



THE NORTHWESTERN Lutheran

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BRIEFS

by the Editor

"Christmas in July." That sounds cool, doesn't it? When we saw those words given as the sermon theme on the bulletin board of a Presbyterian church near us, we thought the pastor was trying some subtle psychology on his people and the public, using the suggestion of coolness to attract people to his service. But it turns out that the strategy has a little blunter point. It appears from various news items that quite a number of churches have decided to conduct "Christmas in July" services, some even going to the trouble of decorating the church in the traditional manner. The purpose is to protest, in a striking manner, against the commercialism of Christmas in December. The protest is called for, we agree. But the "stunt" method of protest does not appeal to us. It lacks dignity. Besides, its effect will be short-lived, as is that of a one-shot stimulant on the body. Why not try giving the purpose of Christ's birth steady and emphatic treatment? One of the constant themes of sound Gospel preaching will always be: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." If our people thus gain an appreciation and understanding of

the great Christmas event, they will have a "built-in" resistance to the commercial, counterfeit brand of Christmas joy and peace.

You will notice that "From a Wider Field" does not appear in this issue. As Pastor E. Schaller, the writer of this feature, more than hinted in his last contribution, he is on vacation. In place of it we have "News and Notes." We have compiled various items that we felt would be informative and instructive for you, the general reader. We have added a short comment to the news item where we felt it would be helpful to you.

The Book of Malachi is very pertinent to our lives today. Have you been "keeping up" with Prof. Lawrenz' studies in Malachi?

Please do not think that the summer weather has made us irritable. The matter we broach here has troubled us for some time. It is the question whether some Lutheran editors and publicity directors have stopped asking themselves: What is, and what is not, proper publicity for a Lutheran periodical, or church body, or a group within

that body? Thus we have seen in a Lutheran paper a full-page spread of pictures displaying Lutheran girls who had won beauty contests. The same issue of the paper featured pictures of Lutherans in public office and prominent Lutheran athletes. Then there are the "all-Lutheran baseball nights." These have been put on annually in Milwaukee and Detroit for some time, perhaps elsewhere, too, for all we know.

Just how this kind of publicity promotes the cause of Christ is beyond us. To justify it, one would have to prove that such news releases and such demonstrations actually recommend our holy faith to others. But who will seriously contend that non-Lutherans will be led to think: "A church that can produce such athletes, men in public office, and dazzling beauties has something for my soul; I must investigate its teachings"? Or is it all meant for "home consumption"? Is it to flatter our fellow Lutherans? We do not say that this is the motive, which would, of course, be an unworthy one. But in our puzzled state we are groping around for a reason that would explain this kind of "Lutheran" publicity.

We should like to urge two convictions here. One is that this kind of publicity does nothing to upgrade us, but downgrades us among people outside our Church, at least among thoughtful people. The other is that people within the Church are given a low view of their Church's sublime purpose and its lofty, spiritual work.

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Editorials

**Statistics Referring to Billy
A Poor Graham's current
Yardstick? evangelistic campaign
in New York City, the**

editor of *The Christian Century* (May 29, 1957) writes: "Statistics, even when totaling numbers of converts, admittedly constitute a very poor yardstick by which to measure spiritual gains. Then why use them?"

Perhaps the editor is looking at Madison Square Garden with a jaundiced eye. Liberalism and neo-orthodoxy just have not made the impact on the masses as does the forthright Gospel preaching of Graham. Obviously, some of Graham's methods are objectionable. His message can stand scrutiny. But a truly ecumenical spirit will evaluate his work fairly.

But the point is well taken that "statistics . . . constitute a poor yardstick by which to measure spiritual gains." A preacher may draw huge crowds, but his preaching may be just brilliant moralizing, and his hearers may be on such a low spiritual level, that in the records of heaven the statistical results are less than the results of a sermon once delivered by a lay preacher on a stormy Sunday, when he had but one hearer. But in that service a sixteen-year-old lad was converted: Charles Haddon Spurgeon. Such is "the romance of preaching."

One missionary may win converts in droves. Another, laboring just as diligently, may in the course of a year gain but one soul. Statistically, the one far outstrips the other. But in the scales of the Lord the latter may outweigh the former. Peter gained three thousand converts with his Pentecost sermon. But the Holy Spirit in great detail reports the conversion of one Ethiopian eunuch by Philip.

Communion attendance (computed to the second decimal place!), contributions for home purposes and the synodical budget *may* be an indication of a congregation's spiritual life. But so many other factors enter into the picture that it is unfair (to put it mildly) to make invidious comparisons and draw unwarranted conclusions.

Fortunately, we have no statistical reports on the churches in Rome, Corinth, Colossae. If in our mania for numbers we should apply the yardstick of statistics to Paul's success, we might be tempted to downgrade him as a missionary. Yet he labored more than all the other Apostles put together.

Let every worker for the Lord, even in the face of no tangible results, say with William Carey of Serampore, "I can plod."
H. C. NITZ.

* * * *

Small Churches and the Manpower Shortage "The present shortage of manpower is not merely serious, but alarmingly critical and, from a purely human standpoint, will lead to the death of Synod unless a remedy is found." Thus says a committee report on mission policies to be studied by the Synod in August. It suggests that "small indigent congregations" be given temporary support. It also suggests the "use of gifted, consecrated lay readers under the careful supervision of a pastor."

In a group discussion of the manpower problem it was averred that our rural churches are dwindling, that they should be encouraged to disband and join churches in town. (But there are also small churches in big towns!) But the suggested solution is oversimplified. Are our rural churches really dwindling? And is it in all cases wise to merge with a larger urban church?

The average country church is worth saving. It has a good record. From it come a good share of our pastors and teachers. In the matter of giving it is often exemplary.

Small churches have distinct advantages. The membership is usually a closely-knit organism. The pastor knows his flock; and he has time to prepare sermons for their need. In a smaller group the individual interest is greater, and the feeling of personal responsibility keener, than in a larger group.

"The only people I get to see are the ones in trouble," said the pastor of a large church.

"The only time I get to see my pastor is when he is in the pulpit," remarked a member of a large parish.

The problem of small churches and the dearth of pastors is felt in other circles also. Dr. H. H. Rowley, in his presidential address to the Baptist Union Assembly (England), said, "There should be far more pooling of ministers." He pleaded, "The small churches need good preaching as well as the large." He suggests linking a small church with a larger one.

We do not want our small rural churches to disappear, as seems to be largely the case with the Episcopalians. But the remedy is not simple. Subsidy by the Synod may be necessary in some cases. Consolidation and a "pooling of ministries" is another solution. Prayer to the Lord of the harvest and an energetic recruiting of ministerial students is imperative.

But another angle must frankly be stated. Some small congregations rather selfishly insist on having a full-time pastor. Usually they want the youngest man obtainable, and often for an inadequate stipend. They hesitate to share him with a sister church. They want services at a certain spot every Sunday morning.

In closing, Dr. Rowley said, "We should not close down the smaller churches and let our witness be extinguished if we can by wiser strategy maintain them."
H. C. NITZ.

* * * *

All-out Stewardship Gold is where you find it. And there was a bright nugget in a circular recently sent to pastors by the Soil Conservation Service of Wisconsin. Referring to conservation as "the wise use of natural resources to obtain maximum production for the benefit of man without damaging those resources for continued use," the writer quotes this definition: "Christian stewardship is the systematic practice of using all one's powers and the material assets which have been intrusted to one's care for the

(Continued on page 246)

Studies in God's Word:

The Book of Malachi Behold the Lord's Free and Faithful Love Malachi 1:1-5

"I have loved you, saith the Lord." With this assertion begins the "burden," the prophetic message, the call to repentance, which the Lord addressed to Israel by the hand of Malachi. God tells His chosen people, who were now back in their Judaeian homeland better than a century: I have loved you; this love is still in effect; my love goes out to you now. It was this free and faithful love of the Lord toward them that Israel needed constantly to keep in mind and appreciate in humble, joyful faith. Then they would have been comforted, content, and thankful; then they would have been constrained to worship and serve the Lord with gladness. Yet here lay the trouble. They lacked such trust; they had lost sight of the Lord's love. That is why a self-righteous, selfish, discontented, arrogant spirit was showing itself; that is why they needed to be called to repentance.

Immediately upon the Lord's assertion of His amazing love, the Prophet lets us hear a counter-question on the part of the Jewish people. They ask in shameful unbelief: "Wherein hast thou loved us?" Where is the evidence of Thy love, past, present, and future? But the Lord, intent upon softening and winning the hearts of His people, lets this ungrateful question become an occasion for reasserting His free and faithful love. What follows is said also for our learning.

