

THE NORTHWESTERN Lutheran

February 16, 1958
Volume 45, Number 4



BRIEFS by the Editor

The STEWARDSHIP CONFERENCE is reported in this issue, as promised. We commend it for your reading. See page 57.

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The picture, "The Word is the Guide in Stewardship," shows Mr. Carl Loeper holding the Bible. He had opened it almost at random, and his eye fell on these words of I Corinthians 14:26: "Let all things be done unto edifying." In plainer words, that means: "Let all things be done to build people up in the faith." If we think along the lines of Scripture, we will let Paul's words stand as a statement of purpose also in our stewardship program and activities. That such was the thinking which prevailed at the Stewardship Conference, will become evident to you from reading the report.

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It may interest you that "in the U.S., 79 million persons 14 years old and over think of themselves as Protestants, 30.7 million as Roman Catholics, 3.9 million as Jews, 1.5 million as having some other reli-

gion, and 3.2 million as having no religion at all. This Census Bureau estimate released this week applies to the civilian population as of March 1957, and is based on a nationwide sampling of 35,000 households." So reports Newsweek.

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For a short time after the bloody Hungarian revolt things seemed to look brighter for the churches in Hungary. In the Lutheran Church the bishops who had been put in office by the Communist authorities and who had worked hand in glove with the Communists were removed from office. They were replaced by bishops who had either held that office before or were elected to office by the congregations. Bishop Ordass, who had spent two years in prison and six years under virtual house arrest, was reinstated as presiding bishop of the Lutheran Church of Hungary. Conditions for the Church's work seemed to improve. But the respite was brief. Running true to form, the Communists issued a series of orders. Lajos Veto, a Communist puppet, replaced Bishop Ordass as presiding bishop. The

other church-approved bishops were replaced by Communist-approved men.

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Recently a letter came to our desk from a Catholic in Minneapolis who had read a copy of *The Northwestern Lutheran*. She was very angry over the "Smalcald Articles" installment in which Prof. Meyer discussed purgatory. Her main argument was the one which Pastor Schuetze discusses in "A Lantern to Our Footsteps," namely, the Catholic Church is the oldest.

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There is a short message from the Publishing House to the readers of *MEDITATIONS*. It is found on page 59.

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Here is an interesting footnote to the story of our work in the Canadian Soo ("News from Our Missions"). It is taken from the *Annals of Immanuel Lutheran Church of Sault Ste Marie, Michigan*. "In the beginning, Pastor H. Fleischer (the late Prof. Fleischer of Northwestern College) conducted services in the Canadian Soo every second Sunday. Since the congregation was not organized there, the brethren there were urged to join the local (American Soo) congregation. Since November 23, 1900, the one congregation for both American and Canadian Soos existed."

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

The Northwestern Lutheran * Volume 42, Number 4 * February 16, 1958

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

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

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

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

Subscription Rates Per Year, payable in advance:

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

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Editorials

Misplaced Trust Our American people are in a rather sober mood right now.

Recent developments have seen to that. The successful launching of the Russian Sputniks, sent whirring around our earth, has come as a shock and a rude awakening. Our people were living in a sort of a fool's paradise. They felt secure from attack, trusting in superior American ingenuity and know-how. They were lulled to sleep by the notion that we were far ahead of the Communistic nations in the arms race and that the Russians would not be able to catch up, at least not in the foreseeable future.

Then came the Sputniks, and our sleep of security became a horrible nightmare. We discovered that stark reality was far different, that we are the ones who have fallen behind, and that we will not be able to catch up in the field of missiles for quite a few years. The knowledge that Russia has a missile which can reach our borders from Moscow or thereabouts in twelve minutes has filled hearts with dread and evil forebodings. Even if the warning were given the moment the missile is launched, there would not be time enough for our people to get out of their homes, shops, and offices to seek refuge in underground shelters, which are still largely non-existent.

Our American superiority in the field of science had become the god in whom we put our trust. Now we find that our god has clay feet, that another nation has manufactured another god who is stronger than ours. Isn't it high time that we stop playing around with gods which are no gods and that we place our trust in the One of whom it is said: "Behold, the Lord our God will come with a strong hand, and his arm shall rule for him. . . . Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are as a drop of a bucket. . . . All nations before him are as nothing; and they are counted to him less than nothing, and vanity." That includes Russia and the Sputniks. What fools we are if we do not put our trust in that almighty and omnipotent God and instead look to gods of our own making! IM. P. FREY.

The Viewer in the Pew Though the effects motor-cars have had on our way of life may be more various and extensive, television is not far behind them in its significance for the daily life of many families. It has had its influence on recreation and eating habits in the home, on teaching and learning in the school, on material and moral standards in general.

Its effect on our learning processes is also significant. Commercial television proceeds on the principle that hearing is not enough. We need to see what we hear; it must be acted out for us before our eyes.

The viewer, for example, hears the announcer make the claim that a certain fruit is better because the purchaser gets one fourth more fruit juice per can; then, before his eyes, the lesson in thrifty fractions

is acted out with a pitcher and a glass. Picture language puts the point across to him.

Quite a few viewers attend church on a Sunday morning. There they listen to a speaker who uses no pictures, no slides, no movies, no cartoons to put his message across. Accustomed as they are to having a message acted out, they may find the sermon "hard to follow." Lazy listening habits reduce their ability to concentrate on a twenty or twenty-five minute talk with no "breaks" and little action.

The pastor in the pulpit needs to recognize that the members in the pews have had their hearing impaired by television. He need not be an acrobat or a dramatic actor to hold their attention, but he should give thought to using word pictures and concrete expressions in his sermons. After all, Jesus did it that way.

The viewer in the pew needs to be aware that his listening power is underdeveloped. To follow the entire sermon, he will need to hold a checkrein on his wandering thought and remind himself to concentrate. Even if he has been spoiled by television, the Bible tells him that when he comes to the house of God, he should be "more ready to hear."

C. TOPPE.

* * * *

Bookless Houses "Give attendance to reading," writes St. Paul to Timothy. He was writing to a pastor and may have referred primarily to the public reading (and expounding) of the Scriptures. But the admonition is not restricted to pastors nor specifically to the study of God's Word. It pleads for sanctified reading on the part of all Christians.

It is refreshing to meet Christians who not only read their Bible but who are versed in good religious literature. But their number is distressingly small. Even in general reading, America is outstripped by Japan and Russia. A Gallup poll in 1955 revealed that only seventeen per cent of our adults were currently reading a book. And when you observe the reading habits of most people in depots and on trains, you can surmise what that "current" book may have been.

"A bookless house," laments a writer in *The British Weekly*, "how empty, cold, barren and unfurnished it seems to me who since childhood have found delight and joy in row upon row of fat, friendly volumes." But books just do not seem to fit into the scheme of most contemporary homes.

