Can Pastor Nickel prove to us that in the ALC arsenal "atonement" is of the exact caliber of "verdict of acquittal"? It not, all his bursts are but noise and smoke.

Pastor Nickel asserts the "forgiveness of sins" is identical with "the verdict of objective justification," "the verdict by which the sinner has been declared righteous." Synodical Conference Lutherans believe that the righteousness of God is ours concomitant with the forgiveness of sins, for Scripture states it in places like Rom. 5:18, 19. But we question again, "Do the assertions of Pastor Nickel reflect those of the ALC as well?" He avers, "These terms ('God's verdict of acquittal,' 'Christ's merit,' or 'the forgiveness of sins') — are used interchangeably in Holy Scripture, in the Confessional Writings, and in this article of the Com-

mon Confession." Who says so? Pastor Nickel. But we call for the affidavit of the ALC on it that such is the ALC's position. In all his numerous citations not a single one is taken from ALC sources. Why not?

The Wisconsin Synod has followed sound Lutheran ways in asking that antitheses be employed to reject former error in doctrine. All the world knows what antitheses are: plain formal statements of rejection repudiating false teachings. But Pastor Nickel uses the broom of "exclusive particles" to brush off the prudent, well-nigh essential use of antitheses. He makes much of the categorical rejection he claims lies in the phrase "without any cooperation whatsoever from sinful man." "They can hardly be more decisively and categorically exclusive," he says. But he fails to consider that Ohio — with the exception of a few extremists — always taught that way. At the same time two different kinds of resistance were, and still are being, taught in ALC circles: natural and willful resistance. This unscriptural distinction could have been thoroughly washed up by a clear antithesis. Why were antitheses not resorted to, a device the Formula of Concord endorses as necessary to a clear statement of doctrine? Would such have jeopardized, embarrassed, or cashiered the negotiations?

We come to the article on election. In his introduction Pastor Nickel brings a long dissertation on the Calvinist teaching of election "nude." What Lutheran of any name does not reject that? Then why bring that up? But we do call for a plain statement that election is "unto faith," that election is "a cause of faith." Pastor Nickel replies that "elected as His own" constitutes such a plain statement. But he has to make a long argument in an attempt to prove it. "As His own," he says, "is



simply another way of saying, He elected them 'as believers in Christ,' or 'unto faith.' Is that so? Could not "as His own" be simply another way of saying He elected them "because of faith," or "in view of faith," as it has been taught in ALC circles? Again, what warrant does Pastor Nickel adduce that his assertion mirrors the ALC approach to the matter? The answer is, "He doesn't."

More alarming still: Pastor Nickel shows himself unclear on election. He himself leaves sound Lutheran ground in his defense of the Common Confession's definition of election. For he declares, "The *certainty of election* is always only the '*certainty of faith*' grounded in the Gospel." What and if my faith takes a nosedive? Does such an event alter the fact of election as proclaimed by Scripture? The certainty of election rests always and only upon the infallible Word of God. That remains the teaching of Holy Writ in Rom. 8:29-33 and Eph. 1. Faith but apprehends what God declares. This

is Lutheran. To remove the certainty of election from the Word of God and placing it in man, i.e., in the 'certainty of faith,' is a Reformed trait.

Pastor Nickel then proceeds to counter our complaint that the Common Confession 'neglected to assign clearly and unmistakably to *faith its place* in God's election.' He writes, "We answer: Faith, according to Holy Scripture, *belongs in the 'ordo salutis,'* in the effective use of the means of grace, which God has elected to provide and through which He has resolved to elect 'as His own,' all His own. II Thess. 2:13.) And *this is exactly where the Common Confession places it,* when it says, 'The Holy Spirit by the Gospel has called us and assured us of our status (namely as elect) before God, testifying to us that He has *chosen* us for Himself in Christ from the foundation of the world, and by the imputation of Christ's righteousness has given us the assurance that He will present us faultless before His throne of glory.'" Now

borrow the most powerful microscope in Christendom and find the word 'faith,' or the clear implication of it, anywhere in the whole paragraph! It is just not there. So Pastor Nickel's conclusion falls flat on its face when he says, "*Here is where faith belongs* in the doctrine of election. *It is the response to the call that comes by the Gospel,* by which the Holy Ghost assures us of our eternal election in Christ. And because the CC clearly places it there (we ask where?) point three of the Review falls, and *the article on election is entirely vindicated.*" Who says so? Pastor Nickel. Who underlines the assertion? Pastor Nickel. Who has failed completely in meeting our complaint on this point? Pastor Nickel and the CC.

In like manner much more of "Another Fraternal Endeavor" can be shown to be in bad odor. Some of the Missouri brethren have said of the CC, "It is a dead duck." Then why not bury it? "Another Fraternal Endeavor" might be a fitting coffin.

E. ARNOLD SITZ.

## "Stranger Than Fiction"

IT is amazing, yes, "stranger than fiction," that so many people have an entirely wrong conception of the holy ministry. We might expect members of sectarian churches to have an unclear understanding of this blessed work, but when it arises within our Lutheran circles it comes as a distinct shock. We were always under the impression that the catechism instructions, required of every prospective Lutheran communicant, were complete enough to present a vivid and right understanding of the work of the servants of God. In most cases they were. But time often erases this complete Bible training, if no further study is carried out. And then the devil seizes this opportunity to sow his slanderous seed with charges and incidents that actually are "stranger than fiction," yet, unfortunately, are often true. The ultimate result is that often great harm and confusion arises within a congregation. This need not be.

Three rather recent incidents come to mind. We know of a faithful Lu-

theran pastor who had "preached" mission work for many years. He had tried to show his people that contributing to Synod's mission program was the natural thing for a Christian to do. He taught that Christians will willingly share their blessed Gospel with others who as yet did not know the Savior. And he pointed out, on several occasions, that his congregation had not raised its fair share of the Synod's mission budget.

