

THE NORTHWESTERN  
**Lutheran**

Volume 44, Number 24  
November 24, 1957



# BRIEFS by the Editor

As we promised in the last issue, we are formally introducing our three new writers. See page 377. Pastor Leyrer's first contribution ("What Shall I Say?") appeared in the last issue. Pastor Schuetze's column, "A Lantern to our Footsteps," begins with this issue. You will become acquainted with the writing of Pastor Wendland in the issue of December 8.

\* \* \* \*

In these days just before Thanksgiving these words from Dr. William Dallmann's "The Lord's Prayer" are very timely:

"They who do not thank God are like the waifs and gamins on the streets of the world who pick up what they can get and have no home. The Christians sit down as dear children at the table of their heavenly Father and trustfully look to him to supply all their needs and thankfully receive what is set before them. . . . Of those who do not pray someone sharply said: 'Carnal men are like swine who raven upon the acorns, but look not to the oak whence they drop.'"

At this writing (Nov. 9) the confirmed orders for *MEDITATIONS* stand at the gratifying figure of 28,000 booklets. But the orders are still coming in at a good rate. We should be able to tell you in the next issue what the final count was.

\* \* \* \*

Will you forgive a personal note? Our four-year-old granddaughter is with us for a visit. For our evening devotion we had the story of Jesus' stilling of the tempest. She waited until after the prayers to say, "Well, He should be able to stop the wind, 'cause He made it." Now, there is a very sound statement of belief and trust. Our God will give us the same implicit trust, if we do not thwart Him in unbelief.

\* \* \* \*

From the above-mentioned book by Dr. Dallmann we quote again:

"Though we eat our bread in the sweat of our brow or brain, let us never forget to ask a blessing and to return thanks. What can be more beautiful than the family surrounding the spread table to ask Jesus to be our Table-guest in the beautiful prayer:

Come, Lord Jesus,  
be our Guest,  
And let these gifts  
to us be blessed. Amen.

The skeptic may smile and the worldling may sneer — what of it? Christ said grace before feeding the four thousand; Christ said grace before feeding the five thousand; Christ said grace before the supper at Emmaus; Christ said grace before instituting the heavenly banquet of the Lord's Supper — and will you be ashamed of doing what Christ has taught you to do? . . . To forget that our blessings come from God and to neglect to thank Him for them, Mr. Gladstone (noted English statesman) believed 'to be the most inexpressible calamity which can fall either upon a man or upon a nation.' Every time we eat a piece of bread we are God's guests; let us not forget our 'company manners.' Let us be like the early Christians. 'They did eat their meat with gladness and singleness of heart, praising God' (Acts 2:46, 47)."

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

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

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# Editorials

**Truly Thankful People**      The Psalmist exhorts us: "O give thanks unto the

Lord, for he is good, for his mercy endureth forever." To do so is one of the great Christian graces. The trouble with us is that we do far more whining and griping and complaining than giving thanks. The Lord wants us to thank Him for His gifts. That is a tribute which is due Him.

The Lord, of course, wants not only the thanksgiving of our lips. He wants that, too. How often we are exhorted: "Sing praises, sing praises unto God. Enter into his gates with thanksgiving and his courts with praise. Make melody in your hearts unto the Lord." The hymns of thanksgiving which sound forth in our churches are sweet music in His ears. And when He sees how many are missing and are not participating in the services of praise, He sadly asks: "Where are the nine?" Or when He sees so many, physically present, sitting there so dull and uninterested that they do not even join in the hymns of praise, people upon whom He has showered so many gifts, He asks: "What is the matter? Have I done nothing for you?"

But our thanksgiving is not to stop at our lips. We are to thank Him, as the hymn puts it, not only with our voices but also with our hearts and hands. Luther in his First Article, after listing the gifts which the Lord has bestowed upon us, says: "For all of which it is my duty to thank and praise, and to serve and obey Him." Yes, not only to thank and praise but also to serve and obey Him. Our thanksgiving is to express itself also in action, in service and obedience to the Lord. If it does not express itself in service and obedience, the Lord says in disgust: "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." The truly thankful Christian asks with the Psalmist: "What shall I render unto the Lord for all his benefits?" And with St. Paul: "Lord, what wilt thou have me to do?" That is real thanksgiving. That is thanksgiving in action.

IM. P. FREY.

\* \* \* \*

**"I See By the Papers"**      Peter Parson, who under that pen name is a columnist in "The British Weekly," complains that he is "sadly depressed" to "observe the triviality of the reporting" of the Kirk Week in Aberdeen in the local newspapers.

"The churchmen present had striven hard to come to grips" with many church-related problems. But these did not interest the reporters. "It was a shock," says Peter Parson, "to discover from the evening paper that THE KIRK SAYS NOTHING WRONG WITH R & R (which for the benefit of the uninitiated, is Rock 'n' Roll)."

He continues to comment, "Modern newspaper reporting (with a few honorable exceptions) seems to have degenerated into a search for little human-interest stories, for the 'gimmick' and the angle."

Sounds familiar on this side of the Atlantic, too, does it not? People who, like the late Will Rogers, believe only what they read in the papers, usually get a distorted, perverted, incomplete report on church events as printed in the average newspaper, and also in some religious papers. Trivial matters are played up, truly important matters are played down or not mentioned, and sensational items are headlined.

A discriminating reader will not get his theology and current church history from the average newspaper.

H. C. NRRZ.

\* \* \* \*

**An Illuminating Prayer**      Some church members are impatient with their pastor or even critical of him as he conducts the affairs of his congregation. Their complaint is that he is not in step with the community or that he too often takes a negative attitude toward what is common practice in other parishes. They are irked by his different (they would call it "opposite") way of doing things.

It is uncharitable to charge a Christian pastor with being uncooperative, stand-offish, or peculiar when one does not know the reason for his seemingly independent actions. Christians need to remember that their pastor is not always free to do as he pleases in his parish. He has responsibilities that he cannot shrug off.

There is a prayer of Luther's that well expresses a faithful pastor's sense of responsibility over against his charge. It would be well if every member of a Christian congregation were acquainted with this prayer because it would help him to understand what a conscientious pastor is in duty bound to do.

Read this pastor's prayer by Luther thoughtfully.

"O Lord God, dear Father in Heaven, I am, indeed, unworthy of the office and ministry, in which I am to make known Thy glory and to nurture and to serve this congregation.

"But since Thou hast appointed me to be a pastor and teacher, and the people are in need of the teachings and instructions, O be Thou my helper and let Thy holy angels attend me.

"Then if Thou art pleased to accomplish anything through me, to Thy glory and not to mine or to the praise of men, grant me, out of Thy pure grace and mercy, a right understanding of Thy Word and that I may, also, diligently perform it.

"O Lord Jesus Christ, Son of the living God, Thou Shepherd and Bishop of our souls, send Thy Holy Spirit that He may work with me, yea, that He may work in me to will and to do through Thy divine strength according to Thy good pleasure. Amen."

Perhaps this prayer is framed on the wall of your pastor's study or sacristy. Such is surely your pastor's prayer. What does this mean to you?

C. TOPPE.

# Studies in God's Word: We Remember And Give Thanks

**Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Ephesians 5:20.**

It is good to hear a nation speak of giving thanks to God for its many blessings, and for this purpose to set aside a day of thanksgiving. While many people will regard it simply as a holiday and by thoughtlessness or indifference rob it of its meaning, Christians everywhere will make it a true Thanksgiving Day.

