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BRIEFS

by the Editor

Again the Reformation Festival returns. Again we hear in spirit the sharp, staccato sounds made by a hammer wielded by a monk in Wittenberg. But as we listen, the rather thin sound soon grows into a tremendous roar. For God put His eternal Gospel into the hands of Luther, and now it became the invisible battering-ram that smashed down the massive walls which men had been erecting and buttressing for centuries, the walls which had barred men from a knowledge of a loving Father, of a God who has reconciled the world to Himself by the death of His Son.

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Again many fine things will be said about Luther. We should know and appreciate these things, too. But we, as true Lutherans, will focus our attention on the one big thing that God accomplished through Luther: the restoration of the Gospel.

* * * *

In his sermonette under "Studies in God's Word" Prof. Heinrich Vogel, of our Theological Seminary, leads us to consider and appreciate the big blessing of the Reformation.

The famed English preacher Spurgeon — not a Lutheran — once said: "The best commemoration which I can make of this man is to preach the doctrine which he held so dear. Namely — justification by faith."

* * * *

A noted Baptist preacher of England, Alexander Maclaren, paid this tribute to our Martin Luther: "We owe to Luther the creed that looks in simple faith to Christ."

* * *

Pastor E. Schaller in "From a Wider Field" reminds us that not all who bear the name Lutheran are bearing it well. He mentions the resolution of the Lutheran World Federation, adopted in its Assembly at Minneapolis, to appoint a committee which is to study the possibility of discussing doctrine with the Roman Catholic Church and, if that is found feasible, to begin such discussion. This step was urged by the Lutherans from Germany. As their spokesman, Bishop Hans Lilje stated that the Roman Catholic Church had changed; that it is not now what it was in Luther's day. In all the publicity about this we do not find any evidence cited to support this statement.

The Catholic reaction in this country evidences no change whatsoever. Father Donnelly, writing in the Jesuit weekly, *America*, asks whether Lutherans will admit "that through the preaching of the Church (the Roman Catholic Church) and through the consequent faith of its members, divinely revealed truths are handed down from one generation of believers to another." In other words: Will Lutherans sacrifice Luther's principle of "The Scriptures Alone" (*Sola Scriptura*) as the all-sufficient basis for faith and doctrine, or will they give Tradition (chiefly the pronouncements of an allegedly infallible Pope) a place alongside the Scriptures? The Catholic writer spells it out when he says that any progress will "involve a willingness to submit in doctrinal matters to the teaching authority of the Roman Catholic Church, and to do so out of a sincere conviction that the papacy and episcopacy were instituted by Christ." The only change foreseen here is one that Lutherans make.

The same idea is evident from this statement: "Catholics everywhere will pray for the success of this projected Lutheran institute. Their prayer will be that many Lutherans . . . may find their way home to the Mother Church." But this writer is right when he says: "Let us frankly admit it," he said, "for most Lutherans such submission would at the present time be not only unpleasant, but unthinkable."

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Editorials

Ironical Confessions

"Our Confessions insist on purity of doctrine, on true unity, but what an *ironical* spirit (i.e., one deeply concerned about preserving peace) permeates the Confessions when voicing their concern over this unity!" (Emphasis ours.) Thus spoke Dr. W. A. Baepler to the 1956 Synodical Conference convention in his presidential address. He stressed a point that needs to be borne in mind in doctrinal discussions.

According to the printed report, however, the president said that "an *ironical* spirit permeates the Confessions." What a tragic difference one little letter can make. And that happened to a printer whose record for correctness is almost as perfect as that of an Oxford Bible.

But there *are* ironical confessions. Is it not irony when one does not *believe* and *teach* what one *confesses*?

The Unitarians seem to have realized the irony of their confession when at their annual meeting in Boston this year they changed the name of their official paper, *The Christian Register* (published since 1821), to *Unitarian Register*. According to *The Christian Century* — and there is considerable irony in that name, too — one of the speakers at the Boston convention observed that "it is our desire to encourage all religious liberals, regardless of cultural or religious tradition, whether Christian, Jewish, Buddhist, Confucianist, Hindu, Moslem, or other, to unite with us." And the Universalists, as antichristian as the Unitarians, also saw the irony of their confession and changed the name of their magazine from *Christian Leader* to *Universalist Leader*.

Is it not ironical when professed Christian churches lend their facilities to Mormons and Christian Scientists? Or when a church professedly Lutheran practices joint prayer and worship with errorists, or unites with them in endeavors of a spiritual nature? Or when the chief rabbi of Denmark participates in the consecration service of a Lutheran bishop?

A list of such offenses — for that is what they really are — could be prolonged. But let not our indignation become self-righteousness. Let's do a little sweeping before our own door. Let's look into our own heart. After all, the only heart I have a right to judge is my own.

And a little heart-searching brings the indictment that I, too, am guilty of ironical confession. "Wherein thou judgest another, thou condemnest thyself" (Rom. 2:1). By the grace of God, I believe and confess that Jesus Christ has redeemed me "that I should *serve* Him." But my stubborn heart so often frustrates His saving purpose. I am a wretched man, the chief of sinners. Lord, have mercy!

H. C. NITZ.

Is the Bible the Sole Guide for Christians?

The Knights of Columbus in their advertising campaign in behalf of the Roman Catholic Church are at pains to show that it is not. They bluntly say in their advertise-

ments: "We do not agree with the modern theory that the Bible is the one and only source of religious truth." "This does not mean, of course, that the Bible is not extremely valuable. It does mean, though, that the Bible is not — and was never intended to be — the sole source of Christian teaching and belief." The Catholic Church never tries to defend its teachings on the basis of the Bible alone. It knows that if it did that it would be lost. It takes its stand on the premise that the Church through the Pope is authorized to teach things over and beyond what the Bible teaches. Not too many years ago the doctrine of the Assumption of the Virgin Mary was promulgated, of which there is not a syllable in the Bible, but every Catholic is forced to accept this doctrine now as fully as any truth clearly stated by the Bible.

The Reformation is founded on the Sola Scriptura, the Bible alone. Luther said: "The Word they still shall let remain." He took the position, and that is still the stand of our Church, that the truth and falsity of a doctrine depends solely on its agreement with Bible teaching.

All errors that have crept into the visible Christian Church owe their origin to the figment that religious truth is available from other sources than the Bible. Mormonism, for instance, owes its existence to the claim that Joseph Smith found some buried tablets and that these gave a special revelation from God. If ever we let anything be substituted for the Bible, if ever we let anyone add to or subtract from the Bible, we no longer have solid ground to stand on. Luther once said: "I have covenanted with my Lord that He should not send me visions or dreams or even angels. I am content with this one gift of Scripture, which abundantly teaches and supplies all that is necessary both for this life and for that which is to come."

IM. P. FREY.

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Viewing a Synod

An amusing childhood poem relates an experience six blind men have with an elephant. As each one tries to find out what an elephant is like, his hand touches a part of it. The first feels the animal's leg and is convinced that an elephant is "very like a tree"; another comes into contact with his side and is just as firmly convinced that an elephant is "very like a wall." The third touches his tusk and concludes that the animal is "like a spear." To the one who grasps the trunk the elephant is "like a snake." He is like a fan to the man who seizes his ear, and like a rope to one who holds him by the tail.

Their divergent opinions, resulting from their manner of viewing an elephant, remind one of the varied opinions people have of a synodical body. Many make similar local observations of a synod and then are sure they know the entire body. They base their opinion of a synod on such limited contacts as family relationships or on what they know of a neighboring

(Continued on page 344)

Studies in God's Word:

The Glory Of The Reformation Era

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear."

Matthew 11:12-15

"I am a Lutheran." With pardonable pride we may say that as we observe Reformation Day, for through Luther God restored the Word of God to its rightful place of pre-eminence in the Church. The Gospel, restored through Luther's reformation, again reveals Jesus Christ to us in all His Savior-glory and brings us the kingdom of God's grace. That is why we annually observe Reformation Day on October 31. That is why we are proud to be Lutherans.

Much of what our Lord said in out text concerning John the Baptist foreshadows

THE GLORY OF THE REFORMATION ERA

The Darkness of Ignorance and Unbelief is Dispelled

John the Baptist lived in a time of spiritual darkness. About 400 years before Christ, prophecy had ceased with the promise of Malachi that "the Sun of righteousness with healing in his wings" would arise, and that the Lord would "send Elijah the prophet before the coming of the great and dreadful day of the Lord." In our text Jesus applies this prophecy to John the Baptist, saying, "And if ye will receive it, this is Elias, which was for to come," adding that "among all that are born of women there hath not arisen a greater than John the Baptist."

Luther, too, arose in the Church as a great reformer after a period of spiritual darkness. The Church had lost sight of God's Word almost completely. As a result much false

doctrine had crept into the Church, and gross ignorance was commonly found among the people. Members of the Church observed outward regulations such as baptism, attending services, prayers, fasting, and penances, but of the saving Gospel of Christ they knew little or nothing. Instead they were taught a system of work-righteousness.

