



THE NORTHWESTERN Lutheran

Volume 44, Number 17
August 18, 1957



BRIEFS by the Editor

A **BIG PROJECT** lies ahead of us. The September 1 issue of The Northwestern Lutheran will be the special Convention number. Synod's Board for Information and Stewardship has decided to send it into every home of Synod. This will be done instead of sending out a post-convention bulletin, as was done in 1955 and 1956. The prime objective, of course, is to bring the news of the Convention to as many members of Synod as possible. A second purpose will be to enlist new subscriptions. A convenient tip-in subscription blank will be inserted in each copy.

A **FINE PIECE OF GOSPEL EXPOSITION** in Christianity Today (July 22) came to our attention the other day. Surely you will appreciate it, too. Here are three paragraphs that struck us particularly:

"The sinner's Savior received the wages of sin which he never earned that you might have eternal life which you never deserved. Christ went to the pit that you might sit on the throne; went into awful gloom that you might enter into glory; was sold that you might be ransomed; was unjustly judged that you might escape the severity of God's judgments; was scourged that by his

stripes you might be healed; became for you, on the cross, all that God must judge, that you, through faith in Christ, might become all that God cannot judge.

"The sinner's Savior, the perfectly righteous One, was judged as unrighteous that you, the unrighteous one, through faith in him, might be judged as righteous.

"The sinner's Savior stood before God with all your sins upon himself that you might stand before God with none of your sins upon yourself."

QUITE EARLY IN THE BOOM of pro-religious sentiment these past years voices were raised to question whether some of the religiousness might not be of the 'Ersatz' variety. They were looked upon as extreme pessimists. They were even told, in effect: You're so concerned about keeping the practice of religion pure that you cannot recognize a golden opportunity when you see it. Instead of decrying this wonderful change in the religious climate, you should capitalize on it.

But the "boom" produced more and more strange products. We recall but a few: the prize-fighter who attributed his success to "Somebody up there who cared"; the actress who

recommended God to others as being "a living doll"; the popularity of "religious" songs on TV, radio, and records. More and more voices of thoughtful men joined the "pessimists" to express serious misgivings. Lately we came across this statement by Dr. Carl Lundquist, the Executive Secretary of the Lutheran World Federation. Writing in the *Lutheran Companion* (Augustana) of July 24, he notes changes evident to an American who has lived abroad for six years. Among these is "the wide interest in religion and the growing interest in the Church." Then he says:

"The religious milieu (environment)—Ed.) in the U.S.A. and Canada today is one which is devoid of any organized or public antagonism to the Church. Certainly there are large numbers of sceptics, agnostics, and atheists, but their efforts seem to have been neutralized. Sometimes the attempts at religiosity take on almost phenomenal form. The idea of calling a certain telephone number to listen to a certain kind of prayer, the use of chimes on bank buildings, department stores, and other public buildings for playing hymns are among the more apparent ones.

"There are many minds within the Church which have observed this development and are pointing out with great clarity the inherent dangers in such superficial elements in religion. The pastors are the first to admit that the increased attendance and membership needs to be carefully examined."

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Editorials

**How To Read
A Resolution** In his volume,
*How to Read a
Book*, Dr. Mortimer

Adler contends that no reader has the right to criticize or condemn a book before he understands what its writer is saying. The reader must be able to say, "I understand your point," before he has the right to declare "I don't agree with you." To be valid, an objection to a book must be aimed at a target that is actually there.

Similarly, every reader who approves of what a writer is saying should be able to demonstrate that the writer has actually made the point with which the reader agrees. It is as much beside the point to approve without understanding as it is to condemn without understanding.

The resolutions of a synod are in a position similar to that in which a book finds itself. A synod's actions have reviewers who take sides as a book has readers of differing opinions. Some will approve of their synod's actions; others will object.

Supporters of a synod's resolutions owe it to their own intelligence and honesty to be able to explain those resolutions before they endorse them. Before they defend them, they should also know as much as possible about the way they developed. Otherwise their support must be materially discounted.

By the same token, those who protest a synod's resolutions owe it to intelligence and honesty to be able to explain the steps a church body has taken, and to know something about the circumstances and thinking that prompted that body to take those steps. After doing that, the objector has a right to his objections. Otherwise his disapproval amounts to mere obstructionism.

A fair judgment is a virtue that is not achieved without diligence and prayer. We need to pray for an extra measure of the spirit of the Lord, which rested upon the Branch out of the Root of Jesse. This spirit "shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears" (Isa. 11:3).

C. TOPPE.

* * * *

Seed-Tree Congregations One of the reforestation methods that has been introduced into our national parks employs individual seed-trees to establish new forest growth on cutover or burned-over land. As the cones or seeds fall from the seed-tree, they germinate and produce seedlings in the vicinity of the parent tree. This method closely resembles the natural way of a forest in reproducing itself.

Larger city congregations have often been seed-trees in their communities; they have served as mother or parent congregations for daughter congregations in outlying or suburban areas. Some of the seed-tree congregations in our Synod have been responsible for founding three or four — perhaps even more — young parishes in their vicinity.

To these offshoot congregations they transferred whole blocks of members. The pastors of the mother

congregations conducted the services in the seedling parish before a resident pastor was called. The facilities of their parish school were made available to the children of the younger congregation. They supplied the financial backing needed to provide a new parsonage or a chapel.

Today, when our Synod is curtailing mission work because it lacks men and also lacks money in the Church Extension Fund, the seed-tree method of expansion in urban areas needs to be exploited. The carrying out of our Lord's mission command should not be restricted to a single method of doing mission work.

Chapels and parsonages in new congregations have been and can still be built with loans from individual members of well-established local congregations, at less than going rates of interest.

Where the sponsoring congregation is familiar with local conditions, where it takes a personal interest in the daughter congregation's welfare and consults with synodical representatives concerning a long-range program, the seed-tree method deserves consideration and application.

C. TOPPE.

* * * *

Truth AND Zeal As they came up the walk, the well-dressed man and the carefully scrubbed boy resembled the familiar father-and-son combination seen on the grounds of synodical academies in the summertime. I thought the man was interested in enrolling his son in the ministerial course offered at our school.

Once they had gained the porch, the boy began to display his wares, which were two copies of recent *Watchtower* publications. While the man stood by, his youthful apprentice solicited my interest in several lead articles in the material he was offering me for a small consideration. He spoke shyly and hesitantly, but with earnest dedication to a task he believed was worth doing.

One reaction to this mission zeal might be to recall the words of our Lord in the twenty-third chapter of Matthew: "Ye compass sea and land to make one proselyte [convert], and when he is made, ye make him twofold more the child of hell than yourselves."

It is nothing less than "false and pernicious doctrine" that the Jehovah's Witnesses are diligently peddling in their unscriptural tracts. A proselyte whom their zeal has gained for their kingdom is not a convert gained for the Truth.

But what about that missionary zeal of theirs? their sense of dedication to a cause? Wrong as their teachings are, reprehensible as some of their methods are, their zealotness in gaining converts is a rebuke to all who take pride in possessing the Truth but are halfhearted about winning souls for that Truth.

(Continued on page 263)

Studies in God's Word:

The Book of Malachi

True Worship Pays Tribute To God's Love And Majesty
Malachi 1:6-9

WE noted last time that the Lord begins His message to post-exilic Judah through Malachi by reminding them of His faithful love as their gracious Father. In His grace and power the Lord was sparing and preserving the seed of Jacob until all His promises would be fulfilled and the Savior would arise from their midst. Yet Judah's worship was not a joyful, reverent response to this love of the Lord.

In His Gospel God reveals Himself to you and me as a gracious Father, assuring us that through His dear Son we are cleansed of our sins and are dear children in His sight, and that for the Savior's sake He will never leave us nor forsake us, but lead us safely to His glorious home in heaven. All of our worship ought likewise to be a thankful, reverent response to this great love of our Lord. May the Lord's rejection of Judah's worship open our eyes to anything in our own worship that might fall under the same condemnation.

Israel's Worship Did Not Honor The Lord "A son honor-eth his father, and a servant his master: if then I be a father, where is mine honor: and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name." This is the charge which the Lord leveled against His people. Not even their priests, their spiritual leaders, really honored Him as their Father, or even feared Him as their Master. While they undoubtedly continued to address Him as their Heavenly Father and Almighty Lord and kept on speaking of themselves as His children and servants, their worship showed that these had become but empty phrases. Since they were calling His love into question and doubting that He was faithful in His promises, they were not actually looking up to Him with believing hearts as their gracious Father.

As a result they also did not feel and reveal a deep desire from within to honor Him with the ready obedience and joyful service of true children. The worship condoned and carried out by the Jewish priests did not even do justice to what is expected of a servant. A servant will at least obey because he stands in awe before his master and dreads his wrath and punishment. Judah's priests made light of God's majesty by being openly disobedient to His Word in their very acts of worship. God characterizes them as despising His name. All the saving love comprehended in His covenant name, "the Lord," meant nothing to them; neither were they paying tribute to His majesty as "the Lord of hosts," the Lord who as the God of all grace is at the same time the sovereign Lord of all things, the omnipotent ruler of heaven and earth.

