


THE NORTHWESTERN  
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# BRIEFS

## by the Editor

Thinking New Year's thoughts in the week before Christmas is not too difficult. Editors of religious periodicals and the contributing writers often express the difficulty which they have in writing for a certain season of the church year when they are still some distance from it. This is understandable. It requires a real effort to put oneself in the mood of season a number of weeks ahead, so that one can write the seasonal thoughts with some degree of naturalness. Then think with sympathy of the author of sermons or the writer of devotions who must work on Christmas or Easter themes in the middle of summer. It is not impossible, of course. That's true, because there is a vital interconnection between all the great themes of Scripture.

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But, as we started to say, we do not experience the difficulty in this instance. What is it that fills us with good courage at this point? What keeps us from worrying and fretting about the year ahead and the uncertainty of what it will bring? What preserves us from the panic of some over a certain object which

an unfriendly power has sent orbiting in space? It is the assurance that God is *our* God; it is the trust given us by God Himself through the Scriptures:

This I believe, yea rather, of this  
I make my boast  
That God is my dear Father, the  
Friend who loves me most,  
And that whate'er betide me, my  
Savior is at hand  
Through stormy seas to guide me and  
bring me safe to land.

Now we do not have to conduct a long search to find the connection between this confidence and the Christmas message.

A passage of Scripture that aptly combines the Christmas truth and the assurance that flows from it is Romans 8:31, 32: "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

There we have the full range and scope of God's gift to us. At Christmas we preached and considered not only the fact that God gave His Son to become true man, but also what

that giving involved: "He . . . spared not his own Son, but delivered him up for us all." At Christmas we looked ahead to the theme of the Lenten season, to the bitter suffering and death under our curse into which God delivered His own Son to reconcile us all to Himself. At Christmas we even let our thoughts embrace the message of Easter, to see the purpose for which the Son of God assumed human nature completely fulfilled.

Having gone to Bethlehem by way of Calvary and Joseph's tomb, we walk the path of the new year with a new appreciation of God's boundless love. We say with Paul: "If God be for us, who can be against us?" With Paul we also conclude that the God who has given the big, the essential Gift, His Son, will not withhold anything that is for our good: "How shall he not with him also freely give us all things?"

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*We have had quite a few favorable reactions to our new departments, "What Shall I Say?" and "A Lantern to Our Footsteps." Though these are not quite like the "question box" or "letter-to-the editor" columns of some churchpapers, yet you should feel free to submit questions that trouble you or in which you feel a keen interest. We will not promise that every question will be answered, but they will be considered carefully by the writers. Send your questions to the Editor.*

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

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# Editorials

## "The Formal Wedding" (Soiled)

This is not the headline of a published news item. It is the title and

condition of a volume listed in a catalog of secondhand books.

But it could well be applied to some weddings, highly formal affairs and held in a church. They are not the kind of wedding like that celebrated in Cana of Galilee, of which St. John says that "both Jesus was called, and his disciples, to the marriage."

A wedding is soiled when it develops that groom and bride have not led a "chaste and decent life in word and deed" during their courting days.

A wedding is soiled when flowers, costumes, number of attendants, reception, and other incidentals are too pretentious and are patently a display of vanity and pride.

A wedding is soiled when the incidental music is secular and operatic or even pagan, and does not serve to glorify the Lord, who is to be the daily Guest in the home of the newlyweds.

A wedding is soiled, at least for the well-indoctrinated guests, when the soloist is not one in fellowship with the congregation, even if the contents of the solo is above reproach.

A wedding is soiled when the bridal pair, with the dew of the blessing of the Triune God fresh upon them, gives a wedding dance. This is especially offensive when Tom, Dick, and Harry are invited by card, press, and radio, with the hope that the proceeds may be large enough to help the couple feather their nest.

A wedding is horribly soiled when an evangelical bride or groom signs the infamous ante-nuptial agreement to bring up their children according to the anti-christian teachings of the Church of Rome.

And does it not, in a way, soil a wedding to "throw rice"? Why this wanton waste of food? Why should Christians perpetuate, although perhaps unconsciously, this heathen custom with its implication of fructification, so similar to the sunrise ceremony of the Apache devil dance, when the medicine man applies the sacred pollen? And why should "litter-bugs" thus mess up God's house?

We pay tribute to those "old-fashioned" congregations in which a wedding is a solemn, sober, leisurely service including the reading and preaching of the Word, and hymns and prayers by the assembly. Such a formal wedding will be for all participants an unforgettable event.

H. C. NITZ.

## "I Am Fearfully and Wonderfully Made"

Reader's Digest, the November issue, on "Why Your Body Stays Well," condensed from Today's Health, published by the American Medical Association. We read there in part: "Every day your body is assailed by billions of germs, many of which can produce illness or even death. *Yet you stay well.* Countless bacteria and viruses gain entry into your body with the food you

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We were reminded of this statement, made in Psalm 139:14, by an article in The

eat or the air you breathe or through breaks in your skin. *Yet you stay well.* Some of them establish permanent residence in your mouth, your nose and throat, or your intestines, where they multiply fantastically. *Yet you stay well.*" The balance of the article shows how defenses in depth are set up within the body and how various chemicals stored up in our bodies rush to the endangered spot and rescue us from the attack.

This does not just happen so. We are "fearfully and wonderfully made." God has equipped our bodies to do this work. How, in the face of this, people can believe that our bodies are merely the product of evolution, which just happened to develop into what they are today, is past understanding. Our God has made our physical body the efficient machine that it is.

St. Paul in the twelfth chapter of I Corinthians tells us that the Church as the body of Christ is similarly equipped to come to the rescue of endangered members continually under attack from the devil. As in the physical body the secreted chemicals and cells rush to the rescue, so we Christians ought to rush to rescue and restore a falling or fallen brother. In the outward church it is often otherwise. When a brother falls into sin and error, or if a church body other than ours does so, it fills us with glee and delight, we point the finger of scorn, and refuse to lift a finger to restore the fallen one. We feel that that is his business, not ours. He has made his bed; let him lie in it. One thing is sure: that is not St. Paul's attitude. He wants us all to rush to the rescue for purposes of restoration and reclamation. "God hath tempered the body together — that there should be no schism in the body; but that the members should have the same care one for another." Oh, that we would place our God-given healing properties at one another's disposal!

IM. P. FREY.

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## The Sound of a Bell

As the great bells of St. Anne de Beaupre are rung at the close of day, and as their sound echoes back to the foothills of the Laurentians and swells across the Ile D'Orleans, the traveler's ear is charmed by their resonant power and beauty. The rich and mellow tones of a great bell pealing from the tower of a church have always pleased the listening ear.

A church bell can speak the language of beauty and harmony, but it can also proclaim a message of greater significance than any "concord of sweet sounds" can impart. The strong pealing of a bell accords well with the urgent character of the message the Christian Church must have for this latter-day world.

A bell is unashamed. When it is tolled, it does not muffle its sound. It offers no apology when it utters its voice of brass. So the Church must preach its vital message — unashamed, without apology.

The sound of a church bell is clear and unmistakable. When its firm tones are struck, every hearer understands

(Continued on page 8)

# Studies in God's Word: Epiphany Light

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

II Corinthians 4:6.

One of our favorite chorales, powerful in its Bach arrangement, is the familiar:

"Break forth, O beauteous heav'nly  
Light,  
And usher in the morning;  
Ye shepherds, shrink not with  
affright,  
But hear the angels' warning.  
This Child so weak in infancy,  
Our confidence and joy shall be,  
The pow'r of Satan breaking,  
Our life eternal making."

Although this stanza is found in a Christmas hymn, it portends the Epiphany season. Epiphany shows how Christ, the Light of the world, manifested Himself to be the Son of God and Savior of the world. The Child "so weak in infancy" is shown to be "our confidence and joy." As Wise Men from a distant land were guided by the light of a star to worship Him, so the Jesus of Epiphany is revealed to be "the true light, which lighteth every man that cometh into the world."

