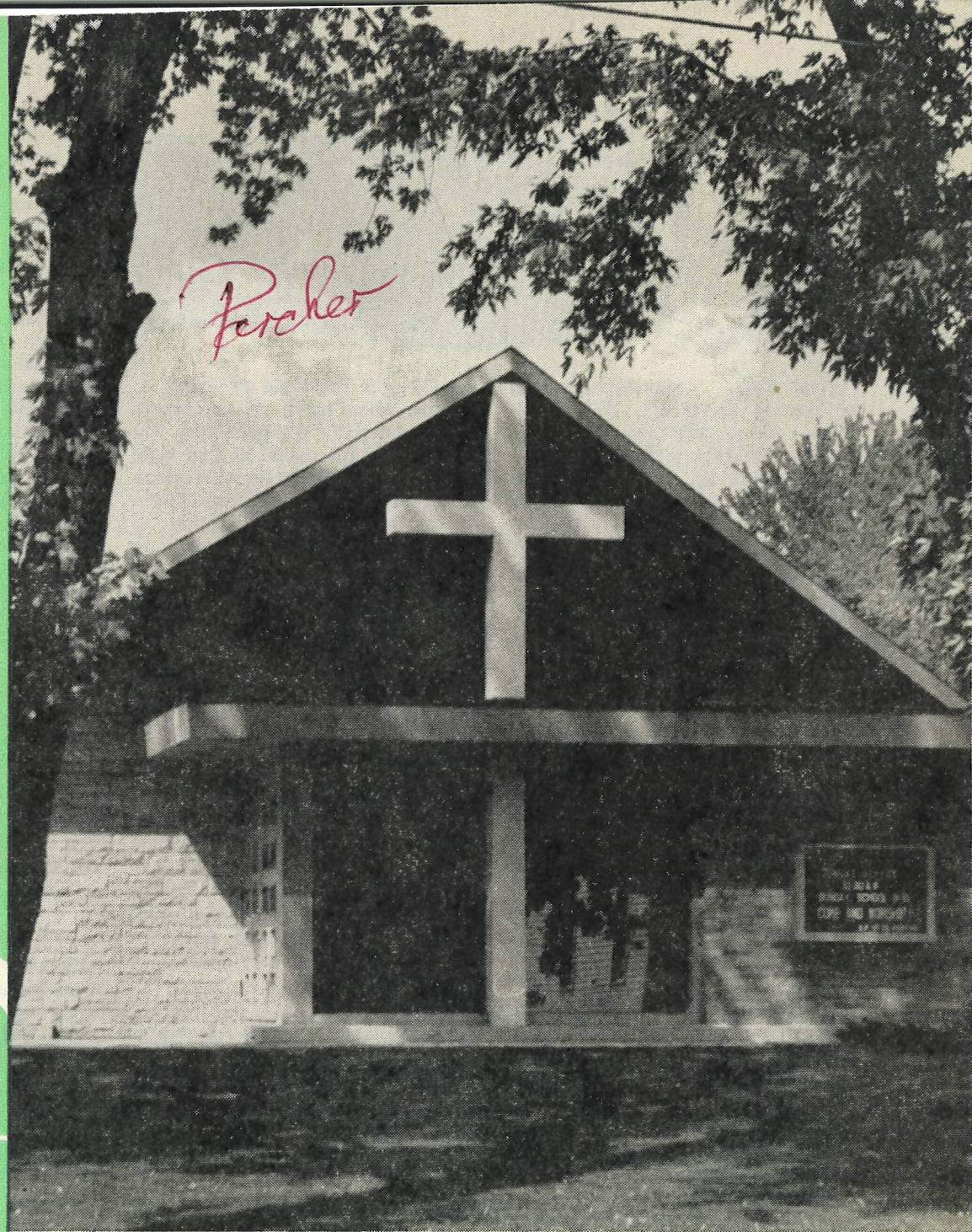


*Percher*



# THE NORTHWESTERN Lutheran

August 31, 1958

Volume 45, Number 18



# BRIEFS by the Editor

"The Bible is sometimes treated by pastors as though it 'couldn't stand on its own two legs,' Dr. Krister Stendahl told a theological conference at St. Olaf College this month. The Swedish-born Harvard Divinity School professor accused preachers of twisting biblical phrases and trying to tie them in with some current quotation.