*We will do so as we remember the gifts we have received.* The material blessings of America are so great, so diversified, so complex, that no one can truly appreciate them. To speak in terms of millions of tons of steel or millions of bushels of wheat or billions of dollars of national income is almost meaningless. Yet, it serves to remind us that never in history has a people enjoyed greater material gifts. This is all the more apparent when comparisons are made with other lands.

Once again we are blessed with great harvests, so much so that we are burdened with a surplus. Once again the products of field and forest and factory and mine offer most of us, not only the necessities of life, but many luxuries as well. All these blessings — which we too often regard as our right — are part of

the American standard of living and the envy of the world.

And yet in the midst of this abundance it is common to hear murmurings and the voice of dissatisfaction, the ungrateful cry for "more." Too often we lose sight of the blessings in our hands as we emphasize problems that confront our nation. But none of the nation's problems — inflation, a measure of unemployment, rumors of a recession, difficulties with other nations — can alter the fact that we are a people richly blessed.

And as each of us remembers his own blessings, he has reason to "give thanks always for all things." Let us remember with gratefulness all things we have received, the goodness we have experienced in our personal life and in our homes. Food and raiment and shelter and beyond these basic needs, comforts, conveniences, luxuries, the love and joy of the family circle, the goodness of friends. At Thanksgiving let us remember all we have received, all that we have to be thankful for.

As we recall the gifts, *let us remember the Giver.* "Giving thanks unto God and the Father in the name of our Lord Jesus Christ." At Thanksgiving let us remember that we are not self-made men, that the success we enjoy in our affairs and the prosperity that is ours is not of our own making. Not by the grace of my labor union, nor by my

business acumen, nor by my strength, but by the goodness of God! It is God who made the sun to shine, the rain to fall; it is God who gave the increase, who determined that our building should not be in vain. It is God who gave. It is God who should be remembered with thanksgiving. "What hast thou that thou didst not receive?" Give thanks always unto God.

We give thanks as grateful children to a loving Father. And, whatever the words we use to express our thanks, let them flow from humble hearts that acknowledge our utter dependence on this Father; from hearts that are content with such things as we have; from hearts that rejoice, not only in receiving gifts, but above all in the love of the Giver.

We thank God in the name of our Lord Jesus Christ. Far above all material gifts stands God's great gift to man — Christ our Redeemer. Through Him all spiritual blessings are ours also. He has taught us that a man's life does not consist in the abundance of the things he possesses, that we do not live by bread alone. There is forgiveness of sins. There is peace with God. There is eternal life. This we will remember also as we give thanks for all things unto God and the Father in the name of our Lord Jesus Christ.

JAMES A. DE GALLEY.

## A Hymn Of Thanksgiving

Now thank we all our God  
With heart and hands and  
voices,  
Who wondrous things hath done,  
In whom His world rejoices;  
Who from our mother's arms  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours today.

Oh, may this bounteous God  
Through all our life be near  
us,  
With ever joyful hearts  
And blessed peace to cheer us  
And keep us in His grace  
And guide us when perplexed  
And free us from all ills  
In this world and the next!

All praise and thanks to God  
The Father now be given,  
The Son, and Him who reigns  
With them in highest heaven:  
The one eternal God,  
Whom earth and heav'n adore!  
For thus it was, is now,  
And shall be evermore!  
— Amen.

# Smalcald Articles

## XV. Part II. Art. II. On the Mass

(Continued from previous issue)

**A**MONG the "vermin-brood" begotten by the "dragon's tail," the Mass, Luther first mentions Purgatory.

While Catholics admit that there are certain rather "difficult and subtle questions" connected with the doctrine of Purgatory, "which tend to a certain kind of curiosity or superstition," which therefore should "be excluded from popular discourses before the uneducated multitude"—yet they consider the doctrine itself as very important.

### Decree of Trent

We quote the pertinent paragraph from the decrees of the Council of Trent, adopted in its twenty-fifth session (Dec. 3 and 4, 1563).

"Whereas the Catholic Church, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient tradition of the Fathers, taught, in sacred Councils, and very recently in this ecumenical Synod, that there is a Purgatory, and that the souls there detained are helped by the suffrages (i.e. the intercessory prayers—Ed.) of the faithful, but principally by the acceptable sacrifice of the altar—the Holy Synod enjoins on bishops that they diligently endeavor that the sound doctrine concerning Purgatory, transmitted by the holy Fathers and sacred Councils, be believed, maintained, taught, and everywhere proclaimed by the faithful of Christ."

### "The Devil's Mask"

Thus very much importance is attached to the doctrine of Purgatory—which, when all is said and done, chiefly serves the purpose of inculcating the error of work-righteousness. It may all sound very pious, but in fact it disembowels the Gospel of the all-sufficient merits of Christ. All this show of piety is but a mask behind which Satan himself hides. This is Luther's judgment in the next sentence of paragraph 12.

12) . . . Therefore Purgatory, and every solemnity, rite, and commerce connected with it, is to be regarded as nothing but a specter of the devil.

### A Mark of Antichrist

The above are very harsh words, but they do no injustice to the Roman Church, because the doctrine of Purgatory, like the doctrine of the Roman Mass, strikes at the very heart of Christ's Gospel. Luther continues:

12) . . . For it conflicts with the chief article (which teaches) that only Christ, and not the works of men, are to help (set free) souls.

What, then, are we to do about the dead? Bury those that have fallen asleep in Christ in the sure hope of a glorious resurrection. That is all the Scriptures tell us that the believing fathers did in their day.

### Alleged Scripture Proof

Roman Catholics maintain that there is a reference in Scripture to Purgatory. They cite I Corinthians 3:11, where Paul says that every Christian teacher's work,

who builds on the true foundation of Christ, will be tried by fire. Paul says that this will happen on "the day." That is the day of final judgment, but Catholics refer the passage to Purgatory. Paul says that the fire will "try" every man's work, and thus its soundness or unsoundness will be "revealed" by the fire; Catholics say that the man who produced the defective work will be purged.

Their chief passage is found in an apocryphal book, II Maccabees 12:40-45. There the story is told that the Jewish leader Judas made a sin offering and prayed for his fallen soldiers. (The apocryphal books are usually not contained in our English Bibles. Luther included them in his German translation, but added that, though they may be useful to read, they are not to be regarded as on a par with the canonical books of Holy Scripture.)

Catholic teachers are ready to admit that the Scriptural basis for their doctrine of Purgatory is rather flimsy. They rely chiefly on tradition. Luther was fully aware of this. Hence he concludes this paragraph with the remark:

12) . . . Not to mention the fact that nothing has been (divinely) commanded or enjoined upon us concerning the dead. Therefore all this may be safely omitted, even if it were no error and idolatry.

### Traditions

What is the nature of the traditions on which the doctrine of Purgatory is based? Luther speaks about one which is typical.

13) The Papists quote here Augustine and some of the Fathers, who are said to have written concerning Purgatory, and they think that we do not understand for what purpose and to what end they spoke as they did.

