




THE NORTHWESTERN
Lutheran

Volume 44, Number 23
November 10, 1957



BRIEFS

by the Editor

A NEW COLUMN will greet you in this issue. It is entitled "What Shall I Say?" From the title you can guess what its purpose is. When we attempt to tell others what we believe, to bear witness of Christ, we sometimes experience difficulties. We do not know just what to say, or we do not feel quite satisfied with what we have said. This new department is to give practical help and guidance for witness-bearing. It is written by Pastor Carl Leyrer, of Zion, Illinois. We will make you better acquainted with him in our next issue. Suffice it to say now that he is in the thick of mission work and regularly has to deal with these questions.

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TWO MORE NEW CONTRIBUTING EDITORS will also be introduced to you in the November 24 number. One of these, Pastor Armin Schuetze, will conduct our other new department. It will also use the question and answer formula. But it will not deal with questions that come to us from the outside, but with those that arise in our own hearts or in our contacts with our fellow Lutherans. This will appear under

the title "A Lantern to Our Footsteps," with the subtitle "God's Reply to Our Questions." It will appear in every other issue, alternating with Pastor Leyrer's "What Shall I Say?"

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A NEGLECT ON OUR PART becomes apparent to us when we speak of the third new contributor. When Prof. Carl Lawrenz could not, for very good reasons, supply another of his studies in the series treating the Book of Malachi, we told you in this column (September 29), that he would be with us again in the next issue. When that failed to materialize, we should have given you an explanation. The reason is that Prof. Lawrenz became so burdened with duties that he had to give up this writing assignment even earlier than he had planned. Just before the opening of the school year at Thiensville he was named acting president of our Seminary. Besides, Prof. Lawrenz is a member of Synod's Board of Education. He is also a member of the Standing Committee on Church Union. This latter position involves very much work, since we are continuing the doctrinal discussions with The Lu-

theran Church—Missouri Synod. This involves not only a three-day official meeting with like committees from the other bodies in the Synodical Conference, but there is much preparatory work, in private study and in preliminary meetings of our union committee.

There usually follows a meeting to assess what was said and done. Therefore the Conference of Presidents granted his request to be relieved of his writing duties for *The Northwestern Lutheran*. However, the Editorial Board felt that they would not like to do without his valuable counsel, and so, upon our suggestion, the Conference of Presidents asked him to continue his membership on the Board, and Prof. Lawrenz consented to that.

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PASTOR ERNEST WENDLAND will take over the writing of "Studies in God's Word." His first contribution will appear in the issue of December 8. We count ourselves fortunate in having secured the services of these three men as contributing editors.

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"MOTIVATION," the very fine essay by Pastor Armin Schuetze, brings us some wholesome truths. Have you been reading the excerpts from this Convention essay? You will find them under "Studies in God's Word."

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

The Northwestern Lutheran * Volume 44, Number 23 * November 10, 1957

Official Publication, The Ev. Lutheran Joint Synod of Wisconsin and Other States.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Entered as second-class matter at the Post Office at Milwaukee, Wis., under the Act of October 3, 1917.

Postmaster: Please send notices on Form 3578 to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
In Milwaukee	\$2.25
For blanket subscriptions	\$1.75
In bundle subscriptions	\$1.60

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THE COVER — Chancel — St. Paul's Lutheran Church, Roscoe, South Dakota, W. Schuetze, pastor.

Editorials

True Adornment Perhaps one may not be far wrong in saying that within the

past ten years the majority of the congregations of our Synod have either redecorated the interiors of their houses of worship or have built new churches. In many of our churches there now are new altars and pulpits of simple beauty to conform to modern tastes in form and design. In others the richness of new art glass windows adds a beauty reminiscent of the rainbow of God's glory and grace. The skill of the practiced artist has decorated the walls in pleasing tones and has ornamented them with meaningful symbols of God's blessings for His people. The hand of the artist has created scarcely anything more fair than the beauties of a house of God that has been tastefully adorned.

Yet what makes these beauties more pleasing is the knowledge that they reflect a concern of God's people for God's house. Its beauties are enhanced by a Christian's love for his house of worship and by his willingness to bring his offerings to help beautify it. Then these beauties do more than delight the eye; they satisfy the heart.

Even then a church is not adorned in its noblest sense. In the house of God there is a beauty no artist's hand can contrive and no generous gift can provide. To be truly beautiful a church must have its living ornaments—God's people in God's house. What makes a church supremely attractive is the full assembly of a Christian congregation lifting up their faces in quiet reverence to Him who is the source of every good. Where Christian people "are gathered *all* to hear Thee" and to receive with meekness and gladness the Word that can save their souls, there is a scene the angels of God delight to see.

Any other decoration and adornment, however tasteful and costly, can only make us sad when empty pews tell us that God's people, who must supply the essential beauty in any church, are not there.

C. TOPPE.

* * * *

A Stimulating Example of Zeal

"A good example is the best sermon." Paul agrees with this proverb. Writing to the Corinthians "concerning the collection for the saints," he says, "Your zeal has provoked (stimulated) very many" (II Cor. 9:2). He is referring to the zeal of regular, proportionate giving for the relief of the mother church in Jerusalem.

The record budget of four million dollars adopted by the General Synod of the Christian Reformed Church is a provoking example of zeal. This century-old church, consisting of five hundred congregations in the United States and Canada, with 560 ministers in active service, adopted a budget of over one million dollars each for home missions and foreign missions, making an annual quota of sixteen dollars per family for each mission. The appropriation for Calvin College and Seminary calls for fourteen dollars per year per family. The "Back to God Hour," a radio and television program that goes

out over 350 stations at home and abroad, adds seven dollars to the family quota. As reported in *The Christian Century*, "the total financial responsibility of the membership for Synod's program is about sixty-five dollars per year, *in addition to all local expenses.*" And the Christian Reformed have an extensive Christian day school program.

Comparisons are proverbially odious. Shakespeare even calls them "odorous." Some comparisons lead to smugness, others to shame. Properly applied, they can prod to repentance and to emulation.

H. C. NITZ.

* * * *

Funeral Practices The Denver Ministerial Alliance has adopted and sent to the Protestant clergy of that city a list of recommended practices at funerals. Eight points of varying degrees of importance are listed.

It is suggested that immediately upon the death of a parishioner the minister be notified and that no funeral arrangements be made until he has been consulted. It is also recommended that there be no public viewing of the corpse in connection with the church service. This latter suggestion is not of world-shaking moment.

Another point is of far greater importance: "The minister should be consulted on the selection of music and musicians in order that the service may give a strong witness of faith." That is a point well taken when one considers the vague, indefinite songs which are rendered at many funerals. They surely do not express the eternal hope which dwells in the Christian.

It is also recommended that there be no ostentatious display, "that the sympathy be expressed by friends and relatives through some gift to the church or a cause in which the deceased had an active interest instead of by the sending of floral pieces." This practice is largely in vogue in our circles in the form of memorial wreaths for Church Extension, Building Fund, or charitable institutions. When one of our old pastors was buried many years ago, there was nothing but a bundle of ripe wheat on his coffin. That proclaimed a message which the largest display of flowers could not.

An important point is this: "That in order to achieve the fullest spiritual ministry and avoid confusion, church, military, and lodge funerals not be intermingled." We doubt that the authors of this point realize the seriousness of it, since many see nothing essentially wrong in the lodge. Not to enter into joint services with them is not merely a matter of avoiding confusion but a matter of Christian testimony against the Christlessness of the lodge. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? — Wherefore come out from among them, and be ye separate" (II Cor 6:15,17). A joint funeral service with the Christless lodge is unthinkable for the responsible Christian minister.

I. P. FREY.

Studies in God's Word:

II. Applying the Truth of Proper Motivation

(Continuing the excerpts from Pastor Armin Schuetze's Convention essay, "Motivation," we complete the section begun in the issue of October 27, 1957.—Ed.)

What Is Our Motive in Church Discipline?

CHRIST told His disciples to remit or retain sins. In Matthew 18 He told us how to deal with those who are guilty of offense. It must not be forgotten that love is to be the motive for church discipline. We should be moved by love to the erring brother, who, if he persists in his sin, is in danger of losing his salvation. . . . Christ in Matthew 18 speaks of "gaining thy brother." It is not to get rid of him, but to gain him that an erring brother is disciplined. If we bear that in mind, we cannot in a callous manner strike names from a congregation's membership. . . .

Then, also, we should be moved by love for the entire brotherhood, the entire congregation. . . . If sin is not dealt with in the congregation, it will act as an evil leaven, harming the whole congregation. . . . Unfortunately, too often it is looked upon as an act of love when nothing is done at all. Procrastination is interpreted as charity. . . .

What Is to Motivate Us in Our Relations to Other Synods and Church Bodies?