The Lord's Past Love Toward Israel "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau. . . ." To remind Israel of His free and faithful love toward them, the Lord takes them 'way back to their ancestor Jacob. They are to recall the familiar facts that Esau and Jacob were twin brothers, that both of them were descendants of Abraham and Isaac who had the promise that they were to be the forefathers of the Savior. Yet it was Jacob to whom God's love went

out in that special measure that God chose him, and not Esau the first born. Jacob was to be the one from whose loins His chosen people should come forth that ultimately the Savior of mankind might arise from its midst. It is in this sense that the Lord says, "I loved Jacob."

The addition, "and I hated Esau," may startle us momentarily. But this is really due to our English translation. The Hebrew term does not express hating in any positive and absolute sense. It merely wants to say this that the specific love here spoken of as accorded to Jacob did not go out to Esau, that Esau was not chosen as the ancestor of God's people through whom His plans of salvation would be fulfilled. The blessings of that salvation were, of course, also held out to Esau and his descendants, for they are there for all. But that God did choose Jacob to be His special instrument in unfolding His salvation was nothing but free and unmerited love. All that we are told about Jacob's own weaknesses makes this very evident. And God was faithful in this love in which He chose Jacob. He carefully purged and trained Jacob for His high function and did receive his descendants as His own special people. Israel's history was a history of God's free and faithful love.

The Lord's Continued Love Toward Israel As evidence of His abiding love toward Israel the

Lord points toward the fate which He is letting Edom, the descendants of Esau, experience in contrast to the manner in which He was dealing with Israel. It is true, also the land of Israel had been devastated as a just judgment from God for the idolatry and wickedness of its people. The Jews had been led away into the Babylonian Captivity. But matters did not end there. In keeping with His free and unmerited love, in which He had chosen Jacob rather than Esau for the unfolding of His plan

of salvation, the Lord again led the seed of Jacob to their land to re-establish it there until the salvation of all mankind would be accomplished in its midst, just as He had promised.

The Contrasting Fate of Edom ". . . and laid his (Esau's) mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel."

The descendants of Esau had likewise brought God's righteous judgment upon themselves because of their wickedness. Yet they did not have the special promise of God given to Israel; they would not rise again. Every attempt on the part of Edom to repossess its land and to rebuild its devastated cities would be in vain. Edom's hopeless fate would be an abiding testimony to God's judgment upon their bitter hostility to the Lord and His people. Thus the Lord would manifest Himself in all the majesty of His love and power in which He had revealed Himself to Israel.

Note the Fulfillment We know, first of all, that the Lord carried out everything that He had promised in His free love to Israel. In spite of its new unfaithfulness, He kept Israel intact in its land until Jesus the Savior of mankind had appeared and finished His work of redemption for us all.

On the other hand, also the prophesied fate of Edom was fulfilled to the letter. Some time between 550 and 400 B.C. the Nabataeans, an Arabian people, appeared on the scene. They expelled the Edomites from their mountainous country

south of the Dead Sea and established a high civilization of their own there which lasted several centuries. The descendants of Esau never regained their homeland, but upon their expulsion occupied the Negeb, the semi-arid southern portion of Judaea, south of Hebron. They were henceforth known as Idumaeans and their new dwelling place as Idumaea. In 185 B.C., the Jewish leader Judas Maccabaeus defeated the Idumaeans and slew 20,000 of them. Fifty years later the Idumaeans were compelled to adopt circumcision and to obey the Mosaic Law. When in the final days of Judaea the various factions fought one another for the sovereignty of Jerusalem, also the Iduma-

eans were repeatedly drawn in by one party or another. Most of them who were in Jerusalem while it was besieged by the Roman Emperor Titus, perished before the city fell. The few survivors took refuge among desert tribes and were absorbed by them. Thus ended the proud and cruel nation of Edom in fulfillment of Malachi's prophecy.

For Our Own Life Yes, the Word of God shall stand forever. Not a single statement shall remain unfulfilled. Let us keep mindful of this particularly in respect to His precious Gospel message. In this message of our victorious Savior the Lord has revealed His free and unmerited love

toward us, promising us full salvation, forgiveness of our sins, gracious guidance and protection from all evil, and eternal life in heaven. He will let none of these Gospel promises remain unfulfilled. Let us never lose sight of this free and faithful love of our God revealed in the Gospel, but daily remain mindful of it in humble faith. This will bring us daily comfort and contentment, no matter what our outward circumstances may be. We will be prompted to praise and serve our Lord with gladsome hearts. It is the only thing that can give us strength to fight the self-righteousness, the selfishness, the arrogance that wants to assert itself also in us because of our sinful flesh. C. J. L.

News and Notes

We choose not to go to Minneapolis

IF you read the papers with any thoroughness at all, you will catch the reference to "Minneapolis." The Lutheran World Federation will meet in that city August 15-25. This will be "the Third Assembly of the Lutheran World Federation, international organization of the world's largest Protestant denomination, representing some 50 million Lutherans from 57 member Churches in 29 countries," as a bulletin of the National Lutheran Council describes it.

Why do we choose not to go? No doubt most of you know. But it might be well to refresh our memory. Last year our Synod received an invitation from the LWF through the Executive Secretary, Dr. Carl E. Lund-Quist, to send five Official Visitors to this forthcoming assembly. The answer to that invitation also contains the reason why our Synod does not hold membership in the Lutheran World Federation. The letter follows:

Our hearts are saddened by the fact that serious differences, both as to doctrine and practice, separate churches which bear the Lutheran name and which thank God for the light of the Gospel which He granted to the Church through the services of the great Reformer. It is our earnest prayer that these differences may be resolved in a God-pleasing way on the basis of His Word, and in obedience to God's will we are always ready to cooperate in an endeavor to achieve this goal.

Since the Lutheran World Federation practices fellowship in common worship and work before true unity on the basis of God's

Word has been established (Italics are ours — Ed.), the Evangelical Lutheran Joint Synod of Wisconsin and Other States has, for reason of conscience, not felt free to become a member of the Lutheran World Federation. For the same reason we would find it embarrassing to appear and be seated as Official Visitors without being able to participate in the common devotions which will be an integral part of the forthcoming sessions.

We earnestly pray God to lead our Lutheran Churches to a hearty agreement on the basis of His Word.

Sincerely yours,

OSCAR J. NAUMANN, *President*
The Ev. Lutheran Joint Synod
of Wisconsin and Other States.

Some choose to go, but cannot

Many delegates to the Lutheran Federation convention that had been expected at Minneapolis will not put in their appearance. These are men behind the Iron Curtain. Their governments would not grant them the necessary travel permits. The situation looked so gloomy to LWF officials that Dr. Lund-Quist traveled to Europe for the express purpose of prevailing on the governments concerned to reverse their decision. His endeavor is described as "57% successful." Many delegates still will be unable to attend.

Some time ago we commented on a case in which an Iron Curtain government eased some of its restrictions on church activities. We pointed out that it would be foolish to take the case as indicating a

general reversal of Communist attitude and policy toward religion, since that would mean the reversal of basic Communist ideas. Our contention is confirmed by this refusal of visas to LWF delegates. Other evidence has been in the news. For instance, while the Lutherans in Hungary are enjoying greater freedom of action since the Soviet blood-bath, the Reformed Church has been severely harrassed. The government has deposed the head of that Church from office.

The written Word has power

Under the title "Marcos Waited Thirty-Five Years" the *Bible Society Record* brings us a story that gives a striking illustration of the fact that God also makes blessed captives of the Truth through the written Word without the medium of a preacher. A missionary came to a remote village in Colombia, virgin missionary territory, she thought. But there she — No! It wasn't a Lutheran mission! — found a Marcos Jimenez. But here are the missionary's own words:

"From his pocket Marcos Jimenez took out an object wrapped in newspaper. He carefully drew back the protective paper to reveal its contents.

"I bought it thirty-five years ago from an evangelical colporteur (distributor or seller of religious books) who passed through my home village," he said. In his hand he held a dog-eared New Testament evidently more precious to him than a jewel. . . . During the few days which the colporteur had spent in the region of this village, he and Marcos talked until the small hours of the morning. He was deeply interested in the Bible stories he was hearing for the first time. But the colporteur had to move on, and Marcos was left alone, very much alone; for even his own relatives would not come near his house for more than a year because he had listened to an evangelist. He was alone, except that he had the companionship of God's Word. . . .

"As he spoke, he interspersed his conversation freely with quotations from Scripture, showing that it had become a vital part of his life.

"After thirty-five years of waiting for a messenger of God, one day he overheard some children commenting on the burning of some booklets in the public square. Knowing how the Bible was hated there, he was sure that the booklets must have been Portions of it. He knew that some other Christian had been there;

how he longed for his return, so he could talk with him! Though he lived in a neighboring village, a relative kept him informed of news as to when the evangelist would be there again."

Then the missionary tells how Marcos came to the first public Gospel service. She concludes the story thus:

"It was at the close of that first service that Marcos made himself known to us and proudly showed us his treasured Testament. The written Word had preceded the human messengers and had performed its task. There was a soul left alone with the Word, and the Word had brought him spiritual life."