St. Augustine does not write that there is a Purgatory, nor has he a testimony of Scripture to constrain him thereto, but he leaves it in doubt, whether there is one, and says that his mother asked to be remembered at the altar of the Sacrament.

### Notes

Since Augustine is mentioned as the star witness, a few remarks on his position may be in place. Origen (about 254) denied the resurrection of the body. He taught that God created spirits, which later because of their sins were incarcerated in human bodies for punishment and purification. After death, the souls, including those of Peter and Paul, have to pass through a fire of purification. Augustine rejected this theory of Origen, which was also condemned by the fifth Ecumenical Council (Constantinople, 553).

The real father of the doctrine of Purgatory is Gregory the Great (604).

A Catholic book on doctrine does not say much about Augustine, but mentions that he referred also to

Matthew 12:32, which speaks about the sin against the Holy Ghost: "It shall not be forgiven him, neither in this world, neither in the world to come." The meaning of the words of Christ is clear: the sin against the Holy Ghost is of such a nature that it absolutely blocks the way to forgiveness. But some will read into the last phrase that there is a possibility of obtaining forgiveness for some sins after death; and hence there must be a purifying fire to prepare the sinner for it.

## From a Wider Field

**Subject: ONE THOUSAND DOLLARS SPEAK EARNESTLY.**

Dear Editor:

I was just sitting here this afternoon trying to decide about which of several matters I would choose to write you in my periodic letter when a tall man at the door removed his wide-brimmed western Stetson hat to walk into my study and after a while sat down in my swivel chair to write a check for a thousand dollars payable to Dr. Martin Luther College as a gift to the Lord.

There is a long story behind that check. Even if I tried to tell you the part of it that I know, it is doubtful whether I know enough of it to make the picture complete. There are many things in a man's life, in his thinking, in his experiences, that words cannot adequately bring to a focus.

This donor does not now happen to be a member of our Synod, though in his youth he was. At heart he remains, as I gather from his speaking, a warm friend of the church body that has walked in the old paths of Truth and continued to lift its voice against the growing liberalism and unionism which corrupt the Truth. God has prospered him, and that accounts for the size of the gift; *The Northwestern Lutheran*, of which he is a regular reader, has cheered and strengthened him in his Scriptural convictions. He is concerned about our future as a true church amid the internal and external pressures which are generated by our resistance to the forces of error that command the field in much of Lutheranism today. His gift is both a personal thank-offering to the Lord and a material boost for what he believes to be a school firmly dedicated to the training of defenders of the faith.

In concluding this paragraph Luther makes a remark of tremendous importance, which we shall, God willing, take up for closer study in our next installment. Here is his brief statement:

13) . . . *Now, all this is indeed nothing but the devotion of men; and that, too, of individuals, and does not establish an article of faith, which is the prerogative of God alone.*

J. P. M.

(To be continued)

talking an ungodly and militant Communist regime into sweet reasonableness and the free world was comforting itself with the illusion that righteousness will always be ahead of unrighteousness, Sputnik and Muttnik (the one with the dog) suddenly began stitching their weird patterns in the sky above our astonished heads, and free men discovered that evil is playing the game with a winning hand. He who talks on equal terms with the powers of wrong may win the word battles while he loses the war.

May we discover the import of this fact also for the Church. Nothing short of resolute separation from the great Antichrist and from all the little antichrists that follow in his train can assure us of Truth's victory among us. There are those who look to us and pray for us to this end. May we not fail them. I seem to hear their voices lifted in the words of Samuel to his people, and they come through loud and clear to those who know their sinful weakness and have need of consolation and strength for the fray:

"Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart;

"And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

"For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people.

"Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way:

"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

"But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

E. S.

Now I am curious to know into what station of life your mind has placed this gentleman. Will it surprise you when I say that he has been a very hard-working farmer these past twenty years or more, and has only recently transferred his major interest to another type of business? He is not a theologian, nor indeed what might be considered a member of the white-collar class. Deep preoccupation with his work has not left him much time for the sort of study that you and I regard as part of our profession. But when the chips are down in the Church and the Truth becomes an issue in deadly earnest, it comes to pass that voices such as his are heard, not only to preserve us from a sense of futility in our efforts to preserve the Truth, but to upbraid us for forgetting the unnumbered silent souls who not only want to "hear the Gospel" but who zealously desire the preservation of the full, pure doctrine of God's Word and for whose sake we must never compromise with spiritual corruption.

To seek a way of living side by side in peace with error, to tolerate even in a measure the sophistry of religious unionism would be to betray the thousands of unknown hearts in Israel who have not bowed their knees to modern Baal but are not all strong enough to distinguish themselves from him by open, active opposition.

There are those who seem to believe that the things which divide the Church today are of little real consequence, and that with enough patience we can talk our way around, over, or through them. Even in international politics that won't work! After the United Nations have been

**The Question: Why Doesn't God Answer All My Prayers?**

What makes you ask? How do you know God doesn't answer them all? You may say that you have asked for things that God did not give you. Perhaps you are sick, and God has not restored your health as you have prayed. The Apostle Paul had the same experience. He had what he called a "thorn in the flesh." Three times he asked the Lord to remove it, but it was not done for him. But note this: he did not say that the Lord had not answered his prayers. He recognized that the Lord's answer was that he should bear this affliction. When the Lord does not give you some prayed-for blessing for this life, that does not mean that He did not hear and did not answer. His answer can be "yes" or "no," according to His divine wisdom.

**Be Sure to Pray in Jesus' Name**

Consider a few statements of Scripture that speak about our prayers, and God's answer to them. In John 16:23, Jesus makes the solemn pronouncement: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father *in my name*, he will give it you." So you must pray in Jesus' name. How self-evident that will be for you, a Christian. You realize the truth of what St. Paul wrote to the Ephesians (2:18): "For through him (Jesus) we both (Jew and Gentile) have access by one Spirit unto the Father." Yes, if you are to go to the Father with your petitions, you can do that only through Him who has given you access to God, who has opened the way to the Father by removing the roadblock of sin, the Lord Jesus Christ. Pray, then, realizing that Christ by His death on the cross has made it possible for you to go to God. Pray in Jesus' name!

**According to God's Will**

This is what we read in I John 5:14: "And this is the confidence that we have in him, that, if we ask anything *according to his will*, he heareth us." As a Christian, will you want to ask anything that is not according to the will of God? Your Old Adam will want to, but not the new man in you. As Christians "we have the mind of Christ" (I Cor. 2:16). Your true will and desires will be the same as the desires and will of God.

In some things you can know beyond any doubt what the will of God is. When you pray for the forgiveness of sins, you know that God wants to give that to you. For His assurance is that "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). So do not doubt that God is granting your prayer for forgiveness. When you pray for the success of the preaching of God's Word, so that many may be brought to faith, then you can pray, knowing that it will be granted. For God "will have all men to be saved and to come unto the knowledge of the truth" (I Tim. 2:4). His Word will not return void. Yes, when you pray for those many spiritual blessings that God in His holy Word has so graciously promised you, then you know that you are asking something according to the will of God, and your prayer is granted.