The Lord Points To A Very Specific Matter It often happens that the very ones who dishonor God with their worship are quite blind to this fact. It was that way with these priests. They countered God's charge with the question: "Wherein have we despised thy name?" Far from admitting that this had become characteristic with them, they want to be told of instances when they despised God's name. The Lord tells them: "Ye offer polluted bread upon mine altar." Even now they counter: "Wherein have we polluted thee?" But God answers: "In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil?"

God had very carefully prescribed the sacrifices with which He was pleased to have His Old Testament people worship Him. He had very definitely forbidden them to bring defective animals as sacrifices to His altar. The priests had no authority to change God's ordinances. It

behooved them to teach these regulations to the people and to insist on their conscientious observance. Yet the people were bringing blind, lame, and sickly animals as sacrifices to the Lord's altar. This was the polluted bread with which they were dishonoring the Lord's table, and thereby dishonoring Him whose altar it was. Still, the priests were willing to accept such sacrifices and thought nothing of it. If not with words then at least with their actions they were saying that the Lord's table was contemptible, that anything was good enough for the Lord's altar.

Revealing The Selfishness Behind It Believing hearts throbbing with thankful love toward the Lord, believing hearts filled with filial reverence would never have thought of coming to the Lord's altar with such defective sacrifices. These sacrifices pointed to hearts filled with selfishness, hearts that were primarily concerned about depriving themselves of as little as possible while giving God His due in worship. In such selfishness they did not even shrink back from the irreverence of actually tampering with God's Word and going counter to it in their worship. That the priests were willing to accept these sacrifices and countenance the disobedience involved betrayed the same selfishness and irreverence on their part.

We need to be earnestly on guard lest the selfishness of our own flesh should also creep into acts of worship. It is creeping in when we are minded to worship the Lord only on occasion when we do not seem to have anything better or more urgent to do. It is creeping in when we find ourselves reluctant to let the hour of worship cut in too deeply even on our Sundays. It is creeping in when we show ourselves loathe to make any real sacrifices in pursuing the Lord's work. Selfish interests also continue to raise all

kinds of temptations to go counter to God's Word in the very acts of worship. Pastors who fail to rebuke such selfishness when it manifests itself in worship, but condone and encourage it, are themselves succumbing to it.

Exposing Such Worship As Vain And Futile "Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." How could these Jews imagine that the Lord would be pleased with these defective sacrifices brought in niggard selfishness and in direct disobedience to His Word? The Lord dares them to come with such blind, lame, and

sickly beasts as gifts before their Persian governor. They knew very well that they would be taken as an insult and incur the governor's displeasure rather than gain his favor. Would the gifts that we are willing to bring to the Lord stand up under a similar challenge? Of course, we do not have Persian governors whose continued benevolence we seek to encourage with gifts of appreciation. We might ask ourselves, however, whether we would consider that which we are giving to the Lord for missions as an acceptable Christmas gift for those who are really very near and dear to us.

"And, now, I pray you, beseech God that he will be gracious unto

us: this hath been by your means: will he regard your persons? saith the Lord of hosts." In holy irony the Lord bids these faithless priests to go on trying to appease Him with their polluted sacrifices. They will find out for themselves that it is futile. With such worship they cannot assure blessings for themselves and others. God cannot be bribed by empty outward worship. Yet He is pleased by all worship which flows from a believing heart and pays thankful reverent tribute to God's love and majesty. Amidst such worship He promises to shower His gracious blessings upon us and others.

C. J. L.

SUBJECT: Great Deceptions.

Dear Editor:

THE quickest and perhaps the best way to describe Cecil B. De Mille's latest super-movie, "The Ten Commandments," is to call it a massive deception. In characteristic Hollywood fashion it obscures divine Truth so thoroughly in about four hours that the Christian Church will require twenty years of patient instruction to wipe up the mess and undo the damage. Since the movie influences so many people whom the Church cannot regularly reach, much of the harm will never be remedied.

By and large, the picture is as phony as a counterfeit dollar bill and about as valuable. Much of the acting is phony, as though the players instinctively realized how unreal the characters were that they tried to portray. The story it tells is a mishmash of Bible, legend, and De Mille imagination. And any resemblance between its message and the divine Truth it profanes is purely coincidental.

This last, of course, is the worst. God's inspired message of the divine plan for the salvation of men's souls has been completely overlaid and submerged by a theme of political, physical freedom. Moses tells Pharaoh that the Most High does not want men to be ruled by the will of a tyrant. He created them free to choose between good and evil and to live under the rule of law. So Israel is "delivered" when the people receive the Ten Command-

ments and move into the Promised Land of milk and honey.

But even the glamor of cinema-scope cannot hide the fact that Israel has escaped one tyrant only to run into the arms of another. Their sinfulness finds occasion by the Law to become exceedingly sinful. After the adventure of the Golden Calf the lightning of God's wrath flashes and snaps with a sound distressingly similar to that of the taskmaster's whip, and the disobedient among the people find themselves plunging headlong into hell. After forty years of desert wandering the nation stands at the border of Canaan, trailing behind it an unforgettable record of disobedience and wicked "self-determination." When we ask how they fared, we get no direct answer. We are asked to believe that sinners are free and happy once they have escaped Pharaoh and live by the Ten Commandments.

No doubt some people will believe this. For the whole movie has conditioned them to think that sinful man finds his happiness in earthly liberty and in the Law of God. Mr. De Mille robs the people of Abraham of all their hope for a Redeemer from sin and makes Moses their only

deliverer. He robs the God of Abraham of His glory as the Savior of sinners, erases completely from the sacred record "Abram's promised great Reward, Zion's Helper, Jacob's Lord," and silences the lips of Moses in death before he can say: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

A more spectacular deceit has probably never been perpetrated. The words of the Apology of the Augsburg Confession are a suitable judgment: "The adversaries are now openly Judaizing, are openly suppressing the Gospel by the doctrines of demons. . . . For they are then obscuring the Gospel, the benefit of Christ, and the righteousness of faith."

* * * *

Visitors to Washington Cathedral in our Nation's Capital are received with this printed invitation:

"Welcome to this great Cathedral. Whatever your faith, wherever your home, we bid you prayerfully and reverently to enter this hallowed shrine. May its dignity and beauty bring you peace and an abiding sense of our oneness in Jesus Christ."

The Cathedral has been fifty years in building and is still far from completion. But even as it stands, it is a magnificent church edifice. There are at least eight separate altars and sanctuaries within its walls, each more exquisite in its appointments than the other. Its outward trappings silently preach and extol the glory of the Triune God and His Word. But the true story of the church is of a different spirit. Again things are not what they seem to be, and we are dealing with another of those great modern deceptions.

Certain remarks in the introductory leaflet brought me to a halt as I stood in the mighty nave before the High Altar. The message said: "Envisioned by its founders as a 'House of Prayer for All People,' the Cathedral welcomes visitors and worshipers every day of the year. From the pulpit, men of many Christian traditions preach, and to its services come persons of many beliefs."

So I asked an attendant: Now about the congregation that worships

here — how large is it? Oh, came the answer, there is no congregation in the usual sense. This is not a parish church. It is the National Cathedral. . . . Well, what about the pastors that serve here — the rector and the assistants — are they not pastors of a congregation? No indeed, I was assured; they are rectors of the Cathedral, and serve all.

Again I check with the leaflet, and it says: "In half a century this great church has been more than half finished, and now both the need and the opportunity are auspicious for its completion. Thousands, representing many denominations, throughout the land are helping to build it and contribute toward its support."

Technically known as the Cathedral Church of St. Peter and St. Paul, the church is owned and administered by the Protestant Episcopal Cathedral Foundation. But at this point all connection with confessional Christianity ceases. As nearly as anywhere in our country we find here the seat of what is in

effect the official religion of the United States; and the cathedral stands as a monument to the last word in unionism. Men of the most varied spiritual convictions are buried in its crypts and their images are sculptured on marble sarcophagi.

The Greeks, at least, were honest. They erected a temple to each of their many gods, including the Unknown God. But the Washington Cathedral lumps all deities together. Clothed in the symbols of Christianity, it stands for everything and nothing. It is the Nation's Golden Calf. I left it as depressed as I felt after coming forth from De Mille's super-colossal nonsense. Driving through the Maryland countryside and along the fringes of the haze that covers the green majesty of the Blue Ridge, one feels a fierceness of love for this our "land of hope and glory" and a strong revulsion against everything that distorts or extinguishes the Gospel light which should brightly shine upon it.

Yours with cordial greetings,
E. S.

Smalcald Articles

IX. Art. II. Of the Mass

(Continued from previous issue)

Paragraphs 2-3

LUTHER concluded the first paragraph of this Article with the declaration that "Of this article nothing is to be surrendered or conceded." These words sound harsh and unyielding. And Luther was actually unbending over against error. But that did not prevent him from being gentle and ready to meet for a friendly discussion anyone who was honestly seeking the truth. He calls them "reasonable Papists." Papists they were. They had been brought up in the Papist error. They had practiced it all their lifetime. They had really never questioned its correctness. And when now Luther produced from the Scriptures the correct doctrine of the Lord's Supper, they were at first rather hesitant to accept the truth, and they still vigorously defended the old error. However, although they did not embrace the

truth, they had not closed their heart against it. Luther offered five suggestions how people of that type should be met.