Sometimes we hear people talking and acting as though God could lead a soul to safety with Christ and keep it there only if He works through a minister and the spoken Word. Let them mark well the truth brought out by this story. Let us be heartened by it in regard to the program of our Lutheran Spiritual Welfare Commission for our people in service and college students, the dissemination of Bibles and Bible-based materials, and home Bible study and devotions.

Miscellaneous

"Good crops out here!" That may not sound like news to some. But when Pastor W. R. Hoyer, writer of "News from Our Missions," phoned from Grand Island, Nebr., recently, he could not refrain from exclaiming, "Things look wonderful out here!" and then adding the details that make it a very good year after a number of dry, lean ones. We are happy with our Lutherans in Nebraska.

* * * *

St. James Lutheran Church, Evanston, Ill., Herbert Wackerfuss, pastor, observed its twenty-fifth anniversary in June.

* * * *

From a news clipping sent to us we learn about an unusual gift made to First Evangelical Lutheran Church of Green Bay, Wis., E. H. Krueger, pastor. Mr. and Mrs. Otto Kaap gave \$323,000 to cover the cost of the new church, dedicated late this spring. Some of the features of the Gothic style church are a 70-foot bell tower, which will contain a carillon of 42 bells cast in Holland, windows of imported antique glass, and hand-carved figures of the twelve Apostles adorning the main entrance. The congregation supplied the building site, built a six-room Sunday school addition, and furnished both buildings at a cost of \$127,000.

EDITORIALS

(Continued from page 243)

furtherance of God's will and the fulfillment of His purpose."

Uncle Sam is speaking out of turn when he asks his nephews among the clergy to preach on a certain phase of sanctification on a certain Sunday. God's heralds do not look to Caesar for texts and themes for their messages.

But to the spiritually-minded the definition above quoted gives pause to think. This comprehensive definition of stewardship may well serve to remind a believer

that, since he has been bought with a price, soul and body, he is bound to use all his time, talent, and treasure to the glory of God, which includes a loving concern for the spiritual and bodily welfare of his fellow men.

Out of love for his Lord, the Christian consecrates his whole life daily to his Savior, and sings with Bishop Ken in his morning hymn:

Direct, control, suggest, this day,
All I design or do or say
That all my powers, with all their might,
To thy sole glory may unite. (L. H. 536, v. 5)
H. C. Nrrz.

Smalcald Articles

VIII. Art. II. Of the Mass

(Continued from previous issue)

THE Mass is the principal part of the Roman Catholic church service. In the Mass all church worship reaches its highest point. Hence the celebration of the Mass is performed with a most elaborate ceremonial. That is the case because in the Mass the antichristian character of the Catholic Church's doctrine finds its fullest expression. For this reason, Luther, after he had presented the heart of the Gospel in the article on justification, followed by immediately exposing the antichristian nature of the Roman Mass.

He proceeds in the following order. After briefly stating that there is no hope that the representatives of the Catholic Church will, at the proposed council, yield anything of their error on the Mass, he suggests how this article might be discussed with Catholic theologians who have not hardened their heart against the truth and have not become set in their error. — Then he points out various errors and abuses which hang together inseparably with the error of the Mass. — Finally he appends a discussion of the invocation of saints.

The Mass as a Propitiatory (Atoning) Sacrifice

That is the way the Roman Catholic Church considers it.

Jesus instituted His Supper as a sacrament, as a means of assuring us of the forgiveness of our sins and of strengthening our faith, by offering us under the bread His very body, and under the wine the very blood which He shed for the remission of our sins. The Catholics declare the sacrament to be an unbloody repetition of Christ's sacrifice. The Council of Trent, which was opened during the last year before Luther's death, held its twenty-second session on September 17, 1562 (sixteen years after Luther's death). In this session they discussed the *Doctrine on the Sacrifice of the Mass*. They laid down their doctrine in nine chapters and then added nine Canons. We herewith reprint the first three.

Canon I. If any one says that in the Mass a true and proper sacrifice is not offered to God; or, that "to be offered" is nothing else but that Christ is given us to eat: let him be anathema.

Canon II. If any one saith that by those words, *Do this for the commemoration of Me* (Luke 22:19), Christ did not institute the apostles (as) priests; or, did not ordain that they and other priests should offer His own body and blood; let him be anathema.

Canon III. If any one saith that the sacrifice of the Mass is only a sacrifice of praise and thanksgiving; or, that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfaction, and other necessities: let him be anathema.

The Antichristian Character Of This Doctrine

The Catholic doctrine on the Mass being such as is tersely outlined in the above quoted three basic Canons, Luther opened his discussion with the declaration:

1)

That the Mass in the Papacy must be the greatest and most horrible abomination, as it directly and powerfully conflicts with this chief article, and yet above and before all other popish idolatries it has been the chief and most specious. ["Specious." This means: looking good or holy, but by the surface appeal deceiving people as to the wrong or evil underneath. — Ed.]

With the word *this chief article* Luther refers to Art. I of this second part of the Smalcald Articles, the article which we discussed in the last two installments of our study, namely: *That Christ, our God and Lord, died for our sins, and was raised again for our justification.*

With one sacrifice Jesus on Calvary accomplished the work of our redemption. When He Himself shouted in triumph, *It is finished*, then everything had been done that was necessary for our salvation. Our redemption was complete, a finished product. It indicates the presumption of Antichrist to maintain that, in order to produce results, the sacrifice must be repeated; that Christ did not know what He was talking about when He said, *It is finished*.

Blasphemous

What a disgrace does this conception of the Sacrament of the Altar heap on Christ! In effect, it calls Him a liar; and His tremendous sacrifice is branded as insufficient. Can we conceive of a greater and more horrible abomination?

And yet, what does the Pope do about this doctrine of the Mass, which so "directly and powerfully conflicts" with the very heart of the Gospel? Does he treat it as some secondary article, as a matter which is of little or no significance? On the contrary, he treats it as though this lie were the Gospel itself. He embellishes and adorns it, and glorifies it beyond measure.

Christ and Antichrist

Luther continues his presentation of the Catholic doctrine of the Mass in the following words; and if you compare his statement particularly with Canon III quoted above, you will agree that his presentation is correct. He says:

For it has been held that this sacrifice or work of the Mass, even though it be rendered by a wicked scoundrel, frees men from sins, both in this life and also in purgatory, while only the Lamb of God shall and must do this (as has been said above).

The Scripture Testimony

The Scriptures on every page direct us to Jesus as the Lamb of God which taketh away the sin of

the world. There is salvation in none other, and there is no other name under heaven given among men whereby we must be saved. He is the way, the truth, and the life. No one can come to the Father save by Him. He is the One who offered one sacrifice for sins for ever, and by this sacrifice of Himself He has put away sins once for all, and has provided an eternal redemption for us.

This Testimony Denied by the Pope

To say that Jesus' sacrifice of Himself must be supplemented by us, or must be completed by an unbloody repetition in the Mass, is an invention of Satan, the father of lies, drawing our attention away from Calvary and directing it to something that we are doing.

But this error is something on which the Pope insists. Lack of space forbids us to discuss all points that come into consideration in connection with this error (for instance, the Catholic sacrament of ordination, the error of purgatory, etc.). We must limit ourselves to the blasphemous claims that are made for the Mass as such. The Mass, the Pope says, when properly performed by an ordained priest, has such magical power that it can remove guilt not only for those who partake of the Sacrament, but also for other people, even for such as have died and are suffering in "purgatory."

This error that the Sacrament of the Altar is not a means of grace for conveying and sealing to us the fruit of Christ's self-sacrifice, but is itself a meritorious sacrifice, has been planted on earth by Satan him-

self, and it has become an integral part in the doctrinal system of the man "whose coming is after the working of Satan" (II Thess. 2:9).

Irreformabilis

Irreformabilis, unchangeable, is a word applied by the Vatican Council (1870) to the decrees of the Pope. Also the error of the Mass will not be changed. Nor can we on our part yield one hair's breadth to this error without throwing away salvation by grace. Luther concludes his first paragraph on the Mass with the words:

Of this article nothing is to be surrendered or conceded because the first article (on redemption and justification) does not allow it.

J. P. M.

(To be continued)

The Lord's Prayer - A "Non-denominational" Prayer ?

THE pastor of today must be constantly prepared for every type of argument and alleged evidence in favor of the ecumenical movement, unionistic prayer fellowship, lodgery, and Scoutism.

Recently we heard the assertion that it was quite all right for a Lutheran Christian to participate in unionistic prayer fellowship with members of heterodox churches, including such as deny Christ in one way or another, because the Lord's Prayer was prayed. Furthermore, it was argued that here was proof that all religions really worship the true God, each in its own way.