Now enters the devil. With his wicked ways he led several "Lutherans(?)" in that congregation to remark, that the only reason the pastor spoke so much about raising money for mission work was that Synod paid him a percentage or "commission" for raising these funds. Naturally, the more money raised, the more "commission" the pastor was supposed to receive. Informed Lutherans know that this charge against the pastor was absolutely ridiculous, since Synod pays no "commission" whatsoever. Yet the charge, "stranger than fiction," was publically made

and caused great confusion within the congregation until the matter was finally settled.

We name another case. Many people think that any public meeting, regardless of its purpose, must be opened with prayer. Whether it is a city council meeting to decide on a new fire engine, or a school board seeking to have stoplights installed, or a college football game — all seem to demand being opened with prayer according to their opinion. In many cases local clergymen, including Lutheran pastors, are asked to lead these devotions. People simply cannot understand it when Lutheran pastors for conscience sake object to this practice. Without entering into the prayer-fellowship question, we simply mention that God's Word vigorously forbids prayer under such circumstances. Naturally, this stand causes Lutheran pastors public disfavor, even among members of their own flocks. They are "ashamed" of their pastors. People have told this writer that they thought it was the "job" of pastors



to be public-prayer leaders. But how quickly does not this sink into the ridiculous. What would you think if your pastor would pray along the lines of the now famous Dr. Stripp: "We believe Adlai Stevenson to be Thy choice for President of the United States"? Certainly such prayer becomes an abomination unto the Lord.

In closing we mention a final case. Recently a member of a local congregation complained that growth within that parish seemed very slow. He immediately blamed his pastor for inefficiency, lack of technique,

etc. When questioned with regard to his own zeal for the Lord's work — how many souls *he* had invited to services, and the like, he remarked: "That's the pastor's job. I work eight hours a day to earn my living. The pastor must do his own work in building the church membership." Thus this poor misguided individual felt that progress or failure within the congregation was directly dependent upon his pastor's zeal and talents. Little did he realize that "the Lord giveth the increase" and that all Christians are to be "ambassadors for Christ." Instead he preferred

to shun his own responsibility by unfairly blaming his pastor. That man had a very poor conception of the holy ministry.

From these three cases mentioned it is evident that there are many false ideas about a pastor and his work. Would to God that all members of Synod would have a better understanding of the ministry and give their pastors their undivided support! Then, certainly, the kingdom of God upon earth would increase in ever fuller measure.

HERBERT G. WALTHER.

## That You Might Know

**I**F ever there is a time when our thinking capacity is at its lowest ebb, it is when the sadness of death enters our homes. With our thoughts occupied with the loss of the loved one, not only can we not "think straight" as to what to do about the funeral arrangements, but we also dislike making them. That you might know what is fitting and proper in a funeral service, we wish to mention a few things which we hope will lighten the burden when it becomes your sad duty to prepare for a funeral service.

As soon as there is a death, there is the customary need for a funeral director. That he is a funeral director does not give him license to *direct* the funeral. His work is to call for the body, prepare it for burial, viewing, furnish the hearse, and open and close the grave. As to the service itself, he has nothing to do with it. The day and time of service, the music, singer, the organist, pallbearers, and the place where the service is to be conducted are matters that are to be discussed and determined by the members of the bereaved family and the pastor of the deceased. Even the gifts for services rendered given to the organist, singer and pastor are not the concern of the undertaker.

As to the day and time of service, it is easier for the undertaker to get ready than for the pastor. The pastor must study, write the sermon and memorize it. While the sermon comes from his heart, the pastor must still commit it to memory. All of this takes time, and mental work cannot be hurried. Therefore, the

pastor should be consulted first if the day and time chosen by the family are suitable. It goes without saying that the pastor will do everything possible to abide by the wishes of the family.

Usually the family would like a certain song sung by a certain individual. All songs are to be good, churchly hymns sung in our churches during a regular or special service. The hymnal we now use has many suitable songs for funerals. Sentimental, revivalistic songs have no place in our churches, regardless of the occasion for the service. The singer is to be a member in good standing of any of our churches. Singing is a form of preaching, and only such as agree with us in doctrine, faith, and practice are to be permitted to participate in the service. If the singer is not of our faith, and he is permitted to sing, we then would become guilty of unionism, something the Lord wants us to avoid.

Very often the bereaved family has a relative who is an organist, but not a member of any of our churches, and desires that individual to play for the service. What was said about the singer, holds true with the organist. The organist leads the congregation, or the singer, in the singing, and is therefore taking part in the service. If he is not one of us in faith, doctrine, and practice, how can we entrust to him such a position of honor and responsibility, and overlook the Lord's admonition not to practice unionism (Rom. 16:17)?

The pallbearers are chosen by the family, and usually are, and ought to be, members of the congregation. Why ought not this last "labor of love" be granted members of the congregation to which the deceased belonged and from which he is being buried?

And when we consider the gifts to the organist, singer, and/or pastor, we should like to stress that some funeral directors include the pastor's "fee" in the cost of the funeral, without the knowledge of those making the funeral arrangements. (At the end of the month the undertaker sends the pastor a check.) No funeral director has a right to charge for any services other than his own. His charge for the pastor's "fee" may be more than the family is able to pay or less than the family would give, and theirs should be the joy and the privilege of expressing their gratitude to the pastor. All in all, the pastor gladly gives his services — that's part of his calling. But not so with the organist or singer. They give up their time at work to rehearse and play and sing at the service. They rightfully should be remembered with a monetary gift.

It is our belief that if we understand what is proper, there will be fewer disappointments, less confusion and misunderstanding, and the sorrow will be much easier to bear. May this serve you well in the hour of bereavement.

WM. H. WIENMEYER.



# Bethesda Lutheran Home

## Watertown, Wisconsin

### Bethesda, A Haven

THE multi-service aspects of Bethesda Lutheran Home are not always understood. Take, for instance, with respect to the ages of the people served. While those under eight years of age are not ordinarily admitted, it is generally understood that Bethesda is a home for "children." Yet, in certain areas of the country, Bethesda is known as the "old folks home in Wisconsin." The fact of the matter is that, while all patients are children *mentally*, their ages range from eight to ninety-seven. For Bethesda is a home for the mentally deficient. Some of these people live for many years. Thus Bethesda becomes a haven for almost all ages.