Yet "of making of many books there is no end," observed Solomon some nine hundred years before Christ. Reportedly close to a billion books will be sold in the U.S. this year, an increase of nearly 100 per cent in ten years. And the largest increase is in books about religion, although some of the best sellers in that line are better left unread.

(Continued on page 62)

Studies in God's Word: The Christian Life as a Paradox

“As having nothing, and yet possessing all things.”

II Corinthians 6:10.

In the Epistle for the First Sunday in Lent (II Cor. 6:1-10) St. Paul appeals to the Christians in Corinth that they “receive not the grace of God in vain.” He bases this on Isaiah’s urgent cry, “Now is the day of salvation.” Paul’s exhortation to resist every temptation is in keeping with the thought of the Gospel for this same Sunday, the story of Christ’s temptation by the devil (Matt. 4:1-11).

In developing his thought, Paul points to the many afflictions and distresses which he was called upon to resist as a “minister of God.” His endurance was put to the test. His charity was severely tried. His ability to wield the Sword of the Spirit was challenged on all sides. His entire life became a paradox before the world, which he sums up in the closing words of the Epistle: “AS HAVING NOTHING, AND YET POSSESSING ALL THINGS.”

The seeming contradiction found in these words is more than an interesting expression. In a beautifully concise way it characterizes Paul’s entire life as a Christian. But does it still apply today?

As Having Nothing

In the eyes of the world Paul had nothing. He was a fool for Christ. The “afflictions,” the “necessities,” the “distresses” which he refers to in this connection were so evidently a part of his witnessing for Christ that they require no further elaboration.

But is this same thing true of Christian life today? Generally speaking our people look reasonably comfortable. They drive big cars. They live in comfortable homes. There is no stigma connected with the fact that they are church members. It is quite generally accepted that the better class of any representative group will have something to do with church activity. It is commonly assumed that a Chris-

tian is every solid citizen who is not openly in trouble. After all, isn’t Christianity interpreted as a perfectly sensible matter which anyone can agree to as a possible answer to life’s riddle? Isn’t it something which commends itself to common sense as a practical way of life — as long as it doesn’t interfere too much with our comforts of living? Life on earth isn’t so bad, and then there is always the hope, at least, of an “immortality.”

Does this comfortable look sometimes frighten us into thinking that the message of Scripture no longer applies? Perhaps the world has changed for the better since those early days. Why disturb people by telling them that they have nothing? They won’t take it seriously anyhow. At least we ought to be a little more tactful and diplomatic in refusing the devil when he comes with the glories of this world and declares, “All these things will I give thee.”

This comfortable look, however, can be very deceiving. It is the mask of a generation which does not like to wear its feelings on its coat-sleeve. If we could glimpse more often into the private lives and affairs of the average individuals of today, we would get the true picture. The proud look which greets us outwardly is often the result of a conscious effort to hide an inner feeling of insecurity. The self-assured smile is often a studied pose. Beneath the indifferent attitude which appears on the surface often lies the frantic attempt to hide the many frustrations of dissatisfied lives.

We find this out when we get to know people as individuals. It is this pushbutton age of comfortable living which plays with our vanity as never before, and which throws up before us a veritable smokescreen of “expert” opinions as we try to find an answer to our problems. The real problem, of course, is sin. But to declare this openly and frankly before the world brands us with

the same names with which the Apostle Paul was known: deceiver, unknown, dying, chastened, sorrowful, poor, *having nothing*.

Yet Possessing All Things

As Christians we need to thank God every day for the illuminating power of His Spirit. He, who has reproved us of sin, of righteousness, and of judgment, convincing us that we of ourselves really have nothing, has also revealed to us Him through whom alone we possess all things.

The world may regard us as *deceivers*, and yet we know that we are *true* because we have the truth of Jesus Christ. The world may look upon us as *unknown*, and yet we are *well known* to God through the Savior. The world sees us as *dying*, and behold *we live* through Him who is the Resurrection and the Life. The world scoffs as it sees us *chastened*, and yet we are *not killed*. The world considers us as *sorrowful*, and yet we are *always rejoicing*, even to the extent that we can glory in tribulation. The world despises us as *poor*, yet through the inexhaustible treasure of the Gospel we are *making many rich*.

In this paradoxical way St. Paul expresses the secret of a Christian life. Through the Savior who had willingly offered Himself as a sacrifice for the sins of the world, he possessed the sure hope of standing before God in all eternity. The Savior, in boldly resisting every temptation of Satan, had demonstrated to Paul that there were no shortcuts to comfort, security, and glory. It meant going the whole way to the cross. And strangely, it was in the nature of a paradox that this same Savior had also expressed His gracious call to follow Him, “If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall

gain the whole world, and lose his own soul?"

It is never easy for our flesh to understand this truth as well as it

should. But during these weeks of Lent, as we follow Jesus to Calvary, we have another wonderful opportunity of learning a little more of

what it means to have nothing — but yet to possess all things in Him.

E. WENDLAND.

Smalcald Articles

XXI. Part II. Art. II. On the Mass

(Continued from previous issue)

One more of the "numerous vermin-brood" Luther mentions, which the "dragon's tail," the Mass, has begotten: Indulgences. It was the traffic in Indulgences which caused Luther to post his 95 Theses on the door of the Castle Church in Wittenberg in 1517. When nearly twenty years later he wrote the Smalcald Articles, he saw more clearly in the matter, but nothing had happened in the meantime to cause him to recant, or even only to moderate his views.

The Text

24) *Sixthly. Here belong the precious indulgences granted (but only for money) both to the living and the dead, by which the miserable Judas, or Pope, has sold the merit of Christ together with the superfluous merits of all saints and of the entire Church, etc.*

Notes

When Luther here calls the Indulgences *precious* he is speaking ironically. Yes, they are precious to the Pope and the Roman Catholic Church, a richly flowing source of income; but in reality they are poison to the Christian faith.

Luther calls the Pope a "miserable Judas." Judas kissed Jesus, his Master, but betrayed Him with his kiss. So the Pope in words highly praises our Savior, but by his Indulgences betrays Him and sells Him for a price.

Another term calls for a little explanation: the "superfluous merits of all saints." The Roman Catholic Church teaches that if a Christian sins he must make up for it by good works. Now the saints and martyrs of old committed so few sins, and performed so many good deeds that they did not need all their merits for themselves. They had enough and to spare. Hence these merits are called *superfluous*. Now these "superfluous" merits of the saints are deposited together with the merits of Christ in a special treasury. On this treasure-trove the Pope can draw when he sells Indulgences.

What Are Indulgences?

The Council of Trent in its session on December 4, 1563, confirmed the use of Indulgences without defining them in the respective decree.