It was pointed out that Jesus did not include His name in the Lord's Prayer as He taught it to His disciples. It was also asserted that this was not an original prayer but one copied from some old, rabbinical prayers.

These opinions would place the Prayer that Jesus taught into the same classification with the Christless prayers of the lodges or of Boy Scoutism. In the latter case (Handbook for Scoutmasters — Boy Scouts of America — 4th Ed., 8th Print., page 257) we read, "Make it a tradition in your Troop to start each

meal in camp with the saying of Grace. The following Graces have the Approval of the Protestant, Catholic, Jewish and Mormon Committees on Scouting." Then follow twelve prayers, each of which omits the name of Jesus. Of course we know why. For Scoutism, like lodgery, places blanket approval on all religions, including those who deny Jesus.

Shall we remain silent when the Lord's Prayer, the prayer that Jesus taught, is placed into the same category as these obviously Christless prayers! We, who worship Christ as the true Son of God, true God and man, and the Savior of the world, must point up some Scriptural proofs to contradict such a sacrilegious action.

What are the facts? Jesus said, "Verily, verily, I say unto you, Whosoever ye shall ask the Father in my name, he will give it you" (John 16:23). It is through our Savior and by faith in that Savior that the right to pray to God has been restored to us. Only believers in Christ are of the family of God. "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). "Whosoever denieth the Son, the same

hath not the Father" (I John 2:23). Jesus, therefore, cannot be accused of having left out His name from the prayer He taught his disciples in order to make it palatable to the unbeliever. Whenever the disciples prayed the Lord's Prayer, they did so in firm faith in their Lord and Master, their Savior.

It is true that many of the words and thoughts in the Lord's Prayer are found in the Old Testament. There is nothing unusual about that. The Jews from Abraham on believed in the coming Messiah who was continuously spoken of by Moses and the Prophets, by David and others. Jesus made reference to the Old Testament prophecies, pointing out that He had come as fulfillment of these prophecies.

The attempt to make the Lord's Prayer, a prayer near and dear to every Christian, a "non-denominational" prayer and thereby to exclude the divine author, Jesus, and His atoning work is, in our estimation, pure and simple blasphemy. "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him" (John 5:23). JOHN F. BRENNER.

A LETTER FROM NIGERIA

Dear Mission Correspondent:

WHEN a missionary returns to a foreign field after a furlough, he has an opportunity once more to see things relatively afresh, and to receive some rather sharp impressions. These are never again as vivid as those received when he arrived for the first time, to be sure, but they are noticeably more acute than when he left, because of having been in a contrasting environment for several months.

Since you have asked me to write an article on the Nigerian Mission for your column, perhaps I can share with you several such impressions of a returning missionary.

We Return to the Field

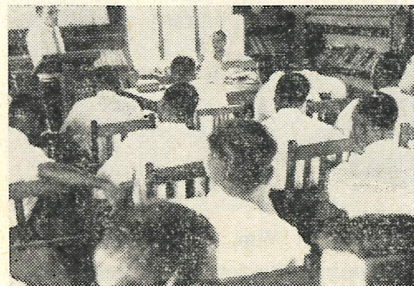
Being away for the better part of a year does make a difference. Usually when asked after lecturing in the States about the climate in Nigeria, we would reply that though it was hot and humid in Nigeria, it was not too oppressive. As our ship slipped into the Gulf of Guinea in late March, however, we realized we had quite forgotten how hot it can become within 200 miles of the Equator, especially at this time of the year before the rains get a good start.

Our Seminary at Obot Idim

When we got back to Obot Idim and settled into harness in the Seminary again, we found that there had been little change externally. The Rev. Hein, who had taken over during my absence, had done a fine job. But what a change had taken place in the student body! There had been a 100% turnover during my absence. Not one familiar face remained!

To explain how this is possible, it must be pointed out that we are at present in a transition stage in our ministerial training program. We began the Seminary by taking in older men who had served faithfully as interpreters or teachers, and gave them an intensive four-year theological course to prepare them for the ministry. We are still carrying on this "short course." Simultaneously, however, we have begun a new and more comprehensive program in which we take young graduates from the primary schools into our "Junior Seminary"

for a preparatory two-year course. Here we try to instill in them the proper motives for seeking the office of a bishop and to give them a start in some of the pre-theological courses, such as Greek grammar. They are then sent to our Lutheran High School, which is situated on the adjoining property, to acquire a general Christian education. After four years in the High School they return to the "Senior Seminary" for a final three-year theological course. It so happened that during my absence the 14 boys in the



Conference of pastors in the Seminary library

Junior Seminary finished their course and entered the High School, and in their place another 14 young boys were taken in to form a new Junior Class. At the same time (last December) the two older men who had finished their third year of the "short course" left for a year of vicarage. In their place we have a new class of older men beginning their first year. So it happened that all of the Seminary students that we had been working with for the past several years are temporarily out of the Seminary, and we now have to work with two new and very green classes.

The result is a discouragingly slow teaching process compared to that which we had been accustomed to with the more advanced classes. But perhaps that is nothing over which to be too upset. It does indicate that something tangible had,

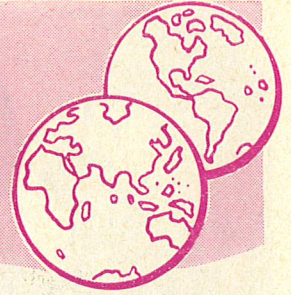
after all, been accomplished during those years that were spent on the other classes to produce such a contrast.

But we do have some opportunity to enjoy the more gratifying task of building on a previously laid foundation. In order to keep contact with the boys that have gone from the Junior Seminary to the High School, the Seminary faculty continues to conduct their religion periods and the New Testament Greek course through their High School years.

Working Under Primitive Conditions

One of the things that struck me again on returning was the relatively backward condition still to be found in some aspects of our institutional life here. We are most grateful that we now have electricity during the evenings, so that our students need no longer study by lamplight. But none of our secondary institutions as yet has running water, either hot or cold. The Seminary and High School have the additional handicap of being situated far from any year-round stream. Each of these schools has a shallow dug well from which water may be pulled up in pails, but these wells run dry toward the end of the dry season, and remain so for several months. The result is that the students have to spend much time and energy spreading out over the surrounding area with their pails to get water from the neighbors, hoping that these other sources will hold up under the extra demand. It is imperative that we have a deep-bore well with a pump and tank to ensure these two schools a dependable supply of water. Now the vexing question is, How far should we go while we are at it? It would already be a big improvement if the boys could go to a centrally located tank and fill their pails from faucets there. But should we really *splurge* and run pipes from the

News FROM OUR Missions





A cleft palate after surgical repair



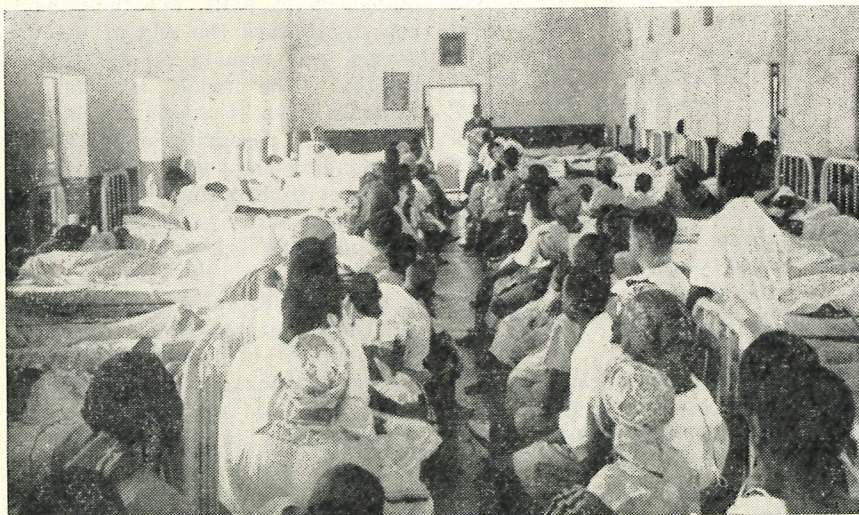
Dr. Lofgren vaccinates Mrs. Voly for smallpox during an epidemic in which all missionaries were re-vaccinated.



The women's ward at the Lutheran Hospital at Eket



The Rev. Wm. H. Schweppe commissioning Pastor H. Ottenmueller and Sunday Ekpenyong Etim as the first missionaries to Ogoja Province.



An African pastor conducts a service in one of the wards of our hospital

nearby kitchens of the two institutions? No one would seriously think of spending the money to convey water to the dormitories, but would the extra expense be justified to pipe the water to the kitchens?