Into this spiritual darkness God sent Luther to rouse the people from their spiritual lethargy, much as John the Baptist had done. John prepared the way for the coming of Jesus by urging repentance and baptism for the forgiveness of sins. As a result many confessed their sins to John, were baptized by him, and thus were brought to faith in Christ, their Redeemer, who followed closely after John. Thus Jesus says, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Many people crowded into the kingdom of God's grace in Christ as a result of John's preaching.

Luther's work was similar. He could find no rest for his sin-burdened soul through prayer, fasting, and penance. "My sins, my sins!" he cried until the abbot of his monastery, Staupitz, advised him to believe the forgiveness of his sins by the grace of God in Christ. In the Bible which he discovered in the monastery library he found that "the just shall live by faith." Once Luther understood that the perfect righteousness of Christ is imputed to us through faith in Him, his troubled conscience was at ease. Now he began to teach and preach this Biblical truth and thus brought many into the kingdom of heaven through the restored light of the Gospel.

We Lutherans have inherited the blessings which Luther by God's grace restored to the Church. We have the open Bible, the pure Gospel, religious freedom, educational opportunities, the dignity of the individual, freedom of conscience, all fruits of

Luther's reformation. Do we value and appreciate them as we should?

The Kingdom of Heaven Comes with Force

The kingdom of heaven "suffereth violence," that is, it comes anew to us with force. This is not an earthly kingdom, but rather the rule of God's grace in Christ for our soul's salvation. It comes to us through the means of grace, the Word and the Sacraments. Its blessings are repentance, faith, forgiveness of sins, and the hope of eternal life.

These blessings Luther restored to us by the Reformation. He brought the Word of God into its rightful place as the sole source of doctrine in the Church. He restored the Sacraments to their God-given form and purpose. Through his emphasis on the Word of God he swept aside ignorance, error, and superstition. By his catechism he made it possible to teach young and old the chief doctrines of the Bible. He discontinued prayers to the saints and to the Virgin Mary, eliminated the sacrifice of the Mass, restored the Communion cup to the people, freed the clergy from the yoke of celibacy, and did away with the work-righteousness then so commonly taught in the Church. Thus he brought the kingdom of God to many, as is still done wherever the work of Luther is carried on by his followers. Today more than ever the circulation of the Bible in the language of the people, mission work, and the unhindered preaching of the Word are bringing thousands of sinners to salvation.

Many Crowd Their Way Into It

In John's day many who heard his testimony repented, were baptized, came to faith, and thus crowded their way into the kingdom of heaven. Likewise the Reformation has again made this possible for many people the world over. Today it is easier than ever before to learn the way to salvation. The

Bible is now accessible to everyone in his own language. Pastors, missionaries, and church workers are busy everywhere in spreading the good news of salvation.

Here is an opportunity for all of us. We all can do our bit toward bringing the Gospel of Christ to those who either do not have it or who have not yet come to faith in

their Savior. We can support the work of our Church with prayers and gifts. We can do personal mission work among our fellow men by speaking to them of their soul's salvation and pointing them to the Gospel of Christ, the power of God unto salvation to every one that believeth. We can be on our guard against any tendency or influence

that would deprive us of these precious privileges.

May this Reformation Day remind us of the priceless treasure we have in the open Bible restored by Luther's Reformation, and may it redouble our zeal and love to work for the kingdom of Christ for the salvation of many souls! Amen.

H. VOGEL.

Smalcald Articles

XIII. Part II. Art. II. On the Mass

(Continued from previous issue)

IN speaking of the so-called Private Masses Luther, in Par. 8, took up the pretext that a priest might celebrate a Private Mass for his own edification. He pointed out that that is a fallacy. — He does not let the matter rest there. In the following paragraphs he points out that a Private Mass violates Christ's institution of the Supper in another very important point. We hear his own words:

9)

So, too, it is not right (even though the matter were otherwise correct) for one to use the common Sacrament of the Church according to his own private devotion, and without God's Word and apart from the communion of the Church to trifle therewith.

The Sacrament Belongs to the Church

We note that Luther here calls the Lord's Supper the "common Sacrament of the Church" and a few lines down speaks of the "communion of the Church." The Sacrament of the Altar, according to Christ's will, is the property of the Church, not of some private individual, not of the officiating priest.

In instituting the Sacrament Christ had expressly said to His disciples that they *all* should drink of it, in the same sense in which He had, a moment earlier, said concerning a cup of the Passover, "Take this, and divide it among yourselves" (Luke 22:17). *The Supper is a Communion meal.*

It is true, the Sacrament seals to every individual recipient the forgiveness of his sins. Every individual guest at the Lord's Table confesses that he needs forgiveness, needs a strengthening of his personal faith and love; and every individual guest announces that he accepts the sacrifice of Christ as his only hope for salvation, and thus, according to St. Paul's expression, *shows* the Lord's death (I Cor. 11: 26).

Communion

Yet there is more to the blessings of the Sacrament. The same Paul in the same epistle to which we referred in the above paragraph says about the benefit of the Sacrament: "For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:17). We are one body, one loaf. That is the fruit of the Sacrament. It serves to cement the union which Christian hearts have in the unity of the Church. We Christians are not just so many individuals struggling through this world. By our common faith in our common Savior we are united into one large family, one large body. It is invisible to human eye, yet it is a very comforting reality to our Christian faith. It is one purpose of the Sacrament, not only to give expression to this unity, but to nourish and strengthen it.

The Private Mass, when performed solely for the personal edification of the administrant, violates this

principle. The priest arrogates to himself what belongs as a *common* possession to the whole Church. The Lord's Supper is a *Communion* Meal.

Cases of Exigency

Luther is here not speaking of bedridden people or of such who may in other ways be prevented from attending public services and the celebration of the Sacrament by the congregation. When in such cases the Sacrament is brought to their bedside, it is as though the congregation, represented by the pastor, were coming to them. They are then assured in the Sacrament not only of the forgiveness of their sins, but of their membership in the Church universal of Christ and of their communion with all Christ's saints.

The Private Mass of the Catholic Church is not a case of exigency; it is, as Luther calls it, a *trifling* with the Sacrament "apart from the communion of the Church."

The Mass the Real Bone of Contention

Luther realized that the reasons which he advanced for dropping the Catholic Mass (the fact, namely, that it is without divine institution, that the desired benefits can be more surely obtained by celebrating the Supper according to Christ's institution, that the Roman Mass leads to many abuses) would carry some weight only with "reasonable Papists," with men who, though still entangled in the Roman error, were

concerned about their salvation, but had been misled by the traditions of the Church. He realized that fanatical Papists, men who were interested chiefly in upholding the system, would not be influenced by them. To give up the Mass would mean for them to be left with no ground to stand on. Their system would collapse without the Mass. On the other hand, he realized that the cause of the Gospel would be lost if the Roman Mass were allowed to stand. That would be a base denial of the truth.

These thoughts he states in a paragraph with which he concludes his remarks to "reasonable Papists." He mentions a certain Campegius. This man was an Italian Cardinal, about nine years older than Luther. As papal Legate he had worked

against the Reformation in Germany. When the newly crowned Emperor Charles V went to the Diet of Augsburg, Campegius accompanied him, stiffening him in his opposition to the reform movement. A declaration of his, quoted by Luther, is characteristic of his attitude.

Paragraph 10

10)

This article concerning the Mass will be the whole business of the Council.) For if it were possible for them to concede to us all the other articles, yet they could not concede this. As Campegius said at Augsburg that he would be torn to pieces before he would relinquish the Mass, so, by the help of God, I too would suffer myself to be reduced to*

ashes before I would allow a hireling of the Mass, be he good or bad, to be made equal to Christ Jesus, my Lord and Savior, or to be exalted above Him. Thus we are and remain eternally separated and opposed to one another. They feel well enough that when the Mass falls, the Papacy lies in ruins. Before they will permit this to occur, they will put us all to death if they can.

On the battleground of the Mass Christ and Antichrist are engaged in deadly conflict.

(To be continued)

J. P. M.

*) This thought the Latin translator rendered somewhat like this: "In connection with this article the Council will sweat most, and here its labors will come to a head."

From a Wider Field

Dear Editor:

AS during this October season we take time to reflect upon the great event of the Reformation and its meaning for us, our thinking is overshadowed by things that are happening today in the Protestant church world as well as in large areas of Lutheranism—things which threaten to rob our age of the really significant fruits, the true heritage, of Luther's work.

It is self-evident that Luther, were he to reappear in our day, would not recognize this modern world. He would be bewildered and astounded. He would not understand a civilization that talks about moon satellites which men send up into space to streak around the globe at 18,000 miles per hour, or about three-stage rockets and nuclear fission. But neither would he know where to begin to deal with a Protestantism that suavely claims title to the Reformation, offers lip-service to its achievements and sabotages them in the same breath.