"Whereas the power of conferring Indulgences was granted by Christ to the Church, and she has, even in the most ancient times, used the said power delivered unto her of God, the sacred holy Synod teaches and enjoins that the use of Indulgences, for the Christian people most salutary, and approved by the authority of sacred Councils, is to be retained in the Church; and

it condemns with anathema those who either assert that they are useless, or who deny that there is in the Church the power of granting them."

A German compendium on Catholic doctrine offers the following definition: "Indulgences are the extra-sacramental remission of those punishments for sins to which a person remains liable before God after his sins have been forgiven; it (the remission) is performed by virtue of the Church's office of the keys on the basis of the Church's treasury of grace as well as of personal ethical performances."

Some Fine Distinctions

In speaking of *remission* in connection with Indulgences Catholic theologians distinguish three things, namely, the *guilt* which the sinner has incurred, the *punishment* which God inflicts, and the *temporal punishments* which the Church lays on him. The punishments by the Church are called temporal. They may be suffered in this life or in Purgatory. It is these temporal punishments only that may be removed or ameliorated by Indulgences.

Such is the official doctrine; but among the people this fine distinction is frequently not understood. They imagine that Indulgences remove the entire load, both the guilt and the divine punishment together with the punishments imposed by the Church. — When Tetzel sold his Indulgences, he did nothing to disabuse the people.

We may add here that, according to strict Catholic doctrine, a sinner must have justification first, he must be living in a state of grace, before Indulgences may be granted to him. Justification, such as they teach, is presupposed, but it does not exempt the sinning Christian from the punishment of the Church. Among their canons on justification (adopted on January 13, 1547) is one (#30) which decrees that, though a sinner's guilt has been remitted and his eternal punishment blotted out, there remains a debt of temporal punishment.

A second fine distinction, which is not even upheld by all theologians, concerns the efficacy of Indulgences, whether this is the same in the case of dead people as in the case of the living. The compendium which was quoted above says that it is not the same: in the case of the living the Indulgences definitely reduce the temporal punishments, in the case of the souls in Purgatory they do so only in the manner of a petition or request; that therefore the effect is not sure. — However, nothing more is required than the payment of the prescribed sum. Elector Albert of Mainz (†1545) received the instruction: "*Nor is it necessary* that those who pay into the treasury on behalf of the souls (in

Purgatory) shall be contrite in heart and make oral confession."

Scripture Basis?

In the decree of Trent quoted above, it is brazenly asserted that the power of granting Indulgences was given to the Pope by God, and that it is very wholesome. On what Scripture basis? There is none. The Scriptures do not say anything about "temporal punishments" imposed by the Church at her discretion, nor do they ever mention Indulgences. Hence Luther continues in our paragraph:

24) . . . All these things are not to be borne, and are not only without the Word of God, without necessity, not commanded, but are against the chief article. For the merit of Christ is obtained not by our works or pence, but from grace through faith, without money or merit, and is offered not through the power of the Pope, but through the preaching of God's Word.

Note how Luther emphatically points out that the traffic in Indulgences violates the "chief article" of

the Gospel, namely that Jesus Christ is our only Savior, and that we have full salvation in His name, without any merit or worthiness on our part, and without money. It is offered to us as a free gift of grace, which we accept by faith and for which we thank God by a life of sanctification, loving Him in return who first showered such great love on us.

In addition note that Indulgences are based in a great measure on the "superfluous" merits of the saints. The saints realized that they were sinners, that they needed a Savior to redeem them from their sins. They led a life of sanctification in gratitude for the forgiveness which they had received from Jesus. They knew that all their good works were imperfect and tainted with sin. Just read what St. Paul says in Romans 7.

In Indulgences, the good works of the saints are bunched together with the blood-bought merits of Christ. The saints are placed on the same plane with their Savior. We are led to put our confidence in them.

Indulgences disgrace our Savior and His redemption.

(To be continued)

J. P. MEYER.



SAULT STE. MARIE, ONTARIO, CANADA

Our First Canadian Mission

The United States of America has often been called the melting pot of the nations. That term could fit just as well, and possibly better, the city of Sault Ste. Marie in Ontario, Canada. Immigrants have been coming into this Canadian city from all over Europe to work, mainly in the steel plant or in a new seamless pipe plant. There have also been two immigrants from the United States, the pastor and his wife, who are in the only mission the Wisconsin Synod has in Canada.

Polyglot Prospects

We mentioned that a lot of nationalities are involved. Recently, the undersigned was at a home where six languages were spoken. There are people coming to church who were born in Canada, the United States, Germany, Scotland, Estonia,

Russia, and any number of other places in Europe. Right now there are a number of people that have recently come from Germany. For their sakes a short summary of the sermon is given in German before it is preached in English. This has received full support from the original Canadian members of the congregation. On December 25 a special German Christmas service was also arranged, which was well attended. But the German people themselves are eager to learn the English. The short summary of the sermon in German will help them until they feel that that is no longer necessary to aid them in following the English sermon.

The Beginning

But now you might be interested in knowing how this mission in Canada got started. The pastors from the church in Sault Ste. Marie,

Michigan — just across the St. Mary's River (via ferry) and an international boundary — had been taking care of some people here. The last two were Pastors P. Knickelbein and L. Koenig. Then G. Backhaus was assigned to this field as vicar for the year 1954-55, and R. Schlicht for the year 1955-56. It was in 1956 that the group here officially organized and took the very appropriate name of Our Saviour's Ev. Lutheran Church. Then on June 30, 1957, the undersigned was installed as the first resident pastor of Our Saviour's Congregation in Sault Ste. Marie, Ontario. During his first months here he also helped out the vacant congregations in Sault Ste. Marie, Michigan, and Cedarville, Michigan. The coming of Pastor W. Hoyer from Grand Island, Nebraska, to Sault Ste. Marie, Michigan, on December 1, brought a welcome neighbor. Before that the closest neighboring pastor was 170 miles away. As of this writing, Cedarville,



Future site of our first Canadian church

Michigan, 40 miles from Canada, is still being served as a weekly preaching station, making out of your Canadian pastor an international "circuit rider."

Hope for the Future

What does our mission in Sault Ste. Marie, Ontario, have? It has no church. It has no parsonage. But it does finally have some property on which it has hopefully erected a sign indicating that a church should some day stand there, if the Church Extension Fund has enough money at some time to help us out. A parsonage is also eagerly awaited. The housing situation here, with so many new people coming into the city, remains critical, and thus far a permanent place still has not been rented for the pastor and his wife. But a very adequate place for holding services has been rented. It is in the theater section of the Canadian Armoury here in town. The seating capacity is about 400, so we certainly have no lack of room, and the Armoury officials have been giving us wonderful cooperation. Someday, however — and we hope and pray that is possible soon — we want to be able to worship in a building that is a church which we can call our own.