### An Aged Employee

On the day before last Thanksgiving a special observance took place in Bethesda's chapel when an employee, who started work at Bethesda Lutheran Home in the "depression" days of 1928, observed her ninetieth birthday. That is, the "Bethesda family" of almost five hundred paid special attention to this unique occurrence of having one of the large family live to see her ninetieth birthday. On the very same date the eldest patient observed her ninety-seventh birthdate. Special tribute was paid to our Lord in the name of both of them in a chapel service. The chaplain spoke of the wonderful gifts of God for body and soul bestowed upon both of these nonagenarians, and closed with the reading of Psalm 103, verses 1 to 18, and prayer.

### Multiple Handicaps

Besides the wide range in *ages* which we see at Bethesda Lutheran Home at Watertown, Wisconsin, there also is a wide range of *handicaps*. Besides the mental shortcomings are also nervous disorders, brain injuries and physical handicaps of various kinds. Among the mental shortcomings we find children who, at the age of twelve, still are mentally below the age of three. In late years a greater percentage of these are forming the family of Bethesda simply because our local communities are doing a better job of caring for the less severely handicapped at home.

But on the other end of the scale of limitations we find what are known as "borderline" persons who would ordinarily be able to get along in normal community life with the help of their family if they did not also have some other misfortune. Among these are an emotional disturbance or a physical handicap. We hear much these days about muscular dystrophy, cerebral palsy and spasms. Bethesda has examples of all of these and more, plus combinations of such handicaps.

### Impossible Task

Can you imagine what an impossible task confronts the Bethesda staff? Only God's rich grace enables your servants to minister unto these "least" of His in the name of Jesus. The Bethesda staff is often discouraged with its inability to do those things it knows ought to be done, yet is thankful to be able to be of some service to those who need our love most. And above all the Bethesda

staff is happy to teach at least some of the "children" something about the love of God in Christ Jesus *also for them*.

From the Wisconsin Synod, Bethesda is currently providing religious ministrations, training, physical and medical care for eighty-six patients. In addition there are twenty-three on the waiting list. Of these we have one present and one waiting from the Arizona-California District, two present and one waiting from the Dakota-Montana District, three present and one waiting from the Michigan District, five present and nine waiting from the Minnesota District, one present and one waiting from the Nebraska District, twenty-two present and three waiting from the Northern Wisconsin District, twenty-four present and four waiting from the Southeastern Wisconsin District, twenty-eight present and three waiting from the Western Wisconsin District.

CLARENCE F. GOLISCH,  
Superintendent.



## Dedications

### Immanuel Ev. Lutheran Church Waukegan, Illinois

Immanuel Ev. Lutheran Church of Waukegan, Ill., was privileged by a gracious God to dedicate its \$100,000 Expansion Program to the service of the Triune God, March 18, 1956.

The building program included a new parsonage, at a cost of \$30,000, and \$70,000 was expended in remodeling and enlarging the church. The seating capacity of the church is 400, and the Sunday school auditorium seats the same number.

The interior of the church, the planked ceiling, the woodwork and all of the furniture, is of walnut finish. The chancel measures 24x16 ft. Above the beautiful hand carved oak altar is the Trinity window of imported art glass.

The divine call, "Come unto Me," is symbolized by the seven life-sized

art windows and nine windows with Christian symbols. They are the silent preachers proclaiming the love offered man by the crucified Christ.

Beside the narthex and choir stalls, a modern kitchen and a special meeting room has been added to the church. The mothers' room, which is entered from the narthex, is sound-proof, giving the mothers the privilege of worshipping with the congregation, having a clear view of the nave and, through the sound system, of hearing every word that is spoken or sung. From the narthex, entrance is also made to the balcony. The Sunday school auditorium is reached through the tower hall, which also leads to the narthex.

Prof. E. Kowalke, President of our Northwestern College of Watertown, Wis., was the guest speaker. The Rev. Theo. Volkert, of Racine, Wis.,



a former pastor of Immanuel, and the Rev. O. Heidtke, of Morton Grove, Ill., assisted the home pastor, the Rev. A. C. Bartz, in dedicating the enlarged church and parsonage to the service of the heavenly Father, which was erected by a faithful people to the "Glory of God." The Rev. Wm. Lehmann, Libertyville, Ill., preached in the evening service.

The dedicatory services were attended by over 1000 people, who rejoiced with the members of Immanuel as they handed over to the service of the Triune God their enlarged and beautiful house of prayer. May Immanuel Church preach a perpetual sermon of Christ's love for man and man's love for Christ, to the infinite honor of our Father and to the redemption of immortal blood-bought souls.

A. C. B.

#### ORGAN DEDICATION

With joy the members of St. John's Lutheran Church of Rib Falls, Wis., dedicated a Model 4602 Wurlitzer traditional organ to the glory of God at an afternoon service on Sunday, April 8. The undersigned officiated, and Mr. W. A. Pape, principal of the Christian Day School of Immanuel's of Medford, Wis., rendered a concert

of sacred music, with numbers appropriate to the various seasons of the church year.

At this service a pair of brass offering plates given in memory of Mr. Ludwig Steidinger, 1862-1956, a recently deceased member of St. John's, were also dedicated.

May this new equipment of St. John's house of worship be rightly used, and may it most of all remind our members of the glorious grace of God in Christ, our resurrected Savior.

WALTER P. SCHEITEL.

#### ORGAN DEDICATION

On Sunday, March 11, St. Paul's Lutheran Church of Hazelton, North Dakota, dedicated its new Baldwin, Model V, electronic organ to the service and glory of the Lord. Prof. W. Nolte of Northwestern Lutheran Academy, Mobridge, South Dakota, was the guest organist and gave a sacred organ music recital during the service. The undersigned delivered the sermon and read the rite of dedication.