Dengue Fever

To tell the truth, the sharpest impression my wife and I have at the time of this writing concerns the unpleasantness of Dengue Fever, which is one of the things a man gets when the wrong mosquito bites him. Now we understand better why this sickness is sometimes called "Breakbone Fever." It's not that your bones break when you are host to this virus — only that they *feel* as if they are breaking whenever you move them. It's nothing very serious — never fatal; but it does succeed in immobilizing one for a week or so and keeping one from doing anything more strenuous than, say, writing an article for a church periodical. But it's cheering to know that when you have gone through a siege of Dengue, you develop a sort of immunity for a year or so.

We Visit Our Lutheran Hospital

Soon after arriving on the field we drove over to our Hospital at Eket. We were most amazed at the progress that had taken place there since we had left the field ten short months before. A "stranger's house" for relatives who wish to stay near patients had been completely finished. Two duplex homes for graduate nurses and two dormitories for nurses in training were nearing completion. A large new ward building which will add 40% to the bed capacity of the hospital was well under way. A gleaming new X-Ray machine had been installed, together with darkroom facilities for developing the plates. Much of this expansion had been made possible by generous grants given by the Wheatridge TB Foundation to enable our Hospital to expand its facilities so as to treat TB sufferers.

The reputation of our Hospital staff continues to grow by leaps and bounds. The three American nurses as well as Dr. Lofgren's wife, who works full time as a medical secretary, are doing an outstanding job of laboring together with the doctor as one efficient, smooth-running team. Together they recently enjoyed a gratifying experience. They

were performing a Caesarean operation when complications developed. After the infant had been born, but before the incision was sewed up, the mother's heart stopped beating. You know this near miracle that has been performed now and then by massaging a heart that has ceased to function? Well, Dr. Lofgren reached up through the incision to grasp this mother's heart. The Lord was with him, and after several minutes he felt the heart begin to respond to his massaging fingers. After some artificial respiration the mother finally revived, and she and her baby are doing very well today. About that time some of the African nurses and aids were heard using the word 'wizard' when referring to the doctor. Now, we missionaries feel that Dr. Lofgren is something of a wizard, too, but we don't mean the same thing by that word as do the Africans with their background of centuries of black magic! So some explanations were in order to assure the natives that nothing supernatural had been performed by the doctor — only by the God whose help had been invoked at the beginning of the operation.

The Heathen In His Blindness

Sometimes we receive some very ugly impressions, such as the one which only yesterday reminded us again how heartless unvarnished heathenism can be. Pastor Wm. Winter was telling us that on a trek through a backward area to one of his churches he saw a puppy a few days old that had been hung up on a stick as a sacrifice, with its head and paws bound. He noticed that its skin had been slit open from the neck down across the abdomen, and that flies were infesting the wound and crawling in and out of the ears. On closer inspection he found that the animal was still alive and was whimpering feebly. A child standing by said it had been hanging there for three days. Ordinarily we would consider it very unwise to interfere physically with the worship of the heathen. But what would *you* do in such a case? Pastor Winter cut the animal down to put it out of its misery.

Tried and True Mission Method

After hearing such a report one cannot help wondering what manner

of fear must possess the hearts of those who are driven to perpetrate such cruelty. How can we reach these people and millions of others like them more speedily to dispel those fears? How can we convince them that the need for such a pain-filled, bloody sacrifice of propitiation was more than adequately met when God was fastened, mutilated, to a stick? How can we more efficiently spread the news that "by one offer-

ing he hath perfected for ever them that are sanctified," and that "where there is remission of sins, there is no more offering for sin." Should we use the press and the radio? Such media would undoubtedly help, but they would still not reach the illiterate masses deep in the bush. It seems we shall have to carry on with our old, but tried and true method — "Go and tell. . ."

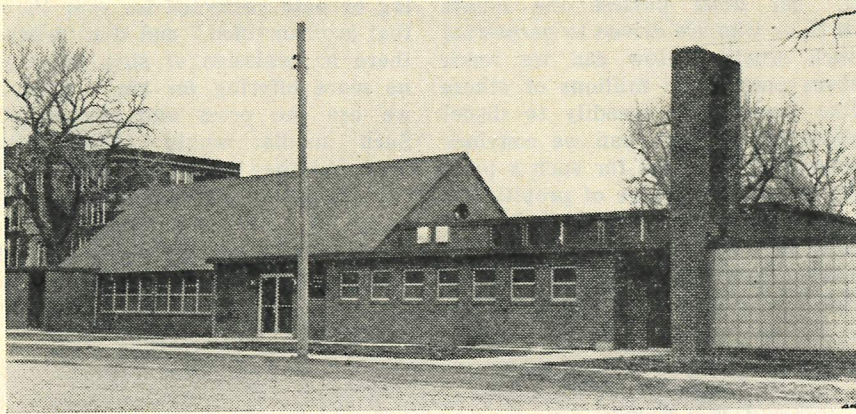
N. H. REIM.



Know Your Synod

1. You promised to tell us a little about the early expansion of our Synod. What direction did the expansion take from the Milwaukee area?
 - A. *It moved northward. West Bend, Fond du Lac, Manitowoc, Kewaunee, and Algoma are among the many places mentioned in the early accounts. It also reached out westward. Here Watertown, Columbus, and La Crosse are some of the scenes of labor that are recorded.*
2. That expansion must have meant quite a growth in the number of pastors?
 - A. *Yes, the number grew from 3 in 1850 (the date of Synod's founding) to 45 in 1863.*
3. Were the new men still being supplied by the mission societies in Germany?
 - A. *The most of them, yes. But this source of supply began to look shaky.*
4. Why was that?
 - A. *Strangely enough, it was due, to a great extent, to the influence of a theologian named Wallmann, of the mission school in Barmen. His influence toward a sound, confessional Lutheranism stayed with a number of men who entered the service of our Synod.*
5. Why do you say "strangely enough"?
 - A. *Because some of our men, thus influenced at a mission school, helped to bring about the break with our chief supplier of manpower, the Langenberg Mission Society. When they were instrumental in leading our Synod to a clearer doctrinal position and a sounder Lutheran practice, the unionistic Society protested and finally, in 1867, refused to send us any more workers.*

In the next issue: We begin to train our own pastors.



St. John's Lutheran Church, Lake Benton, Minnesota

CHURCH DEDICATION AT LAKE BENTON, MINNESOTA

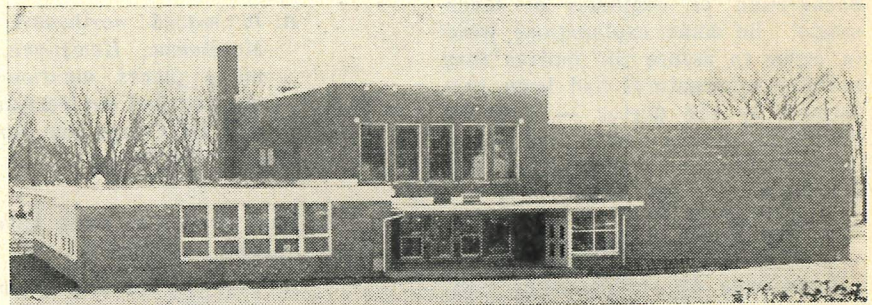
The climax of long planning was reached by St. John's Lutheran Church of Lake Benton, Minn., when on May 9 it dedicated its new \$85,000 house of worship.

The local pastor, the Rev. A. H. Birner, unlocked the doors of the church at 10:00 A.M. and led the congregation into the new sanctuary. In the service which followed, the Rev. Paul Nolting of Sleepy Eye, Minn., preached the dedicatory sermon. An afternoon festival service was conducted at 2:30 at which the Rev. Herbert Birner of Sioux Falls delivered the sermon. An organ recital at 8:00 P. M. climaxed the dedication day.

The church plant, a brick structure, is classified by church builders as "contemporary architecture." It consists of the church proper and an educational-recreational wing. Over three hundred people can be seated in the nave of the church, and when

the folding curtain into the auditorium of the wing is drawn back, the capacity of the church is increased to over 500.

The church is beautiful and proper in its simplicity. The educational-



St. John's Lutheran School, Juneau, Wisconsin

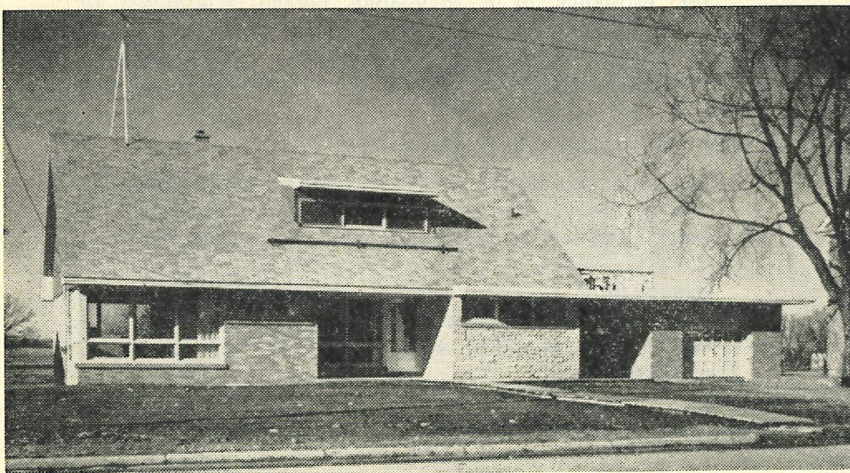
recreational wing has an auditorium which can be used for overflow crowds, eight Sunday school rooms, a well-planned kitchen, a comfortable room for mothers, and other service rooms.

