

THE NORTHWESTERN LUTHERAN

Volume 43, Number 22 • October 28, 1956



"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

The Northwestern Lutheran

Official Publication
The Ev. Luth. Joint Synod
of
Wisconsin and Other States
Issued Bi-weekly

Vol. 43 October 28, 1956 No. 22

Entered as second-class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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| Individual subscription | \$1.50 |
| In Milwaukee | \$1.75 |
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| In bundle subscriptions | \$1.10 |

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Luther's Debate with Zwingli
at Marburg, Germany.

Luther wrote the words on the table: "This is my body; this is my blood" — to which he is pointing.

A stern battle has been going on for years in Brooklyn at Holy Trinity Episcopal Church. Holy Trinity has a pastor who is accused of having Communist tendencies. The majority of the vestrymen took exception to the pastor's activities and demanded that he resign from the pastorate. The pastor, however, refused to do this. The vestry of the church took the matter to the courts of the land. The case was heard by the Appellate Supreme Court of Brooklyn. This court found in favor of the pastor. In the meantime, the church went ahead and called another minister to replace the present pastor, but the present pastor refused to relinquish his pastorate to the elected successor. Again the church went to court. They appealed their case to the Brooklyn Supreme Court. This court appointed a court referee to look into the matter. The referee also found in favor of the minister, upholding the decision of the Appellate Court. The church now intends to carry the case to the New York State Supreme Court.

The Christian Century carries this interesting paragraph by its correspondent in Manila: "Last week the Roman Catholic hierarchy here released an official statement expressing its gratitude to three U.S. congressmen who it said were instrumental in getting a law enacted in this country to obtain around \$8 million in war claims. The money is earmarked for reconstruction of medical, educational, scientific and welfare institutions. The statement praised Rep. John W. McCormack, House majority leader, as 'an experienced parliamentarian, a great American and a dependable supporter of the Philippine's cause'; Rep. Joseph Carrigg for 'his particular invaluable help in the daily supervision of the progress of the measure, and in missionary work among members of the House and Senate'; and Sen. Joseph O'Mahoney as 'a man worthy of great esteem whose services were indispensable during the deliberations on the legislation.'"

The Church of England, the Anglican Church, is at present debating the issue of divorce. The sentiment seems to be for liberalization of the present divorce laws of the Church. Says *The Christian Century* correspondent: "The possibility that the Anglican Church will relax its attitude on readmission of divorced persons to the sacraments is forecast in the report of a joint committee to be presented to the Convocation of Canterbury. The effect of the resolutions it contains would be to admit remarried divorced persons to holy communion, confirmation and baptism provided the bishop of the diocese is satisfied that their civil marriage was contracted in good faith and that their admission 'would not give offense to the church nor be to the hurt of their own souls.'"

A survey conducted by Baptist, Christian, Methodist, Presbyterian, and Roman Catholic churches in Missouri, resulted in the knowledge that 56 per cent of the rural population which lives in the country or in small towns of the state do not attend services on a Sunday more than once a month. Of the families interviewed, 72 per cent said that they owned their own farm or house as the case may have been. Another revealing fact was that only 51 per cent of the farmers claimed to earn their living elsewhere than on the farm.

Greenwich, Conn., has seen a new slogan — "Drive as though God were sitting beside you." This slogan was invented by the clergymen of the city who entered the campaign for safer driving. The town's clergymen sparked a month-long crusade against careless driving with sermons on September 30 on the Commandment "Thou shalt not kill." City councilmen attended every service during that month in the various churches and added their warning.

Editorials

Our One Great Purpose One day some people asked Jesus the question, "What shall we do, that we might work the works of God?" And Jesus answered: "This is the work of God, that ye believe on him whom he hath sent" (John 6:28, 29). That, then, is the first and foremost thing that God desires to find in us — faith in Christ, whom He sent into the world for our salvation. And that shall, therefore, be our one great purpose in life — to be found in Christ by faith.

It is enlightening to see how the Scriptures bring this out at many places and in many ways. The Apostle Paul writes: "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2: 2). To the Philippians he writes: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection" (Phil. 3:8-10). And again he writes: "To me to live is Christ." And he adds: "To die is gain" (Phil. 1:21). Indeed, it is only when Christ is our Life that it is gain to die.

In the 20th chapter of his Gospel, John tells us the reason why he wrote his Gospel. It was to believe in Christ. "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (v. 31).

We do well to pause and consider this truth again and again: Our one great purpose in life must be to abide in Christ. All other things pale into insignificance alongside of this main thing. And the realization of this is going to have a profound influence on our lives. It will affect, for example, the manner in which we are going to educate our children. Surely, we will seek a Christ-centered education for them. In all things it is going to be our purpose to glorify Him who died for us and rose again.

A. M. HARSTAD in *Lutheran Sentinel*.

* * * *

Freedom The action of Roman Catholic Bishop Carroll forbidding Catholic students in the Wichita, Kansas, diocese to attend courses in psychology and philo-

sophy in non-Catholic universities has been denounced in some quarters as an effort at "thought control." This is a form of mental slavery often mentioned as a practice of Communist countries. When people are prevented by law from listening to other points of view, from hearing both sides of a question, so that they cannot form their own opinions, that is called "thought control." It is a weapon of dictators and tyrants.

It is also a weapon of the Roman Church which has long denied its members the right to read and study the Bible — that is, the real and complete Bible. If the Roman Church is large in numbers, this is due in no small part to the fact that so many poor souls have been prevented, under threat of future punishment, from learning the truth. Only the possession of the truth makes men free.

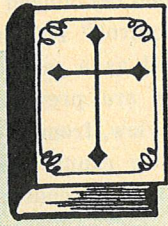
Yet freedom is not the right to live without restrictions. On the contrary, it is the unabridged right to impose restrictions and limitations on oneself. The Church does not and must not legislate its members into any pattern of thinking or acting.

The church that stands upon the Scriptures preaches the truth. It also applies the truth and its principles to life, declaring its meaning in terms of action and conduct. Those who obey the truth freely exercise "thought control" upon themselves. They shun that which is evil and follow after that which is good. And they do not wilfully subject themselves to the influence of subversive doctrine. They shut out from their lives as much as possible the voices which systematically attack the revelation of God and the faith which rests upon it. They heed the counsel of the Apostle to Timothy: ". . . evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of . . ."

Bishop Carroll is quite right when he charges that many professors of psychology and philosophy in modern institutions of higher learning, not excluding some church-sponsored colleges, engage in a "sneaky, sly form of brainwashing." But in general we must add that there is plenty of that going on outside of the schools also. A large percentage of television programs, for example, are gradually conditioning Christians for defection from the way of Christ.

The highest, noblest fruit of Christian freedom is the readiness to isolate oneself from "profane and vain babblings," to give no "heed to seducing spirits and doctrines of devils," to let neither ambition nor vainglory force one to "walk in the counsel of the ungodly or sit in the seat of the scornful." No Christian should need a bishop to order him into such thought control.

E. S.



Studies in Where, With Luther, Shall God's Word We Look For The Church?

OUR meditations on the Holy Christian Church have brought us to the Reformation Festival. Let us be reminded that it was really through Luther that God again brought the glorious truths concerning the Church to light. Luther himself had suffered from the evil fruits of the false conception of the Church as an outward organization with the Pope as its head, which had developed under Roman Catholicism. But through Holy Scripture Luther came to a blessed understanding of the sinner's justification before God through His pure grace in Christ Jesus; and thereby he came to see clearly what faith is—nothing else than a joyful embracing of God's free gift of salvation.

Now Luther could also understand what Scripture teaches that the Church is, namely the invisible gathering of all those who trust in Christ as their Savior. Roman Catholicism had and has a false conception of the Church because it had and has a wrong conception of justification. Let us note also for our day that only those who see clearly concerning the blessed article of justification will see clearly what the Church is.

A Further Question But where can I find the Church so that I may show the rich brotherly concern for its members which Scripture repeatedly commends to us, if the Church is the invisible communion of saints and only the Lord knows all of its members with certainty? Where can I find the members of the Church so that I can enjoy their fellowship and be blessed in my contact with them?

Where The Gospel Is In Use Here, too, we want to follow Luther's insight which he had gained from Holy Scripture: "Where Christ is, where His Word is being heard, and where children are received and baptized in His name, there I conclude that the Christian Church is present."

The Gospel, in Word and Sacrament, is the power of God unto sal-

vation, as St. Paul clearly testifies. Thus we sing quite properly: "It is the power of God to save from sin and Satan and the grave; it works the faith, which firmly clings to all the treasures which it brings." Jesus says: "The words that I speak unto you, they are spirit, and they are life." It is from this Gospel that the Church has its life. All of its members have been born again by the incorruptible seed of the Word of God. Through it their spiritual life



is constantly nourished and sustained, even as Jesus asked the Father: "Sanctify them through thy truth: thy word is truth." In Isaiah 55:11, we have God's wonderful promise concerning His Word: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Through the Gospel the Holy Spirit glorifies Christ in the hearts of believers and leads them into all truth. Thus where the Word of God and the Sacraments are in use, there believers are created and sustained in spiritual life.

Of course, we know from Scripture that not all who hear the Gospel are brought to faith. Many spurn its priceless blessings and continue to cling to sin and vanity. Rightly do we therefore confess with the Reformers in Article V of the *Augsburg Confession* that the Holy Spirit, who is given

through Word and Sacrament, "works faith where and when it pleases God." Yet the Lord's promise that His Word will not return unto Him void stands, giving us the assurance that where it is rightly in use we may look for fellow Christians with whom we can fellowship for our mutual edification in the body of Christ.

And People Are Gathered Around The Gospel With Luther we can approach this truth from still another angle:

"Where therefore you hear this Word or see it being preached, believed, confessed, and put into practice, there harbor no doubt that the true, holy universal Church must be present, a Christian holy people (I Pet. 2:9), though they be but very few... For God's Word can not be without God's people... Who else should be preaching it or be hearing it, as it is preached, if God's people were not there."