The Mass a Pure Invention of Men

2) *If perchance there were reasonable Papists we might speak moderately and in a friendly way thus: first, why they so rigidly uphold the Mass?*

When Luther calls them "reasonable," he means to say that they are open to reason from the Scriptures and from church history. When they see from the Scriptures that Christ's institution of the Lord's Supper is something altogether different from the Mass, that it is not a sacrifice but a sacrament; that it is not a service which we perform for Him, but a means by which He conveys His grace to us; and when they see from church history how the error of sacrifice and work

service gradually crept into the doctrine and administration of this Sacrament: then they will yield to the force of these reasons. They may not be ready to abandon the error at once, they may continue to argue. But give the Holy Spirit an opportunity. Do not count them as enemies, but admonish them as brethren. The Holy Spirit will carry the truth on to victory.

If in the case of such people an immediate acceptance of the truth in confession and practice would be demanded, that might do irreparable harm to the cause of the Gospel. The case would be different if, in spite of the evidence from Scripture and church history, they would continue to "rigidly uphold the Mass." Hence Luther continues in our present paragraph 2:

For it is but a pure invention of men, and has not been commanded by God.

Human Rites May Be Dropped

It is not so many years ago that in our churches a second festival day was commonly observed. There was a second Christmas Day; there was Easter Monday and Whitmonday. The observance of these days was a human arrangement. It was a good and wholesome arrangement, and we deplore its passing as a definite loss. But since changing conditions made the observance of second festival days impracticable, we dropped them — and that without sinning.

The same applies to the Mass. Even if nothing more could be said against it than that it is a human invention, then, though it might in itself be tolerated without sin, it could also be dropped without sin. And even so it would become a sin to "rigidly uphold" it. Of this Luther wants the "reasonable Papists" to be reminded. He concludes paragraph 2:

And every invention of man we may (safely) discard, as Christ declares, Matt. 15:9: "In vain do they worship me, teaching for doctrines the commandments of men."

The Pharisees diligently observed many traditions handed down from their fathers. They did this with the idea that thereby they would merit God's favor. The things which they practiced had not been commanded by God, but had been added to God's Law by the elders, and imposed on the people. The Pharisees were very sincere in obey-

ing these traditions. But what does Jesus say? He uses a harsh word: *in vain*. These observances were very burdensome, but they got the Pharisees nowhere. They simply wasted their efforts.

Yes, even worse than that. By adding something to the Word of God they brought a curse upon themselves. They treated their human arrangements not as useful exercises but "rigidly upheld" them as being of divine authority. They were guilty of thereby having adulterated the Word of God. — The Mass, to say the least, is a human rite. It may be dropped without violating any commandment of God. — This Luther would bring to the attention of "reasonable Papists."

The Mass May Be Dropped Without Loss to the Soul

Since there is no word of God commanding the Mass it may be dropped without sin. If God had commanded it, then, no matter how foolish it might look to us, we must observe it. It looks foolish to human reason that the Body of Christ should be united with a piece of bread, and that by eating it we receive the assurance of the forgiveness of our sins. But since our Lord instituted His Supper in this way and with these promises, we observe it in this way, firmly believing that it will not be "in vain."

But since the Roman Mass has no divine word of institution, it may be discarded without sin — and without loss or harm to the soul. And since it has become burdened with

many grievous errors and abuses, it should be dropped.

3) *Secondly, it is an unnecessary thing, which can be omitted without sin and danger.*

The new thought in this paragraph is that the Mass may be dropped "without danger." The "reasonable Papists" might have the feeling that they had received spiritual blessings from the Mass. This was a self-deception. They certainly were offered spiritual blessings during the celebration of the Mass, but those blessings came to them not through the Mass, rather in spite of it, but through the words of Christ which were spoken or chanted in the service, and which retained their saving power in spite of the gross perversion of Christ's Sacrament as practiced in the Mass. Wherever the Word of God is used, there the Holy Spirit is present and tries to enter the hearts to perform His faith-creating work in them, even when these words are used in connection with an antichristian error.

The "reasonable Papists" should be able to understand this. Then they would also realize that the dropping of the Roman Mass could not cause any spiritual loss to them.

A study of the remaining points which Luther suggests for discussion with "reasonable Papists" we defer to a later issue.

(To be continued)

J. P. M.

EDITORIALS

(Continued from page 259)

"Compel them to come in," Jesus directs in His parable of the marriage supper. Certainly our "compelling" the unchurched to come into our congregations could include more intensive training of our members, even of the younger members, for personal mission work; it could include regular mission convasses of a community, persistence in the face of repeated rebuffs

and cold courtesy, more aggressive spreading of the truths we believe and cherish.

The confessing Christian should be minded like Isaiah, whose ardent concern for letting the saving Truth shine forth is felt in his glowing words: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" (Isa. 62:1).

C. TOPPE.

TWENTY-FIFTH ANNIVERSARY

The First German Ev. Lutheran Congregation, Manitowoc, Wis., on June 30, 1957, observed Mr. Fred Manthey's 25th year in the teaching service.

CORNERSTONE-LAYING OF NEW SCHOOL UNIT

In a service held on July 31, 1957, at 7:30 P.M., the First German Ev. Lutheran Congregation of Manitowoc,

Wis., one of the oldest congregations in our Synod, laid the cornerstone for its new school unit. Dr. Henry Koch preached the sermon, and the pastor of the church, L. H. Koeninger, read the dedicatory act.

News FROM OUR Missions



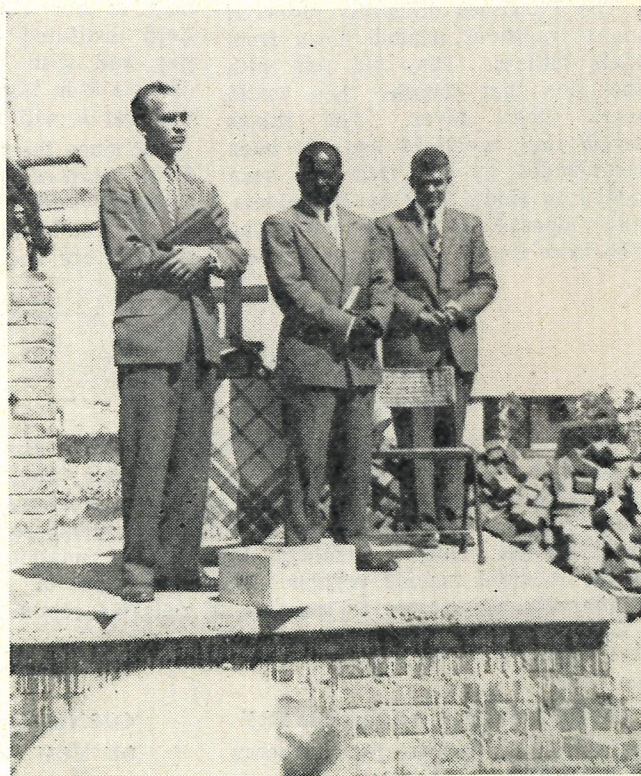
The Sermon
Pastor R. W. Mueller, Jr., and
Interpreter J. E. Mwambula

CORNERSTONE LAYING Matero Lutheran Church Lusaka, Northern Rhodesia, Africa

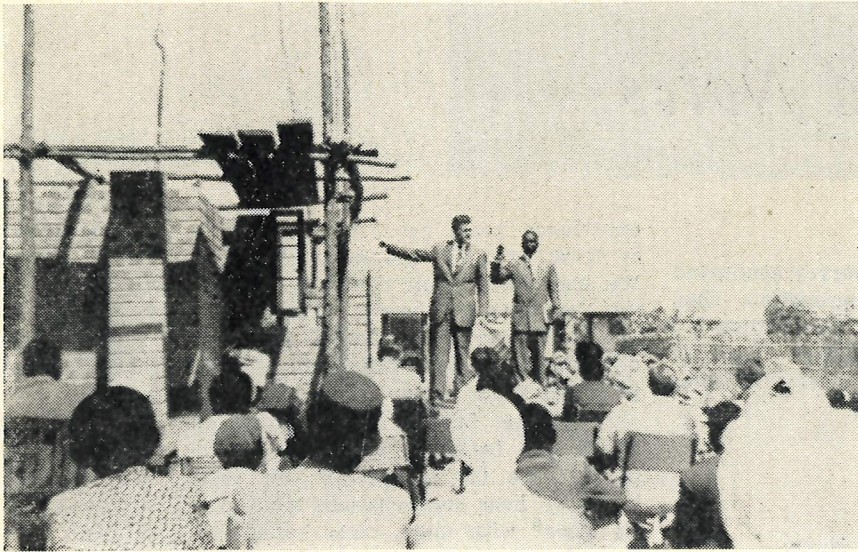
ON the Sunday after Ascension, June 2, 1957, the Rhodesian Lutheran Church by the grace of God was privileged to lay the cornerstone of its first permanent church building. Not only had the Lutherans in Africa been looking forward to this day with anxiety, but even so the entire Church in America. Divine worship and ceremonies were held at the church site, with the Lord providing a bright and sunny day. The fact that the construction of the cornerstone had been delayed, presented us with the unusual experience of laying a cornerstone after the walls had neared completion. To add to the peculiarity of this situation, ceremonies were begun without the cornerstone making its appearance.