"If we really believed and told congregations that their sins were forgiven because Christ died on the Cross, we would not need to go through handstands on the pulpit," Dr. Stendahl commented." Thus reports *The Lutheran* (Aug. 20).

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You will find a report on the Synodical Conference Convention on page 281 of this issue.

\* \* \* \*

A pastor who was in our office a short time ago confided that his members were such thorough readers of *THE NORTHWESTERN LUTHERAN* that he was "on the spot." He had to be sure to read all of every issue, or some member would make a comment or ask a question about some item and expose his (the pastor's) ignorance.

Lodgery is the topic Professor A. Schuetze takes up in "A Lantern to Our Footsteps." We hope that you will find the discussion of this topic helpful. As Professor Schuetze shows, the religion of the lodge stands in direct contradiction to God's way of salvation given us in the Scriptures. We must be able to bear witness against it. But to do so effectively, we must know exactly what is wrong with the religion of the lodge. It is our experience that often the testimony our members seek to bring is lacking in definiteness; it is vague. Some can do no more than say: "Our church is against them." Others level their guns only at the secrecy of lodgery — and in so doing miss the main point. Still others make an attempt to get at the heart of the matter, but their witness does not get beyond general statements like: "Your lodge religion and the Christian faith are like oil and water: they just won't mix."

Surely, one purpose is to be warned ourselves against the Christless religion of the lodge, to keep ourselves uncontaminated. But that's only the half of it. The other half

of our purpose is to win people away from the lodge. To do that, we must be armed with the facts. We must ourselves be clear on the case against the lodge. Professor Schuetze provides some of the facts. You can get more through your pastor. We should also bring to our witness-bearing a winsome spirit. We should not speak in the spirit of: "I'm right, and you're wrong." Nor should our words and attitude tell the lodge member: "Well, you're in the lodge. So you're lost — and I'd better turn my attention to souls that can still be won." Let our testimony be such that the lodge man knows: This person believes that my soul is precious to God. He does not want me to be separated from God forever by believing what my lodge teaches, by ignoring and rejecting Christ. And if I say that I believe in Christ, he does not want me to dishonor Him by belonging to groups that have a sign over the doors of their meeting-places: "Jesus Christ, stay out, so that men of all beliefs may come in."

\* \* \* \*

We knew that Pastor Leyrer would be on vacation and would not be in a position to make his regular contribution to "What Shall I Say?" Therefore we arranged to have the two installments on lodgery in consecutive issues.

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

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THE COVER — Peace Ev. Lutheran Church, Wilmot, Wisconsin;  
Rudolph Otto, pastor.

# Editorials

## Solid Lutheran Backing

Among thirty or forty thousand spectators at a popular Midwest baseball park there are, perhaps, several thousand Lutherans; but nobody knows just how many there are or even that they are there. They are just unidentified paid admissions.

Sometimes six or eight or ten thousand Lutherans attend en masse, by prearrangement, and then the park audience sees the concentration of Lutherans, and the newspapers report it.

What is this coalition of Lutherans endorsing at the ball park? Are the Lutherans backing organized baseball as such, the kind of organization a Congressional committee is investigating because there is evidence of monopolistic practices that are in conflict with the law of the land? Are they putting their Lutheran stamp of approval on the players? The players, however, seem to be men even as you and I, not above childish antics and unbecoming or even reprehensible conduct, hardly saints off the diamond, if they are such on it. Are the Lutherans endorsing the wholesome recreation that baseball affords — the fresh air blowing out toward left, the sunshine, the green outfield grass?

Top-ranking big-league baseball is a popular sport. By supporting it, the Lutherans would seem to show that they will go along with community projects. Or are the Lutherans taking advantage of a public favorite to endorse themselves? Are they backing the team or advertising the Lutheran Church?