A. H. BIRNER.

health room and office. The congregation is adding a fourth teacher this fall.

As part of its building program the congregation also erected a new parsonage. This has been occupied by the pastor and his family since November. The parsonage is a story and a half building of contemporary design. It has a study, living room, dining area, kitchen, bedroom and half bath on the first floor, with three bedrooms and a full bath on the second floor. A breezeway and garage are attached.

CARL H. MISCHKE.



St. John's New Parsonage, Juneau, Wisconsin

ST. JOHN'S OF JUNEAU, WISCONSIN DEDICATES RENOVATED SCHOOL

St. John's Lutheran Church, Juneau, Wis., dedicated its enlarged and renovated Christian day school on Sunday, May 5. The former pastor, M. J. Nommensen, Hillsboro, Wis., preached in the morning. The sermon in the afternoon was preached by Pastor Edward Zell, Mishicot, Wis., a son of the congregation. Pastor Winfred Nommensen, New London, Wis., son of the former pastor, spoke in the evening service.

The original building was erected in 1927. It was retained to good advantage and thoroughly renovated. The new addition includes two classrooms and a gymnasium. The finished structure now contains five classrooms, gymnasium and kitchen,

TWENTY-FIFTH ANNIVERSARY

On May 26, 1957, St. John's Congregation of Barre Mills, Wis., observed the 25th anniversary of Mr. Armin Huhn as a teacher.

**LUTHERANS AT
NORWALK, WISCONSIN
CELEBRATE**

Mark Seventy-fifth Anniversary

Members of St. Jacob's Congregation at Norwalk, Wis., had been looking forward for some time to June 23, 1957, for that date marked the seventy-fifth anniversary of the congregation. The joyous occasion was observed with three festival services. Three former pastors were the guest speakers.

St. Jacob's is an outgrowth of St. John's of Ridgeville, the mother church of eight Monroe County congregations. Some members of St. John's living near Norwalk felt that services should be held nearer to their homes. Accordingly, in 1875, they asked Pastor A. F. Siegler, of Ridgeville, to conduct services in Norwalk. Soon after, he worked toward the establishment of a preaching post, making use of an old schoolhouse for services.

The permanent organization was effected in 1882. In the same year the first church was completed during Pastor Pankow's pastorate. This was the first house of worship in the village. During the pastorate of the Rev. Otto Engel the congregation grew so rapidly that it became necessary to build a new church. This was dedicated in 1910. Prof. J. P. Koehler, Pastor E. Pankow, and Pastor E. Stock preached the dedicatory sermons.

It strikes us strange today to read that the entire cost of the church was only \$9,750. The Rev. F. H. Senger is the present pastor of St. Jacob's. On the roster of officers are: Erwin Graewin, Norman Kowitz, Ruben Mundstock, Carlton Kastberb, George Walker and Ernest Kowitz.

St. Jacob's, looking back, says, "Our God, our help in ages past." Therefore it looks to the future in the confidence: "Our Hope in years to come."

ANNOUNCEMENT

The new school year of Northwestern Lutheran Academy will begin with an opening service at 2 P.M., Tuesday, September 3. To facilitate registration and sale of books, new students are urged to present themselves early Tuesday morning. We welcome all who are able to take the time to improve this opportunity to visit our school and to join us in our opening service.

R. A. FENSKE.

CALENDAR OF CONFERENCES

**NORTHERN CONFERENCE
MICHIGAN DISTRICT**

Pastor-Delegate Conference meets Sept. 16-17 at St. Luke's Church, Saginaw, Pastor H. Eckert. Communion Service at 9 a.m. on Monday. Preacher: R. Frey (T. Frey). Delegates are to be present the first day only. Send excuses or request for lodging to the host pastor.

PAUL H. WILDE, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)

Ordained and Installed

Pastors

Carter, Robert M., ordained as pastor and installed in Trinity Ev. Lutheran Church, T. Ellington, R. 2, Appleton, Wis., by E. Zehms; assisted by W. Pankow; and in St. Paul's Ev. Lutheran Church, Stephenville, Wis., by W. Pankow; assisted by F. Heidemann, E. Zehms; July 21, 1957.

Freier, Ronald, as pastor of Emanuel Congregation at Custer, Mich., by T. Sauer; assisted by R. J. Voss and A. H. Maaske; July 7, 1957.

Habeck, Daniel E., as pastor of Grace Ev. Lutheran Church, Muskegon Heights, Mich., by Irwin J. Habeck; assisted by W. Westendorf; July 14, 1957.

Hallauer, Kenneth, in Zion Lutheran Church, Mission, S. Dak., by H. Witt; assisted by E. Hallauer, W. Bartelt; July 7, 1957; and in St. Paul's Lutheran Church, White River, S. Dak., and in St. Peter's Lutheran Church, Wood, S. Dak., by H. Witt; assisted by L. Hallauer; July 14, 1957.

Johannes, J. H., in the Isabel-Timber Lake-Trail City, S. Dak., parish, by K. G. Sievert; July 14, 1957.

Naumann, Bertram J., in Calvary Lutheran Church, Marquette, Mich., and in St. Paul's Lutheran Church, Green Gardens, Mich., by E. Reim; assisted by K. Otto and A. Voigt; July 14, 1957.

Palenske, Carlton, as pastor of Our Savior Lutheran Apache Mission, Bylas, Ariz., by H. E. Rosin; assisted by Dr. F. Uplegger, E. H. Sprengeler; July 14, 1957.

Schmeling, A. L., in St. Mark's Lutheran Church, Spruce, Wis., by A. W. Voigt; July 21, 1957.

Installed

Kuske, Herbert C., in Zion Church, Mohrbridge, S. Dak., and St. Jacob's Church, Glenham, S. Dak., by Prof. Victor Weyland; assisted by D. W. Lindloff; June 30, 1957.

Thrums, James A., in St. Matthew's Church, Janesville, Wis., by Prof. Daniel Malchow; assisted by J. Fricke, R. C. Hillemann, H. Schumacher, M. Zank; June 2, 1957.

Zank, Walter, in St. John's Lutheran Church, T. Trenton (near Beaver Dam), Wis., by Marvin Zank; assisted by J. M. Raasch, H. Oswald, and W. Steffenhagen; May 26, 1957.

Teachers

Hagen, Roger, as principal and 7th and 8th grade teacher in Immanuel Ev. Lutheran Church, Medford, Wis., by A. J. Engel; July 14, 1957.

Schultz, John, as 5th and 6th grade teacher in Immanuel Ev. Lutheran Church, Medford, Wis., by A. J. Engel; July 14, 1957.

CHANGE OF ADDRESS

Pastors

Freier, Ronald, 404 North Main Street, Scottville, Mich.

Spaude, Dr. W., Rollingstone, Minn.

Thrums, James A., 705 Milton Avenue, Janesville, Wis.

Naumann, Bertram J., 347 E Arch St., Marquette, Mich.

MISSION FESTIVAL

Trinity Sunday

Immanuel Church, Mosinee, Wis. Offering: \$194.26. Karl A. Nolting, pastor.

