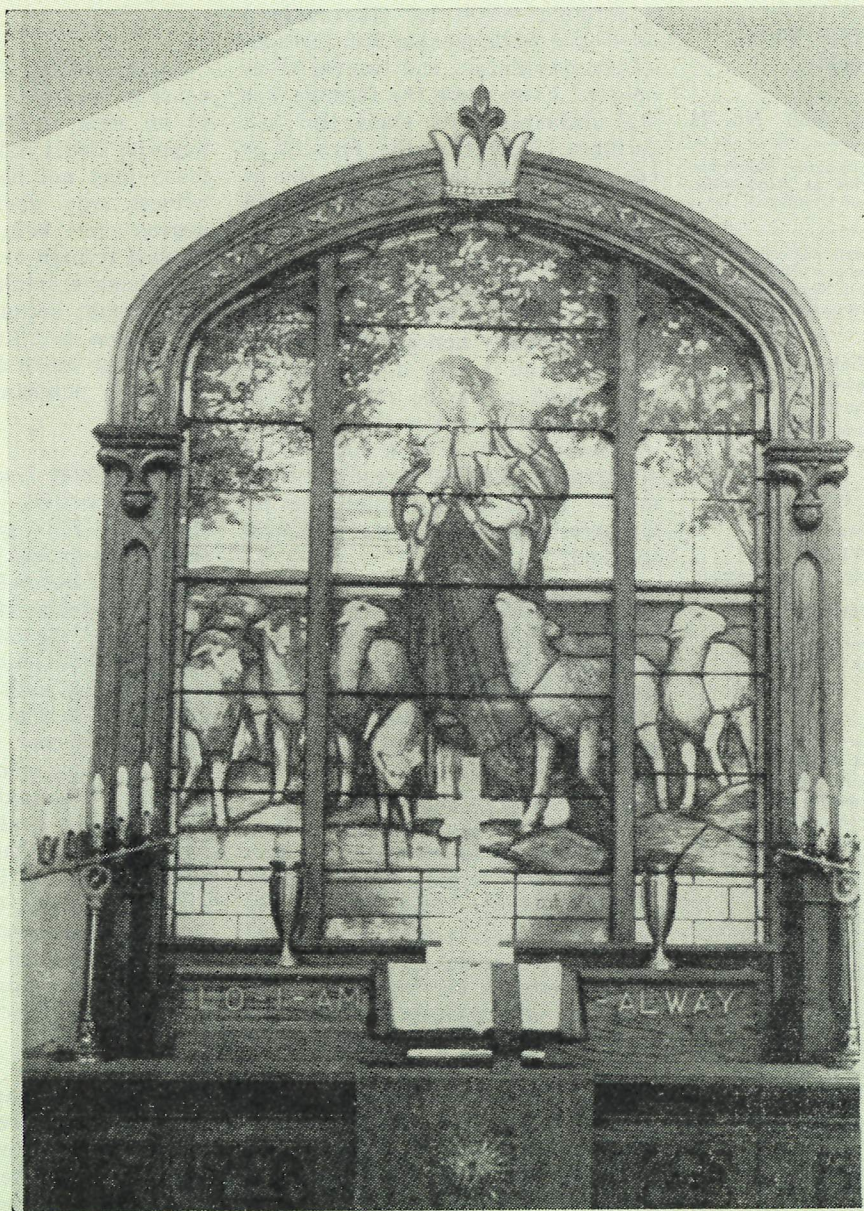


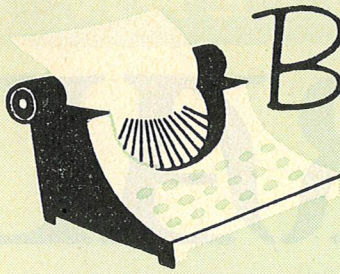
LUTHERAN

THE NORTHWESTERN

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



BRIEFS by the Editor

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COVER DESIGN Church Window

Epiphany Ev. Lutheran Church
Racine, Wisconsin
E. Jaster, pastor

We read in a prominent place of our daily newspaper an advertisement of a new book called, "Get Rich in Spite of Yourself." In it the author claims that parables of the Bible show the way to get rich. The advertisement claims, "The author gives a most astonishing formula for wealth and success based on long misunderstood parables in the Bible, a formula which he (the author) developed while making four fortunes — two for himself and two for other people. Even while the formula was still incomplete, he made and lost fortunes. Now that the formula is complete, he declares success can be won again by the average person and made permanent."

The advertisement goes on to say, "The formula can be followed by rich or poor, in almost any job or business, in any honest trade or profession. And it is so simple that the entire booklet can be read in three hours. Its title is 'Get Rich in Spite of Yourself.' The book has proved a sensation. 200,000 already sold by mail." That's it. We wonder, as we sit here, how many more will take the bait?

Hungary's Cardinal Mindszenty is a "free" man once more. He was held captive by the Russians in a "gloomy house in the Hungarian village of Felsöpeteny, 45 miles northwest of Budapest. Night and day this place of confinement of the cardinal was watched and guarded by Soviet armed soldiers under the pretense that the house was an atomic-research station. Suddenly the unsuspecting soldiers were surrounded by armed young revolutionaries who demanded the release of the cardinal. The guards quickly surrendered and gave up their prisoner." The Time adds, "Thus, almost eight years after his trial and imprisonment on trumped-up treason charges, Cardinal Mindszenty, 64, Prince Primate of all Hungary and most famed prelate of the 'Silent Church,' last week came forth to freedom — a freedom that might prove tragically short-lived."

Last year we wrote that the ban on Jesuits in Norway was on the way out and that, no doubt, they will soon be permitted to re-enter Norway. Now it has become a fact. The 142-year-old ban on Jesuits has been repealed by the Norwegian Parliament, and the Jesuit may now ply his special trade in the so-called Lutheran country of Norway.

An interesting thing happened in a court in Montreal, Canada, according to an item in *Time*. A Montreal Superior Court judge ruled that testimony may not be accepted from a witness who does not believe in heaven or hell. Judge Claude Prevost refused to allow the plaintiff in a damage action to give evidence under oath, because she belongs to *La Mission de L'Esprit Saint*, a Protestant sect which does not believe in reward or punishment after death.

A pamphlet has been sent to us by the writer, called *Death of Modesty*. This pamphlet appeared first as an article in the *Watchman-Examiner*, December 22, 1955. The pamphlet deals with the "seminude fashions of the day and calls them by their right name. The pamphlet was sent us with the privilege of printing it in *The Northwestern Lutheran*. However, we believe it were better if those who are interested in reading the pamphlet would write for one or more copies. They may be secured from the author, whose address is: H. F. Gilbert, 1651 Elwood Avenue, Pomona, Calif. The author is a retired missionary, having served at Vanga, Belgian Congo, 1925-1946. Copies may be had free. If desired in quantities, 2 cents each.

The fact that the Japanese people are voracious readers ought to simplify mission work among them; or so one might be induced to think. It is claimed to be a fact that 94% of the people read the daily papers. They not only read them, but they digest them.

Editorials

Thanksgiving On Thursday, Nov. 22, we gathered in our houses of worship to give public thanks to Almighty God for that which we in the privacy of our homes thank our Father in heaven at every meal, that is, for our daily bread. The almighty God has again blessed the labor of our hands, the fruit of our fields, the increase of our flock and herds, the products of our factories. We may have grown scientific in our farming and cattle raising, we may have discovered machines to take away much of the drudgery. We may have done more with the permission the Creator gave to mankind when He said of all plant and animal life upon earth and of all the forces of nature, "Have dominion over them and subdue them." In spite of all this, it remains true, "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." Our labors have not been in vain. The Lord has blessed them. For this we give Him public recognition and thanks.

Above all let us thank the Lord our God for giving us daily bread so that we might have a time of grace to seek the Lord and find Him. We have found Him in Christ Jesus, our Lord and Savior. He tells us, however, that we did not find Him, but that He found us. We know the Creator and Provider of all flesh as our Father in heaven. This is the main thing. We thank God for daily bread so that we can live long enough to learn that truth; for by nature we are not the children of God, but the children of wrath. Let us also ask Him for daily bread so that we may have time to grow in this knowledge and truth through the Word until our faith is strong enough to cling to our Father in heaven even if we should be called upon to walk through the valley of the shadow of death, or if Judgment Day itself should come. Lord, let us first seek the kingdom of God and Thy righteousness. Thou hast promised to give us while we do that the things which we need for our bodily welfare. Give us the spirit of thanksgiving!

L. KOENINGER.

* * * *

Unity or Union? The ecumenical movement, of which the National Council of Churches are the most notable products in our day, is given the top spot in modern church circles. The thought behind it is that it is not necessary to agree in doctrine, even in such a basic doctrine as the blood-atonement of Christ, in order to practice church fellowship and to join hands in one and the same church organization. The slogan is: Let us forget our differences and get together. That is the only thing that counts.