Under the Lord's Blessing

But even though we have no church or parsonage of our own, we do have the Lord's rich blessings. At the undersigned's arrival there were eight communicant members here. By the time you read this, that eight will have grown to 18

communicants. In addition, there still are several adults in classes and there are seven children in confirmation class. How richly the Lord is carrying out His promise that His Word will not return to Him void!

Continuing In His Word

We pray that the Lord may continue to bless His Word here in Sault Ste. Marie, Canada. May He grant the success which only His Word can bring, and may He keep all of us loyal to that Word. In Canada and in the United States we are loyal to different governments. But we all have only one Lord to whom we as Christians are loyal. That is the Lord Jesus Christ, who died for all of you readers, and for all of us up here in Canada. God grant that we may all remain united in that loyalty by boldly proclaiming the full counsel of God and by holding fast to the sure Word which He has given us.

PAUL G. ECKERT.

*Knowing Thee and Thy salvation,
Grateful love dare never cease
To proclaim Thy tender mercies,
Gracious Lord, Thy heav'nly peace.
Sound we forth the Gospel-tidings
To the earth's remotest bound
That the sinner has been pardoned
And forgiveness can be found.*



Our Saviour's Lutheran Congregation, Sault Ste. Marie, Michigan
On the left: Pastor Paul G. Eckert and wife



A Lantern to Our Footsteps

God's Reply to Our Questions

Question: Is the Roman Catholic Church the Original Church, Founded by the Apostles?

You have heard or read that claim on the part of the Roman Catholic Church. Catholicism says that it can trace its history back to the Apostles; the claim is made that Christ appointed Peter as the first Pope. You are told that until the time of the Reformation the Catholic Church was the only Church, and then Luther and other reformers started new Churches, the Catholic Church continuing as the original Church, founded by the Apostles, by Christ.

Is the Teaching the Same as That of the Apostles?

What are the facts? What we are interested in is not so much whether the Catholic Church can trace its history back to the Apostles, for that in itself would prove little. What we want to know is this: Does the Catholic Church today teach what the Apostles taught? The Jews at the time of Christ boasted that they were Abraham's seed, that they were the descendants of Abraham. Jesus does indeed acknowledge their physical descent from Abraham, saying, "I know that ye are Abraham's seed." But that still did not permit them to claim Abraham as their spiritual father. He tells them: "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39). Although they could show an unbroken line of forefathers reaching back to Abraham, that did not make them true children of Abraham, since they rejected Christ, in whom Abraham believed. Any Church today that wants to be considered the Church founded by the Apostles must be able to show that it teaches and believes as did the Apostles, not merely that it has a long history which may be traceable to that first century. Does the Catholic Church teach what the Apostles taught? Let us see.

The Word and Authority of the Church and Pope Decide!

What the Apostles taught is recorded in Scripture. In Scripture that which God had revealed to them was recorded under inspiration of the Holy Ghost (II Tim. 3:16; I Cor. 2:13). Does the Catholic Church base its teachings on these divinely inspired Scriptures? This is the way it is put in a Roman Catholic catechism:

Question: "What do you mean by the authority of the Church?"

Answer: "By the authority of the Church I mean the right and power which the Pope and the bishops, as the successors of the Apostles, have to teach and govern the faithful."

Question: "What do you mean by the infallibility of the Church?"

Answer: "By the infallibility of the Church I mean that the Church cannot err when it teaches a doctrine of faith or morals."

Question: "When does the Church teach infallibly?"

Answer: "The Church teaches infallibly when it speaks through the Pope and the bishops, united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith and morals."

Cardinal Manning once wrote: "We neither derive our religion from the Scriptures, nor does it depend upon them." The editor of a Roman Catholic journal wrote: "It is strange that any reasonable man in the present day can imagine for a moment that Almighty God intended the Bible as a textbook of Christian doctrine." Another wrote: "The Scripture alone cannot be a sufficient guide and rule of faith." Do you see then that the Catholic Church does not base its teachings on what was written under inspiration in the Sacred Scriptures, but upon the word and authority of the Church, the Pope.

Consider these "Doctrines"!

As a result you will find numerous teachings in the Roman Catholic Church that have no basis in Scripture, in fact, are contrary to Scripture. It is certainly contrary to the very central teachings of Scripture to declare that "the elect attain to salvation as a reward for their works. For, although they were chosen from eternity, they had to merit salvation through their good works." Where does the Bible tell us to pray to the saints? Or to pray for the dead? Where does Scripture teach that the Virgin Mary had no original sin, that she ascended into heaven, that "the Most High has made her the sole treasurer of His treasures and the sole dispenser of His graces"? Did Christ say that the laymen should not receive the cup in the Sacrament? Did He tell us that in the Mass an unbloody sacrifice of His body and blood is brought for the sins of men? Did the Apostles teach that there is a purgatory, that you must confess all your sins to the priest, that a priest may not marry, that you must fast on certain days and seasons? Space does not permit us to go on.

Only One Conclusion

Now ask yourself: Can a Church that bases its teachings on its own decrees and the supposedly infallible word of its human head, the Pope, and not upon the inspired writings of the Apostles, claim to be the Church originally founded by the Apostles, by

Christ? Must not we say: If ye were of the Apostles, ye would teach the doctrines of the Apostles?

Let the Apostles Themselves Speak in This Matter

Now take your Bible, and read I Timothy 4:1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Who forbids marriage of the priests? Who commands to abstain from meats? You know the answer. St. Paul writes in II Thessalonians 2:3, 4:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." Who is it that has set himself up in the Church as the sole authority, exalting himself above Scripture, insisting that his word is infallible? Since Luther's day the Pope has been recognized as "that man of sin."

The Roman Catholic Church was not founded by the Apostles, rather, it is judged and condemned by them.

A. SCHUETZE.

The First General Stewardship Conference

"For the love of Christ constraineth us." With these words of Scripture Pastor N. Berg, chairman of the Board for Information and Stewardship, opened the first session of the first Stewardship Conference held in the Wisconsin Synod. Fifty-seven representatives, pastors and laymen, had come to Milwaukee from the nine Districts of the Synod to attend this conference held on January 21 and 22, 1958. These were the men who had been appointed by the praesidia of the Districts, a pastor and layman from each conference, as District boards for information and stewardship. These appointments were made, and the conference was held to carry out resolutions passed by the Synod at New Ulm last August. In attendance also were other members of the Board for Information and Stewardship, as well as President Naumann and the guest speakers.

Both Chairman Berg in his opening devotion and Prof. G. Hoenecke in his essay on stewardship placed great emphasis upon correct Scriptural motivation in our stewardship life. In his essay Prof. Hoenecke made it clear that "Scripture knows of only one God-pleasing motive for our stewardship life," that is the love of God in Christ. It was also repeatedly heard that stewardship should not be thought of as consisting only in giving money but involves the use of our time, talents, and treasure as Christians. When we give an account of our stewardship, we must give an account of our whole life. The speakers at the devotions which began the several sessions kept this guiding thought alive throughout the conference. We

must always re-examine our motives and methods that they do not violate Scripture.