May the organ assist the congregation in singing praise and thanks to our Lord.

EDMUND O. SCHULZ.

## Anniversaries

#### TWENTY-FIFTH ANNIVERSARY

On November 20, 1955, congregation and brethren in the ministry joined with the Rev. Herbert Wackerfuss, pastor of St. James Lutheran Church, Evanston, Illinois, in celebrating the 25th anniversary of his ordination into the holy ministry. A classmate of the jubiliarian, Pastor R. Otto, Wilmot, Wisconsin, preached the sermon. At an informal reception which followed the service, gifts were presented to Pastor Wackerfuss from the congregation, organizations, and the Southern Pastoral Conference. May the Lord bless and keep His servant in the coming years!

H. KAESMEYER.

#### GOLDEN WEDDING ANNIVERSARY

On Saturday, March 31, 1956, Mr. and Mrs. Albert Oetling, members of St. Paul Ev. Lutheran Church, Millersville, Wis., were privileged to celebrate their fiftieth wedding anniversary in the company of their children, grandchildren, and great-grandchildren. A rare thing at the observance of this anniversary was the presence of Mrs. Oetling's mother. She is 95 years of age. Their pastor spoke briefly on I Sam. 7:12.

May the Savior-God continue to be their Good Shepherd that they might dwell in His house forever.

O. W. HEIER.



#### BOOK REVIEWS

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

*Fools For Christ.* Jaroslav Pelikan. Muhlenberg Press, Philadelphia. 172 pages. \$3.00.

Dr. Pelikan, formerly professor at Concordia Seminary, St. Louis, is now professor of historical theology at the University of Chicago Divinity School. One might call Pelikan a Lutheran existentialist — deeply influenced by his Kierkegaard studies. It is within this orientation that he attacks the problem of value. It is his thesis that metaphysics, ethics, aesthetics — and religion — have too often forgotten the Holy One and have come up with a "domesticated" God manipulated on a scale of values. But, the thesis continues, the Holy One cannot be equated with the concepts of the Good, the True, and the Beautiful. The only thing that counts here is to follow the "madness of the Holy One" and become what Paul labels himself, "a fool for Christ." This thesis is thoroughly explored by examining the philosophy and/or theology of Kierkegaard, Paul, Dostoevsky, Luther, Nietzsche, and Bach. Our pastors will find Pelikan's exploration somewhat stimulating.

W. J. S.

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*A Basic History of Lutheranism in America.* Abdel Ross Wentz. Muhlenberg Press, Philadelphia. 430 pages. \$5.00.

One of the plagues of the pastorate is the lack of an adequate history of the Lutheran Church in America. Several of the more complete works are out of print, others still obtainable are fragmentary. In this respect Wentz, ULC Gettysburg Seminary, has satisfied a long-felt need. It is an amazingly complete history of the Lutheran Church compressed within 430 very readable pages. One need spot check just a few facts to discover how amazing the coverage is. Since Dr. Wentz's frame of reference is the well-known ULC theology, few within our circles will be altogether happy with his judgments and analyses. But Wentz has not sacri-



ficed fairness on the altar of his own theology. This book differs somewhat from previous attempts in the field, e.g., Neve's *A Brief History of the Lutheran Church in America*, in this that the author relates the growth and expansion of the Lutheran Church to the cultural life in which it found itself. The author holds that no church, not even the Lutheran Church, exists in a vacuum. There is also a very fine bibliography and index which add considerably to the value of the book. The price may mean skimping on the grocery money, but it's worth it.

W. J. S.

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*Oh, Come, Let Us Adore Him.* A Christmas Service for the congregation. Print, Northwestern Publishing House. Price seven cents single copy, \$6 per 100, plus postage. Eight pages.

A very usable and interesting Christmas Service. We are especially pleased to see so many of the good old hymns used in the production of this service.

*Oh, Come, Let Us Adore Him.* A companion to the above for the use of the pastor. In this "guide" all the Bible passages are written out so that this becomes a master copy. Price 25 cents net.

*In Bethlehem's Manger.* A Christmas Service. Concordia Publishing House.

*Our Wonderful Redeemer.* Concordia Publishing House. Christmas Services for Children, seven cents each, \$5 per 100.

In the main, these services are arranged with the usual Scriptures and Hymns which are loved by God's children everywhere.

W. J. S.

**MUSIC REVIEW**

*The Parish Organist* — Part Five Advent and Christmas Music. Fleischer-Goldschmidt.

*The Parish Organist* — Part Six Christmas and Epiphany Music. Concordia Publishing House. \$2.00 each.

Those who are familiar with the first four volumes of this series will find the style and format of these volumes to be much the same.

In addition to the compositions by the old masters, new ones have been included.

These compositions are not too difficult. They do, however, call for expression.

**ORGAN WANTED BY MISSION CHURCH**

Bethany Ev. Lutheran Church of Saginaw, Michigan, a mission congregation, needs a small used organ for use in church services. Any individual or congregation that has, or knows of, such an instrument, please contact

Pastor Paul H. Wilde  
5070 State,  
Saginaw, Michigan

**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 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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**SOUTHWESTERN PASTORAL CONFERENCE**

**WESTERN WISCONSIN DISTRICT**

- 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 Casultry
- 4:15 Business

R. C. BIESMANN, Secretary.

**SOUTHERN PASTORAL CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT**

The Conference will meet at Faith Lutheran Church, Antioch, Illinois, May 15 and 16; opening session at 10:00 a. m. Preacher: A. Nicolaus; alternate, O. Nommensen.

Please address requests for accommodations to the host pastor, R. Otto.

Essays: Philippians 1, A. Fischer; Philippians 2, F. Schulz; Lodge Tract, W. Lehmann; A Study of the Fundamental Doctrines in the R.S.V., R. Pope; Chrysostom, R. Otto; When is Reconfirmation Necessary?, C. Leyrer; The Ministry of the Keys as it Pertains to Pastoral Conferences, D. Kuehl.