# A Lantern to Our Footsteps

## God's Reply to Our Questions

**Will the Answer I Expect Be Harmful?**

But in some things you as a Christian may not know what the will of God is. When you are sick, do you know whether it is God's will to make you well again? Do you know when it will please God to take you out of this life, or to take a beloved one from you? If you pray for earthly possessions, do you know whether God's will is that you receive them? Your Old Adam may lead you, without realizing it, to ask for something that will be harmful to you. Do you, as a Christian, want God to give that to you nevertheless? Surely not. That is why in these matters you will always pray: "Thy will be done, O Lord." Your desire as a Christian is that God give you only that which is also according to His good and gracious will. When the Lord in His wisdom says "No" to some request, you will not doubt that He heard and answered you; and you will thank God for having answered you according to His will. For that is what you as a Christian want.

**Let Us Not Dictate the Answer to God!**

Sometimes you may also fail to recognize God's answer to your prayer because it is not given in the way you had planned it. You had it all figured out in advance what God should do. So did Naaman when he came to the Prophet Elisha to be healed of leprosy. The Prophet sent a messenger telling Naaman to go and wash in the Jordan River seven times and he would be clean. Naaman was angered by this. He said: "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." In his mind he had determined how Elisha should proceed. When Elisha did not do what he expected, he was disappointed and angry. Many times we want to deal with God in much the same way. We make up our own minds as to how God should answer us. When He does it differently, we are disappointed and complain that God failed us. To say, Thy will be done, leaves also the manner of answering our prayer to the wisdom of God.

**Omit "Perhaps" From Your Prayers**

So when you pray, pray with confidence. Do not forget what also St. James writes (1:6,7): "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." When you go to God in prayer, do not doubt. Do not say, "Perhaps God is listening to me." But go to God, believing, yes, knowing, that whatever you ask in Jesus' name, whatever is according to the will of God will indeed be given you according to His promises. And God keeps His promises.

For you, a Christian, there is no unanswered prayer.

A. SCHUETZE.

# News FROM OUR Missions



**Dedication Sunday — Divine Peace Lutheran Church  
One Block South of Oklahoma on South 76th Street  
Milwaukee, Wisconsin**

## **OUR HOME MISSION OPPORTUNITIES Milwaukee, Wisconsin**

"Highwood Estates — 94 New Homes." "84 New Homes — Art-Way Builders." "200 New Homes to be Built on this Site — Rite Realty." "Wedgwood Park Addition No. 2 — 130 New Homes." These are but some of the signs that speak of the building activity on the southwest side of the city of Milwaukee. And the roaring of heavy equipment, the buzzing of saws and pounding of hammers give emphasis to the announcements of the signs. Noting all this, one realizes the wisdom of the home Mission Board in placing one of our new missions into the heart of this building expansion, one block south of Oklahoma Avenue on South 76th Street. Those of our people moving into this area and looking for a closer church will not be lost to us but will find a church of their Synod to receive them. Among the unchurched in this new

area will be found those who can be won for Christ and salvation.

A year ago in September ground was broken for a new mission chapel, and by December 9, 1956, work had progressed to the point where services could be begun. In March of this year 30 communicants, 11 of whom also were voters, organized and incorporated as Divine Peace Lutheran Church.

It was joy for this young congregation to make the plans for dedicating its new mission chapel on May 5, 1957. In the afternoon dedication service the chairman of the Southeast Wisconsin District Mission Board, Pastor R. Wiechmann, preached the sermon for the assembly of over 200 that filled the chapel. The local pastor read the dedicatory rite. The mixed choir of the neighboring Jordan Ev. Lutheran Congregation, West Allis, gave added in-

spiration to the service as they sang the praises and glory of God.

Thus the Church Extension Fund, which supplied the funds for the building of this chapel, has made possible the birth of another congregation within our Synod. It is still an infant, and the mother, the Wisconsin Synod, will need to nourish it along as it grows. But it is a child that gives promise of healthy growth. Our prayer is that the Lord may grant this child also spiritual growth through faithful use of the precious means of grace, the Gospel in Word and Sacrament. May the words of the Apostle Paul also apply to Divine Peace Lutheran Church of Milwaukee: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

ARMIN SCHUETZE.

## **ORGAN DEDICATION**

### **St. John's Ev. Lutheran Church Dundas, Wisconsin**

On Sunday evening, November 3, 1957, the members of a small country congregation enjoyed the dedication of their new Wicks pipe organ. Since this organ was purchased during the time that the Wicks Pipe Organ Company was celebrating its 50th Anniversary, St. John's Lutheran Congregation was given a set of beautiful chimes with the purchase of the organ from the Wicks Pipe Organ Company.

Pastor Arnold Tiefel was the guest speaker and Teacher William Birsching was the guest organist, both serving the Bethel Lutheran Parish in Menasha, Wisconsin.

A. K. HERTLER.



## Our New Writers . . . .

PASTOR ERNEST WENDLAND graduated from Northwestern College in 1938. After a year of study at the Theologische Hochschule of the Saxon Free Church in Berlin-Zehlendorf, Germany, he continued his theological studies at our Theological Seminary in Thiensville, graduating in 1941. He spent the first year of his ministry as a tutor at Michigan Lutheran Seminary. From 1942 to 1945 he served at Immanuel Lutheran Church in Washington, Iowa. He was pastor of St. Matthew's Lutheran Church, Janesville, Wisconsin, from 1945 to 1948. Since December of 1948 he has been the minister

of St. Matthew's Lutheran Church in Benton Harbor, Michigan.

Pastor Wendland is the first vice-president of the Michigan District. He also is a member of the Board for Foreign Missions, serving on the Executive Committee for the Ev. Lutheran Church in the Dispersion (in Germany). He is one of the committee of three who wrote our Wisconsin Synod Vacation Bible School materials.

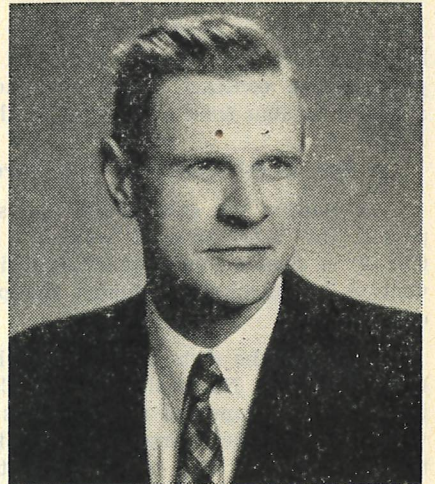
**Pastor Ernest Wendland,  
the new writer of  
"Studies in God's Word."**



PASTOR ARMIN SCHUETZE graduated from Northwestern College in 1937 and from our Seminary in 1940. He was a tutor at Michigan Lutheran Seminary for one year. He then held two pastorates, the first for two years at Timber Lake and Isabel, South Dakota, and the second for five years at Thiensville (Calvary Lutheran Church). Thereupon he served as professor at Northwestern Lutheran

Academy from 1948 to 1956. Since the fall of 1956 he has been pastor of Divine Peace Lutheran Church, on the outskirts of Milwaukee. (See "News From Our Missions" in this issue).