We cannot here give a detailed report of the entire program of the conference. This report must be limited to some of the essentials.

At the New Ulm Convention it was resolved to inaugurate a program for raising funds to expand our educational facilities. The committee that was charged with planning this fund raising has presented a plan whereby \$1,076,000 would be

made available in the next two years for the Building Program without a special collection, provided the total budget is raised by all congregations. This committee therefore is advising "that an intensive program of information be carried on, stressing the advantages of raising our TOTAL budget."

Of interest in this connection was the address by Pastor L. J. Koeninger, who by means of charts showed the financial picture of the Synod, past and present. This re-



Displaying New Stewardship Manual

Left to right: Pastor H. Hempel, Hutchinson, Minnesota; Pastor Edward Krueger, Green Bay, Wisconsin; Pastor Winfred Koelpin, Livonia, Michigan; Pastor T. Adascheck, Yakima, Washington



The Word is the Guide in Stewardship

Left to right: Otto Neujahr, stockman, Gresham, Nebraska; Dugan Drath, orchardist, Selah, Washington; Elmer Ungemach, attorney, Kenosha, Wisconsin; Carl Loeper, educational representative, MacMillan Company; Fred Becker, farmer, Circle, Montana

vealed that during the years 1948-1957 the congregations of Synod failed to raise over \$3,240,000 of the total budget. This is very near the amount used for the building projects that were undertaken during those years, which, however, had to be paid for through special collections. The emphasis now is on raising our TOTAL budget.

An intensive program of information is to be undertaken. What materials are being presented to assist congregations in this? We mention only two of them here. Pastor Winfred Koelpin explained the use of a stewardship Manual that the Board has prepared. This contains a wealth of information to help congregations in setting up a stewardship committee in their midst. Information aiming more directly at raising our total budget is contained in a flip-chart that was demonstrated by Mr. Harry Lusk of Benton Harbor, Michigan. Emphasizing the fact that Christ has purchased and won us so that we now belong to Him, the chart presents the program which the Synod aims to carry out in the Lord's service by raising the total budget.

There remains the problem of channeling the information to the individual communicant in the Synod. Much time was devoted to a study of this problem. Pastor R. J. Palmer, Minneapolis, Minnesota, in an address shared with the conference some of his experiences in every-member visitation within a congregation. For an entire evening the conference was divided into three study groups to discuss the problems of channeling information from the Board for Information and Stewardship, first to the District Boards, then to the congregations, and finally from the congregations to the individual members. Each group presented recommendations that resulted from the discussions, and these recommendations were accepted by the entire conference.

At the bottom of the mimeographed program for the conference are printed the words: "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15). Here is another apt reminder that our stewardship life must be properly motivated. **A. SCHUETZE.**



Laymen Show Keen Interest in New Materials

Left to right: Raymond Tomhave, manager, Western Union, Mankato, Minnesota; Louis Leitz, sales manager, Wohlert Corporation, Lansing, Michigan; Leonard Nass, purchasing agent, Kaufmann Manufacturing Company, Manitowoc, Wisconsin; Levi Chapiewsky, wholesale distributor, Bangor, Wisconsin



Displaying Synodical Flip-chart

Left to right: Everet Zimpelmann, contractor, Eagle River, Wisconsin; Pastor Norman Berg, Benton Harbor, Michigan; Gordon Oliver, government employee, North St. Paul, Minnesota; Pastor Paul Gieschen, Jackson, Wisconsin

**RESUME
of the
FIRST ANNUAL MEETING
OF THE MINNESOTA DISTRICT
TEACHERS CONFERENCE
WISCONSIN SYNOD**

On October 24 and 25, 1957, the Minnesota District Lutheran Teachers Conference, Wisconsin Synod, met in the sessions held in St. John's Lutheran Church, Sleepy Eye, Minnesota. Thursday morning an opening service was conducted by the host pastor, Paul Nolting, who preached on the text, "Thus saith the Lord."

We were privileged to hear a paper presented by Prof. Hartwig of the D.M.L.C. faculty. The topic of the paper was "Our goals in teaching history (including fusion of Biblical and secular history)."

A panel discussion was heard on the topic, "What I expect of my principal." Panel members were Mr. Walmar Voigt, moderator, Mr. Adolph Gerlach, Miss Margaret Gamm, and Miss Norma Duesterhoeft.

Mr. Edwin Nolte gave a report on the Joint Synod Convention held at New Ulm, August 7-14, 1957.

Prof. Martin Albrecht spoke on "What's new in music?" He dwelt chiefly on school music and organ music.

Mr. Emil Trettin spoke, giving us a picture of the teacher situation throughout Synod.

District President Lenz and President Naumann spoke words of encouragement to us in our work.

Friday morning our session was opened with a brief devotion conducted by Pastor G. Barthels.

The main business of the morning was the adopting of a new constitution for our conference.

Pastor G. Barthels read an essay on "The parable of the unjust judge." This provided much food for thought.

Prof. Hoenecke of the D.M.L.C. faculty spoke on the "Evaluation of the report of the Educational Survey Committee and our Synod's resolution." This led to the resolution requesting Synod's Board for Information and Stewardship to implement an intensive campaign in the interest of recruiting students for the teaching ministry, and that this be done, if at all possible, in the form of a colored movie.

Principals, please note the following resolution: "That the principal of each school collect the money for conference dues and School Bulletin fees in the fall of the year and send the money to the secretary-treasurer before conference time."

Numerous business items were given attention, and various committee reports were heard during the course of both conference days.

A closing devotion for our conference was conducted by Pastor Rollin Reim.

Conference Secretary,
MELBA A. BREI.

**GOLDEN WEDDING
ANNIVERSARIES**

Mr. and Mrs. John P. Juern, of Morton Grove, Illinois, marked their golden wedding anniversary on December 21, 1957. They have been members of Jerusalem Ev. Lutheran Church for the past forty-three years.

* * * *

A rare privilege was granted to the Reverend and Mrs. A. C. Bauman on October 6, 1957.

On that day, by the grace of God, they were permitted to celebrate their fiftieth wedding anniversary in the midst of their family, friends, and the Messiah Lutheran Congregation of Ordway, Colorado.

The undersigned, a friend of the family for a quarter of a century, addressed the jubilarians on the basis of Psalm 70:4.