The very fact that the true Word of God is taught and that the Sacraments are administered at any place points to the presence of believers. Only believers have a sincere interest in having the Gospel proclaimed for their spiritual interest and that of others. To natural man the Gospel is foolishness. He finds it too humiliating to be treated as a lost sinner who cannot come to God's favor and heaven except through the pure grace of God as it is revealed in the vicarious work of Christ. He also reasons that if heaven is offered as a free gift to sinners, no one will make any further effort to lead a decent life. Unbelievers left wholly to themselves would not provide for the proclamation of the Gospel. But believers, who have been reborn through the Gospel, treasure it as the bread of life, hear it gladly for the nourishment of their faith, long to have it sealed to them in the Sacraments, and desire to have the saving Gospel brought to others.

Thus when we see people gathered together to have God's Word proclaimed to them, see them celebrating the Lord's Supper, see them bringing their children to Baptism,

see them joined together as individuals and as congregations to bring the Gospel to the unchurched and the heathen, find them training pastors, teachers, and missionaries, find them pooling their gifts and administering them to maintain churches, schools, colleges, seminaries, mission fields—then this is all an indication that we are dealing with the Church, with the communion of saints.

The possibility, yes, the probability, is always there that some hypocrites may slip into the group, who for ulterior motives profess Christian faith that does not actually live in their hearts and who take an outward part in the affairs of the Gospel in which they have no real and essential interest. Yet they are, as Luther states, like chaff among the wheat, outwardly adhering to the company of believers but not a part of them. Dealing with hypocrites is something that the Lord has reserved for Him-

self who is alone able to deal with them properly. Until God reveals them as chaff, we shall be content to treat them as His wheat, even as the Church of Jerusalem did Ananias and Sapphira until God exposed them.

Around The Pure Gospel Just because believers rejoice in the Word of God as the bread of life, they will be very careful not to adulterate it, lest their spiritual life be jeopardized. Since the Sacraments as the Lord gave them are their source of comfort and strength, they will not want to ruin them by any alterations. Thus with Luther we will want to say that the right use of Word and Sacrament are the marks by which the Lord points us to those with whom He would have us express the fellowship that we have in the Church, the communion of saints. Lest our Christian faith be imperiled, the Lord bids us to withdraw our

fellowship from those who persistently teach, spread, condone error, and demand recognition for it.

Still we rejoice in the fact that God in His grace and mercy can and does sustain believers also in the midst of erring church bodies, not, however, through the errors that are taught there, but only through the true Gospel that is still heard in these erring church bodies and by counteracting the pernicious effect of the errors likewise present. Our joy over this grace and mercy of the Lord will then incite us to proclaim the pure Gospel with great zeal and faithfulness, and also with meekness and love, at every God-given opportunity, so that our testimony may perchance be heard also by those who are God's children in erroristic church groups and help them in overcoming the error with which they are surrounded. C. J. L.

ETERNITY

Luther On Eternity

SINCE this issue of *The Northwestern Lutheran* bears the date of Reformation Sunday, we interrupt our regular series of studies in order to listen to the great Reformer's testimony on our subject. During his whole career Luther kept his eyes glued on the hereafter. His greatest concern was at all times to have a gracious God. As long as he tried to merit God's favor with his own works, his heart was troubled by constant fears; but when he grasped the truth that God's love is free for all sinners, then his heart was filled with joy and gratitude; then he was ready to devote his whole life to the service of God and of his fellow men; then he was ready to face all dangers for Christ, even death, without fear. Then he drew joy and comfort, courage and strength from the thought of the hereafter.

Though devils all the world should fill,

All eager to devour us,
We tremble not, we fear no ill,
They shall not overpower us.

Keeping his eyes steadfastly fixed on heaven he sang:

The kingdom ours remaineth.

He could not sing so as long as he tried to work his way into heaven; but afterwards the thought of the hereafter was an everflowing foun-



tain of life for him, which he mentions often in his writings, and which he urges Christians to meditate diligently.

On August 19, 1531, he devoted a whole sermon to this matter, and a

long sermon it was, which he based on Tit. 2:13:

Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

It is not my intention to translate the sermon in whole or in part, but merely to present some of the thoughts which Luther unfolds and impresses on his hearers in connection with the text, or rather only his remarks on the

Blessed Hope.

A Christian, so Luther says, must consider that he will live not only on the earth, nor remain forever in this world. If he does not in his thoughts and desires and hopes rise to a life beyond this world, then he degrades himself to the level of dumb animals. Animals pursue no higher aims than to fill their stomachs. They are limited to this life. When they are killed, then both their life and their hope come to an end. But a Christian is to look for a better life when this temporal, perishable and short life comes to an end; for then we shall enter into an everlasting, never-ending,

heavenly existence, filled with pure joy and blessedness.

To be sure, God has placed us here on earth. Here we must till the ground, plow, sow, plant, reap, spin, stitch, milk cows, work in the kitchen, cook, and keep house, and many other such things. To regulate these matters God has instituted government, arranged family life, and given us our common sense. But it is damnable abuse if we attach our hearts to these things, as did the people in Noah's day: "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark" (Matt. 24:38). Their life just did not mean a bit more to them than eating and drinking; exactly as with the dumb animals. "Let us eat and drink, for tomorrow we die."

A Christian's life must be a waiting for that "blessed hope." How that hope will affect his attitude towards our present life Luther illustrates by adducing I Cor. 7:29-31: "But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed

not; and they that use this world, as not abusing it: for the fashion of this world passeth away." — He referred also to Phil. 3:20, 21: "For our conversation (our citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, according to the working whereby he is able even to subdue all things unto himself."

On the name with which St. Peter calls us in his First Epistle, namely, "strangers and pilgrims" (chap. 2:11), Luther remarks that a stranger will not say, This is my homeland, nor does a pilgrim make preparations for a permanent stay: he takes his meals and night's lodging, always hurrying on toward his home. In like manner we Christians must actually turn our back on this present life.

Luther reminds us that Christ came down from heaven, and was made man, He died on the cross and rose again from death and ascended into heaven, not for the purpose of leaving us here below in pain and misery, much less to leave us under the earth in death and the grave to decay and to be food for worms, but rather, to redeem us from all this and to receive us into His eternal kingdom of glory. — Nor were we baptized and

became Christians, nor do we hear the Gospel, just to fill our stomachs, to live in this evil grief-filled world, but in order that we may attain to another, a glorious life. Since we have been reborn to an inheritance incorruptible and undefiled and that fadeth not away, we ought to wait for that "blessed hope" joyfully and confidently.

These truths, so Luther warns us, may be easy to preach and to teach, but they are difficult to believe and to practice. Our future life is surer and kept more securely than this present life. But do we fully believe it? Do we adjust our conduct to this faith? Do we really, as it should be, hold on to this present life only with our left hand, so to speak, but with our right hand, yes, with all our soul and heart reach out for the life to come?

Let us then wait for that blessed hope. It was this hope to which we were called by the Gospel, this hope on which we were baptized. Let us use this present life as something which we must leave behind, and "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

We look for that **Blessed Hope.**

J. P. M.

From A Wider Field

Dear Editor:

"I would not for a moment be understood as seeking to lend any color of justification to that most humiliating and degrading precept, 'Party, right or wrong.' This is the maxim of knaves, or of fools . . .

"Is it the *party*, then, to which men of thought owe and pay allegiance? No. It is the *principles*, of which party is the embodiment. The man, therefore, who adheres to any party after it has ceased to avow the principles which to him are dear and in his eyes are vital; the man who follows the leading of a party which seems to him to be going wrong, is acting a lie, and has lost either his wit or his virtue."

WOODROW WILSON

"As soon as we look more to our Synod than to the invisible *kingdom of God*, the kingdom of grace and salvation, we begin to be a *sect*. For

this is really the essence of sectarianism that one has his eye on his little fellowship above all, even though the kingdom of God may suffer harm thereby." . . . "That preacher is no true preacher who merely seeks to fanaticize his congregation for the Lutheran Church, or for the Missouri Synod, or, worse still, only for the Iowa District. Such men are bad preachers. They must rather direct people to Christ and say: See, we preach the pure Word of God, in which the everlasting Gospel of Christ is continued; *that is why* you should adhere to us, and therefore we say, Leave us as soon as we no longer do this! For salvation by no means depends on us, nor also on the Missouri Synod. So if it no longer preaches the pure Word of God, then it is worthy of nothing but that one forsake it."

Dr. C. F. WALTHER

Here are quotations which deal with two widely separated fields of human life and yet jointly pay tribute to the same great ethical principle. I thought you might be interested in comparing them.

The first is drawn from an address by Woodrow Wilson delivered before the Jefferson Society of the University of Virginia. His famous words were quoted in a speech at the Democratic National Convention by the Hon. Wayne Morse, Senator from Oregon, who was kind enough to advise me that they are documented in the collection of Wilson Papers entitled *College and State*, Vol. I, published by Harper and Brothers in 1925.

The second quotation is from an essay read by Dr. Walther at the first convention of the Iowa District of the Missouri Synod in 1879.

There is an infinite dignity in each of these pronouncements.

* * * *

We may say that the world is full of politicians because this designation has suffered the unhappy fate of being degraded in the public mind and usage to a term of contempt, largely because of men who further their ambitions by hypocrisy and fence-straddling, by evasion and compromise of principle. When plain Mr. Citizen refers to a prominent legislator as a "politician," he frequently does so with a sneer and thus reflects unfavorably on his honesty, sincerity and general character.

That this should be so is a sad commentary on the mess that can be made of an honorable profession. A politician ought to be a man highly esteemed; for his specialty is political science, and that in turn concerns itself with the vitally important art of government. The physical and social welfare of a community of people has been entrusted by God to the hands of civil powers; and those to whom authority has been committed for the enactment and enforcement of law and order are pledged to unconditional respect for divine moral principles and existing laws governing human relations.

Unfortunately, in many minds gov-

ernment has come to mean party politics, which more often than not are served by devotion to expediency rather than to principle. An organized group seeks to keep itself in power or to gain control. Men are measured by the way in which they follow the party line, not by their conscientious loyalty to a set of principles. Vital public issues are so slanted as to attract votes without repelling those of the opposite conviction. Double talk is substituted for clear declarations in party platforms.