So inseparably is the symbol of light connected with the Epiphany season, that we wish to look at it more closely on the basis of Paul's words in our text.

## I.

"For God, who commanded the light to shine out of darkness . . ." Paul begins. We note his emphasis, first of all, on **CREATED** light.

God commanded the light to shine out of darkness when He made the world. He who in essence is Light, who from eternity "dwelleth in the light, which no man can approach unto," "the Father of lights," in the beginning said, "Let there be light." He commanded the light to

shine out of darkness, for without this light no life could exist.

God commanded the light to shine out of darkness when He sent His only-begotten Son as the Light of the world. Because of sin, darkness covered the earth. But God sent the "Sun of righteousness with healing in his wings." In Jesus "was life, and the life was the light of men." Without this creative act of God, centered in the gift of His Son as the Savior from sin, no true spiritual life could exist.

God commanded the light to shine out of darkness when He illumined our hearts through His Spirit. "God . . . hath shined in our hearts," Paul declares in our text. Again a creative act was necessary. God had to make something out of nothing. For we were, as this same Apostle asserts, "sometime darkness." Jesus declared that the Spirit would take of His light and show it to us. Through His work alone God's Word became "a lamp unto our footsteps." "We have also a more sure word of prophecy," Peter reminds us, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

O wonderful Epiphany of God! All the light of the Triune Godhead lies behind it. And all its rays are directed at me. Paul takes that epiphany which happened when the world was created, that epiphany which took place when Christ was manifested, and applies it directly to those of us who by faith have learned to know and believe in Jesus Christ. All the light of God's grace was given us when we came to the knowledge of our Savior. "For God, who commanded the light to shine out of darkness, hath shined in our hearts."

## II.

It follows, of course, that this light will also be **REFLECTED** in us. Why has God shone in our hearts? "To give the light of the

knowledge of the glory of God in the face of Jesus Christ," Paul continues. Luther caught this application when he translated this part of the passage as follows, "In order that through us might arise the light of the knowledge of the glory of God in the face of Jesus Christ."

Through us! Our lives are to reflect the light of Jesus Christ. Our color as Christmas is white, not black. Our purpose, in other words, is not merely to absorb light. The Scriptures direct this application for us in many ways. We are to walk as children of light. We are to let our light so shine before men, that they may see our good works. We are to show forth the praises of Him who has called us out of darkness unto His marvelous light. Our entire Christian life — our behavior, our works, our worship — fits under the Epiphany symbol of light. Our Epiphany altar is decked in white.

But we dare not forget the greatest Epiphany application of all, and that is our witness for Christ to all the world. As Paul was commanded to be "a light to the Gentiles," we should be the same "for salvation unto the ends of the earth." The most striking Epiphany story remains the glorious manifestation of the Christ-child to the Wise Men from the East. In what better way could God encourage us to reflect the light of our Savior into all the world!

To say that we need *much* encouragement along these lines is putting it mildly. After over a century of grace we as a Synod are just beginning to think seriously about foreign mission work. About one-sixth of our present synodical budget is directed toward the support of this "foreign" or "heathen" work. This includes our work among the Apaches in this country. Roughly this means about two dollars a year per contributing member to be used for reflecting our light to the heathen. Still we can't quite seem to manage our affairs well enough to

achieve it. Many of us have just spent far more than this on some worthless holiday bauble. We cherish the fullness of the knowledge of the glory of God that we have received in the face of Jesus Christ. We are

much concerned about preserving our purity of doctrine, and rightly so. We intensify the glorious knowledge we have received among ourselves. Our system of Christian education might well serve as an

example to others. But where is our zeal for bringing light to those "in hopeless gloom and night"?

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." E. WENDLAND.

## Smalcald Articles

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

(Continued from previous issue)

After speaking about faked impersonations of departed souls which pleaded for Masses in order that the tortures which they pretended to be suffering in Purgatory might be reduced, Luther mentions pilgrimages in the next paragraph. Pilgrimages, as we shall see, are not sinful in themselves, but they became soul-destroying when the Roman Catholic Church connected with them the idea of work-righteousness.

#### The Text

- 18) *Thirdly. Hence arose the pilgrimages. Here, too, Masses, the remission of sins, and the grace of God were sought; for the Mass controlled everything. Now it is indeed certain that such pilgrimages, without the Word of God, have not been commanded us, neither are they necessary, since we can have these (blessings) in a better way, and can omit these pilgrimages without any sin and danger. Why, therefore, do they neglect at home their own parish, the Word of God, wives, children, etc., who are (the care of whom is) necessary and commanded, and run after these unnecessary, uncertain, pernicious will-o'-the-wisps of the devil?*

#### Harmless Beginnings

It is a natural desire of people to visit places of interest. In our time and day we see many people touring the country because they want to see some place where an important event happened in the history of our country, or some place which is noted for its scenic beauty, or where some special achievement of industry may be observed, and the like, including such places where important persons lie entombed.

In this way not only individuals tour the country in their private cars, but sightseeing tours are arranged for larger groups by the transportation companies of our land.

For Christians of all ages the places where our Savior lived and taught and performed His miracles ever had a special attraction. Helena, the mother of Emperor Constantine the Great, was the first to make a pilgrimage to the Holy Land, where she visited Golgotha, Bethlehem, and other places, and founded church buildings in commemoration of the events of Christ's life which had occurred there. After her, pilgrimages to the Holy Land became quite frequent.

#### Superstition

It is not necessary for an understanding of the Smalcald Articles to trace the development of pilgrim-

ages in detail. Let it suffice to note that the pilgrims soon were moved, not only by a natural curiosity, but by a desire for spiritual benefits. Special powers were ascribed to certain places, miracles of healing were reported to have happened there, and the places were advertised as seats of special grace. As a result they were visited by many pilgrims in quest of such special blessings.

Then the Roman Catholic Church took matters in hand. Pilgrimages were declared to be good and meritorious works in themselves. A man who made a pilgrimage by that very fact merited God's favor. In confession, pilgrimages were imposed as an act of penance, to atone for some sin which a person might have committed. When a pilgrim returned, after having fulfilled his vow, he became an object of holy awe in his home community. There were some people who made pilgrimages their life's profession, wandering all the time from one shrine to another, from one martyr's tomb to another.

#### Neglect of Duty

God did not command pilgrimages, neither as a form of exercising our sanctification, nor — and this far less — as a means of obtaining "remission of sins and the grace of God." To obtain these blessings, He directed us to the fellowship of believers in our immediate community. Believers are joined in parishes, they have called their own pastor, they have arranged for regular divine services. They, though they be only two or three, gather in the name of Jesus, and He is in their midst. There is the place where they should seek their spiritual nourishment; and their home parish they should support with their gifts. Instead, they despise God's rich services at home, and go on a wild-goose chase.

They neglect their God-given duty in another way. God has given them a family, a wife and children, and has appointed them to provide for them. They shirk this duty, running "after these unnecessary, uncertain, pernicious will-o'-the-wisps of the devil."

#### Pilgrimages Endorsed by the Pope

It was bad enough that the common people should be deceived by the glamor and lure of pilgrimages. The leaders of the Church should have warned them. Yet, what did the Pope do? He not only encouraged pilgrimages, but insisted that they are good works, by which Christians can atone for their sins and merit God's favor.

19) *Unless (that is, in addition) the devil was riding the Pope, causing him to praise and establish these practices, whereby the people again and again revolted from Christ to their own works, and became idolaters, which is worst of all; moreover, it is neither necessary nor commanded, but is senseless and doubtful, and besides (definitely) harmful.*

#### In the Interest of Work-Righteousness

Everything which the Pope takes into his hands he turns to the service of work-righteousness. The idea of work-righteousness is the lie which Satan introduced into the world when he deceived our first parents, and with which he hurls the human race into death and

destruction. The Pope, being spiritually blinded by the devil, turned also the pilgrimages, which in themselves were harmless, into rank idolatry by attaching to them the error of work-righteousness. Can Lutherans yield anything on this point?