They like to speak of that as church unity, but at best it is only church union. Union is something outward, while unity is something inward. Church union may be nothing but an agreement to disagree, while unity

rests on actual agreement. Unionists like to quote the prayer of Jesus the night before his death: "That they may be one, as we are." There you have it, they say, we are to be one no matter how different the religious views which we hold. But Jesus said nothing of the kind. He did not pray for mere outward union but for inward unity like that which existed between Himself and His heavenly Father. And who will deny that there was real, actual inward unity between the Father and the Son?

Someone has described those who push the ecumenical movement as amiable people who agree to ignore or minimize the issues between them, and they themselves readily admit that that is what they are after. To identify church union with church unity is one of the greatest humbugs to plague the Church of our day. The fourth chapter of the Epistle to the Ephesians speaks of unity, too, not merely outward union but inward unity. It identifies it as "the unity of the Spirit." It goes on to say wherein this unity of the Spirit consists: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

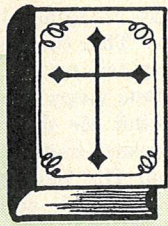
That is not something which men can manufacture with their artificial schemes and machinations, but which only God the Holy Spirit can create. I. P. F.

* * * *

The Piltdown Man Evolutionists have long been searching frantically for the missing link to establish a historical connection between the higher animals and man. Several fossil specimens have been found which seemed to offer some connection. Though nothing but a single bone was found, a skeleton was reconstructed from imagination and the whole palmed off on a gullible public as the real thing.

Some forty years ago a piece of jaw was found in a gravel pit of Piltdown Common in England which appeared to be the jaw of an ape except for the two molars which were flat like those of a human. Later several other fragments were found in the same area which seemed to fit in with the theory that here was a missing link. An article in Popular Science, reprinted in condensed form in the Reader's Digest, has, however, now exposed that as a great hoax upon the scientific world. It has been unmasked as a barefaced planted fraud. There is clear evidence that the molars were artificially stained and filed down to make them look like human molars. It has been scientifically established that it was the jaw of an ordinary ape and that there was nothing human about it. And yet the find had been widely hailed by evolutionists as a link between the ape and man.

Harboring in their hearts the preconceived opinion that there must be such a link, they proved themselves over-gullible and fell for this planned hoax. Refusing to accept God's account in Genesis of the Creation and the establishing of uncrossable species, it is understandable that they are easy prey for such lies and frauds. It is reminiscent of what St. Paul writes in the second chapter of his Second Epistle to the Thessalonians: "For this cause shall God send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." I. P. F.



Studies in How Are We To Think Of Our God's Word Congregations And Of Our Synod?

THANKSGIVING DAY has again exhorted us to daily thankfulness for all of God's rich blessings. Among these blessings belong also those that come to us in the fellowship of our individual Christian congregation and of our Synod.

The Holy Spirit Gathers Christians In our Reformation Festival meditation we were reminded that with Luther we shall want to look for the Church, the communion of saints, there where the Gospel is in use, where people are gathered together both to receive its blessings and to bring them to others. It is the Holy Spirit who gathers Christians together. The specific forms in which believers group themselves together for the fellowship and work of the Church, the specific forms in which they arrange for the use of the Means of Grace in public worship, the specific forms in which they establish the public ministry, have indeed not been prescribed by the Lord to His New Testament Church. But it is the Holy Spirit who through the gift of their common faith leads the believers to establish the adequate and wholesome forms which fit every circumstance, situation, and need.

Since believers ordinarily live at some local place, where they will regularly desire to nourish their faith through the Means of Grace, the local congregation will always be the primary grouping of Christians. Yet it is likewise the Holy Spirit who through the same bond of a common faith draws Christian congregations together in larger groupings, such as a synod, that they may share their mutual gifts and gain strength for certain phases of the great task of the Church, such as the training of pastors and teachers, the establishment and maintenance of mission fields.

Note the New Testament Congregations It is to local congregations or to several of them grouped together that most of the New Testament epistles are addressed. As we read the letters of

Paul, we find that at least in five of them those to whom he is writing are expressly addressed as *churches*. In both *I and II Corinthians* we read: "Unto the church which is at Corinth"; in *Galatians* we read: "Unto the churches of Galatia"; in *I and II Thessalonians* we read: "Unto the church of the Thessalonians." Is Paul here using *church* in quite a new and different sense from that of a gathering of believers? This question is answered for us when we note how Paul himself wants the designation *church* to be understood as he applies it to those whom he is addressing.

They Are Addressed As Christians When Paul in *I Corinthians* writes: "Unto the church of God which is at Corinth," he adds: "To them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." It is clear that he is addressing the members of the Corinthian congregation as the *church* of God because he is addressing them as saints, as believers. Of course, they did not form the whole Church, but they are for Paul the communion of saints as it was present at the specific locality of Corinth. Likewise, when Paul in *I Thessalonians* writes: "Unto the church of the Thessalonians," he adds: "which is in God the Father and in the Lord Jesus Christ." This addition again describes those to whom he is writing as believers and shows that it is in this sense alone that he addresses them as a *church*. It is no different with *Galatians* and *II Corinthians*. These are both epistles which are addressed to a number of congregations grouped together. Yet throughout Paul speaks to the members of these congregations as believers and treats them as such.

In Spite Of Their Imperfections This is all the more significant when we consider that those who made up the congregations were still in need of much instruction, were still troubled with many spiritual weaknesses which needed to be corrected and overcome.

As we read Paul's epistle to the Galatian congregations, we note that many in their midst had through false teachers become confused concerning the very heart of the Gospel, the truth of justification. In the Corinthian congregation there were those who had given way to a factious spirit, those who were assailed with doubts concerning the resurrection. In Christian love Paul, however, did not yet consider them as persistent in these errors. He looked upon them as still ready to receive his instruction and was hopeful that they could still be drawn away from their errors. Hence he still addresses them all as brethren throughout these epistles. This shows us that when Paul applied the designation *church* to a local congregation of confessing Christians gathered around Word and Sacrament, he did not speak or think of them as consisting of anything else but believers. Also in these apostolic congregations there may well have been some hypocrites, some who were not really believers or who were no longer believers. Since they were not manifest as such, however, Paul gives no thought to possible hypocrites when he speaks of these congregations as *churches*. With this designation he has only believers in mind.

When, on the other hand, someone had indeed manifested himself as an impenitent sinner, as in the case of the man found guilty of incest at Corinth, Paul told the congregation to remove him from their midst; Paul guided the congregation to declare to this man that with such impenitence he had put himself outside of God's Church, in order that he might possibly come to his senses and be led to repentance. Also when in other cases these congregational members were involved in errors and in practices contrary to apostolic doctrine, Paul earnestly warned that persistence in these matters would have to lead to a severance of fellowship. But until such impenitence, or such persistence in error, had become manifest, Paul treated all as believers and applied to them all the blessings that

belonged to the Church, the communion of saints.

An Example For Us The manner in which St. Paul thought of Christian congregations as *churches*, in the sense of a gathering of believers, and spoke to them as such, should certainly be a guide for all of us. Our pastors will always want to look upon their entrusted congregations as *churches* in the sense of believers, ever treat all the members as believers and speak to them as such. If patient, forbearing, hopeful, Christian love no longer makes this possible concerning specific individuals, then this is an indication that manifest impenitence is involved, or persistence in error, and that in the former case excommunication, in the latter a withdrawal of fellowship is called for.

Not only the pastors, however, but all the members need to think of the Christian congregation in which they

have fellowship in the Means of Grace as essentially a gathering of believers. They need to keep in mind that only insofar as a Christian congregation is that, it has any claim to the designation of *church*, that those who do not cling to Christ in faith are not really a part of the congregation in its true character as *church*. Thus instead of being content merely with being and remaining on the outward membership roll of a Christian congregation, they will rather realize that what is important is the diligent use of Word and Sacrament, whereby alone they can be sustained in faith and remain a part of the congregation as *church*, as a gathering of believers, and at the same time be fit to take part in its spiritual work.

If our people think of the Christian congregation and also of the larger church body, the synod, in which they have fellowship, as *church*, as a gathering of believers, this will likewise have a wholesome effect upon them

when they may have fallen into some manifest sin, become involved in an error or enmeshed in an association which is not in keeping with a Christian confession. It will keep them from resenting brotherly admonition and correction in such instances, keep them from simply looking for another congregation or synod in which their sin, their error, their un-Christian association will be condoned. They will rather consider very earnestly what the sin, the error, or the offense for which they are being admonished is doing to their faith, which alone gives them membership in a Christian congregation as well as in a larger church body insofar as they are *church*, a gathering of believers.

May God give us grace to keep our hearts and souls fixed upon the Church as the communion of saints also in respect to all of our outward church relations and church activities.

C. J. L.

ETERNITY

Heaven

(Second Continuation)

Heaven is presented to us in many passages as our happy home, either as a family residence, or our home town, or our home country. As we are happy to be with our family, or our countrymen, so will we be happy in heaven. The happiness of home life here on earth is only a faint foretaste of the joys that await us in heaven.