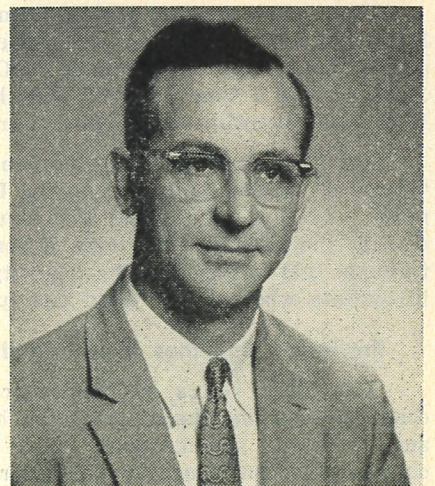
**Pastor Armin Schuetze,  
writer of  
"A Lantern to Our Footsteps."**



PASTOR CARL LEYRER received his training in our schools, graduating from our Theological Seminary in 1945. Installed first as missionary-at-large in the Milwaukee area, he began work in Big Bend, Wisconsin. He organized Christ Congregation there in 1946. Pastor Leyrer remained in Big Bend until 1953, but during this time he also served our

mission at Waukesha for two years. The work took him to a new mission field, Zion, Illinois, in 1953. He is still a very active pastor and missionary there.

**Pastor Carl Leyrer,  
the writer of  
"What Shall I Say?"**



# News and Notes

## A Ruling Against Premarital Religious Contract

Our readers are acquainted with the Roman Catholic premarital agreement. According to its terms the non-Catholic party to the marriage promises to have the children reared in the Roman Catholic faith.

Recently, Superior Court Judge Charles H. House handed down a ruling at Bridgeport, Connecticut, that the contract could not be enforced in that state. His judgment was that such an agreement was contrary to this provision of the Connecticut constitution: "no person shall by law be compelled to join or support, nor to be classed with or associated to any congregation, church, or religious association."

The test case involved a Mrs. Edward J. McLaughlin. A Methodist, she had signed the premarital agreement. Judge House gave her the custody of the children and ruled that she could not legally be bound by the contract.

Though it is good to know that a legal check can be applied to the tyranny practiced by means of the pre-marriage contract, Lutherans know also that it is a denial to sign such a contract in the first place.

## The Right Action for the Wrong Reason

In Sweden the government had sponsored a bill to permit the ordination of women. But the Lutheran Church of Sweden (a state church) in its biennial convention in Stockholm defeated the proposal by a vote of 62 to 36.

That was the right action. But what was the reason behind it? The National Lutheran Council bulletin reports: "It was reported the delegates in general agreed with Bishop Helge Ljungberg of Stockholm, who argued that even if there were no objections to women ministers on Biblical grounds, 'the time is not ripe for this step.'"

That sounds strange, coming from Lutherans. Sound Lutherans know that God has spoken most decisively against the ordination of women (I Cor. 11:3-16; I Cor. 14:34, 35; and I Tim. 2:11-14), and they do not put an IF before an ordinance of their Lord.

Just as weak is the argumentation of another bishop: "If the 60 million Lutherans in the United States, Germany, and England thought that women should be ordained, they would have done it long ago." Followed through, that means that the majority mind rules even in matters where God's Word has spoken.

## Protestant Churches Fight Legalizing of Bingo

New York voters on November 5 balloted on a constitutional amendment legalizing bingo for churches and fraternal organizations. Very many Protestant churches held anti-bingo Sunday observances. One of the

leaders stated the conviction that passage of the amendment would bring with it "the seeds of professional gambling" and also "undermine church stewardship and charitable giving."

One hundred and fifty United Lutheran congregations adopted a resolution which said, in part:

"Whereas this proposal carries the inference that churches are in favor of, and are pressing for, the passage of this amendment; and

"Whereas legalized gambling strengthens the influence of underworld elements and undermines the spiritual, moral, and economic well-being of our citizenry;

"Be it resolved that we go on record as opposed to the legislation of gambling (as in bingo) for church and charitable organizations, and that we do what we can in the matter of seeing to it that the members of our congregations are instructed in the issues involved to the end that they may intelligently express their consciences at the polls."

The gambling spirit is in the air. The itch to get rich quick without too much effort and the itch to get easy money at the other man's expense are very close together. Even the big-money contests and the give-away programs on TV induce the gambling fever. We have met quite a few Lutherans who no longer have a functioning conscience when it comes to playing cards or golf for money or betting in general. Perhaps it is not superfluous for all of us to remember why gambling saddens our blessed Lord. He has said, "Thou shalt not steal," and "Thou shalt not covet." We do both in any form of gambling. And will we defend our particular form of gambling, cards or golf played for money, as innocent, saying, "But friend Bill consents in advance to have me take his money, if I win"? That will not convince our Lord.

## Prospects for Bible Translation

Under the heading "The Bible," *The Soudan Witness* brings this interesting item: "The Bible has been translated into 200 languages, the New Testament in a further 257, a complete Gospel or more in yet another 620 tongues and Bible selections 90 more, making a grand total of 1,167 languages.

"What are the prospects for Bible translation for another 1,000 languages? It has been estimated that if the missionary 'sending' countries can equip 300 trained missionary translators during each of the next ten years, then in this generation each of these languages will have been 'captured' for the word of God and have at least the New Testament. This, of course, is only man's estimation; it is neither dogmatic nor prophetic. Only God holds the secret as to whether or not we still have these years in which to work."

# That New Boys' Club: Lutheran Pioneers

(Editor's Note: The Synod, at its recent Convention, passed a resolution "that the President appoint a committee of five members which shall study the Lutheran Pioneers' movement and its place in the life of the Synod, and which shall report its findings to the next regular session of the Synod." The following report will give the reader information on the origin of the movement, the nature of the movement, and its organization.)

Many a Lutheran pastor has searched for an adequate, inoffensive, effective club for the young boys of his congregation.

The sainted Pastor Reuben Marti, of St. John's Lutheran Church of Burlington, Wisconsin, was such a pastor. At the semi-annual meeting in 1951 the congregation decided to try for one year a program called "Lutheran Pioneers," worked out by Pastor Marti and one of his laymen, Mr. Bruce Thompson. After the stipulated year the congregation voted unanimously to keep it.

Since that time many other congregations have given the program a trial, some as far as Arizona. Presently most of the chartered Pioneer trains are within the Wisconsin Synod, but churches of the Missouri and Norwegian Synods have shown a marked interest also.

The program is built on six points: "it contains Lutheran theology, it gives the boys the great outdoors, it develops leadership, it builds

citizenship, it teaches safety, and it gives the boys something to do."

The program, its organizational structure, information on the running of the program, and on the various skills and projects have been compiled into a handy, illustrated manual. The appearance of the manual has been a big help to leaders and has helped to standardize the entire program. (The manuals can be obtained by writing Bruce Thompson, Box 66, Burlington, Wisconsin.)

The activities are keyed to boys of nine years and older. Three stages of advancement are possible: recruit, pioneer, and frontiersman. To attain these, the boys must pass examinations on various phases of pioneer training, including Americanism, first aid, knot tying, camping procedures, and nature studies. Die-cast badges and swiss-embroidery emblems are available to denote each boy's progress. These match in color the distinctive silver and gray uniform and red neckerchief of the boys. A buying service has been established to keep all equipment standard and reasonably priced. The slight profit realized is used to defray the costs of printing the manual and running the national office.

A National Council composed of a pastor and nine consecrated laymen of the Wisconsin Synod plans and governs the program. These are elected each year at the National Convention of associated trains and train leaders. The next convention,

God willing, will be held on May 26, 1958, at West Bend, Wisconsin, beginning at 1:00 P.M. A discussion for interested laymen and pastors is planned for the evening.