20) *Hence here, too, there can be no yielding or surrendering. And let this be preached, that such pilgrimages are not necessary, but dangerous; and then see what will become of them.*

The Latin translation adds: "For thus they will tumble and collapse of themselves."

(To be continued)

J. P. MEYER.

## From a Wider Field

Dear Editor:

Some confusion was caused in the minds of churchgoers in Minneapolis, I read not long ago, by the appearance of two advertisements in the same Saturday newspaper. One invited the public to attend services in a certain church the following morning and hear the pastor speak on the topic: "It's later than you think." The other was a similar invitation to go to another church of the same denomination and be edified by a sermon on the subject: "It's not as late as you think." This seemed to confront people with a difficult choice. Actually, however, no one has any such choice.

There is high merit in either topic — for Christians. I greet you in this New Year of our Lord and Savior and feel no hesitation in wishing for you the wisdom and the assurance that comes of understanding each of these truths, of living by them.

1958 is certainly later than many would like to think. The illusion which some frantically clutch to their hearts is the mirage that represents this nation as a Christian country. If it were so, the prospects of the present year would be brighter, both for us and for the world, than we can rightfully regard them. "Righteousness exalteth a nation," the Scripture says; how much, then, could not the massive leaven of a Christian people do toward staving off the collapse of

human civilization! But the religious statistics available do not justify the belief that we are going forward into the future as a vigorous Christian force on earth.

Even that element of our population which can be classified as professing the Christian faith cannot be relied upon to affect the prospects of the world in any great degree. It could be so, indeed. For is not this encouragement written for our times also: "The effectual fervent prayer of a righteous man availeth much"?

But here a sad picture presents itself. A thorough, countrywide survey has been taken to determine, as well as that is possible, how much praying goes on in Christian homes. The country was divided into nine areas; in each area interviews were conducted with families and with individuals, young and old. The results are before me, and they are discouraging.

In the five-state area in which you live, for example, an area which is certainly heavily dotted with Christian churches and where Lutheranism is also well represented, only 36 out of every 100 adults in Christian homes practice the regular habit of private prayer. And the most startling thing is that, while among the young children 67 out of every 100 say their prayers daily, the teen-agers forsake their childhood practice to the extent that only 20 out of every 100 pray regularly.

Only 27 out of 100 homes have family prayers.

If I am silent about the area in which I live, it is only because I do not want to fill the page with figures. Conditions here are reported not much better, and even worse among the teen-age youth.

It all adds up to a gloomy situation. In a time when conditions cry out for the folding of hands, the bending of knees, the watching and praying in Jesus' name which none but the children of God can do rightly, the lips of many professed Christians are silent much of the time. This is saddening, because the prayer-life of Christians is a good barometer of their entire spiritual life. Prayer, simply any kind of prayer, does not make the Christian. But the Christian will pray, fervently and frequently, in Jesus' name and in the light of His Word. When so few in the ranks of Christians engage in regular private prayers, we must feel a deep concern.

We cannot well judge the spiritual conditions among us by counting the spires of churches that grace the landscape. The still, quiet force of an active Christianity is at a low ebb. It is later, no doubt, than we think. To be aware of that is to know why this New Year has been placed into our hands and added to our lives.

For it has, you know. And that points up the other meaningful truth. Lest we be cast down and paralyzed into inactivity by evidence of the sorry conditions that prevail in outward Christendom, this must also be said: "It is not as late as you think." For here we are, alive and gifted with precious time, with opportunity, with facilities for recognizing our needs, with the means

for pursuing our true interests. We have a new year of grace begun in Jesus' name. There remains a great cause for which to labor, with undivided attention and devotion. Fire has not yet fallen from heaven upon the modern Sodom, and no angels have come to hasten us out of the reach of destruction. For every truly Christian family, pastor, teacher, man, woman, and child it is a time to waken from sleep and to be about our holy business with renewed energies.

It is not too late to work and to pray for the lives, souls, and hopes of men. But it is much too late to be preoccupied with anything less enduring than the cause of Christ and His truth.

I note that the Gallup Poll turned up five million people who confess to an ambition to be the first passenger into space in an American Sputnik. My nomination for "the statement of the year 1957" goes to the expression of that dear lady, a worker in a potato chip factory in

Detroit, who dismissed the honor of being the first person to head for the moon in a rocket with the remark:

"I'm going up once — that's to meet Jesus."

Now if we can spread around a little more of that ambition and get a real firm hold of it ourselves, it will not matter if 1958 brings us to the end of things on earth.

A Happy New Year!

E. SCHALLER.

## News and Notes

### LFC Again Declines Merger Negotiations

The Lutheran Free Church is a body with 75,000 members and 348 congregations. It had taken part in the early stages of the negotiations with three other Lutheran bodies, the American Lutheran, the Evangelical Lutheran, and the United Evangelical Lutheran. The schedule calls for a completed merger in 1960. The new body is to be known as The American Lutheran Church (TALC). But last year the Lutheran Free Church voted to withdraw from the merger negotiations. Some felt that the vote was not representative. A new system was devised whereby larger congregations had more votes than smaller ones. But in the referendum of the congregations the motion to rejoin the merger negotiations failed to receive the necessary two-thirds of the votes.

The LFC Secretary reported that one reason for the rejection of merger was a fear of a body that would be too centralized. Another strong factor was opposition to membership in the World Council of Churches. The new merged body will be a member of the liberal World Council.

Though the LFC is not a conservative Lutheran body otherwise, yet it did give evidence of Lutheran confessionalism in this instance. In sharp contrast to this are some of the things we observe in the Lutheran World Federation. At the Minneapolis Assembly Dr. Franklin Fry was elected president of the Federation. Dr. Fry holds a high position in the World Council of Churches. At Minneapolis, too, the Secretary of the World Council, Dr. Visser t'Hooft was given a place on the program and received a tremendous ovation. Other men in high positions in the LWF are cooperating fully in the meetings and programs of the World Council.

### Facts About the LWF You Should Know

Speaking of the Lutheran World Federation, we should like to call these facts to your attention:

The Federation claims to represent 50 million Lutherans in 61 church bodies. But these figures include countries like Germany, Sweden, and Norway. There the Lutheran Church is the State Church, and the membership rolls embrace practically all the citizens except the Roman Catholics. Only 15 or 20 percent of them would be counted in the sense that we figure church members. Yet the Federation figures include all that are on the rolls.

Some church bodies hold membership in the LWF which are not Lutheran.

The Church of Sweden has communion fellowship with the Anglican Church (the Church of England). The Church of Denmark has communion fellowship with the Church of Scotland (Presbyterian).

Some churches of the LWF have communion fellowship with some Reformed bodies.

### You Won't be Asked: "What is Your Religion?"

Many church groups had wanted the above question included in the 1960 census, as we reported some time back. We also mentioned the opposition to the proposal that had developed. It seems that the protests which were voiced were effective, for the director of the census, Robert W. Burgess, stated that the question would not be asked "in recognition that at this time a considerable number of persons would be reluctant to answer such a question in the census where a reply is mandatory."

### It's All Right for the Members, but Not for the Pastors

The merger mentioned above is one of two going forward in Lutheran circles. The second involves the United Lutheran, the Augustana, the America Evangelical and the Suomi churches. *The Lutheran* (ULC) reports that one of the big problems that stands in the way of successful negotiations is the question: Who will control the pastors? "Control includes ownership and academic standards of theological seminaries where

pastors are trained, approval of candidates for ordination (depending on whether they promise not to be members of lodges) and authority for disciplining pastors who break the rules."

The rest of the report tells us that the ULC has ten seminaries with an average of 73.9 students apiece and that control of these schools is now vested in the individual synod in which they are located. The Augustana Church wants the authority placed in the central church organization, while the ULC would not like to "legislate out of existence now-existing seminaries."