In our fellowship relations it is especially love for the Word, for the truth revealed by God that stands out as a motivating force, as a guiding principle. This is apparent when Christ says, "If ye continue in my word, then are ye my disciples indeed" (John 8:31). Does not the same thought underlie Paul's admonition to the Corinthians (I Cor. 1:10): "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"? If the Corinthians are truly united in doctrine, in their love to Christ and His Word, then divisions should not arise among them, such as had arisen. And surely Romans 16:17,

18 makes it abundantly clear that in our fellowship relations we must be guided by a love for the doctrine which we have learned from Scripture. . . .

Where the problem arises is that there sometimes seems to be a conflict between love of the Word and love of our fellow men. When we recognize false doctrine, love for the truth of God's Word tells us that we must denounce it and cannot make common cause with its adherents. But such denunciation of and separation from the persistent adherents of false doctrine appears so loveless. . . . We read in I Corinthians 13: "Charity (love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, . . . beareth all things, believeth all things, hopeth all things, endureth all things," and we feel that if we denounce false doctrine, particularly if we finally separate from its adherents, we are failing to show . . . true love. And yet this same Apostle, when he was confronted with a Peter who erred by not eating with the Gentiles in Antioch, fearing those of the circumcision, "withstood him to the face, because he was to be blamed." He . . . did not consider it uncharitable to denounce that, and to do so publicly. . . . In I Corinthians 13, Paul also includes this statement regarding charity, or love, . . . it "rejoiceth in the truth." Tolerance of false doctrine, indifference toward it, cannot hide under the cloak of charity.

There is no real conflict here. To love the truth of God's Word and to denounce any error, . . . that also is true love to our fellow human beings. In any way to strengthen someone in error is not love, neither to him nor of the truth.

When we look into church history, when we examine our own hearts, we realize that various motivating forces may influence us in our inter-synodical relations. . . . One of the things that confronted Luther was that his opponents defended the

teachings of the Roman Church, whether Scripture taught them or not.

There is certainly the danger that we can be motivated, at least subconsciously, by a false loyalty. We may be moved by the thought: The Wisconsin Synod cannot err. . . . There is the danger that we proceed in this manner: First we ask what the position of our Synod is, and then we look for Scripture proof for the correctness of that position. No, our first question must always be: "What does Scripture say?" and then we can say: "That is the position of our Synod." We want no loyalty for Synod to motivate us that will lead us to follow blindly. . . .

There is also the danger of being motivated by "fear of the consequences" of certain actions. This will hardly be a conscious motive, it will not be stated, but who can deny that it often lurks as a specter on the horizon of our thinking? . . . There are many fears, many questions that can plague us, that raise doubts within us. But love to God will move us to ask only one (question): "What does God's Word say?" The fear we must have is to fear the consequences of not obeying God's Word.

. . . To follow Scripture in our fellowship relations is not something popular with the world. There arises the temptation to be motivated by a desire to gain the favor or acclaim of the world; we prefer to hear its commendation rather than its condemnation. We may even think it will harm our mission work . . . if we take a position against unionistic practices. Paul . . . spoke plainly (Gal. 1:9,10): "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Woe unto us, if we ever let a desire to please men, to please the world, or at least to avoid its

scorn, motivate us to compromise the truth.

. . . The Lord says through the mouth of Isaiah (66:2): "To this

man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Indeed, love to God, loving obedience to His holy

Word, that must be the motivating force in all our fellowship relations. And that will be also the greatest love we can show to our fellow men.

Smalcald Articles

XIV. Part II. Art. II. On the Mass

(Continued from previous issue)

11) *In addition to all this, this dragon's tail, the Mass, has begotten a numerous vermin-brood of manifold idolatries.*

With these words Luther introduces a new part of his article on the Mass. In this section he discusses six idolatrous doctrines and practices which have sprung from the Roman Catholic corruption of the Lord's Supper, turning it from a blessed sacrament into a caricature, the Mass. These errors pertain to 1) Purgatory, 2) Deceptive apparitions, 3) Pilgrimages, 4) Fraternities, 5) Relics, and 6) Indulgences.

Purgatory

Scripture teaches that at death "shall the dust return to the earth, at it was: and the spirit shall return unto God who gave it" (Eccles. 12: 7). And Christians, following the example of our Lord Himself, like Stephen commend their spirit into the Father's hands (Luke 24:46; Acts 7:59).

Scripture also teaches that there are but two places and conditions in the life hereafter: heaven with its eternal bliss, and hell with its torments (Matt. 25:46).

Scripture teaches furthermore that "it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Roman Catholics corrupted this Scripture doctrine by teaching that death and judgment do not hang so closely together as the Epistle to the Hebrews would have us believe; but that between death and judgment the souls of departed believers will undergo a purifying process in Purgatory. They teach that heaven and hell are not the only two places in the world beyond; there is at least one more, Purgatory. (We omit for the present their assumption of two more apartments in the hereafter: the limbo where the Old Testament fathers were kept until Christ's return from His descent into

hell, and the limbo for unbaptized children of Christian parents.)

Purgatory and the Mass

In the paragraph quoted above Luther compares the Roman Mass to a breeding place for numerous vermin of idolatries. As the first among them he mentions Purgatory. The connecting link between Purgatory and the Mass is the error of work-righteousness. In the Mass the Lord's Supper is degraded into a work performed by the priest, for which the person who pays for the reading or chanting of the Mass receives credit. — The term which a soul must spend in Purgatory, and the torments to which it will there be subjected, will be materially reduced by good works, paid for by someone in the name of the departed soul.

The first part of the next paragraph reads as follows:

12) *First Purgatory. Here they carried their trade into Purgatory by Masses for souls, and vigils, and weekly, monthly, and yearly celebrations of obsequies, and finally by the Common Week, and All Souls' Day, by soul-baths, so that the Mass is used almost alone for the dead, although Christ has instituted the Sacrament alone for the living.*

Luther here points out how the Catholic doctrine of Purgatory serves the sole purpose of impressing on the hearts of the people the damnable doctrine of work-righteousness, and the necessity of seeking the services of a priest.

Notes

We have mentioned the Masses before which were read or chanted for the benefit of departed souls. But if anything is to help those souls then it must be assumed that their eternal fate is still in suspense. If they were either in heaven or in

hell, then it would be unnecessary or useless to try to do something for them. They must be in some intermediate state. Thus the two errors, the Mass as a meritorious work and Purgatory as a place of purification by human merit, go hand in hand.

But at the same time Purgatory encourages other methods of work-righteousness. Luther mentions *vigils*.

Vigils, originally and in a general way, denote a service held on the evening preceding a great festival day, as we still observe Christmas Eve. In a specific sense the word refers to a service held on the evening before the anniversary day of a person's death, observed in commemoration of the departed one. A Psalm was read or chanted as a prayer. — But this form of service degenerated into a work of merit: the longer the Psalm, the greater the merit. And it was performed in such a careless way that all devotion and prayer was lost. The words were pronounced in a slipshod way and were rattled off in a thoughtless hurry, so that Luther compares the whole procedure to the cackling of geese. — But the most terrible thing about these vigils was that they were considered as a meritorious work, which would reduce the sufferings of a soul in Purgatory.

Of the three memorial days which Luther mentions, the *weekly*, *monthly*, and *yearly* celebration of obsequies, the yearly one was the first to come into use; later also the thirtieth and the seventh day after the day of death were thus observed. A regular Mass was celebrated for the soul.

The *Common Week* is the week following St. Michael's Day (September 29). Frequent Masses were read during this week for the dead.

All Souls' Day is November 2. It is observed as a general memorial day for the dead.

Soul-baths. People would establish free bathing opportunities for the poor, in order to advance their own salvation by this work.

Once the error of work-righteousness is admitted by a church, there is no end to the "vermin-brood of idolatries" which it will generate.
(To be continued) J. P. M.

They also recognize that obedience to the law of the land is but one virtue to which men must be educated and encouraged. By and large, they seem to consider the problem a challenge to quiet, Christian indoctrination and training. Harsh criticism and scolding have wisely been avoided, insofar as this was possible, by most responsible churches and their leaders.

Pastor Richard C. Jahn of Little Rock, writing in *The Lutheran Witness*, puts it this way: "Much patient training by Southern church leaders will be required before prejudices can be overcome. May I state — without malice — that similar attitudes obtain in the North. Witness the exodus of whites from neighborhoods into which Negroes move."

When a community is called upon to undergo a drastic change in its way of life because of the sovereign, and wholesome, will of a majority as expressed by human law and order, persuasion is more effective than criticism. It is the duty of the Christian Church to influence the views and attitudes of men by the Gospel, to bring about a climate of faith in which its fruits may grow and mature. Every evil thing must indeed be openly criticized and condemned; for the Church must speak as the oracles of God. But the good must grow, and cannot be cultivated by table-pounding.