W. H. SIFFRING.

MEDITATIONS Readers:

From a number of sources we have heard that some of you, particularly the elderly, find the print used for the Scripture readings and the prayers too small. We wish to inform you that a larger type will be used. This change, however, cannot be made in the second booklet, but will have to wait until the third booklet (June, July, August). By the time that we had a number of reactions to the size of the print, the material for the second booklet was already set up in type. We went to press with the second booklet early in January. Will you, therefore, bear with us and have patience until you receive the third booklet?

THE MANAGEMENT
Northwestern Publishing House

News and Notes

"Make him forget that it is possible to add names to the organization's roster without writing them in the Book of Life.

"Do these things, and soon he'll be 'shook up' and 'clutched.'"

A Stamp in Honor of Paul Gerhardt

The great hymnwriter was born 350 years ago in Graefenhainichen, near Wittenberg, Germany. The government of West Germany has issued a stamp to honor him.

Gerhardt wrote 133 hymns. How many of these are in our Lutheran Hymnal? Why not browse around and see?

Radio Anniversary

On February 16 the thirtieth anniversary of the Lutheran Radio Committee of Milwaukee, Wisconsin, will be observed in a special thanksgiving service. The Sunday morning services have been on the air without a break during this thirty-year period.

A Process for Aging Pastors Fast

Under the title "Complete Nervous Breakdown Guaranteed," *The Lutheran Witness* (Jan. 28) brings some points worth pondering. We quote in part: "If we want to help our man downhill, give him and his congregation a passion for success. America has success on the brain until it has warped all out of shape. . . .

"Success to America means building higher, flying faster, producing more automobiles per hour, pouring more steel per day, etc., etc., than any other nation.

"That's what I mean by a 'passion for success.' This has infected many churches. When a church has no pastor, the pulpit committee (somehow I don't even like the name) [We loathe it! — Ed.] or board or voters' assembly starts looking. For what? A 'live wire.' A 'go-getter.' Somebody 'who get things done.' Someone who 'will get a bunch of new members.' A pastor 'who will put our church on the map.'

"So the pastor is pushed into building a business instead of the Kingdom. He is driven to be a promoter instead of a shepherd of souls. If you don't believe it, read the accounts when a pastor comes to a congregation.

"It is said of him: 'We are very fortunate to have so-and-so accept our call. At Podunkville he doubled the membership in three years, he served on such and such civic committees, he built a parish hall where 500 people can eat oyster stew at one time.'

"His merit is measured in chicken suppers rather than souls.

"Secondly, if you want this pastor to travel downhill to a breakdown even faster, infect him with this same made-in-America passion for success.

"Get him to forget that getting the Word into hearts and lives of people is his real job.

"Get him promoting, pushing, enlarging, doubling.

"Let him develop a blind spot to the fact that the Holy Spirit does not operate a production line or convert on a quota basis.

A Danish "Lutheran" Drives a Dagger at the Heart

Some time ago (the Dec. 8 issue, to be exact) we brought you some information about a dispute over the existence of hell that has been going on in Norway for years. You will remember that the Lutheran lay leader who denied the existence of hell argued that a God of love could not commit anyone to an eternity in hell. You were shocked by that, we know. But you will even be more shocked by this case in Denmark. We bring it to you just as it was carried by the *News Bureau* (NLC):

"Copenhagen, Denmark — Publication of a new book here has touched off a spirited discussion in the Danish Parliament (Folketing) in the rights of a Bishop of the Danish Lutheran Church to take action against a clergyman whose preaching seems to him essentially contrary to the confession of the Church.

"Principals in the controversy are Bishop Halfdan Hogsbro and the Rev. Paul Kalmeyer, author of 'Religion and Morality' in which he refutes the idea of Jesus' vicarious suffering on the ground that it is contrary to Jesus' own teaching and leaves no room for 'any real moral efforts.'

"Bishop Hogsbro called upon Mr. Kalmeyer either to revoke his views as stated in the book or resign from the pastorate because of the conflict between his statement and the position of the Church.

"In his book, Mr. Kalmeyer terms the concept of salvation through grace by faith alone, a basic doctrine of Lutheranism, as 'wrong,' 'irresponsible,' and 'nothing short of a crime.'

"'We are saved by achieving real ethical quality,' he writes.

"During discussion in parliamentary sessions here, the Minister of Church Affairs supported Bishop Hogsbro as having 'both the right and the duty to examine and refute views that do not agree with the doctrine of the national church.'

"He noted that 'the clergy are not bound to the letter of the symbolic books (the Confessions — Ed.), but the liberty of preaching must be limited somehow by the spirit of the symbolic books. . . .'

"Bishop Hogsbro has not yet instituted proceedings against Mr. Kalmeyer, who still holds his office. Such disciplinary action was reported as expected momentarily, however."

Just what did the Danish pastor mean with: "We are saved by achieving real ethical quality"? Translated into everyday language, that means: "We are saved by being good and doing good." He calls it "nothing short of a crime" to teach that we are saved through Jesus' suffering and dying as our Substitute (the *vicarious suffering* mentioned above). But the crime lies with the author of "Religion and Morality." He drives a dagger straight at the heart of true religion, true Christianity. He is guilty of a criminal perversion of all that the Scriptures say. He gives the lie to the Savior who said: "I give my life a ransom for many."

DEDICATION

St. Peter's Ev. Lutheran Church Chaseburg, Wisconsin

On Sunday, July 28, 1957, St. Peter's Ev. Lutheran Congregation of Chaseburg, Wisconsin, dedicated the second church building in her 82-year history. Three festival services were held with an attendance of approximately 1500 people. Pastors Walter Wegner, Harold Backer, and Professor Gerhard Horn were the guest speakers, the latter two having served as pastors of the congregation in former years. The undersigned served as liturgist. The choir and children of the congregation furnished special music for the occasion.

The location of the church building, in a deep valley surrounded by wooded bluffs, was the determining factor in deciding upon a Swiss style of architecture. The exterior walls of coursed Winona stone, the extended roof overhang of red fir across the front of the building, the stepped-off gable ends, and the sheltering entrance porch overshadowed by large pine trees, all ably transplant the true Swiss style to its appropriate setting in Chaseburg.

The overall length of the building is 129 feet and the width is 69 feet. The nave and balcony provide seating for approximately 475 worshippers.

The chancel follows the principles of traditional European design. It is deeper than it is wide, measuring 18 feet across and 20 feet deep. The walls and ceiling are paneled in red oak and a gold dossal curtain graces the rear of the altar. All appointments also are of red oak material. To the left of the chancel is the working sacristy with parament case, sink, wardrobe, and storage facilities for altar and communion ware. Across the aisle is the pastor's study, but still within easy access to the chancel proper. A council room is provided at a second-story level.