H. KAESMEYER, Secretary.

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**EASTERN PASTORAL CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT**

Date: May 8 and 9, 1956.  
Place: St. Paul, East Troy, Wisconsin.  
Time: 9:30 a. m.  
Preacher: Jeske (Keibel).

Agenda: Exegesis of James (Stern); Interrelation of the Persons of the Trinity (Semenske); Sermon for criticism (Engel).

JOHN C. JESKE, Secretary.

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**CENTRAL PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT**

Place: Platteville, Wisconsin  
Date: May 1 and 2, 1956

**Program**

**May 1, A. M.**

- 10:00-10:15 Opening Devotion
- 10:15-11:15 Daniel 9, W. Wegner
- 11:15-11:45 Synodical Reports, President H. C. Nitz

**P. M.**

- 1:15- 1:30 Opening Devotion and Minutes
- 1:30- 2:30 Pre-marital Counseling, C. Mischke
- 2:45- 3:45 Sasse's Essay on Romans 16:17, 18, Translation by Prof. R. Gehrke
- 3:45- 4:30 Pastor at the Sick-Bed, R. Horlamus
- 4:30- 5:00 Report on Northwestern College, K. Timmel

**May 2, A. M.**

- 9:00- 9:15 Opening Devotion and Minutes
- 9:15-10:15 I Peter 2, K. Petermann
- 10:30-11:30 Tape Lecture by Dr. Mansoor on the Dead Sea Scrolls
- 11:30-12:00 Financial Reports, M. J. Raasch

**P. M.**

- 1:15- 1:30 Opening Devotion
- 1:30- 2:15 Sermon for Criticism, N. Paustian
- 2:30- 3:30 Boys and Girls Clubs in the Church, Eldor Toepel
- 3:30- 4:00 Miscellaneous Business

Service with holy communion on Tuesday evening, Prof. R. Gehrke, preacher; R. Mueller, alternate.

Kindly announce early to our host pastor, V. Schultz.

O. PAGELS, Secretary.

**CHANGE OF ADDRESS**

**Pastor**

Found, Charles F., 5419 South First Avenue, Phoenix, Arizona.



## TREASURER'S STATEMENT

July 1, 1955, to March 31, 1956

Receipts	
Cash Balance July 1, 1955.....	\$ 59,326.47
Budgetary Collections .....	\$ 1,271,686.54
Revenues .....	224,314.12
<b>Total Collections &amp; Revenues...</b>	<b>\$ 1,496,000.66</b>
Non-Budgetary Receipts:	
Luth. S. W. C. — Prayer Book .....	415.32
Miscellaneous .....	1,900.00
<b>Total Receipts .....</b>	<b>1,498,315.98</b>
	<b>\$ 1,557,642.45</b>

Disbursements	
Budgetary Disbursements:	
General Administration .....	\$ 99,370.89
Theological Seminary .....	50,372.13
Northwestern College .....	154,696.94
Dr. Martin Luther College .....	177,225.25
Michigan Lutheran Seminary .....	107,559.97

Northwestern Luth. Academy .....	53,394.32
Winnebago Teacher Program .....	36,451.49
Home for the Aged .....	29,183.04
Missions — Gen. Adm. :	
Home Missions .....	154.44
Foreign Missions .....	414.72
Indian Mission .....	163,341.47
Colored Mission .....	38,186.92
Home Missions .....	497,378.92
Refugee Mission .....	34,433.14
Madison Student Mission .....	22,840.88
Rhodesia Mission .....	40,831.73
Lutheran S. W. C. .....	7,889.24
Japan Mission .....	5,299.04
Winnebago Luth. Academy .....	2,250.00
General Support .....	66,540.35
Indigent Student Support .....	115.00
Board of Education .....	12,212.05
Depreciation on Inst. Bldgs. ....	17,196.62
<b>Total Budgetary Disbursements .....</b>	<b>\$ 1,617,338.55</b>
<b>Deficit Balance March 31, 1956 .....</b>	<b>\$ 59,696.10</b>

COMPARATIVE STATEMENT OF BUDGETARY  
COLLECTIONS AND DISBURSEMENTS

For period of July 1 to March 31

	1954-5	1955-6	Increases
Collections .....	\$ 1,186,139.47	\$ 1,271,686.54	\$ 85,547.07
Disbursements .....	1,470,276.45	1,617,338.55	147,062.10
<b>Operating Deficit .....</b>	<b>\$ 284,136.98</b>	<b>\$ 345,652.01</b>	<b>\$ 61,515.03</b>

## ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Perc.
Pacific Northwest .....	1,454	\$ 8,091.94	\$ 10,904.94	\$ 2,813.00	74.20
Nebraska .....	6,735	48,293.55	50,512.50	2,218.95	95.60
Michigan .....	23,152	164,201.97	173,639.97	9,438.00	94.56
Dakota-Montana .....	7,283	46,551.61	54,622.53	8,070.92	85.22
Minnesota .....	38,739	202,859.58	290,542.50	87,682.92	69.82
Northern Wisconsin .....	45,851	261,606.02	343,882.44	82,276.42	76.07
Western Wisconsin .....	48,840	241,896.26	366,300.00	124,403.74	66.03
Southeastern Wisconsin .....	47,909	280,231.21	359,317.44	79,086.23	77.98
Arizona-California .....	2,899	14,211.09	21,742.47	7,531.38	65.36
<b>Total .....</b>	<b>222,862</b>	<b>\$ 1,267,943.23</b>	<b>\$ 1,671,464.79</b>	<b>\$ 403,521.56</b>	<b>75.85</b>

C. J. NIEDFELDT, Treasurer.

## DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For March, 1956

For Lutheran Spiritual Welfare Commission	
Mrs. H. A. Hopp, Manitowoc, Wis. ....	\$ 1.00
Immanuel Lutheran Church, Manitowoc, Wis. ....	10.00
	\$ 11.00
For Missions	
Pastor and Mrs. J. B. Bernthal .....	\$ 5.00
Memorial wreath in memory of Mr. Jess Hall, S. Dak., given by Mr. and Mrs. William Hasche .....	2.00
Memorial wreath in memory of Clara Telstehausen, given by Osear and Helen Meyer .....	2.00
Collection by children of St. Paul School, Appleton, Wis. ....	120.00
Eunice Hackbarth, Mankato, Minn. ....	5.00