I may imagine Martin Luther walking into my study and sitting down to be brought up to date on what is today being done in his name. But I have a harder time picturing the look on his face when I tell him that a few weeks ago the Lutheran World Federation in convention assembled laid plans for making a study of the Roman Catholic Church. He might take on the expression of a puzzled man and mildly inquire what has happened to the Roman Church since his day. In answer, the only thing I would know to bring to his attention is the official addition of a few new doctrines adopted by Rome since Luther fell asleep. One would be the doctrine of the infallibility of the Pope, the other, that of the Assumption of Mary. He would no doubt nod and reply: "Well, that figures!" Yet in the face of the fact that the Roman Antichrist has obviously not changed his character one whit through the centuries, I would be obliged to read for Dr. Luther a press report explaining that

the Lutheran World Federation wants to study Catholicism in an effort to "bring the two churches closer together." And I would hate to think what he would say then!

I hear that there was also something said by the Lutheran World Federation, in this connection, about efforts to restore to Protestants some "Catholic truths that were lost in the course of history." On that I would have no further explanation to give to my visitor; and maybe I had better not mention it at all. The only thing we both could do then would be to sit and stare at each other, wondering what "Catholic" (either spelled with capital letter or the other way) truths were lost to us, and how. We would be seized with justifiable fear about what is endangering the precious treasure of the Gospel which, despite all the efforts of Antichrist, has been handed down to our generation in its saving purity. Is something about to be added to it by world Lutheranism in its mania for uniting church bodies? Or, on the other hand, is something being lost in the process?

What must become of true Lutheranism once it begins to look for common ground with the Papacy may well be reflected in the wording of a notice which, according to Simeon Stylites (writing in *The Christian Century*) appeared on a theater bulletin board, calling a meeting of actors to see what could be done about a play which was proving unsuccessful. The notice

read: "REHEARSAL CALL, 11 A.M. Monday: To take out the improvements." Is this to be the fate suffered by the Reformation in the twentieth century?

Turning now from Lutheranism to Protestantism, the news we would have to lay before Dr. Luther is certainly no better. We might recall with pleasure the great days at Marburg where Luther unyieldingly defended the single phrase from the words of Institution of the Sacrament of the Altar: "This is My Body," and rejected all but the simple, childlike acceptance of those words. What Lutheran worthy of the name would not joyfully remember this with us and thank God for the restoration of the celebration of the Holy Supper in its Scriptural form and content? How clear and simple is the teaching: "The Sacrament of the Altar is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and drink, instituted by Christ Himself."

But in the month of September just past, the National Council of Churches in the U.S.A., with which some Lutheran bodies are also affiliated, held what it called the North American Conference on Faith and Order, designed to seek a formula of unity for its member churches. The doctrine of the Sacrament was

dealt with and a confession thereon was adopted. If there is any resemblance between its statements and the teaching of Luther, it is not recognizable. The key paragraph reads:

"Jesus Christ on the night in which he was betrayed chose bread and wine as the elements for the first Eucharist at the Last Supper. Rejecting any one-sided preoccupation with the elements in isolation, we agree that in the entire eucharistic action the whole Christ is personally present as both subject and object, i.e., as the One who is at the same time the Giver and the Gift."

Not only is this a typical example of the theological double-talk which has come into wide use these days in order to conceal or bridge differences; it actually repudiates Luther's doctrine by "rejecting any one-sided preoccupation with the elements in isolation." The truth that Jesus gives the communicant His true Body and Blood to eat and to drink, in, with and under the bread and wine, is here included as but one of the interpretations possible. Other explanations of the Lord's presence in the Sacrament are considered just as acceptable. The confession says, in effect, that the "real presence" as taught in Scripture is not important.

Between the sainted visitor in my study and myself this has become obvious, that any purposeful approach on our part to the larger segment of present-day Protestantism has become unthinkable. While such churches still operate with the Scriptural terms with which we are familiar, their use of them reveals a totally different spirit. What Dr. Luther once taught "in simple words to tender youth" bears neither resemblance nor relation to such a statement as this from the new confessional agreement on the Table of the Lord:

"In view of our belief in Christ's active presence in the whole eucharistic action, we agree that this action is our participation in his risen life and the fulfillment of his promise to his church."

Does anybody know what that means?

In the ecumenical race we have been left far behind indeed. Our consolation is that Luther has also stayed far behind. We have him as guest and companion in our homes where his Catechism abides as the valued help for the study of Holy Scripture and assists in preserving the doctrine of God's Word among us inviolate.

*The Word they still shall let remain
And not a thank have for it!*

E. S.

Applying the Truths of Proper Motivation

THESE are excerpts from Section II of the essay, "Motivation," which Pastor Armin Schuetze, Milwaukee, Wisconsin, delivered at our recent Convention.

Good and Bad Motives in Mission Work

The prime purpose for which the Church exists is to carry on mission work.

What motivates us to do mission work and to do it well? Even in this work, which is the most important work we do, we are often influenced by a complexity of motives, some of which are not what they should be.

One danger that certainly confronts the Church at large and the individual mission or congregation is the desire to grow, to become big . . . to make a name for ourselves (or to achieve a greater) financial security. . . . What a sad situation when we are more concerned about adding names to a growing membership list than in gaining souls for eternity.

When the desire for growth becomes a driving influence, the next step is that we want to win the world by making the Gospel more palatable to the world. We become less positive in our preaching. When we preach sin to the world, we condemn merely certain sins . . . and

fail to tell the world that man is by nature utterly corrupt . . . a truth the world does not like to hear . . . we may be ready to compromise our position over against the lodges. Doesn't the devil tell us that if we didn't take a position against Scouting, we would grow more easily and quickly? . . .

That does not mean that we do not desire to grow. . . . But we desire to grow because we in love desire the salvation of all mankind. Scripture tells us to make disciples, believers, of all nations, not merely church members.

In our mission work we may at times be motivated by rivalry. . . . Hasn't it happened that we were

very slow to enter a field until we heard that someone else was also planning to begin work there? There is still something lacking in our mission zeal if we need competition to motivate us to save souls.

"The love of Christ constraineth us." In every person we see, meet, associate with we recognize someone for whose sins Christ in love gave His life. To be mission-minded is not merely in a general way to talk about and give for missions. We are truly mission-minded when every person we look upon is considered by us another soul that Christ loved unto death.

Giving and the Proper Motive

Because (giving) is something that involves dollars and cents, it can degenerate into a mere business arrangement. . . . We then hear the expression "church dues." There was a time when some congregations simply assessed members a certain amount each year. . . . In such a system the motivation for giving might be little more than a desire to meet your responsibility in order to retain your membership. . . . Such a system certainly often was a hindrance to proper Biblical motivation.

Christ also warns against false motivation in the giving of alms: "Take heed that ye do not your alms before men, to be seen of them . . . do not sound a trumpet before thee, as the hypocrites do . . . that they may have glory of men" (Matt. 6:1,2). How wrong it is to make a show of our giving. . . . That a danger of that kind of motive exists when the names of contributors with the total given are published cannot readily

be denied. Sometimes such a report becomes known as the "scandal sheet." Certainly, care must be exercised in the use of such reports.

On the other hand, we do recognize that Christ Himself pointed out the gift of the widow who with her two mites had given her whole living to the Lord. He does want us as Christians to be good examples to one another. But that should be a result, not the motivating cause in our giving.

In the Pharisee who went up into the Temple to pray we see another false motivation for giving. As he stood and prayed with himself, he thanked God for his own goodness, saying . . . "I give tithes of all that I possess." What motivated him was self-glorification. Even if he did not openly display his tithing . . . , he yet was pleased with himself for what he did. He was motivated by a desire to pat himself on the back. When we are thus motivated, our giving is an act of self-righteousness.

Looking at Our Motive in Christian Education

Wherever possible, we (in our Lutheran Church) will maintain Christian day schools . . . our goal surely must continue to be "full-time Christian training in our own schools."

But here, too, let us not forget that we are moved to that by God's love for us, by our love to Him and our fellow men.

There were times when German still was the predominant language in our Church and . . . when congregational schools were maintained in order to teach German to the

children. . . . Sometimes if the teaching of German actually had been the prime motive for a school's maintenance, then the church and school suffered because of it. Fortunately, our schools no longer are thus known (as "German schools"). But this experience does make us realize that to motivate people with a motive that does not stem out of love to God . . . may have detrimental repercussions.

Today the motivation that may lead us in a wrong direction is the desire to be able to boast about our school system, about its superiority over the public schools. Too often we think of our schools as being in competition with the public schools, as though we are trying to do the same thing, only . . . better . . . the desire for boasting, for out-doing can become a false motive for doing good work in our schools. . . .

We are doing something different in our schools than the public schools are doing; we are doing something they cannot do. We are teaching Christ to immortal souls and making Christianity for those children a way of life, of thinking, of believing. Let us then be motivated by the desire to do something no one else can or does do, and do that well, exceedingly well, for the "love of Christ constraineth us." If the result is that our children also receive a better all-around education . . . we are thankful for it. . . . But to use that as a motive on the part of the Church for maintaining such schools can only be harmful, can only detract from what is the real purpose of our Christian day school system. We are here to save souls, and love will be the motive.