Scripture, in addition, uses many other expressions to stimulate our anticipation. It speaks about the kingdom of heaven. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). On earth we are constantly surrounded by dangers. We are never safe. An accident may strike us at any time. Such is the case since the devil got a foothold on earth, when he seduced Adam and Eva to transgress God's commandment. By one man sin entered into the world, and death by sin. Since all have sinned, death has passed on to all; not one is exempt.

In the text quoted in the previous paragraph, Jesus refers to the "little

flock" of His believers. They are not free from the common dangers that threaten all men on earth. Anyone in any place at any time may be struck by an accident; and anyone may in any place and at any time be taken by some fatal disease. The members of Christ's "little flock" are not immune. Yes, they are exposed to special dangers. Because of becoming members of Christ's "little flock" they have renounced the devil, he is especially angry at them. As a hungry lion looking for prey and eager to kill, he now stalks the Christians, trying to do them bodily and spiritual harm. By joining Christ's "little flock" they have renounced the world with all its pleasure and pretentious vainglory. By this step of theirs they condemn the world with all its vaunted self-righteousness as being guilty of detestable and damnable hypocrisy before God. The world resents this and tries to take revenge.

In heaven things will be different. Jesus calls it the "kingdom." God is King also here on earth, it is true, and Jesus Himself is even now sitting at His Father's right hand and ruling

in the midst of His enemies. But the enemies are still here also, threatening us. From heaven they will be excluded completely. There God will richly provide for His citizens and bless them, without danger of interference from any enemy.

What a grand prospect, what a happy hope, that the loving God will be our King, who without let or hindrance will shower His blessings on us!

Yes, the words imply even more. We shall not be ordinary citizens in God's kingdom of heaven, we shall join God in His rule. Note that Jesus speaks about "giving" us the kingdom. We shall not only be permitted to enter it, but actually to share it. It is true, we Christians are called kings also here on earth. Sin may tempt us, but it cannot dominate us. We are kings. We are under grace, and in the power of Christ's grace we are able to take up the fight against sin, and lead a God-pleasing life in spite of the temptations. We are under grace, and in the power of Christ's grace we can resist the devil, and he will flee from us, yes, we can tread him under foot. Yet,

our kingdom here is not an unbroken enjoyment of serene peace. We have daily battles on our hands; and although the power of Christ's grace is far superior to the devil's might and guile, yet we frequently suffer a setback and maintain our kingship only with great difficulty. That will be different in heaven. There it will be a kingdom unhampered and undisturbed.

To get a closer view of this kingdom we look at the words of Jesus with which He will turn over the kingdom to us. In describing the final judgment to us He says: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). We note that He asks us to "inherit" the kingdom. He declares that it is ours according to the right of inheritance. Remember, we are children of God. And if

children, then heirs, God's heirs and joint-heirs with Christ. God is King, and our inheritance is His kingdom. If that is the case, shall we then not be ready to suffer a little with Christ? Remember that He "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Jesus did not seek any personal advantage by His sufferings. The "joy that was set before Him" was the prospect that by His sufferings He would save us from death and hell; He would sit at the right hand of God and rule over all things in heaven, and on earth, and under the earth for our benefit, that nothing might harm us. And to gain this joy of saving us, He was ready to suffer death and the agony of hell, and He disregarded the shame of such humiliation. He achieved His purpose: shall we now hesitate to take up our cross and follow Him?

Will not the most severe suffering in this life, though it linger on for years, seem light and fleeting by comparison with the eternal weight of glory that awaits us in heaven, when we inherit the kingdom prepared for us from the foundation of the world?

Christ proclaims His kingdom in the Gospel. On earth it is a kingdom of the cross, but in heaven it will be a kingdom of glory. In the hope of inheriting this kingdom Paul was ready to lay down his life for Christ: "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (II Tim. 4:18). We join him in the words of Heb. 12:28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace (that is, let us give thanks), whereby we may serve God acceptably with reverence and godly fear."

To be continued.

J. P. M.

From A Wider Field

Dear Editor:

Now that the tumult and the shouting of a national election are over, I want you to tell me something. Solemn words and lofty promises were common on both sides in the campaign. We heard expressions like "our ideals," "our principles," "our aspirations." Listed as chief among the latter was "peace in the world." The question is this: Can an administration of government hope to be faithful to ideals and principles if people by the million have decided that opportunism and expediency should be the criterion of right and wrong? For this apparently has become a majority policy in civil, national and international human relations.

Consider the pledge of nations to renounce war as an instrument for the settlement of differences. On this principle the major nations, eagerly seconded by the smaller powers, had built their union of sovereign states to meet the challenge of the atomic age. To this summit of enlightened statesmanship even the rulers of Russia were being coaxed and educated. And it seemed to be working. For a breathless moment in history, if we can believe the newspaper re-

ports, Russia appeared ready to withdraw from Hungary, respecting world opinion and the desire of a people who wanted to be free.

And then, overnight, nations which were considered to be bulwarks of the new age of peace launched an armed attack against Egypt. There was no declaration of war; but war was back as an instrument of international policy, and within two days Russian tanks were swarming through the streets of Budapest.

Knowing nothing of secret diplomacy that may be involved, we must learn our lesson from the facts as published. And the lesson is a simple one. In the world, unenlightened by the grace of God in Christ, ideals and moral principles may be beautifully expressed and virtuously subscribed to; but they remain in slavery under the naked lusts that live and rule in the human heart, individually and collectively. The true aspiration of unregenerate man is to gain what he can gain and then to hold on to it. Peace is a splendid condition as long as it serves to protect the interests of those who have nothing to gain and everything to lose by warfare. But when flesh and blood demands it, the sword leaps from the scabbard and might makes things right.

The world lives by a shifting standard of value, of truth, of righteousness. Rules are set up with the unspoken understanding that they will be followed as long as it is convenient, expedient and in accord with the popular will to do so. But nothing is too sacred to be altered to suit the opportunity of the moment. There are no absolutes, no fixed values of human conduct which the world recognizes as such.

* * *

It is only natural, then, that the world expects the same process of changing moral standards to be operating within the Christian Church, and interprets resolutions of church bodies in that light whenever the opportunity presents itself.

After the convention of the United Lutheran Church (U.L.C.) at Harrisburg, Pa., in October, you picked up your newspaper and read small headlines like these: "Divorce Rules Revised," "U. L. C. RELAXES STAND ON DIVORCE." From the wire services of the Pioneer Press, St. Paul, came this announcement:

"The United Lutheran Church and the American Lutheran Church recently revised their rules on divorce and remarriage because of a new view on a long-disputed Bible pas-

sage. The passage is Jesus' answer to the Pharisees who asked his attitude toward divorce. The answer, recorded in Matthew 19:9 of the King James version of the Bible, was: 'Whosoever shall put away his wife, except it be for fornication, and shall marry another, comitteth adultery; and whoso marrieth her which is put away doth commit adultery.'

"Churchmen who favor the new policy insist that it does not involve any watering down of the Christian teaching that marriage is for life and that divorce is contrary to God's law. They say it is a matter of applying the spirit of the whole Christian Gospel, rather than the letter of a particular Bible passage, to a broken marriage."

This is a newspaper report, and not necessarily accurate. But it contains the stock phrases of religious opportunism; the claim that Jesus "did not legislate," and that we must not hold strictly to the letter of any Bible passage. The average reader who gets no further information will assume from what he reads in newspapers that churches have been learning something from the world; namely, that when conditions make it advisable, you simply change the rules, even if they are established by God's Word. The process is simple. The

"Church" just takes a "new view," a "different attitude," in regard to something that is written in Scripture. The "old view" is no longer expedient. The arrogance of human nature insists that God must accommodate Himself to the social and emotional pressures that make a change in human conduct advisable. Men expect "the Church" to do mankind the service of remodeling the moral law from time to time as though it were made of wax.

Such brazen demands are only encouraged when clergymen make inaccurate statements in public. *The Lutheran*, official magazine of the U.L.C., quotes Dr. Martin Heineken of Philadelphia Seminary as saying to the convention: "Every divorce is a *divorce*, a tearing apart of what belongs together. And therefore there is no divorce, no matter for what reason, which is not a sinful violation of a union that has already been established." This is, of course, grossly un-Scriptural. Some divorces are not sinful violations of a union, but legal and morally proper action in cases where a marriage has already been broken by adultery or desertion.

What actually happened at Harrisburg was that the U.L.C. changed a church regulation adopted in 1930

which said that "only the innocent party to a divorce which has been granted on Scriptural grounds can be remarried under the auspices of the Lutheran Church during the lifetime of the other party, and then not until the expiration of a year after the divorce decree shall have been granted." As it stood, the provisions of this rule went beyond the requirements of the holy Law of God, and were for that reason subject to revision, as human regulations always are.

