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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." I KINGS 8:57



BRIEFS by the Editor

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COVER DESIGN

St. John's Lutheran Church
Newville, Wis.
Walter E. Zank, pastor
See article on page 282

One of the scorched letters recovered from the terrible crash of two passenger planes over the Grand Canyon was an order to Concordia Publishing House for 50 copies of *Portals of Prayers*. The *Lutheran Witness* comments: "Three thousand miles away and only one day after it was postmarked in Honolulu, the flames of high-octane airplane gasoline scorched the letterhead and envelope. They bear a strong testimony. The order for the true Word of Life reached its destination, while the lives of 128 passengers were snuffed out. In the midst of life we are in death. The Word lives. The Word never returns void. Christ is the Resurrection and the Life."

City-school kindergartens apparently are a thing of the past, and churches will face mounting demands that they provide this service, said the Rev. Ted Hightower, chairman of the committee on Christian education of the Louisville Area Council of Churches. His church, St. Paul's Methodist, he said, expects to start a "church day school" for five-year-olds and possibly younger children this fall, the first Methodist kindergarten in the city. Because of the failure of voters to pass a proposed half of one per cent school occupational tax, kindergartens and other services in Louisville may be dropped. "I have always felt that the church was missing a great opportunity in helping form the attitude of these children before we teach them," he said in a Council of Churches bulletin. "The Sunday School program is good as far as it goes, but terribly inadequate."

Woodland Immanuel Church, a member of the United Lutheran Church, became the first congregation in the Illinois Synod to operate a parochial school. First and second grades will open in September. Woodlawn Immanuel is an interracial

church which, according to Pastor Robert Herhold, decided that it must have a Christian grade school to exert a positive influence on the tangled lives of children in its congested "inner city" neighborhood which is in Chicago. "Sunday School gives children only a little 45-minute dose of Christianity once a week," the pastor said. "We must make a greater impact than that to counteract the influence of broken homes, community tension, and lack of Christian understanding." Overcrowded conditions in neighborhood public schools were another factor leading to the establishment of the Lutheran school.

A reader of *The Lutheran Companion* asks, "Why not write a paragraph urging simplification to St. Mark, St. Luke, and St. John instead of St. Mark's, St. Luke's, and St. John's?" The editor replied: "There really is no good reason why the possessive form should ever be used. The simpler form is certainly to be preferred."

Prof. Joseph L. Hromadka of Prague, Czech Protestant theologian, predicted there would be full religious liberty for all people behind the Iron Curtain once the Communist leaders consolidated their rule. In an address reported by the West German Radio, the theologian also said that although Christians must live with Communism, they would never be converted to it. Admitting that he is a Socialist, the theologian said it was the duty of all Christian churches under Communist rule to "enforce within the existing Socialist order all the religious rights and freedoms without which man cannot live." He conceded that Christians behind the Iron Curtain still have many difficulties to overcome because many personal rights and liberties were being restricted.

Editorials

Peace, Prosperity, and Progress

Peace, prosperity, and progress will be the campaign slogan of the Republican party in the November elections. They, not we, will have to sustain that slogan. But statistics indicate that we are riding high on a wave of prosperity. Americans are making more money, have more to spend. Since 1940, U. S. discretionary income — the amount left of disposable income after necessities have been purchased — has increased sixfold. People have more time to buy and enjoy. They have roughly 1,200 more leisure hours annually than their grandparents had. Total disposable income after taxes has almost doubled since 1945 — \$150.4 billion to \$270.6 billion last year. Not each and every American has shared in this prosperity, but the majority has.

The other day we received from the statistician of our Synod, the Rev. H. Hoenecke, the 1955 Summary Statistical Report of Synod. Since 1949, church giving for all purposes (home and mission) in our Synod has increased 70 per cent — from \$31 per communicant to over \$50 per communicant. This is definitely reason enough to rejoice.

But if we are to seize the missionary opportunities which are thrust upon us, there must be a further substantial increase in individual giving. Local churches with burdened pastors and our Synod can only meet these abundant opportunities as more money is made available to them. Souls can perish in Milwaukee, Detroit, St. Paul, and elsewhere through indifference and neglect as well as in Africa and Japan.

We believe that most of our Christians must honestly confess that their contributions to church and Synod are still far short of reflecting the general prosperity around us. The contributions of our people still represent only about one per cent of their income. Is discretionary income being put to right use? Is it not wiser to invest in the things of the spirit than in things that perish? There is in God's Book such a thing as Christian stewardship — the right use of money. A little self-examination in this respect might not be out of place. All together let's sing and practice:

Take my silver and my gold,
Not a mite would I withhold!

JAMES P. SCHAEFER.

* * * *

Are Lutherans Becoming Unethical?

Jehovah Witnesses, Mormon 'missionaries,' Seventh Day Adventists, and others come to the doors of our Lutheran folk. They invite, urge, entice, and attempt to draw away our members. We

rightly resent this as being unethical. Some call it "sheepstealing."

But now a sheaf of publicity suggestions for the 'National Sunday School Week' has just come in. The suggestions stem from the American Lutheran Publicity Bureau, New York. Full instruction is given as to the use of the materials.

Among these materials are doorknob hangers. The instructions read to divide the neighborhood geographically and to assign a group to each area. After a brief 'commissioning service' the "witnesses for Christ" are to go forth hanging the doorknob hangers on the neighborhood doorknobs. Roman Catholic, Presbyterian, Methodist, Baptist doors are festooned with hangers along with the unchurched. How near does this approach to the activity of the Mormon or Russellite? Does it not look like the first step toward inducing children belonging to other denominations to come over to us? Is it not unethical?

E. A. SITZ.

* * * *

School Ready

The time when schools open and children get back to school is not so far away that parents can put it out of their minds. Is your child ready for another year of school? A better way of asking is: is the school ready another year for your child?

Your child is baptized into Christ. It is not an ordinary child. It is a child of God because it has put on Christ. This beauty must be guarded, protected, safeguarded.

Your child is an heir of heaven by faith. It ought to have a special teacher, special instruction, special examples in the school that it attends. The whole daily program of your child ought to be in the spirit and power of our Lord and Savior.

Nothing less than a Christian school is good enough for a child of God. The Sunday School of your child must be Christian according to the true Lutheran Scriptural doctrine and practice. Any other Sunday School would be a danger to its soul.

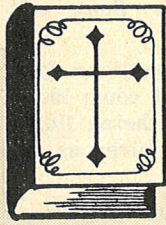
Better than just a Christian Sunday School would be a Christian Day School. Wise and faithful parents will spare no expense in entering their children in a day school that daily in every school subject feeds Christ's lambs according to His instruction to His Church.

Christian education does not end when the child is graduated from the Lutheran grade school to high school. It must be watched over carefully. The best safeguard for teenage Christians is a Lutheran high school.

Christian education should continue on after high school. Boys and girls who are going to be trained for the ministry of the Lord in preaching and teaching, emphatically need a school ready to give them a Christian education.

Thank God if you have a ready school for your Lutheran child and send it there. Take an active part in opening and in supporting such a Lutheran school.

ROBERT J. VOSS in *Siloah Messenger*.



Studies in God's Word

The Savior Of Our Souls Cares Also For Our Earthly Needs

John 6: 1-15

II

IN our previous meditation we were reminded that the Lord seeks this confidence in those who know Him as the Savior of their souls. We saw that He put His disciples to a test that they might learn to live more fully by this confidence. Yet let us return once more to the grass-covered mountain on the eastern shore of the Sea of Galilee where Jesus was surrounded by a great multitude, that we may glean some added thoughts concerning our Lord and Savior's care for our earthly needs.

He Manifested This Care Through a Miracle

In a very vivid manner the disciples were given to see how wrong they had been in thinking that Jesus was forgetting all about the food which these people needed for their bodies while He fed their souls with the bread of life.

Through the disciples Jesus ordered all the people to sit down by companies upon the green grass; and they did sit down in groups, by hundreds and by fifties. This orderly seating not only made it possible for the disciples to serve the food which the Lord was about to supply, but it also made it easy to count the entire multitude. There were about five thousand men, besides the women and children.

Then Jesus took the five barley loaves and the two fish "and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down." Every time that the disciples returned with their empty baskets, a new supply was ready for their distribution. The food which Jesus provided through His almighty power lasted until all had eaten and were fully satisfied. Not merely did everyone get just a little, though Philip had despaired of accomplishing even that with the funds at their disposal. No, the almighty Savior provided richly in His compassion for their needs.

When all had been satisfied, Jesus told His disciples: "Gather up the

fragments that remain, that nothing be lost." He meant the distributed portions which had not been consumed. Some are always inclined to take more than they need or are able to use. And that was seemingly also the case here. At any hand, these uneaten portions filled twelve baskets. This, too, magnified the Savior's power and grace. For even these portions which were left over exceeded the five barley loaves and the two fish with which He had begun this miraculous feeding. At the same time it also reminded all who were present to appreciate what the Savior had supplied. Though He had provided bounteously He did not want any of His gracious gifts to go to waste.