I cherish the sentence of the little boy who won a football in a box-top contest with his reason for liking a certain product. *The Reader's Digest* reports his prizewinning statement as follows:

"I like your cereal because it doesn't snap, crackle or pop — it just lays there quietly and sog's."

That, it seems to me, is an excellent judgment. Why should one come downstairs in the morning to face breakfast and the burdens of a new day only to be affronted by a dish of overactive particles of food that add to life's tensions by exploding in your face? And why aggravate a difficult human situation with the snap, crackle and pop of caustic, strident criticism? The wrong must be rebuked with uncompromising vigor; but for growth toward wisdom and understanding, the hearts of men must be allowed just to "lay there quietly" and sog in the milk of the Gospel. Sincerely Yours,

E. S.

From a Wider Field

Subject: CRITICISM VS. "SOGGING."

Dear Editor:

SPEAKING of the conduct of local churches and their leaders, the Rev. Clarence Jordan of Americus, Georgia, said: "Most of our Protestant clergy in the South are to be found among the silent ones. I can face the angry mob and those who oppose us openly with boycott and insult, but what can I say for those who know the Word of God and will not speak it?"

Mr. Jordan is head of the Koinonia Farm, a cooperative enterprise with a religious purpose, in which Negroes and white people live and work together. They have endured persecution and violence raised against them by citizens who oppose racial integration. It is Mr. Jordan's complaint that too few churches in the South are willing to speak up against such unchristian conduct.

Open criticism of that which is wrong can be dangerous when a majority supports the wrong, especially if the issue is one in which human emotions are strongly involved. Fear of consequences may well hinder a church from speaking out when it ought, and no doubt the Rev. Jordan is justified in his complaint. Vigorous witness against evil, wherever it raises its head, is the duty of God's people, a duty only too often shirked for fear of men.

Even worse, however, is the failure to which Pastor N. Wegmeyer of Toledo referred in a recent sermon when he said: "I believe that too much of Protestantism is getting entirely too uncritical." As he points out, there is a growing doubt among professing Christians as to whether it is "Christian to criticize," especially if the criticism is directed at a church body, its teachings or its practice. In reply,

Pastor Wegmeyer ably defends such criticism, when properly motivated, as not only justified, but as an essential obligation. He says:

"If my Protestant Church, or parts of it, are too liberal and not in accord with the pure teaching of the Word of God, then I have the right and the duty to criticize. And if my Lutheran Church is too narrow, too orthodox, or too unorthodox (not in accord with the Word of God), then I have the right and the duty to criticize."

I do not know what the writer means by "too orthodox," or how he thinks that a church can be spared criticism if it is not "too unorthodox." But he does here point to the Word of God as the proper basis for Christian criticism. That is an important qualification. We have to remember always that the right of a church to criticize other churches is limited to those areas in which the Word of God has spoken in clear and specific language. To criticize where Holy Scripture is silent may well lay the critic open to a charge of contentiousness, and awakens needless strife.

In this respect it is heartening to read of the moderate approach to the integration problem taken by many churches in the affected areas of the South. In contrast to the few who rattle ecclesiastical swords at all and sundry who dare to question the proposition that God wants colored children and white children going to the same schools, most of the church organizations in Little Rock, for example, have brought to the unhappy situation in their community a quiet restraint which is most commendable. They recognize that God has not spoken in the matter of political or social equality.

Topic: "Too Many Hypocrites in the Church."

What shall I say?

"I don't go to church because the church contains too many hypocrites." Again and again unbelievers make this charge as they try to salve their consciences for rejecting the Church and its services. Illustrations are offered freely:

The members of a particular congregation are too catty; they group together in cliques; church members spend Sunday morning in church and the rest of the day in the local taverns; a council member, a supposed pillar of the church, is dishonest or unscrupulous in his business dealings. And so it goes on. Regardless of the form the accusation takes, the underlying thought is always the same: Church members are not sincere in their professed faith. In the language of the world, they do not live up to their advertisement. This, then, the unbeliever feels, is sufficient reason for having nothing to do with the Church.

What can we say in answer to this charge?

We are forced to say, at the very outset, that there *are* hypocrites in the Church. We regret this fact, but we cannot deny it. Christ Himself has warned us that there are tares among the wheat; that the net gathers both good and bad fish. And though it is the responsibility of the Church to cleanse itself of those who are proved to be hypocrites beyond any doubt, still many will escape for the period of this life. We dare not judge hearts.

However, to condemn the Church as a whole because of the hypocrites within it, is both unfair and unreasonable. The fact that some refuse to benefit from that which is good does not compel us to follow their example. The Church does not force one to be a hypocrite. Certainly, there are many sincere Christians who quietly live their faith and exert a most wholesome influence upon the world. If the Church and its value is to be judged only by its people, should not these come into consideration?

We might well find a parallel here in our democratic form of government. In such a government, we know that there often are corrupt and dishonest officials—even some who escape detection. Does that give us reason to condemn the officials who are honest? Does it make us willing to discard democracy entirely? We still cherish our form of government and the principles which lie behind it. We still feel that it is essentially good. We would not trade it for another.

Much more to the point, however, is the fact that the Church *is for sinners*. For such Christ came to this world. For such He suffered, died, and shed His holy precious blood. For such He established His Church here upon earth. The greater our sinfulness, then, the more

desperate our need for the Church. If all were perfect, Christ's suffering and death would not have been necessary. His Church and the Gospel of salvation which she preaches would be superfluous.

Since Christ's Church is for sinners, only confessed sinners can enter her ranks. Those who are self-righteous, who proudly but falsely believe they are without sin, have no place in Christ's kingdom and are out of place in His Church. The true member of Christ's Church lays no claim to perfection. He knows that "all have sinned and come short of the glory of God." He comes before God as an unworthy suppliant, confessing his sins, repenting of his sins, and looking solely to the blood and righteousness of Christ for forgiveness. He is in the Church, not to judge others or to look upon them with disdain, but for the salvation of his soul.

In this spirit of humility and meekness, let us point out to those who haughtily brand church members as hypocrites, that they, too, are sinners desperately in need of God's grace. Let us remind them—tactfully—that if perfection were a requirement for church membership, they would be barred from the Church. But since Christ died for all, let us urge them to seek the grace they need in the Gospel which the Church preaches. And if, by God's grace, they are converted, they may thereby cut down the percentage of hypocrites which do exist in the Church.

But there is yet something else we can say. Actions often speak louder than words. It has been said that unbelievers do not read the Bible, but they do read Christians. The Church is for sinners, but that fact does not give us license for sin. That *would* be hypocrisy. And if the majority of church members showed this spirit, unbelievers might then well find reason for rejecting the Church—at least in their own eyes—in spite of anything we could say.

In our love for Christ and lost souls, it is vital that we, as Christians, recognize that we are under the constant scrutiny of the world. Right or wrong, the world will judge the Church to a great extent by us. All that we do and say is taken as a reflection upon Christ, either to His glory or to His dishonor.

Thus, as conscientious witness bearers, as the redeemed of Christ, let us seek God's help to live our Christianity daily and increasingly. As our light then shines before the world, its rays will not go undetected. Under God it will have the blessed effect He desires. Others, too, will be led to glorify our Father which is in heaven. God's kingdom will grow.

C. S. LEYRER.

News FROM OUR Missions



Good Shepherd Ev. Lutheran Parsonage-Chapel
1703 E Ave. N.W., Cedar Rapids, Iowa

DEDICATION PARSONAGE-CHAPEL Cedar Rapids, Iowa

Cedar Rapids, Iowa, has a population nearing the hundred thousand mark. It is located in the east central part of the state. Being a city of many industries, its growth is commensurate with the expansion of these industries and the adding of new ones. Synod began work along more extensive lines in the State of Iowa within the past ten years. This state, then, is a new field of endeavor on the part of Synod. We have no large congregations here as is the case in other states. Hence migrations to this area in cities where there are large concentrations of houses do not, as a rule, include many people of our own churches. As a result, missions that have been started here do not

experience the rapid growth as is the case in cities where Synod has many churches. Our work in this field, then, has to do mainly with the unchurched. Yet, it is the considered opinion of your missionary that the many industrial centers of Iowa, among which Cedar Rapids ranks near the top, draw families from our congregations in other states. Fact is that canvassing of the field here in Cedar Rapids has revealed that a goodly number of its residents at one time were members of our Synod churches. Many of these would have retained membership in Synod if mission work had been carried on in this field years ago. This does not mean that the city offers no opportunities for bringing in the unchurched. Opportunities for mission work are ample. Incidentally, a housing project embracing twenty-six new dwellings is now in progress across the street from our Mission.