## Building Collection

Memorial wreath in memory of Roland A. Meyer, given by Mrs. Robert Meyer .....	\$ 1,000.00
Memorial wreath in memory of Pastor Paul J. Burkholz, given by City Pastoral Conference .....	10.00
Mrs. Bertha Huebner, Ixonia, Wis. ....	50.00
	\$ 1,060.00

## Church Extension Fund

Memorial wreath in memory of Pastor Emil Walther, given by Pastor and Mrs. J. R. Petrie .....	\$ 2.00
Memorial wreath sent in by Mr. and Mrs. Leslie Hartman and family .....	10.00
Memorial wreath sent in by Mrs. Emma Steiner .....	27.00
	\$ 39.00

C. J. NIEDFELDT, Treasurer.



**NORTHERN WISCONSIN DISTRICT**  
**Fox River Valley Conference**  
**January, February, March, 1956**

Congregation — Pastor	Budgetary	Special Building
Algoma, St. Paul, Schabow, A. - Toepel, K. ...	\$ 2,582.00	\$ 15.00
Appleton, Bethany, Hallemeier, D. E. ....	417.24	.....
Appleton, Mt. Olive, Ziesemer, R. E. ....	4,151.67	.....
Appleton, Riverview, Thierfelder, F. E. ....	712.69	.....
Appleton, St. Matthew, Johnson, S. ....	1,252.59	.....
Appleton, St. Paul, Brandt, F. M. ....	5,000.00	2,400.00
Black Creek, Immanuel, Wood, Alden ....	830.00	.....
Bonduel, Friedens, Schwede, Erwin ....	659.07	.....
Carlton, St. Peter, Kuether, W. A. ....	202.00	.....
Center, St. John, Bergholz, H. ....	740.00	30.00
Clayton, Immanuel, Sommer, O. A. ....	459.00	.....
Dale, St. Paul, Ploetz, Erwin ....	533.00	.....
Ellington, Trinity, Waldschmidt, R. ....	502.38	.....
Freedom, St. Peter, Zehms, E. J. ....	274.78	.....
Green Bay, First, Krueger, E. H. ....	785.80	.....
Green Bay, St. Paul, Voigt, A. W. ....	1,414.85	89.50
Greenleaf, St. Paul, Croll, Melvin W. ....	92.00	.....
Greenville, Immanuel, Sommer, O. A. ....	1,682.88	.....
Hortonville, Bethlehem, Froehlich, E. ....	1,301.44	15.00
Kasson, Bartholomew, Croll, Melvin W. ....	350.00	.....
Kaukauna, Trinity, Oehlert, Paul Th. ....	1,747.19	84.00
Kewaunee, Immanuel, Zink, Waldemar F. ....	.....	.....
Kimberly, Mt. Calvary, Habermann, Elwood	369.66	.....
Kolberg, Emanuel, Zell, Wm. ....	329.28	.....
Liberty Grove, Christ, Fuhlbrigge, W. G. ...	153.50	4.00
Maple Creek, Immanuel, Nommensen, W. B. ...	144.07	.....
Nasewaupie, Salem, Stern, Theo. ....	100.00	.....
New London, Emanuel, Pankow-Heidemann	2,495.99	57.26
Stephensville, St. Paul, Waldschmidt, R. ....	199.68	77.71
Sturgeon Bay, St. Peter, Baganz, Theo. ....	1,080.36	.....
Sugar Bush, Grace, Nommensen, W. B. ....	300.00	.....
Valmy, St. John, Henning, Otto C. ....	740.85	.....
Waupaca, Immanuel, Reier, F. A. ....	500.12	.....
West Jacksonport, Zion, Fuhlbrigge, W. G. ...	683.01	.....
Woodville, St. John, Hertler, Alfred ....	250.35	.....
Wrightstown, St. John, Pussehl, Henry E. ...	417.33	10.00
Zachow, St. Paul, Schewe, Erwin ....	.....	.....
<b>Conference Totals</b> .....	<b>\$ 33,454.78</b>	<b>\$ 2,782.47</b>

**Lake Superior Conference**

Abrams, Calvary, Scherf, H. ....	356.10	10.00
Bark River, Mich., St. Paul, Henning, Walter	.....	.....
Beaver, St. Matthew, Pingel, Louis ....	80.25	.....
Carbondale, Mich., St. Mark, Schaller, Gilbert	235.10	151.50
Cedarville, Mich., Our Saviours, Koenig, L. J.	75.30	.....
Coleman, Trinity, Pingel, Louis ....	755.35	.....
Crivitz, Grace, Mueller, Richard ....	82.35	.....
Daggett, Mich., Holy Cross, Schaller, Gilbert	564.19	.....
Escanaba, Mich., Salem, Lutz, Wm. F. ....	633.15	.....
Florence, St. John, Krueger, Wilbert ....	517.30	.....
Gladstone, Mich., St. Paul, Hoffman, Theo. ...	157.30	.....
Green Garden, Mich., St. Paul, Albrecht, E. ....	435.86	.....
Grover, St. John, Hellmann, A. A. ....	1,096.29	14.00
Iron Mountain, Mich., Mt. Olive, Ruege, J. ....	258.72	.....
Lena, Our Savior, Schmidt, Wayne ....	149.69	.....
Marinette, Trinity, Gentz, A. A. ....	1,320.52	.....
Marquette, Mich., Calvary, Albrecht, E. ....	356.76	.....
Menominee, Mich., Christ, Thurow, Theo. ...	712.36	354.75
Oconto Falls, St. Paul, Schmidt, Wayne ....	.....	.....
Peshigo, Zion, Geyer, Kurt ....	611.67	.....
Powers, Mich., Grace, Mantuffel, Julius ....	73.65	.....
Rapid River, Mich., St. Martin, Hoffmann, T. ....	102.51	.....
Sault St. Marie, Mich., Emanuel, Koenig, L. J.	380.96	.....
Sault St. Marie, Ont., Our Saviour, .....	.....	.....
Koenig, L. - Schlicht, R. ....	.....	.....
Stambaugh, Mich., St. Peter, Tiefel, George	262.55	10.25
Tipler, St. Paul, Krueger, Wilbert ....	26.25	.....
<b>Conference Totals</b> .....	<b>\$ 9,224.18</b>	<b>\$ 540.50</b>