Whether or not the U.L.C. in its "new" position violates the terms of our Savior's "legislation" on divorce is a question that exceeds the paper-and-ink quota as well as the point of this letter. In case you have lost sight of it, the point of my message is that even if we cannot know how long politicians and statesmen will stand by the ideals and principles they extol today, all men should always be able to know where the Church will stand and what it will do tomorrow and the next day in matters long since clearly ruled on by the Word of God.

Cordially Yours,

E. S.



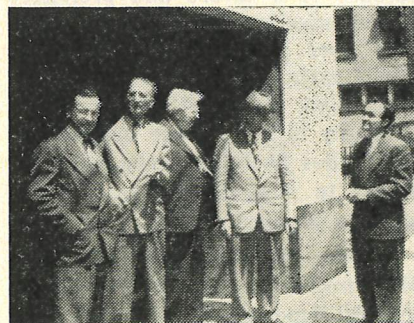
"Lo, I am with you always, even unto the end of the world."

MATTHEW 28. 20

THE LITTLE SYNOD CONVENTION

Northwestern Publishing House
October 17-18

TWICE a year, in October and again in May, our General Synodical Committee meets at our Publishing House in Milwaukee. This committee carries out and plans the work of the Synod between its biennial conventions. All the Synod officials, the District presidents, the directors of our institutions and members of various boards and special committees, attend these meetings with visitors from near and



In between sessions at Publishing House entrance

far. With pastors, teachers, and laymen present from all parts of the Synod, this meeting takes on the appearance of a little Synod convention.

For every member of Synod

The encouragement and admonition contained in these Board reports ought to be heard by every member of the Synod. To this end we shall brief you on the highlights of this meeting from the official record.

Board of Trustees — Pastor H. Eckert, chairman of the Board, said in

his report: "We say by resolution, let there be, but later we cannot always say, behold, it is good, because again and again we fail to provide that which is necessary to call into being what we vote. . . . But every member can still do something about it! What about the deficit? On September 30 we had a \$100,000 deficit. A later report of October 31 still showed a \$93,000 deficit, which is most unusual for this time of the year. We hope the collections by the end of January will wipe out our deficit. . . . There is work ahead for us, then. It is not mountainous in terms of dollars and cents. One dollar more per communicant than usual during November and January would wipe out the deficit and give us well nigh a \$200,000 surplus."

Had every member of the Synod heard this report when it was given we might have avoided our Reformation Day deficit. But even now the report is not too late to turn the deficit into a surplus by the end of the year with every member informed of this report and admonished thereby.



We debate the issues

Foreign and Heathen Missions — Pastor Edgar Hoenecke, chairman of this Board expressed his satisfaction on the progress this new Board is making in establishing its overall policies. He called on the board members to report on their fields. **Germany** . . . Seven churches and five parsonages have been built in our Refugee Mission. Lack of adequate facilities is still the chief obstacle in our work there. Bremen, Hannover, Munich and Disson areas were mentioned as fields in which we ought to begin work. We have added another worker in the Soviet Zone. **Japan** . . . Missionary F. Tiefel is continuing the language study and translation work. Missionary Richard

Seeger, commissioned on October 14, will leave with his family for Japan at the end of the year. **Committee for Relief of War-sufferers** asks congregations not to send more clothing to Germany; however, funds are still needed to help in the distribution of the clothing on hand. **Nigeria** . . . Dr. Karl Kurth of the Missouri Synod gave the report for our Synodical Conference Mission in Nigeria. He gave special recognition to the work done by the late Pastor Im. Albrecht on the Synodical Conference Mission Board. He spoke of the remarkable



We listen to the reports

blessings on our work in Nigeria and of the consecration of our workers. Our Synod has at present four pastors, one teacher, and two medical missionaries in this field.

Rhodesia—About 15 white families are being served in Lusaka. Matero now has about 100 baptized members. In Sala we now have eight stations, in which 700 worshipers are present each week. About 300 miles of driving are required each week. The demands on Missionary Habben are very great. Schools are being built at Katinti and Sabasonge. Pastor Essmann is replacing Missionary John Kohl, who has returned to the States because of a severe and prolonged fungus infection. Pastor Essmann will take over the supervision of the school system when a third worker, now called, reaches Rhodesia. An opportunity is to be made available to the Ladies Societies throughout our Synod to support medical mission work in Rhodesia.

Apache Missions—We now have 517 enrolled in our Apache Mission schools. Superintendent Uplegger has observed his 65th anniversary in the ministry, of which 36 years were spent in Apacheland.



We resolve in God's fear to do His work

Home Missions—This has been our biggest year for C. E. F. building. \$469,000 have been invested in lots, chapels and schools. Pastor K. Gurgel, chairman of the Home Board, reported that the greatest obstacle to mission expansion is the manpower shortage. In our present missions and established congregations about 40 vacancies were reported. Nonetheless, seven new fields in five states are being opened. **The Lutheran Spiritual Welfare Commission** is sending devotional literature to about 3000 men in the armed forces. **Synod Building Fund**—Some time ago it was reported in this column that all the new buildings at Northwestern College were paid for in full at the time of dedication in view of the Thank-offering. This was not a statement of fact. At the time of the Synodical Committee meeting, \$41,388.36 had been reported sent in. This left a deficit of \$68,953.00. We are confident that **Our Gift For Jesus** will have no strings attached to it on this Christmas, 1956, as the full reports come in of your Dedication Thank-offering.



Mr. Emil Trettin, Executive Secretary of the Board of Education

Board of Education — 202 of our congregations have their own Christian Day School, 37 more send their pupils to a neighboring school. The total enrollment in all our grade schools numbers 21,309. This is a gain of 917 over last year. We now have 272 male teachers and 375 women teachers. **Educational Survey Committee** — A report by this committee is to be studied in every detail by the District teachers' conventions and all pastoral conferences before the next Synodical Committee meeting in May. The seven year plan suggests the following: To build the proposed Nebraska Lutheran Academy in Grand Island; to limit the academy at New Ulm to 150 pupils and the college to 350; to build the Music Hall and a school for practice teaching at DMLC; to build a two-year Teacher's Train-

ing School for Women in Milwaukee when DMLC has reached its 350 limited enrollment.



Editorial Board and some Associate Editors of the Northwestern Lutheran.

L. to R.: Pastor E. Schaller, Prof. J. Meyer, Pastor Wm. J. Schaefer (Editor), Prof. C. Lawrenz and President Im. Frey.

These reports from the mission fields and from every school and institution of the Synod led President Naumann in his closing remarks to state that new doors to do the Lord's work are constantly being opened to us. He urged us to faithful use of the Word and to encourage every member to support this work and to bring this information to our members. "If we truly appreciate the love we have received from our Saviour," he said, "it will be reflected in our love for others as we bring them the Word of God."

May this report of the Little Synod Convention assure every reader that our Synod's labor is not in vain in the Lord. For all of which it is the duty of every member of the Synod to thank and praise, and to serve and obey Him. W. R. Hoyer.

"The Pope Is The Very Antichrist"

SO say the Smalcald Articles, part of the official Confessions of the Lutheran Church. Is this Scriptural? Please open your Bible to II Thesalonians 2:3-12.

The Bible Description of the Antichrist

The Antichrist heads "A FALLING AWAY" (II Thess. 2:3) from the Gospel truth by teaching false doctrines. In his disloyalty to the Word of God, he stands out far above all others (Acts 20:30).

The Antichrist "SITTETH IN THE TEMPLE OF GOD" (v. 4), in the visible Christian Church. As the "mystery of iniquity" (v. 7) he works in secret, under cover of Christ's name, "with all deceivableness of unrighteousness" (v. 10).

The Antichrist "OPPOSETH AND EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPED... SHOWING HIMSELF THAT HE IS GOD" (v. 4). He claims superiority over all State and Church authorities in the world.

The Antichrist was gradually "REVEALED IN HIS TIME" (v. 6). His spirit, at work in the Apostles' days (I John 4:3) and repressed for a time, culminated in the elevation of one to the preeminence (v. 7-8).

The Antichrist's "COMING IS AFTER THE WORKING OF SATAN WITH ALL POWER AND SIGNS

AND LYING WONDERS" (v. 9). Satan sponsors him with supposed miracles, impressive display of power, deceiving those weak in the Word (v. 10-12).

The Antichrist will remain till Judgment Day. "WHOM THE LORD... SHALL DESTROY WITH THE BRIGHTNESS OF HIS COMING" (v. 8). This makes him a man in office, an institution with a succession of persons in power.

The True Identity of the Antichrist

The Bible describes the Antichrist so that Christians may recognize him and be warned. A study of Church history discloses that only one institution answers this description in every respect — the Roman Papacy.

In the Papacy there has been the greatest imaginable "falling away" from the Christian religion. *The doctrine that sinners are saved only by grace through faith in Christ* (Rom. 3:28) is officially damned. "If anyone says that by faith alone the impious is justified, so as to mean that nothing else is required to cooperate... let him be anathema" — damned. (Council of Trent, Session VI, Canon 9.) And the entire machinery of the papal Church is geared to oppose and destroy this doctrine of justification by faith without any merit of man.