It was in the fall of 1954 that your missionary was called to carry on the Lord's work in Cedar Rapids. Prior to his coming, attempts were made to gain a foothold here. This work was not in vain. The Mission Board of the Nebraska District came to the conclusion that the foothold gained by the preparatory work should be retained. This was a challenge, because much work needed to be done to acquire property of our own in order to provide a home for the missionary and a place for worship. At the beginning, services were conducted in the chapel of the local Y.M.C.A., and in other rooms of that building when the chapel was not available. The young Mission felt, however, that for the sake of the future progress of our work here better accommodations were mandatory. The best that could be done at the time was the renting of a vacant store building for a temporary place of worship.

Application for monies from Synod's Church Extension Fund for a piece of ground along E Avenue Northwest was made. It was no small matter to find a plot of ground suitable for our purposes in view of the fact that the city is expanding rapidly and city lots are at a premium. The request for funds was granted, and the lots, 100 ft. by 250 ft., became Synod's property in January of 1956. In May of the same year Synod's Board of Trustees approved a loan from the Parsonage-Teacherage Fund for the purpose of erecting a parsonage-chapel combination. Work on the project was begun the following August. On March first of this year the missionary and his family occupied the new parsonage while the chapel, an annex to the parsonage and a future garage and storage room, was used for services since April 2, 1957. Dedication rites were postponed to a later date because the leveling of the ground around the building, the installation of sidewalks, and the

parking lot needed to be taken care of. This done, the congregation decided to dedicate the parsonage-chapel for the service of the Lord. June 23 was the day chosen for the joyful occasion. Pastor Victor Schultz of Newton, Iowa, was the speaker for this memorable service. Pastors and their families from the area and members of their congregations joined Good Shepherd Ev. Lutheran Church in praising the Lord for His grace and goodness.

The parsonage is of one-story-and-a-half construction. It offers three spacious bedrooms, a study, living room, and a roomy, well-equipped kitchen. Two complete bathrooms have been incorporated in the plan, and a large basement provides ample space for utilities and gatherings.

The chapel has all the appointments needed for conducting services. Its appearance is neat and inviting. The interior is of dry-wall construction and is neatly painted. It offers seating for sixty or more worshippers.

"Hitherto the Lord hath helped us." The Mission, a group of thirty souls, feels grateful to the brethren



Pastor Walter Sprengeler

of Synod for providing a place of worship and home for the missionary and his family. They gave much of their time and labor for the good cause. The building costs, according to contract, amount to slightly over \$16,700.00. It represents a saving of \$165.00 per month in rentals. Ever mindful of the Lord's assurance that "my word shall not return unto me void," we shall carry on, knowing that the Lord always makes His promise good. And along with this we are hopeful that the day is near when we shall be able to erect a regular chapel for our work here. May God bless our Mission in Cedar Rapids, and may His blessing rest on all who are called by His name! All glory be to Him!

NOTE: Will the pastors of Synod who know of families moving to Cedar Rapids or vicinity kindly "alert" the missionary? Address all communications to: Rev. W. F. Sprengeler, 1703 E Avenue N.W., Cedar Rapids, Iowa.

W. F. S.

From The Campus of Northwestern College

THE ninety-third school year at Northwestern College began on September 9 with an enrollment of 368, of whom 102 were new students. This number has shrunk slightly since the opening through the withdrawal of a few newcomers because of homesickness or loss of desire to go on.

For the second year in succession it became necessary to divide the ninth grade into three sections because of the size of the class. Both the ninth and the tenth grades now have three sections. Since the formation of an additional section immediately adds about twenty-five teaching periods a week, it became necessary to provide additional help to take care of the new section. Gale Peterson, of Caledonia, Minnesota, who graduated with the 1956 class but was prevented from continuing his work at the Seminary by illness,

has been engaged as instructor for the current school year.

The new tutors are Marcus Nitz and Armin Panning. Allen Zenker is serving a second year as tutor.

Influenza and colds struck hard during two weeks in October, causing numerous absences from classes but not requiring closing of school as happened in some Wisconsin colleges and in many high schools in the state. Attacks were sudden, and in a few cases, violent but brief. At this writing the situation has returned to normal. With one exception the faculty was only slightly affected by the wave of illness, except insofar as sickness at home proved a burden and a care.

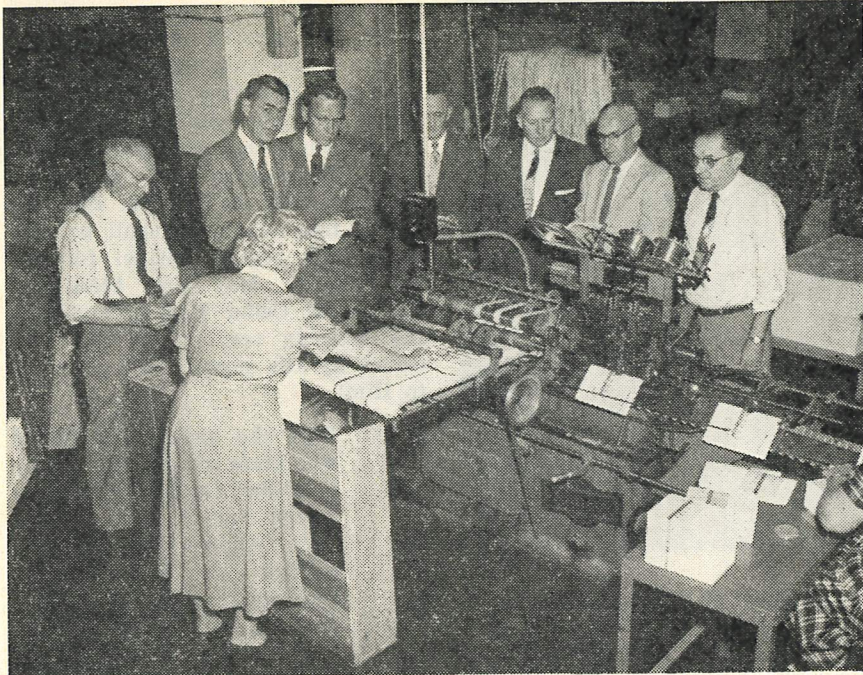
The old dormitory, which is occupied by boys of the high school department, is comfortably filled. In the new dormitory, which is reserved for college students, one-half of the third floor is still unoccupied.

On November 15 and 16 there will be a meeting of two representatives from each of our synodical high schools (New Ulm, Watertown, Saginaw, Mobridge) at Watertown to discuss problems affecting the high school curriculum, with special attention being given to establishing and preserving uniformity of schedules at our schools.

A list of gifts received by the College since January of this year is being sent along with this article and will appear either in this issue or the next of *The Northwestern Lutheran*. It will be noted that most of the gifts are intended to be used toward the purchase of an organ for the new chapel. The gifts, with a few exceptions, were in the form of memorials, and amounted to \$757.17. That is still far from enough for an adequate organ for the chapel, but it is a very satisfying start.

E. E. KOWALKE.

Meditations Are Off The Presses And Ready For You



A BIG MOMENT at Northwestern Publishing House. Looking over the first copies of *MEDITATIONS* to come off the line are: Miss Martha Ulrich, bindery employee, Mr. Henry Lindner, foreman of the bindery, Pastor Werner H. Franzmann, Literary Editor, Pastors Melvin Schwenzen and Gerhard Schmelting, members of the Publishing House Board, Pastor Oscar Naumann, President of the Wisconsin Synod, Prof. Gerald Hoenecke, also a member of the Board, and Mr. Herbert Schaefer, Manager of the Publishing House.

THE afternoon of October 17 was one of considerable excitement at our Northwestern Publishing House. There was an air of expectancy in the morning as it became known that the first copies of *MEDITATIONS* were scheduled to come out of the bindery within a few hours.

But such excitement has a subtle way of spreading to others who are involved. Our whole Synod is involved in this endeavor to provide good devotional material for all its members. Therefore, when a few of the men who were present for the General Synodical Committee meeting on October 16 and 17 got wind of what was in the air, their expectancy was soon shared by most of the 80 to 90 men gathered in the auditorium. When complimentary copies could be distributed in mid-afternoon, these men received them with the air of men who were sharing in a notable First for our Synod.

There was good reason for all this. For a number of years members of the Synod generally had felt the need of producing our own devotional literature. The Northwestern Publishing House Board appointed a committee to work toward that end. These men, Pastors Gerhard Schmelting and Melvin Schwenzen and Mr. Walter Bunge, in the course of several years did thorough preliminary work, exploring the possibilities and trying to establish what kind of devotional booklet would meet the need that was felt. In August of 1956 the undersigned assumed his office as Literary Editor at Northwestern Publishing House. Not long after, the Devotional Booklet Committee met with him; Manager Herbert Schaefer and Professor Siegfried Fenske, layout man at the Publishing House, also were present. The format and the kind of material desired were agreed upon. The execution of the general plan was then entrusted to me as my most urgent assignment.