Maybe the Lutherans should capitalize on more of such opportunities for advancing the greater glory of the Lutheran Church. How about the soapbox derby or the national plowing contest? Or how about a big turnout in a reserved cheering section at the log-rolling finals?

Maybe (on second thought) the Lutheran Church shouldn't endorse any public entertainment. Let a Lutheran go to the ball game without a badge or a banner. Let him display his Christianity (not necessarily his Lutheranism) where it counts — back home in the block he lives in, or in his farm community. That kind of "advertising" leaves a better taste in the mouth.

C. TOPPE.

\* \* \* \*

## Gospel-Hardened

A recent poll reportedly discovered the distressing fact that half an hour after a broadcast the majority of the listeners of television commercials could remember *nothing* of what they had seen and heard. Perhaps it did not matter. But what a tremendous waste of time and talent. The broadcasting world is said to have developed a new set of initials for this sort of thing — CEBU: Continuously Exposed But Unverified.

But the Gospel meets the same fate. Said a regular churchgoer to his pastor when approached regarding a certain phase of practical religion: "It's no use talking to me about such things. I'm Gospel-hardened."

There is a tremendous waste of the Gospel. Not only are Bibles unread and sermons unheard, but much that is read and heard is like seed falling on pavement, or shallow soil, or among thorns. There is much hearing, but little heeding.

Do we come to the house of God to *hear*? Do we hear *gladly*, and with the eagerness to *learn*? Do we prayerfully crave the promise of Christ's beatitude: "Blessed are they that hear the Word of God and *keep* it"? The same Lord says, "Take heed therefore how ye hear."

The fatal danger of becoming Gospel-hardened ever threatens Christians. To read and hear the Word of God is a most serious matter.

When God is about to speak to us from the printed page or through one of His ministers, we need to pray:

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and *inwardly digest* them that by patience and comfort of Thy holy Word we may embrace, and ever hold fast, the blessed hope of everlasting life which Thou hast given us in our Savior Jesus Christ."

H. C. NITZ.

\* \* \*

## The Dignity of Labor

Aspen, Colorado, high in the Rockies, though only a small town as towns go, has gained quite a reputation as a sports center, especially as a skiing center. In recent years a Chicago financier has also endeavored to make it a great cultural center. Every summer noted men are brought in to lecture to cultural groups.

This past summer the philosopher Dr. Mortimer Adler was one of the leading guest speakers. He caused quite a sensation by stating that all labor, particularly manual labor, is undignified.

That strikes a responsive chord in the hearts of many who are forced to earn a living by means of it. They wish that they could get out of it. It gives them an inferiority complex. They feel that they cannot hold up their heads in decent society.

The Bible places a different interpretation upon it. Scripture describes labor as having great Christian dignity. It says: "Let him labor, working with his hands the thing which is good." It tells the Christian that when he performs the works of his calling he is serving the Lord, that he is doing it "unto the Lord." What can be more dignified in the Christian sense than that? Yes, we can serve the Lord also by the way we perform our duties in our daily calling. That outranks, in the sight of the Lord, even leisure time and recreational pursuits, which our present generation craves in ever-increasing portions. Solomon said: "Whatsoever thy hand findeth to do, do it with thy might." There is real Christian dignity in faithful toil and labor.

IM. P. FREY.

# Studies in God's Word: The Flesh and the Spirit

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Galatians 5:16.

The Epistles read in our churches during the central part of the Trinity season are very practical both in character and in application. In general one can say that all of them pointedly show what it means to be a Christian, especially insofar as our daily life is concerned.

In the Epistle for the Fourteenth Sunday after Trinity, for example, the Apostle Paul begins with the urgent reminder to his Christians to "walk in the Spirit." Then in a very practical way he shows precisely what is meant by WALKING IN THE SPIRIT.