The Papacy is found not outside, but "in the Temple," *inside the visible Christian Church*. This includes the Catholic Church, in which there are still believers — many baptized children and those adults who in spite of officially taught false doctrines personally trust only in the merit of Christ. This excludes political tyrants such as Nero, Hitler, Stalin, and open enemies of Christ such as Mohammed, Mrs. Eddy, Ingersoll.

The Pope, "showing himself that he is God," *claims to be Christ's vicar on earth*, insisting that he is supreme in Church and world. He arrogates to himself rulership over all civil authorities and demands that they acknowledge his supremacy and serve him with their powers. He especially insists that he is infallible in matters of faith and morals. "The Roman Pontiff... by virtue of his supreme apostolic authority... is... possessed of infallibility... for defining doctrine concerning faith and morals... If anyone shall venture... to contradict our definition, let him be accursed" (Vatican Council, 1870).

The Pope was "revealed in his time," he *emerged gradually*. During the first few centuries, the authority of the Apostles, the unfriendliness and persecution of the Roman Empire checked the ambitions of clerics for power in the Church. Once the restraint of Rome was "taken out

of the way," the rapid rise of the Papacy was possible. Bishops vied with each other for posts of power, strove for leadership in large cities, narrowed the rivalry down to the bishops of Rome and Constantinople, saw the bishop of Rome universally acknowledged as Pope with all power by 1100 A.D.

The Papacy lives on "lying wonders," *employs all manner of deception to bolster its rule*. Miracles alleged to have been wrought by Mary, other saints, and relics continue to deceive the mass of Catholic people. The driving force behind this papal yen for supremacy in the Church is Satan himself, who as the father of lies promotes this antichristian movement. Attracted to him who made himself head of the Church, the deceived followers forget the real Head of the Church.

The Papacy *has continued to be what it has always been*, asserting its claims of papal supremacy in both the Church and the world, even though it will never fully recover from the deadly blow dealt it by the Reformation. And it will continue in the visible Church until the end of time, whereupon Christ, at His visible return for Judgment, "shall destroy" it. Having come out into the open, the office of the Pope has never let up

its arrogant claim of divine right to rule over all. Rather, he has worsened. Since Luther's day he has declared the Virgin Mary sinless by the dogmas of her Immaculate Conception (1854) and her Holy Assumption into Heaven (1950), and himself infallible in doctrine and morals (1870). And plans are already afoot to declare Mary part of the Trinity: Father, Mother, Son and Holy Ghost. Trait by trait, in the Papacy we find the exact counterpart of the Bible's portrayal of Antichrist.

Virtually all *modern Protestant theologians* deny that the Pope is the Antichrist. *The United Lutheran Church* has said that calling the Pope "the very Antichrist" is an "unlovely and abusive" reference. *The American Lutheran Church* allows this to stand: "We reject the statement... that the Pope is THE Antichrist." The ALC-Missouri Synod "Common Confession" states that "the distinguishing features of the Antichrist, as portrayed in the Scriptures, are still clearly discernible in the Roman Papacy." The word "still" allows the old ALC motion that at some future time an antichrist worse than the Pope might arise, and so fails to settle this past difference. The Catholic Church called this a retreat of the Missouri Synod from its former

staunch loyalty to the Lutheran Confessions.

Why do most modern Protestants, including many Lutherans, deny that the Pope is the Antichrist? Because they do not see what a blasphemy it is for the Pope to damn those who hold to the central truth of Scripture that a man is saved alone through faith in Christ. Nor do they see what a terrible offense the Pope is committing by suppressing the authority of the Word of God and so of Christ, and replacing it with his own authority under cover of Christ's name and with a great show of piety.

The *Synodical Conference* teaches that the Pope can readily be identified from passages such as II Thess. 2:3-12 (esp. v. 4: "He as God sitteth in the temple of God, showing himself that he is God"). Our "Brief Statement" says: "We teach that the prophecies of the Holy Scriptures concerning Antichrist have been fulfilled in the Pope of Rome and his dominion... We subscribe to the statement of our Confessions that the Pope is 'the very Antichrist.'" Whoever does not recognize the kingdom of the Pope as the kingdom of Antichrist is not standing firm enough to avoid being seduced into it. He is weak in his knowledge of Christian doctrine. A. C. KEIBEL.

Synodical Conference Meeting

This year's biennial meeting of the Synodical Conference will be held at First St. Paul's Church, Chicago, December 4 to 7. Usually the Synodical Conference met about the first full week in August. But because the future of the Synodical Conference depended much upon the outcome of the conventions of its member synods this year, its officers decided to delay this year's convention until the meetings of the individual synods had been held. The Lutheran Church—Missouri Synod met in June, the Norwegian Synod and our Synod in August. Plans to hold the Synodical Conference convention earlier in fall could not be carried out because of the difficulty in securing hotel accommodations in Chicago. Thus the unusually late meeting this year.

There was a certain feeling of excitement about the Synodical Conference convention two years ago. The

main item of business was to be a discussion of the issues which were dividing the Synodical Conference and threatening its future existence. The issues were grouped under three heads: matters relating to the Common Confession; Scouting and the military chaplaincy; prayer fellowship and other matters in the field of unionism. The Lutheran Church—Missouri Synod and our Synod had each appointed three essayists to present the issues. So much time was needed for a discussion of these matters that it could not be finished during the time of the regular convention, and a recessed convention had to be held in Chicago later in the year.

This year there does not seem to be the same degree of excitement about the forthcoming convention that there was two years ago. The separate synods at their conventions this year reached decisions which

will make the matter of trying to restore full unity in the Synodical Conference more a matter which will depend upon the course of action of the individual synods than upon the joint action of the four of them acting as one body in the Synodical Conference. There is a willingness on the part of each of the synods to act upon the suggestion of The Lutheran Church—Missouri Synod to have men representing them work together on a committee which is to draw up a joint statement setting forth a common position in matters of doctrine and practice for our day. There is also a willingness to take part in a conclave of theologians made up not only of representatives of our four synods, but also of Lutheran bodies outside of our own country who are in fellowship with us. This conclave is to look less at the practical questions than at the underlying doctrines which come into the picture.

That does not mean that the forthcoming convention of the Synodical Conference will have no bearing on the future relation of the synods one to another. Our Standing Committee in Matters of Church Union will certainly be trying its best to perform its assignment of evaluating developments in the intersynodical situation. We shall look for signs showing that the improvement in the attitude of our large sister synod is continuing, an improvement which we were happy to acknowledge after its convention in June. We shall also keep

on making our stand known, a stand which we are convinced God's Word compels us to take.

For the rest, the convention of the Synodical Conference will have to take care of its routine business. Officers will have to be elected and budgets voted for our common work in Negro missions in this country and in our Nigerian field. If we call this routine business, we do not mean to say that it is not important. While it is important to guard the purity of doctrine and practice, it is equally important to bring the truth which

the Lord has entrusted to us to those who do not have it. We shall be made happy by hearing of the blessings which the Lord has let us experience in our common work, we shall pray for it, and we shall try to reach decisions which will help to carry it on and make it grow. And so we do not want to belittle the importance of our forthcoming meeting. Rather do we ask all who read these lines to pray that the Lord might guide us and bless us in it.

IRWIN J. HABECK,
Member C.U.C.

Where Do We Go From Here ?

During our life here on earth we, that is our immortal souls, are living in our house of clay. Then, as the Apostle Paul puts it in II Cor. 5, 6, "We are at home in the body." When we die we (our souls) move out of this house. It ceases to be our home. This state Paul describes in II Cor. 5:8 with the words, "We are absent from the body." Where do we go then? The much discussed book, *The Search For Bridey Murphy*, has given rise to many strange and weird speculations regarding this question.

This book relates an experiment in "age regression" under hypnosis, made in Colorado in 1952. The subject of the experiment speaks of her being born in Ireland on Dec. 20, 1798, as Bridget (Bridey) Murphy, of her marriage at 17 to Sean Brian McCarthy, and of her death on a Sunday in 1868. She portrays her funeral and describes her tombstone. After that she speaks of herself in a limbo of souls, where she experienced no pain nor any great happiness, until she was reborn in the United States in 1923 in another body.

The great interest aroused by this book (published last January) is evidenced by nine printings (170,000 copies) in two months, the sale of recordings of its interviews, broadcasting them, and by the recent appearance of a number of other publications that refer to it. They report other experiments in "age regression" under hypnosis. In them we are confronted with people speaking languages strange to them (both modern and ancient), recounting ghastly incidents of horror and murder in lives they lived in distant lands long ago—in one instance as long as 3000 years before Christ.