We wanted daily devotions that would be "all of one piece." We also wanted them to carry the



THE ORDERS FOR MEDITATIONS ROLL IN! Processing some of them are: Mrs. Elizabeth Krueger, Mrs. Lorraine Hauck, Mr. Oscar H. Vogelpohl, Office Manager, Charlotte Martz, and Mrs. Lydia Luedtke.

reader forward from day to day, and from week to week. They were, if possible, to conform to the church year. Therefore it was necessary to work out a rather detailed plan. This done, I went out for meetings with the writers we had enlisted in six different areas, in order to explain our plan and our aims to them and to give them their writing assignments.

Fifty-two different writers will furnish the year's MEDITATIONS to you. Each writer has contributed one week of devotions. This was done to provide freshness and variety from week to week. It was also an effort to get from these men the best they could produce, since very

few of them had had experience at this specialized type of writing.

This has been a fine cooperative effort at every stage. Professor Fenske and Mr. Harold Schmitz gave the booklet its very pleasing outward garb. Prof. Fenske also gave me invaluable counsel and help in other respects. Our writers undertook their assignments with great willingness, although they felt their lack of experience very keenly. We are sure that you will agree with us that they worked to good effect. They met their assigned deadlines punctually — and punctuality is of no small moment in a venture of this kind.

As the accompanying picture indicates, the orders for MEDITATIONS

have been coming in surprisingly large volume. Quite a number of congregations have gone all out and are placing one in every home. We are sure that many more orders will still come in. At this point we ask you to continue the cooperation that has been our happy experience so far. That means: Please let the Publishing House have your order soon. This is a new venture. You alone can tell us how many MEDITATIONS to print.

All pastors and teachers now have sample copies in their hands. If you wish to see MEDITATIONS, contact your pastor.

WERNER H. FRANZMANN.

Field Lights Dedicated-Michigan Lutheran Seminary

MICHIGAN LUTHERAN SEMINARY was privileged to accept the gift of a complete floodlighting system for its athletic field during ceremonies between halves of the Hemlock-Seminary football game in October. Mr. Edward Friedel, a member of St. John's Lutheran Church, Bay City, Michigan, and president of the Michigan Lutheran Seminary Booster Club, turned over title of the complete installation to Prof. Conrad Frey, president of the Seminary, before a crowd of over 700 people.

The Booster Club came into existence about a year and a half ago through the efforts of interested laymen. It is a group of men from Wisconsin Synod congregations in the Michigan District, whose purpose it is to promote, encourage, and support activities of the Seminary, without interfering with the regular support of local congregations or the Synod.

The group set as its first major project the acquisition of lights for the athletic field. Total cost of the 83 lights, on seven poles, with a total output of over 122,000 watts, and underground wiring, is about \$11,000. Contracted, the project would have run over \$20,000. Donations were received from students, alumni, various organizations of congregations, and Booster Club

members. Louis Fein, of St. Paul's Congregation, Saginaw, was chairman of the lighting committee which bore the brunt of the labor.

Installation of field lights on the Seminary campus will make it possible to save on field and light rental for athletic purposes, as well as provide a well-lighted area for student and school activities.

Completion of this project was a visible evidence of the good will and interest of many laymen in their school at Saginaw. May we express thanks to all those who were generous in their money contributions, and also to those whose work and energy was the prime cause of this splendid gift to the Synod.

ARMIN H. SCHULTZ.



Left to Right: Louis Fein, Prof. Armin Schultz, Athletic Director Edward Friedel, Prof. Conrad Frey.

FIFTIETH ANNIVERSARY
St. John's Ev. Lutheran Church
Darfur, Minnesota

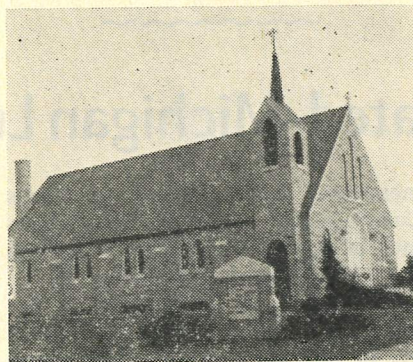
St. John's Ev. Lutheran Church, Darfur, Minnesota, celebrated its fiftieth anniversary on September 15, 1957, with three special services of praise and thanksgiving. In the morning service the guest speaker was the Rev. Edw. Birkholz, Redwood Falls, Minnesota. He served the congregation from 1912-1916. In the afternoon the Rev. E. C. Schmelzer, Escanaba, Michigan, spoke. He served the congregation from 1948-1953. In the evening service the Rev. Paul Nolting, Sleepy Eye, Minnesota, the second vice-president of the Minnesota District, delivered the address. Invitations for this celebration were sent to all who had been confirmed in the church, to former pastors, and to the neighboring congregations. Dinner, supper, and lunch was served to the guests without charge. These gatherings were used by many to renew old acquaintances. As many pictures of former confirmation classes as were available were posted and proved interesting to all.

Some pastors of the Minnesota Synod conducted divine services for several years among the Lutherans of this vicinity in houses, public schools, and halls. When on March 11, 1907, the public schoolhouse of District No. 40 was offered for sale, five men bought it for two hundred sixty-four dollars. Immediately after this action they received a permanent lease for a lot in the village of Darfur from the Western Town Lot Company for one dollar upon the condition that the lot be used for church purposes only. Thereupon the schoolhouse was moved to this lot and remodeled.

On July 15, 1907, it was resolved to call a meeting for incorporation. The following were elected as the trustees: August Goring, chairman, Albert Uhlhorn, secretary, August Schaper, treasurer. The articles of incorporation were signed by those present. In a special meeting after services on August 18 it was resolved to dedicate the church on September 22. Pastors C. J. Albrecht and Dasler preached in the dedication services. After the dedication services another special meeting was held at which it was resolved that Pastor Dasler should be considered the called pastor. Pastor Albrecht

of New Ulm promised to assist him every sixth Sunday personally or by substitute. In emergencies Pastor Dysterheft of Sanborn was to substitute.

On February 16, it was resolved to ask the president of the Minnesota Synod to call a pastor for the congregation. Candidate E. R. Bliefernicht was thus called. On May 31, 1908, he was inducted into his office by Prof. A. Ackermann. On October 4, Pastor Bliefernicht submitted a call he had received to serve as professor at Dr. Martin Luther College at New Ulm. With sad hearts the members of the young congregation gave their young pastor a peaceful dismissal. However, Professor Bliefernicht continued to



St. John's Ev. Lutheran Church
Darfur, Minnesota

serve the congregation from New Ulm. On August 12, 1909, it was resolved to call a pastor jointly with the Lutheran congregation of Mt. Lake. In 1911 the constitution was unanimously adopted. It was further decided unanimously to join the Minnesota Synod. During the year 1925 there was some discussion of building a new church, but no definite action was taken, except that a church building fund was started. On September 25, 1932, the twenty-fifth anniversary of the founding of the congregation was celebrated in special services, at which Professor E. Bliefernicht, the Rev. A. Eickmann, and the Rev. Edw. Birkholz delivered the festival sermons.

In 1940 and 1941 joint meetings were held with St. Matthew's Congregation of Butterfield to discuss merging into one parish. At the second meeting it was resolved to unite, the merged to belong to the Wisconsin Synod. In January, 1944, the Butterfield-Darfur parish became self-supporting. On January 9, 1950, the plans for a new church were

adopted. The new church was dedicated on April 1, 1951. Five services were conducted. In 1957 a bell for the church was donated by Mrs. Hugo Brockmeyer. A pipe organ was dedicated in August of the same year.

THE PASTORS: Hebrews 13:7, "Remember them—who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." St. John's Congregation has been served by the following pastors: E. R. Bliefernicht (1908-09), A. Eickmann (1909-12), Edw. Birkholz (1912-16), G. E. Neumann (1916-21), W. Lehmann (1922-26), Hempeck (1927-28), J. Gehm (1928-42), L. Schierenbeck (1942-44), M. Lemke (1944-48), E. Schmelzer (1948-53), R. Unke (1954-57), and by the undersigned since 1957.

The Lord has richly blessed St. John's Congregation during its fifty years of service to Him. It is to Him that we give all honor and glory for whatever we may have accomplished in building His kingdom on earth. It is of Him that we ask grace and mercy and wisdom and strength that we may continue to serve Him by bringing the Gospel of His Son, Jesus Christ, to our members, to the community, and also to the world.