Unfortunately, Pastor Habben was not able to be present because he had to take care of the equally important work of bringing the Word of God to those in his flock. Nevertheless, bright and early that morning, preparations were being made at Mwembezi, our main mission station. A group of our school children were readying themselves for the long trip over forty miles of rough and dusty roads to show their appreciation for the material blessing which the Lord had given them.

Since this was an important day in the history of the Rhodesian Lutheran Church and the Wisconsin Synod, services were dropped at our other preaching stations in and around Lusaka. The distances are not great, and all were invited to attend. About an hour before the service began, the truck with the forty children from Mwembezi arrived. Immediately, the driver was dispatched to Lilanda Hospital to pick up those who attend our classes. Sad to say, this was the same day on which the doctors had decided to take the majority of their patients to the main



The Ceremony
Pastor R. Essmann, Interpreter J. E. Mwambula,
Pastor R. W. Mueller, Jr.



The Preacher in Action



An Attentive Congregation under Rhodesian Skies

NORTHWESTERN LUTHERAN ACADEMY

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.

We would like to have more pictures!

Some of the pastors have sent in pictures of chancels. A few have sent pictures of altars. We also have one of a baptismal font which will

hospital for the removal of casts. Consequently, only seven were able to worship with us. At the same time, the mission car was sent in the other direction to our preaching station at Chibolya. It returned with a full load. With the two European families the attendance numbered 188.

Services were to begin at 11:00, but as usual and according to African custom, we began exactly one-half hour late. Even though the stone which we had gathered to lay had not arrived, worship went on as planned, for we had not come merely to lay a physical stone but to point to a spiritual cornerstone already laid — Jesus Christ the Righteous.

The text which was used for this joyous occasion was taken from the second chapter of the Letter of St. Paul to the Ephesians, v. 20-22. The message was delivered under the theme: "WITH WHAT MATERIALS DO WE BUILD THE HOUSE OF GOD?" — I. A cornerstone — Jesus Christ. II. A foundation — the Apostles and Prophets. III. Bricks — Living souls bought with Christ's blood. The service was graced throughout by a number of selections by the church choir and the children from Mwembezi.

Since Pastor Essmann had fed his flock on Saturday, he was able to be present and participate in the laying of the cornerstone. This was very fitting because it was during his time that the construction of the church was begun. At the very moment that these ceremonies were to begin and in answer to our prayers, the cornerstone arrived. Into it were placed a Chinyanja Bible, Catechism, hymnal, a history of the Matero congregation, a list of its members and officers, and many items of interest. Thereupon the cornerstone was laid in the name of the Father, the Son, and the Holy Ghost.

R. W. MUELLER, JR.

make a striking cover. Our thanks to you. Please keep them coming.

If you desire extra copies of the issue in which the picture of your church appears, why not order them at the time you send in the photo.

* * * *

A number of people have written and spoken to us to express appreciation for the box "Know Your Synod."

News and Notes

What hymns are we singing?

The Lutheran of July 31 tells of a survey conducted by a United Lutheran pastor in his congregation. One Sunday the worshipers were asked to check their 20 favorite hymns among 68 that were listed. Here is the result of the survey (the mention of several titles under the same number indicate a tie):

1. Beautiful Savior
2. Onward, Christian Soldiers
3. I Need Thee, Precious Jesus
Rock of Ages, Cleft for Me
All Hail the Power of Jesus' Name
4. My Faith Looks Up to Thee
Nearer, My God, to Thee
5. Holy, Holy, Holy
I Know That My Redeemer Lives
6. Just as I Am, Without One Plea
7. Jesus, Lover of My Soul
The Church's One Foundation
8. Abide with Me
9. Savior, Like a Shepherd Lead Us
Take My Life, and Let it Be
10. A Mighty Fortress Is Our God
In the Cross of Christ I Glory
11. Jesus, Savior, Pilot Me
My Country, 'Tis of Thee
Love Divine, All Love Excelling

It isn't a very good "report card" on Lutheran taste in hymns, is it? The editor of the column reporting the survey is disturbed by it, too. It certainly did not escape him that there isn't one of our solid chorale melodies before one hits No. 10, "A Mighty Fortress." He offers the explanation that when Lutherans of various nationalities were confronted with the necessity of conducting English services for a new, Americanized generation, they had no place to turn but to English church music of the day, "which for the most part represented the emotional type of religion that marked that age. Gospel songs with an almost juke-box-like 'bounce' quickly took hold. Such attachment persists today... we still have congregations which prefer the 'singable' gospel-song type of music to the 'ponderous' chorale melody. Who hasn't heard the worshiper who laments, 'I like church, but I can't sing the hymns.'"

The explanation is not completely satisfying. Some translations of the old Lutheran hymns were on hand in the early stages of the transition to English. True, the translations were not always of the best. But it would have been far better to sing them even in poor translations rather than to have congregations lose all feel and appreciation for them. We fear that pastors, teachers, and organists must bear a great deal of the blame for what has taken place. Either out of preference or out of weak deference to "what the people want," they chose mostly "bouncy" hymns.

It isn't true, of course, that people can't sing the hymns. In a mission congregation we had the opposite

experience years ago. We made it a point to select at least two old chorale melodies for each service. We had many adult converts, but they did not resist the "ponderous" (heavy) hymns. In fact, more than one confessed that, though at first he had a little difficulty with our "different" hymns, he had learned to prefer them to any other.

We are fairly confident that our congregations would fare better in a survey like the above. But is there cause for smugness? We doubt that when at times we hear congregations sing "My Faith Looks Up to Thee" with much more confidence and gusto than they do "From Depths of Woe I Cry to Thee." Yes, it's a good opportunity for us to ask what *we* have done with a great heritage.

Not the first four-year liberal arts college in Wisconsin.

"At present there is no four-year Lutheran liberal arts college in the state." *The Lutheran* made this statement in connection with the possible move of Carthage College (ULC) to Kenosha, Wis. We rush to the defense of our Northwestern College. A four-year Lutheran liberal-arts college, it has been in Watertown, Wis., all these 92 years.

Protestant missionaries abroad.

The Missionary Research Library of New York City reports that there are 23,432 missionaries from the United States and Canada serving in foreign countries. More than a third of these are active in Asia, less than a third in Africa, and one-fourth in Latin America. India has almost 2,000. All Lutheran missionaries in foreign countries number 1,623.

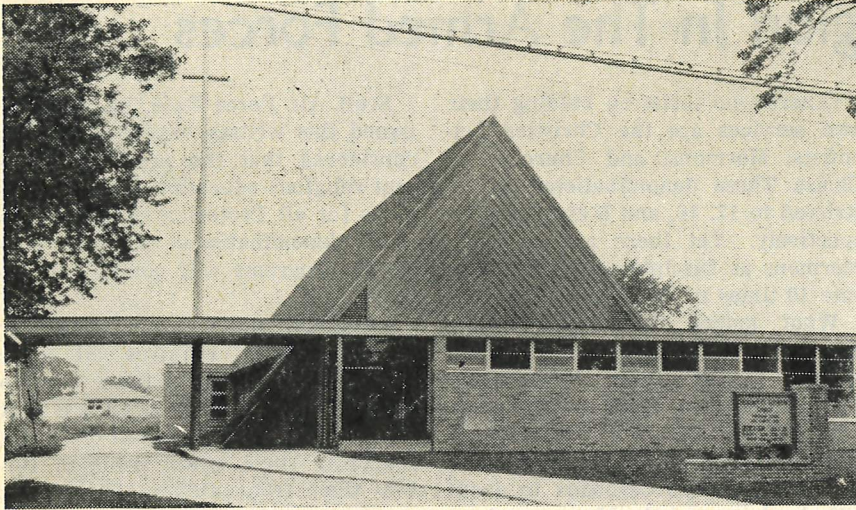
A religious census by the U. S. government?

We take the following report from *The Lutheran* (July 31):

"Before long the U.S. Census Bureau will have to decide on whether to include the question, 'What is your religion?' on the list of things to be asked all U. S. residents in 1960. Protestant and Roman Catholic leaders favor the question, since the answers would be helpful in church planning.

"The president of the American Jewish Congress, Israel Goldstein, says the question would be 'a radical breach' of American tradition dating back to 1790. The U. S. government, he said, 'has no power to compel any person to profess a belief or disbelief in any religion.'

"If Americans,' says Dr. Goldstein, 'can be compelled to disclose to government officials their religious beliefs, they can equally be compelled to disclose their political, economic, social, and all other beliefs.' It would be an invasion of the privacy of the individual and also, he says, it is contrary to U. S. tradition to 'divide and classify' Americans as to 'their belief or disbelief in any religion.'"



Redeemer Lutheran Church, Fond du Lac, Wisconsin

DEDICATION OF NEW CHURCH FOND DU LAC, WISCONSIN

It was on July 28, 1957, that the Lord permitted the members of Redeemer Ev. Lutheran Church of Fond du Lac, Wis., to gather at the doors of their new church building to hear their pastor invite them to "Enter into His gates with thanksgiving and into His courts with praise." After having worshiped their Lord for almost eighteen years in the dark and cramped quarters of a small frame house, the members of this congregation found themselves at a loss for words when they tried to express their joy at the beauty and cheerfulness of their new house of worship. They did it, though, with their joyous singing of the hymns of the Church.