All this can be very seductive. How could people describe strange places and speak languages otherwise unknown to them under hypnosis, if they had not lived in the former life and time they describe! But are we going to be so easily fooled? Much of what is stated in these hypnotic "recollections" does not check with actual facts. Some of it that does may be due to subconscious memory or pure coincidence. So we ought not be at all impressed or greatly disturbed by it. Nor should we be, even if everything did check with actual facts and no reasonable explanation could be found for these people speaking accurately of the far past in distant lands in languages unknown to them. We would then be confronted with lying signs and wonders coming from the devil to ensnare our souls in paganism.

For this doctrine of a limbo of souls and of their reincarnation or transmigration to another body is age-old paganism going back as far as Plato and even to earlier times. It is found in various pagan systems of religion, for instance in Buddhism. Beware of the devil's temptations in what you read! He walks about as a roaring lion seeking to devour us and is in much that is written and printed today.

Let us rather find the answer to the question, "Where do we go from here?" in the Word of our Lord and cling to that answer! In II Cor. 5:1 Paul says: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And a little further on in II Cor. 5:8 he says that to be absent from the body means

to be present with the Lord. Here is your answer. Our souls go to heaven when we die, and not into some vaguely defined limbo, to come back into this present life at some future time in a different body.

Will they ever go back into a body again? Yes, most assuredly, at the end of time—not a la Bridey Murphy into some other body but right back into our own, according to Jesus Christ. He will restore our vile body, this old house of ours, from its dust and ashes on the Last Day. It will be rebuilt and changed into a glorified body like His own. Then we will move back into our most beautiful, brand new model home, not a rickety one like we had. We shall see our Lord face to face in the new heaven and new earth and dwell there with Him in eternal security with soul and body reunited.

But mark well, my friend, all this is ours only in the Son of God who came to earth to redeem our bodies as well as our souls from the power of the devil. His blood and righteousness are our beauty and glorious dress. Thus clothed, we sinners shall not be found naked (II Cor. 5:3) to be cast out from the presence of God into everlasting darkness. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

So find your peace in Him and also the joyful hope expressed in the words:

Glorified I shall anew
With this skin then be enshrouded;
In this body I shall view
God, my Lord, with eyes unclouded;
In this flesh I then shall see
Jesus Christ eternally.

OTTO J. ECKERT.

Anniversaries

NINETIETH ANNIVERSARY

On May 23, 1866, about 125 people in 53 wagons left their homes near Ixonia, Wis. Their destination was Nebraska, where the Elkhorn and North Fork Rivers joined. A com-

Not only did an entire congregation move to Norfolk, but several months later their pastor near Ixonia, Wis., joined them and served them until his death in 1877. Pastor Heckendorf not only served as their pastor,

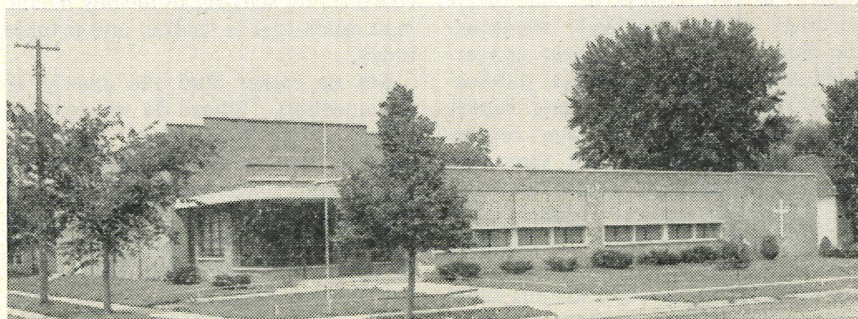


St. Paul's Lutheran Church - Norfolk, Nebraska

mittee of three had investigated this territory and found it to their liking. On July 12, 1866, this caravan reached its destination.

The trip was a most tedious one. Each of the 42 families had a wagon drawn by four oxen. Each family had two cows and several sheep. On Sundays they paused for worship. Once a week they halted to allow the women to do the necessary washing, ironing and baking. At Omaha all stopped to stock up on flour and staple supplies. The food supply was a real problem for these early settlers, since they arrived too late to do any planting. The land was chosen by lot. Here the city of Norfolk later was built.

but also as their teacher in their Christian Day School. On Aug. 18, 1878, Candidate M. Pankow was installed by Dr. Ernst. On the same day, a new church was dedicated to



St. Paul's Lutheran School - Norfolk, Nebraska

The Northwestern Lutheran

replace the log church erected in 1867. This new church served until 1907, when the present church was erected at a cost of \$24,000. The old church then served as a school until 1950, when the present school was dedicated.

The following pastors served the congregation after the death of Pastor Heckendorf: M. Pankow 1878-1892; A. F. Siegler 1892-1899; Th. Hoelzel 1899-1904; John Witt 1904-1943; W. Gieschen 1943-1947; E. J. Dreyer 1947-1953; and the undersigned since Dec. 1953.

St. Paul's has been blessed with a Christian Day School during the entire 90 years. The pastor served as the teacher until 1883, when J. Eiselmeyer became the first teacher. The following have served as teachers: W. Henkel; L. Zuelow; F. Siegler; Candidate Wicke; W. Schroeder; H. Nimmer; J. Bartz; Mrs. Hamann; Miss Ella Raasch; C. Quandt; H. Meinke; G. Krampien; C. G. Fuhrman; Miss Edna Eckert; Miss Frieda Hille; Miss Esther Dommer; F. Eggers; F. Scharleman; Henry Krenz; Miss Ione Strege; Mrs. Isaacson. The present teachers are: Mr. Raymond Brei; Eldon Hirsch; Miss Ruby Herbst; and Mrs. Eldon Hirsch. The present enrollment is 134.

The 90th anniversary was celebrated on July 15, 1956. This day had a special meaning for Mrs. Frank Wichert. At the age of 93 years she can look back upon these 90 years of God's blessings for our congregation. She was three years old when she came to Norfolk with that caravan of settlers in 1866. She was able to attend the anniversary services and hear Pastor Oscar Naumann and Prof. Carl Lawrenz extol the mercy and love of God toward St. Paul's of Norfolk. May the merciful God continue to bless the 1090 souls and 873 communicants of St. Paul's with the true Word and the Sacraments and lead many more to the Savior.

H. FRITZE.

GOLDEN WEDDING ANNIVERSARY

On October 13, 1956, Mr. and Mrs. Lebrecht Kalsow, lifelong members of Immanuel Ev. Luth. Church, Globe, Clark Co., Wis., were privileged by the grace of God to celebrate their golden wedding anniversary in the company of children, grandchildren, and other relatives and friends in their house of worship. The undersigned based his address on I Sam. 7: 12.

May the gracious Lord, who helped them hitherto, continue to bless and sustain them during the remaining years of their life.

Adolph Schumann.

GOLDEN WEDDING ANNIVERSARY

On October 21, 1956, Mr. and Mrs. Herman Sturm of Rubicon, Wis., celebrated their 50th wedding anniversary at their home in the midst of their family and friends. Their pastor exhorted them to praise God on the basis of John 2:1, 2, which was also their wedding text.

H. Russow.

TWENTY-FIFTH ANNIVERSARY Pastor Herman Mutterer

On September 25, Mt. Olive Congregation, Graceville, Minn., and Bethany Congregation of Town Malta, joined with Pastor Herman A. Mutterer in remembering the 25th anniversary of his ordination. The Crow River Valley Pastoral Conference, assembled at Hancock, also was present for the festivities.

Pastor Reuben Kettenacker of Dakota, Minn., a cousin of the jubi-

larian, preached the sermon on the text, Isa. 52:7.

At the fellowship gathering after the service, a program was given by the two congregations, congratulatory messages were extended and read, and gifts were presented by the congregations, organizations, and by the conference.

Pastor Mutterer served two and a half years in Jamestown, N. Dak.; a little over 12 years in Flasher, Carson and Paradise, N. Dak., and 10 years in his present parish.

May the gracious Lord continue to bless the work of his servant in feeding the Savior's sheep and lambs.

J. RAABE.

TWENTY-FIFTH ANNIVERSARY Pastor Walter Zank

When the Central Pastoral Conference of the Western Wisconsin District met in Immanuel Church near Deerfield, Wis., on Oct. 30, they joined with the congregation in observing the thirtieth anniversary of the installation of Pastor Walter Zank as minister of the parish of Newville and Town Deerfield. Prof. E. E. Kowalke, in his address to the audience, pointed out that faithfulness is the only virtue commended and rewarded by the Lord. In a social hour following the service, a number of pastors tendered congratulations, and the president of the congregation presented a purse. An unusual feature of Pastor Zank's long pastorate is the fact that he has not missed one day of school or one preaching service because of illness. He teaches a full eight-grade school in Newville and a six-weeks summer school in Deerfield.

H. C. Nitz.

Lutheran Church, Hemlock, both in Saginaw Co., Mich. He served these two congregations until 1940 when he followed the call to St. John's, Dowagiac, Mich. In 1950 he took charge of St. John's Church, Rib Lake, Wis., St. Peter's, Greenwood, Wis., and Zion, Spirit, Wis., serving the latter two from Rib Lake. Here he remained until illness caused him to retire in 1956. He moved to Saginaw, Mich., at the end of August of this year.