The Swiss motif is very much in evidence in the nave, with its massive laminated beams and large supporting brackets of wood, the red fir ceiling, the paneled walls of red fir, and the wooden beam with decorative brackets across the face of the chancel. In the narthex and adjacent mothers' room there are the ceilings with exposed beams and red



St. Peter's Ev. Lutheran Church, Chaseburg, Wisconsin

fir paneling, and the one wall that features ceiling-to-floor wood paneling, all giving the building a rustic effect. These areas may be used also for overflow, as they permit a full view of nave and chancel through large expanses of glass. Besides, the building is equipped with audio and intercommunication systems.

The large assembly hall in the basement provides adequate room for congregational activities, and serves as classroom space. It can be divided by means of an accordion door. In addition there are classrooms along the entire north wall and in the wing that connects the church with the parsonage. A kitchen, boiler room, closet and storage space, and washrooms are also located in the basement.

The building was designed by Steffen and Kemp of Wauwatosa, Wisconsin. The overall cost is approximately \$260,000.00.

The new building is erected on the site of the old. During the period of construction, which extended over fourteen months, the congregation was without a place of worship of its own. The sister congregation of Township Hamburg generously opened its doors to St. Peter's of Chaseburg during this time.

May our dear Lord, who has so bountifully blessed St. Peter's Con-

gregation in the past, continue to abide in her midst in the future with His richest blessings.

M. H. HANKE.

NINETIETH ANNIVERSARY

A period of ninety years of uninterrupted grace, through the preaching of the Word and administration of the Sacraments, was observed by the St. Peter's Ev. Lutheran Congregation of Township Hamburg, Vernon County, Wisconsin, on September 22, 1957.

The occasion was observed with two services. In the forenoon Prof. Gerhard Horn, Watertown, Wisconsin, former pastor of the congregation, preached the sermon, basing his message on Psalm 126:1-3. The afternoon speaker was Pastor Harold Backer, also a former pastor and now of Winona, Minnesota, who based his jubilee message on Isaiah 66:1,2. The St. Peter's parish choir and the children of the congregation furnished music appropriate for the occasion. A thank-offering of \$170.00 was raised for missions.

The congregation was organized in February of 1867, with nine members and the pastor signing the articles of the constitution. In 1891 the second church building was erected. This is still in use today. During the ninety years of its ex-

istence, the congregation has been served by seven pastors, of whom four have been called to the Church Triumphant. Today the congregation numbers about 100 communicants. It is served together with St. Peter's Ev. Lutheran Congregation of Chaseburg.

May the Lord of all grace continue to abide with this His little flock through His means of grace.

M. H. HANKE.

CENTENNIAL ANNIVERSARY

St. Paul's Lutheran Church Tess Corners, Wisconsin

Special services and activities marked the week-long centennial celebration of St. Paul's of Tess Corners. The first festival services were held on Sunday, November 24, 1957. The former pastor, Ewald W. Tacke of Eau Claire, Michigan, was the speaker, and assisted the present pastor at the Communion Table. That evening a "Loyalty Banquet" was served to between 600 and 700 members and guests. The toastmaster was Pastor H. J. Diehl of Lake Geneva, Wisconsin.

Special rededication and harvest festival services were held on Thanksgiving Day with the present pastor, Delton J. Tills, delivering the sermons. The entire Sunday school and a young man from the congregation, pretheological student Edward Lindemann, also participated in these services.

The celebration ended with two services on Sunday, December 1. Pastor William Holzhausen, a son of the congregation and now a pastor at Stetsonville, Wisconsin, delivered the sermons.

In anticipation of the centennial celebration, a number of improvements were made in the church. The entire church was redecorated, and new light fixtures installed. A completely new floor with new carpeting

was laid in the sanctuary. The chancel was redesigned and remodeled, and new chancel furniture installed.

During the past 100 years there have been 2,122 baptisms, 1,504 confirmations, 529 marriages, and 692 burials. The present membership consists of 1,150 souls, 730 communicants, and over 350 families.

In memory of 100 years of God's rich grace, we pray Thee, heavenly Father, to accept our sincere thanks for the loving kindness with which Thou didst bless St. Paul's. With humble but rejoicing hearts, we thank Thee for Thy blessing which has made Thy Word fruitful among us. Grant us Thy strength to carry on Thy blessed work in the future as in the past. We ask this for Jesus' sake. Amen.

DELTON J. TILLS.

CALL FOR NOMINATION OF CANDIDATES TO FILL THE VACANT PROFESSORSHIP AT MICHIGAN LUTHERAN SEMINARY

A professorship at Michigan Lutheran Seminary having become vacant when Prof. L. Spaude accepted the call to the Lutheran High School at Milwaukee, the Board of Regents of Michigan Lutheran Seminary requests the nomination of candidates to fill the vacancy.

Those nominated must be qualified to teach the following branches: Chemistry, General Science, and Mathematics.

The Board requests pertinent information regarding the proposed candidates.

Nominations are to be sent to the undersigned secretary and are to be in his hands by February 20, 1958.

Oscar Frey
1441 Bliss,
Saginaw, Michigan

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College is preparing to fill the position left vacant in the Department of Music at Dr. Martin Luther College by the death of Prof. Emil D. Backer last fall, and herewith requests members of Synod to place in nomination the names of qualified candidates.

Qualifications desired include the ability to direct a choir and give instruction in organ playing, harmony, and vocal technique. Experience in leading a band would be valuable also.

It is urgently necessary that each nomination be accompanied by specific information regarding the nominee as an individual and with respect to his experience as well as his scholastic attainments in the field of music.

All nominations are to be in the hands of the undersigned no later than Wednesday, March 12, 1958.

Arthur Glende, Secretary
Board of Control,
Dr. Martin Luther College
17 South Jefferson Street
New Ulm, Minnesota

CALL FOR CANDIDATES

Lutheran Theological Seminary

The Board of Control of our Lutheran Theological Seminary at Thiensville, Wisconsin, herewith invites the members of the Synod to nominate candidates for the vacant seventh professorship at the Seminary.

Candidates nominated must be qualified to teach Systematic and Practical Theology. All nominations must be in the hands of the undersigned secretary no later than March 12, 1958.

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

EDITORIALS

(Continued from page 51)

"Reading maketh a full man," says Francis Bacon. But only "reading for life" will fill heart, mind, and soul with edifying knowledge.

Some congregations have a circulating library and in their annual budget include an appropriation for the purchase of current books.

Browsing in the catalog of our Publishing House will reveal a rich list of worthwhile books: commentaries, biography, history, fiction. (Start with reading a good biography of Luther!)

A bookless house is indeed a bare home no matter how richly furnished. But even a small shelf of choice books which give evidence of being read testify, "Here live literate Christians."
H. C. Nrrz.

ACCEPTS CALL

Professor Carl Lawrenz has accepted the call as President of our Theological Seminary at Thiensville, Wisconsin.