## Not All Spirit

Even in pointing to the ideal Christian life we note immediately the Apostle's realistic approach to this matter. Not all is Spirit. Even though the Spirit of God has entered our hearts by faith and made us His dwelling, we still must contend against our sinful flesh. This St. Paul quickly emphasizes when he adds to his exhortation, ". . . and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

"What flesh?" we ask. Self-evidently, the flesh still clinging to the Christian. This is the same flesh referred to so often in Scripture as man's sinful nature, the Spirit-less condition in which he is born, which prompts him to think, speak, and do the very opposite of God's holy will. Concisely described, it is "enmity against God." Although the Christian has become a new creature in Christ, born again of the Spirit, all having renounced the devil and all his works and ways, he still has this flesh which "lusteth against the Spirit." Not always does he do what

he would. Not infrequently does he find that the works of the flesh, listed in detail in this same Epistle, have to a greater or lesser extent marred his best intentions.

Following his conversion St. Paul certainly wanted to do only that which was good. But we are familiar with his confession, "For the good that I would I do not: but the evil which I would not, that I do" (Rom. 7:19). Peter vowed in all sincerity to remain true to Christ, but we all know how shamefully he fell. Further examples are scarcely necessary, however, since we are sufficient examples to ourselves. Because not all is Spirit, there is not a Christian who has not in some way expressed David's humble plea to God, "Enter not into judgment with thy servant: for in thy sight shall no man living be justified" (Ps. 143:2).

It is well for us to remember that not all is Spirit, even in Christians, for various reasons. As far as others are concerned, this truth of Scripture should put us on our guard against being harsh and loveless in judging their lives. The fact that they may have fallen into some sin of the flesh does not immediately disprove their claim to Christianity. As far as we ourselves are concerned, it should put us on our guard against the fanatical view that as Christians we are capable of leading sinless lives. Our greatest enemy still lies within us. To blind ourselves to this fact is not only the greatest hypocrisy, but self-delusion of the worst possible kind. An honest evaluation of ourselves in the light of God's holiness compels us to admit our many faults. Speaking of *forgiveness* David declares unto God, "For this shall every one that is godly pray unto thee" (Psalm 32:6). The *godly* upon earth are those who are not all Spirit and need constantly to pray for forgiveness.

## Yet Spirit Directed

Of course there are those who consider this Scriptural truth quite dangerous. To concede that even

the best Christians "daily sin much," they argue, will lead to an attitude of defeatism. If it's an impossibility to be perfect, why even try? And will not nominal Christians constantly use this as an excuse for careless living?

St. Paul answers this for us immediately when he declares, "*But if ye be led of the Spirit, ye are not under the law.*" Admittedly, the inner conflict between flesh and Spirit is present. To deny this is the height of foolishness. In this conflict, however, one of these two forces must take the lead. The best ruler cannot hinder evil forces from threatening to disturb peace and order in his realm. He can prevent, however, that they gain control.

And so a Christian is "led of the Spirit." Although he sins, he finds no pleasure in the way of sin. Although guilty of weaknesses of the flesh, he is not dominated by the flesh. The Spirit of God, received in Word and Sacraments, is the guiding principle of his life. Daily he reminds himself of this. He is like the gardener who never stops the process of weeding, like the general who may lose many a skirmish, but not the battle. The Spirit gives him strength to prevail, and through continued guidance of the Spirit he gains a true sense of freedom. Not the Law with its threats and demands, but the Gospel with its gracious promise of life and salvation directs him to please God in "fruits of the Spirit" listed in this same Epistle.

Again our thoughts are beautifully summarized in the Collect for the Day, "Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful and lead us to all things profitable to our salvation; through Jesus Christ, Thy Son, our Lord."

E. WENDLAND.

# Smalcald Articles

## Part III. Art. I. Of Sin

### IV.

Why make so much of sin? Is it such a serious matter? It is. But do people realize it?

People will generally admit that they are not perfect. But they will say, Nobody is perfect, neither am I. What of it? I have my weaknesses, even some faults; but so does everybody else. But I have also my good points. I lead a clean and honest life; nobody can bring any charges against me. I also help the poor and needy. I do not have to be ashamed of myself.