Since His ascension our Lord and Savior has indeed withdrawn His visible presence. Yet He still used the same omnipotence to provide for our needs. In fact, it is since His ascension that He at all times exercises full dominion also as true man over heaven and earth. All things are in His hands and guided by His will and counsel. As He thus rules and reigns over all things, He cares also for all of our earthly needs. He detects them and gives thought to them even before we ourselves have recognized them. As we enjoy gifts, let us likewise lift up our eyes unto heaven in thanksgiving, even as did our Savior when He sojourned in lowliness on earth as our substitute. Amid such thankfulness we will learn to appreciate these gifts as a precious blessing and thus refrain from wasting and squandering them even when they are bestowed in excess of our present needs.

Only Faith Will Understand This Care Aright

Those who do not know Jesus as the Savior of their souls will also misunderstand His provident care in earthly matters. For it is in His interests as the Savior that He exercises and administers it.

St. John tells us that when these people had experienced this great miracle, they said with enthusiasm:

"This is of a truth that prophet that should come into the world." We hear furthermore that they were ready to acclaim Jesus as their king. Thus it might appear as though they were acknowledging Him as the promised Redeemer. Yet the conception which the majority of them had of the Messiah was quite different from the Prophet whom Moses had foretold, quite different from the King of whom the prophets had spoken. Their hopes were not directed upon the great Prophet who would speak words of eternal life to them, nor upon the Messianic King who would deliver them from sin and its judgments. They were looking for a king who would turn this sin-cursed world into a paradise for them, and all poverty and oppression, and supply an abundance of earthly happiness and glory. Since Jesus, who had multiplied a few barley loaves to feed thousands, seemed to offer hope for realization of these dreams, they proposed to take Him by force, lead Him up to Jerusalem, and there proclaim Him as their king during the Passover festival which was at hand.

When Jesus perceived what these people had in mind, He immediately dismissed them, sent His disciples across the sea, and withdrew again to a mountain by Himself. The people had grossly misinterpreted His compassionate care for their earthly needs. They had lost sight of the Gospel message which He had proclaimed to them and were entertaining vain dreams.

We, too, will not understand our Lord and Savior's care for our earthly needs if we should lose sight of the fact that He carries it out as the Savior of our souls. Not in this way does He provide for our earthly needs that we may enjoy the utmost of earthly honor, joy, and happiness. Though He does not forget our earthly needs, but ever gives thought to them in tender compassion, He nevertheless provides for them in such a way that our spiritual needs and those of our fellow men may be served, that His Church of believers

may be extended, perfected, and preserved unto eternal life in heaven. To this end He exalts entire nations and again humbles them. To this end He also deals differently with us as individuals, giving some to enjoy a

great measure of earthly comforts, honors, health and happiness, while He lets others bear an abundance of earthly sorrows and adversities. The wise and gracious plans according to which He cares for our earthly needs

are not disclosed to us. Yet it should suffice for us to know in faith that it is our compassionate Savior who guides our earthly life in all of its details until He takes us to Himself into the joys of heaven. — C.J.L.

ETERNITY Hell

(Sixth Continuation)

WE spent some time in studying what the Scriptures say about the intensity of the pain and anguish in hell, but we reserved two expressions for a special study. They are the *unquenchable fire* and the *never-dying worm*. Very much could be said about these terms, and particularly about the efforts of church teachers to grasp and present their full meaning; but we shall try to be brief.

First we list a number of passages in which these terms occur.

Speaking about the new heaven and the new earth, begun by the redemptive work of Jesus, to be completed on Judgment Day, the Prophet Isaiah describes the sanctified life of God's children on this new earth in terms taken from Old Testament institutions: "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (chap. 66:23). The unbelievers will not disturb them anymore. In the next verse the Prophet describes what will happen to them. This is the last verse of his book: "And they (the blessed believers) shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

There was in Jerusalem the glorious temple building with its solemn joyful festivities and there was at the southern limits of the city, just outside the wall, the valley of Hinnom, where a fire was kept burning constantly to dispose of rubbish and offal and the carcasses of animals. What a contrast! The Jews were familiar with the situation, the one

place signified to them divine purity, the other the height of disgusting impurity and destruction. This contrast was used by the Prophet to impress on his readers the glories of heaven and the horrors of hell. We must view the term "unquenchable fire" on this background.

Jesus, warning against offenses — whether the offense comes from the hand, or from the foot, or from the eye — says that it is better to cut off hand or foot, and to pluck out the eye, than by sparing the offending member to "go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (Mark 9:42-48).

John the Baptist also mentioned the unquenchable fire. He preached repentance, and admonished his hearers to be sincere about it; the mere fact that Abraham is their father will benefit them nothing if they do not by their fruits give evidence of the genuineness of their repentance. "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." A mightier one than John is coming after him, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:7-12).

When we read these passages we cannot escape being impressed with the seriousness of the matter. We are confronted with a tremendous EITHER — OR. There is the great alternative, which leaves no room for any other possibility. There is heaven on the one hand with all its bliss, and there is hell on the other with all its horrors. Now is the time of decision, after death it will be too late, as Solomon spoke about this either — or: "If the tree fall

toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Eccles. 11:3). Now, while we have this life, now is the time of preparation, now is the time of grace. Let us not waste it.

Here again we may observe the wiles of the devil. Whenever God brings His Word to our hearts, and in the Gospel makes His Word sweeter than honey, or makes it more bitter than gall in the Law, the devil will try to take it away from us, or divert our attention away from the serious truths which God is trying to plant into our hearts. So also here. Men begin to ask curious questions: what kind of worm is it that will never die? what kind of fire is it that cannot be quenched? They ask, Are the worm and the fire to be understood literally or figuratively?

There are some who insist that worm and fire must be understood in the literal sense, and they adduce laborious arguments to support their contention. There are others who insist just as unbendingly that these terms must be understood figuratively, and they also argue vehemently for their view. It would be a waste of time to review all their arguments here. To such wranglers we would rather say, Whether literal or whether figuratively, there will be a "worm" and a "fire," there will be torments and agony, there will be excruciating pain of body and soul. Redeem the time of grace while you still have the opportunity, and make your escape before it is too late.

We remember that conditions here on earth are different from the conditions in the hereafter. There is nothing here on earth that would correspond exactly to the instruments of torture, fire and worm, as

they will be applied in hell. Here we have no undying worm, nor an unquenchable fire. Here fire and worms can harm only our bodies, they cannot touch the soul. But that does not mean that God could not create them, if He saw fit. That simply is not the point. No one dare question God's unlimited ability and power. The question here is, What terrible truth does God want to impress upon our hearts with these terms of "undying worm" and "un-

quenchable fire"? How are these words used? — In the passages quoted above, John the Baptist is without doubt speaking figuratively. He compares believers to fruitful trees, and unbelievers to unfruitful ones. Then he speaks of an "ax" for the unbelievers. Next he compares believers to "wheat" and the unbelievers to "chaff"; and in that connection he speaks of "fire." Thus he chooses his terms as they fit his figure.

One of the great theologians of our Lutheran Church, Johann Gerhard (who died in 1637 — not to be confused with the poet Paul Gerhardt), after reviewing the various opinions and arguments for both the literal and the figurative understanding of "worm" and "fire," concluded with the prayer: "We pray God earnestly that He never reveal this matter to us through the knowledge of experience." J. P. M.

(To be continued)

From A Wider Field

Dear Editor:

In an editorial with the arresting title: "Catholic Church Takes U. S. For Another \$8 Million," *The Christian Century* reveals a monumental piece of political church financing. Apparently a lot of people knew that the attempt was being made and were actively opposing it. But most of us can't find time to read the Congressional Record; and to those the news is quite a revelation.

Just before the U. S. Senate adjourned this summer, we are told, it approved a bill which would pay the Roman Catholic Church about \$8 million of tax money for its parochial schools in the Philippines. This neat little pork-barrel grab was clothed as an amendment to the 1948 Philippines War Claims Act. The bill was engineered in the House of Representatives by Majority Leader McCormack. After it had lain quietly in the Senate Judiciary Committee for a spell, Senator Eastland called the Committee together one morning, got the bill reported out, and it slipped through the Senate without discussion.

You may think you understand the logic of this move. You may suppose that the Philippine public schools were granted reparation for war damage and that the Roman Church put up the old argument that its schools ought to be similarly reimbursed. But you would be wrong, because it is stated that the public school system in the Philippines received no such indemnity. Catholic Church schools are the sole beneficiary under this amendment, just as a million dollar grant was handed

over by the 84th Congress to cover "war damages" to the Vatican summer palace — about which you didn't read in the newspaper either.

It is my understanding that war damages, if justly claimed, are usually recoverable through proper court procedure under existing laws. Through the Philippines War Claims Act of 1948, however, the U. S. had recognized its responsibility for certain damages and had provided suitable reimbursement. In a sense, it was a settlement out of court. But certain claims had been disallowed and were not included by the Congress. The right and wrong of this rejection was not tested in court. Instead, pressure was applied upon Congress, and the proper parliamentary procedure moved a suitable amendment through during the rush of the closing hours of the session.

* * * *

A former Franciscan priest, Emmet McLoughlin, knew whereof he spoke when he told an audience of Lutherans in Albuquerque recently to do everything they could to "resist the creeping encroachment of Roman Catholicism over our free institutions."