In such an atmosphere a man who speaks as Woodrow Wilson did stands out sharply from the crowd. He will not find popularity; for the evil world is not sympathetic toward those who refuse to follow the will of the majority. But even the world will pay a grudging respect to a man of character who is not afraid to act upon the proposition that right is more important than party.

* * * *

That there is a counterpart to all of this in the life of the Church on earth, Dr. Walther has forcefully pointed out. What he says applies to any church body or synod. His words present the situation clearly and you will want no commentary on my part. It might be well to point out, however, that Dr. Walther was, of course,

not speaking of circumstances where a church body fails at some time or other in its strict adherence to the Word through temporary weakness, inadvertence or misguidance. No visible church is ever perfect, even as its members are imperfect. Error and misconduct may intrude, must be detected, uncovered and swept out. The prayerful struggle for preservation of the Truth is never ending.

Yet nothing more certainly helps to create and perpetuate error and divisions in the Church than the conduct, on the one hand, of such who would brazenly hold membership in an orthodox church without sharing or supporting its doctrinal position, thus undermining it, on the other hand, of such who for reasons of expediency would continue in a church body which repudiates the Truth it once confessed.

Christians thank God for a church which stands firmly upon the doctrines of the Word of God—all of them—in their unadulterated purity and activates them in a sound order of faith and practice. Devotion to such a church body is not sectarianism, but genuine ecumenicity; for in upholding a synod faithful to Scripture and its God is not an act of party loyalty, but of true Christian statesmanship. E. S.

Was Luther Ever A Catholic?

WAS Luther ever a Catholic, a Roman Catholic? This question, raised recently during the course of a discussion, seems hardly to merit a second thought, so obvious is the answer that first comes to mind. Yet on further investigation it can lead to some interesting conclusions.

Certainly, as far as outward membership goes, Luther was once a Catholic. He was born into the Church of Rome, and baptized there. He was trained in Catholic schools. He became a monk in one of the many monastic orders that recognized the absolute authority of the Pope. He became a priest in the Church of Rome, and a Doctor, a teacher, at one of its newer universities. Outwardly he was obviously a part of the organization, this closely knit structure of the Church of Rome.

Nor do we get a different answer when we make the question more

specific and ask whether he was inwardly a member of that Church, whether he really accepted its teachings in his heart. For by the testimony of its outstanding spokesmen Rome describes its religion as a religion of doubt. It argues that such an element of uncertainty serves to keep men active in matters pertaining to their eternal welfare, keeping them spiritually on their toes, so to speak. It objects to the idea of a salvation of which the believer may be certain, purely on the assurance of God's Word and His grace in Christ. It claims that such teaching deprives men of any incentive to do good works.

Now, Luther certainly had his doubts concerning his salvation. He took them seriously, and was driven by them into a frantic effort to render the necessary measure of good works. The deep concern of his

friends for his physical and mental health is evidence that Luther was not indulging in idle boasts when later he said: "It is true, I was a pious monk, and followed the Order so strictly that I may say if ever a monk entered Heaven by his monk's-work, I would also have gotten there. All my companions in the monastery who knew me will bear witness to this. For had it lasted much longer, I would have tortured myself to death with my watching, praying, reading and other works."—Once again it seems that we must conclude that Luther was not only a Catholic, but a good one.

Yet it is at this very point that the difference between Luther and a true Catholic begins to appear. For while Catholicism combines the factors of doubt and of a satisfaction rendered by good works, employing the former as a spur to man's efforts in the

direction of the latter, it still offers comfort — of a kind. If such works should not add up to the full required measure, the faithful could still hope that their emergence from Purgatory would be speeded by the ministrations of a Church which had the facilities for accumulating merit, and also for applying it in behalf of those who stood in its good graces. This type of "comfort" seems to have been acceptable to most people in Luther's day. But it could not satisfy him.

For one thing, how could the imperfect and sometimes absurd "works" of men have real merit in the eyes of the perfect God? How could they influence the scales of divine justice? It was too much like throwing feathers into the balance, where the other side was weighted down by a mass of solid guilt that could not be removed. And how could such works atone for *sin*? Luther's understanding of this question was such as to make him realize with crystal clearness that not only certain deeds or words constituted sin in the judgment of God, but that before His holy presence even the inmost thoughts of the heart, yes, the very nature of man by itself was utterly evil and corrupt.

For this condition Luther knew no cure. Nor could others help him. His endless confessions finally wearied them that had to hear them. Even a

Staupitz, Luther's trusted superior in the monastic order to which they both belonged — a man to whom Luther acknowledged a great debt for help given at other times — seems to have been at his wit's end. For when Luther had written him, once again lamenting, "My sin, my sin, my sin!" — the exasperated Staupitz had answered with the best counsel that Catholicism could offer: "You want to be rid of your sin, and yet you have no actual sin. Christ is the forgiveness for real sins, such as slaying one's parents, public blasphemy, despising God, committing adultery, etc. — Those are real sins. If Christ should help you, you must have a list in which some real sins are recorded. You mustn't concern yourself about such piddling problems and puppet offenses, making a sin out of every little thing."

No, Luther was not a real Catholic. He was a stranger among them, seeking help from the best of them, and not even meeting with understanding. For Luther knew something that all the ponderous theology of the Middle Ages had failed to grasp, namely, how personal a thing sin is, between man and his God!

It seems incredible that this doubting, desperate, fearful creature should be the same Luther who would eventually stand before the highest

dignitaries of the Church, the assembled Princes of the Empire, and even the Emperor himself, there to hear the stern command that he retract everything that he had written, and that his answer should be that calm, considered, unflinching refusal to comply with this demand — that bold answer, the ring of which has come down through the centuries that have passed since that fateful day, that answer which has commanded the admiration of every unbiased historian who has recorded it.

What is the explanation? Well, Luther had finally found the solution to his problem. He had found the perfect righteousness that he had been seeking. He had found that it is not a matter of man's doing, but a work done by Christ: the rendering of a perfect satisfaction for the sins of the entire world, granted freely by God, for Christ's sake, through faith. He had found, upon the absolute authority of God's own Word, that "being justified by faith, we have peace with God, through our Lord Jesus Christ." With his former terrors dispelled, what else was there to fear?

Luther had learned that he had never been a real Catholic. He had learned that he was a Child of God.

E. REIM.

Stand Fast

OCTOBER 31 may be termed the birthday of the Lutheran Church. On this day in 1517, Dr. Martin Luther nailed his ninety-five theses to the castle church of Wittenberg. In April 1521, he stood before the diet of Worms, where "the imperial spokesman addressed him in harsh tones and told him that they wished a simple and clear answer, whether or not he would recant" (retract his writings). Luther's answer: "Since your Imperial Majesty desires a clear, simple, and precise answer I will give you one which has neither horns nor teeth: Unless I am convinced by the testimony of the Holy Scriptures, or by patent, clear, and cogent reasons and arguments (for I believe neither the Pope nor the councils alone, since it is evident that they have often erred and contradicted themselves), and because the passages adduced and quoted by me

have convinced and bound my conscience in God's Word, therefore I cannot and will not recant, since it is neither safe nor advisable to do anything against conscience. Here I stand; I cannot do otherwise! God help me! Amen." (Life of Luther by Just.) What made Luther so certain of his position? We'll let him answer with a verse from one of his hymns: "The Word they still shall let remain

Nor any thanks have for it;

He's by our side upon the plain

With His good gifts and Spirit.

And take they our life, Goods, fame, child, and wife,

Let these all be gone, They yet have nothing won;

The kingdom ours remaineth."

Luther stood fast in spite of his many and great troubles.

St. Paul was harassed and troubled from the time of his conversion until

his death. Read for example Acts 16: 19ff, where he and Silas were cast into prison because they had borne testimony for Christ, the Savior of the world. Did St. Paul alter his message because of troubles? We find his own answer in II Cor. 11:31: "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not." Paul stood fast, even as he had encouraged his Galatian Christians to do.

Jesus made the claim that He was the Son of God. He was denounced because of this as Beelzebub and with similar diabolical denunciations. When He was threatened with death by crucifixion because of this claim, made under solemn oath, what was His reply? "I am" the Son of God. Jesus stood fast. Consequence? "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name

of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Elijah, the prophet of God, was accused by Israel's wicked king, Ahab, "Art thou he that troubleth Israel?" Elijah's answer, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." What was God's answer to Elijah's "stand fast"? "And it came to pass, as they (Elisha and Elijah) still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

At the time of confirmation, every Lutheran candidate is asked this

question: "Do you intend faithfully to conform all your life to the rule of the divine Word, to walk as it becometh the Gospel of Christ, and in faith, word, and deed to remain true to the Triune God, even unto death?"

And the answer: "I do so intend, by the grace of God." If, later on, this confirmed Lutheran is minded to marry a member of the Roman Catholic Church, he is asked to "solemnly swear," "that I will adhere to the doctrine of the sacred indissolubility of the marriage bond," that is, of course, as the Roman Catholic Church teaches this. That means, the Lutheran Christian must acknowledge that marriage is a "sacrament, instituted by Jesus Christ, and giving grace to our souls of themselves." Is that a sacrament in the sense of the Bible? Is it not rather "the name given those outward tokens and cere-

monies which have the command of God, and to which a divine promise of grace has been attached"? Where is the divine command for marriage? There is none. Where is the divine promise of grace for marriage? There is none. Consequently it is not a sacrament. So then, the Lutheran Christian who signs the Roman Catholic marriage contract has made a complete about-face; he has violated and broken his confirmation promise; he did not "stand fast," but has, in fact, joined the opposition of Christ.

Lord, keep us steadfast in Thy
Word;

Curb those who fain by craft and
sword

Would wrest the Kingdom from
Thy Son

And set at naught all He hath
done. T. H. H.