The National Commander, under the direction of the council, directs the general activities of the associated trains and serves as advisor to the council. Since its founding, Bruce Thompson, the cofounder of the organization, has acted as the National Commander. At the congregational level, each chartered club is called a "train" and is controlled by the local "train council." An adult laymen usually puts into operation the program set up by the train council; he is known as the "trainmaster." In order to incorporate the thinking of the boys, his boy assistants form a Pow-Wow where the boys handle their local train problems.

As of this writing there are 32 chartered trains operating within Wisconsin Synod churches; one in a Missouri Synod congregation; and one in a Norwegian Synod congregation. Approximately 100 other congregations have made inquiry about the organization.

The undersigned has witnessed a train in operation in his own congregation for the past three years and feels that it serves definite ends.

For further information write Bruce Thompson, Box 66, Burlington, Wisconsin.

PASTOR F. A. NAUMANN.

## FIFTIETH WEDDING ANNIVERSARY

The children of Mr. and Mrs. Otto Radach, members of Peace Lutheran Church, Echo, Minnesota, chose October 6, 1957, as a day of thanksgiving and rejoicing to commemorate the golden wedding anniversary of their parents. The undersigned used the words of II Samuel 7:18 in addressing the jubilarians at the occasion.

May the Lord, who has brought them hitherto, bear them safely to the end.

HERBERT HACKBARTH

## TWENTY-FIFTH ANNIVERSARY TEACHERS

Mr. Henry Gruenhagen, on September 15, 1957, in St. John's Church, West Bend, Wisconsin.

Mr. Clarence Zimbrick, on September 15, 1957, in St. John's Church, West Bend, Wisconsin.

## GOLDEN WEDDING ANNIVERSARY

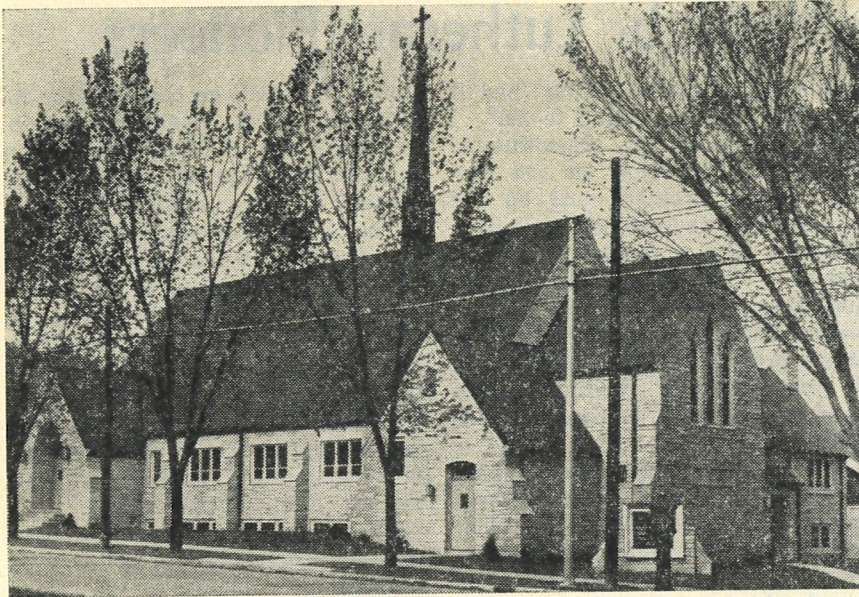
Mr. and Mrs. Paul Wagner, members of Zion Lutheran Church at Morton, Minnesota, were privileged to observe their golden wedding anniversary on Sunday, October 27, 1957. Their pastor spoke to them on Gen. 32:10a and 26b.

S. BAER

## † MR. E. J. SEIFERT †

On Thursday, October 31, Mr. E. J. Seifert, of Watertown, Wisconsin, died at the age of 90 years. From 1935 till 1949 Mr. Seifert served as a member of the Northwestern College Board and as a member of the Executive Committee of that Board. Mr. Seifert was genuinely interested in the welfare of the Synod and of the College; he had an unusual command of German and of English and had read widely in both languages; and he served his Church well with his good counsel and his good example.

E. E. KOWALKE



**Nain Ev. Lutheran Church,  
West Mitchell and South 57th, West Allis, Wisconsin**

### DEDICATION

#### **Nain Ev. Lutheran Church, West Allis, Wisconsin**

On Sunday, March 31, 1957, the Nain Ev. Luth. Congregation of West Allis, Wisconsin, dedicated the third church building in her forty-three-year history to the glory of the Triune God. Four services were held: a brief outdoor farewell service; the forenoon dedication service, in which Pastor Herman Cares delivered the sermon; an afternoon service with Dr. Elmer C. Kiessling as the preacher; and an evening song service. The services were attended by 1675 persons.

The new Lannonstone structure of Rural English architecture is 97 feet long and 66 feet wide. The nave is 36 feet wide. An outstanding feature is the use of Utah Bear Valley green stone in the sanctuary. Art glass windows in the sanctuary show the Savior's birth, crucifixion, and resurrection; in the transept, Christ raising the widow's son at the city of Nain is told in glass. The seating capacity is approximately 400, including transept and balcony. On the main floor are located also a baptistry, narthex, mothers' room, two offices, storage rooms; and in the basement, an assembly hall, a platform, boiler room, kitchen, and storage rooms. The building is also equipped with audio and intercommunication systems. The overall cost of the new structure is about \$230,000.

Nain Congregation was founded in 1914 by Pastor Walter Motzkus. The undersigned has been serving Nain since 1916. A humble chapel was the first house of worship from 1914 to 1922. In 1923 a frame building was erected. This served its purpose until 1956. Construction of the new edifice was started in April 1956. The cornerstone was laid on August 19, 1956. From November 18, 1956, until the Sunday before dedication, services and meetings were held in the basement of the new church.

May the Holy Spirit, who has blessed Nain Congregation for forty-three years, continue to bless His people there also in the future — for Jesus' sake.

WALTHER M. H. KEIBEL.

### SEVENTY-FIFTH ANNIVERSARY

On September 22 of this year St. John's Lutheran Church of Eagleton, Wisconsin, thankfully and joyfully commemorated the seventy-fifth anniversary of its organization. The congregation was founded in 1882 with 18 voting members. At the present time it numbers about 200 communicants. During these seventy-five years of existence the congregation was served by twelve pastors, of whom seven have been called to the Church Triumphant.

In 1885 St. John's Church became a member of the Wisconsin Synod.

The original church building, although much improved and modernized since it was built, is still in use

at this time, and will serve the congregation for many years more to come.

All former confirmands of the congregation were invited to this anniversary, and many of them attended, among them a member of the very first class, that of 1884.

The guest speaker at the anniversary service was the Rev. Martin Plass, of Milwaukee, who was the sixth pastor to serve the congregation in the past.

A thank-offering for missions amounted to \$200.00.

"Glory to God in the Highest"

H. SCHALLER

### REFORMATION FESTIVAL AT NEW ULM

One of the finer traditions at New Ulm is the annual Reformation service sponsored by our congregations in that area. This year more than a thousand worshipers again filled the Dr. Martin Luther College auditorium to sing what sounds best when done by a massive group — Luther's "A Mighty Fortress." It was sung in the form of a choral concertato by Paul Bunjes. Pipe organ, trumpets, trained choir and congregation all joined in the joyous harmony of faith.