All of this is particularly timely in view of the autumn campaigns which are at this writing being set in motion by the conventions of the national political parties. As the Democratic Convention at Chicago goes into action, there is much talk of Senator John Kennedy of Massachusetts as a likely candidate for the Democratic vice-presidential nomination. In the eyes of at least some of his supporters he is highly eligible because he is a Roman Cath-

olic and would therefore strengthen the Democratic ticket.

At the same time, those who would oppose his nomination are being intimidated by cries of bigotry. All the stops are being pulled on the organ of political claptrap for accompaniment to the song: It is un-American to discriminate against any man for reasons of race, color, or creed. I'm afraid that many may be taken in by that chant.

Let's hope the nation realizes that a man is not and should not be barred from political office because of his religious beliefs. It should be equally clear to all, however, that if it is un-American to oppose any man's candidacy for office because of his religion, it is by the same token un-American to urge any candidate *because* he is a Roman Catholic or a member of any other church.

The important thing is that any man who seeks high public office is able to demonstrate his allegiance to the American constitutional ideal of separation of Church and State. The nature of the Papacy, the claim it makes to dominance in our country and the spiritual stranglehold it exercises upon its constituents causes many to view the application of any Roman Catholic for public office with misgivings. That is not religious intolerance; that is the result of a political reality, as the drive of the Roman Church for support from tax funds and for control, church control, of public institutions is a reality.

Enough and to spare has been written on this subject; but the general public does not read widely. It

does listen to spellbinders, to orators, and it loves slogans. The fact must be stated again and again that the election of a Roman Catholic to high public office must be considered in the light of its possible effect upon our free American institutions. If a majority leader in the House of Representatives is able to promote successfully the granting of eight or nine million dollars of tax money for the Vatican's purse, the opportunities for promoting papal interests through the hands of the Executive of our nation are incalculable.

* * * *

In conclusion, and to change the subject, I think it is timely to quote for you a saying of Dr. Schramm,

editor of the *Lutheran Standard* of the American Lutheran Church. He answers the question of a reader who wanted to know what exactly The Lutheran Church—Missouri Synod did with the Common Confession and what the action meant. Dr. Schramm explained as best he could in what sense and for what reason the Common Confession was "set aside as a functioning union document"; and he closes with the paragraph:

"Does that make it (the Common Confession) merely a museum piece? Maybe it does; maybe it doesn't. Addressing the convention of the Missouri Synod, President Schiotez of the ELC said: 'You and the American Lutheran Church have for some

years been conducting doctrinal discussions. We hope and we pray that if it pleases God to give this church to us about which we are now negotiating, that this church may take up where the American Lutheran Church has left off and may enter into discussion with you if that should be agreeable to you.' Who can tell? If truth crushed to earth can rise again, maybe a Common Confession, salted down in ecclesiastical brine, can bubble up to the surface."

Seldom has a truer word been written by Dr. Schramm. It merits very thorough reflection on our part.

Sincerely,

E. S.

Minnesota District Convention

THE Twentieth Biennial Convention of the Minnesota District of the Wisconsin Synod met at Dr. Martin Luther College in New Ulm, Minn., July 30 to August 2, 1956. About 212 pastors, teachers, professors, and lay delegates were gathered together to carry on the Lord's work.

Opening Service

An opening communion service was held at St. Paul's Church on Monday morning. Pastor M. J. Lenz, District president, preached the sermon, using as his text Lev. 6:13: "The fire shall ever be burning upon the altar; it shall never go out." The sermon served as a fitting prelude to the sessions proper. Pastor Lenz's exhortatory theme, "Keep the fires ever burning upon the altar," led into the three thoughts which he developed, thoughts which every delegate kept in mind as the work of the convention was begun, labored over, and finished. "There are altars without fires" brought home the sobering thought that there are altars, congregations, where the fires of faith are burning dimly or are going out. Real living faith gives off light, fruits of faith, including financial contributions. "There are fires without altars" reminded the delegates of the continued need for sending out missionaries — to light new fires to be sure — but also to rally together those fires which are burning alone for lack of an altar, a church, where they

may burn, lest they go out. Finally, with the words "There are fires that need to be renewed," the reminder was given that every fire needs fuel for its perpetual renewal. That fuel is God's Word and the Sacrament of the Altar.

The offering collected at this service amounting to \$118 was designated for the "Dedicatory Thank-offering."

President's Report

In this report to the District, President Lenz sought the help of the entire District with those words written by Paul to the Thessalonians, "Brethren, pray for us." He called attention to the fact that even the great Apostle Paul asked his brethren to pray for him and his co-workers because he knew and understood that all his efforts were in vain unless the Lord blessed them.

President Lenz reported the following statistics for the past biennium: 27 pastors, 4 professors, 10 teachers, and 3 congregations made application for membership in the District. He authorized the ordination and/or installation of 34 pastors, 3 professors, and 11 teachers — a record number! Four pastors and one professor entered the Church Triumphant: Pastors Julius F. Lenz, Gerhard A. Ernst, Paul E. Horn, Wm. C. Albrecht, and Professor Richard Janke.

Convention Essay

Professor E. Reim of our Seminary at Thiensville read the convention

essay, "The Problem of Scriptural Proof." In his introductory remarks, Professor Reim explained the reason for such an essay. In presenting our position on issues in controversy with The Lutheran Church—Missouri Synod, we have sincerely tried to base our case on Scripture, but the articles of Dr. Behnken in *The Lutheran Witness* show that their synod believes that convincing evidence from the Word of God is definitely lacking. Therefore a review of the whole matter is necessary.

Part one of the essay covered particular aspects of this problem. Problems arise because of the perverse natural mind of man which often makes us awkward both in applying and accepting the Word of God. Problems arise because doctrines are not always stated in Scripture in so many words. Problems arise because many of the principles with which we must operate are derived from many passages, each of which is essential, yet none of which cover the entire matter. Problems arise where there is controversy between two bodies which are basically agreed in some doctrine, yet differ in regard to some specific point pertaining to it. Then history becomes a factor. Scriptural proof brought against the error itself will not convince those who do not admit the historical existence of the error. The greatest problem, the greatest obstacle in this work is the fact that Christians, without being aware of it,

are often influenced by other interests than the Word of God alone.

Part two of the essay dealt with the question of how the problem of Scriptural proof has been met by our Synod. Facing the question whether we have actually supported our various contentions with adequate proof from Scripture, the "Index of Scripture Passages Concerning the Intersynodical Issues" was introduced. One doctrine in particular, that of "Justification," was taken through to show how we have met the problem of Scriptural proof.

Missions

The incorporation of the mission and education services into the regular session agenda seemed to be an improvement over the old system of having special evening services. At the opening of sessions on Tuesday afternoon, Pastor R. J. Palmer of Minneapolis, member of the District Mission Board, preached the sermon. Using the story of Gideon as a text, he efficiently applied the records of God's blessing by His use of the minority, courageous and consecrated by faith in Christ, to the current problems in the field of missionary endeavor among us.

Pastor Arthur P. C. Kell presented the mission report on work in our District. During the biennium the following fields became independent: Grace, Le Sueur; Grace, Hutchinson; Highwood, St. Paul, by consolidation with Woodbury; and Trinity, Bremen. The following new fields were opened: Mason City, Iowa; and Rochester. St. Philip's Negro, Minneapolis, will shortly become a full-fledged Wisconsin Synod mission.

A slide lecture, entitled "Trees for Shelter," effectively presented the mission activity in the Minnesota District. Pictures of the various

cities where we have mission stations, together with pictures of mission churches and pastors, revealed the extent of our activity.

In the words of the floor committee on missions we must say, "It is very evident that the Lord has richly blessed our efforts and graciously answered our prayers. For all this unmerited outpouring of grace we are devoutly thankful. In deepest gratitude let us then face up to the increasing mission opportunities and obligations with which the Lord asks us to exercise our faith and love."

Christian Education

A special Christian education service opened the Wednesday afternoon session. In his sermon Pastor Paul Nolting of Sleepy Eye stressed the need for Christian education in the threefold field, the home, the school, and the church. None of these dare to be neglected if we are to indoctrinate our entire membership so that they do what the Lord asks of them in Proverbs 23:26, "My son, give me thine heart."

The fact was noted that a new parochial school has been opened in our District by Mt. Olive Congregation of Delano. The fact that enrollment in our Synod's elementary schools during the last ten years has nearly doubled was a cause for rejoicing.

Financial Report

The report of the District treasurer was encouraging but at the same time disturbing. Although our District raised more for the synodical budget than ever before — over \$303,000 in 1955-1956, an increase of over \$20,000 from the previous year—this was only 78% of its fair share. What is to be done? A layman on the committee to consider finances stated, "Every Sunday ought to be mission

Sunday." That statement could well become our motto.

Union Matters

Many hours were spent considering the "Report of the Standing Committee on Matters of Church Union." Professor Reim and Vice-President Krauss were present to further amplify the reasons given for arriving at the evaluation by the Union Committee. The floor committee's report which in substance agreed with the standing committee's report was adopted, 130-26. The concluding sentence read, "Nevertheless, we recommend that the Synod does not at this time terminate its fellowship with The Lutheran Church—Missouri Synod."