**Manitowoc Conference**

Brillion, Trinity, Siegler, V. J. ....	.....	5.00
Cleveland, St. John - St. Peter, Bode, Elden N.	728.30	6.00
Collins, St. Peter, Weyland, V. J. ....	400.00	.....
Denmark, Christ, Wadzinski, A. ....	395.67	.....
Gibson, St. John, Seim, Kenneth ....	484.52	.....
Henrysville, Immanuel, Wadzinski, A. ....	172.87	.....
Kiel, Trinity, Behm, E. G. ....	1,205.47	5.00
Liberty, Trinity, Kugler, S. ....	630.50	184.50
Manitowoc, Bethany, Roekle, Armin ....	1,044.95	123.39
Manitowoc, First German, Koeninger, L. H. ....	3,589.00	546.00
Manitowoc, Grace, Geschen, W. W. ....	1,015.51	.....
Maribel, St. John, Koch, R. G. ....	375.85	.....
Millersville, St. Paul, Heier, Otto ....	1,115.25	.....
Mishicot, St. Peter, Zell, Ed. ....	488.84	12.00
Morrison, Zion, Koch, Henry A. ....	.....	.....
Newtonburg, St. John, Knueppel, F. C. ....	721.17	.....
Pine Grove, St. Paul, Maas, Gale ....	151.90	.....
Reedsville, St. John, Wendland, J. J. ....	1,039.26	.....
Rockwood, Rockwood Luth., Zell, Ed. ....	240.00	38.00
Town Schleswig, Zion, Hartwig, Wm. J. ....	243.91	203.74
Shirley, Immanuel, Maas, Gale ....	661.74	.....
Two Creeks, St. John, Seim, Kenneth ....	955.12	.....
Two Rivers, Our Savior, Thurow, Carl M. ....	.....	.....
Two Rivers, St. John, Haase, W. G. ....	195.50	.....
<b>Conference Totals</b> .....	<b>\$ 15,855.33</b>	<b>\$ 1,123.63</b>

**Rhineland Conference**

Argonne, Peace, Bunde, Gilbert ....	26.45	.....
Bruce Crossing, Mich., Bethany, Bergfeld, F. ....	334.95	.....
Crandon, St. Paul, Bunde, Gilbert ....	284.79	.....
Eagle River, Christ, Schumann, W. ....	1,109.10	.....

Enterprise, St. John, Weyland, F. C. ....	178.70	.....
Hiles, Christ, Bunde, Gilbert ....	25.95	.....
Hurley, St. Paul, Schlei, Chas. ....	457.29	.....
Mercer, Zion, Schlei, Chas. ....	219.97	.....
Minocqua, Trinity, Bauer, Paul ....	92.50	30.00
Monico, Grace, Weyland, F. C. ....	18.05	.....
Phelps, St. John, Bergfeld, Fred ....	99.65	.....
Rhineland, Zion, Scharf, Erwin ....	1,573.28	.....
Wabeno, Trinity, Unke, Glenn ....	261.22	.....
Woodruff, First, Bauer, Paul ....	226.09	.....
<b>Conference Totals</b> .....	<b>\$ 4,707.99</b>	<b>\$ 30.00</b>

**Winnebago Conference**

Caledonia, St. John, Engel, Armin L. ....	169.25	.....
Campbellsport, Immanuel, Kahrs, H. A. ....	220.30	.....
Dundee, Trinity, Kahrs, H. A. ....	786.41	.....
E. Bloomfield, St. John, Zickuhr, W. ....	584.64	.....
Eldorado, St. Paul, Wojahn, W. A. ....	118.85	.....
Eldorado, St. Peter, Wojahn, W. A. ....	.....	.....
Fond du Lac, Faith, Mattek, J. W. ....	619.50	.....
Fond du Lac, Good Shepherd, Bitter, Donald	542.60	.....
Fond du Lac, Redeemer, Reim, R. ....	588.82	117.15
Fond du Lac, St. Peter, Pieper, Gerhard ....	3,969.71	.....
Forest, St. Paul, Siegler, O. ....	698.52	.....
Green Lake, Peace, Krug, Clayton L. ....	375.50	.....
Kewaskum, St. Lucas, Kaniess G. ....	2,022.15	.....
Kingston, Zion ....	353.86	.....
Manchester, St. Paul, Wadzinski, Wm. ....	2,393.48	.....
Markesan, St. John, Kobs, George ....	2,174.87	.....
Marquette, St. Paul, Wadzinski, Wm. ....	207.25	.....
Mears Corners, Trinity, Hartwig, Paul G. ...	.....	.....
Mecan, Emanuel, Oelhafen, W. J. ....	179.04	.....
Menasha, Bethel, Tiefel, Arnold ....	453.74	.....
Montello, St. John, Oelhafen, W. J. ....	466.01	.....
Neenah, Grace, Wichmann, W. F. ....	581.01	7.00
Neenah, Martin Luther, Hartwig, Paul G. ...	525.54	.....
Neenah, Trinity, Schaefer, G. A. ....	3,129.79	158.00
N. Fond du Lac, St. Paul, Kuschel, B. G. ...	900.26	.....
Oakfield, St. Luke, Koepsell, Clarence ....	1,407.01	.....
Omro, Zion, Ziesemer, R. D. ....	256.55	.....
Oshkosh, Faith, Kaiser, Howard ....	230.57	.....
Oshkosh, Grace ....	1,515.05	.....
Oshkosh, Immanuel, Mittelstaedt, T. J. ....	464.80	.....
Oshkosh, Martin Luther, Kleinhans, H. O. ...	1,575.00	.....
Pickett, Grace, Kleist, R. W. ....	.....	.....
Princeton, St. John, Strohschein, Walter ....	3,499.92	121.00
Readfield, Zion, Engel, Armin L. ....	608.50	.....
Red Granite, Trinity, Eggert, Paul C. ....	252.34	.....
Ripon, Mt. Zion, Ziesemer, R. D. ....	277.35	.....
Salemville, St. John ....	243.89	.....
Seneca, St. Paul, Eggert, Paul C. ....	243.97	.....
Van Dyne, Zion, Weissgerber, W. ....	824.36	.....
Wautoma, Peace, Laper, A. D. ....	229.00	.....
Weyauwega, St. Peter, Wicke, Harold ....	2,680.67	519.00
Winchester, St. Peter, Engel, Armin L. ....	142.00	59.50
Winneconne, St. Paul, Grunwald, Harold ....	1,119.00	78.00
<b>Conference Totals</b> .....	<b>\$ 37,610.48</b>	<b>\$ 1,059.65</b>
Miscellaneous .....	37.70	23.31
<b>District Totals</b> .....	<b>\$100,890.46</b>	<b>\$ 5,559.56</b>