Three services were held on this dedication day. In the morning service the local pastor performed the rite of dedication and preached the sermon. Pastor Waldemar Pless, the first pastor of Redeemer Congregation, preached in the afternoon service, and Pastor Harold Wicke, as the spokesman of the Northern District, preached in the evening service. The three preachers had but one thought: to remind the congregation that the real, lasting joy that they would find in this place of worship would be found in the comfort and peace that would be offered them by the Lord through Word and Sacrament.

Redeemer Congregation was organized on September 17, 1939. A choice piece of property with an old

house was purchased on the west side of Fond du Lac as a temporary place of worship. But these were the years of inflation and Redeemer Congregation, like so many others, found it impossible to keep its building fund strong enough to meet the increased cost of building. Finally this congregation of 248 communicants was able to pass a resolution that the contracts could be signed for the new building with the architectural firm of Steffen and Kemp of Wauwatosa, Wis.

During the course of years it had become clear that Redeemer Congregation would one day have to have its own parochial school. The congregation was able to buy a three-and-a-half-acre plot of ground only five blocks from the original site. It now had all the room necessary to construct a church, a parochial school, and a parsonage.

On November 18, 1956, groundbreaking services were held for the first unit of the building program, the church. Work progressed rapidly during a mild winter and the congregation was ready to hold the cornerstone-laying service on Sunday, April 21, 1957. Pastor Walter Strohschein preached the sermon on that occasion.

The church seats about 300 persons comfortably, with ample room for emergency seating. It was constructed without a basement except for a small area only large enough to house the boiler. The colors chosen for the interior of the church make it a cheerful building and the high,

steeply pitched ceiling, the sanctuary extending across the entire front of the church, and the large glass entrance give a feeling of spaciousness that only those can appreciate who have worshiped in a small house for many years. Those who have had an eight-foot-high room packed with persons Sunday after Sunday will appreciate the value put upon the thirty feet of atmosphere between floor and ceiling peak by the members of this congregation.

The church building is not finished as it now stands. The difficulty in borrowing money last fall made it necessary to eliminate, for the present, the parish hall wing. It should not be long before this, too, is built. The plan to use it temporarily for a two-room school will encourage the congregation to finish the project quickly. The building as it now stands costs approximately \$103,000 furnished. To the members of Redeemer Congregation its true worth is far more. The walnut used in the chancel furniture and on the chancel wall was sawed from two walnut trees that were cut on the original church property. Countless hours of work were offered by members that were far more precious than their market value.

It was a happy day for the members of Redeemer Congregation, and they were happy to have so many friends join them in thanking the Lord of the Church for this new mark of His grace. They came boldly with the prayer that He give them the grace to continue His work at this place.

ROBERT REIM.

GOLDEN WEDDING ANNIVERSARY

On July 13, 1957, Mr. and Mrs. Fred Buchholz, members of St. Andrew's Lutheran Church of Milwaukee, Wis., were privileged to observe their golden wedding anniversary. The undersigned addressed them on the basis of Luke 24:29. Abide with them henceforth, O Lord!

LOUIS F. KARRER.

Again, Religion In The Armed Forces

EDITOR'S NOTE: Below we reproduce in full a piece that appeared recently in Drew Pearson's "Washington Merry-Go-Round." No extended comment is needed. But we point out that it is significant because it comes from such a source. And we ask you to note especially the last paragraph.

'Armed Forces' Own 'Religion' Protested

(Drew Pearson's column today is written by his associate, Jack Anderson. — EDITOR'S NOTE)

By Jack Anderson

Washington—Chaplains aren't supposed to talk about it this side of the pulpit, but many have complained privately that the Armed Forces are trying to mold all Protestant churches into one all-embracing religion for American soldiers.

Even such non-Protestants as the Orthodox, Mormons, Mohammedans, Buddhists, and atheists are lumped with the Protestants and sometimes forced to receive "general Protestant" instruction against their will.

Any church that resists suddenly finds its quota of chaplains drastically cut. The Eastern Orthodox Church objects to being labeled as Protestant and wants the right to hold separate services. Result: the church can't get the Defense Department to appoint more than 10 Orthodox chaplains.

Yet this church has as many members as the Episcopalians who are allotted 92 chaplains, more members than the Disciples of Christ who are allowed 110 chaplains.

REDEEMER, TUCSON, TAKES FORWARD STEP

July 21, 1957, was a day of rejoicing and thanksgiving for Redeemer Ev. Lutheran Congregation of Tucson, Ariz. For on this day the congregation celebrated its 10th anniversary as 'Redeemer' Lutheran Church, and also the fact that it became self-supporting as of August 1, 1957.

Redeemer was organized in 1944 as 'Flowing Wells Ev. Lutheran Church.' In August, 1945, it became a member of the Wisconsin Synod. At that time the meeting place for

Others who insist on holding their own services are the Christian Scientists, Mormons, and Churches of Christ. These denominations are restricted to 12, 10, and 8 chaplains respectively. Yet there are as many Mormons as Disciples of Christ, who rate 10 times more chaplains.

What makes this discrimination all the more glaring is that the Armed Forces swear (presumably not on a stack of Bibles) their chaplain quotas are filled strictly according to church membership. This would entitle the Orthodox to about 100 chaplains and the Mormons about 80, instead of 10 apiece.

* * *

Doctrinal Disputes

When the Orthodox complained about being short-changed, the Defense Department suggested they use Catholic chaplains. The Orthodox, however, have had some bitter doctrinal disputes with the Catholics. Perhaps because of this, the Armed Services classify the Orthodox as Protestants; which makes it all the more paradoxical that they should be asked to use Catholic chaplains.

Most Army, Navy, and Air Force bases discourage, but still allow, any denomination to conduct its own services. The catch is that the services usually aren't permitted at the regular church time.

Lackland Air Force Base, Tex., finally ordered the Mormons to stop holding Sunday morning services on the premises. They are now raising funds to build their own chapel just outside the base.

worship and Sunday school was the Flowing Wells public school. In July, 1947, the congregation began worship services and Sunday school in the newly constructed utility building at its present location. In September, 1948, a second building was constructed and a Christian day school dedicated and opened with eight grades. Carl T. Metz was called to serve as principal and teacher. In September, 1950, a Beginners department was added. A fourth classroom was added in September, 1951. In May, 1952, ground was broken for the present chapel

Scott Air Force Base, Ill., actually issued this written regulation: "It is considered that the general Protestant religious education program provides for all Protestant groups. Separate denominational religious education programs will not be conducted."

Lackland, which trains most Air Force recruits, requires all basic trainees to attend religious worship service. Catholic and Jews are sent to their own services. All the rest, including some whose religion forbids them from attending Protestant services, are forced to attend Protestant church.

Trainees are also marched to religious training classes. Again, the Orthodox, Mohammedans, atheists and the like are forced to take Protestant instruction.

"All trainees will attend these (religious) instruction periods as a part of their scheduled training," the regulations decree.

* * *

Freedom Guarantee

Chaplains point out, however, that the Constitution guarantees religious freedom. No laws can be passed to restrict any religion. Even military regulations, they say, cannot overrule the Constitution.

The Armed Forces have designed a great GI church and even prescribed a standard worship that is supposed to fit all Protestant and minority religions. These GI services carefully avoid doctrinal questions. The sermons are restricted pretty much to morality lectures.

and parish hall. This was built with local funds and donated labor. It was dedicated on February 15, 1953. A fifth classroom was opened in September, 1952. A sixth classroom was opened in September, 1953. That same year, in November, a parsonage was dedicated to the glory of God. In September, 1954, Redeemer saw the addition of a teacherage. Since 1955 Adolph Wilbrecht has been serving as principal and teacher.

The Lord has graciously blessed the efforts of Redeemer Congregation. It now has a teaching staff

of six teachers with an enrollment of 203 pupils. The congregation at present numbers 335 communicant members and 638 souls.

On June 30, 1957, a special congregational meeting was held to discuss the matter of self-support. At that time the congregation was still receiving \$400.00 as subsidy from Synod. They realized that the need to use the money elsewhere was great. But they also realized that the load would be even greater upon their own shoulders. However, they were determined to use their gifts from the Lord with greater zeal and enthusiasm. It was certainly a tremendous undertaking for a congregation with such a heavy financial responsibility. Yet, the Mission Board chairman, Walter Diehl of the Arizona-California District, truly depicted the manner in which Redeemer Congregation would face the future. The speaker based his sermon on Phil. 1:3-11; using as his theme; "This Is God's Prayer Through St. Paul For Going Self-supporting And For Your Tenth Anniversary." There is: 1) thanksgiving; 2) hope; 3) assurance; 4) progress.

Pastors who have served Redeemer since its beginning were: Adelbert Schultz, 1941-43; Frederick G. Knoll, 1943-50; Norman Berg, 1950-54; Paul Heyn, 1954-57; the undersigned was installed as pastor on May 5.

May the Lord continue to bless Redeemer, that more souls can be won for His kingdom!

WERNOR E. WAGNER.