EDITORIALS

(Continued from page 339)

pastor, a congregation, an official, a study group, even an entire district of a synod.

On the basis of local contacts one observer notes that it is ardently mission-minded; to another it is briskly abreast of current trends. Another observes that it is staunchly confessional; still another finds evidence that it is brazenly liberal. Another has learned that it is meanly competitive, not hesitating to stoop to unethical practices to establish itself; to another it

is obstinately reactionary, opposing any adjustment to present-day conditions.

An observer of a synod needs to see more than one characteristic of a synodical body. Then he needs to compare these characteristics and to observe how they relate to each other. As he does so, he must endeavor to determine a synod's basic attitudes, its confessional trend, its governing spirit, its real character. He must see widely, then deeply.

If their judgment is to be valued, those who observe a synod must see more than a flexible trunk, or a flapping ear, or a sturdy foot.

CARLETON TOPPE.

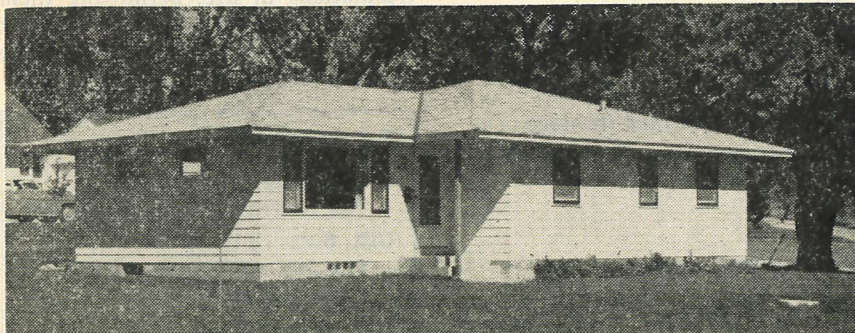
RESURRECTION MISSION

Rochester, Minnesota

Rochester, Minnesota, home of the world-famous Mayo Clinic, has become the site of one of our most recently established Wisconsin Synod missions. Rochester is both the largest and the most rapidly growing city in southeastern Minnesota. New impetus is being given to its expansion by the fact that the International Business Machines Co. is placing a large factory there. Predictions are that the city will double its population within ten years.

Strangely enough, our Wisconsin Synod has had no congregation in this place though some of the oldest congregations of the Minnesota District surround the city. Trinity of Bremen lies 16 miles to the north-east. Other congregations are found at Oronoco, Lake City, and Zumbrota. Though members of these congregations have been moving into the Rochester area for years, it was only recently that plans were made to provide them with a church-home by our Wisconsin Synod.

In response to pleas of long standing the Minnesota District Board for Home Missions with the approval of the General Board for Home Missions in the spring of 1956 made arrangements to conduct services at this place. Temporary quarters were found for a place of worship in a building located at 1124 5th Ave. N.W., which at the same time was suitable for living quarters for a missionary. Pastor G. A. Fuerstenau of Oronoco, Minnesota, was requested to serve as contact pastor. Prof. Theo. Hartwig of Dr. Martin Luther



The New Parsonage of Resurrection Lutheran Congregation,
Rochester, Minnesota

News FROM OUR Missions



Resurrection Lutheran Church, Rochester, Minnesota

College at New Ulm was engaged to conduct preaching services until a resident missionary could be called. Others who served until a resident missionary arrived were Candidate James Rockoff and Pastor H. C. Sprenger (retired). In January 1957, the call to become the first full-time missionary was accepted by Pastor R. Reimers of Goodwin, South Dakota.

In the meantime lots for a chapel and parsonage had been acquired on W. 14th St. between 4th Ave. and 5th. With a loan from the C.E.F.

a Wisconsin Synod Chapel with added bay has been erected. Because of the Rochester building code, which requires masonry construction for all public buildings, brick had to be used for the chapel. On an adjoining lot to the west a parsonage has been built with a loan from the Parsonage-Teacherage Fund. Dedicatory services for both units were held on Sunday, June 30, 1957. Pastor M. J. Lenz of Delano, Minnesota, president of the Minnesota District, delivered the dedicatory sermon in the afternoon service, and Pastor A. P. C. Kell of Watertown, South Dakota, former chairman of the District Mission Board, was the evening speaker. Many mission-minded friends from neighboring sister congregations joined the members of the Resurrection Mission in thanking God for what has so far been accomplished.

May Resurrection Mission through the Gospel it proclaims be the means in the hand of God by which many are resurrected to new spiritual life by faith in the Savior.



Know Your Synod

1. All the while we have been talking, I have been thinking about the "Other States" in our official title. When did they first come into the picture?

A. It's a coincidence that you should ask that here. Closer contact and cooperation with other Lutheran synods began with the Minnesota Synod, and the training of pastors, a subject we have been discussing, was one of the first points of cooperation.

2. Will you please elaborate on that?

A. Surely. The Minnesota and Wisconsin Synods had been in contact with each other for some time and after a time found themselves one in doctrine. Then about 1872 the Minnesota Synod was given the right to send its students to Northwestern.

3. How long did that arrangement last?

A. Until 1884. Seeing the advantage of its own training school for pastors, the Minnesota Synod founded Doctor Martin Luther College in that year.

4. What was the next state synod to come into closer contact with our original one-state Synod?

A. Michigan. In 1885, only a year after Minnesota founded its seminary at New Ulm, the Michigan Synod opened a seminary in a home in Manchester. That proved temporary, for in 1887 the school was transferred to Saginaw.

5. But the three synods, Wisconsin, Minnesota, and Michigan, still were separate bodies?

A. Yes, no union came about until 1892. But that involves so much that we had better postpone our discussion until another time.

Next time: The "first" Joint Synod of Wisconsin.

GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. Robert Bollinger, Sr., September 14, 1957. Text used for the address: Luke 24:29.

Mr. and Mrs. William Esbach, September 22, 1957. Text used for the address: Psalm 71:7-9.

Both couples are members of Christ Lutheran Church, Cochrane, Wisconsin. **FREDERIC H. NITZ.**

* * * *

Mr. and Mrs. R. A. Ziebarth, members of St. John's Ev. Lutheran Church, Wood Lake, Minnesota, were privileged to observe their golden wedding anniversary on June 26, 1957, amidst a host of friends. May the God of all grace continue to be with them during the days which still remain of their pilgrimage on earth. **L. O. HUEBNER.**

* * * *

On June 30, 1957, friends and relatives of Mr. and Mrs. Otto Preuss joined them for a special service of thanksgiving to the Lord in St. John's Ev. Lutheran Church, Wood Lake, Minnesota, on the occasion of their golden wedding anniversary.

The undersigned addressed them on the basis of I Pet. 1:18, 19, pointing out that the greatest of all blessings is to have the wonderful assurance that we have been redeemed by the precious blood of Christ, which affords a true peace and happiness, not only already in this life, but especially in that which is to come.

L. O. HUEBNER.

* * * *

On the basis of their wedding text, Rom. 8:28, the undersigned addressed Mr. and Mrs. Paul Henke, members of St. John's Ev. Lutheran Church of Wood Lake, Minnesota, on the occasion of their golden wedding anniversary. It was truly a day of rejoicing for them that the God of all grace preserved them through the many tribulations in life, permitting them to observe their fiftieth year of wedded life in good health as true children of God. **L. O. HUEBNER.**

May we suggest:

Gift Subscriptions for
THE NORTHWESTERN LUTHERAN?

Gift Subscriptions for
THE JUNIOR NORTHWESTERN
(for children 4-14)?

Gift Subscriptions for
MEDITATIONS?

News and Notes

Lutheran Secondary Education Expands In Our Synod

THE Lutheran high schools at various points in our Synod are growing, as we hear from various sources. Wisconsin Lutheran High School of Milwaukee, for instance, this year added six to its teaching staff. We know our readers will welcome news about all the Lutheran high schools already established, as well as about the progress being made in several areas that are considering Lutheran high schools. Accordingly, we shall solicit these schools and areas for articles about their work in this field.

More Pupils in Lutheran Parochial Schools

From statistics released by the National Lutheran Council we take the following figures for 1956:

An increase in enrollment of 9,969 in all Lutheran schools.

A total of 1,620 parochial schools, taught by 5,328 teachers.

Pupils in all schools numbered 157,716

Missouri Synod schools — 1,226

Wisconsin Synod schools — 198

American Lutheran Church schools — 81

Evangelical Lutheran Church — 53

Norwegian Synod — 14

United Lutheran Church — 6

It is good to know that Christian day schools could show such an increase in the total enrollment. We believe that the cause will continue to prosper, under God's blessing, in spite of the charges of "brainwashing" our children as made by a Presbyterian body and in spite of attacks by Lutherans themselves, such as that made by President Oscar Benson of the Augustana Synod (which, by the way, did not list a single parochial school), who said that in Christian day schools the children are isolated from other children and do not have the right opportunities to bear witness of their faith.