Election Results

President, Pastor M. J. Lenz; first vice-president, Pastor W. J. Schmidt; second vice-president, Pastor P. Nolting; secretary, Pastor E. Berwald; financial secretary, Pastor W. Vatt-hauer.

The housing committee reported what must be a first: they received a response from every congregation. The delegates were well cared for. The dormitories of D. M. L. C. were used for lodging, and bodily needs were adequately supplied in the dining hall. The weather, though rainy, was pleasantly cool.

Pastor Karl Gurgel preached the closing inspirational address at the opening of Thursday afternoon sessions. When the convention adjourned late Thursday afternoon, the delegates wearily turned their faces homeward, happy in the knowledge that they had been doing the Lord's work and richer in their understanding of the Second Petition, "Thy Kingdom Come."

LEROY BOERNEKE.

Northern Wisconsin District Convention

EXCEPT the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Psalm 127:1. With these words President Oscar Siegler keynoted the twentieth biennial convention of the Northern Wisconsin District of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, as-

sembled in regular session at our Winnebago Lutheran Academy, Fond du Lac, Wis., July 23-26. In the introductory remarks of his report, President Siegler pointed out that while we as individual Christians, as congregations, as a District, as a Synod, are together engaged in the work of building and keeping watch over the House of the Lord, the king-

dom of God, or the holy Christian Church, yet it is the Lord, our God, who must bless our labor and keep the city if our work is to succeed.

The opening communion service, in which the Rev. G. Pieper conducted the liturgy and the Rev. V. Weyland preached the sermon, was held at St. Peter's Ev. Lutheran Church. The remaining morning de-

votions included brief sermonettes by Pastors Lyle Koenig, Hoge Bergholz, and Gerhard Pieper. The afternoon devotions were conducted by Pastor Gerhard Schaefer. The closing service was held at St. Peter's Ev. Lutheran Church on Wednesday evening, with Pastor F. Knueppel preaching the sermon.

At the opening session, the roll call disclosed that 103 pastors and professors, 29 teachers, and 90 lay delegates were in attendance. President Siegler appointed 23 floor committees for the various phases of the convention's business.

Early in the sessions the convention devoted much time to a report by the District Mission Board on the 22 mission stations in the District. This number includes 20 congregations and two institutional missionaries. A nine page mimeographed pamphlet was distributed to the delegates, giving them a clear picture of the various missions, their location, membership, activities, contributions, and other pertinent information.

Mr. E. Trettin, Executive Secretary of our Synod's School Committee, reported that there is still a very serious shortage of teachers for our parochial schools and that the new Catechism is now ready and on sale at our Northwestern Publishing House.

A matter of great concern and interest to the convention was the report of its floor committee on church union. The majority report as adopted reads as follows:

After studying the Report of the Standing Committee on Matters of Church Union, your floor committee wishes to present the following:

1. We find ourselves in complete accord with the Standing Committee's evaluation of the resolution of The

Lutheran Church—Missouri Synod concerning membership in the Lutheran World Federation.

2. While we regret that the Common Confession was not rejected by The Lutheran Church—Missouri Synod because of its obvious inadequacy, yet, since it has been set aside, we find it possible to concur with the opinion of the Standing Committee concerning the action taken at the St. Paul convention relative to the same.

3. We concur with the Standing Committee in its joy over the expression of repentance made by the St. Paul convention of The Lutheran Church—Missouri Synod. Because of that expression, we find ourselves encouraged to concur in the conviction that our Synod ought not close the door for further discussions of the remaining differences between the two synods at this time, as well as in the conviction that the Saginaw resolutions of our Synod to break with The Lutheran Church—Missouri Synod be held in abeyance.

We deplore, however, the failure of The Lutheran Church—Missouri Synod to take steps at its St. Paul convention toward correcting its other unionistic practices, such as the fostering of Scouting, the U. S. government chaplaincy, and prayer fellowship. Even more do we deplore its passing of resolutions which seem to betray deterioration in its position concerning Scouting.

Since we regard these existing unionistic practices, if persisted in, as divisive of church fellowship, we recommend that our Synod plead with The Lutheran Church—Missouri Synod that before the next regular convention of our Synod it give evidence of progress in the direction of correcting these practices.

As a matter of conscience and deep personal concern, twenty-eight delegates registered their negative vote to this report, giving their reason in writing to the convention.

During the course of the convention two very interesting essays were read. The first one was by Professor W. Schaller and was entitled: "The Clarity of the Scriptures." The second essay was by Professor H. Warnke and bore the title: "Recommendations For Synodical Policies Toward Lutheran High Schools."

The following officers were elected by the convention: president, Pastor Oscar Siegler; first vice-president, Pastor Harold Wicke; second vice-president, Pastor Waldemar Zink; secretary, Pastor F. A. Reier; treasurer, Mr. Gerhard Rolloff; recording secretary, Pastor Robert Reim; Board of Home Missions, Pastors Clayton Krug and Arnold Voigt, and Mr. W. Wilde; the Auditing Committee, Messrs. Chas. Bohl, O. Radtke, and H. Voecks; Student Support Committee, Pastor R. E. Ziesemer, Teacher W. Stoekli, and Mr. Armin Albrecht; District Board of Support, Pastor Harold Kleinhans and Teacher B. Boese; District School Committee, Prof. W. Hoepner, Teacher H. Rupprecht, and Mr. Armin Albrecht; Committee Member for Joint Synod Mission Executives, Pastor Walter Pankow; and Legislative Committee, Pastor W. W. Gieschen.

Duly appreciative of the wonderful facilities offered us by the Winnebago Lutheran Academy for our meetings and thankful for the hospitality and service shown us by all concerned, the convention closed on Thursday afternoon. May the Lord of the Church richly bless the results of all our work and deliberations!

D. E. HALLEMAYER.

Pacific Northwest District Convention

AIR-CONDITIONED Trinity Lutheran Church at Omak, Wash., provided comfortable quarters for the convention of the Pacific Northwest District on July 24-26.

In the opening communion service on Tuesday morning Pastor Lee Sabrowsky addressed the convention on the basis of Gen. 41:9, and the 50th and 25th anniversaries of Pastors Arthur Sydow and Lee Sabrowsky,

respectively, were noted when Pastor W. Lueckel addressed the assembly on the basis of I Tim. 5:17. The speaker at the convention service on Tuesday evening was Pastor Irwin Habeck of Milwaukee, Wis.

The convention noted with gratitude how richly the Lord has blessed all phases of Synod's work during the past two years, and all were edified by Prof. Gerald Hoenecke's

doctrinal essay on Romans 6-8, even though shortage of time made it necessary for him to summarize a portion of it.

The most time-consuming business before the convention was the consideration of the report and recommendation of our Standing Committee in Matters of Church Union, which were in the hands of all our pastors prior to the convention. The

first reaction of many of us to this report of our Church Union Committee was hopeful and optimistic. However, the more we studied and discussed the St. Paul resolutions of The Lutheran Church — Missouri Synod, the less reason for rejoicing we could find in them, because they seemed to us to be mainly negative.

The most we could say in regard to their resolutions concerning the Common Confession was that it would have been unthinkable to resolve less, in view of subsequent historical developments between the church bodies concerned. Although we appreciated Missouri's excellent statements in declining the invitation to join the Lutheran World Federation, we had also considered such action to be self-evident, and, therefore, not of great significance. Some of their other resolutions seemed too vague to generate optimism. Some matters to which our Synod had objected were not discussed, as far as we could determine, and other practices of the Missouri Synod which have been the source of much offense within the Synodical Conference were accelerated. With such considerations in mind, the convention rejected the recommendations of our Church Union Committee and approved the substance of the minority report prepared and presented by President M. J. Witt.

After lengthy and serious discussion, in which Prof. G. Hoenecke and Vice-President I. Habeck, representing the Church Union Committee,

took an active part, this writer could analyze the situation only in this way: The consideration that moved the majority of our Church Union Committee to find grounds for optimism in certain Missouri Synod resolutions was the spirit of humility and the conciliatory attitude which they sensed at the St. Paul convention. Not having been there, it is impossible for us to evaluate such an intangible, genuine and sincere though it may have been. We could base our judgment only upon the resolutions, and there we could find no indication of a change of heart. Being a small District far from the geographical center of the Synod, we must get along with a minimum of direct contact and participation in synodical affairs, but perhaps it is also possible that the separation of distance gives us some small advantage in looking at the situation objectively. That is what we attempted to do in sincerity and in the fear and love of God.

The following officers were elected by the convention: M. J. Witt, president; Gilbert Sydow, first vice-president; Elmer Zimmermann, second vice-president; George Frey, secretary; Leonard Bernthal, doctrinal secretary; Mr. F. E. Peterson, cashier.

It is our prayer that the Lord will grant to the recessed convention of Synod at Watertown, and to the entire membership of Synod, the wisdom to know what is right and the courage to act accordingly.

G. JEROME ALBRECHT.

In 1866 the congregation applied to the Evangelical Lutheran Synod of Wisconsin for a pastor, and has been served by pastors of the Wisconsin Synod since. Pastor J. Goldammer of Jefferson served the congregation until Pastor C. H. von Snell was called. The congregation introduced the Lutheran Catechism at this time, and the Reformed members began to leave the congregation. During the pastorate of Herman Haese, who succeeded Pastor von Snell, the congregation developed into a truly confessional Lutheran church.