But we can't get away from the phrase in parentheses above, "depending on whether they promise not to be members of lodges." It isn't that we like to dwell on one small point. Though the matter is put in parentheses in *The Lutheran*, we know the Augustana men have been pressing this point for some time. In his presidential report to the Augustana convention this past summer, President Oscar Benson declared solemnly that the Augustana Church would not yield on this issue of "secretism" or lodgery. We would applaud such a resolve to the skies, if it were a thorough-going testimony against the Christ-banishing religion of the lodges. But here is a testimony which says that lodge membership for ministers is very bad, but carefully refrains from saying anything about lodge membership held by the man in the pew. Such a testimony is worse than lame. It cancels itself out.

#### A Cry of "Holy Outrage" from Roman Catholic Spokesmen

For a number of years there has been a severe persecution of Protestants in the overwhelmingly Catholic country of Colombia, in South America. Though Roman Catholic leaders never spoke in defense of such persecutions, yet in a number of cases it was established that mobs confiscated, demolished, and burned Protestant property and took Protestant lives under the agitation and even the open leadership of Roman Catholic priests. Yet no move was made by Catholic churchmen in high places to check the violence, nor was a protesting voice heard from that source.

When the General Committee of the World Council of Churches met this fall, its members decided to try the "mild approach," though its previous resolutions had been ignored. They adopted a resolution which asked for a discussion of the problem of religious liberty with Roman Catholic authorities.

But from the National Catholic Welfare Conference came a statement that this resolution had done "great damage . . . to Catholic-Protestant relationships throughout the world." This appeared in the *New York Times*, among many other newspapers. Also in the *Times* Martin J. Wolk, executive director of the National Council of Catholic Men, was quoted: "It is regrettable that the discussion of the leaders of the World Council of Churches . . . devoted so much time to criticism of another religion, when so much more might have been accomplished had they addressed themselves entirely to matters of common spiritual and moral concern. It seems unfortunate that Protestant leaders could not have done something positive in that direction rather than widen the breach in the Christian community."

Thereupon Henry P. Van Dusen, president of Union Theological Seminary, tried to set the record straight in a letter to the *New York Times*. He opened with statements like this: "Nothing could be better calculated than this statement from the N.C.W.C. not merely further to strain Catholic-Protestant relations but also shake confidence in the basic integrity of American Roman Catholic leadership among persons, whether within or outside the Protestant churches, who know the facts of conditions in Colombia." And: "The argument in favor of conciliatory moderation was based on the hope that this might encourage responsible Roman Catholic leadership to take the initiative toward rectifying Catholic oppression of Protestants in Colombia. The N.C.W.C. statement goes far to prove that the hope is illusory." Then the letter goes on to cite some of the facts, and tells the reader where to find the full documentation.

But the same *Times* which reported the Roman Catholic misstatements refused to publish a letter which corrected them, with the explanation, "Religious matters are not discussed in our 'Letters' column."

The important thing for us is to see clearly the tactic employed by Roman Catholic leaders in this instance. They who had condoned the wrong — to say the least — and were being given a chance to put an end to the wrong, *they* cried out in mock horror and outrage at the wrong that had been done them and "damage to Catholic-Protestant relations." We may expect to see the tactic repeated. Let us not be taken in.

(We have taken most of our material in this report from an article in *The Christian Century*.)

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#### EDITORIALS

(Continued from page 3)

the kind of message they intend to convey. Its tongue speaks in iron syllables that leave no doubt about their meaning. No less must the Church proclaim its message in accents so clear that even the unwilling cannot say they do not understand.

A great bell is an alarm, summoning all who hear it to bestir themselves. Its call to action rouses out of sleep and sloth. Just so, the message of the Church must arrest the attention of the heedless and secure sinner;

it must be more than a "soothing chime" that only pleases the senses and the imagination.

In the Church there is a place for the beautiful, the sense-satisfying; as a bell is loved for its music that is the "nighest bordering upon heaven." But we live in an age when the judgment angel is poising the trumpet on his lips to signal the end of this world and time. Today the Church's first charge is to proclaim its message of repentance and salvation like a bell that rings out its bold and compelling alarm and strikes an inevitable hour.

C. TOPPE.



**Objection: Your Church Is Too Strict.**

# What shall I say?

In whose opinion, God's or man's?

There is a vast difference between the two. Christ has told us: "That which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). In determining the practice of a church, then (how "strict" it should be), there is only one question to settle: What is going to guide us — the Word of God or the voice of the people?

If the Church is on this earth simply to preach what man wants to hear, to cater to his whims and weaknessess, to seek her own popularity, to allow old sins to remain while camouflaging them with the respectability of church membership, then our church certainly is too strict. There are many things which we oppose (e.g., lodges, scouting, a more liberal view on divorces, unionism in the spiritual field with those not of our faith, etc.) which most people feel are entirely permissible and even desirable.

But if God has placed His Church here upon earth to bring *His* message to sinful man, to preach His Law in all its severity and His Gospel in all its sweetness; if she is here to obey Christ's words: "Teach them to observe *all* things whatsoever I have commanded you" (Matt. 28:20) — then the church dare not deviate from the Word of God in any way, whether it meets the approval of man or not.

In our Lutheran Church we are convinced of this. This dictates our position on all matters.

## No "Halfway" Christianity

There is no "halfway" in Christianity. We have Christ's Word for that: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). Either we belong entirely to Christ and serve Him as His slaves, or else we work for the devil. Those who attempt to take a middle position, will discover, sooner or later, that they have been camping on Satan's territory.

The church which lowers her standards, which makes a show of preaching God's Word, but which dilutes that Word whenever it offends sinful man, is attempting to take such a middle position. Rather than transforming the hearts and minds of men through the preaching of the Gospel, rather than pointing out that the Christian should be different from the world, she is conforming to the world. The results are tragic. The position of such a church will become more and more confused because it is dependent upon the morally confused thinking of man. It will change from age to age as the unchecked world becomes more and more wicked, until finally she will stand for nothing at all. Eventually, her function will simply be to place

an ecclesiastical stamp of approval on men's sins, while their souls go to hell.

What man says or thinks on matters of right and wrong is of little consequence. It is what God says that counts. Surely, it is far better, then, to tell man what God says during his lifetime — even at the risk of incurring his wrath — than to have God tell him, to his dismay, on the Day of Judgment. We can be sure God will tell him. And let us remember that ignorance of the Law excuses no man.

It is the Church's place to enlighten that ignorance. If she does not, who will? It is true that some will be saved from the curse of a vacillating church through diligent and conscientious Bible reading. They will not be misled. But the great majority of church members will take comfortable refuge in the weak position of their church until their consciences are lulled into deadly sleep. Isn't it quite natural for them to think: "If my church approves, it must be all right?" "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8).

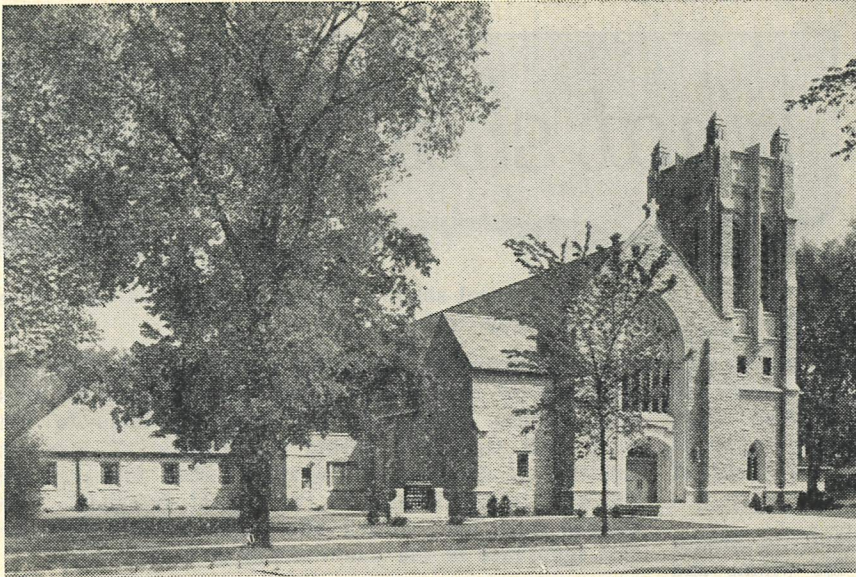
## Church's Purpose Not to be Popular

God did not institute His Church to be popular in a sinful world. In fact, if she is too popular, it is a fairly reliable indicator that she is not doing her job. She may be betraying the Lord for the sake of that popularity. The Bible warns: "Marvel not, my brethren, if the world hate you" (I John 3:13). We can expect criticism, then. But this criticism should not deter the church from fulfilling her God-given duty: the work of saving souls through the preaching of the pure and unadulterated Word of God.