If we look at the educational systems of the world, they all proceed on the assumption of the innate goodness of the child. Place the child into the proper environments, they say, and he will develop into an honorable man. They tell the boy that the most important thing for him is to do his best; and this is something which he has within his own power. "You have it in your power to make the right sort of track in your brain that will determine how you will act." They think it is up to a man to develop a strong character, and that his character will save him.

The philosophers of all ages, on whose speculations the educational systems of the world are based, have ever taught that a man is able to work out his own salvation. They may have differed widely in the methods which they suggested, but in one point they agreed, namely, that a man has it within himself to be virtuous.

Worse than this: many churches are not clear on this point. They assume that man is not totally corrupt by nature. His ethical and religious powers may be in a weakened condition. Nevertheless, by his own efforts, perhaps after some outside stimulation, he is able to overcome his weaknesses and work out his own salvation.

The Roman Catholic Church teaches original sin. It teaches that Adam by his fall lost the holiness and righteousness received from God, lost it not only for himself but also for his descendants. He transfused into the whole human race not only death and pains of the body, but also the taint of sin. But then the Council of Trent says: "If any one saith that, since Adam's sin, the free will of man is lost and extinguished; or, that it is a thing with only a name, yea, a name without reality . . . let him be anathema." — So, according to their idea, original sin does not mean a total corruption of the human nature. Man's will in spiritual matters may have been weakened, but by no means has it been extinguished. Man is not dead in trespasses and sin.

Human reason simply does not comprehend the ravages of sin.

#### Only Scripture Reveals the True Nature of Sin

- 3) *This hereditary sin is so deep and horrible a corruption of nature that no reason can understand it, but it must be believed from the revelation of Scripture. Ps. 51:5; Rom. 5:12ff.; Ex. 33:3; Gen. 3:7ff.*

Above we have pointed to some facts which illustrate the first statement of this paragraph.

When Luther says that "it must be believed," he declares the article of original sin to be an article of faith. So it is.

In spite of all pronouncements of philosophers on the innate goodness, or at least neutrality, of natural man, man still has a conscience and that conscience tells him that the ideas inscribed in his heart about good and evil, about right and wrong, are from God. His conscience also tells him that God will call him to account for his conduct, whether he obeyed or disobeyed the demands of His inscribed law. His conscience will also trouble him about his misconduct and will stir up in his mind a terrible struggle of thoughts, accusing and also trying to excuse himself. — Yet, conscience can never fathom what the trouble really is, and how deep-seated it is in human nature. Only Scripture can reveal these facts.

Scripture does so in many places. Yes, even in places where Scripture does not speak directly of original sin and its ravages, it presupposes its presence and its fatal powers. What about God's plan of salvation? What about Christ's stupendous sacrifice? What about His agony in Gethsemane and on the cross? Would not all this be meaningless if it were not for original sin, or if sin had not corrupted human nature as thoroughly as it did?

#### Some Scripture Passages

Of the many statements in Scripture concerning original sin Luther refers to four, which we shall now take up one at a time for a brief study.

Psalm 51:5: *Behold, I was shapen in iniquity; and in sin did my mother conceive me.* — David had committed a heinous sin. Overcome by lust he had committed adultery with Bathsheba, the wife of Uriah. Then he had given orders that Uriah be sent to the most dangerous spot in the battle, where the fighting was hottest, so that he might fall on the field. He thus treacherously murdered Uriah. — When on the preaching of Nathan he repented, he composed the Fifty-first Psalm.

Did he insert the words of verse 5 as a sort of excuse, to minimize his offense and his guilt? Did he want to say, I am not really responsible, I was born that way? No, he wanted to express how completely he was under the power of sin: not only did he commit a heinous deed, his whole nature is corrupt, and is so from the very first moment of its beginning. He inherited sin from his father and mother. — Since the fall of Adam all mankind, every member of the human family, is a slave of sin, dead in sin.