In 1876 it was decided to relocate, and the present site on what is now Highway 30, three miles northwest of Lake Mills, was chosen. A new church and parsonage was erected. The name St. John's Ev. Lutheran Church of Lake Mills was adopted. But it is now generally known as St. John's of Newville. The church built in 1876 was struck by lightning and destroyed in 1913. The present church was then built. In 1927 the parsonage was destroyed by fire and a new one erected.

From the very beginning the congregation maintained a school for five months of the year. It was devoted exclusively to the teaching of religion in German. But in 1923, Pastor John Henning began a full Christian Day School, teaching it himself, and when Pastor Walter E. Zank succeeded him in 1926, he took over the teaching duties and has continued teaching up to the present time. Since 1897, St. John's has formed one parish with Immanuel Ev. Luth. Church of Town Deerfield.

The congregation now numbers 246 baptized souls, 177 communicant members, and 63 voting members. During the first one hundred years the following ministerial acts have been performed: baptisms 1,022; confirmations 649; marriages 299; burials 301.

The following pastors have served the congregation: Winter, Kleiniger, Kaltenbrum, Kilian, Uecke, Off, J. Goldammer, C. H. von Snell (1866-1868), Herman Haese (1869-1877), J. A. Petri (1877-1885), William Hagedorn (1885-1891), M. H. Pankow (1892-1894), J. G. Geiger (1895-1904), E. Herrmann (1904-1908), Theo. F. F. Finck (1908-1914), Immanuel Brackebusch, Sr. (1915-1923), John F. Henning, Jr. (1923-1926), and Walter E. Zank (since 1926).

Speakers at the centennial services June 17, 1956, were Pastor

Anniversaries

CENTENNIAL

St. John's Ev. Lutheran Church Newville, Wisconsin

St. John's Ev. Luth. Church of Newville celebrated its centennial June 17, 1956. The first service in this part of Jefferson County, Wis., was conducted on Christmas Day, 1848. Although the early settlers here called themselves Lutheran they were a product of the United Church in Germany, and but few had the conviction to contend for true Lutheranism. The early pastors that served the congregation, even those

who were supposed to be Lutheran, were compelled to minister to all Protestant groups, if they wanted the support of the unionistic mission societies of Germany which sent them. So the congregation in those years was served by pastors of various denominations.

When the congregation was organized January 21, 1856, it was organized as a United Evangelical congregation. The first church, built in 1856, was dedicated February 17, 1857. The total cost was \$480. The first parsonage was built in 1862 at a cost of \$235.70.



St. John's Lutheran Church, Newville, Wis.

John Henning of Wausau, Wis., the only living former pastor; Prof. Carleton Toppe, Watertown, Wis., a son of the congregation; Pastor Walter E. Pankow of New London, Wis., son of a former pastor; and Pastor Marvin W. Zank of Beaver Dam, Wis., son of the present pastor.

The centennial observance closed with a communion service on June 19, 1956.

St. John's Church of Waterloo, St. Paul's of Lake Mills, and St. James of Cambridge were all started by pastors of St. John's Church at Newville. The congregation is active in

its support of the missions and institutions of our Synod. May the Lord continue to bless St. John's.

Abide, O dear Redeemer,
Among us with Thy Word
And thus, now, and hereafter
True peace and joy afford.

W. E. Z.

Bethesda Observes Chaplain's Anniversary

Bethesda Lutheran Home

Bethesda Lutheran Home, Watertown, Wis., was the scene of a joyous occasion Sunday evening, August 12, when the Rev. Adolph M. Harstad, chaplain of Bethesda Lutheran Home, and his wife were honored with a service and reception.

The 30th anniversary of ordination of the chaplain to the holy ministry and the 25th wedding anniversary of Chaplain and Mrs. Harstad were marked with a festival service in the Bethesda Home chapel. Present at the service were all the "children" of the Home, staff members, members of the Board of Directors and many friends. Nine of the ten chil-

dren of the couple were also present; a daughter, Grace, of Oklahoma, was unable to be present.

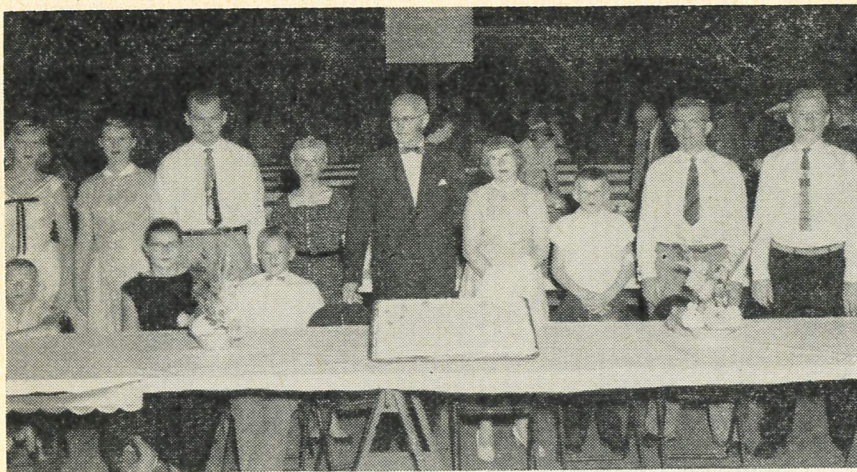
Visiting Pastor Speaks

The Rev. G. A. R. Gullixson, pastor of West Koshkonong Lutheran Church, Cottage Grove, Wis., a long-time friend of Chaplain and Mrs. Harstad, preached the anniversary sermon. The Rev. D. W. Meier, acting director of Public Relations for the Home, served as liturgist.

After the service a light lunch was served in the pavilion to approximately one hundred guests by members of the Ladies' Aid of Trinity Lutheran Church, Watertown.

Local Pastor Toastmaster

The Rev. G. Redlin, pastor of St. Mark's Lutheran Church, Watertown, served as toastmaster at the informal reception. The principal speakers on this happy occasion were the Rev. C. F. Golisch, superintendent of the Home; Mr. Paul Rottmann, principal of the school; the Rev. Robert Molstad of Wheaton, Ill., son-in-law of the jubilarians; the Rev. H. C. Nitz, pastor of St. John's Lutheran Church, Waterloo, Wis., representing the Wisconsin Synod; and Dr. Otto F. Dierker, M.D., chairman of the Board of Directors, who also presented a gift to the couple in the name of Bethesda Lutheran Home,



Pastor and Mrs. Adolph Harstad and their family

Entertainment for the evening included a humorous monologue by Mr. John Schmidt, a student of Concordia Teachers College, Seward, Nebr., group singing led by Miss Annette J. Hoge, supervisor of recreation of Bethesda Lutheran Home, and a solo, "The Lord's Prayer," sung by Mr. Rodney Kelley, staff secretary of the Home.

Letters and telegrams were read from many friends of the Harstads who were unable to be present for the occasion.

Chaplain Ordained at Thornton, Iowa

The Rev. Mr. Harstad was ordained June 20, 1926, in Richland Lutheran Church, Thornton, Iowa, and shortly after was also installed at Bethany Lutheran Church, Story City, Iowa. He served these two congregations until October, 1930. His next pastorate was at Our Savior's Lutheran Church at Madison, Wis., where he served until 1946. From 1946 until June 1953, Pastor Harstad served the rural congregation of Our Savior's Lutheran Church at Princeton, Minn. On August 2, 1953, Pastor Harstad assumed his duties as chaplain of Bethesda Lutheran Home.

Important positions held by Pastor Harstad were: Editor, *The Lutheran Sentinel*, official organ of the Norwegian Lutheran Synod, from 1938 to 1946; president of the Norwegian Lutheran Synod, 1946 to 1950; visitor, Northwest Circuit of the Norwegian Lutheran Synod, 1950 to 1953.

Married in 1931

Rev. Harstad was united in marriage with Miss Martha, nee Tjernagel, of Story City, Iowa, on August 12, 1931. The celebration fell on the exact date of the couple's anniversary.

The union of the couple was blessed with ten children: Mary (Mrs. Robert Molstad), Margaret, Peter, Grace, Elizabeth, Lydia, John, Herman, Adolph Junior, and Mark.

Out of Town Guests

Among those present from out of town were the Rev. Theodore Rottmann, Delaware, Iowa, Mr. W. B. Kastrup, Indianapolis, Ind., Mr. Emil Heintze, Thorndale, Tex., the Rev. and Mrs. C. H. Clausing, Oconomowoc, the Rev. Fred W. Loeper, White-water, the Rev. and Mrs. N. E. Paustian, Oconomowoc, the Rev. G. A. R. Gullixson, Cottage Grove, Wis., the Rev. and Mrs. H. C. Nitz, Waterloo, Wis., Mr. and Mrs. H. O. Fleischer, Mr. and Mrs. L. Orville Larson, Mr. and Mrs. Roy I. Nelson, Mr. and Mrs. F. H. MacGinnis, all of Madison, the Rev. and Mrs. Walter Seidensticker, Ashippun, Wis., and the Rev. and Mrs. R. H. Rubel, Concord, Wis.