LWF Asks Missouri Synod to Reconsider

The News Bulletin (NLC) reports that "a formal resolution adopted by the executive committee suggested the Synod may wish to reverse its position against membership in the federation in the light of what it learned from active participation in the LWF's Third Assembly here. The committee expressed the hope that upon receipt of the report of its 15 official visitors who attended the Assembly, the Missouri Synod 'may see fit to reconsider our invitation.' . . . While the resolution adopted by the LWF's executive committee did not refer specifically to the matter of doctrinal discussions with the Missouri Synod, a spokesman stressed that the door was not closed to such meetings."

The Lutheran Church—Missouri Synod must give the answer to the renewed invitation.

Legislating People Into Goodness

The old ideas of the New England Puritans refuse to die. The Puritans passed innumerable ordinances and laws regarding the observance of Sunday. Those legal efforts to legislate religiousness into the hearts of men are dubbed in history with the name, "the Sabbath Blue Laws." History records a brilliant failure for the enforcement of those laws.

But "Never say die!" seems to be the motto for some people. In a number of states various church groups have banded together to bring about an end to the commercialization of Sunday. Old state laws, still on the books, but long forgotten, are being resurrected. Thus a citizens' group in Ohio known as Sunday, Inc., is pushing for the enforcement of a 72-year-old law, in order to close business establishments on Sunday.

Lately the Roman Catholics have been in the news with efforts in the same direction. Two archbishops have come out with rulings that forbid Catholics to "work, conduct business, or go shopping on Sundays." One of the archbishops (Edward D. Howard) made it plain to Catholics of Oregon, Idaho, and Montana that his edict is "binding the conscience for Catholics and violations of its regulations become matters for confession," that is, are sins. No doubt you have also read that Roman Catholics particularly, but also a few Protestant organizations, have instituted boycotts in some communities against merchants who refuse to close on Sundays. Naturally, there has been sharp resentment on the part of many business men.

Two things should be pointed out here. One is that all such attempts to make people better by state law or churchly edict are doomed to failure. They ignore the fact that man's heart will respond in willing obedience to God's will only when it has been regenerated by the Holy Spirit working faith through the Gospel. They also set aside the Scriptural fact that even in Christians any legal force cannot produce anything pleasing to God.

Then, too, it becomes apparent that both Catholics and Protestants are operating in this matter with a false view of Sunday. Pronouncements from both sources reveal that the Old Testament conception of the Sabbath prevails. They still believe that abstinence from work on Sunday is enjoined by the Third Commandment. They fail to see that the command to do no work on the Sabbath was only a marker on the road to Christ, who with His blameless life and innocent death in man's stead would bring rest for the soul; that with Christ's coming that roadmarker was torn down, for we have Christ and in Him perfect pardon and rest for our souls. We enjoy the Sabbath-rest He came to bring whenever and wherever we hear his Gospel of forgiveness and peace with God.

It goes without saying that we are not speaking one syllable of excuse for those who allow either their buying or selling on Sunday to keep them from enjoying the spiritual rest which Christ gives through the public worship on Sundays.

"He as God sitteth in the temple of God"

We could not help thinking of this word (II Thess. 2:4), as we read a recent official pronouncement by Pope Pius XII. He encouraged widows not to enter a second marriage. "Even if the Church does not condemn a second marriage, she knows a predilection (a preference — Ed.) for those who prefer to remain

faithful to their spouse and to the perfect symbolism of the Sacrament of marriage." This idea of a special sanctity attaching to widows who remain widows is, of course, made up entirely out of the Pope's "pious" thoughts. There is no Sacrament of marriage taught in Scripture nor is there any other Scriptural support for his idea. But that does not bother the Pope. He is true to the picture of the Antichrist given in Scripture. He sits in the temple of God, in the outward Christian Church. There He blasphemously conducts Himself as God, speaking and decreeing and binding on the consciences of men things in direct conflict with what the true God has said to His children.

† HELEN WILMA KRUG †

Helen Wilma Krug, 78, the late wife of pastor emeritus Louis C. Krug, was born January 15, 1879, to the Sohrweide family of Manitowoc, Wisconsin, baptized shortly thereafter in First German Lutheran Church of Manitowoc, Wisconsin, by Pastor Reinhold Pieper, who confirmed her at the completion of her parochial schooling there. In 1901 she was married to the Rev. Edward Bartke, who served in Wisconsin and in Yakima, Washington, where he passed away in 1945.

In earlier years, Helen Wilma served for some time as matron at the Lutheran Institute for the Deaf of Detroit, and as superintendent of the State School for the Deaf in Flint, Michigan, the Altenheim in Milwaukee, and the Lutheran Old People's Home in Anaheim, California.

On July 21, 1951, Mrs. Helen Bartke was married at Yakima to Pastor Louis Krug, now 84, of Grace Church, who had retired because of impaired health in 1943. They had been wintering at the home of her daughter in South San Gabriel, California, when six months ago Mrs. Krug became ill from a virus infection, grew weaker, and was recently hospitalized in nearby Alhambra. On the morning of September 23, 1957, her Savior, whom she dearly loved because He first loved her, called her into Paradise.

Surviving to mourn Mrs. Krug's departure are her husband, Pastor L. Krug, her daughter, Mrs. Paula Stottler of South San Gabriel, her son, Roland Bartke of Freistadt, Wisconsin, her brother, Emil Sohrweide of Manitowoc, other kin and a host of friends.

While in Southern California, the Krugs attended Gethsemane Luther-

an Church in West Los Angeles whenever possible and received pastoral services from the Rev. Walter K. Pifer of East Los Angeles. To the very last, Mrs. Krug took keen interest in church and synodical affairs, and would not miss daily devotions and prayers with her husband. Their bond in Christ had been deep.

On September 30, a memorial service was conducted in Alhambra, California, by Pastors W. Pifer (John 11:28b, "The Master is come, and calleth for thee") and Armin C. Keibel (Phil. 1:20-24, "Christ is glorified in the believer's body"). The Rev. Arnold T. Jonas interpreted the entire service in sign language for Mrs. Krug's daughter and son-in-law and other members of Pilgrim Lutheran Church for the Deaf (Mo. Synod) in Los Angeles who were present.

Two days later, on October 2, funeral service and committal for Mrs. Krug took place at Manitowoc, Wisconsin, conducted by the Rev. L. H. Koeninger, with the theme, (Jeremiah 31:3) "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."

A. C. KEIBEL.

NOTICE

San Francisco Area
Wisconsin Synod Lutherans:

Please contact Mr. Clifton Jeffers of 415 Nadina Ave., Millbrae, California, to find out about private services arranged at his home and to give information concerning the number interested.

WALTER A. DIEHL, *Chairman*
Board of Home Missions
Arizona-California District

SIXTIETH WEDDING ANNIVERSARY

On Sunday, September 22, Mr. and Mrs. Caspar Weber, members of Zion Ev. Lutheran Church of Sanborn, Minnesota, were by the grace of God privileged to observe the sixtieth anniversary of their marriage, which took place on September 23, 1897. In the company of their children, grandchildren, great-grandchildren, and a host of other relatives and friends, who had gathered at the home to join them in thanking and praising God, the undersigned addressed them on the basis of God's Word found in Psalm 91. In grateful acknowledgment of their Savior's mercy toward them throughout the years, Mr. and Mrs. Weber made an offering to the Church Extension Fund of Synod.

H. C. DUEHLMEIER.

CALL FOR NOMINATIONS

The Board of Regents of Dr. Martin Luther College herewith requests nominations from members of Synod for the new professorship authorized by Synod. Candidates should be qualified to teach Religion and Latin in the high school department.

To aid the Board of Control in making a selection, pertinent and proper information concerning the individual nominated should accompany each recommendation.

All nominations must be in the hands of the undersigned not later than November 8, 1957.

ARTHUR GLENDE, *Secretary*
Board of Control
Dr. Martin Luther College
17 South Jefferson Street
New Ulm, Minnesota.

APPOINTMENT

I have appointed Pastor Hilbert L. Engel of Saline, Michigan, as a member of the Board for Home Missions of the Michigan District to fill the unexpired term of Pastor Alvin H. Baer, who resigned because of the press of other duties. Pastor Engel will serve the Board as chairman.

GERHARD L. PRESS, *President*
of the Michigan District.

NOTICE

Pastor Gilbert Seager has become First Vice-president of the Arizona-California District, taking the place of Pastor Ernst Sprengeler, deceased. Pastor E. Edgar Guenther has been appointed to fill out the unexpired term of Second Vice-president. Teacher Kenneth Moeller has been appointed to the District Board of Support vice Teacher Howard Woldt, who has accepted a call outside the confines of the District.

E. ARNOLD SITZ.

CALENDAR OF CONFERENCES

CENTRAL PASTORAL CONFERENCE

Time: Tuesday and Wednesday, October 29 and 30, 1957.
Place: Redeemer Ev. Lutheran Church, Madison, Wis.
Work: To be announced.
Preacher: R. Hillemann;
R. Bittorf, alternate.
Remarks: Announce immediately to our host, Pastor James Michael.