**A STRANGE AND
HEARTENING HISTORY**
St. John's, Waterloo, Wisconsin

The first Lutheran service in Waterloo, Wis., was held in a public school on the festival of Epiphany, January 6, 1867. The eleven families who attended the service on that same day organized what is now St. John's Congregation. The first pastor turned out to be a unionist. This is evident from the fact that he served Waterloo every second Sunday, while the other Sundays he served a sectarian church in the vicinity.

Such unionistic practice was quite common in the early days of our Synod. But soon our founding fathers came in contact with the Missouri Synod, especially with the

sound stand of Dr. Walther. And then God also blessed our Synod with the clear and sound witness of Dr. Adolf Hoenecke.

Unspiritual, heterodox, and pietistic elements were among the founders of the Waterloo church, which consisted of Pommeranian immigrants. During its battle for sound doctrine and practice, the infant church was often counseled by Prof. A. F. Ernst. At great statistical loss, the congregation rid itself of the false brethren and adopted a Lutheran constitution.

After one year, the first pastor took "French leave." Neighboring pastors and students served for a time. In eight years the congregation had shrunk to twelve voting members. Trusting in the Lord, they called their first resident pastor, Candidate Martin Denninger. He had been preceded by C. H. von Snell, H. Oppen, Prof. Meumann, Hachelberger, Carl Haese, Eugene Notz, A. Schroedel. Denninger was succeeded by J. J. Meyer, R. Bock, M. H. Pankow, O. Kuhlow, G. M. Thurow, and (since 1937) the undersigned.

The little flock of eleven families has in nine decades grown to a congregation of over eleven hundred souls. Since its founding, St. John's has built two churches, two schools, and two parsonages. Five years ago it added a large annex to its school. In the past year, substantial improvements have been made in the church, now sixty-five years old.

The ninetieth anniversary was observed in four festival services on July 28. (German services are still held every Sunday and festival day.) The guest preachers were Prof. G. A. Westerhaus, Pastor Donald Meier, and Pastor Frederic H. Nitz.

H. C. NITZ.

ANNOUNCEMENT

The next school year at Northwestern College will begin on the Monday after Labor Day, September 9. Opening exercises will be held in the gymnasium at two o'clock. The dormitory may be occupied on Sunday, but no meals will be served before Monday morning. The charge for board and room for the year is now \$250.

E. E. KOWALKE, *President.*

The school year at Dr. Martin Luther College, New Ulm, Minn., will begin on Wednesday, September 4, with an opening service at 8:30 A.M. All new students will register on Monday, September 2, and all others on Tuesday.

CARL L. SCHWEPPE.

CHURCH MUSIC WORKSHOP

An invitation is herewith issued to pastors, organists, and choirmasters to attend a Church Music Workshop to be held at our Theological Seminary at Thiensville September 27 and 28.

The program will include demonstrations and discussions on the following topics: Selecting Music for the Lenten Season, Organ Registration, Selecting Music for the Easter Season, Children's Choirs, Basic Music Library, Playing and Singing the Liturgy Effectively, Practical Steps Toward Improving Our Church Music. Chapel services with the Seminary student body, displays of music, and a short program of church music are also being planned.

The workshop will open with supper at 5:30 on Friday evening and close at 3:30 Saturday afternoon. Meals and lodging will be furnished for those registered by Sept. 20. Charges will include a registration fee and a price for meals. All inquiries should be addressed to

H. C. OSWALD
814 Richards Ave.
Watertown, Wisconsin



**BOOK
REVIEWS**

Out on the Mountains, by Harold Rowley, 79 pages, paper-bound, Northwestern Publishing House, \$1.00.

This book provides a delightful reading experience — and a profitable one. The story it tells does not have a thunderous plot. It relates chiefly what goes on in the mind and heart of a young man just out of military service. He feels a deep urge toward the shepherd life, yields to it, and almost abandons it — but not quite, for compelling reasons.

Yet the author uses the story, satisfying as it is, merely as a means to another end: to bring to life for the reader all the shepherd imagery of the Bible. Not that he cites Scripture passages. There is no need to.

As the author pictures the bond of affection between shepherd and sheep, for instance, or the utter reliance of the sheep on the shepherd, or the search for one wandering sheep, and the shepherds' celebration at the finding of the sheep, the Christian reader cannot help thinking of the spiritual truths corresponding to the pictures. The author leads one to do this so dexterously that it seems completely natural.

We are tempted to quote at length. But that might spoil the reading for

you. Here is just one excerpt:

"Steve asked . . . , 'But how could a sheep wander off with all of us keeping such close watch day and night?'

'Sheep are silly creatures, Son (said the old shepherd), just as people are'

'But maybe sheep would rather be free. Maybe they were meant to be free?' Steve persisted.

'For a time they do enjoy their freedom, but soon they want nothing so much as to be back in the fold.'

'But you can't be certain of such things. . . .'

'A sheep, my Son, is born to be with its master, and it is never happy away from him.'

Do you see what we meant above? Thus the author steals up on one with the precious truths conveyed by shepherd-life imagery.

This little book is worthy to be read by you, and worthy to be presented as a gift to others.

W. A. F.

Another Church Music Workshop for pastors, organists, and choirmasters is being announced in this issue of the Northwestern Lutheran. A sequel to the workshop held at Northwestern College last year, this meeting hopes to continue and improve the work of that session. This time the members of the workshop will assemble at our Seminary in Thiensville for sessions beginning Friday evening, Sept. 27, and continuing until the next afternoon. Timely demonstrations and discussions dealing with various phases of our church music will be presented. Plans call for a performance of some of the gems of Lutheran church music, both choral and instrumental, for recommendations of music suitable for specific purposes, and for discussions of ways and means to improve our church music. It is hoped that a representative group of people interested in our church music will find it possible to attend. Early registration is requested so that planning may be adequate for the requirements of the group.

OFFER

Church windows; one large church bell; light fixtures..

We will gladly furnish details on the above.

Free to any mission church for shipping. Any others make an offer to:

St. Paul's Lutheran Church
Bloomer, Wis.
E. Prenzlau, Jr., pastor.

FOR SALE

Baptismal Font; Communion Rail; A.B. Dick Mimeograph No. 90.
Nain Ev. Lutheran Church
1661 S. 57 Street
West Allis 14, Wis.

CALENDAR OF CONFERENCES RHINELANDER PASTORAL CONFERENCE

Place: First Lutheran Church, Woodruff, Wis., W. Hein, pastor.
Date: Sept. 9-10, beginning with noon meal.
Speaker: F. Bergfeld; alternate: G. Bunde.
C. SCHLEI, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Albrecht, Egbert, in St. Paul's Lutheran Church, Manchester, Wis., and St. Paul's of Marquette, Wis., by W. L. Strohschein; assisted by G. Pieper and Theo. Albrecht; June 23, 1957.

Enderle, George, in Trinity Ev. Lutheran Church, Carson, N. Dak.; in Trinity Ev. Lutheran Church, Flasher, N. Dak.; in St. John's Ev. Lutheran Church, Paradise, N. Dak., by G. F. Cares; July 21, 1957.

Huebner, Philip, in Emmanuel Church, T. Herman, Wis., by M. Westerhaus; assisted by B. R. Hahm and H. Lau; July 7, 1957.

Kienetz, Alvin, in St. John's Church, Darfur, Minn., and St. Matthew's Church, Butterfield, Minn., by Emil F.

Peterson; assisted by Roland Steffenhagen; July 7, 1957.

Kuske, Theodore H., in St. Paul's Ev. Lutheran Church, Remus, Mich., by P. R. Kuske; and in Zion Ev. Lutheran Church, Broomfield, Mich.; July 21, 1957.

Retzlaff, Nathan, in Trinity Ev. Lutheran Church, Lime Ridge, Wis., by P. R. Kuske; assisted by R. Siegler; and in St. Paul's Ev. Lutheran Church, Loganville, Wis.; assisted by R. Siegler, G. Neumann, and M. Nommensen; July 14, 1957.

Spaude, Cyril W., in Trinity Ev. Lutheran Church, Aberdeen, S. Dak., by Dr. Paul W. Spaude; assisted by W. Schuetze; July 21, 1957.

Stelter, Edward, in Grace Lutheran Church, Crivitz, Wis., by Kurt Geyer; assisted by H. Scherf and L. Pingel; July 28, 1957.

Teacher

Greening, LeRoy, in Redeemer Lutheran Church, Cheyenne, Wyo., by W. Schaller, Jr.; July 21, 1957.

CHANGE OF ADDRESS

Pastors

Albrecht, Egbert, Manchester, Wis.

Kuske, Theodore H., Remus, Mich.

Maaske, A., 714 E. Cherry St., Findlay, Ohio.

Retzlaff, Nathan, R. 2, Loganville, Wis.

Spaude, Cyril W., 915 S. Dakota St., Aberdeen, S. Dak.

Stelter, Edward, Crivitz, Wis.

MISSION FESTIVALS

Trinity Sunday

Immanuel, Pelican Lake, Minn.
Offering: \$588.58. G. H. Geiger, pastor.

Third Sunday after Trinity

Trinity Church, T. Norton, Minn.
Offering: \$529.62. Dr. Paul W. Spaude, pastor.

Fourth Sunday after Trinity

St. Peter Church, T. Addison, Wis.
Offering: \$234.90. M. Volkmann, pastor.