By God's grace, our Lutheran Church is mindful of that duty. In carrying it out, she above all preaches Christ as man's only and complete Savior from sin. There is no other way of salvation. But to believe in Christ also means to follow Him. It certainly does not give license for continuing in sin which kills faith and hardens the consciences of men. Thus, a part of our duty is to take a firm stand against the world, to point out sin, and to urge repentance, which includes putting away sin. It is to change the hearts and actions of men through the preaching of God's Word. In so doing we have the firmest Scriptural support: "Repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). And again: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Next article: Your Church is Not Strict Enough.

C. S. LEYERER.



**First Evangelical Lutheran Church, Green Bay, Wisconsin**

### **THE STORY OF AN UNUSUAL CHURCH BUILDING**

#### **First Evangelical Lutheran Church Green Bay, Wisconsin**

It is a rare occurrence, indeed, for one grateful family of a congregation to yield to the sanctifying power of the Holy Spirit and offer to provide all the funds for a new church edifice and a carillon. Such, by the grace of God, was the good fortune of First Evangelical Lutheran Congregation, Green Bay, Wisconsin.

This consecrated gift inspired and enabled the rest of the congregation to purchase a larger and more suitable site, build a six-room educational wing, and furnish the entire structure in a manner and to a degree not otherwise possible. It also enabled the congregation to purchase an excellent brick house adjacent to the new location for a parsonage. The fourteen-room house, now situated on the new site and known as one of the show places of the city in another era, will be dismantled next year to give this church of beauty a still better setting and provide additional off-street parking. The cost of the entire project will be about \$550,000.

#### **The Church**

Built of ashlar stone quarried near Fond du Lac, Wisconsin, the clere-story church is designed and constructed according to traditional Gothic architecture. Window mullions and tracery as well as all trim stone is a buff limestone from quarries in Indiana. Sculptured detail on

the exterior include hand-carved figures of the Twelve Apostles at the main entrance, grapevines over the south entrance, symbols of the four Evangelists and Luther's coat of arms on the tower. Rising to a height of 70 feet, the tower contains a 47-bell carillon. These bells were cast for this church by a foundry in Holland which has been casting bells since 1660. The entire building is covered with slate shingles. Flashings, gutters, and downspouts are copper. The nave contains white oak pews and kneelers and will seat approximately 400. Adjoining rooms and a balcony for choir members provide additional seating for 150. Floors in the narthex and all aisles are slate. Pipes for the radiant heating system of the church proper are embedded in the floor. Rooms in the educational wing are divided with modern fold doors and equipped with chair-desks of varying sizes. The basement contains a large and a small fellowship room with central kitchen, a stage and dressing room. The sound system covers all areas of the church except the educational wing.

#### **Symbolism**

Medallions and Scripture passages in the imported stained glass windows tell the chief teachings of redemptive Christianity in logical sequence. Beginning with the Fall of man and the Messianic promise, the series continues to bring the message of sin and grace, of ruin, redemption and regeneration. The chancel window

contains medallions of the crucifixion, the three means of grace and symbols of the three persons of the Holy Trinity. Of the thirty-six polychromed oak panels on the chancel ceiling, twelve tell the story of the believer's spiritual life from its inception through the resurrection to eternal life. The Agnus Dei symbol, hand-carved in Alabama white marble by a member of the congregation, is set into the front face of the altar. The marble for the altar was imported from Italy. The west window contains medallions of the Christ of finished redemption, the four Evangelists and symbols of the four major Prophets. The rose window above these medallions has the Chi-Rho monogram of Christ in the center. Clerestory windows contain the symbols of the Twelve Apostles and eight works of mercy.

#### **Dedication**

Speakers at the dedication services on May 19, 1957, were Prof. Gerald Hoenecke of the Theological Seminary at Thiensville, Prof. Carl Schweppe of Dr. Martin Luther College at New Ulm, and Pastor Elmer Zehms, a son of the congregation, of rural Appleton. Prof. Erwin Scharf of Northwestern College, Watertown, preached at the reconsecration service the following Sunday. A week later, Prof. Wayne Schmidt of the Mississippi Valley Lutheran High School, Onalaska, assisted in the morning communion service and gave an organ recital in the evening. In the week following the dedication, the congregation gathered at a testimonial dinner which was held to honor particularly the family which provided the funds for the church proper and the carillon.

#### **The Donors**

Contrary to a conclusion so readily drawn, this devout and humble couple, Mr. and Mrs. Otto Kaap, neither inherited a fortune nor did it have one in the sense that the word is commonly used. Mr. Kaap, whose father was a tailor, began his business career with a paper route. He had the agency for *The Evening Wisconsin*, a Milwaukee paper which arrived on the 7:10 train. Deliveries covering most of the city were usually made by lantern light and were not completed until 10 or 11 o'clock. Always interested in music,

he also played in orchestras which provided sound for silent movies, stage productions, and concerts. He still plays in the city band and the accomplished 55-piece Green Bay Symphonette. While working at the bank, he invested some of his own funds to help finance a friend in a small candy shop. When the friend failed, he took over the store. "But," he says, "it was nothing but one big struggle for the first five years." It was through his interest in music

that he met the one who was to become his beloved wife. Working together industriously and purchasing several different locations, they expanded their place of business to include a restaurant, bakery, fancy pastry, and candy-making departments which employed from 105 to 130 people.

So appreciative has this couple been of the Christian training given them by their parents and, especially, of God's rich blessing upon their

labors that they were moved to build a church to the glory of God in memory of their parents and Mr. Kaap's grandmother. May the example of this devout and consecrated couple be by God's grace an inspiration to the members of First Lutheran Congregation and to all others who hear of this to glorify God while it is day, ere the night cometh when no man can work.

E. H. KRUEGER.

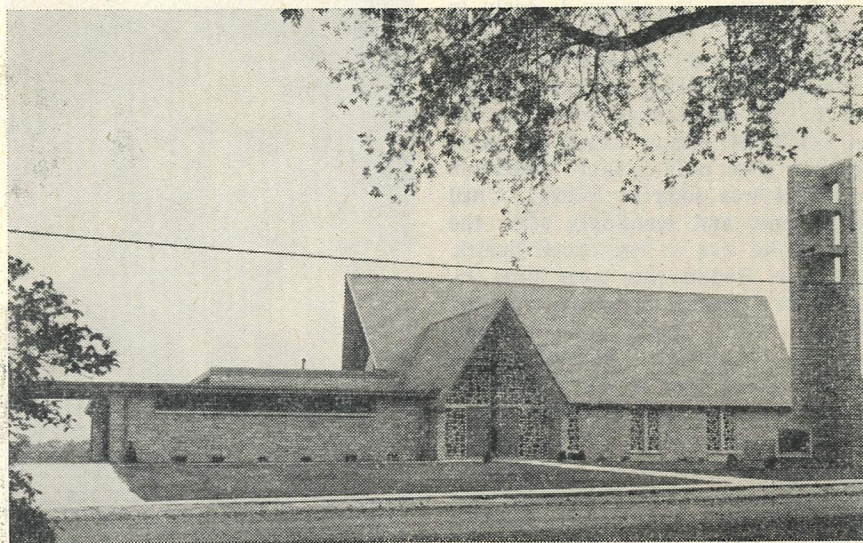
#### DEDICATION

##### St. Luke's Ev. Lutheran Church Oakfield, Wisconsin

The first and only church building of St. Luke's Congregation of Oakfield, Wisconsin, had served the Lutherans of this area for sixty-five years and, in more than age alone, was ready for retirement. Thus a long-felt need for a new church received new impetus, and, after the usual months of intensive study of the situation, the decision was made in April, 1954, to build a new house of God.