ALVIN KIENETZ.

NOTICE

Trinity Lutheran Church, Spokane, Washington, together with its pastor, M. J. Witt, has severed its fellowship with the Wisconsin Synod because of the Synod's action on union matters at its recent Convention, which they believe gave evidence of a persistent disobedience to God's Word. This action is motivated by love and concern for the Wisconsin Synod, and the congregation and its pastor express the hope that the time will soon come when they can re-establish fellowship with the Synod.

E. H. ZIMMERMANN, President
 Pacific-Northwest District.

* * * *

Nurses, we have a wonderful opportunity for you to serve Christ and His handicapped. We, Bethesda Lutheran Home, need a number of registered nurses to staff our new hospital. We will be happy to send all details if you will write —

Personnel
 Bethesda Lutheran Home
 Watertown, Wisconsin

**GOLDEN WEDDING
ANNIVERSARIES**

On Sunday, October 20, 1957, the exact anniversary date of their marriage, Mr. and Mrs. Theodore Hothan, members of Zion Ev. Lutheran Congregation, Crete, Illinois, observed their golden wedding anniversary in the midst of their relatives and many friends. Their pastor delivered a sermonette on the basis of Psalm 128. May the gracious Savior-God abide with them also the remainder of their earthly life.

OTTO W. HEIER.

* * * *

By God's mercy and grace, Mr. and Mrs. Henry Messman, Beatrice, Nebraska, were privileged to observe their 50th wedding anniversary on September 26, 1957. Even though Mrs. Messman at the time was in a hospital under medical care, yet she and her faithful husband, fully aware that God had blessed them with spiritual and material goods in abundant measure, desired to give all praise and honor to God for these past undeserving mercies and to humbly implore Him for future mercies during the sunset of their lives. To this end their pastor addressed them on the basis of Psalm 107:1: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

C. W. Voss.

TWENTY-FIFTH ANNIVERSARY

On Sunday, September 29, 1957, St. John's Ev. Lutheran Church of Neillsville, Wisconsin, observed the 25th anniversary of its principal, Mr. Victor Lehmann, as a teacher.

CALENDAR OF CONFERENCES

**MANKATO CIRCUIT
PASTORAL CONFERENCE**

Time: Dec. 2, 9:30 a.m.
Place: Le Sueur, Minn., Grace Lutheran Church, M. J. Wehausen, pastor.
Preacher: E. F. Peterson (L. Ristow, alternate).
Agenda: Doctrinal: Pastor P. Nolting's Theses and Antitheses on Rom. 16:17, study of the four sections:
1. Clarity and authority of this passage
2. Meaning of the verb "mark"
3. Meaning of the verb "avoid"
4. Application of "Polountas"
Homiletical study, A. Martens
M. BIRKHOLZ, Secretary.

**MILWAUKEE CITY
PASTORAL CONFERENCE**

The Milwaukee City Pastoral Conference will meet on Monday, November 18, at Ephrata Ev. Lutheran Church, No. 2nd & W. Concordia Ave.; N. Schlavensky, pastor. Services with Holy Communion at 9:00 a.m. Speaker: H. Eckert (L. Tessmer).
Program: Exegesis: Hebrews 5, N. Schlavensky; "The Humiliation of Christ," Prof.



Know Your Synod

1. In our last discussion you mentioned 1892 as a significant date as far as the growth of our Synod is concerned, didn't you?
 - A. Yes, in that year the first convention of the Joint Synod of Wisconsin, Minnesota, and Other States was held.
2. That "Other States" — what does it refer to?
 - A. Mainly to Michigan, which had gradually been drawn into a closer relationship with Wisconsin and Minnesota. But it refers also to Nebraska, although it came into the Joint Synod as a division of the Wisconsin District.
3. But that setup didn't become permanent?
 - A. No, in 1904 the former "Nebraska Conference" became the fourth District synod, along with the other three: Wisconsin, Minnesota, and Michigan.
4. What type of union was this "first" Joint Synod?
 - A. It was a confederation of District synods, rather than a merger into one church body.
5. How large was the Joint Synod that was formed?
 - A. The statistics for 1892 showed:
257 pastors — 502 congregations
137 teachers — 257 Christian day schools

Next time: 1892-1917, years of inward and outward growth.

M. Lehninger (II Cor. 8, Prof. J. Meyer); Recent developments in intersynodical matters,—Prof. C. Lawrenz; Mission Report, E. Huebner; Information and Stewardship Report, M. Burk.

NORMAN SCHLAVENSKY, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in St. Luke's Church, Kewaskum, Wis., the Rev. G. Kaniess, host, on Monday, Nov. 11. The conference opens with a Communion service at 9 a.m. Pastor H. Kleinhans will be the preacher.
R. REIM, 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. Prueter).

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.

**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.

**SUNDAY SCHOOL TEACHERS
CONVENTION OF THE
SOUTHWESTERN CONFERENCE
MICHIGAN DISTRICT**

The annual Sunday School Teachers' Convention of the Southwestern Conference, Michigan District, will be held on Sunday, Nov. 17, beginning at 3:00 p.m. Good Shepherd Congregation of Benton Harbor is the host congregation and the meeting will be held in its temporary place of worship, the St. Joseph town hall, corner of Colfax and Napier, Benton Harbor. Professor Heinrich Vogel will be the guest essayist. His essay is entitled: "The Importance of the Knowledge of Background Material for Teaching the Story." Miss Elizabeth Voss will present a lesson demonstration.

W. J. ZARLING.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)

Ordained and Installed

Pastor

Meier, Norbert, in Faith Lutheran Church, Billings, Mont., by Norman Barez; Sept. 29, 1957.

Installed

Teacher

Schlavensky, Richard, in North Trinity Ev. Lutheran Church, Milwaukee, Wis., by M. F. Liesener; Sept. 8, 1957.

CHANGE OF ADDRESS

Pastors

Backer, Bruce R., 500 1/2 S. Washington St., New Ulm, Minn.
Timmel, Raymond C., 3515 Buckeye St., Toledo 8, Ohio.

MISSION FESTIVALS

Sixth Sunday after Trinity

St. Paul Church, Zachow, Wis.
Offering: \$469.87. E. C. Schewe, pastor

Seventh Sunday after Trinity

Friedens Church, Bonduel, Wis.
Offering: \$735.52. E. C. Schewe, pastor.

Ninth Sunday after Trinity

Peace Church, Carlock, S. Dak.
Offering: \$321.92. D. Laude, pastor.

Tenth Sunday after Trinity

Zion Church, Fort Morgan, Colo.
Offering: \$244.55. N. Gieschen, vac. pastor.

Eleventh Sunday after Trinity

St. John Church, Brewster, Nebr.
Offering: \$140.50. E. C. Birkholz, pastor.
St. John Church, Barre Mills, Wis.
Offering: \$1,187.13. H. E. Paustian, pastor.

Twelfth Sunday after Trinity

Trinity Church, Hillrose, Colo.
Offering: \$280.81. N. Gieschen, pastor.
St. Peter Church, T. Freedom, R. 3, Appleton, Wis.
Offering: \$520.50. Elmer J. Zehms, pastor.

Thirteenth Sunday after Trinity

Zion Church, Cambria, Wis.
Offering: \$313.60. M. Smith, pastor.
St. John Church, Ann Arbor, Mich.
Offering: \$892.00. A. Walther, pastor.
Immanuel Church, South Lyon, Mich.
Offering: \$180.00. A. Walther, pastor.
Bethany Church, Hustisford, Wis.
Offering: \$1,132.54. E. B. Froehlich, pastor.

Fourteenth Sunday after Trinity

St. Paul Church, Hazelton, N. Dak.
Offering: \$656.06. E. O. Schulz, pastor.
Salem Church, Coloma, Mich.
Offering: \$723.00. R. E. Schaller, pastor.
St. James Church, Cambridge, Wis.
Offering: \$341.79. A. F. W. Geiger, pastor.

Fifteenth Sunday after Trinity

Our Shepherd Church, Warren, Mich.
Offering: \$201.44. L. H. Rasch, pastor.

Sixteenth Sunday after Trinity

First St. John Church, Milroy, Minn.
Offering: \$157.18. G. W. Scheitel, pastor.
Grace Church, Burke, S. Dak.
Offering: \$545.73. D. Laude, pastor.
St. Paul Church, Fort Atkinson, Wis.
Offering: \$2,715.85. H. Gieschen, pastor.

Seventeenth Sunday after Trinity

Darlington Luth. Church, East Ann Arbor, Mich.
Offering: \$75.44. R. A. Baer, vac. pastor.
Mt. Zion Church, Kenosha, Wis.
Offering: \$205.62. F. Schulz, pastor.
Good Shepherd Church, Benton Harbor, Mich.
Offering: \$193.25. W. J. Zarling, pastor.