The Harvest Festival of Missions

A little boy sat squirming in church. The day was warm and the church was crowded. The service seemed to be getting very long and the boy's patience was short. Clutched in his chubby, sweaty little hand was a shining new dime. The little boy was dreaming of the ice cream cone it would buy, the strawberry soda that would quench his thirst, or the little toy soldier he could have for his collection. But Daddy had said: "This is your money for the mission offering." This was "Mission Festival Sunday" in their home church. A tall, dark-haired and bearded man from one of those faraway places with strange names was the mission festival preacher. He was a missionary. But the missionary was not showing pictures or telling stories about strange people and their strange ways, nor showing their funny masks, weapons, and other fascinating things as he had last evening when they had the supper in the church basement. And anyway, the little boy understood the language of the dime better than he did the words of the missionary. Yet, Daddy had said this dime was for Jesus and His mission work. But were there not many grownups present who would give big gifts for missions like his daddy? What would it matter if a little boy kept his dime for a soda on a hot Sunday? After all, what could

a dime do for missions? But when the offerings were received Daddy shook the dime out of the little boy's hand into the collection plate and that was that.

Time marches on! In the cool gray dawning of a South Pacific day a squadron of American planes is streaking for home, its deadly mission accomplished. But one plane will not make it. One engine is already out and the other is sputtering and coughing. Inside the cockpit the wounded fighter pilot is struggling with the controls. Suffering from shock and the loss of blood he is desperately fighting against "blacking out." Suddenly everything spins crazily as the spent plane drops down toward the deep blue sea.

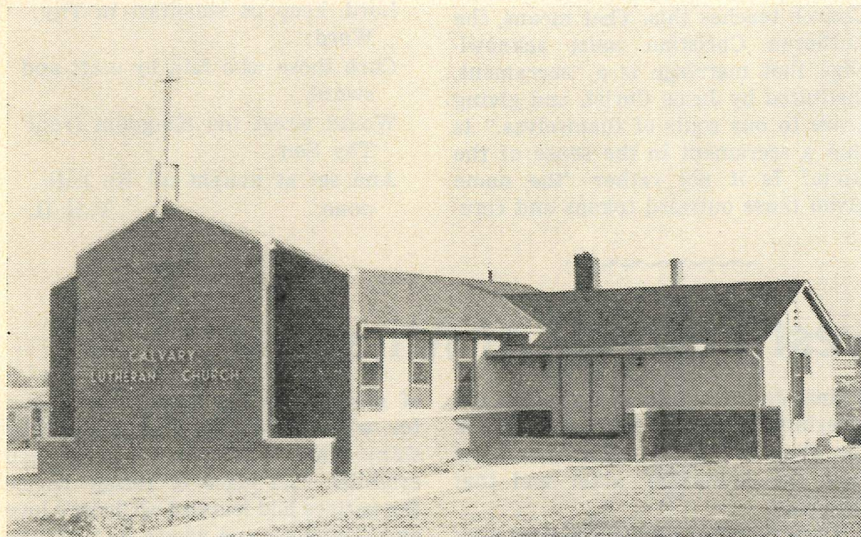
How that pilot got out of the plane he never knew, but he woke up to find himself lying on the shores of a little South Pacific island, surrounded by fierce-looking natives with fuzzy hair and rings in their ears and noses. It was a frightening sight. Were they foes or friends? The young man was too sick to care much as he felt himself lifted on an improvised stretcher and carried carefully through the jungle into a compound of houses where he was received by a nurse and placed in a hospital bed. This was the mission station started years ago by that tall dark-haired man who had preached at the festival

of missions in his home church and for whose work he had given that shiny dime. His dime had helped establish this place of refuge where the natives had learned of Christ's love and sympathy and where he now was being nursed back to health.

This story, so strikingly portrayed in the mission film, "Like a Mighty Army," and available for showing in churches, demonstrates a mighty important truth for all believers. Sure, Johnny was happy that a mission had been maintained by his dime and the dimes and dollars of hundreds of fellow believers. We are glad that there was a place of refuge for that wounded, spent American boy who was fighting for our peace and security. But think how infinitely more great will be the joy of "Johnny" when in heaven he will see the multitude of those rescued from the death and misery of hell because of the preaching of the Gospel of Jesus Christ. Certainly, in the light of these facts and the promises of Jesus Christ, the maintenance of missions becomes a mighty important thing.

This is the season of mission festivals. May the grace of our Lord Jesus Christ fill the hearts of all participants so that there will be no lack of funds to carry on the work of missions.

H. A. THEISTE
in *Lutheran Sentinel*.



North 82nd and West Herbert Street, Milwaukee, Wisconsin

Unusual Beginnings

IF only we had an adequate place of worship!" Many of our readers have spoken these words, others have heard them, and the rest of us can well appreciate them. Many a missionary, and many a member of a mission congregation, has waited for sufficient funds to accumulate in the CEF so that a modest chapel might be built.

The Chapel Comes First

In one field in the Milwaukee area the tables were turned. We found ourselves with a chapel, complete in every detail, months before a missionary arrived to serve the field. How did this unusual situation develop? For one thing, there was not the usual waiting while the building was under construction. Lots in this new development in the northwest sector of Milwaukee had been purchased from a local construction firm. Shortly thereafter, representatives of this firm who were attending the National Home Builders Convention

"Lo, I am with you always, even unto the end of the world."
MATTHEW 28. 20

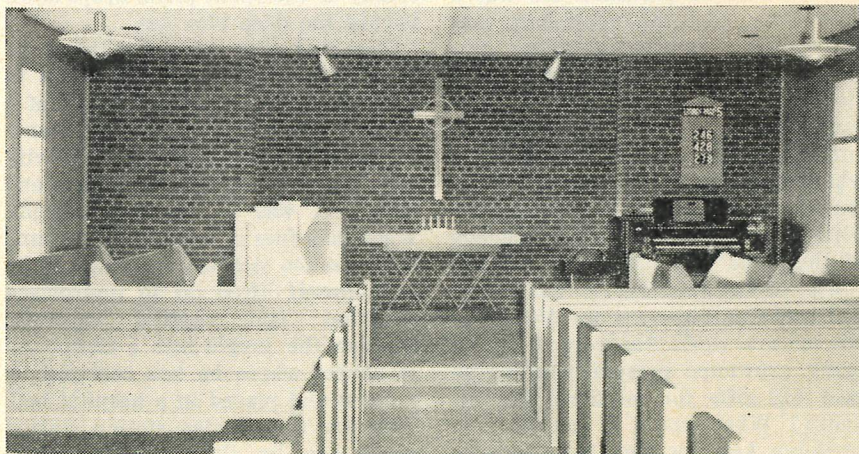
all furnishings, at cost. The U.S. Steel Corporation, we were told, wanted to get a chapel into the Milwaukee area.

A quick trip to Chicago by Board representatives, and an inspection tour of the chapel, resulted in the purchase of this prefabricated building in the amount which had been allowed by our CEF loan. A contract was signed with the local builder to dismantle and reassemble the unit on our lots for the sum of \$35,000.

The Missionary Comes Later

This meant that in a few days a chapel was being rapidly erected in a field for which we had not even begun to call a man. Calls were sent. Spring came and went. Students from our Seminary were engaged to preach and to make contact calls. Summer came and went. Still no one to serve the field. Sunday School and Sunday services drew an average attendance of twenty and thirty, respectively.

Late in August, Pastor Harry Shiley left a congregation in Waukesha to accept our call. He was installed the evening of August 26, and began making calls the very next



Sanctuary of Calvary Lutheran Church

morning. His first service, the Sunday of the Labor Day weekend, brought double the usual numbers to hear the Word of God. Four weeks later, his fifth Sunday at the mission, Pastor Shiley reports a Sunday School attendance of one hundred and one, and a church attendance of ninety. An adult membership class with seven enrolled is already in progress, and sixteen children have been gathered for confirmation instruction.

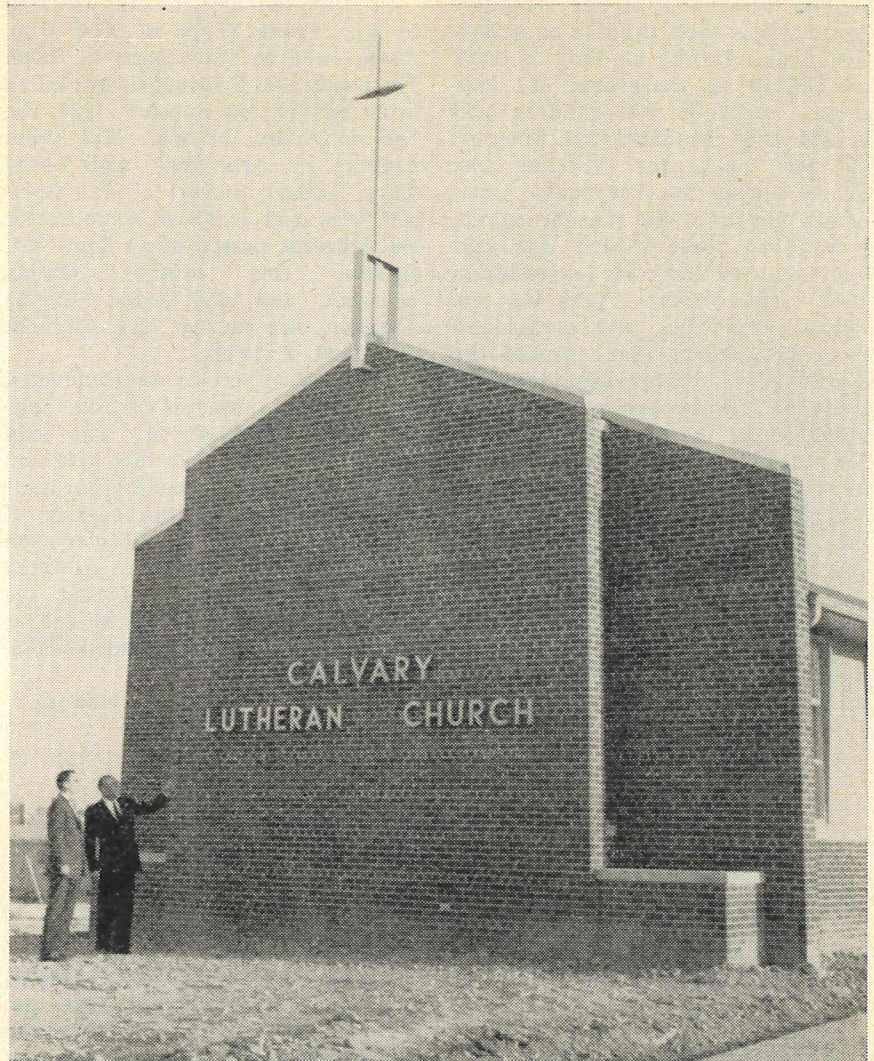
Pastor H. Shiley Is Chosen

"From all indications, this is truly a fruitful field," says Missionary Shiley. "We have the highest hopes, under God, for the future of this mission. We will organize soon with a nucleus of fifteen families from sister congregations. I feel honored to have been chosen by the Lord to work in this field."