O. PAGELS, Secretary.

ARIZONA-CALIFORNIA LUTHERAN TEACHERS CONFERENCE

Date: November 7 and 8, 1957.
Time: 9:00 a.m.
Place: Grace Lutheran Church, Tucson, Ariz.
Kindly announce as early as possible to the host, Pastor E. Arnold Sitz, 802 N. First Ave., Tucson, Ariz.

F. STORBY, Secretary.

ARIZONA-CALIFORNIA DISTRICT FALL PASTORAL CONFERENCE

OCTOBER 29-31, 1957

Place: Los Angeles, California, St. John's and Gethsemane Lutheran Churches, A. Keibel and F. Knoll, host pastors.
Time: Oct. 29, 9:30 a.m.
Agenda: Exegesis on II Thess. 3, W. Wagner;
The Work of the Holy Ghost, A. Leerssen; Formation of the NT Canon, G. Seager.
Cognizance will be taken in a special service of Pastor Walter Pifer's 40th anniversary of ordination.

J. GERLACH, Secretary.

EASTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

Date: Nov. 12 and 13.
Place: Peace Ev. Lutheran Church, Clark, S. Dak., M. A. Schroeder, host pastor.
Agenda: Exegesis: II Cor. 2:14-17, W. Beckendorf; Methods of Raising Money for the Church with Special Emphasis on the Abuses, C. Hanson; II Tim. 4, R. Zimmermann; The Pastor as Shepherd in his Parish, C. Albrecht; Love Within the Church in the Last Age, H. Witte.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Riverview Lutheran Church, Appleton, Wis., F. Thierfelder, host pastor
Date: November 19, 1957
Time: 9:00 a.m.
Confessional Speaker: A. Schabow; alternate: O. Sommer

F. W. HEIDEMANN, Secretary.

WISCONSIN STATE TEACHERS CONFERENCE

November 7-8, 1957

St. Paul's Lutheran Church
Fort Atkinson, Wisconsin

Thursday a.m.

9:00 Opening Service, Pastor Otto Heler
9:50 The Restriction of I Timothy 2:12 on the Work and Position of Women Teachers, Pastor Werner Franzmann
10:30 Recess
10:45 Discussion of essay and business
11:15 Choir Rehearsal, Pastor Kurt Eggert
11:45 Noon Recess

Thursday p.m.

1:45 Devotion
1:55 Moralizing, Pastor Paul J. Gieschen
2:45 Recess
3:00 Evaluation of Prevailing Methods in Religious Instruction — A Panel Discussion — Moderator: Mr. A. J. Sprengeler

Kindergarten,
A. Elizabeth MacFarland
One to Four, Mr. Leonard Engel
Unit Method, Mr. Wayne Wiechmann
Upper Grades, Mr. Alfons Woldt
Visual Aids, Mr. Gerhardt Gilbert
High School, Principal R. Krause
4:00 Choir Rehearsal
7:30 Evening Service, Pastor Howard Henke

Friday a.m.

9:00 Devotion, Mr. Arthur Sprengeler, Chairman
9:10 A Historical View of Child Development, Professor Martin Galstad
10:30 Recess
10:45 Comments on Matters of Interest, Mr. Emil Trettin
11:15 Business Meeting

Friday p.m.

1:45 Devotion
2:00 Sectional Meetings — Discussion of Panel Presentation:
Kindergarten, Mrs. L. Schoeneck
Grades 1 and 2, Miss Lillian Quandt
Grades 3 and 4,
Mrs. H. Wiedenkiller
Grades 5 and 6, Mr. Adelbert Voigt
Grades 7, 8, and High School,
Mr. Raymond Mueller

3:30 Closing Devotion

MORTON A. SCHROEDER, Secretary.

CENTRAL PASTORAL CONFERENCE NEBRASKA DISTRICT

Date: Nov. 5 and 6, opening session 10:00 a.m.

Place: Gethsemane Lutheran Church, Omaha, Nebr., Frederick Werner, host pastor.

Speaker: W. Neumann, (A. Schmeling).

Papers: Revelation 2:12-17, W. Neumann; Isaiah 9: 6-7, Wm. Wietzke; The Proper Form of our Liturgical Service and Its Meaning, J. Martin; The Delivery of the Sermon and Homiletic Principles for Occasional Sermons, F. Werner; Revelation 2:18-29, G. Frank; The Ministry Is Not To Be Looked Upon As a Sacrifice, M. Weishan.

Reports: Synod Convention, Mission Board, Board of Education, Academy Committee, Financial, Periodicals.

Please announce to the host pastor.

W. A. WIETZKE, Secretary.

NORTHERN WISCONSIN PASTORAL CONFERENCE

Place: St. Peter's, Weyauwega, Wis.
Time: Oct. 28 and 29, beginning with communion service, Oct. 28, at 10:00 a.m.
Lodging: Lodging will be provided for all who indicate desire for such to host pastor before Oct. 20, 1957.

Host pastor: H. Wicke, West Main St., Weyauwega, Wis.

No evening sessions, but space will be provided for informal gatherings.

S. KUGLER, Secretary.

NEW ULM PASTORAL CONFERENCE

Time: Wed., Nov. 6, 9:30 a.m.
Place: St. Paul's Church, New Ulm, Minn.
Confessional speaker: E. Biebert; alt. C. L. Schweppe.

E. BIEBERT, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 29, 1957, 9:00 a.m.

Place: St. John's Ev. Lutheran Church, Renville, Minn., L. Wenzel, pastor.

Preacher: S. Baer; alternate: Edw. Birkholz.

Agenda:

1. Isagogical Study of Amos (or Micah) with practical application, H. Reed.
2. A sermon study of the Epistle for All Saint's Day, Rev. 7:2-17, J. Bradtke.
3. The Doctrine of the Antichrist on the basis of the Smalcald Articles, Part II, Art. 1V, O. Engel.
4. I Thess. 3:6ff, L. Huebner.
L. O. HUEBNER, Secretary.

SOUTHERN PASTORAL CONFERENCE — NEBRASKA DISTRICT

Date: Monday, Nov. 4, 1957.

Time: 9:30 a.m.

Place: Trinity Ev. Lutheran Church, Grafton, Nebr., A. W. Fuerstenau, host pastor.
Exegesis: I Tim. 1, R. Stieve; Ezek. 3:17-21, C. Nommensen; I Tim. 2, R. Shekner.
CARL VOSS, Secretary.

WESTERN WISCONSIN DISTRICT SOUTHWESTERN CONFERENCE

Place: Indian Creek, G. Albrecht, pastor.

Date: Dec. 3, 1957.

Time: 9:30 a.m.

Communion sermon: Lau (Lehmann).
Exegesis: A. Werner, Rev. 2:12-29 (P. Pruetter).

Practical Theology: J. Lau, "Holding Fast the Faithful Word" (H. Kirchner, Racial Integration).

Financial Report, M. Hermann; Visitor's Report.

Please announce to host pastor.

C. R. ROSENOW, pastor.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

As instructors at the Wisconsin Lutheran High School, Milwaukee, Wisconsin, by Erhard C. Pankow, September 29, 1957 —

Harders, Jerome, departments of art and English.

Mennicke, Martin, departments of music and social science.

Spaude, Luther, departments of science and mathematics.

Stindt, Waldemar, departments of English and history.

Unke, Ronald, departments of physical education and science.

Pastors

Henning, Thomas, was ordained and commissioned as missionary to the South Seattle area at Grace Ev. Lutheran Church, Seattle, Wash., by Lee Sabrowsky; assisted by W. Lueckel, P. Nitz, P. Madson, G. Haag, R. Baur, and A. Zimmermann; Sept. 22, 1957.

Wojohn, Wm., in St. John's Church, T. Center, Outagamie Co., Wis., by H. W. Bergholz; Aug. 18, 1957.

Zimmermann, Gotthold F., at Emanuel Ev. Lutheran Church, Kolberg, Wis., by W. F. Zink; assisted by K. Toepel, A. Schabow, R. Werner, D. Schulz, E. Wians; Sept. 29, 1957.

Teacher

Kock, Robert, in Bethlehem Lutheran Church, Hortonville, Wis., as principal and teacher of grades 7 and 8, by E. Ploetz; Sept. 8, 1957.

CHANGE OF ADDRESS

Pastors

Wojohn, Wm., Route 2, Appleton, Wis.
Zimmermann, Gotthold F., Forestville, Wis., Route 1.

MISSION FESTIVALS

Tenth Sunday after Trinity

Grace Church, Yakima, Wash.
Offering: \$796.50. T. Adaschek, pastor.
St. John Church, Tappen, N. Dak.
Offering: \$953.18. E. Otterstatter, pastor.
St. Paul Church, Hale, Mich.
Offering: \$265.22. A. F. Schultz, pastor.