Professor T. Hartwig of D.M.L.C. preached to the assembly on a portion of Psalm 119. Pastor W. F. Vathauer of Fairfax conducted the service, while Mr. Robert Kirst of D.M.L.C. served as organist. The mixed choir, directed by Prof. Martin Albrecht, was composed of singers from area congregations and some College students. Mr. Harold Klatt of Sleepy Eye supervised a children's group, which sang "Mighty God, We Praise Thy Name" and responded to the congregation in a reading of Psalm 46.

From the offering brought at the service, a gift of \$300 was made to the Church Extension Fund of Synod.

ROLLIN REIM.

### NOTICE

Request is herewith made for suggestions or recommendations concerning prospective Lutheran high school teachers in the following branches: Commercial subjects (male or female teachers), Home Economics, Girls' Physical Education.

The Rev. O. SIEGLER

R.R. 1, Mt. Calvary, Wis.

## CALL FOR CANDIDATES

The Board of Control of our Lutheran Theological Seminary, Thiensville, Wisconsin, herewith invites the members of the Synod to nominate candidates for the presidency of the Seminary. Please refer to *The Northwestern Lutheran*, Vol. 44, Number 19, September 15, 1957, page 300, for the announcement of the existing vacancy.

Present faculty members are eligible for nomination. Candidates nominated outside the faculty must be qualified to teach Systematic and Practical Theology. All nominations must be in the hands of the undersigned no later than December 14, 1957.

The Board of Control  
Lutheran Theological Seminary  
Thiensville, Wisconsin  
Adolph C. Buenger, Secretary  
5026 19th Avenue  
Kenosha, Wisconsin

### CANDIDATES FOR PROFESSORSHIP AT DR. MARTIN LUTHER COLLEGE NEW ULM, MINNESOTA

The following names have been placed in nomination for the new professorship at Dr. Martin Luther College, New Ulm, Minnesota:

Rev. H. F. Backer, Winona, Minn.  
Prof. Delmar Brick, New Ulm, Minn.  
Mr. John Chworowsky, New Ulm, Minn.  
Rev. Lloyd Hahnke, Boyd, Minn.  
Rev. Lloyd Huebner, Wood Lake, Minn.  
Rev. John Jeske, Jr., Milwaukee, Wis.  
Rev. Norval Kock, Rockford, Minn.  
Rev. Frederic Kosanke, Goodhue, Minn.  
Rev. Henry G. Meyer, Sheboygan Falls, Wis.  
Rev. Winfred Nommensen, New London, Wis.  
Rev. Henry Paustian, La Crosse, Wis.  
Rev. Gilbert Seager, Flagstaff, Ariz.  
Rev. Jerome E. Spaude, Circle, Mont.  
Rev. W. A. Wietzke, Oskaloosa, Iowa  
Mr. Erwin Wilde, Lewiston, Minn.  
Rev. V. H. Winter, Tucson, Ariz.

The man called is to teach Religion and Latin in the high school department. Correspondence regarding these nominations must reach the secretary not later than Friday, December 13, 1957.

Arthur Glende, Secretary  
D.M.L.C. Board of Control  
17 South Jefferson Street  
New Ulm, Minnesota



## Know Your Synod

1. You spoke of the federation of District synods in 1892 as the "first" Joint Synod. Why did you put it that way?

A. *Because in 1917 a complete unification came about.*

2. Was there anything noteworthy about the twenty-five-year period between the two events?

A. *Those were years of good outward and inward growth for our Synod. There were no threats to our work coming from the outside and very few disturbances from within.*

3. What were some milestones of this period?

A. *The Theological Seminary at Wauwatosa became the property of the Joint Synod.*

*Doctor Martin Luther College became our teachers' training school in 1893.*

*In 1895 D.M.L.C. admitted girl students for the first time.*

*A special music instructor, Mr. Fritz Reuter, was called to New Ulm in 1907.*

*At Northwestern a new dormitory was built in 1905 and the gymnasium in 1912.*

4. Were there no disturbances at all?

A. *There was a very serious one in Michigan. When the Joint Synod decided, in 1892, to convert the theological seminary into an academy, a controversy arose over this change and other issues which led the majority to form a "rump Synod" while a minority remained in membership with the Joint Synod. The two factions were not reunited until 1910, after prolonged discussions.*

5. What became of the school at Saginaw then?

A. *It had been closed in 1907. It was reopened in 1910 as one of our academies or preparatory schools.*

Next Time: Other events and some outstanding personalities of this period.

## APPOINTMENTS

Pastor Jonathan Mahnke has been appointed to the Educational Survey Committee to replace Pastor W. O. Pless, who resigned because of his election to the Board of Education—Wisconsin Synod and his many other duties in the Synod and in his Conference.

Pastor Carl Mischke has been appointed to the Educational Survey Committee in place of Pastor John Dahlke, who resigned this office following the New Ulm Convention.

Pastor Norbert E. Paustian has been appointed to the Standing Committee on Constitution in place of President E. A. Sitz, who resigned from this committee because of the burden of work assigned to him. President Sitz will continue to serve in an advisory capacity.

Professor Martin Albrecht and Pastor Kurt Eggert have been appointed to represent our interests in the Revision of The Lutheran Hymnal.

Teacher Lester Ring has been appointed a member of the Board of Regents of Michigan Lutheran Seminary to replace Teacher W. Mueller, who accepted a call into The Lutheran Church—Missouri Synod.

Pastors Ernest H. Wendland, Armin Schuetze, and Carl S. Leyrer have been appointed to the staff of contributing editors for The Northwestern Lutheran by the Conference of Presidents. Professor Carl Lawrenz will continue to serve on the Editorial Board, though he has asked to be relieved of the responsibility of furnishing copy for a regular column in The Northwestern Lutheran. Pastor Gilbert Sydow has declined reappointment to the staff of contributing editors.

The committee charged by the Synod with making "thorough study of the operations of our Trust Funds" consists of Pastor Hy. Gieschen, chairman, Pastor Walter Meier, and Mr. Clarence Frohmader.

The Committee appointed in accordance with the Synodical Resolution to study the Lutheran Pioneer movement consists of Pastor Robert Voss, chairman, Pastor Harold Backer, Pastor Richard Gensmer, Professor Waldemar Stindt, and Mr. Lothar L. Sieker.

The committee appointed by the Conference of Presidents in accordance with the Synodical Resolution

"that further attempts be made through contact with proper authorities in Washington, D.C., to remove the objectionable features of the military chaplaincy as it is presently constituted," consists of Professor Conrad Frey, chairman, Pastor G. L. Press, Pastor F. H. Tabbert, Mr. Albert Dammann, and Mr. Carl Mueller.

The date for the organization of the Nebraska Lutheran Academy Board of Regents, elected at New Ulm in August, has been set for Nov. 25 at Grand Island, Nebraska. Pastor Waldemar Hoyer of Grand Island has resigned from the Board upon accepting the call to Sault Ste. Marie, Michigan. Pastor Donald Grummert has been appointed in his place. Mr. G. Hempel has resigned, because his employer has moved him out of the territory. Mr. A. Workentine has been appointed in his place. Pastor A. Fuerstenau has resigned his position on the Board upon advice of his physician. Pastor Leo Gruendeman has been appointed in his place.