The Chapel Described

Calvary's chapel, with full basement, measures 24 by 60 feet, with a wing measuring 24 by 24 feet. The wing contains the narthex, stairway, lavatories and an office. The main section of the chapel seats 110 people, while the overflow, separated from the nave by folding doors, seats an additional 82. This provides seating space for a total of nearly 200 worshippers. The overflow doubles as meeting and instruction room.

We may see more of this type of construction in the future, though it is evident that it will not fit every need. We can, however, see its usefulness in some cases. It can, for example, be erected on a slab, and later removed to another location if necessary or feasible. The ease of assembly makes possible a reduction in costs through donated labor. Small independent congregations may find it possible to have a new church, where excessive costs of com-



Missionary Shiley and Chairman Wiechmann Viewing Chapel

mercial construction have hitherto made this impossible. Time may be of an essence in some cases. A wide variety of floor plans is available. The entire exterior can be bricked or masoned at extra cost.

The Mission News will continue to bring us word of the beginnings of other stations, but whatever the type

of construction of the building, few will show such unusual beginnings as that of Calvary.

May the Word of Life preached from the pulpit of Calvary Church point sinners to Mount Calvary and the Christ there crucified for the sins of the world.

R. L. WIECHMANN.

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## Deaths

**† PASTOR IMMANUEL  
FREDERICK ALBRECHT †**

Pastor Immanuel Frederick Albrecht, son of the Rev. and Mrs. Christian Albrecht (Marie Frey), was born June 11, 1876, at Loretto, Minn.

He was received into God's covenant of grace in Holy Baptism soon after his birth. After his confirmation in St. Paul's Lutheran Church, New Ulm, he entered Dr. Martin Luther High School of the same city. Upon

the completion of his course he transferred to Northwestern College at Watertown, Wis. He was graduated from Concordia Theological Seminary, St. Louis, in June of 1900. At this time he received a call from St. John's Lutheran Congregation at Fairfax, Minn. He was ordained and installed in this parish on August 26, 1900. He served this congregation until the spring of 1951, when he



retired to live with his daughter Norma, Mrs. John Bradtke of Arlington, Minn. During his long ministry at Fairfax he performed 901 baptisms, confirmed 676 children and adults, and conducted 257 funerals. He also taught the Christian Day School during the first twelve years of his ministry. The present church, a beautiful house of God, was built and dedicated under his leadership in 1915. The present school was enlarged, remodeled, and modernized in 1937. During his lifetime he served the Church at large in various positions: for sixteen years he was president of the Minnesota District; for a longer period of time he served as vice-president of the Wisconsin Synod; for thirty years he was a member of the Colored Mission Board of the Synodical Conference. As an outstanding member of this Board, he was chosen to go to Nigeria, Africa, in 1935, for six months, to study possibilities of mission work in this part of Africa.

On June 28, 1905, he was married to Miss Freda Tappe of New Ulm. Three children were born to them. Their only son, Friedeburt, was killed in an accident on March 8, 1924. His two daughters, Norma (Mrs. John Bradtke of Arlington) and Lorna (Mrs. Richard Sievert of Ft. Atkinson, Wis., and at whose home Pastor em. Albrecht passed away Sept. 18), survive. One brother Gustav Albrecht, and one sister, Martha Albrecht, also survive. Mrs. Albrecht died Sept. 2, 1952.

The funeral service was conducted in St. John's Lutheran Church, Fairfax, on Friday, Sept. 21. The body was laid to rest beside his wife and son in the church cemetery, to await the resurrection at the coming of the Lord. Pastor Paul Boecler (son of the man with whom Rev. Albrecht traveled to Africa) delivered the sermon. Rev. C. P. Kock served as liturgist, and the undersigned officiated at the grave.

W. F. VATTHAUER.

## Anniversaries

### FORTIETH ANNIVERSARY

St. John's Lutheran Church, Waterloo, Wis., in a special evening service on Oct. 7, celebrated the fortieth anniversary of the installation of Mr. Paul Kolander as parochial school teacher. A graduate of Dr. Martin Luther College in 1916, he taught eight years in Bay City, Mich., two years in Elmhurst, Ill., and the last thirty years in Waterloo. A large congregation, augmented by many members of the Central Wisconsin Teachers' Conference, heard a sermon by Pastor Walter Wegner, in which he stressed the glory of the teaching ministry. In a social hour after the service, congratulations were tendered and a purse presented to the jubilarian.

H. C. NITZ.

### TWENTY-FIFTH ANNIVERSARY

The 25th anniversary in the ministry of Pastor Herbert J. Lemke was celebrated by an evening service held July 15, 1956, at Lincoln, Mich. Pastor E. Kasischke of Bay City preached the sermon. His text was I Cor. 15:10. The choir of Emanuel

Lutheran Church, Tawas City, Mich., sang for this occasion. After the service a reception was held in the Community building and a lunch was served. Pastors E. Kasischke of Bay City, L. W. Newman of Tawas City, A. Schultz of Hale, and E. Ross of Tawas City joined in the celebration.

L. W. NEWMAN.

### TWENTY-FIFTH ANNIVERSARY

On Sunday, September 30, Mr. F. J. Redeker, principal of St. Paul's Lutheran School, Tomah, Wis., was honored by his congregation for having completed his 25th year of teaching. Fifteen of those years have been spent in Tomah.

In a special church service, beginning at 8 p.m., Pastor Herbert Schaller, formerly of Tomah, preached. His sermon was based on I Cor. 15:10: *But by the grace of God I am what I am.* Two songs were sung by the women's choir.

Speakers representing the congregation were Pastor J. C. Dahlke and Mr. Victor Breitenfeld, president of the congregation. Mr. Armin Huhn

## The Northwestern Lutheran

of Barre Mills extended the congratulations of the Western Wisconsin Teachers' Conference.

When accepting the gift from the congregation and the good wishes offered, Mr. Redeker thanked all who had planned and worked for the occasion. His special thanks, however, were expressed in the words, "Hitherto hath the Lord helped me."

Following the church service, an informal reception was held in the school dining hall.

GERALDINE BOELTER.

### GOLDEN WEDDING ANNIVERSARY

The golden wedding anniversary of Mr. and Mrs. Emil A. Mueller was observed during a church service at St. Matthew's Lutheran Church, Winona, Minn. Following the Sunday sermon, the pastor addressed the couple on the basis of their wedding text, Rev. 21:3. Mention was also made of the fact that Mr. Mueller was graduated as teacher from the Lutheran Teachers' College, Addison, Ill., fifty years ago. He served schools in The Lutheran Church—Missouri Synod. Their four children arranged for a dinner to be served in their honor in the church's assembly room.

A. L. M.

### NOTICE

Mr. Wm. G. Arndt of New Ulm has been appointed to serve as cashier of the Minnesota District, replacing Mr. Fred H. Aufderheide. Effective November 1, 1956, all remittances formerly sent to Mr. Aufderheide are to be sent to:

Mr. Wm. G. Arndt  
Box 95  
New Ulm, Minn.

The former Auditing Committee has been asked to continue to serve: Chairman, Pastor Theo. Bauer, Smith's Mill, Minn.

M. J. LENZ, President,  
Minnesota District.

To all graduates and former students of either the high school or college department of Dr. Martin Luther College:

In an effort to bring the address file of The Alumni and Friends of Dr. Martin Luther College up to date, your assistance is being asked.

On a postal card kindly give this information:

Name: (women — married and maiden)

Class: (e.g., '56 H.S. or '56 C.)

Address: (street and zone number)

Mail card before December 1 to:

Prof. H. Birkholz  
D.M.L.C.  
New Ulm, Minn.

### CALENDAR OF CONFERENCES

#### NEBRASKA DISTRICT — SOUTHERN PASTORAL CONFERENCE

Date: November 5, 1956.

Place: Zion Ev. Lutheran Church, Garrison, Nebr., R. W. Shekner, host pastor.

Exegetical Papers: I Timothy 1, R. Stieve; Psalm 56, P. Eickmann.

C. VOSS, Secretary.



**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet in St. John's Church, Princeton, Wis., Walter Strohschein, pastor. The conference will be held on Nov. 12 and will begin with a communion service at 9 a.m. Pastor W. Zieckuhr will be the preacher, with Pastor R. Zieseimer the alternate.

R. REIM, Secretary.

**ARIZONA-CALIFORNIA LUTHERAN TEACHERS CONFERENCE**

Time: November 8 and 9, 1956.  
Opening Session: 9:00 a.m.  
Place: Redeemer Lutheran School, Tucson, Ariz., Paul Heyn, host pastor.  
Those who desire lodging get in touch with: Mr. Ad. Wilbrecht, 201 E. Mohave Rd., Tucson, Ariz.  
Note: Meals will not be furnished except breakfast at place where you stay.  
PHILIP STORBY, Secretary.

**EASTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT**

Date: November 13 and 14, 1956, opening session at 10:00 a.m.  
Place: St. Paul's Lutheran Church, Henry, S. Dak., C. Hanson, host pastor.  
Speaker: D. Gieschen (M. Eibs, alternate).  
Papers: Exegesis of II Timothy 4, Wm. Lindloff; Exegesis of Matthew 12: 31-37, M. Schroeder; Method of Raising Money for the Church, With Special Emphasis on the Abuses, C. Hanson; Exegesis of II Cor. 2:14-17, W. Beckendorf; What Part Does Divine Healing Play in the New Testament? C. Reiter.  
Those desiring overnight lodging please contact host pastor.  
H. A. BIRNER, 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. Kelbel; Messianic Prophecy, R. Hochmuth; Exegesis on Romans I, J. Sauer.  
According to Conference resolution, commercial housing and meals will be used.  
J. GERLACH, Secretary.

**WISCONSIN STATE TEACHERS CONFERENCE**

Time: November 1 and 2, 1956.  
Place: St. Matthew's Lutheran School, Winona, Minn.

**Program**

**Thursday Morning**  
9:00- 9:50 Opening Service  
Pastor A. Gentz,  
Marinette, Wis., preacher  
9:50-10:30 Liturgy and Symbols, Pastor W. Wegner, Columbus, Wis.  
Sub.: The Restriction of I Tim. 2:12 on the Work and Position of Women Teachers, Pastor Werner Franzmann, Milwaukee, Wis.  
10:30-10:45 Recess  
10:45-11:15 Discussion of essay and business  
11:15-11:45 Choir Rehearsal: H. C. Rupprecht, Kewaunee, Wis.

**Thursday Afternoon**

1:45- 1:55 Devotion  
1:55- 2:45 Our Goals in Teaching History, Prof. W. Schaller, Fond du Lac, Wis. Sub.: Moralizing, Pastor Paul J. Gieschen, Jackson, Wis.  
2:45- 3:00 Recess  
3:00- 3:55 A Method of Fusing Biblical and Secular History, Gerhard Mueller, Fond du Lac, Wis. Sub.: Panel Discussion: Evaluation of Prevailing Methods in Religious Instruction;  
Moderator: A. J. Sprengeler, Milwaukee, Wis.  
4:00- Choir Rehearsal

**Friday Morning**

9:00- 9:10 Devotion  
9:10-10:30 New Ulm Faculty Period: Some Modern Trends in the Field of Education in our Country, Prof. Erich Stevert, New Ulm, Minn.

10:30-10:45 Recess  
10:45-11:15 Comments on Matters of Interest, Emil Trettin  
11:15-11:45 Business Meeting

**Friday Afternoon**

1:45- 1:55 Devotion  
2:00- 3:25 Sectional Meetings  
Subject: A Practical Unit in Social Studies  
Kindergarten, Mrs. Harold Hanson, Fort Atkinson, Wis.  
Grades One and Two, Miss Marguerite Hamsch, Tomah, Wis.  
Topic: Ways and Means of Enriching the History Curriculum  
Grades Three and Four, Miss Dorothy Wolf, Milwaukee, Wis.  
Grades Five and Six, Mr. Kenneth Kolerand, Milwaukee, Wis.  
Grades Seven and Eight, Mr. W. Stoekil, Neenah, Wis.  
One-Room School, Mr. Wm. Neujahr, Lomira, Wis.  
Lutheran High School, Prof. Robert Krause, Milwaukee, Wis.  
3:30- 4:00 Closing Service; Address by Pastor H. Winkel, Sparta, Wis.

**Nota Bene**

School principals are to collect \$2.00 (for Conference dues and School Bulletins subscription) from their teachers and turn that amount in at the registration desk upon arrival at conference.

MORTON A. SCHROEDER, Secretary

**SOUTHEASTERN WISCONSIN DISTRICT EASTERN PASTORAL CONFERENCE**

Date: October 30-31, 1956.  
Place: St. John's Church, Wauwatosa, Wis.  
Time: Communion service at 9:30 a.m.  
Preacher: Kelbel (Klonka).  
Agenda: Exegesis of James (Stern); Open Forum re Watertown Resolutions.  
JOHN C. JESKE, Secretary.

**CENTRAL PASTORAL CONFERENCE NEBRASKA DISTRICT**

Date: November 13 and 14, 1956, opening session at 10:00 a.m.  
Place: Redeemer Lutheran Church, Council Bluffs, Iowa. John Martin, host pastor.  
Speaker: D. Grummert (W. Neumann).  
Papers: Revelation 2:8-11, H. Spaude; Isaiah 9:6, 7, Wm. Wietzke; Gambling, W. Sprengeler; Writing the Sermon, with Illustration, L. Groth; The Proper Form of our Liturgical Service and Its Meaning, J. Martin; Revelation 2:12-17, W. Neumann.

Reports: Synod Convention, Mission Board, Board of Education, Academy Committee, Financial, Periodicals.  
Please announce to host pastor.

W. A. WIETZKE, Secretary.

**CENTRAL PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT**

Place: Immanuel Ev. Lutheran Church, Town of Deerfield, Pastor Walter Zank, 7 miles west of Lake Mills and 2 miles east of Hy. 73, on BB.  
Time: October 30 and 31, 1956.

**Tuesday, October 30**

A.M.  
10:00 Opening Devotion  
10:15 Completion of Daniel 9, W. Wegner  
11:00 Reports on Synod and District, Pres. R. Mueller

**P.M.**

1:15 Opening Devotion  
1:30 The Pastor at the Sickbed, R. Horlamus  
2:45 Exegetical-Homiletical Treatment of a Reformation Text, A. Dobberstein  
3:45 Liturgical Trends in the Light of History, Prof. H. Oswald  
4:45 Casual Questions

**Wednesday, October 31**

A.M.  
9:00 Opening Devotion  
9:15 I Peter 2, M. Petermann  
10:30 Highlights of the New Catechism, A. Degner

**P.M.**

1:15 Opening Devotion  
1:30 A Portion of the Reformation History, Prof. E. Kiessling  
2:45 Boys and Girl Clubs in the Church (including a review of Lutheran Pioneers), W. Meier

3:45 Conference Business, Reports, Casual Questions

Evening service with holy communion on Tuesday, October 30.

Preacher: R. Mueller, G. Redlin.  
Note: It is most urgent that every Conference member announces as early as possible.

OTTO PAGELS, Secretary.

**NEW ULM PASTORAL CONFERENCE**

Date: November 7, 1956.  
Place: St. Paul's Ev. Lutheran Church, New Ulm, Minn., W. Schmidt, pastor.  
Time: 9:30 a.m.  
Confessional Speaker: Rollin Reim; alternate, Paul Nolting.  
The agenda will be announced later.  
R. UNKE, Secretary.

**DAKOTA - MONTANA DISTRICT WESTERN PASTORAL CONFERENCE**

Place: St. Paul's Ev. Lutheran Church, Faith, S. Dak.  
Date: October 30 and 31, 1956.  
Time: 9:00 a.m., October 30, 1956.  
There will be an evening communion service October 30, 1956.  
Essays: Exegesis of Ezekiel 3 with Special Reference to "Watchman unto the House of Israel," L. Grams; Exegesis of Romans 11:25-32, J. Spaude; The Forgiveness of Sins in Relation to the Doctrine of Objective Justification, P. Albrecht; The Doctrine of the Antichrist, H. Johnne; The Doctrine of the Divine Call, P. Press.  
H. JOHNNE, Secretary.

**FOX RIVER VALLEY PASTORAL CONFERENCE**

Place: Trinity Lutheran Church, Town Ellington, R. Waldschmidt, pastor.  
Time: Tuesday, November 13, 1956, 9:00 a.m.  
Preacher for the confessional service: W. B. Nommensen; alternate: P. Oehlert.  
F. W. HEIDEMANN, Secretary.

**RED WING PASTORAL CONFERENCE**

Date: Tuesday, October 30, 1956.  
Place: First Lutheran Church, La Crescent, Minn. Immanuel Lutheran, South Ridge, will be host congregation. E. G. Hertler, host pastor.  
Time: 9:00 a.m., holy communion. Pastor Leonard Schmidt, speaker; Pastor Gordon Fuerstenau, alternate.  
Papers: Exegesis of II Timothy 4:1-9, Pastor Ralph Goede. Business matters of the Conference, District, and Synod will be discussed.  
Kindly announce to the host pastor well ahead of the conference date.  
NORMAN E. SAUER, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed

**Professor**

**Kaesmeyer, Harris**, as Dean of Students in Michigan Lutheran Seminary by Emil E. Kasischke; Sunday, October 7, 1956.

**Pastors**

**Rosenow, C. R.**, in St. Paul's Ev. Lutheran Church at Mauston, Wis., by W. E. Schulz; and in St. Luke's Ev. Luth. Church, New Lisbon, Wis., by H. G. Meyer; Eighteenth Sunday after Trinity, September 30, 1956.

**Schroeder, Loyal**, in the Dallas-Prairie Farm Parish, Barron Co., Wis., at St. Paul's Ev. Lutheran Church, Prairie Farm, by E. E. Prenzlow Sr.; assisted by E. Prenzlow, Jr., and Theo. Zarembo; Eighteenth Sunday after Trinity, September 30, 1956.

**Ordination and Commissioning**

**Seeger, Richard M.**, in Atonement Lutheran Church, Milwaukee, Wis., as missionary to Japan, by E. Reim; assisted by M. Lehninger, W. J. Schaefer, R. Wiechmann, J. P. Schaefer; Twentieth Sunday after Trinity, October 14, 1956.

**Teachers**

**Bartel, Fred**, as teacher and Director of Music in Garden Homes Ev. Lutheran Church, Milwaukee, Wis., by Erhard C. Pankow; September 19, 1956.



Hulke, LeRoy, in Zion Ev. Lutheran Church, Mission, S. Dak., by Kenneth Barry; September 23, 1956.

**CHANGE OF ADDRESS**

**Professor**

**Kaesmeyer, Harris**, 2504 Court Street, Saginaw, Mich.

**Pastors**

**Birner, H. A.**, 1729 S. Sherman Avenue, Sioux Falls, S. Dak.

**Rosenow, C. R.**, 207 Williams, Street, Mauston, Wis.

**Schroeder, Loyal, R. R. 1**, Ridgeland, Wis.

**MISSION FESTIVALS**

**Thirteenth Sunday after Trinity**

Christ Church, Menominee, Mich. Offering: \$345.90. T. Thurow, pastor.