ARIZONA - CALIFORNIA DISTRICT July 1, 1956, to July 1, 1957

| Location — Church — Pastor | SYNOD | | Other Charities |
|---|-----------|---------|-----------------|
| | Budgetary | Special | |
| Bylas, Our Saviour, J. Sauer..... | \$ 46.53 | \$ | \$ |
| Casa Grande, Grace, M. Putz..... | 837.31 | 71.00 | 5.00 |
| Cibecue — | | | |
| Lower Cibecue Mission, W. Bein | 135.00 | 6.00 | |
| Upper Cibecue Mission, W. Bein | 175.00 | 2.00 | |
| Coolidge, Emmanuel, M. Putz .. | 447.15 | 55.75 | |
| Douglas, St. Paul, J. Gerlach.... | 715.90 | 256.50 | 209.72 |
| Flagstaff, Mt. Calvary, G. Seager... | 1,052.14 | 189.62 | |
| Warren Frontier, Bible Class, J. Gerlach | | | 50.00 |
| Glendale, Grace, R. Zimmermann | 1,647.96 | 353.46 | |
| Globe, St. Peter, H. Hartzell..... | 557.10 | | |
| McNary, Emanuel, E. Guenther.... | 250.00 | | 200.00 |
| Mar Vista, Gethsemane, A. Keibel | 961.36 | 173.13 | 65.17 |
| Peridot, Apache Indian Mission H. Rosin | 396.23 | 162.52 | 10.00 |
| Phoenix — | | | |
| Good Shepherd, I. Frey..... | 1,612.21 | 275.50 | 46.20 |

| | | | |
|---------------------------------------|----------|----------|--------|
| Redeemer, C. Found | 894.25 | 149.00 | 75.10 |
| Resurrection, W. Wiedenmeyer .. | 1,285.02 | 105.16 | |
| Zion, R. Schaller | 2,225.00 | 465.76 | |
| Prescott, First Lutheran, A. Leerssen | 804.60 | 96.50 | |
| Safford, Grace, H. Hartzell..... | 180.00 | 20.00 | |
| San Carlos, Grace, A. Uplegger... | 226.22 | 63.45 | |
| Tarzana, St. John, F. Knoll..... | 700.00 | | |
| Tempe, Emmanuel, W. Diehl..... | 783.25 | 238.00 | |
| Tucson — | | | |
| Good Shepherd, R. Hochmuth... | 1,148.60 | 123.88 | 143.00 |
| Grace, E. Stiz | 5,380.95 | 1,015.92 | 15.00 |
| San Pablo, V. Winter | 99.79 | 57.05 | |
| Redeemer, W. Wagner | 2,967.85 | 163.00 | |
| Whiteriver — | | | |
| Canyon Day, P. Schliesser..... | 75.61 | 18.55 | 20.00 |
| Cedar Creek, P. Schliesser | 60.42 | 35.77 | 10.00 |
| East Fork, D. Sprengeler..... | 443.91 | 289.17 | |
| Warren, Grace, J. Gerlach | 509.95 | 60.00 | 1.25 |
| Willecox, Grace, F. Machina | 60.00 | | |
| Winslow, Trinity, R. Yecke..... | 60.00 | | |

\$ 26,719.29 \$ 4,446.49 \$ 850.44
HERMAN C. STOLP, Cashier.

NORTHERN WISCONSIN DISTRICT

April, May, June, 1957

Fox River Valley Conference

| | Budget | C.E.F. | Thank-off. and Bldg. Fd. |
|---------------------------------------|--------------|-----------|--------------------------------|
| A. Schabow-K. Toepel, Algoma | \$ 2,516.00 | \$ | \$ |
| L. Koenig, Appleton | 922.29 | | |
| R. Ziesemer, Appleton | 2,535.57 | | |
| F. Thierfelder, Appleton | 607.07 | | |
| S. Johnson, Appleton | 1,815.60 | 25.00 | |
| F. M. Brandt, Appleton | 5,500.00 | | |
| A. E. Wood, Black Creek | 805.00 | | |
| E. Schewe, Bonduel | 876.35 | | |
| E. Kionka, Carlton | 195.00 | | |
| Center | | | |
| O. Sommer, Clayton | | | |
| E. Ploetz, Dale | 559.28 | | |
| Ellington | 405.25 | | |
| E. J. Zehms, Freedom | 582.58 | | |
| E. H. Krueger, Green Bay | 1,181.26 | | |
| A. W. Voigt, Green Bay | 1,449.35 | 11.00 | |
| M. W. Croll, Greenleaf | 122.30 | | |
| O. Sommer, Greenville | 30.00 | | |
| Hortonville | 1,443.78 | | |
| M. W. Croll, Kasson | | | |
| P. T. Oehlert, Kaukauna | 1,369.16 | 202.50 | 64.00 |
| W. F. Zink, Kewaunee | 1,266.00 | | |
| E. Habermann, Kimberly | 451.52 | | 2.50 |
| Kolberg | 248.57 | | |
| W. G. Fuhlbrigge, Liberty Grove | | | |
| W. B. Nommensen, Maple Creek | 424.69 | | |
| O. C. Henning, Nasewaunee | 247.00 | | |
| W. Pankow-F. Heidemann, New London | 1,000.00 | | |
| Stephensville | 109.32 | | |
| T. Baganz, Sturgeon Bay | 1,613.72 | | |
| W. B. Nommensen, Sugar Bush | 950.00 | | |
| R. Werner, Valmy | 762.55 | | |
| F. Reier, Waupaca | 255.44 | 3.00 | |
| W. G. Fuhlbrigge, West Jacksonport | 405.20 | | |
| A. K. Hertler, Woodville | 515.50 | | |
| H. E. Pussehl, Wrightstown | 206.61 | 7.36 | |
| E. Schewe, Zachow | 752.77 | | |
| Conference totals second quarter | \$ 31,900.71 | \$ 237.86 | \$ 77.50 |

Lake Superior Conference

| | | | |
|---|-------------|-----------|-----------|
| R. Biesmann, Abrams | 445.72 | | 167.50 |
| R. Yecke, Bark River | 459.42 | | |
| L. E. Pingel, Beaver | 165.50 | | |
| H. A. Scherf, Carbondale | 190.26 | | |
| Cedarville | 55.25 | | |
| L. E. Pingel, Coleman | 506.50 | | |
| Crivitz | 181.90 | | |
| H. A. Scherf, Daggett | 300.00 | 52.85 | |
| E. Schmelzer, Escanaba | 804.10 | | |
| W. T. Krueger, Florence | 122.25 | | |
| T. Hoffmann, Gladstone | 237.05 | | |
| E. Albrecht, Green Garden | 478.16 | | |
| A. Hellmann, Grover | 1,076.88 | 5.00 | |
| J. G. Ruege, Iron Mountain | 169.80 | | |
| Lena | 80.70 | | |
| A. A. Gentz, Marinette | 1,419.51 | | |
| E. Albrecht, Marquette | 345.66 | | |
| T. Thurow, Menominee | 803.46 | | |
| Oconto Falls | | | |
| K. Geyer, Pestigo | 893.80 | | |
| J. Manteufel, Powers | 297.63 | | |
| T. Hoffmann, Rapid River | 135.21 | 7.50 | |
| Sault Ste. Marie, Mich. | 606.41 | | |
| Sault Ste. Marie, Ontario, Canada | | | |
| G. Tiefel, Stambaugh | 501.45 | 61.00 | |
| W. T. Krueger, Tipler | 10.50 | | |
| Conference totals second quarter | \$ 9,885.12 | \$ 106.35 | \$ 167.50 |
| T. Hoffmann, Rapid River, Parsonage-Teacher's Fund | | 5.00 | |

Manitowoc Conference

| | | | |
|-----------------------------------|--------------|----------|----------|
| V. J. Siegler, Brillion | 565.52 | | |
| E. Bode, Cleveland | 922.30 | | |
| P. K. Press, Collins | 650.00 | | |
| A. Wadzinski, Denmark | 349.45 | | |
| R. Unke, Gibson | 395.00 | | |
| A. Wadzinski, Henrysville | 126.15 | | |
| E. G. Behm, Kiel | | | |
| S. Kugler, Liberty | 2,313.14 | 50.00 | |
| A. Roekle, Manitowoc | 1,000.00 | | |
| L. H. Koeninger, Manitowoc | 3,231.10 | 19.00 | 16.00 |
| W. W. Gieschen, Manitowoc | 536.85 | | |
| R. G. Koch, Maribel | 976.78 | | |
| H. Meyer, Millersville | 805.00 | | |
| E. Zell, Sr., Mishicot | 728.80 | 2.00 | |
| H. Koch, Morrison | 972.60 | | |
| A. T. Degner, Newtonburg | | | |
| G. A. Maas, Pine Grove | 95.85 | | |
| J. Wendland, Reedsville | 1,251.24 | 2.00 | |
| E. Zell, Sr., Rockwood | 175.50 | | |
| W. J. Hartwig, Schleswig | 612.24 | | |
| G. A. Maas, Shirley | 230.75 | | |
| R. Unke, Two Creeks | 450.91 | | |
| E. A. Breiling, Two Rivers | 169.24 | | |
| W. G. Haase-Th. Stern, Two Rivers | 848.72 | | |
| Conference totals second quarter | \$ 17,407.14 | \$ 73.00 | \$ 16.00 |