On December 18, 1938, he entered the estate of holy matrimony with Miss Marie Rexius in Christ Lutheran Church, Swan Creek. She survives him. Besides his wife he leaves one son and three daughters, Walter, Rosemarie, Margaret and Kathryn, all at home; also two sisters and three brothers: Pastor Edward Kionka, Wausau, Wis., Paul and Marie Kionka, both of Milwaukee, Wis.; Waldemar Kionka of Wauwatosa, Wis., and Mrs. Karl Kath, New Ulm, Minn. He was called to his heavenly home after a lingering illness on Friday, Oct. 19,



Pastor Carl Kionka

1956. The time of his earthly pilgrimage was 52 years 10 months 27 days. The funeral services were conducted from St. Paul's Church, Saginaw, Mich., on October 23, with interment at Oakwood Cemetery. Pastor R. A. Gensmer served as liturgist, and at the committal Pastor R. G. Koch of Maribel, Wis., addressed the family. The undersigned delivered the funeral sermon on the basis of Exod. 33: 18-23. As little as Moses could see God's glory on Mt. Horeb just so little can we fully understand His ways in dealing with His children. Now we see through a glass darkly. But we do have the light of the knowledge of the glory of God in the face of Jesus Christ, the solid Rock on which we stand grounded in faith and justified. In Him we know that we are God's children and that all things must work together for

Deaths

† PASTOR CARL J. KIONKA †

Carl J. Kionka, son of Pastor Paul J. Kionka and his wife, Marie nee Klein, was born on November 22, 1903, in Maribel, Wis., where his father was pastor. It was here that he received his elementary schooling and was confirmed. After his confirmation he attended Northwestern College, graduating in 1925. He con-

tinued his ministerial training at the Theological Seminary at Wauwatosa, graduating in 1928, when he was ordained and installed at Maribel to serve for a number of months during a leave of absence taken by his father. In the same year he accepted a call to Emanuel Congregation, Yale, Mich., where he served till 1930 when he accepted a call to Christ Lutheran Church, Swan Creek, and St. John's

good in our lives. When we get to heaven we shall see Him according to the soul, and on the day of resurrection we shall see him face to face with our very eyes in our glorified bodies, for "we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3: 2). Then we shall understand why the Lord calls his faithful servants out of the midst of their labors and why he lays burdens upon us and permits sorrow to enter our lives. What He does we know not now, but we shall know hereafter. Meanwhile He will provide for His children in every change that takes place in their lives. May God comfort all those who mourn, especially the bereaved widow and children of our departed brother!

OTTO J. ECKERT.

† WILLIAM A. KUETHER †

The Lord in His unsearchable wisdom called His faithful servant, the Rev. William A. Kuether, pastor of St. Peter's Ev. Lutheran Church in the Township of Carlton, near Kewaunee, Wis., to his eternal rest on October 23, 1956, at the age of 71 years.

Pastor Kuether was born at Marshall, Wis., on Feb. 8, 1885, the son of Mr. and Mrs. William J. Kuether. Soon after birth he was received into God's covenant of grace by the washing of holy baptism. Later he moved with his parents to Sheboygan, Wis., where he was privileged to attend a parochial school for several years. He completed his course of Christian training in preparation for confirmation at Renville, Minn., to which place his parents had moved from Sheboygan. At the age of 19 years he finally was able to pursue a long cherished desire and hope to prepare for the holy ministry. He entered Dr. Martin Luther College of New Ulm, Minn., in 1904, and Concordia Theological Seminary at Springfield, Ill., in 1908, completing the theological course in 1912. The same year he was ordained to the holy ministry after receiving a call to a parish near Marinette, Wis. In 1914 he accepted the call to Wabeno, Wis., and in 1920 he assumed the pastorate of the Louis Corners-Kiel, Wis., parish. In 1929 he was installed as pastor of Immanuel Congregation at Kewaunee, Wis., and of St. Peter's Congregation in the Township of Carlton, Wis. Since the fall of the year 1943 he has given his full services to St. Peter's Con-

gregation, which congregation he served faithfully for over 27 years.

On November 28, 1912, he entered holy wedlock with Caroline Hendel, who proved to be a faithful helpmeet to him in the often trying and difficult days of his ministry. The Lord blessed this union with six children. One son, Harold, preceded his father into eternity four years ago.

Pastor Kuether was privileged to serve his Lord in the active ministry for 44 years. The Lord, after a brief illness of six weeks, called His servant to Himself, thus ending a life of faithful service.

He is survived by his wife; two sons: Arnold of Milwaukee, Wis., and William of Algoma, Wis.; three daughters: Mrs. Erwin Kuehl of West Kewaunee, Wis., Mrs. Earl Fager of Lake Villa, Ill., and Mrs. Gordon Johnson of Larsen, Wis.; also six grandchildren.

Funeral services were held at St. Peter's Lutheran Church in the Township of Carlton, Wis., on October 26. The undersigned preached the sermon, basing his words on Rom. 14: 7-9. Pastor Alvin Schabow served as liturgist, and Pastor Theodore Stern officiated at the grave. The remains were laid to rest in St. Peter's Lutheran Church Cemetery awaiting the glorious resurrection on the last day.

W. F. ZINK.

† MINNA L. SIEKER †

Minna L. Sieker, nee Kanzier, the daughter of Henry Kanzier and Fredericka nee Brick, was born July 15, 1873, at Manitowoc, Wis. Soon after her birth she was received into God's covenant of grace through the Sacrament of Holy Baptism, performed by Pastor Huebner. She received her grade school training in the Christian Day School at Manitowoc, and after thorough instruction in the six chief parts of Christian doctrine by Prof. Reinhold Pieper, she renewed her baptismal vow by the rite of confirmation. She spent most of her early life at Manitowoc. On January 9, 1896, she was united in holy wedlock with the late Pastor C. H. Sieker, and spent six years at Maribel, Wis., where Pastor Sieker was stationed at the time. Then she followed her husband to Newton, Wis., and lived there for 11 years. In 1912 the family came to Burlington, when Pastor Sieker accepted the call to St. John's Congregation, and this had been her home ever since.

The Northwestern Lutheran

Her husband preceded her in death in 1928. Two daughters, Louise and Virginia, also preceded her in death; also a son, Armin, who died in infancy.

Mrs. Sieker reached the age of 83 years 2 months 29 days. Funeral services were conducted in St. John's Ev. Lutheran Church, the pastor preaching the sermon on II Cor. 5:1,2. Her body was laid to rest in Burlington Cemetery.

She leaves to mourn: A daughter, Miss Natalie Sieker of Burlington; Mrs. Ida Hass of Oconomowoc, Wis.; three sons, Walter and Hubert of Burlington and Lothar of Milwaukee, Wis.; two sisters, Mrs. Louise Meecker, and Mrs. O. C. Wernecke, both of Manitowoc, Wis.; 16 grandchildren; eight great-grandchildren; and many other relatives and a great host of friends.

Mrs. Sieker had enjoyed good health until several months ago, when physical weaknesses set in from which she failed to recover. She was hospitalized twice beginning with Sept. 11, and on Sunday morning, October 14, at 5:00 a. m., her life came to a peaceful and blessed end. For "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

REQUEST FOR NOMINATIONS

Nominations are herewith requested to fill the office of Managing Editor of *The Northwestern Lutheran*. Pastor W. J. Schaefer, who has served as Managing Editor for more than 16 years, has asked to be relieved of his office. Nominations should be in the hands of the undersigned by December 1, 1956.

Oscar Siegler

Mt. Calvary, Wis.

Secretary, Conference of Presidents

CALL FOR CANDIDATES

The Board of the WISCONSIN LUTHERAN HIGH SCHOOL, acting under authorization of its Delegate Conference, is seeking candidates for two newly created positions which are to be filled beginning with the 1957-58 school year.

The Board is seeking candidates for the position of Librarian and Guidance Director.

The Librarian is to be a teacher qualified to assume the responsibility for library work in a high school.

The Guidance Director is to organize and supervise all the guidance procedures of the school.

Names of candidates, together with a statement of qualifications, should be sent to the High School for consideration by the Board.

R. P. Krause, Principal
WISCONSIN LUTHERAN HIGH SCHOOL
 1859 N. 13th Street
 Milwaukee 5, Wis.

NOTICE

We regretfully announce that we can no longer consider Immanuel Ev. Lutheran Church of Mankato, Minn., and its pastors as brethren, since the congregation in a meeting held on October 30, 1956, has withdrawn from membership in the Joint Synod of Wisconsin and Other States and has officially informed the President of the Minnesota District of this resolution. Our privilege of fellowship with them is herewith regarded as suspended.

The Praesidium of the
 Minnesota District,
 M. J. LENZ, President.