Eighteenth Sunday after Trinity

St. John Church, Two Rivers, Wis.
Offering: \$2,482.51. W. G. Haase, Theo. Stern, pastors.

**NORTHERN WISCONSIN DISTRICT
July, August, September 1957
Fox River Valley Conference**

Congregation	Budget	Thank-offering and Bldg. Fd.	
		C.E.F.	Bldg. Fd.
Algoma, A. Schabow-K. Toepel..\$	2,525.00	\$	
Appleton, L. Koenig	432.84		
Appleton, R. Ziesemer	2,073.55	6.00	
Appleton, F. Thierfelder	556.56		
Appleton, S. Johnson	602.75		
Appleton, F. M. Brandt	3,000.00		
Black Creek, A. E. Wood	410.00	35.00	
Bonduel, E. Schewe	540.84	215.68	
Carlton, E. Klonka			25.00
Center, W. Wojahn	400.00		
Clayton, O. Sommer	311.11		
Dale, E. Ploetz	388.38		
Ellington, R. Carter	405.73		
Freedom, E. J. Zehms	618.60		
Green Bay, E. H. Krueger	547.15		
Green Bay, A. W. Voigt	1,128.70	7.00	25.00
Greenleaf, K. G. Barry			
Greenville, O. Sommer	1,164.25		
Hortonville			
Kasson, K. G. Barry	300.00		
Kaukauna, P. T. Oehlert	872.70		108.00
Kewaunee, W. F. Zink	459.32		
Kimberly, E. Habermann	387.56		
Kolberg	279.50	109.12	
Liberty Grove, W. G. Fuhlbrigge	169.98		
Maple Creek, W. B. Nommensen			
Nasawaupee, O. C. Henning....			
New London, W. Pankow, F. Heidemann	2,155.00		
Stephensville, R. Carter	220.92		
Sturgeon Bay, T. Baganz	1,078.01		
Sugar Bush, W. B. Nommensen			
Valmy, R. Werner	271.60		
Waupaca	709.98	14.00	
West Jacksonport, W. Fuhlbrigge	190.00		
Woodville, A. K. Hertler	233.00		
Wrightstown, H. E. Pussehl....			10.00
Zachow, E. Schewe	520.65		
Conference totals third quarter..\$	22,953.28	\$ 586.80	\$ 168.00

Lake Superior Conference

Abrams, R. Biesmann	295.26	5.00	63.25
Bark River, R. Yecke			
Beaver, L. E. Pingel			
Carbondale, H. A. Scherf			
Cedarville			
Coleman, L. E. Pingel	617.65		
Crivitz, E. Stetter	163.90		
Daggett, H. A. Scherf	100.00	2.00	
Escanaba, E. Schmelzer	168.50		
Florence, W. T. Krueger	450.36		
Gladstone, T. Hoffmann	61.55		
Green Garden, E. Albrecht....	58.69		
Grover, A. Hellmann	195.05		
Iron Mountain, J. G. Ruege....	287.52		
Lena, A. L. Schmeling	275.52		
Marinette, A. A. Gentz	504.45		

Marquette, E. Albrecht	115.81		
Menominee, T. Thurow	965.88		
Oconto Falls, A. L. Schmeling	133.55		
Peshigo, K. Geyer	514.50		
Powers, J. Manteufel	85.20		7.00
Rapid River, T. Hoffmann	96.25		
Sault Ste. Marie, Mich.	358.53		
Sault Ste. Marie, Ont., P. Eckert	95.39		
Spruce, A. L. Schmeling	69.86		
Stambaugh, G. Tiefel	290.23		168.00
Tipler, W. T. Krueger	56.20		
Conference totals third quarter..\$	5,964.85	\$ 182.00	\$ 63.25

Manitowoc Conference

Brillion, V. J. Siegler	571.95		15.00	330.75
Cleveland, E. Bode	745.46			
Collins, P. K. Press	560.00			
Denmark, A. Wadzinski	148.55			
Gibson, R. Unke	191.20			
Henrysville, A. Wadzinski	731.06			
Kiel, E. G. Behm				
Liberty, S. Kugler				
Manitowoc, A. Roekle	1,000.00			
Manitowoc, L. H. Koeniger....	2,070.00			
Manitowoc, W. W. Gieschen..	453.95			
Maribel, R. G. Koch	25.00			
Millersville, H. Meyer	885.00			
Mishicot, E. Zell, Sr.	686.00			
Morrison, Dr. H. Koch	165.10			
Newtonburg, A. T. Degner....	379.73		6.00	
Pine Grove, G. A. Maas				
Reedsville, J. Wendland	860.22			
Rockwood, E. Zell, Sr.				
Schleswig, W. J. Hartwig				
Shirley, G. A. Maas			5.00	
Two Creeks, R. Unke	206.68			
Two Rivers, E. A. Breiling....	252.67			
Two Rivers, W. Haase-Th. Stern				
Conference totals third quarter..\$	9,910.57	\$ 26.00	\$ 330.75	

Rhineland Conference

Argonne, G. Bunde	2.45		
Bruce Crossing, F. Bergfeld....			
Crandon, G. Bunde	107.60		
Eagle River, M. Radtke	124.10		
Enterprise, F. C. Weyland	10.85		
Hiles, G. Bunde	513.92		
Hurley, C. Schlei			
Mercer, C. Schlei			
Minocqua, W. Hein	434.07		
Monico, G. Unke	22.65		
Phelps, F. Bergfeld	174.41		
Rhineland, W. Gawrisch	1,661.54		17.00
Wabeno, G. Unke	172.61		
Woodruff, W. Hein	173.65		
Conference totals third quarter..\$	3,197.65	\$ 17.00	

Winnipeg Conference

Caledonia, A. Engel	129.12		
Campbellsport, J. P. Sauer	438.00		
Dundee, N. M. Mielke	358.43		
E. Bloomfield, W. H. Zickuhr..			
Eldorado, St. Paul			

Eldorado, St. Peter			
Fond du Lac, J. W. Mattek			
Fond du Lac, D. Bitter	447.44		
Fond du Lac, R. Reim	275.45		
Fond du Lac, G. Pieper	2,081.01		
Forest, O. Siegler		140.96	
Green Lake, D. Hallemeier	362.77		
Kewaskum, G. Kaniess	752.10		
Kingston, P. Kolander	255.81		
Manchester, E. Albrecht	1,600.00		
Markesan, G. Kobs			
Marquette, E. Albrecht	118.43		
Mears Corners, P. G. Hartwig	209.25		
Mecan, W. J. Oelhafen	159.70		
Menasha, A. Tiefel	316.53		
Montello, W. J. Oelhafen	471.04		
Neenah, W. F. Wichmann	474.48	22.00	
Neenah, P. G. Hartwig	907.11		
Neenah, G. Schaefer	1,945.50		
N. Fond du Lac, B. Kuschel	23.65		
Oakfield, G. Koepsel	1,315.97		
Omro, R. D. Ziesemer	150.85		
Oshkosh, H. Kaiser	198.50		
Oshkosh, T. Sauer	1,871.24	554.10	
Oshkosh, Th. Mittelstaedt	756.99		
Oshkosh, H. Kleinhans	1,500.00		
Pickett, R. W. Kleist			
Princeton, W. L. Strohschein			
Readfield, A. Engel	484.18		
Red Granite, P. C. Eggert			
Ripon, R. D. Ziesemer	289.75		
Salemville, P. Kolander	143.40		
Seneca, P. C. Eggert	81.12	16.16	
Van Dyne, W. Weissgerber	565.60		
Wautoma, A. D. Laper	601.61		
Weyauwega, H. Wicke	6,002.58	5.00	
Winchester, A. Engel	325.81		
Winneconne, H. A. Kahrs	460.45		

Conference totals third quarter. \$ 26,853.87 \$ 718.22
 District totals third quarter. \$ 68,880.22 \$ 1,350.02 \$ 562.00