Rhineland Conference

| | |
|----------------------------------|-------------|
| G. Bunde, Argonne | 142.00 |
| F. Bergfeld, Bruce Crossing | 110.66 |
| G. Bunde, Crandon | |
| M. Radtke, Eagle River | 86.45 |
| F. C. Weyland, Enterprise | 21.10 |
| G. Bunde, Hiles | 767.03 |
| C. Schlei, Hurley | |
| C. Schlei, Mercer | |
| W. Hein, Minocqua | 20.85 |
| G. Unke, Monico | |
| F. Bergfeld, Phelps | |
| W. Gawrisch, Rhineland | 1,401.00 |
| G. Unke, Wabeno | 446.14 |
| W. Hein, Woodruff | 152.18 |
| Conference totals second quarter | \$ 3,127.41 |

Winnebago Conference

| | | | |
|----------------------------------|--------------|-----------|----------|
| A. Engel, Caledonia | 141.81 | | |
| J. P. Sauer, Campbellsport | 467.51 | | |
| N. M. Mielke, Dundee | 511.61 | | |
| W. H. Zickuhr, E. Bloomfield | 780.18 | | |
| W. W. Wajahn, Eldorado, St. Paul | 577.46 | | |
| W. Wajahn, Eldorado, St. Peter | 431.02 | | |
| J. W. Mattek, Fond du Lac | 284.00 | | |
| D. Bitter, Fond du Lac | 535.51 | | |
| R. Reim, Fond du Lac | 737.19 | | |
| G. Pieper, Fond du Lac | 2,399.96 | | |
| O. Siegler, Forest | 920.97 | | |
| D. Hallemeyer, Green Lake | 920.55 | | |
| G. Kanless, Kewaskum | 796.76 | | |
| P. Kolander, Kingston | 276.44 | | |
| Manchester | | | |
| G. Kobs, Markesan | 2,000.00 | | |
| Marquette | | | |
| P. G. Hartwig, Mears Corners | 90.85 | | |
| W. J. Oelhafen, Mecan | 654.43 | | |
| A. Tiefel, Menasha | 1,264.78 | | |
| W. J. Oelhafen, Montello | 1,548.13 | | |
| W. F. Wichmann, Neenah | 485.23 | 109.00 | |
| P. G. Hartwig, Neenah | 690.85 | | |
| G. Schaefer, Neenah | 3,239.59 | | |
| B. Kuschel, N. Fond du Lac | 769.10 | | |
| C. Koepsell, Oakfield | 419.14 | | |
| R. D. Ziesemer, Omro | 123.70 | | |
| H. Kaiser, Oshkosh | 215.18 | | |
| Th. Sauer, Oshkosh | 1,888.87 | | |
| T. Mittelstaedt, Oshkosh | 196.11 | | |
| H. Kleinhaus, Oshkosh | 1,500.00 | | |
| R. W. Kleist, Pickett | | | |
| W. L. Strohschein, Princeton | 3,087.27 | 139.00 | |
| A. Engel, Readfield | 279.55 | | |
| P. C. Eggert, Red Granite | | | |
| R. D. Ziesemer, Ripon | 925.78 | | |
| P. Kolander, Salemville | 171.65 | | |
| P. C. Eggert, Seneca | 341.07 | | |
| W. Weissgerber, Van Dyne | 516.15 | | |
| A. D. Laper, Wautoma | 765.00 | 45.50 | |
| H. Wicke, Weyauwega | 682.97 | 80.00 | |
| A. Engel, Winchester | 228.50 | | |
| H. A. Kahrs, Winneconne | 926.37 | | |
| Conference totals second quarter | \$ 52,789.24 | \$ 291.50 | \$ 80.00 |

District totals second quarter ... \$ 95,109.62 \$ 708.69 \$ 341.00

Memorial Wreaths

| In Memory of — Sent in by Pastor | Amount |
|---|---------|
| Mrs. Peter Brawandt — N. M. Mielke, Dundee | \$ 1.00 |
| Mrs. Ella Bruns — L. H. Koeninger, Manitowoc | 1.00 |
| Mathilda Butt — H. Wicke, Weyauwega | 3.00 |
| Mrs. John Fraedrich — Paul Th. Oehlert, Kaukauna | 10.00 |
| Mr. James Freund — L. H. Koeninger, Manitowoc | 15.00 |
| Mrs. Fred Gast — G. A. Schaefer, Neenah | 6.00 |
| Mr. Geo. Jacobson — Paul Th. Oehlert, Kaukauna | 3.00 |
| Mr. Fred Jenkel — Paul Th. Oehlert, Kaukauna | 1.00 |
| Hulda Kaminski — H. Wicke, Weyauwega | 40.00 |
| Donald Krueger — Paul Th. Oehlert, Kaukauna | 5.00 |
| Mrs. Ottilie Krueger — Paul Th. Oehlert, Kaukauna | 2.00 |
| Ida Kuehl — W. F. Wichmann, Neenah | 31.00 |
| Mr. Edward Lucht — Paul Th. Oehlert, Kaukauna | 3.00 |
| Fred Mittelstadt — H. Wicke, Weyauwega | 1.00 |
| Mr. Fred Mueller — L. H. Koeninger, Manitowoc | 1.00 |
| Mrs. Harry Nick — Paul Th. Oehlert, Kaukauna | 3.00 |
| Julius Pflughoeft — A. Schabow-K. Toepel, Algoma | 6.00 |
| Mr. Albert Piepenburg — Paul Th. Oehlert, Kaukauna | 26.00 |
| John Reinke — E. Schewe, Zachow | 38.00 |
| Rev. Frank Reier — T. Hoffmann, Gladstone, Mich. | 10.00 |
| Mr. L. J. Rogers — Paul Th. Oehlert, Kaukauna | 13.00 |
| Michel Rohn — O. Sommer, Greenville | 5.00 |
| Mrs. J. P. Scherf — H. A. Scherf, Daggett, Mich. | 2.00 |
| Mrs. Albert Schiefelbein — Paul Th. Oehlert, Kaukauna | 15.00 |
| Mr. Walter Schlegelmilch — L. H. Koeninger, Manitowoc | 7.00 |
| Mrs. Clara Schulze — Dr. H. A. Koch, Morrison | 2.00 |
| Mrs. Julius Stelzner — Paul Th. Oehlert, Kaukauna | 6.00 |
| Ronald Stolzman — O. Sommer, Greenville | 25.00 |
| Mr. Gustav Umnus — L. H. Koeninger, Manitowoc | 15.00 |
| Mrs. Hugo Umnus — L. H. Koeninger, Manitowoc | 1.00 |
| Mrs. Albert Voigt — H. A. Scherf, Daggett, Mich. | 16.75 |
| Mrs. A. Werner — A. W. Voigt, Green Bay | 10.00 |
| Ida Ziemer — H. Wicke, Weyauwega | 13.00 |

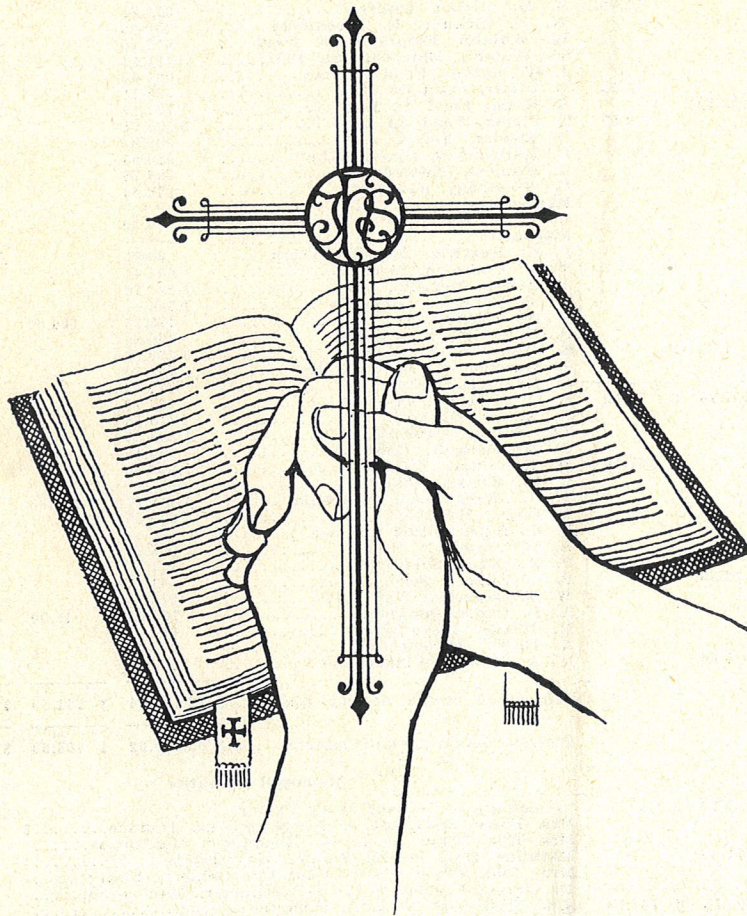
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GERHARD F. ROLLOFF, District Treasurer.

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for family or private worship

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for the Church Year
1957-1958



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