Romans 5:12: *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . v. 17:*

... by one man's offense death reigned ... v. 18: ... by the offense of one, judgment came upon all men to condemnation ... v. 19: ... by one man's disobedience (the) many were made sinners.

Note some of the statements which Paul here makes. One man brought sin into the world. Death and sin go together. There is no death without sin; but where death occurs, it is a sure sign of the presence of sin. — Sin infected all men, all have become sinners. And that is a judgment of God! — But Paul uses this terrible fact to lead up to the comforting truth: "Where sin abounded, grace did much more abound" (v. 20).

Exodus 33:3: *Thou art a stiffnecked people.* — Israel had shown this by the many sins which they committed in the wilderness in spite of God's repeated faithful warnings, and in spite of His blessings which He had so richly showered on them. They seemed in-

corrigible. So God announced that He would no longer go with them in their midst "lest I consume thee in the way."

Genesis 3:7: *And the eyes of them both were opened; and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.* — This is the first glimpse we get of the ravages of sin, and of man's futile efforts to cover up.

We thank God that even on this occasion He at once gave the promise: "I will put enmity between thee (the devil in the guise of the serpent) and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (v. 15). A glorious ray of hope in the gloomy darkness of sin.

(To be continued)

J. P. MEYER.

## From a Wider Field

**Subject:**  
Mint, anise, and cummin.

Dear Editor:

A headline in this morning's paper shouted the news: "U.S. NOT EXPECTED TO SHIFT ITS STAND ON CAMBODIA."

An electrifying announcement! Does it make you feel like standing up and saluting the flag? In this time of international crisis, with civilization poised on the brink that every man in the street is talking about, the press proclaims to the world in two columns of print that the government of the United States has reached a firm decision, has established a policy from which it will not be shaken. Though the risk be great, we shall stand by Cambodia and continue to send her \$50 million in economic aid annually.

No doubt the decision is important to Cambodia; and \$50 million is a large sum of money. But in view of the crying need for resolute, courageous commitments on vital issues confronting our nation, issues in which we have failed or feared to take a firm stand and corresponding action, one could wish that headline space were being saved for banners that say: "U.S. resolved on final, drastic action to stamp out racketeering in labor instead of talking about it; Moves to abolish career of hoodlums in unions; Will force abandonment of any strike attended by picket line violence." In comparison with the price tag on these

and other costly issues, foreign as well as domestic, which are crying for resolute, uncompromising action, \$50 million for Cambodia is small change.

Do we not find this to be a symptom of the sickness of our age, however, that governments, churches, and individuals sometimes make much ado about their devotion to right and justice, truth and equity in matters where firmness and allegiance to principle do not cost much in terms of popular disapproval, loss of prestige, or money, but find themselves unable or unwilling to hew to the line when confronted with more painful and controversial issues of right and wrong, truth and falsehood?

Perhaps one is not correct in referring to this as a disease of *our* age as though it had only just made its appearance. The Savior diagnosed it as a chronic ailment of the Pharisees of His time. In the terrible chapter of woes, Matthew records these divine indictments:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone.

"Ye blind guides, which strain at a gnat, and swallow a camel!" (Matt. 23:23, 24).

Among professing Christians, alas, a similar diet is not unknown. Some of the church news one reads these days could be cast into headlines very much like the one with which I opened this letter. Thus the reading public might be brought to attention by this report:

"... Lutheran Church not expected to shift its stand against the Masonic Order."

Now that is very heartening. But perhaps nobody has asked this church to shift. Perhaps there is no pressure on the issue. And does the same church, perhaps, tolerate Elks, Odd Fellows, and Moose in its membership? If so, what merit does the headline have?

Or this: "... Lutheran Church reaffirms its adherence to the Augsburg Confession."

Splendid! We might be moved to ask, however, whether it also unfrocks its theological professors who ridicule the doctrine of Inspiration.

Or this: "... Ev. Luth. Synod unanimously adopts resolution deploring attitude of the Pope."

How brave! Does it also teach unanimously, with the Lutheran Confessions, that the Pope is the very Antichrist?