Eleventh Sunday after Trinity

St. Peter Church, Mishicot, Wis.
Offering: \$881.20. Ed. Zell, pastor.
St. John Church, Platteville, Colo.
Offering: \$298.30. W. H. Siffring, pastor.
Emmaus Church, Beatrice, Nebr.
Offering: \$145.75. C. Voss, pastor.

Twelfth Sunday after Trinity

Faith Church, Dexter, Mich.
Offering: \$89.80. R. A. Baer, pastor.
St. Paul Church, Norfolk, Nebr.
Offering: \$1,825.05. H. Fritze, pastor.

Trinity Church, Kiel, Wis.
Offering: \$583.12. E. G. Behm, pastor.

Thirteenth Sunday after Trinity

St. Peter Church, Balaton, Minn.
Offering: \$1,056.94. R. Schumann, pastor.

Fourteenth Sunday after Trinity

Rockwood Church, Rockwood, Wis.
Offering: \$186.00. Ed. Zell, pastor.
Christ Church, Beatrice, Nebr.
Offering: \$437.73. C. Voss, pastor.
Good Shepherd Church, Pressenville, Mont.
Offering: \$258.75. J. Spaude, pastor.
Christ Church, Marshall, Minn.
Offering: \$2,114.86. E. R. Gamm, pastor.
Zion Church, T. Leeds, Wis.
Offering: \$842.23. H. Geiger, pastor.
Trinity Church, Flasher, N. Dak.
Offering: \$188.55. G. Enderle, pastor.
St. John Church, Paradise, N. Dak.
Offering: \$204.80. G. Enderle, pastor.

Fifteenth Sunday after Trinity

Trinity Church, Carson, N. Dak.
Offering: \$189.14. G. Enderle, pastor.

Trinity Church, Huilsburg, Wis.
Offering: \$383.50. W. Reinemann, pastor.
Redeemer Church, Hastings, Nebr.
Offering: \$456.65. H. Lichtenberg, pastor.
St. John Church, Waterloo, Wis.
Offering: \$2,419.10. H. C. Nitz, pastor.
St. Matthew Church, Iron Ridge, Wis.
Offering: \$661.00. H. Russow, pastor.
Trinity Church, Ekalaka, Mont.
Offering: \$71.41. L. Wurster, pastor.
Immanuel Church, Elgin, N. Dak.
Offering: \$384.68. G. F. Cares, pastor.

Sixteenth Sunday after Trinity

Zion Church, Burt, N. Dak.
Offering: \$231.85. G. F. Cares, pastor.
St. Luke Church, Leith, N. Dak.
Offering: \$87.13. G. F. Cares, pastor.
St. Paul Church, North Freedom, Wis.
Offering: \$548.25. P. R. Kuske, pastor.
St. Paul Church, Sodus, Mich.
Offering: \$1,770.17. A. F. Maas, pastor.

WESTERN WISCONSIN DISTRICT July, August, September 1957

Pastor — Congregation	Amount
G. Albrecht, Hustler	\$ 240.65
G. Albrecht, T. Clifton	418.11
H. Backer-W. Hoffmann, Winona	2,000.00
K. Bast, Madison	500.00
E. Becker, Bruce	142.16
E. Becker, Cameron	189.20
R. Beckmann, Ridgeville	143.70
A. Berg, Madison	189.46
B. Beyers, Minnesota City	92.03
B. Beyers, Winona	302.12
R. Bittorf, Monroe	320.00
R. Bittorf, McConnell	43.85
B. Borgschatz, Platteville	554.19
R. Buege, Whitehall, R. 2	625.00
J. Dahlke, Tomah	1,595.83
A. Engel, Medford	1,248.96
O. Falk, Plum City	445.76
O. Falk, Bay City	38.21
G. Fischer, Helenville	500.00
A. Geiger, Cambridge	154.09
H. Geiger, T. Leeds	469.85
G. Gerth, T. Day	111.97
G. Gerth, T. Green Valley	66.13
H. Gieschen, Rib Lake	268.89
H. Gieschen, Prentice	38.90
W. Gutzke, La Crosse	581.12
M. Hanke, Chasaburg	2,370.09
M. Hanke, T. Hamburg	417.25
R. Hillemann, Brodhead	457.10
R. Hillemann, Beloit	116.06
W. Holzhausen, Stetsonville	972.36
H. Kirchner, Baraboo	861.64
L. Kirst-H. Johnne, Beaver Dam	2,195.20
M. Koepsell, Beyer Settlement	158.00
W. Koepsell, Ridgeway	545.10
R. Korn, Lewiston	890.96
G. Krause, Marathon	35.00
J. Krubsack, T. Goodrich	84.45
J. Krubsack, T. Greenwood	147.55
C. Kuske, Elmwood	75.00
L. Lambert, La Crosse	1,279.62
W. Lange, Wisconsin Rapids	1,564.48
J. Lau, Onalaska	299.65
E. Lehmann, Cataract (Peace)	53.00
E. Lehmann, Cataract (St. Paul)	128.20
E. Lehmann, Tripoli	10.90
O. Lemke, Pardeeville	1,271.55
N. Lindloff, Wilson	557.32
R. Mackensen, Shennington	101.60
E. Mahnke, Moline	369.99
G. Marquardt, Schofield	264.75
W. Meier, Marshall	166.35
A. Mennicke, Winona	652.22
A. Mennicke, Altura	435.04
F. Miller-H. Jaster, La Crosse	1,898.10
C. Mischke, Juneau	714.00
P. Monhardt, South Ridge	795.00
R. Mueller, Jefferson	8,162.00
G. Neumann, T. Greenfield	68.00
G. Neumann, T. Merrimac	37.00
G. Neumann, T. Caledonia	18.00
A. Nicolaus, Savanna	667.49
F. Nitz, Cream	481.05
K. Nolting, Mosinee	481.87
M. Nommensen, Hillsboro	494.58
E. Pankow, Eitzen	656.05
H. Pankow, Menomonie	578.29
N. Paustian, Oconomowoc	312.26
A. Pautsch, March Rapids	250.00
A. Pautsch, T. McMillan	370.00
H. Peter, Newville	341.57
H. Peter, T. Deerfield	316.15
M. Petermann, Doylestown	108.15
M. Petermann, Fall River	297.96
E. Prenzlow, Sr., Cornell (Joint)	774.25
J. Raasch, Lakemills	453.97
G. Redlin-J. Fricke, Watertown	1,230.38
R. Reede, Wausau	658.46

N. Retzlaff, Tuckertown	597.69
N. Retzlaff, Lime Ridge	296.65
C. Rosenow, Mauston	1,145.00
C. Rosenow, New Lisbon	351.41
J. Schaadt, Tomahawk	249.55
J. Schaller, Stoddard	690.55
J. Schaller, T. Genoa	248.20
W. Scheitel, Rib Falls	41.35
W. Scheitel, T. Rib Falls	18.88
A. Schewe, Neillsville	648.40
A. Schewe, Bridge Creek	260.70
L. Schroeder, T. Prairie Farm	422.97
L. Schroeder, T. Dallas	62.30
W. Schulz, Wonewoc	1,141.50
H. Schumacher, Milton	491.40
A. Schumann, T. Maine	188.45
F. Senger, Norwalk	517.16
R. Siegler, Rock Springs	456.26
M. Smith, Cambria	574.32
P. Spaude, T. Norton	1,000.00
A. Stuebs, Bangor	854.84
A. Stuebs, Portland	81.05
K. Timmel, Watertown	1,036.00
Eldor Toepel, Fort Atkinson	305.13
Emil Toepel, Sun Prairie	772.42
W. Voigt, T. Berlin	1,148.93
W. Wegner, Columbus	1,640.37
R. Welch, Fountain City	1,150.05
A. Werner, Elroy	220.15
A. Winter, Randolph	1,051.45
M. Zank, Beaver Dam	62.35
W. Zank, T. Trenton	177.73
T. Zarembo, Rice Lake	114.40
Vicar A. Zenker, Ringle	410.70
Budgetary	\$ 64,498.20
Church Extension Fund	363.65
Dedicatory Thank-offering	25.00
Special Building Fund	126.40
Non-Budgetary	858.55
Total	\$ 65,871.80

Memorial Wreaths

In Memory of — Sent in by	Amount
Mrs. Frieda Waller — W. Voigt, T. Berlin	\$ 22.00
Mrs. Bertha Bienfang — R. Mueller, Jefferson	25.00
Henry Streich — R. Mueller, Jefferson	9.00
Miss Theresa Roessler — R. Mueller, Jefferson	10.00
Mrs. Carl Gerber — E. Prenzlow Sr., Cornell, Keystone, Birch Creek	3.00
Ed. Witte — G. Redlin-J. Fricke, Watertown	1.00
Mrs. Bertha Wardliff — L. Lambert, La Crosse	20.00
Mrs. Elsie Weith — G. Krause, Marathon	33.00
Mrs. Arthur Werner — M. Nommensen, Hillsboro	2.00
Carl Meyer — L. Schroeder, Prairie Farm	3.00
(Not listed) — L. Schroeder, Prairie Farm	23.00
Mrs. Edward Fischer — R. Hillemann, Brodhead	5.00
Albert Manthey — O. Lemke, Pardeeville	8.00
William Bortz — O. Lemke, Pardeeville	18.00
Walter Hahn — R. Korn, Lewiston	10.00
Mrs. Fred Warnke Sr. — O. Lemke, Pardeeville	100.00
Mrs. Erwin Schatz — H. Geiger, T. Leeds	40.00
Ernie Falk — H. Geiger, T. Leeds	6.00
Frank Montaban — J. Schaadt, Tomahawk	25.00
Wm. Voigt — W. Schulz, Wonewoc	40.50

DONALD G. RICE, Treasurer.