PACIFIC NORTHWEST DISTRICT

April, May, June 1957

Fiscal Year, July '56 to June '57

Congregation	Budgetary	C.E.F.	Budgetary	C.E.F.	Dedication Offering	Other Char.
St. John, Clarkston	\$ 44.45	\$ 10.00	\$ 399.51	\$ 10.00		
Good Hope, Ellensburg	124.05		424.05			
Trinity, Eugene	53.79		297.40	22.00	11.00	
Salem, Mountlake Terrace	84.97		330.80			
Trinity, Omak			742.00			
Peace, Orofino	18.13		113.74	29.00		
Grace, Portland			1,204.24	373.40	119.15	16.00
Woodland Park, Portland			70.00	65.00		
Zion, Rainier			158.65	29.00		
Grace, Seattle	143.00		317.45	88.00		29.50
Snoqualmie Valley, Snoqualmie	91.55		446.07			79.00
Good Faith, So. Cle Elum			64.00			
Gethsemane, Spokane			219.19			30.75
St. James, Spokane	31.40		92.78			12.00
Shadle Park, Spokane	178.86		511.84			
Trinity, Spokane	440.38		740.38			
Faith, Tacoma			600.00	79.40	41.00	
St. Paul, Tacoma	500.00		1,456.43	175.00	113.35	
Mission, Twisp			40.00			
Withrow Lutheran			269.74		84.00	
Grace, Yakima	616.20	18.00	1,651.40	128.00	10.00	
Redeemer, Yakima	78.75		630.29	39.00	41.00	20.00
Grace, Zillah	87.50		293.25	15.00	68.00	
	\$2,493.03	\$ 28.00	\$ 11,073.09	\$ 1,052.80	\$ 638.75	\$ 36.00

Memorial Wreaths, April, May, June 1957

In Memory of — Sent in by	Budgetary	C.E.F.
Otto Buttenhoff — Grace, Yakima		\$ 1.00
John Dietz — Grace, Yakima		14.00
Rev. A. Hertzfeldt — Grace, Yakima		1.00
Rev. W. Hoenecke — Grace, Yakima		1.00
Andrew Kaelberer — Grace, Yakima	2.00	1.00
	\$ 2.00	\$ 18.00

F. E. PETERSON, District Cashier.

WESTERN WISCONSIN DISTRICT

April, May, June 1957

Pastor — Congregation	Amount
G. F. Albrecht, T. Clifton	\$ 82.05
H. F. Backer, T. Norton	450.00
H. F. Backer — W. G. Hoffmann, Winona	5,867.97
K. G. Bast, Madison	1,237.79
E. R. Becker, Bruce	194.95
E. R. Becker, Cameron	315.19
R. Beckmann, Ridgeville	\$94.86

A. Berg, Madison	160.81	J. M. Raasch, Lakemills	1,155.52
B. Beyers, Winona	151.24	G. Redlin-J. Fricke, Watertown	7,619.17
B. Beyers, Minnesota City	79.67	R. Reede, Wausau	469.82
R. F. Bittorf, Monroe	8.00	C. R. Rosenow, Mauston	1,565.00
B. A. Borgschatz, Platteville	181.75	C. R. Rosenow, New Lisbon	630.92
R. W. Brassow, Hubbleton	450.18	H. Schaad, Tomahawk	710.00
R. W. Brassow, Richmond	528.51	H. Schaller, Eagleton	400.00
C. P. Brenner, La Crosse	650.51	J. Schaller, Stoddard	478.11
R. Buege, Arcadia	428.85	J. Schaller, T. Genoa	201.25
R. Buege, Whitehall, R. 2	219.80	W. P. Scheitel, Rib Falls	542.15
J. C. Dahlke, Tomah	2,487.53	W. P. Scheitel, T. Rib Falls	308.02
A. H. Dobberstein	786.07	A. Schewe, Neillsville	1,505.82
F. C. Dobratz, Johnson Creek	3,377.05	A. Schewe, Globe	318.90
A. J. Engel, Medford	1,231.06	A. Schewe, T. Bridge Creek	72.25
O. R. Falk, Plum City	136.59	L. Schroeder, Prairie Farm	665.06
G. Fischer, Helenville	975.00	L. Schroeder, T. Dallas	91.95
A. F. W. Geiger, Cambridge	858.28	W. E. Schulz, Wonewoc	1,118.50
A. F. W. Geiger, T. Deerfield	883.14	H. C. Schumacher, Milton	305.20
A. F. W. Geiger, Newville	821.53	A. Schumann, T. Maine	407.54
H. Geiger, T. Leeds	939.06	F. H. Senger, Norwalk	339.26
H. Gieschen, Fort Atkinson	1,517.15	F. H. Senger, Wilton	31.00
H. C. Gieschen, Rib Lake	92.85	R. A. Siegler, Rock Springs	530.17
W. E. Gutzke, La Crosse	2,320.86	M. C. Smith, Cambria	488.64
M. H. Hanke, T. Hamburg	176.73	W. R. Steffenhagen, Friesland	250.80
J. Henning, Wausau	1,067.94	M. F. Stern, Ixonia	421.49
M. N. Hermann, Kendall	1,118.61	A. R. Stuebs, Bangor	999.93
M. N. Hermann, Dorset Ridge	146.68	K. A. Timmel, Watertown	2,072.00
R. C. Hillemann, Brodhead	254.96	E. A. Toepel, Cold Spring	350.00
R. C. Hillemann, Beloit	41.95	E. A. Toepel, Cold Spring	350.00
W. P. Holzhausen, Stetsonville	681.59	E. G. Toepel, Sun Prairie	910.40
H. C. Kirchner, Baraboo	1,106.77	I. G. Uetzmann, Watertown	650.00
L. C. Kirst, Beaver Dam	2,342.12	W. G. Voigt, T. Berlin	1,309.89
O. W. Koch, Lowell	376.90	W. Wegner, Columbus	3,944.95
M. Koepsell, Beyer Settlement	130.33	R. Welch, Fountain City	680.55
M. Koepsell, Poplar Creek	16.25	A. H. J. Werner, Elroy	347.40
W. J. Koepsell, Ridgeway	635.48	H. Winkel, Sparta	2,328.82
W. J. Koepsell, Pickwick	93.00	A. A. Winter, Randolph	1,065.80
R. P. Korn, Lewiston	754.36	M. Zank, Beaver Dam	294.58
G. O. Krause, Marathon	720.48	W. E. Zank, T. Trenton	534.67
J. D. Krubsack, T. Goodrich	189.48	T. E. Zaremba, Barron	984.50
J. D. Krubsack, T. Greenwood	245.22	T. E. Zaremba, Rice Lake	573.75
P. Kuckhahn, Ringle	185.10	G. W. Zunker, Fox Lake	700.00
M. E. Kujath, Janesville	200.00		
C. C. Kuske, T. Day	209.80	Miscellaneous:	
C. C. Kuske, T. Green Valley	117.93	Southwestern Delegate Conf. of Western Wis. District	50.00
P. R. Kuske, North Freedom	736.75	Mrs. Charley Weber, Elmwood	5.00
P. R. Kuske, Badger Village	98.28	Budgetary	\$114,655.79
P. R. Kuske and R. Siegler, Tuckertown	116.91	Special Building Fund	375.19
L. Lambert, La Crosse	1,750.14	Dedicatory Thank-offering	256.17
W. Lange, Wisconsin Rapids	1,293.90	Non-Budgetary	1,257.26
J. H. Lau, Onalaska	767.40	Church Extension	2,223.68
E. F. H. Lehmann, Prentice	20.15	Hungarian Relief	4.00
E. F. H. Lehmann, Tripoli	27.14	Total	\$118,752.09
O. A. Lemke, Pardeeville	1,266.84		
N. Lindloff, Wilson	385.42	Memorial Wreaths	
F. W. Loeper, Whitewater	1,174.10	In Memory of — Sent in by	Amount
F. W. Loeper, Richmond	260.00	Albert Gilmaster — William Lange, Wisconsin Rapids..\$	2.00
R. Mackensen, Shennington	36.25	Mrs. Hedwig Krause — H. Gieschen, Fort Atkinson..	15.00
R. Mackensen, Dannavang	19.25	Mrs. Alvin Raawe — E. R. Becker, Cameron.....	3.00
E. A. Mahnke, Moline	369.99	Carl Wrobel, Sr. — J. Schaller, Stoddard.....	15.00
T. H. Mahnke, Mt. Carroll	219.66	Albert Martwick — J. Schaad, Tomahawk.....	10.00
G. C. Marquardt, Schofield	1,201.63	Mrs. Hertha Neumann — G. O. Krause, T. Maine....	51.00
W. T. Meier, Marshall	601.07	Adela Masuhr — F. W. Loeper, Whitewater.....	8.00
A. L. Mennicke, Winona	2,304.75	Edwin Fischer — E. E. Prenzlow, Sr., Cornell.....	3.00
Mennicke and Tetzloff, Altura	185.40	Albert Buske — M. F. Stern, Ixonia.....	3.00
F. Miller-H. Jaster, La Crosse	6,130.27	Claude Altweiss — M. F. Stern, Ixonia.....	3.00
C. H. Mischke, Juneau	1,810.00	Arnold B. Kuehmin — H. C. Nitz, Waterloo.....	20.00
P. Monhardt, South Ridge	571.57	Mrs. Dora Horstman — W. A. Paustian, West Salem..	2.00
R. W. Mueller, Jefferson	771.15	Duane Florin — F. H. Nitz, Cochrane.....	20.00
A. F. Nicolaus, Savanna	558.34	Otto Lucht — E. R. Becker, Cameron.....	10.00
A. F. Nicolaus, Savanna	85.00	Herman Fricke — G. Redlin-J. Fricke, Watertown....	10.00
F. H. Nitz, Buffalo City	160.50	Mrs. Mary Luehmann — P. Korn, Lewiston.....	4.00
F. H. Nitz, Cochrane	1,172.16	Not stated — E. A. Toepel, Fort Atkinson.....	25.00
F. H. Nitz, Cream	604.10	Olga Steffenhagen — H. Geiger, T. Leeds.....	19.00
H. C. Nitz, Waterloo	3,163.18	Mrs. Irma E. Werner — A. H. J. Werner, Elroy.....	201.00
K. A. Nolting, Mosinee	202.65	Pastor Ferdinand Oetjen — A. Schewe, Neillsville..	2.50
M. J. Nommensen, Hillsboro	373.86	Charley Weber — Friends.....	3.00
O. A. Pagels, Ixonia, R. 1	1,384.89	Arnold Scharin — F. W. Loeper, Whitewater.....	6.00
O. A. Pagels, Lebanon	436.25	Mr. and Mrs. Frank O. Krueger — F. Loeper, Whitewater	96.00
E. A. Pankow, Eitzen	293.78	Arnold Scharin — F. W. Loeper, Richmond.....	10.00
H. A. Pankow, Menomonie	1,310.06	Mrs. Irma E. Werner — A. H. J. Werner, Elroy.....	1.00
H. E. Paustian, Barre Mills	700.00	Unknown — H. F. Backer-W. G. Hoffmann, Winona....	20.00
N. E. Paustian, Oconomowoc	1,416.65	Chas. Schroeder — E. E. Prenzlow, Sr.....	3.00
W. A. Paustian, West Salem	1,352.00	Mrs. Marcy Roseman — E. E. Prenzlow, Sr.....	3.00
A. O. Pautsch, March Rapids	829.50	Mrs. Carl Gerber — E. E. Prenzlow, Sr.....	4.00
A. O. Pautsch, T. McMillan	755.00	Mrs. Arthur Werner — W. E. Schulz Wonewoc.....	6.00
M. B. Petermann, Doylestown	170.71	Herman Fricke — G. Redlin-J. Fricke, Watertown....	15.00
M. B. Petermann, Fountain Prairie	347.07	Mrs. Clara Nienon — G. Redlin-J. Fricke, Watertown	3.00
M. B. Petermann, Fall River	541.05	Peter Hilger — E. J. C. Prenzlow, Jr., Bloomer.....	3.00
E. E. Prenzlow, Sr., Cornell, etc.	417.80	Mrs. Turner — E. J. C. Prenzlow, Jr., Bloomer.....	4.00
E. J. C. Prenzlow, Jr., Bloomer	1,857.88	Mrs. Hickathier — E. J. C. Prenzlow, Jr., Bloomer....	2.00
P. Prueter, Viroqua	202.31	Donald G. Rice, Treasurer.	