Financial support of the plan had reached the point where ground could be broken on April 15, 1956. The cornerstone was laid that fall on October 7. The long-awaited day of completion and dedication arrived on August 4, 1957. Three dedicatory services were held. The local pastor conducted the morning service. Guest speaker in the afternoon was Pastor Theodore Sauer of Oshkosh; and in the evening, Prof. Erwin Scharf of Northwestern College. Open house for the people of the community was held on Tuesday of Dedication Week, and the festivities concluded with a vesper thanksgiving service on Thursday, with Pastor Elwood Habermann of Kimberly as guest speaker. A total of approximately 1300 people attended the services on Dedication Sunday.

The new building was erected immediately to the south of the old church, which is in the process of being razed for a parking lot. The new building is of cement block construction on a concrete slab. The only area below grade is the furnace room. The interior walls, with the exception of the smaller rooms, were left as exposed block, painted in a variety of bright, pleasing colors. The exterior of the building is faced with Fond du Lac stone.



St. Luke's Lutheran Church, Oakfield, Wisconsin

The church proper is of traditional design, with a steeply pitched roof on laminated arches, but with modern decor. The nave seats approximately 240 with additional seating for 35 in the choir transept. There is no balcony. The chancel extends across the entire width of the church and features an altar of white stone. Behind and above the altar is a gold dossal curtain with red dossal drapes. A large wooden cross is suspended in front of the dossal. The rear of the church opens directly into the parish hall, the two areas being separated by a modernfold door. This permits overflow seating for over 150 people who can both see and hear the service. The parish hall is spacious and contains, in addition to the usual accoutrements, five smaller areas curtained off for Sunday school classes. This area was also so constructed that it will be easily adaptable for the first classroom when the congregation realizes its dream of having its own Christian day school.

The building also contains a large, newly equipped sacristy-study combination, a kitchen, mother's room, washrooms, choir-robing room, janitor's room, and spacious narthex. At the rear of the church, above the folding doors, is located a large stained glass picture of Christ's Ascension, with the inscription beneath it serving as a parting message to the worshiper, "Lo, I am with you alway." The windows at the side of the church are also of colored glass, but of a new type. The inch thick glass with its interesting swirl design was made in Holland and cast in small blocks of various size and shape and then laid up by the masons much as they laid the cement block. The main entrance also features this glass, fronted by a large wooden cross, creating the interesting effect of entering the church at the foot of the cross.

The exterior view of the church is dominated by a high, free-standing tower that rises above the peak of the church and is surmounted by

an aluminum cross and also embodies the loudspeaking system and the bulletin board. A secondary covered-drive entrance provides handy entrance in bad weather. The architect was Mr. Alfred Siewert of Milwaukee.

Total cost of the building and all new furnishings with the exception of the organ, including also landscaping and the like, was \$126,000.

#### † PASTOR GERHARD REDLIN †

On Sunday, December 1, early in the morning, death came suddenly and unexpectedly to close the earthly ministry of Pastor Gerhard Redlin of St. Mark's, Watertown, Wisconsin. A relatively minor attack five days earlier gave only a faint indication of what was soon to follow. Until that time, and seemingly after the attack, he was in very good health.

Pastor Redlin was born June 15, 1905, in Clatonia, Nebraska, the son of Mrs. Emil Redlin and the now sainted Pastor Emil Redlin. While still a young boy, he came with the family to Wisconsin when his father accepted the call to two congregations north of Appleton. It was here that he received his elementary schooling, after which he entered Northwestern College. He completed the course there and also at the Seminary in Thiensville and then returned to serve as tutor at the College for a year.

His first call into the ministry was by assignment to Allenton. Here he served faithfully for eight years, at which time he assumed the pastorate at Crete, Illinois. In 1948 he accepted the call to St. Mark's to become associate of the late Pastor William Eggert.

In 1932 he was married to Wilma Loeffler of Watertown. This union was blessed with a son and a daughter.

There survive to mourn for him beside the bereaved widow, his mother; one daughter, Phyllis, the wife of Pastor Martin West-erhaus of Iron Ridge; the son, David, at home; one granddaughter; three brothers, Pastor Traugott Redlin of Appleton, Hugo of La Crosse, and Roland of Appleton; four sisters, Mrs. George Radtke of North Fond du Lac, Miss Eleanore of Appleton, Mrs. George Paschen of Kaukauna, and Mrs. Victor Holtz of Appleton.

The funeral service was held at St. Mark's on December 5. His co-

Of this, half has been collected and another one-fourth pledged is to be paid in the next two years.

St. Luke's Congregation was organized in 1892 and today numbers about 500 souls and 350 communicants. The following pastors have served the congregation: Theo. Hartwig, J. Rein, John Schulz, Christian Sauer, F. Kammholz, John Pohley, A. Sitz, John Dowidat from 1924 to

1948, and the present pastor, Clarence Koepsell, since November 1948.

The members of St. Luke's are grateful to the Lord for blessing them with this new house of worship, and pray He will continue to them the blessings of the pure Word of God and the Sacraments under its roof for many years to come.

CLARENCE KOEPSSELL.



Pastor Gerhard Redlin  
1905-1957

pastor, Pastor James Fricke and the District president, Pastor Richard Mueller of Jefferson, preached. Interment took place in the Lutheran Cemetery at Watertown.

Pastor Redlin's passing has not only plunged the family and the congregation into deep mourning, but also left a very noticeable void in the ranks of those who work in our Lord's kingdom. His sincere devotion to the Lord and the welfare of His Church drove him tirelessly into more and more work which he deemed too important to omit or put off. He was slow to ask for help for himself and quick to offer it to others when he saw that it was needed. This valuable trait left him but little time for himself and for recreation.

Beside the heavy program of work in his own congregation, he was very active in the work of the District Mission Board which he

served as chairman. Late evenings would find him working at his correspondence and at the records of this work and also those of his office as the secretary of the General Home Mission Board. He gave freely and liberally of his time, too, to act as chairman of the committee which planned and carried out the Synod building fund program, "Gifts for Jesus."

He led his congregation through two extensive building programs, the renovation of the church and the erection of the school addition. This latter was a thing dear to his heart and a source of great joy and gratification to him. He loved the school, for he saw in it God's very effective tool for building the kingdom.

In his personal life this Christian brother succeeded in keeping his youthful good spirits in the face of his many duties and the long hours that he put in daily at his work. In his home he was a thoughtful husband and a devoted father, and in his work he was always congenial and optimistic. He had a way of carrying others along with him in his sanctified zeal.

The Lord chose to take him just at his most productive age. It is not for us to ask the reason for this but to receive the dispensation, as we know it must be, as good and just.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John 17:24.

K. A. TIMMEL.

#### † ERNST F. SCHULZ †

Ernst F. Schulz, teacher and principal of St. Paul's Lutheran Day School in Appleton, Wisconsin, from 1913 to 1953, passed away December 16, at the age of 74 years 9 months 11 days. The funeral was held December 19 in Appleton, the under-

signed preaching the sermon on Hebrews 13:7.

Mr. Schulz was born March 5, 1883 in Norfolk, Nebraska, baptized and confirmed at St. Paul's of that city. Desirous of becoming a teacher in the Christian day school, he entered Dr. Martin Luther College of New Ulm, Minnesota, from which he was graduated in 1903. He was assigned to the Lutheran school in Newtonburg, Wisconsin, and in 1909 followed the call to St. Paul's of Wonewoc. On April 27, 1913, he was installed in St. Paul's of Appleton, Wisconsin. After 50 years of faithful labor among the lambs of Christ, he laid down the shepherd's staff in June of 1953, remaining in Appleton as a faithful member of St. Paul's Church.