OSCAR J. NAUMANN, President

## WANTED

A mission congregation is in need of: an altar, lectern, pulpit, baptismal font, hymnboard, pews, reed organ, communion ware, and candlesticks. Anyone having any of these items to dispose of, please write to

Rev. E. Boniek  
5486 Lippincott Blvd.  
Flint 7, Mich.

## AN OFFER

A pair of three-branch candelabra, a crucifix (height 24") and a set of communion ware available to any congregation or mission for cost of transportation. Please contact

St. John's Ev. Lutheran Church  
Rev. A. T. Degner  
R. 3, Manitowoc, Wis.

## CHANGE OF ADDRESS

Pastor

Hoyer, Waldemar R., 345 Nolte Street,  
Sault Sainte Marie, Mich.

## ACKNOWLEDGMENT AND THANKS

The Home for the Aged at Belle Plaine, Minnesota, gratefully acknowledges the receipt of the following gifts in the period from July 26, 1957, to October 19, 1957.

Minnesota District, Missouri Synod, \$4.00; St. Peter Guild Minneapolis, \$5.00; in memory of Mrs. Rein. Schmidt, Pelican Lake, \$10.00; in memory of Mr. Henry Obert, Raymond, S. Dak., \$9.63; in memory of Mrs. Charles Schmidt, Lake City, \$5.00; in memory of Mrs. Reinhardt Schindelvecker, Valley City, N. Dak., \$5.00; in memory of John Joost, Goodhue, \$3.00; in memory of Fuhrman, Norfolk, Nebr., \$10.00; in memory of William Gruetzmacher, Belle Plaine, \$3.00; in memory of Uecker, Norfolk, Nebr., \$2.00; Trinity Church, Nicollet, \$107.20; in memory of Mrs. Martha Stemberg, New Ulm, \$5.00; in memory of Mrs.

## MISSION FESTIVALS

### Eighth Sunday after Trinity

Trinity Church, T. Berlin, Merrill, Wis.  
Offerings: \$646.27. W. G. Voigt, pastor.

### Eleventh Sunday after Trinity

Zion Church, West Jacksonport, Wis.  
Offering: \$1,319.59. W. Fuhlbrigge, pastor.

### Thirteenth Sunday after Trinity

St. Peter Church, Helenville, Wis.  
Offering: \$1,211.50. G. Fischer, pastor.  
Immanuel Church, Ward, S. Dak.  
Offering: \$140.00. Wm. Lindloff, pastor.  
Emanuel Church, Henrysville, Wis.  
Offering: \$182.50. A. Wadzinski, pastor.

### Fourteenth Sunday after Trinity

The Lutheran Church of Our Redeemer,  
Wabasha, Minn.  
Offering: \$200.00. D. Hoffmann, pastor.  
Good Shepherd Church, Presserville, Mont.  
Offering: \$258.75. J. Spaude, pastor.

### Fifteenth Sunday after Trinity

Immanuel Church, Gibbon, Minn.  
Offering: \$2,870.25. H. Kesting, pastor.

### Sixteenth Sunday after Trinity

Salem Church, Circle, Mont.  
Offering: \$360.00. J. Spaude, pastor.

Withrow Church, Withrow, Wash.  
Offering: \$196.09. A. Spaude, pastor.

### Seventeenth Sunday after Trinity

Christ Church, Liberty Grove, Wis.  
Offering: \$224.20. W. Fuhlbrigge, pastor.  
Grace Church, Nelson, Wis.  
Offering: \$102.00. D. Hoffmann, pastor.  
St. John Church, Woodland, Wis.  
Offering: \$868.79. W. Schink, pastor.  
St. Peter Church, Oak Grove, Wis.  
Offering: \$537.75. A. Dobberstein, pastor.  
Grace Church, Newton, Iowa.  
Offering: \$129.90. V. Schultz, pastor.  
St. Paul Church, New Ulm, Minn.  
Offering: \$3,608.90. W. Schmidt, pastor.  
Trinity Church, Aberdeen, S. Dak.  
Offering: \$75.40. C. Spaude, pastor.  
St. John Church, Dundas, Wis.  
Offering: \$263.65. A. Hertler, pastor.

### Eighteenth Sunday after Trinity

Christ Church, Denmark, Wis.  
Offering: \$262.90. A. Wadzinski, pastor.  
Immanuel Church, Shirley, Wis.  
Offering: \$275.07. G. Maas, pastor.  
St. Paul Church, Pine Grove, Wis.  
Offering: \$74.50. G. Maas, pastor.

### Nineteenth Sunday after Trinity

Zion Church, Hartland, Wis.  
Offering: \$700.00. F. H. Zarling, pastor.

Berthan Bogatke, New Ulm, \$1.00; in memory of Charles Fezzer, Colome, S. Dak., \$5.00; in memory of Mrs. Ida Kohls, Morgan, \$5.00; in memory of Mrs. Rosalie Frey, resident, \$10.00; Ladies Aid of Galena, Immanuel Church, Ormsby, \$10.00; Miss Anna Hellmann, New Ulm, \$10.00; in memory of Miss Eleonore Voelker, Winona, \$10.00; Mrs. Anita Mehlberg, Watertown, S. Dak., \$50.00; Mrs. Hoppenstedt, Le Sueur, \$5.00; Ladies Aid, St. John Church, Ottertail, \$14.51; in memory of Ida Stibb, Woodlake, \$5.00; in memory of Albert Henke, Woodlake, \$4.50.

Gifts in kind were received from the following: C. Quandt, Red Wing; Mrs. R. N. Baur, Mountlake Terrace, Wash.; Grace Ladies Guild, Seattle, Wash.; Mabel Comparr, St. Peter; Cheryl Otto, Belle Plaine; Mr. and Mrs. Ed Loefer, Henderson; Mr. and Mrs. Leo Bigaoutette, Blakeley; Mission Group, Eagle River, Wis.; St. Peter Church, Minneapolis; Trinity Ladies Aid, Orank, Wash.

L. F. BRANDES.

# A Christmas Gift of Lasting Value . . .

Please send A CHRISTMAS GIFT SUBSCRIPTION for  
THE NORTHWESTERN LUTHERAN to:

Name \_\_\_\_\_

Street Address, \_\_\_\_\_

Box No., or R.F.D. \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

My name \_\_\_\_\_

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City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

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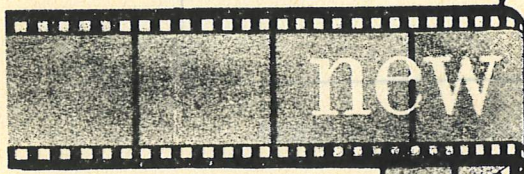


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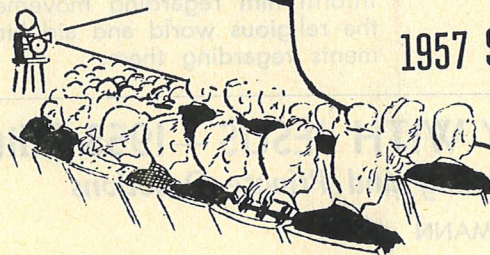
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