TREASURER'S STATEMENT

July 1, 1956, to June 30, 1957

Receipts

Cash Balance July 1, 1956	\$ 23,821.49
Budgetary Collections	\$ 1,869,191.27
Revenues	351,507.29
Total Collections and Revenues	\$ 2,220,698.56

Non-Budgetary Receipts:

Bequests	500.00
L. S. W. C. — Prayer Book	234.05
Miscellaneous	700.00
Notes Payable	70,000.00
Total Receipts	2,292,132.61

\$ 2,315,954.10

Disbursements	
Budgetary Disbursements:	
General Administration	147,985.12
Theological Seminary	72,128.63
Northwestern College	199,548.33
Dr. Martin Luther College....	275,007.33
Michigan Luth. Seminary.....	164,142.67
Northwestern Luth. Academy	65,534.11
Nebraska Academy	2,000.00
Academy Subsidies	6,400.00
Winnebago Teacher Program	24,212.17
Home for the Aged	51,992.80
Missions — Gen. Adm.:	
Home Missions	356.54
Foreign Missions	3,593.53
Indian Mission	188,070.01

Colored Mission.....	64,788.72
Home Missions	702,009.56
Refugee Mission	74,327.05
Madison Student Mission.....	6,432.73
Rhodesia Mission	62,698.35
Lutheran S. W. C.	9,971.12
Japan Mission.....	28,709.75
Winnebago Luth. Academy....	3,000.00
General Support	90,871.95
Indigent Student Support....	790.00
Board of Education	15,078.18
Depreciation on Inst. Bldgs.	37,093.22

Total Budgetary Disbursements	\$ 2,296,741.87
Cash Balance June 30, 1957....	\$ 19,212.23

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

	1955 - 56	1956 - 57	Increases
Collections	\$ 1,810,074.92	\$ 1,869,191.27	\$ 59,116.35
Disbursements	2,172,532.18	2,295,550.76	123,018.58
Operating Deficit	\$ 362,457.26	\$ 426,359.49	\$ 63,902.23

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Surplus	Perc. of Allot.
Pacific Northwest	1,454	\$ 11,079.09	\$ 14,540.00	\$ 3,460.91	\$	76.19
Nebraska	6,735	63,987.76	67,350.00	3,362.24		95.00
Michigan	23,152	237,994.04	231,520.00		6,474.04	102.79
Dakota-Montana	7,283	67,924.50	72,830.00	4,905.50		93.26
Minnesota	38,739	315,055.11	387,390.00	72,334.89		81.32
Northern Wisconsin	45,851	366,330.16	458,510.00	92,179.94		79.89
Western Wisconsin	48,840	359,484.69	488,400.00	128,915.31		73.60
Southeastern Wisconsin	47,909	416,045.17	479,090.00	63,044.83		86.84
Arizona-California	2,899	26,719.29	28,990.00	2,270.71		92.16
	222,862	\$ 1,864,619.81	\$ 2,228,620.00	\$364,000.19		83.66

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE	
For June, 1957	
For Rhodesia Mission	
Sunday School children of Zion Lutheran School, Kingston, Wis.	\$ 12.70
St. John's Sunday School, Salemville, Wis.	3.75
Memorial wreath in memory of Mrs. Gustave Bartsch, sent in by Pastor Philip R. Janke	10.00
	\$ 26.45
For Indian Mission	
Collection by children of Immanuel Lutheran School, Denmark, Wis.	\$ 61.25
Nigeria Mission	
St. Peter's Lutheran School, Fond du Lac, Wis.	\$ 65.00
For Lutheran Spiritual Welfare Commission	
Lt. Richard R. Buerger, Milwaukee, Wis.	\$ 5.00
For Refugee Mission	
A Friend, Florida	\$ 5.00
For Japanese Mission	
Memorial wreath in memory of Mr. Alvin Aasmundrud, sent in by Pastor J. R. Petrie	\$ 10.00
For Special Building Collection	
Memorial wreath in memory of Pastor F. A. Reier, given by the Fox River Valley Pastoral Conference..	\$ 15.00
For Church Extension Fund	
Memorial wreath in memory of Mrs. B. J. Stindt, given by relatives and friends	\$ 85.00

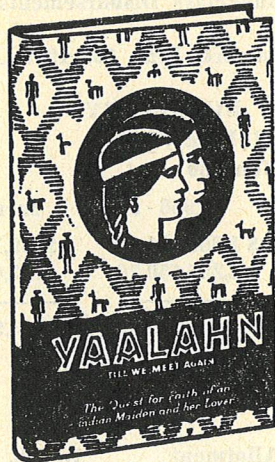
Memorial wreath in memory of Henry Thielbar, given by August Wilsman, Roger Wilsman and Ed. Johnson	6.00
Memorial wreath in memory of Mrs. Wm. DeLeers, given by the Rev. Herbert Lemke family	5.00
Memorial wreath in memory of Mrs. Fred Buch, of Tawas City, Mich., given by:	
Norma and Carl Neuhauer	\$ 5.00
Mr. and Mrs. Ray Ristow, Robert, Martin and John Ristow, Mr. and Mrs. Ed. Coyle	10.00
Beata and Elmer Pflueger, Harpa and Elmer Schwab, Art and Irma Wuggazer, Kenny and Mary Baxter	8.00
Mr. and Mrs. Eino Haglund	5.00
Mr. and Mrs. Wilbert Mueller	2.00
Mr. and Mrs. Phillip Collins	5.00
Mr. and Mrs. Carl Thunberg	5.00
Mr. and Mrs. Joe Daly, Mr. and Mrs. Rolland Davis, Mr. Donald Roach and Mr. Richard Roach	11.00
Mrs. Elsie Roach, Mr. Roxey Roach	5.00
Mr. and Mrs. Louis Reaman	5.00
	61.00
N. N.	3.00
Donation from Mr. Ernest Luedtke, Fairfax, Minn.	2,000.00
Memorial wreath in memory of Mrs. Henrietta Knuth, given by: Mr. and Mrs. Gerhardt Meyer, Mr. and Mrs. C. Meyer, Mr. and Mrs. James Witt, Jr., Mr. Ronald Meyer, Mr. and Mrs. Arnold Meyer, Mr. and Mrs. Paul Mueller	9.00
	\$ 2,169.00

C. J. NIEDFELDT, Treasurer.

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