Ernst Schulz was united in holy matrimony at Newtonburg, Wisconsin, July 8, 1905, with Wilhelmine Roepke, who preceded him into eternity in May, 1949. He is survived by two daughters: Miss Laura and Mrs. Althea Hofkens; four sons: Ruben, Winfried, Lester, and Paul; two sisters: Miss Emma and Mrs. Louise Howe; and fourteen grandchildren. He awaits the resurrection in Highland Memorial Cemetery of Appleton, Wisconsin.

F. M. BRANDT.

#### † ELISABETH C. BRADTKE †

On Tuesday, October 29, 1957, our Lord called home to the rest that is prepared for the people of God Elisabeth Bradtke, wife of Pastor Gotthilf Bradtke, of Town Herman, Wisconsin.

Mrs. Elisabeth Charlotte Bradtke, nee Bartolain, was born on August 22, 1882 at Mazutkehmen, East Prussia, Germany, the daughter of Johann Bartolain, and his wife, Wilhelmine, nee Oummard. Upon completion of her confirmation instructions she was confirmed in 1896. After some years spent in the house of an uncle who was a house-father at Bethel near Bielefeld, she came to America. On July 19, 1912, she was joined in marriage with Pastor Gotthilf Bradtke at Fountain City, Wisconsin. The marriage was blessed with four children. In the following years she was a loving and faithful spouse and helper to her husband in his ministry to congregations in Cochrane, Wisconsin, at Alma City, Minnesota, from 1921-25, and for 31 years at Town Herman, Wisconsin, in "Zum Kripplein Christi" Congre-

gation. Since July 1, 1956, she and her husband had made their home with their daughter, Mrs. Clarence Brummond.

On Friday morning, October 25, 1957, she suffered a severe stroke. Its effects, aggravated by the onset

of pneumonia, caused her to grow weaker in spite of all medical treatment. On Tuesday evening, October 29, the Lord of life and death ended her suffering. She had reached the age of 75 years 2 months 7 days.



## Know Your Synod

1. You have referred a number of times to the "First" Joint Synod. It wouldn't take the brightest person in the world to conclude that a rather thorough change in the organizational setup of the Synod occurred at a later date.
  - A. *You will recall that the union of 1892 brought about a church body which was more of a federation than a complete merger. But in time a desire for the latter type of amalgamation was voiced more and more.*
2. How early was the idea put forward?
  - A. *Petitions and memorials to bring about a reorganization came before the Synod conventions regularly beginning in 1903. In 1911 the Synod convention, after rejecting another such memorial, encouraged individual District Synods and conferences to study the matter during the next two years and bring proposals before the next convention.*
3. What were some of the factors which made Synod members feel the need of reorganization?
  - A. *Over the years the Districts had experienced considerable growth. This brought about many practical difficulties. Even aside from this, there was a desire for a closer union.*
4. What happened in the next convention?
  - A. *In the convention of 1913, resolutions to bring about the closer union were adopted. Here are two of them:  
"The now existing synods (that is, District Synods—Ed.) unite to form one synod by transferring all rights to the Joint Synod, which shall then divide itself into Districts.  
"All institutions, as well as all other property, of the individual synods shall be transferred to the Joint Synod."  
A constitution for the new body was placed before the convention.*
5. And the next steps were?
  - A. *First, the unanimous adoption of the new constitution in 1915. Then the final steps toward union in 1917, with a final revision of the name to its present form: "Evangelical Lutheran Joint Synod of Wisconsin and Other States."*

Her departure is mourned by her husband, Pastor em. Gotthilf Bradtke of Town Herman, Wisconsin, four children: Pastor John Bradtke, Arlington, Minnesota, Elisabeth (Mrs. Charles Randels), Tolleson, Arizona, Charlotte (Mrs. Clarence Brummond), Town Herman, Wisconsin, and Pastor Traugott Bradtke, Marshfield, Wisconsin; also two sons-in-law; two daughters-in-law; four grandchildren; and a sister, Mrs. Johanna Skarnikath, of Westphalia, Germany.

Dr. H. A. Koch preached the funeral sermon in "Zum Kripplein Christi" Church on November 1, 1957, bringing to the bereaved the comforting assurance from Hebrews 4:9-11, that our departed sister has

entered into that eternal rest prepared for His people by our God. The undersigned conducted the altar service, and Pastor Wm. Schink officiated at the committal services in which her tired body was laid to rest in the church cemetery, there to await the joyful Day of Resurrection.

In her ever faithful and patient care for and service of her husband and family, the departed showed herself a devoted and faithful servant of that Lord and Master whose words of commendation: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," we trust, she with all the redeemed will hear on that Day.

M. WESTERHAUS.

Hoyer, Waldemar, 345 Nolte St., Sault Ste. Marie, Mich.

### MISSION FESTIVALS

Twenty-third Sunday after Trinity  
Trinity Church, San Manuel, Ariz.  
Offering: \$127.64. Carl T. Metz, pastor.

### CANDIDATES FOR THE PRESIDENCY OF THE LUTHERAN THEOLOGICAL SEMINARY

Thiensville, Wisconsin

The following men have been nominated as candidates for the presidency of our Theological Seminary at Thiensville, Wisconsin:

Professor Fred E. Blume,  
Thiensville, Wisconsin  
Pastor Adolph C. Buenger,  
Kenosha, Wisconsin  
Pastor Werner Franzmann,  
Milwaukee, Wisconsin  
Professor Conrad Frey,  
Saginaw, Michigan  
Professor Gerald Hoenecke,  
Thiensville, Wisconsin  
Professor Carl Lawrenz,  
Thiensville, Wisconsin  
Pastor Oscar J. Naumann,  
St. Paul, Minnesota  
Pastor Karl H. Neumann,  
Sebewaing, Michigan

Pastor Egbert Schaller,  
Nicollet, Minnesota  
Pastor William Schink,  
Woodland, Wisconsin  
Professor Walter Schumann,  
Watertown, Wisconsin  
Pastor Oscar J. Siegler,  
Mt. Calvary, Wisconsin  
Professor Heinrich J. Vogel,  
Thiensville, Wisconsin

Pastor Walter Wegner,  
Columbus, Wisconsin  
Pastor Harold E. Wicke,  
Weyauwega, Wisconsin

The Board of Control of the Seminary is scheduled to meet Tuesday, January 28, 1958, to call one of these men. Any correspondence relative to any of these candidates must be in the hands of the secretary of the Board by January 25, 1958.

ADOLPH C. BUENGER, Secretary  
5026 19th Avenue  
Kenosha, Wisconsin

### WANTED CHURCH PEWS

Our new mission in West Glendive, Mont., is in urgent need of pews for its house of worship. Used pews of 8 ft. or 9 ft. are most welcome.

Pastor Jerome Spaude  
Circle, Mont.

### A REQUEST

Several families in the vicinity of Fargo, N. Dak., and Moorhead, Minn., have asked to be served by a Wisconsin Synod pastor. Steps are being taken to grant their request. Members of Synod are herewith requested to notify the undersigned of any Wisconsin Synod families which have recently moved to the Fargo-Moorhead area.

Pastor Martin W. Lutz  
560 Third St. N.W.  
Valley City, N. Dak.

### CALENDAR OF CONFERENCES NEW ULM PASTORAL CONFERENCE

Time: Wednesday, Feb. 12, 1958.

Place: St. John's Lutheran Church, New Ulm, Minn.

Confessional speaker, C. Scheweppe;  
alternate, D. Brick.

E. BIEBERT, Secretary.

### SPECIAL PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet Jan. 20, 1958, at 10:00 a.m., at Mobridge, S. Dak. The purpose of the conference is consideration of the New Ulm Resolution pertaining to church union matters.

D. C. SELNOW, Secretary.

### RED WING PASTORAL CONFERENCE MINNESOTA DISTRICT

Date: Jan. 28, 1958.

Place: Charles City, Iowa; Cross Church,  
W. A. Geiger, host pastor.