Memorial Wreaths

In Memory of - Sent in by	Amount		
Mrs. Catherine Beyer - T. Thurow, Menominee, Mich.	46.00		
Mrs. Marie Blank - W. F. Wichmann, Neenah	2.00		
Mrs. Tina Brandt - G. A. Schaefer, Neenah	5.00		
Mrs. Theresa Dobbet - H. Wicke, Weyauwega	1.00		
R. H. Fischer - W. Pankow-F. Heidemann, New London	3.00		
Mrs. Lydia Grebe - P. Th. Oehlert, Kaukauna	5.00		
Mrs. Mary Holtz - H. Wicke, Weyauwega	1.00		
Mr. Gust Jacobson - P. Th. Oehlert, Kaukauna	5.00		
Mrs. Thorsten Johnson - R. Unke, Two Creeks	10.00		
Mrs. Wm. Krueger - H. Wicke, Weyauwega	9.00		
Mrs. Fred P. Mueller - P. Th. Oehlert, Kaukauna	24.00		
Mrs. Roy Patterson - P. Th. Oehlert, Kaukauna	22.00		
Mr. Albert Piepenburg - P. Th. Oehlert, Kaukauna	22.00		
Rev. F. A. Reier - H. Wicke, Weyauwega	58.00		
Oscar Rittmaster - V. J. Siegler, Brillion	2.00		
Adolph Schiel - A. W. Voigt, Green Bay	7.00		
Mrs. Barbara Schmidt - P. Th. Oehlert, Kaukauna	2.00		
Arthur Schmiede - H. A. Scherf, Daggett, Mich.	2.00		
Miss Anna Schubring - P. Th. Oehlert, Kaukauna	27.00		
Leo Sievers - R. E. Ziesemer, Appleton	6.00		
Henry Tank - W. Pankow-F. Heidemann, New London	2.00		
Rev. A. F. Westendorf - H. Wicke, Weyauwega	5.00		
Mrs. Phil. Wolff - T. Thurow, Menominee, Mich.	5.00		
Mrs. Amelia Zittlow - P. Th. Oehlert, Kaukauna	3.00		

\$ 252.00

GERHARD F. ROLLOFF, District Treasurer.

PACIFIC NORTHWEST DISTRICT
 July, August, September 1957

Congregation	Budgetary	C.E.F.	
St. John, Clarkston	\$ 60.90	\$	
Trinity, Eugene	54.03		
Trinity, Omak	200.00		
Peace, Orofino	28.26		
Woodland Park, Portland	65.00		
Zion, Rainier	50.00		
Snoqualmie Valley, Snoqualmie	179.65	82.00	
Trinity, Spokane	69.43		
Faith, Tacoma	305.00		
St. Paul, Tacoma	300.00	42.75	

\$ 1,512.27 \$ 124.75

Memorial Wreaths (included)

In Memory of - Sent in by			
Wm. Schick - Faith, Tacoma	5.00		
Wm. Schick - St. Paul, Tacoma		42.75	
	\$ 5.00	\$ 42.75	

F. E. PETERSON, District Cashier.

NEBRASKA DISTRICT REPORT
 July 1 to September 30, 1957

Central Conference

Congregation	Budgetary	Synod Bldg. Fund	Church Extension	Other
Cedar Rapids, Good Shepherd	\$ 60.50	\$	\$	\$
Council Bluffs, Redeemer	32.25			
Des Moines, Lincoln Heights	300.82		5.00	
Fort Madison, Grace	11.65			
Hoskins, Trinity	665.00			

Norfolk, St. Paul	2,244.87	46.00
Omaha, Gethsemane	80.45	
Omaha, Good Hope	65.00	36.00
Omaha, Good Shepherd	392.02	
Oskaloosa, Grace	15.00	
Sioux City, Grace	118.41	
Stanton, St. John	644.69	
Washington, Immanuel	65.09	

Colorado Conference

Cheyenne, Redeemer	143.75	
Denver, Mt. Olive	209.15	5.00
Denver, Pilgrim	50.00	
Denver, St. Luke	115.24	
Golden, St. James	374.90	
Hillrose, Trinity	280.81	
Lamar, Mt. Olive	85.85	
Las Animas, St. Paul	19.20	
Loveland, St. Matthew	97.47	
Platteville, St. John	366.20	
Pueblo, Our Savior	42.15	

Rosebud Conference

Bonesteel, Zion	56.60	
Brewster, St. John	6.50	
Burke, Grace	100.29	
Carlock, Peace	306.92	
Herrick, St. John	295.10	
Naper, St. Paul	63.50	72.58
Platte, Faith	27.80	2.00
Valentine, Zion		
White River, St. Paul	200.00	
Winner, Trinity	11.50	
Witten, St. John	268.34	

Southern Conference

Aurora, First	49.50	
Memorial - Mrs. Anna Heins		57.00
Beatrice, Christ	152.92	
Memorial - Mrs. E. J. Stindt		85.00
Broken Bow, St. Paul	42.05	
David City, Zion	355.76	2.00
Geneva, Grace	81.63	116.49
Grafton, Trinity	1,273.25	
Gresham, St. Paul	541.25	
Hastings, Redeemer	563.65	60.00
Lincoln, Mission	88.00	25.00
Memorial - John Boehler		2.00
Lincoln, Mt. Olive	26.75	
Milford, Grace	45.61	
North Platte, St. Paul	100.00	
Plymouth, St. Paul	972.54	
Rising City, St. John	291.90	

\$ 12,490.05 \$ 7.00 \$ 350.49 \$ 156.58

NORRIS KOOPMANN, District Cashier.

ACKNOWLEDGMENT

The following gifts were received this year at Northwestern College. To all who contributed we extend sincere thanks.

For chapel windows: \$50 from YPS of Gethsemane Church, Milwaukee; \$10 from Youth League, Divinity Church, Milwaukee.

For landscaping the college grounds around the new buildings: \$121.79 from the school children of St. James Church, Milwaukee; \$5 in memory of Mrs. Braasch, from Mr. and Mrs. Heintz and Mr. and Mrs. Chaplin; \$10 from Mr. and Mrs. Franklin Diestler, Appleton; \$30 from Mr. Chas. Geiger, Milwaukee; 100 shrubs from Mr. J. W. Jung, Randolph.

For the Library: \$50 in memory of Harold Haefner from Mrs. Dorothy Haefner.

For the Building Fund: \$10 from W. G. Welles.

A quantity of jams and jellies from ladies of Trinity Church of Watertown. A shipment of canned goods from the congregation in Fremont (Rev. Zickuhr); from Rev. H. Hartwig, Salem, Oreg., 40 quality peony roots.

For an organ to be placed some day in the new chapel: \$5 in memory of E. Thousand from Mrs. W. Bilse and Mr. and Mrs. E. Bilse; \$2 from Immanuel Church, Reeseville; \$10 in memory of Mrs. L. Schoenike, from Ixonia friends; \$50 from NN in Milwaukee; \$25 from Dr. E. Heilman, Ankara, Turkey; \$98 in memory of Rev. E. Klaus and \$5 in memory of Mrs. H. C. Hass from St. Paul Church in Bloomer, Wis.; \$10 from NN, South Dakota; \$20 from the Ladies Guild of Jerusalem Church, Milwaukee; \$25 from Mr. and Mrs. Ervin Schley, Sturgeon Bay; \$3 from Rev. Ehlke, Milwaukee; \$2 in memory of Rev. W. Hoenecke through Rev. F. Loeper; \$5 in memory of Mrs. E. Michel, from Mr. and Mrs. O. Teuteberg, P. Valerio, and C. Valerio; \$10 from St. James Ladies Aid, Milwaukee; \$21 in memory of Mr. E. Michel, from N. Trinity Church, Milwaukee; \$25 from Gertrude Schlueter, River Forest, Ill.; \$2 from NN; \$25 from Winfred Lehmann, Austin, Tex.; \$50 from Ladies Aid of Immanuel Church, La Crosse (Rev. Gutzke); \$2 from NN; \$15 in memory of Gerhard Eickmann, from Prof. and Mrs. Eickmann and sons Paul and James; \$5 in memory of Gerhard Eickmann from Rev. M. Volkman; \$120.17 from children of St. Paul School, Ixonia; \$5 in memory of W. Wiedenhoft; \$135 in memory of Harvey Reichart; \$5 from Rev. A. C. Keibel; \$10 in memory of Harvey Reichart, from Mrs. Reichart, Mrs. Teuteberg, and R. Michel; \$50 from Mrs. G. Eickmann in memory of Gerhard Eickmann; \$8 in memory of Emil Strege from the Staff, NWC dining hall; in memory of Mrs. Jaster's mother, \$2 from NN and \$2 from Mrs. McKay and Miss Kuester; \$5 from St. Paul Church, Dale, in memory of Mrs. Schwerke.

E. E. KOWALKE.

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Box No., or R.F.D. _____

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7-N
George Molkentin
1105 - South Alfred Street
West Allis 14, Wisconsin
Jan 58

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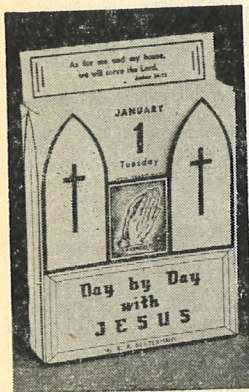
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- Give him a better understanding of our work as a Synod "to preach the Gospel to every creature";
- Inform him regarding movements and events in the religious world and aid him in forming judgments regarding them.

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