St. John Church, Herrick, S. Dak. Offering: \$272.43. G. Free, pastor.

**Fourteenth Sunday after Trinity**

St. Jacobi Church, Glenham, S. Dak. Offering: \$1,741.56. P. Press, pastor.  
St. John Church, Platteville, Colo. Offering: \$204.89. W. H. Siffring, pastor.  
St. John Church, Barre Mills, Wis. Offering: \$1,447.79. H. E. Paustian, pastor.

**Fifteenth Sunday after Trinity**

Trinity Church, Hillrose, Colo. Offering: \$263.02. N. A. Gieschen, pastor.

**Sixteenth Sunday after Trinity**

St. Peter Church, Helenville, Wis. Offering: \$1,282.50. G. P. Fischer, pastor.  
Zion Church, Lynn Tp., Hutchinson, Minn. Offering: \$769.30. M. Lemke, pastor.  
Immanuel Church, Ward, S. Dak. Offering: \$135.85. W. Lindloff, pastor.

**Seventeenth Sunday after Trinity**

Good Hope Church, Omaha, Nebr. Offering: \$151.35. P. Martin, pastor.

**Eighteenth Sunday after Trinity**

Trinity Church, Hullsberg, Wis. Offering: \$395.60. W. Reinemann, pastor.  
Zion Church, Bonesteel, S. Dak. Offering: \$268.54. G. Free, pastor.  
Zion Church, Tn. Leeds, Col. Co., Wis. Offering: \$691.00. H. Geiger, pastor.  
St. John Church, Lake City, Minn. Offering: \$1,133.56. T. Albrecht, R. Goede, pastors.

Our Shepherd Church, Warren, Mich. Offering: \$288.69. L. H. Rasch, pastor.  
St. John Church, Waterloo, Wis. Offering: \$2,223.70. H. C. Nitz, pastor.

**Nineteenth Sunday after Trinity**

St. Paul Church, Sodus, Mich. Offering: \$1,622.03. A. F. Maas, pastor.  
St. John Church, Lannon, Wis. Offering: \$596.94. L. Hallauer, pastor.

**TREASURER'S STATEMENT**

July 1, 1956, to September 30, 1956

**Receipts**

|                                               |                     |
|-----------------------------------------------|---------------------|
| Cash Balance July 1, 1956.....                | \$ 23,821.49        |
| Budgetary Collections .....                   | \$237,162.77        |
| Revenues .....                                | 129,634.92          |
| <b>Total Collections &amp; Revenues .....</b> | <b>\$366,797.69</b> |
| <b>Non-Budgetary Receipts:</b>                |                     |
| Bequest .....                                 | 500.00              |
| L. S. W. C. — Prayer Book.....                | 45.56               |
| Notes Payable .....                           | 175,000.00          |
| <b>Total Receipts .....</b>                   | <b>542,343.25</b>   |
|                                               | <b>\$566,164.74</b> |

**Disbursements**

|                                     |           |
|-------------------------------------|-----------|
| <b>Budgetary Disbursements:</b>     |           |
| General Administration .....        | 36,209.38 |
| Theological Seminary .....          | 16,126.27 |
| Northwestern College .....          | 46,798.55 |
| Dr. Martin Luther College .....     | 72,133.67 |
| Michigan Lutheran Seminary .....    | 41,309.73 |
| Northwestern Lutheran Academy ..... | 17,564.28 |

|                                 |            |
|---------------------------------|------------|
| Winnebago Teacher Program ..... | 4,978.49   |
| Home for the Aged .....         | 9,019.30   |
| Missions— Gen. Adm.:            |            |
| Home Missions .....             | 14.40      |
| Foreign Missions .....          | 113.08     |
| Indian Missions .....           | 44,051.47  |
| Colored Missions .....          | 9,606.53   |
| Home Missions .....             | 181,929.86 |
| Refugee Mission .....           | 12,455.60  |
| Madison Student Mission .....   | 1,640.46   |
| Rhodesia Mission .....          | 15,477.21  |
| Lutheran S. W. C. .....         | 2,321.10   |
| Japan Mission .....             | 7,621.15   |
| Winnebago Lutheran Academy..... | 750.00     |
| General Support .....           | 22,806.00  |
| Board of Education .....        | 2,215.96   |

**Total Budgetary Disbursements .....** \$545,142.49

**Balance September 30, 1956 .....** \$ 21,022.25

P. S. Report of Collections for August and September from the Minnesota District had not been received at time of this report. C. J. N.

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**  
For period of July 1 to September 30

|                                | 1955                | 1956                | Increases           | Decreases    |
|--------------------------------|---------------------|---------------------|---------------------|--------------|
| Collections .....              | \$282,514.54        | \$237,162.77        | \$                  | \$ 45,351.77 |
| Disbursements .....            | 520,404.35          | 545,142.49          | 24,738.14           |              |
| <b>Operating Deficit .....</b> | <b>\$237,889.81</b> | <b>\$307,979.72</b> | <b>\$ 70,089.91</b> |              |

**ALLOTMENT STATEMENT**

| Districts                   | Comm.          | Receipts            | Allotments          | Deficit             | Perc.        |
|-----------------------------|----------------|---------------------|---------------------|---------------------|--------------|
| Pacific Northwest.....      | 1,454          | \$ 2,556.58         | \$ 3,634.98         | \$ 1,078.40         | 70.33        |
| Nebraska.....               | 6,735          | 14,194.54           | 16,837.50           | 2,642.96            | 84.30        |
| Michigan.....               | 23,152         | 30,901.01           | 57,879.99           | 26,978.98           | 53.39        |
| Dakota-Montana.....         | 7,283          | 9,317.54            | 18,207.51           | 8,889.97            | 51.17        |
| Minnesota.....              | 38,739         | 6,241.39            | 96,847.50           | 90,606.11           | 6.44         |
| Northern Wisconsin.....     | 45,851         | 52,182.30           | 114,627.36          | 62,445.06           | 45.52        |
| Western Wisconsin.....      | 48,840         | 56,517.52           | 122,100.00          | 65,582.48           | 46.28        |
| Southeastern Wisconsin..... | 47,909         | 59,806.11           | 119,772.48          | 59,966.37           | 49.93        |
| Arizona-California.....     | 2,899          | 4,596.00            | 7,247.49            | 2,651.49            | 63.41        |
| <b>Total.....</b>           | <b>222,862</b> | <b>\$236,312.99</b> | <b>\$557,154.81</b> | <b>\$320,841.82</b> | <b>42.41</b> |

C. J. NIEDFELDT, Treasurer.



**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**  
 For September, 1956  
 For Lutheran Spiritual Welfare Commission

|                                      |                 |
|--------------------------------------|-----------------|
| N. N., Green Bay Wis.                | \$ 45.00        |
| Gertrude Schoknecht, Milwaukee, Wis. | 5.00            |
|                                      | <b>\$ 50.00</b> |

For Missions

|                                                                                          |                  |
|------------------------------------------------------------------------------------------|------------------|
| N. N., Paullina, Iowa                                                                    | \$ 100.00        |
| Memorial wreath in memory of William Kuenkel, given by the Rev. and Mrs. Adolph Schumann | 2.00             |
| Memorial wreath in memory of Mr. Wm. Prueter, given by Mr. and Mrs. Norman Balge         | 5.00             |
| Mrs. F. C. Gade                                                                          | 10.00            |
| Mr. and Mrs. Milton Owens                                                                | 5.00             |
| Wm. J. Miller, Paullina, Iowa                                                            | 25.00            |
|                                                                                          | <b>\$ 147.00</b> |

For Special Building Collection

|                                                                 |         |
|-----------------------------------------------------------------|---------|
| Memorial wreath in memory of William Kuenkel, given by Wm. Duge | \$ 1.00 |
|-----------------------------------------------------------------|---------|

|                                   |                    |
|-----------------------------------|--------------------|
| Rueben W. Moll                    | 25.00              |
| Mrs. Dina Erdmann, Woodland, Wis. | 1,000.00           |
|                                   | <b>\$ 1,026.00</b> |

For Church Extension Fund

|                                                                                          |                  |
|------------------------------------------------------------------------------------------|------------------|
| Mr. Reuben W. Moll                                                                       | \$ 25.00         |
| Memorial wreath in memory of Floyd Langteau, given by Miss Doris Walther                 | 5.00             |
| Memorial wreath in memory of Mr. Hendy Grabow, given by the Rev. and Mrs. William Pankow | 3.00             |
| Viefkind Lutheran Ladies Aid, Spencer, Wis.                                              | 294.01           |
|                                                                                          | <b>\$ 327.01</b> |

For Parsonage Fund

|                                        |                  |
|----------------------------------------|------------------|
| Mr. Henry Mueller, North Prairie, Wis. | \$ 100.00        |
| Prof. J. P. Meyer                      | 30.00            |
|                                        | <b>\$ 130.00</b> |