And why not this? "... Lutheran Church firmly denounces religious fellowship relations with Pigmies. Shuns voodoo rites."

One may discover that the church enjoying such publicity is saying nothing at all when its boys participate in mass religious worship with Scouts from all over the world, regardless of creed.

Mint, anise and cummin are relatively cheap, but they smell nice. The weightier matters are often bitter, costly, and unpopular. One seldom sees headlines like this anymore:

“... Lutheran Church withdraws from church alliance on confessional

grounds; Says it must renounce complicity with error.”

I would not want to give the impression that I consider the evils of Masonry, or the unscriptural attitudes of the Pope, or the black magic of voodoo to be issues that are as insignificant as gnats. But straining these and similar gross perversions of the Truth out of the life of a church which can swallow the camels of error and unionistic participation in the sins of others will not deliver that church from

religious indigestion and the peril of spiritual death.

Our own Church speaks forcefully and ably against many of the corrupting influences of our day and testifies to the truth of Holy Scripture. May we not leave the other undone. May we be able also to claim the power to meet with uncompromising decisiveness *all* the painful, difficult, unqualified demands imposed upon us by the love of the Lord and by the law, judgment, mercy, and faith of the Scriptures. E. SCHALLER.

## News FROM OUR Missions



(EDITOR'S NOTE: *The following items were taken from "The Black Light," a mimeographed newsletter which Missionary Richard W. Mueller sends to relatives, friends, and other interested people in the States. The "members of the Mother Church" who are addressed in the letter are we members of the Wisconsin Synod, who conduct the mission in Northern Rhodesia, Africa.*)

### ZIKOMO — THANK YOU

Dear Members of the Mother Church:

We are so sorry, to see that we have taken a long time without to say thank you for the gift that you have given us, by giving us a free church that you have built for us. This is really a great gift that we shall never forget in our lives and so we say thank you very much for your kindness.

You might take it as a small gift, but to us it means too big that we shall tell our children and so the same with their children. We therefore, on behalf of Matero Congregation, kindly send our thanks to your congregations there in America. We cannot get any suitable word to thank you. But our Lord knows what word He would give you to thank for the work you have done. Members of the Mother Church, we

hope and trust that you know that we are still young, we expect you to look after us until such time when we are also grown and self-supporters.

Some of you may wonder when we say, we are still young. Yes, we are since we cannot do anything by ourselves like building up our own schools, hospitals, theological schools so that we can train our own pastors, teachers, and medical workers. As you are there like mothers and fathers. We hope you will not feel dog-tired to help us as your children.

Here in Northern Rhodesia, we have many places and we have seven provinces where too we would like our people to go and spread the Gospel, but as we are still young, we are tongue-tied and now it is up to you to let us grow better in good name and not in Northern Rhodesia only but the whole Federation.

Ending our letter, we all pray that God should bless us in our new Church so that we too should grow and that one day we can also try to help others in the same way you have done to us. Recall that we are still young and that you still have a lot to do for us. Your gift is beyond the capacity and we do not know what word we can use to thank you and your congregations there. Anyway, we give that work to our

Lord to choose the best word to thank you.

We are,  
Yours in Christ,

A. C. Mbeba, Secretary  
for Matero Congregation,  
Lusaka, N. Rhodesia

### BIASCOPE

An unusual and unexpected sound throbbed through the streets of Matero on Thursday, June 12. As the sun disappeared behind the African horizon, our new generator summoned the African for our first biascope (pictures). Figures appeared in the doorways of every home with the first sounds of the generator. A few minutes later the church was filled to overflowing.

It was a silent and attentive audience which waited with anticipation. At 7:00 the lights which are illuminated by means of the generator were switched off. Immediately our projector took us for a visit to our mission in Nigeria. Through the slide pictures which we had taken during our short stay there, our Northern Rhodesian Africans learned of the people, the country, and especially the work which the Lutheran Church is doing in another part of their continent. It was gratifying for our people to learn of the great number of their fellow

men who are being taught the Word of God in its truth and purity. It is an encouragement for them to go forward with added zeal.