TWENTY-FIFTH ANNIVERSARY OF ORDINATION

On Sunday evening, April 29, 1956, the members of St. Paul's Ev. Lutheran Church of Madison, Wis., assembled to honor their pastor, the Rev. Alvin Berg, and to praise God for the many blessings bestowed upon his servant during the twenty-five years of his ministry. Pastor Berg had been ordained and installed in St. Jacob Congregation at Norwalk, Wis., on April 26, 1931. Since January 1943 he has shepherded St. Paul's of Madison. Under his guidance this mission had become self-supporting, and in March of this year was able to dedicate its new house of worship. Pastor A. Ira Grimm of Chippewa Falls, a roommate and classmate during seminary

days and a close friend, delivered the sermon for the occasion. After the service, the Ladies' Aid served a lunch to all guests during a social hour in the church parlors. Several tokens of love and esteem were presented to the honored guest by both his present and his former charge. May the gracious Lord grant Pastor Berg many more years of faithful service in His vineyard.

R. C. HORLAMUS.

NINETIETH ANNIVERSARY

On the Eighth Sunday after Trinity, the Emmanuel Ev. Lutheran Church of Township Mecan, Marquette County, Wis., observed the 90th anniversary of its founding with special services of thanks and praise to God for ninety years of His grace.

The Rev. H. Wicke of Weyauwega, Wis., first vice-president of our Northern Wisconsin District, spoke in the English service, basing his remarks on I Cor. 15:58. Prof. John Meyer of our Theological Seminary at Thiensville preached the Word in the German service, using as his text John 10:22-31.

The congregation was organized on July 30, 1866, under the pastorate of the Rev. August Zerneke, after having been a preaching station for a number of years. Emmanuel Congregation represents the beginning of confessional Lutheranism in Marquette County, Wis., and is the mother church of St. John's at Montello.

For the 90th anniversary, Emmanuel redecorated the inside and newly painted the outside of the church and decided that half of the anniversary offering be given to our Wisconsin Synod Building Fund.

The pastors who served the congregation in the past years are the following: August Zerneke and Schrieber, 1866-1867; John Hoyer, 1867-1882; Adolph Hoyer, 1882-1884; Christian Sauer, 1884-1891; August Schlei, 1891-1911; Oswald Theobald, 1911-1922; William Hartwig, 1922-1947; and W. J. Oelhafen since June, 1947.

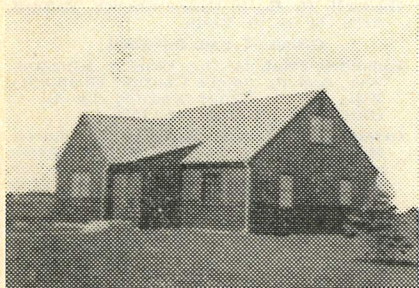
For all the grace, goodness, and mercy with which the Lord has blessed this congregation through the ministry of the Word of God and the Sacraments, the Lord be praised and glorified. May He in His grace abide with us in the future.

W. J. OELHAFEN.

Dedications

DEDICATION — PARSONAGE Viroqua English Lutheran Church Viroqua, Wisconsin

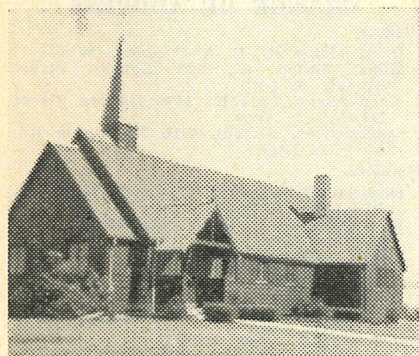
On Sunday afternoon, July 1, the members of Viroqua English Lutheran Church, North East Avenue and Linden Streets, Viroqua, Wis., held a service of worship and praise to the Triune God for His blessings in making possible the erection of a new parsonage on the grounds adjoining the mission church. A loan from the Church Extension Fund financed



Parsonage — Viroqua, Wis.

the one and one-half story frame structure.

The sermon for this special service was delivered by Pastor Elmer A. Mahnke of Moline, Ill., on the basis of Luke 19:1-10. There was open house for all members and guests following the service. A luncheon was served by the ladies



Viroqua English Lutheran Church

symmetrical to the mission church in the church basement. The parsonage was ready for occupancy on February 1, 1956.

The parsonage of Old English architecture was designed to be constructed from the Wisconsin

Synod chapel plans, with ten-inch cedar siding applied horizontally below a water table at window-sill level, and vertical siding with battens above this line. Both structures have stained siding. The window in the front gable of the house is the same as those of the church. There is a like window of smaller size in the front door.

The first floor plan consists of a large living room, dining room, kitchen, spacious bedroom, shower, and study. Two bedrooms, a bath, and sewing room comprise the second floor. The home is heated with propane gas.

The total cost of the building was \$14,045; \$13,975 was obtained from the Church Extension Fund. The efforts of the contractor, a member of the congregation, made possible a considerable saving on the cost.

"Hallelujah! Let praises ring!

Unto our Triune God we sing;
Blest be His name forever!

With angel hosts let us adore
And sing His praises more and more
For all His grace and favor!"

PAUL H. PRUETER.

DEDICATION Parsonage - Chapel

On July 22, 4 p. m., Faith Lutheran Church, five miles northeast of Monroe, Mich., dedicated its parsonage-chapel. The Rev. Kenneth Vertz, member of the Michigan District Mission Board, delivered the sermon. The erection of the parsonage-chapel was made possible by a loan from the Wisconsin Synod parsonage-teacherage fund.

E. C. SCHMELZER.

OPENING OF SCHOOL Seminary

God willing, the new school year at our Theological Seminary will begin with an opening service in the Seminary Chapel at 10:00 a. m., Tuesday, September 11.

The installation of Prof. H. J. Vogel, newly called to our Seminary, is to take place in a service in St. Mark's Church, Milwaukee, on Sunday evening, September 16, at 7:30.

Friends of our Seminary are cordially invited to both occasions.

E. REIM.

CALL FOR CANDIDATES

The Board of Control of Northwestern Lutheran Academy, Moberg, S. Dak., herewith invites the members of the Synod to nominate candidates for the professorship left vacant through Prof. A. Schuetze's acceptance of a call into another District.

The candidate must be qualified to teach German, U. S. History, Problems of Democracy, and Religion.

To aid the Board of Control in making a selection, pertinent and proper information concerning the individuals nominated should accompany each recommendation. All nominations must be in the hands of the undersigned not later than September 16, 1956.

WALTER A. SCHUMANN, *Secretary*
Board of Control, N.W.L.A.
115 2nd Ave., S.E.
Watertown, S. Dak.

CANDIDATES FOR DIRECTOR AND FIRST PROFESSOR OF THE MISSISSIPPI VALLEY EV. LUTHERAN HIGH SCHOOL

La Crosse, Wisconsin

The following have been nominated to be called as Director and first professor of our high school:

Pastor Norman Berg,
Benton Harbor, Mich.
Pastor G. Bernthal, Clarkston, Wash.
Pastor Gerhard Franzmann,
Seattle, Wash.
Prof. Eldor Keibel, West Allis, Wis.
Pastor Paul Nolting,
Sleepy Eye, Minn.
Pastor Carl Rosenow, Bruce, Wis.
Pastor Wayne Schmidt, Lena, Wis.
Pastor Melvin Schwenzen,
West Allis, Wis.
Pastor Gilbert Sydow,
Ellensburg, Wash.

Any correspondence regarding these nominations should be sent to the secretary.

GORDON FOLLENDORF, *Secretary*
1336 Liberty Street
La Crosse, Wis.

URGENT CALL FOR HELP

At our East Fork Mission, Whiteriver, Ariz., we are in great need of workers to serve the Lord in His kingdom in the capacities of Boys' Matron, Boys' Advisor and Girls' Matron. A married couple without family obligations could serve as Boys' Advisor and Boys' Matron. These positions must be filled by the time school starts September 4. Anyone interested please direct your correspondence to the undersigned at your early convenience.

E. H. Sprengeler, *Principal*
East Fork Mission
Whiteriver, Ariz.

COOK NEEDED

Northwestern Lutheran Academy, Monbridge, S. Dak., is in need of the services of a full-time cook. Applications are to be sent to the undersigned.

The Rev. W. A. Schumann, Secretary
Board of Control, N.W.L.A.
115 2nd Ave., S.E.
Watertown, S. Dak.

WANTED

Redeemer Congregation at Hastings, Nebr., would be interested in a pair of 7-branch candelabra. If any congregation has any available, please contact:

The Rev. Herbert Lichtenberg
1502 W. 7th St.
Hastings, Nebr.

CHANCEL FURNITURE

Free to any congregation in need of same: altar with reredos and oil painting of "Christ and the Sinking Peter"; matching pulpit (altar and pulpit finished in white with gilt trim); two 7-branch brass altar candelabra; tall ebony crucifix with Corpus Christi in white; and two hymn tablets done in natural pine.

Transportation to be taken care of by receiving congregation.

Christ Lutheran Church
Theodore Thurow, pastor
616 11th Avenue, Menominee, Mich.