ANNOUNCEMENT

AVAILABLE FOR STUDY

About 200 copies of Prof. E. E. Kowalke's essay on Romans 16:17, 18, as it was delivered to the Minnesota Pastoral Conference in April, 1956. Send 25 cents for postage and printing to:

Essay Recorder, Minn. Dist.
 517 S. Washington St.
 New Ulm, Minn.

CALENDAR OF CONFERENCES

SOUTHWESTERN PASTORAL CONFERENCE

WESTERN WISCONSIN DISTRICT

Date: November 27, 1956.
 Place: Hillsboro, Wis. Announce to host pastor, M. Nommensen.
 9:30 Communion service, B Beckmann (R. Biesmann).
 10:30 Preliminary Business.
 10:45 Titus 3, A. Stuebs (Rev. 2:1-11, M. Herrmann).
 11:30 Financial Secretary
 1:15 Official Business, Visitor
 1:45 How to Remedy Spiritual Apathy in our Congregations, G. Albrecht.
 3:10 Round Table: "Visitation," P. Kuske.
 3:45 Business.
 R. C. BIESMANN, Secretary.

CONVENTION OF EV. LUTHERAN SYNODICAL CONFERENCE

The Forty-fourth Convention of the Ev. Lutheran Synodical Conference of North America will be held at First St. Paul's Church, Chicago, Ill., Dec. 4-7, 1956.

Registration fee: Two dollars.
 Worship service with celebration of Holy Communion on the evening of Dec. 4.
 MARTIN H. FRANZMANN, Secretary.

MANKATO CIRCUIT PASTORAL CONFERENCE

Place: Grace Lutheran Church, Le Sueur, Minn., M. J. Wehausen, pastor.
 Date: December 4, 1956; 9:30 a. m.
 Preacher: P. Hanke;
 alternate: E. E. Klander.

- Agenda:
1. Exegetical and Homiletical Study of an Advent Text, A. Martens
 2. Release-time Classes, M. Birkholz
 3. Deselective Fellowship, A. Kell
 4. The Use and Purpose of the Altar in N. T. Times, R. Demcak
 5. Duties of Visiting Elders
 6. Election Procedure

MARTIN BIRKHOLOZ, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Installed

Pastors
Fricke, James A., in St. Mark's Church, Watertown, Wis., by Daniel W. Malchow; assisted by G. Redlin, K. Timmel, E. Quandt, and I. G. Uetzmann; Twenty-first Sunday after Trinity, October 21, 1956.
Gieschen, Henry, Jr., in Zion Church, Town Spirit, Ogema, Wis., by E. Hy. Lehmann; Nineteenth Sunday after Trinity, October 7, 1956.

Teacher
Pappenfuss, Earl, in St. Stephen's Lutheran School, Beaver Dam, Wis., by L. C. Kirst; Eighteenth Sunday after Trinity, August 30, 1956.

CHANGE OF ADDRESS

Pastors
Breiling, E. A., 2143 34th Street, Two Rivers, Wis.
Fricke, James A., 1025 Main Street, Watertown, Wis.
Heier, O. W., 1612 S. Main, Crete, Ill.
Waldschmidt, R., 12443 S. Harlem Ave., Palos Heights, Ill.

MISSION FESTIVALS

Fourth Sunday after Trinity
 Zion Church, Tn. Spirit, Ogema, Wis. Offering: \$75.00. E. F. Hy. Lehmann, vacancy pastor.

Eleventh Sunday after Trinity
 Bethel Church, Prentice, Wis. Offering: \$162.53. E. F. Hy. Lehmann, pastor.

Twelfth Sunday after Trinity
 Holy Trinity Church, Tripoli, Wis. Offering: \$124.93. E. F. Hy. Lehmann, pastor.

Fourteenth Sunday after Trinity
 Zion Church, West Jacksonport, Wjs. Offering: \$1,030.65. W. G. Fuhlbrigge, pastor.

Sixteenth Sunday after Trinity
 St. Paul Church, Manchester, Wis. Offering: \$750.46. Wm. Wadzinski, pastor.

Seventeenth Sunday after Trinity
 Pilgrim Church, Denver, Colo. Offering: \$62.64. D. C. DeRose, pastor.

Nineteenth Sunday after Trinity
 Christ Church, Liberty Grove, Wis. Offering: \$178.72. W. G. Fuhlbrigge, pastor.
 St. Stephen Church, Beaver Dam, Wis. Offering: \$2,189.53. L. C. Kirst, pastor.
 First St. John Church, Milroy, Minn. Offering: \$165.30. G. W. Scheitel, pastor.
 St. Paul Church, Fort Atkinson, Wis. Offering: \$2,862.16. H. Gieschen, pastor
 Immanuel Church, Elgin, N. Dak. Offering: \$423.48. G. F. Cares, pastor.

Twentieth Sunday after Trinity
 Zion Church, Burt, N. Dak. Offering: \$155.53. G. F. Cares, pastor.
 St. Luke Church, Leith, N. Dak. Offering: \$110.88. G. F. Cares, pastor.
 St. John Church, Woodland, Wis. Offering: \$378.15. W. F. Schink, pastor.
 Emanuel Church, Henrysville, Wis. Offering: \$110.50. A. Wadzinski, pastor.
 Christ Church, Denmark, Wis. Offering: \$258.50. A. Wadzinski, pastor.
 Grace Church, Geneva, Nebr. Offering: \$733.75. P. E. Eickmann, pastor.
 Redeemer Church, Phoenix, Ariz. Offering: \$272.18. C. E. Found, pastor.
 St. John Church, Two Rivers, Wis. Offering: \$2,372.55. W. G. Haase, Theo. Stern, pastors.
 Immanuel Church, Shirley, Wis. Offering: \$259.56. G. A. Maas, pastor.

Twenty-first Sunday after Trinity
 Grace Church, Pueblo, Colo. Offering: \$444.75. E. C. Kuehl, pastor.
 Mt. Olive Church, Denver, Colo. Offering: \$406.90. Im. P. Frey, pastor.

Twenty-second Sunday after Trinity
 St. Paul Church, Pine Grove, Wis. Offering: \$105.03. G. A. Maas, pastor.
 Zion Church, Hartland, Wis. Offering: \$750.00. F. H. Zarling, pastor.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

October, 1956

	SYNOD	OTHER
	Budgetary	Charities
In Memory of — Sent in by		
Mrs. Ida Diedrich — G. E. Schmeling.....	\$	\$ 16.00
Wm. Ebert — W. O. Pless	5.00	
Minnie Schulze — W. O. Pless	15.00	
Mrs. W. Vanath — H. P. Koehler		1.00
Benj. Mohrbacher — H. P. Koehler		2.00
Mrs. Volkman — A. C. Lengling		10.00
	\$ 20.00	\$ 29.00

G. W. SAMPE, District Cashier.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

September, 1956

	SYNOD	OTHER
	Budgetary	CHARITIES
In Memory of — Sent in by Pastor		
Mrs. Alma Calbaum—M. Liesener \$	\$	\$ 98.00
Mathilda Kohlhoff—R. Ehlke ..		5.00
Henry Sorenson—W. J. and		
J. P. Schaefer	5.00	
Mrs. Johanna Heup—W. J. and		
J. P. Schaefer	5.00	
Otto Zastrow—W. J. and		
J. P. Schaefer	50.75	
Wm. Ebert—J. Brenner	5.00	
Ida Bloch—H. Koehler		5.00

Lydia Grundmann—R. J. and

L. M. Voss

3.00

\$ 5.00 \$ 60.75 \$ 111.00

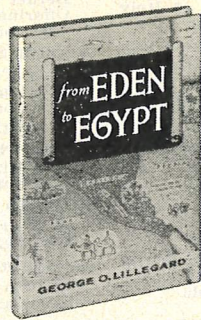
G. W. SAMPE, District Cashier.

PACIFIC NORTHWEST DISTRICT

July, August, September, 1956

Congregation	Budgetary	Church Ext. Fund	Dedication Offering
Clarkston, St. John, Bernthal...\$	89.60	\$	
Ellensburg, Good Hope, G. Sydow	27.50		
Eugene, Trinity, Albrecht	52.63		11.00
Omak, Trinity, Zimmermann ..	400.00		
Orofino, Peace, Bernthal	35.30		
Seattle, Grace, Franzmann		88.00	29.50
Snoqualmie, Lueckel	214.56		79.00
So. Cle Elum, Good Faith,			
G. Sydow	18.00		
Spokane, St. James, Karnitz ...			12.00
Spokane, Shadle Park, Zarling	84.00		
Tacoma, Faith, Nitz	323.69		
Tacoma, St. Paul, Madson	26.43		113.35
Withrow, Vacant	269.74		84.00
Yakima, Grace, Adascheck	705.45	9.00	5.00
Yakima, Redeemer, Frey	158.93		
Zillah, Grace, A. Sydow	150.75		58.00
Totals	\$ 2,556.58	\$ 97.00	\$ 391.85

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