TREASURER'S STATEMENT

July 1, 1957, to September 30, 1957

Receipts	
Cash Balance July 1, 1957	\$ 19,212.23
Budgetary Collections	\$311,504.85
Revenue	127,520.79
Total Collections and Revenues	439,025.64

Non-Budgetary Receipts:	
Luth. S. W. C. — Prayer Book	61.11
Bequest	300.00
Miscellaneous	500.00
Total Receipts	439,886.75
	\$459,098.98

Disbursements	
Budgetary Disbursements:	
General Administration	31,413.13
Board for Inf. & Stewardship	10,288.93
Theological Seminary	16,659.50
Northwestern College	46,308.58
Dr. Martin Luther College	58,095.46
Michigan Lutheran Seminary	41,554.28
Northwestern Luth. Academy	13,094.94
Nebraska Academy	5,500.00
Academy Subsidies	3,200.00
Winnebago Teacher Program	4,207.40
Home for the Aged	9,436.72
Missions — Gen. Adm.:	
Home Board	248.93

Foreign Board	399.32
Indian Mission	40,499.55
Colored Mission	11,241.58
Home Mission	160,346.37
Refugee Mission	11,612.43
Madison Student Mission	1,889.42
Rhodesia Mission	23,727.71
Lutheran S. W. C.	1,685.02
Japan Mission	1,470.00
Winnebago Luth. Academy	750.00
General Support	23,238.35
Board of Education	4,579.15
Depreciation on Inst. Bldgs.	15,327.63
Paid Deficit in	
Special Building Collection	12,119.18
Institutional Parsonage repair	1,370.00

Total Budgetary Disbursements	550,263.58
Deficit Balance Sept. 30, 1957	\$ 91,164.60
P. S. Above deficit is in addition to the \$70,000.00 loan remaining unpaid from previous fiscal year.	C. J. N.

COMPARATIVE STATEMENT OF BUDGETARY

COLLECTIONS AND DISBURSEMENTS

For period of July 1 to September 30

	1956	1957	Increase	Decrease
Collections	\$237,162.77	\$311,504.85	\$ 74,342.08	
Disbursements	545,142.49	550,263.58	5,121.09	
	<u>\$307,979.72</u>	<u>\$238,758.73</u>		<u>\$ 69,220.99</u>

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit	Perc. of Allot.
Pacific Northwest	1,569	\$ 1,312.27	\$ 4,707.00	\$ 3,394.73	27.87
Nebraska	6,974	12,490.05	20,922.00	8,431.95	59.69
Michigan	24,585	37,671.46	73,755.00	36,083.54	51.07
Dakota-Montana	7,776	9,304.08	23,328.00	14,023.92	39.88
Minnesota	38,736	53,116.80	116,208.00	63,091.20	45.70
Northern Wisconsin	46,580	68,880.22	139,740.00	70,859.78	49.29
Western Wisconsin	49,513	64,498.20	148,539.00	84,040.80	43.42
Southeastern Wisconsin	49,184	59,698.84	147,552.00	87,853.16	40.45
Arizona-California	3,212	3,734.98	9,636.00	5,901.02	38.76
	<u>228,129</u>	<u>\$310,706.90</u>	<u>\$684,387.00</u>	<u>\$373,680.10</u>	<u>45.39</u>

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For September	
For Northern Rhodesia	
Mr. and Mrs. E. Schoenike, Winona, Minn.	\$ 5.00
Mrs. F. C. Gade	10.00
	\$ 15.00
For Japan Mission	
Trinity Ev Lutheran Church, Crete, Ill.	\$ 130.50
For East Fork Mission	
Peace Lutheran Church, Faribault, Minn.	\$ 5.00
For Lutheran Spiritual Welfare Commission	
Mr. and Mrs. Russell Smith, Appleton, Wis.	\$ 1.00
Mr. and Mrs. John H. Dreier, Green Bay, Wis.	40.00
	\$ 41.00
For Building Fund	
Mr. and Mrs. Emil Lux, Saginaw, Mich.	\$ 45.00
For Church Extension Fund	
Memorial wreath in memory of Mrs. Gotthold F. Zimmermann, given by Pastor and Mrs. F. E. Stern.	\$ 2.00

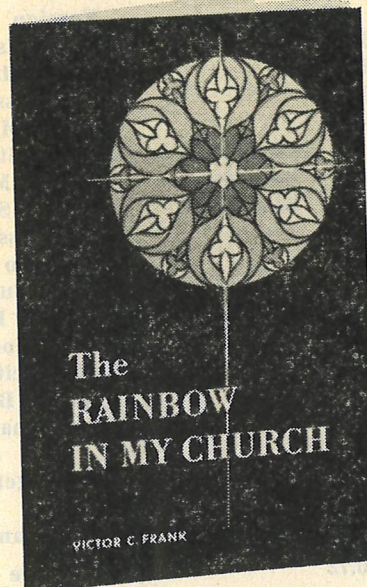
Memorial wreath in memory of Pastor Theo. Schoewe, given by Pastor F. E. Stern	1.00
Gift by Mr. and Mrs. E. Schoenike, Winona, Minn.	5.00
Memorial wreath in memory of R. Julius H. Wiersig, given by Mr. and Mrs. Erwin Haberkorn, Mrs. Fred Wollenburg	10.00
Memorial wreath in memory of Mrs. G. F. Zimmermann, given by pastors of Redwood Falls Conference.	20.00
Gift from H. F. Lussenhop, Morton, Minn.	50.00
Memorial wreath in memory of Mr. Hilbert Radloff, given by Mr. and Mrs. Leslie Mills	3.00
Memorial wreath in memory of Rev. John Kohl, sent in by Rev. Ray Wiechmann	15.00
Memorial wreath in memory of Prof. Emil D. Backer, given by H. F. Bierwagen	3.00
Gift from Mr. Glen Danielson, Milton, Wis.	5.00
Memorial wreath in memory of Mrs. A. J. Nelesen, given by Harold F. Paetz	5.00
Memorial wreath in memory of Rev. Ernst Sprengeler, given by Pastor and Mrs. F. E. Stern	2.00

\$ 121.00

C. J. NIEDFELDT, Treasurer.

A friendly invitation . . .

to share with faithful Christians of many centuries the joy of Christian worship



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THE RAINBOW IN MY CHURCH

BY VICTOR C. FRANK

Paper cover, 44 pages

Price: \$1.00

No. 2N20

Parents, teachers, and pastors will welcome this booklet designed to aid both children and adults toward a deeper understanding of the traditional forms of our Christian worship and toward a more meaningful participation in this sacred privilege. Clearly written and attractively printed, this little manual commends itself at once to the reader by the warm, devotional spirit in which the author approaches the subject of worship. There is here no arid, pedantic liturgiology, but rather a friendly invitation to share with faithful Christians of many centuries the joy of gathering regularly about the Means of Grace. Briefly, yet lucidly, Pastor Frank explains the significance and relationship of the various elements in our worship, including the Common Service, Matins, Vespers, churchly customs, and a form for private or family Evening Devotion.

The introduction which speaks of the rainbow (whence the title) as a symbol of grace, glory, and hope, all of which are certified to us in our orders of service, seems less than completely successful as an illustration, especially since the themes there suggested are not expressly carried out through the rest of the discussion. But that is a very minor flaw in an otherwise excellent treatment of a subject that deserves our best and highest interest.

The book can be read with understanding and profit from confirmation age and up.



No. 3N16

The Ten Commandments for our times LIVING OUR LIVES FOR GOD

BY VICTOR A. BARTELT • Paper cover, 102 pages, \$1.25

It is a rare sermon indeed that does not lose a great deal in the transfer from oral delivery in the living context of a worshiping congregation to the dreary marching of words across the printed page. From this weakness the present little volume of sermons on the Ten Commandments also suffers to some extent.

But apart from this observation, we are happy to recommend the booklet to Northwestern Lutheran readers for several reasons. The sermons

themselves are all easily understood. The author seems to be consciously following Luther's advice to preach in such a way that the child in the pew may follow his thought. Furthermore, taken as a whole, these sermons will serve as a worthwhile refresher of basic Catechism truths applied in simple, direct fashion to our contemporary circumstances. Finally, the author consistently points his hearers to Jesus as the One who has both fulfilled the Law for us and borne its curse in our place.

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