Time: Opening communion service at 9:00;  
R. Goede, speaker.

Agenda: Exegesis of Isaiah 40, F. Kosanke;  
Continued Study of "Theses and Anti-

theses on Romans 16:17," with printed  
copies of this paper by P. Nolting.

F. KOSANKE, Secretary.

### GADSDEN PASTORAL CONFERENCE

Place: Casa Grande, Ariz.

Date: Jan. 27, 1958.

Time: 9:00 a.m.

Essays: E. A. Sitz: Election; W. Wagner:  
A Lenten Sermon and a Lenten Series;  
R. Hochmuth: The Messiah in Malachi;  
J. Gerlach: The Development of the  
Papacy.

V. H. WINTER, Secretary.

### WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will  
meet in St. Luke's Ev. Lutheran Church,  
Kewaskum, Wis., Gerhard Kaniess pastor,  
on Feb. 10, 1958. The conference will  
open with a communion service at 9:00 a.m.  
H. Kleinhans will be the preacher.

R. REIM, Secretary.

### ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

#### Pastors

Hoffmann, Wilmer G., in St. Peter's and  
St. Matthew's parish Savanna, Ill., by  
Theo. H. Mahnke; assisted by B. A.  
Borgschatz and E. A. Mahnke; Nov.  
17, 1957.

Hoyer, Waldemar, in Immanuel Lutheran  
Church, Sault Ste. Marie, Mich., by  
Theophil Hoffmann; assisted by Paul  
Eckert; Dec. 1, 1957.

Lenke, Martin, in Emmanuel Lutheran  
Church, T. Wellington, Fairfax,  
Minn., by H. H. Kesting; assisted  
by W. F. Vathauer and Otto Engel;  
and in St. John's Lutheran Church, T.  
Ridgely, Fairfax, Minn., by W. F.  
Vathauer; assisted by H. H. Kesting;  
Nov. 17, 1957.

### CHANGE OF ADDRESS

#### Pastors

Hoffmann, Wilmer G., 130 Fifth Street,  
Savanna, Ill.

### TREASURER'S STATEMENT

July 1, 1957, to November 30, 1957

#### Receipts

Cash Balance July 1, 1957.....	\$ 19,212.23
Budgetary Collections .....	\$744,492.70
Revenue .....	162,081.22
<b>Total Collections and Revenues..</b>	<b>\$906,573.92</b>

#### Non-Budgetary Receipts:

Luth. S. W. C. — Prayer Book .....	91.67
Bequests .....	500.00
Miscellaneous .....	1,403.47
Proceeds from land appropri- ated for public Hwy. ....	10,590.00
<b>Total Receipts .....</b>	<b>919,159.06</b>

**\$938,371.29**

Disbursements	
<b>Budgetary Disbursements:</b>	
General Administration .....	49,082.84
Board for Information and Stewardship .....	16,663.87
Theological Seminary .....	30,244.52
Northwestern College .....	85,412.92
Dr. Martin Luther College .....	108,212.36
Michigan Lutheran Seminary .....	65,365.78
Northwestern Luth. Academy .....	24,046.81
Nebraska Lutheran Academy .....	5,500.00
Academy Subsidies .....	3,200.00
Winnebago Teacher Program .....	7,730.82
Home for the Aged .....	16,486.22
Missions —	
General Administration:	
Home Board .....	309.85
Foreign Board .....	467.43
Indian Mission .....	73,630.21
Colored Mission .....	23,790.68

Home Missions .....	282,400.61
Refugee Mission .....	19,475.28
Madison Student Mission .....	2,966.58
Rhodesia Mission .....	36,054.89
Lutheran S. W. C. ....	3,231.68
Japan Mission .....	2,226.80
Winnebago Luth. Academy .....	1,250.00
General Support .....	38,899.67
Board of Education .....	8,121.12
Depreciation on Inst. Bldgs. ....	25,546.05
Paid Deficit in	
Special Building Fund .....	12,119.18
Institutional Parsonage Repair .....	1,703.00

Total Budgetary Disbursements 944,139.17

Deficit Balance Nov. 30, 1957 \$ 5,767.88

P. S. Above deficit is in addition to the \$70,000.00 loan remaining unpaid from previous fiscal year.

C.J.N.

### COMPARATIVE STATEMENT OF BUDGETARY

#### COLLECTIONS AND DISBURSEMENTS

For period of July 1 to November 30

	1956	1957	Increase	Decrease
Collections .....	\$689,284.92	\$744,492.70	\$ 55,207.78	
Disbursements .....	928,783.92	944,139.17	15,355.25	
Operating Deficit .....	\$239,499.00	\$199,646.47		\$ 39,852.53

#### ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest .....	1,569	\$ 4,603.64	\$ 7,845.00	\$ 3,241.36	58.63
Nebraska .....	6,974	28,009.85	34,870.00	6,860.15	80.32
Michigan .....	24,585	105,756.25	122,925.00	17,168.75	86.03
Dakota-Montana .....	7,776	31,495.76	38,880.00	7,384.24	81.00
Minnesota .....	38,736	119,033.01	193,680.00	74,646.99	61.45
Northern Wisconsin .....	46,580	148,463.97	232,900.00	84,436.03	63.74
Western Wisconsin .....	49,513	151,610.44	247,565.00	95,954.56	61.24
Southeastern Wisconsin .....	49,184	145,718.03	245,920.00	100,201.97	59.25
Arizona-California .....	3,212	8,580.19	16,060.00	7,479.81	53.42
	228,129	\$743,271.14	\$ 1,140,645.00	\$397,373.86	65.25

C. J. NIEDFELDT, Treasurer.

#### DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Lutheran Spiritual Welfare Commission	
For Missions	
Mr. H. F. Lussenhop, Morton, Minn. ....	\$ 50.00
Tri-Parish Sunday School children, Martin B. Petermann, pastor .....	15.00
	\$ 65.00
For Indian Mission	
Mt. Olive Ladies Aid Society, Appleton, Wis. ....	\$ 40.00
For Rhodesia Mission	
St. Paul's Ladies Aid, Milwaukee, Wis. ....	\$ 15.00
Collections from children's Thanksgiving service St. Matthew's School, Winona, Minn. ....	18.93
	\$ 33.93
For Foreign Missions	
Mr. Edward Miller, Paullina, Iowa .....	\$ 100.00
For Refugee Mission	
Mt. Lebanon School, Milwaukee, Wis. ....	\$ 90.00
Ruth Mission Club, Siloah Church, Milwaukee, Wis. ....	30.00
	\$ 120.00

For Building Fund	
N. N. ....	\$ 27.50
Memorial wreath in memory of Herman Buss, given by Mr. and Mrs. Zandars and sons .....	1.00
	\$ 28.50
For Church Extension Fund	
Memorial wreath in memory of Rev. Adolph J. Fischer, given by Mrs. Evelyn P. Fischer .....	\$ 15.00
Memorial wreath in memory of Rev. Gerhard Redlin, given by Rev. and Mrs. Burnell Beyers .....	2.00
Memorial wreath in memory of Mr. and Mrs. Heller, given by Mr. and Mrs. John G. Nelson .....	30.00
Collection at joint Reformation service at N.W. Lutheran Academy, Mobridge, S. Dak. ....	135.49
Aid Association for Lutherans, Branch 1856, Omaha, Nebr. ....	10.00
Rev. Henry Hartwig, Salem, Oregon .....	100.00
Student Body of Dr. Martin Luther College, New Ulm, Minn. ....	263.94
	\$ 556.43

C. J. NIEDFELDT, Treasurer.

# THE 1958 NORTHWESTERN LUTHERAN ANNUAL



## THE 1958 GEMEINDEBLATT KALENDER

A Calendar of the Church Year, a Handbook of Devotional Material, and an up-to-date Register of the Districts, Boards, Institutions, Periodicals, Officers, Pastors, Professors and Teachers of the Wisconsin Synod, and of the Ev. Lutheran Synodical Conference.

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