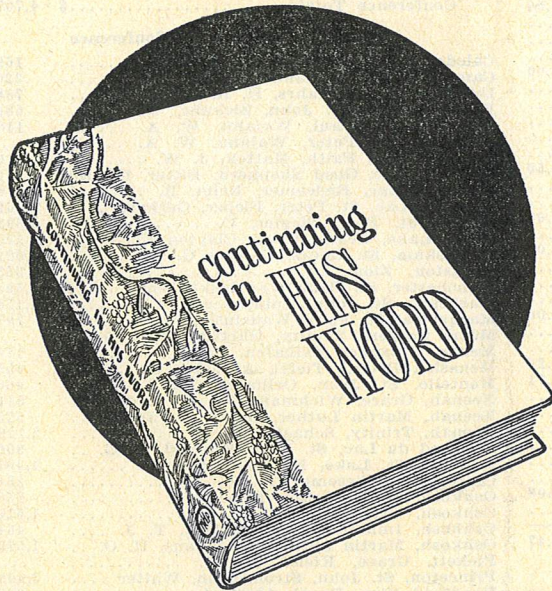
**Memorial Wreaths**

In Memory of — Pastor	Amount
Henry J. Arps — P. Oehlert, Kaukauna .....	\$ 19.00
Mrs. Bertha Beilke — V. Siegler, Brillion .....	5.00
Mrs. Ida Bornemann — P. Oehlert, Kaukauna .....	2.00
Mrs. Louis Bull — L. Koeninger, Manitowoc .....	21.00
Mrs. Anna Eckhardt — L. H. Koeninger, Manitowoc	38.00
Mr. and Mrs. Fred Finke — P. Oehlert, Kaukauna	5.00
Martin Gast — P. Oehlert, Kaukauna .....	3.00
Mrs. Wm. Glaff — P. Oehlert, Kaukauna .....	2.00
Mrs. Herman Johansen — L. Koeninger, Manitowoc	2.00
Mrs. Elsie Kalcik — W. Kuether, Carlton .....	12.00
Christian Kalwitz — R. Waldschmidt, Stephenville	3.00
Chas. Kraus — P. Oehlert, Kaukauna .....	3.00
Mr. and Mrs. Wm. Krause — L. Koeninger, Manitowoc	25.00
Rev. H. A. Kuether — O. Heier, Millersville .....	1.00
Frank Laudon — O. Sommer, Greenville .....	44.00
Mrs. Ferdinand Lemke — P. Oehlert, Kaukauna .....	6.00
Herbert Lettenberg — L. Koeninger, Manitowoc	5.00
Wm. J. Lopas — P. Oehlert, Kaukauna .....	5.00
Ruben Madenwald — L. Koeninger, Manitowoc .....	15.00
Mark Mecha — L. Koeninger, Manitowoc .....	10.00
Paul Miessler — A. Voigt, Green Bay .....	5.00
Mrs. Emma Mueller — A. Schabow - K. Toepel, Algoma	57.00
Emma A. Muench — T. Thurow, Menominee .....	7.00
Mrs. Albert Neubauer — L. Koeninger, Manitowoc	5.00
Carl Rudolph Nieman — O. Sommer, Greenville .....	2.50
Mr. August Ohm — L. Koeninger, Manitowoc .....	56.00
Mrs. Fred Ohm, Sr. — P. Oehlert, Kaukauna .....	11.00
Gustav Pigorsch — H. Wicke, Weyauwega .....	2.00
Otto H. Pribnow — Pankow - Heidemann, New London	12.00
Lawrence Raddach — W. Wichmann, Neenah .....	5.00
Lena Ryan — T. Thurow, Menominee .....	2.00
Mrs. Louise Schmidt — W. Haase, Two Rivers .....	25.00
Miss Amanda Schubring — P. Oehlert, Kaukauna .....	8.00
George Schubring — P. Oehlert, Kaukauna .....	5.00
Jack Scott — W. Wichmann, Neenah .....	5.00
Nikky Straubel — W. Haase, Two Rivers .....	3.00
Mr. and Mrs. Herman Trettin — P. Oehlert, Kaukauna	7.00
Rev. E. Walther — Pankow - Heidemann, New London	5.00
Anna Weyer — F. Knueppel, Newtonburg .....	8.00
Mrs. Chas. Winter — O. Sommer, Clayton .....	26.00
William Zabel — L. Koeninger, Manitowoc .....	8.00
<b>Total</b> .....	<b>\$ 490.50</b>

GERALD C. HERZFELDT, District Treasurer.



# CONTINUING IN HIS WORD



S-N  
Rev. William Fischer  
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May 55 56  
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