SCHOOL OPENINGS**NORTHWESTERN LUTHERAN ACADEMY**

The new school year of Northwestern Lutheran Academy will begin with an opening service on Tuesday, September 4, 2 p.m.
R. A. FENSKE.

NORTHWESTERN COLLEGE

The fall term at Northwestern College will begin on Monday, September 10, with opening exercises in the gymnasium at two o'clock. Meals will be served in the dining hall beginning with breakfast on Monday.

E. E. KOWALKE, President.

CALENDAR OF CONFERENCES**RED WING DELEGATE CONFERENCE**

Place: St. John Lutheran Church, Red Wing, Minn.; G. Barthels, host pastor.

Date: Tuesday, August 28, 1956.
Time: 9:00 a. m. Holy Communion for the pastors.

Speaker: Ralph Goede. Alternate: Leonard Schmidt.

Business: A report of the business of the District and of the Synod.

NORMAN E. SAUER, Secretary.

RHINELANDER PASTORAL CONFERENCE

Date: September 4 and 5, 1956.

Place: Trinity Ev. Lutheran Church, Wabeno, Wis., G. Unke, pastor.

Preacher: C. Schlei; alternate: G. Unke.

The conference will begin with the noon meal on September 4.

C. SCHLEI, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE**NORTHERN WISCONSIN DISTRICT**

Place: Bethlehem Lutheran Church, Hortonville, Wis., E. Froehlich, pastor.

Time: Tuesday, September 18, 9:00 a. m.

Preacher for confessional service: Hertler; alternate: W. Kuether.

F. W. HEIDEMANN, Secretary.

PASTORAL CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Mt. Calvary, 1196 Littleton Blvd., Littleton, Colo.; R. H. Vollmers, pastor.

Time: Monday, September 17, 1:30 p. m. to

Wednesday, September 19, 3:00 p. m.

Service: September 18 at 7:30 p. m.

Preacher: W. Wietzke; alternate C. Thurow.

Papers: To be finished: Lay Participation in Church Work, E. C. Kuehl; When and How Luther Gained the Conviction That the Papal System Was the Antichrist.

Others: The Pastor as Public Ministrant, W. Siffring; O. T. Continuing Exegesis, H. Schulz; N. T. Continuing Exegesis, W. Schaller; I Tim. 5, Daniel DeRose; Girl Scouts, A. Sippert; Detailed Digest and Summation of Article III of the Apology of the Augsburg Confession: Of Love and Fulfilling of the Law, Witt.

Announce to local pastor.

A. SIPPERT, Secretary.

CHIPPEWA RIVER VALLEY DELEGATE CONFERENCE

The Chippewa River Valley Delegate Conference will meet Sunday, September 30, at 2:00 p. m. in St. John's Lutheran Church, Town Eagleton (Blומר RR 2), H. Schaller, host pastor.

Works: Topic by A. Gullerud on Church Membership. Report of District and General Synod Conventions.

E. PRENZLOW, JR., Secretary.

MANITOWOC DELEGATE CONFERENCE

Place: First German Ev. Lutheran Church, Manitowoc, Wis., L. H. Koeninger, pastor.

Time: September 17, at 7:30 p. m.

S. KUGLER, Secretary.

NEW ULM DELEGATE CONFERENCE

Place: Immanuel Ev. Lutheran Church, T. Eden, Minn., W. Frank, pastor.

Date: September 19, 1956.

Time: 9:30 a. m.

Reports of delegates to Watertown convention, and conference business.

R. UNKE, Secretary.

ARIZONA-CALIFORNIA DISTRICT PASTORAL CONFERENCE

Time: October 30 to November 1, 10:00 a. m.

Place: Grace Church, Glendale, R. H. Zimmermann, host pastor.

Essays: Exegesis of Jude, A. Keibel; Messianic Prophecy, R. Hochmuth; Exegesis on Romans I, J. Sauer.

According to Conference resolution, commercial housing and meals will be used.

J. GERLACH, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Immanuel Church, Oshkosh, Wis., T. Mittelstaedt the host pastor, September 17, 18. The conference will begin September 17 at 9 a. m. with a communion service.

Pastor G. Schaefer will be the preacher, with Pastor W. Zickuhr the alternate.

R. REIM, Secretary.

MICHIGAN DISTRICT - SOUTHEASTERN PASTOR - DELEGATE CONFERENCE

Place: Grace Lutheran Church, Tecumseh, Mich., A. Jeschke, host pastor.

Time: September 17 and 18, 1956.

Opening Session: 10:00 a. m.

F. P. ZIMMERMANN, Secretary.

MICHIGAN DISTRICT NORTHERN CONFERENCE

Pastor-Delegate Conference meets September 17 and 18, 1956, at St. John's, Saginaw, Mich. Delegates are required to attend the first day only. The communion service begins at 9:00 a. m. on Monday. Preacher:

E. Fredrich; alternate: C. Frey. Please send requests for meals and lodging (for self and delegate, as needed) to the host pastor, O. Frey.

PAUL H. WILDE, Secretary.

ROSEBUD PASTORAL CONFERENCE

The Conference will meet at St. Paul's Church, Batesland, S. Dak., October 9 and 10; opening session at 10:00 a. m. E.S.T.

Preacher: D. Worgull; alternate, G. Free.

Essays: An Exegetical Paper on Isaiah 41:1ff, Free; Effective Use of the Church Bulletin, Barry; Exegesis of I Corinthians 13, Kitzrow.

W. L. BARTELT, Secretary.

DAKOTA-MONTANA DISTRICT EASTERN DELEGATE CONFERENCE

Place: Trinity Lutheran Church, Elkton, S. Dak., Wm. Lindloff, host pastor.

Date: October 2, 1956.

Time: Beginning at 9:30 a. m. with a holy communion service.

Business: Report of the Special Session of Joint Synod; Election of Visiting Elder.

M. H. EIBS, Secretary.

MANITOWOC PASTORAL CONFERENCE

Place: St. Peter's Ev. Lutheran Church, Mishicot, Wis., Ed. Zell, pastor.

Date: Tuesday, September 18, 1956, 9:00 a. m. Opening service with holy communion.

Preacher: V. J. Siegler; alternate: A. Wadzinski.

Essays: Exegesis: Isaiah 46:1ff, W. W. Gieschen; alternates: Galatians 5:19ff, Dr. H. A. Koch; I Tim. 5:1ff, L. H. Koeninger; Sermon Study, G. Maas, serving as alternate in the absence of Dr. H. Koch; "When is it adultery when a divorced person remarries?" G. Maas; alternate: "Professional Church Fund Raising Organizations," K. Seim; "Faith Healing," V. Weyland; alternate: "The Old Lutherans," Dr. H. Koch; "A Restudy of Question 323 in Gausewitz' Catechism," J. Wendland; alternate: "Consecration at the Lord's Supper," F. Knuettel.

NOTE: For a profitable session in September all of us with assignments will have to be prepared or be certain that our alternate will be able to take our place.

Absences are to be excused by mail or proxy to the local pastor, the Rev. Edward Zell, Mishicot, Wis.

V. J. WEYLAND, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Duehlmeier, H. C., in Zion Church, Sanborn, Minn., by Wilbert Frank; assisted by D. Brick and P. Nolting; Eleventh Sunday after Trinity, August 12, 1956.

Hartzel, H. E., in Grace Church, Safford, Ariz., by H. E. Rosin.

Ordained and Installed

Kolander, Paul, in Zion Church, Kingston, Wis., and St. John's Church, Salemville, Wis., by C. Krug; assisted by R. C. Hillemann; on July 22, 1956.

Otterstatter, Marvin, in St. Paul's Church, Monroe, Mich., by E. R. Blakewell; assisted by G. Press, R. Timmel, H. Fehner, E. Manske; Tenth Sunday after Trinity, August 5, 1956.

Yecke, Richard, in St. Paul's Church, Hyde, Mich., by J. Manteufel; assisted by A. A. Gentz, T. Hoffmann, G. Schaller, and L. Hallauer; Tenth Sunday after Trinity, August 5, 1956.

Teachers

Blauert, Frederick, in Zion Ev. Lutheran School, Rhinelander, Wis., by E. Scharf; August 12, 1956.

Dux, Norman E., in Trinity Ev. Lutheran School, Brillion, Wis., by V. J. Siegler; Eleventh Sunday after Trinity, August 12, 1956.

Rasmussen, Edward, as principal of St. Bartholomew Lutheran School, Kaw-kawlin, Mich., by W. Krueger; Tenth Sunday after Trinity, August 5, 1956.

Wilde, Hilbert in St. Peter's Ev. Lutheran School, T. Freedom, Appleton, Wis., by E. J. Zehms; Eleventh Sunday after Trinity, August 12, 1956.

CHANGE OF ADDRESS**Pastors**

Dorn, Orlan R., R. 2, Fremont, Wis.

Kock, David E., 723 Lazelle Street, Sturgis, S. Dak.

Nommensen, Carl R., 1869 Dakota Street, Lincoln 2, Nebr.

Otterstatter, Marvin, 4615 W. Albain Rd., Monroe, Mich.

Teachers

Blauert, Frederick, 13A East King St., Rhinelander, Wis.

Dux, Norman E., 343 South Main Street, Brillion, Wis.

Wilde, Hilbert, 517 N. Appleton Street, Appleton, Wis.