C. J. NIEDFELDT, Treasurer.

**WESTERN WISCONSIN DISTRICT**  
 July, August, September, 1956

| Pastor — Congregation                   | Amount   |
|-----------------------------------------|----------|
| — Rib Lake                              | \$ 84.56 |
| G. F. Albrecht, Hustler                 | 479.18   |
| G. F. Albrecht, T. Clifton              | 251.70   |
| H. F. Backer and W. G. Hoffmann, Winona | 2,753.05 |
| K. G. Bast, Madison                     | 1,043.60 |
| R. Beckmann, Ridgeville                 | 197.45   |
| A. Berg, Madison                        | 138.88   |
| B. Beyers, Winona                       | 177.75   |
| R. C. Biesmann, Norwalk                 | 428.44   |
| R. F. Bittorf, Monroe                   | 320.00   |
| R. F. Bittorf, McConnell                | 92.75    |
| T. P. Bradtke, Marshfield               | 200.00   |
| R. W. Brassow, Hubbleton                | 77.50    |
| R. W. Brassow, Watrown, R. 7            | 98.40    |
| R. Buege, Whitehall, R. 2               | 325.18   |
| J. C. Dahlke, Tomah                     | 1,375.90 |
| A. H. Dobberstein, Oak Grove            | 108.59   |
| A. J. Engel, Medford                    | 1,641.44 |
| O. R. Falk, Plum City                   | 317.55   |
| O. R. Falk, Bay City                    | 33.75    |
| G. Fischer, Helenville                  | 1,979.75 |
| A. F. W. Geiger, Cambridge              | 793.46   |
| H. Geiger, T. Leeds                     | 376.84   |
| G. Gerth, Poplar Creek                  | 100.00   |
| G. Gerth, Beyer Settlement              | 100.00   |
| W. E. Gutzke, La Crosse                 | 887.60   |
| J. Henning, Wausau                      | 538.85   |
| M. N. Herrmann, Dorset Ridge            | 60.00    |
| M. N. Herrmann, Kendall                 | 136.30   |
| R. C. Hillemann, Brodhead               | 48.65    |
| W. P. Holzhausen, Rib Lake              | 357.35   |
| W. P. Holzhausen, Stetsonville          | 836.80   |
| E. H. Kionka, T. Maine                  | 619.76   |
| L. C. Kirst, Beaver Dam                 | 2,052.98 |
| W. J. Koepsell, Pickwick                | 219.21   |
| W. J. Koepsell, Ridgeway                | 891.62   |
| P. Korn, Lewiston                       | 488.35   |
| F. G. Kosanke, Altura                   | 119.00   |
| P. Kuckhahn, Ringle                     | 392.70   |
| M. E. Kujath, Janesville                | 244.10   |
| C. C. Kuske, T. Green Valley            | 48.72    |
| C. C. Kuske, Day                        | 250.67   |
| P. R. Kuske, Lime Ridge                 | 290.00   |
| P. R. Kuske, North Freedom              | 139.80   |
| L. Lambert, La Crosse                   | 811.56   |
| W. Lange, Wisconsin Rapids              | 2,359.84 |
| E. F. H. Lehmann, Prentice              | 61.45    |
| E. F. H. Lehmann, Spirit                | 58.00    |
| E. F. H. Lehmann, Tripoli               | 30.65    |
| O. A. Lemke, Pardeeville                | 1,469.30 |
| N. Lindloff, Wilson                     | 611.59   |
| R. Mackensen, Shennington               | 109.52   |
| E. A. Mahnke, Moline                    | 307.50   |
| G. C. Marquardt, Schofield              | 823.48   |
| A. L. Mennicke, Winona                  | 1,870.00 |
| W. T. Meier, Marshall                   | 83.50    |
| H. G. Meyer, New Lisbon                 | 66.00    |
| H. G. Meyer, Elroy                      | 489.23   |
| J. J. Michael, Madison                  | 137.20   |
| F. H. Miller and H. Jaster, La Crosse   | 2,680.20 |
| C. H. Mischke, Juneau                   | 655.00   |
| P. Monhardt, South Ridge                | 780.00   |
| R. W. Mueller, Jefferson                | 5,224.21 |
| A. F. Nicolaus, Savanna                 | 537.01   |
| F. H. Nitz, Buffalo City                | 149.42   |
| F. H. Nitz, Cream                       | 524.58   |
| H. C. Nitz, Waterloo                    | 910.50   |
| K. A. Nolting, Mosinee                  | 347.46   |
| M. J. Nommensen, Hillsboro              | 257.61   |
| H. A. Pankow, Menomonie                 | 261.58   |
| N. E. Paustian, Barre Mills             | 1,781.79 |
| H. E. Paustian, Oconomowoc              | 662.25   |
| W. A. Paustian, West Salem              | 231.29   |
| A. O. Pautsch, Marshfield, R. 4         | 400.00   |
| A. O. Pautsch, Stratford, R. 1          | 317.34   |
| M. B. Petermann, Doylestown             | 306.50   |
| M. B. Petermann, Fountain Prairie       | 206.85   |

|                                                     |          |
|-----------------------------------------------------|----------|
| Martin Petermann, Fall River                        | 206.85   |
| E. E. Prenzlou, Sr., Cornell, Keystone, Birch Creek | 404.15   |
| P. Prueter, Viroqua                                 | 185.85   |
| J. M. Raasch, Lakemills                             | 54.25    |
| G. Redlin, Watertown                                | 5,163.57 |
| R. Reede, Wausau                                    | 824.38   |
| C. R. Rosenow, Bruce                                | 75.62    |
| C. R. Rosenow, Cameron                              | 165.25   |
| J. Schaadt, Tomahawk                                | 825.92   |
| H. Schaller, Bloomer R. 3                           | 35.00    |
| J. Schaller, T. Genoa                               | 68.75    |
| W. P. Scheitel, Rib Falls                           | 72.78    |
| W. P. Scheitel, T. Rib Falls                        | 16.10    |
| A. Schewe, Neillsville                              | 711.11   |
| A. C. Schewe, T. Bridge Creek                       | 253.50   |
| L. Schroeder, Prairie Farm                          | 177.23   |
| L. Schroeder, T. Dallas                             | 14.53    |
| L. Schroeder, T. Washington                         | 406.83   |
| W. E. Schulz, Mauston                               | 400.00   |
| W. E. Schulz, Wonewoc                               | 1,122.00 |
| H. C. Schumacher, Milton                            | 101.05   |
| A. Schumann, Globe                                  | 321.20   |
| R. A. Siegler, Rock Springs                         | 292.14   |
| M. F. Stern, Ixonia                                 | 272.25   |
| A. R. Stuebs, Bangor                                | 1,901.19 |
| K. A. Timmel, Watertown                             | 918.00   |
| E. A. Toepel, Ft. Atkinson                          | 440.49   |
| E. G. Toepel, Sun Prairie                           | 858.50   |
| I. G. Uetzmann, Watertown                           | 150.00   |
| W. G. Voigt, T. Berlin                              | 567.90   |
| W. Wegner, Columbus                                 | 1,699.90 |
| R. Welch, Fountain City                             | 531.59   |
| A. H. J. Werner, Cataract                           | 153.80   |
| A. H. J. Werner, Cataract, R. 1                     | 175.04   |
| A. H. J. Werner, Millston                           | 37.65    |
| H. Winkel, Sparta                                   | 1,143.50 |
| A. A. Winter, Randolph                              | 492.38   |
| M. Zank, Beaver Dam                                 | 33.35    |
| W. E. Zank, T. Deerfield                            | 561.67   |
| W. E. Zank, Newville                                | 815.26   |
| T. E. Zarembo, Barron                               | 352.80   |
| T. E. Zarembo, Rice Lake                            | 404.60   |

Individual Contributions

|                                      |                     |
|--------------------------------------|---------------------|
| Carl Naseband's, Spring Valley       | 10.00               |
| Holy Trinity Church, Newcastle, Ind. | 5.00                |
| Budgetary                            | \$ 56,517.52        |
| Special Building Fund                | 2,097.02            |
| Dedicatory Thank-offering            | 10,540.56           |
| Non-Budgetary                        | 1,053.83            |
| Church Extension                     | 1,110.71            |
| <b>Total</b>                         | <b>\$ 71,319.64</b> |

**Memorial Wreaths**

| In Memory of — Sent in by                                                            | Amount  |
|--------------------------------------------------------------------------------------|---------|
| Lorraine Lawrence — K. A. Nolting, Mosinee                                           | \$ 3.00 |
| Marvin Martini — R. Mackensen, Shennington                                           | 3.00    |
| The Rev. E. Walther — Wm. Lange, Wisconsin Rapids                                    | 85.00   |
| Mrs. Emelia Dollmann — W. G. Voigt, T. Berlin                                        | 7.50    |
| Prof. A. Sitz — Wm. Lange, Wisconsin Rapids                                          | 2.00    |
| The Rev. Paul Burkholz — E. E. Prenzlou, Sr., Cornell Joint Parish                   | 3.00    |
| Edwin Schwantz — O. A. Lemke, Pardeeville                                            | 5.00    |
| Walter Bilse — E. J. C. Prenzlou, Jr., Prairie Farm                                  | 61.00   |
| Phoebe Hahn — R. W. Mueller, Jefferson                                               | 1.00    |
| Herman Ruprecht — R. W. Mueller, Jefferson                                           | 3.00    |
| Herman F. Rupnow — A. H. Dobberstein, Juneau                                         | 5.00    |
| A. J. Beguhn — Holy Trinity Church, New Castle, Ind. through H. A. Pankow, Menomonie | 5.00    |
| Mrs. Henry Schrader — H. C. Nitz, Waterloo                                           | 2.00    |
| Walter Bilse — E. J. C. Prenzlou, Jr., Prairie Farm                                  | 100.00  |
| The Rev. Alfred Klaus — H. Schaller, Bloomer                                         | 35.00   |
| Miss Loueen Winter — A. A. Winter, Randolph                                          | 150.00  |
| Carl Janz — Wm. Lange, Wisconsin Rapids                                              | 14.50   |
| Mrs. Minnie Schmidt — Backer and Hoffmann, Winona                                    | 11.00   |
| Merton Leisner — O. A. Lemke, Pardeeville                                            | 26.00   |
| Walter Bilse — E. J. C. Prenzlou, Jr., Prairie Farm                                  | 3.00    |
| Mrs. Ernest Behrens — A. F. W. Geiger, Cambridge                                     | 85.00   |
| Ernest Behm — A. F. W. Geiger, Cambridge                                             | 25.00   |
| Herman Lindloff, Sr. — T. E. Zarembo, Rice Lake                                      | 80.00   |

D. E. RICE, Treasurer.



# The Evening Devotion



59-N  
Rev. Adolph Buenger  
5026-19th Avenue  
Kenosha, Wisconsin  
31

J-n57

*An Order of Service for  
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This devotion may be read by yourself or may be conducted by a "leader." This leader is your pastor if the assembly is a divine service; or this leader may be yourself when the Devotion is read by the family after the evening meal or before bed-time; or he

may be any other Christian if the order concludes the meeting of a society in your congregation. Thus this devotion can fittingly be used by yourself, with your family, and in your church.

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