The Board of Control
Lutheran Theological Seminary
Thiensville, Wisconsin

CORRECTION

In "Know Your Synod" of the February 2 issue we gave 1930 as the date for the new Classroom and Administration Building at Doctor Martin Luther College. It should have been 1928. No sooner had this Northwestern Lutheran appeared than two D.M.L.C. alumni pounced on the error, came to us, and demanded an immediate correction. To them and all the other D.M.L.C. patriots we offer our humble apologies.

WANTED

A mission congregation is in need of: an altar, lectern, pulpit, baptismal font, hymnboard, pews, read 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.

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.

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
Pastor A. T. Degner
R. 3, Manitowoc, Wis.

A set of four candlesticks: one pair 27 1/2 inches tall; the other pair 23 1/2 inches tall. Contact

The Rev. Paul Knickelbein
212 E. North Ave.
Milwaukee 12, Wis.

NOTICE

Communion ware, free — to any mission congregation paying the mailing cost. The set includes a flagon, paten, ciborium, and chalice.

Pastor Burnell Beyers
810 - 37th Ave.
Winona, Minn.

CALENDAR OF CONFERENCES

TONTO RIM CONFERENCE

The Tonto Rim Conference will meet at 9:00 a.m. in Whiteriver, Ariz., on Feb. 22, 1958. The Rev. A. Guenther, host pastor, will conduct the opening communion service.

Pastor A. Guenther will present a paper on "Our Church and its Youth." Mr. Donald Peterson will present a paper on "Lutheran Pioneers."

Please announce your presence at the Lord's Table to Pastor A. Guenther.
LUTHER WEINDORF, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installation

Pastors

Hoenecke, Robert, in Bethany Lutheran Church, Fort Atkinson, Wis., and in St. John's Lutheran Church, Cold Spring, Wis., by R. Jungkuntz; assisted by Hugo Hoenecke; Jan. 12, 1958.

Otterstatter, E. J., in St. Peter's Lutheran Church, Monticello, Minn., by Gerhard Geiger; assisted by M. J. Lenz and W. P. Haar; Jan. 19, 1958.

CHANGE OF ADDRESS

Pastor

Otterstatter, E. J., Monticello, Minn.

PACIFIC NORTHWEST DISTRICT
October, November, and December, 1957

Congregation	Budgetary	Ch. Ext.	Fund	Other Charities
St. John, Clarkston	\$ 27.45	\$		
Trinity, Eugene	39.04	15.00		
Salem, Mountlake Terrace	142.18			
Trinity, Omak	670.00	72.10		
Peace, Orofino	20.40		20.52	
Grace, Portland	1,169.13	693.50		
Woodland Park, Portland		35.00		
Zion, Rainier	35.00	10.00		
Grace, Seattle	138.95	90.00		
Snoqualmie Valley, Snoqualmie	42.20	68.00		
St. Paul, Tacoma	200.00	175.00		
Mission, Twisp	5.50			
Lutheran Church, Withrow	196.09			
Grace, Yakima	961.95	28.00		
Redeemer, Yakima	243.91			
Grace, Zillah	287.50			
Total	\$ 4,279.30	\$ 1,186.60	\$ 20.52	

F. E. PETERSON, District Cashier.

NEBRASKA DISTRICT
October 1 to December 31, 1957
Central Conference

Congregation	Budgetary	Synod Bldg. Fund	Church Ext.	Other
Cedar Rapids				
Good Shepherd	\$ 189.25	\$	\$ 41.00	\$
Council Bluffs, Redeemer	122.79		16.50	
Des Moines, Lincoln Heights	361.63		95.90	
Memorials —				
Lyle McWilliams	8.00			
Mrs. Rose Agard	1.00			
Fort Madison, Grace	45.53			
Hadar, Immanuel	816.22		154.02	
Hoskins, Trinity	364.00			
Memorial — William Deck	2.00			
Newton, Grace	360.63			
Norfolk, St. Paul	1,537.53	2.00	373.40	
Omaha, Gethsemane	483.66	17.30	66.33	
Omaha, Good Hope	68.00			
Omaha, Good Shepherd	115.00		133.00	
Oskaloosa, Grace	155.13		43.00	
Memorial — Michael Dusky	15.00			
Sioux City, Grace	386.72	24.85		
Stanton, St. John	653.10			
Washington, Immanuel	254.08			
Colorado Conference				
Broomfield, Trinity	28.00			
Cheyenne, Redeemer	81.00			
Colorado Springs, Mt. Olive	213.60			
Denver, Mt. Olive	627.00		104.79	10.00

Denver, St. Luke	187.76		
Fort Morgan, Zion	359.66		
Golden, St. James	770.58		
Lamar, Mt. Olive	367.32	47.55	
Las Animas, St. Paul	125.40	12.25	22.60
Littleton, Calvary	149.96		
Loveland, St. Matthew	155.17		
Montrose, St. John	127.65		25.75
Ordway, Messiah	150.00	10.00	50.00
Platteville, St. John	51.59	12.00	54.00
Pueblo, Grace	676.59		
Pueblo, Our Savior	196.45		44.16

Rosebud Conference

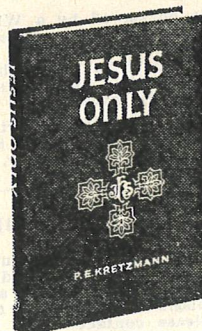
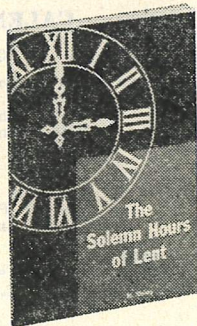
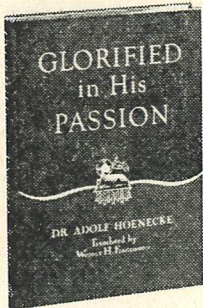
Bonesteel, Zion	436.66	50.00	12.50
Memorial — Henry Free			5.00
Brewster, St. John	225.35		
Burke, Grace	656.40		
Carlock, Peace	135.27		
Colome, St. Paul	337.48	60.00	
Colome, Zion	548.94		
Herrick, St. John	234.38	21.75	8.61
Mission, Zion	1,191.21	304.70	
Naper, St. Paul	1,524.16	120.00	58.01
Platte, Faith	58.56		
Valentine, Zion	612.20		
White River, St. Paul	66.11		
Winner, Trinity	675.58		
Wood, St. Peter	66.53	3.95	

Southern Conference

Aurora, First	639.04	10.25	119.50
Memorials —			
Miss Matilda Joseph			8.00
Mr. Gottlieb Munnenkamp			1.00
Beatrice, Christ	478.61		
Beatrice, Emmaus	159.85		
Broken Bow, St. Paul	226.99		
Clatonia, Zion	1,121.48	151.63	
David City, Zion	118.78		82.40
Firth, St. John	366.70		
Geneva, Grace	913.30		
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