MISSION FESTIVALS**Third Sunday after Trinity**

Immanuel Church, Pelican Lake, Minn.

Offering: \$607.50. G. H. Geiger, pastor.

Seventh Sunday after Trinity

St. John's Church, Alma City, Minn.

Offering: \$696.00. E. E. Kolander, pastor.

Ninth Sunday after Trinity

Zion Church, Elroy, Wis.

Offering: \$196.77. H. G. Meyer, pastor.

Tenth Sunday after Trinity

Emmanuel Church, T. Herman, Wis.

Offering: \$318.76. F. H. Senger, pastor.

Zion Church, T. Theresa, Wis.

Offering: \$261.57. F. H. Senger, pastor.

TREASURER'S STATEMENT

July 1, 1956, to July 31, 1956

Receipts

| | |
|--|---------------------|
| Cash Balance July 1, 1956..... | \$ 23,821.49 |
| Budgetary Collections | \$ 55,398.28 |
| Revenues | 8,365.50 |
| Total Collections and Revenues... | \$ 63,763.78 |
| Non-Budgetary Receipts: | |
| Luth. S.W.C. — Prayer Book.... | 25.36 |
| Notes Payable | 100,000.00 |
| | <u>163,789.14</u> |
| Total Receipts | \$187,610.63 |

Disbursements

| | |
|---------------------------------|--------------|
| Budgetary Disbursements: | |
| General Administration | \$ 11,304.24 |
| Theological Seminary | 4,091.11 |

| | |
|---------------------------------|-----------|
| Northwestern College | 15,395.34 |
| Dr. Martin Luther College | 29,020.66 |
| Michigan Lutheran Seminary.... | 15,929.77 |
| Northwestern Luth. Academy.... | 4,793.90 |
| Winnebago Teacher Program.... | 1,503.44 |
| Home for the Aged..... | 3,174.03 |
| Indian Missions | 14,161.65 |
| Colored Missions | 1,397.89 |
| Home Missions | 59,576.65 |
| Refugee Mission | 3,654.10 |
| Madison Student Mission | 342.62 |
| Rhodesia Mission | 6,676.06 |
| Lutheran S. W. C. | 894.13 |
| Japan Mission | 3,282.00 |
| Winnebago Luth. Academy | 250.00 |
| General Support | 7,370.00 |
| Board of Education | 757.84 |

| | |
|---|---------------------|
| Total Budgetary Disbursements... | \$183,575.43 |
| Cash Balance July 31, 1956..... | \$ 4,035.20 |

ALLOTMENT STATEMENT

| Districts | Comm. | Receipts | Allotment | Deficit | Per cent |
|------------------------------|----------------|---------------------|---------------------|---------------------|--------------|
| Pacific Northwest | 1,454 | \$ 453.19 | \$ 1,116.67 | \$ 663.48 | 40.58 |
| Nebraska | 6,735 | 2,697.80 | 5,518.33 | 2,820.53 | 48.88 |
| Michigan | 23,152 | 7,108.08 | 18,385.00 | 11,276.92 | 38.66 |
| Dakota-Montana | 7,283 | 2,358.81 | 5,900.00 | 3,541.19 | 39.97 |
| Minnesota | 38,739 | 6,241.39 | 31,505.00 | 25,263.61 | 29.62 |
| Northern Wisconsin | 45,851 | 12,152.82 | 37,885.00 | 25,732.18 | 32.07 |
| Western Wisconsin | 48,840 | 10,543.81 | 40,445.00 | 29,901.19 | 26.06 |
| Southeastern Wisconsin | 47,909 | 12,123.29 | 39,248.33 | 27,125.04 | 30.88 |
| Arizona-California | 2,899 | 1,657.09 | 2,096.67 | 439.58 | 79.03 |
| Total | 222,862 | \$ 55,336.28 | \$182,100.00 | \$126,763.72 | 30.38 |

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For July, 1956

For Lutheran Spiritual Welfare Commission

| | |
|---|-----------------|
| Mrs. Lydia Schaller, New Ulm, Minn. | \$ 10.00 |
| Mrs. George Phillips, La Crosse, Wis. | 2.00 |
| St. Matthew Lutheran Church, Milwaukee, Wis. | 10.00 |
| | <u>\$ 22.00</u> |
| For Missions | |
| Mr. and Mrs. Milton Owens, Mankato, Minn. | \$ 10.00 |
| Memorial wreath in memory of Donald Klumb, given by Mr. and Mrs. Alvin Klumb and Mr. and Mrs. J. Pamperin | 15.00 |
| Rev. Karl Homberg | 10.00 |
| | <u>\$ 35.00</u> |
| For Indigent Students | |
| Memorial wreath in memory of Mrs. Rudolph Kilgas, given by Mrs. Carrie Polzin | \$ 5.00 |
| For Building Collection | |
| Memorial wreath in memory of Donald Klumb, given by Mr. and Mrs. John Pamperin, Jr. | \$ 5.00 |
| For Church Extension Fund | |
| Memorial wreath in memory of Gustave Budahn, given by Esther H. Pape | \$ 1.00 |

C. J. NIEDFELDT, Treasurer.

| | | | |
|-----------------------------------|---------------------|--------------------|------------------|
| Douglas, St. Paul, J. Gerlach.. | 602.15 | 126.00 | 144.73 |
| Flagstaff, Mt. Calvary, G. Seager | 683.60 | 135.51 | |
| Warren, Frontier Bible Class | | | |
| J. Gerlach | | 50.00 | |
| Glendale, Grace, R. Zimmermann | 1,742.48 | 476.00 | |
| Globe, St. Peter, H. Rosin.... | 377.18 | 61.00 | 2.00 |
| McNary, Emanuel, E. Guenther | 50.00 | 50.00 | |
| Maverick, Trinity, E. Guenther | 25.00 | 25.00 | |
| Mar Vista, Gethsemane, A. Keibel | 840.34 | 351.29 | |
| Morenci, Trinity, F. Machina.. | | 20.00 | |
| Peridot, Apache Mission, | | | |
| H. Rosin | 100.00 | 252.15 | |
| Phoenix — | | | |
| Good Shepherd, I. Frey..... | 1,263.13 | 403.50 | 49.25 |
| Redeemer, W. Diehl..... | 818.18 | 141.00 | |
| Resurrection, W. Wiedenmeyer | 1,400.85 | 163.60 | |
| Zion, R. Schaller | 2,481.63 | 247.56 | |
| Prescott, First, A. Leerssen.... | 746.99 | 128.00 | |
| Union Service of Churches | | | |
| of Valley | | 52.99 | |
| Safford, Grace, F. Machina.... | 240.00 | 100.00 | |
| San Carlos, Grace, A. Uplegger | 203.80 | 54.75 | |
| Tarzana, St. John, F. Knoll.... | 650.00 | | |
| Tempe, Emmanuel, W. Diehl.. | 590.23 | 307.50 | |
| Tucson — | | | |
| Good Shepherd, R. Hochmuth | 1,032.95 | 47.00 | 26.50 |
| Grace, E. Sitz | 1,438.46 | 1,046.05 | 5.00 |
| San Pablo, V. Winters | 85.08 | 57.96 | |
| Redeemer, P. Heyn | 2,475.50 | 124.50 | |
| Whiteriver — | | | |
| Canyon Day, P. Schliesser .. | 75.58 | 27.12 | 26.10 |
| Cedar Creek, P. Schliesser .. | 49.80 | 27.97 | 26.00 |
| Ft. Apache, A. Guenther | 10.00 | 10.00 | |
| East Fork, E. Sprengeler | | | |
| Open Bible, A. Guenther | 20.00 | 100.00 | |
| Warren, Grace, J. Gerlach | 555.05 | 68.00 | 15.00 |
| Willcox, Grace, F. Machina | 120.00 | | |
| Winslow, Trinity, J. Schaefer.. | 90.00 | | |
| Ariz.-Calif. District | | | |
| Pastoral Conference | | | |
| Totals | \$ 20,065.41 | \$ 4,906.95 | \$ 299.58 |

H. C. STOLP, Cashier.

ARIZONA - CALIFORNIA DISTRICT

July 1, 1955, to July 1, 1956

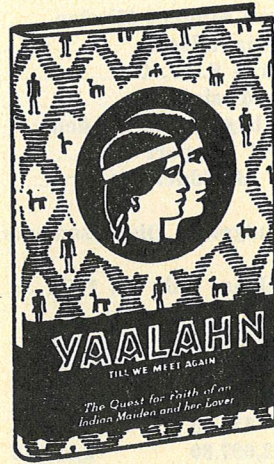
| | BUDGETARY | SYNOD | OTHER | CHARITIES |
|----------------------------------|-----------|-----------|---------|-----------|
| Bylas, Our Savior, J. Sauer..... | \$ 53.28 | \$ 137.40 | \$ 5.00 | |
| Casa Grande, Grace, M. Putz.... | 594.55 | 60.00 | | |
| Lower Cibecue Mission, H. Rosin | 180.00 | | | |
| Upper Cibecue Mission, | | | | |
| D. Worgull | 250.00 | 56.00 | | |
| Coolidge, Emmanuel, M. Putz | 219.60 | 2.00 | | |

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