Our visit to Nigeria lasted one hour. We wished to close at that point since many were sitting on hard benches, others on cold cement floors, and still others had no place to sit. Disagreement came from every corner. We were begged to continue.

Now we brought them back to Lusaka. A year ago the Queen Mother visited the Federation. During her short stay we had an opportunity to take slides of the decorations, the festivities, and especially the Queen Mother herself. Many of the Africans had not seen these preparations. Very few of them had so much as caught a glimpse of the woman who was once co-ruler of their country. Our pictures brought them face to face with her. Their excitement was overwhelming. Two hours passed without their eyes

leaving the canvas which we use for a screen. Still there were cries for more. We could have sat for many more hours.

Such is the joy which your gifts have brought to the empty lives of our people. May our Lord richly bless every individual and each organization for contributing so generously to the cause of foreign missions. We pray that the Lord will open the hearts of many more to this great work.

#### WHERE IS RHODA?

Time and again we visited the Semes to ask why Rhoda was not in Sunday school. Each time we received a different excuse. Finally, the truth came out. Rhoda was ashamed to come. She had only rags to put on.

Such is the case with the great majority of our children and grown-ups as well. They are clothed, but so pitifully — oversized shirts with parts of the sleeves missing, with

rips and tears in front and back; undershirts with gaping holes; dresses in shreds and tatters; shoes without soles and usually no shoes at all.

So touched were we by these sights and by the constant pleas of the people that when we returned home we searched our hearts and our closets. We did not find rags, wornout shoes or things that we wanted to throw away. But we did find clothes which were not needed.

Today when we go to church we see those ties which hung on our rack; shirts which were seldom worn; dresses which we can do without. That is our thanks. But our greatest thanks is to see Rhoda attending Sunday school in a dress which once belonged to Debbie.

Have you searched your hearts and your closets lately? Do you have any clothes that you can do without? Will the Lord be able to say to you, "I was naked and ye clothed me"?



#### Topic: What is Wrong With the Lodge?

##### I.

You ask this question because the constitution of every congregation in our Synod has a clause in it reading something like this: Only such can be and remain members of this congregation who do not hold membership in any ungodly or Christless organizations, such as lodges. Why is that in the congregation's constitution? You have heard of charitable work which is carried on by lodges. You hear that they stress brotherhood and love among men. Why should membership in such organizations be prohibited? Is that only a "rule" of the congregation?

In answering this question we shall not be able to touch upon all objections that can be raised against lodge membership. We shall in this article and the one following, however, enter in upon two basic Scriptural objections. We shall also not be able to study all the various lodges individually but will limit ourselves to the lodge perhaps most frequently encountered, the Masonic Lodge. What is said of it applies to a greater or lesser degree also to other lodges.

#### Not Merely A Social Organization

Freemasonry is not merely a social organization, as is sometimes thought, but teaches religion. We quote from Mackey, who is considered an authority by Masonry.

He writes about the Landmarks (unwritten, unchangeable laws) of Masonry. We read: "A belief in the existence of God as the Grand Architect of the Universe is one of the most important Landmarks of the Order." Another Landmark is that the order exists "for purposes of religious and moral teaching." Masonry insists that you must believe in a god before you can become a member, and it wants to teach you about religion and morals. It exists for that purpose. So never let anyone tell you that it is a purely social organization.

#### What Kind of God?

Who is the god in whom Masonry wants you to believe and about whom it teaches? We quote again from Mackey: "The religion of Freemasonry is cosmopolitan, universal. . . . 'Be assured,' says Godfrey Higgins, 'that God is equally present with the pious Hindu in the temple, the Jew in the synagogue, the Mohammedan in the mosque, and the Christian in church.'" The god of Masonry is some kind of general god, present in all religions, honored and worshiped by all, Mohammedan, Hindu, Christian, and Jew alike.

#### An Imaginary God

But what does the Bible say about this kind of god? Is every god of all the various heathen people also the



true God? "For all the gods of the people are idols: but the Lord made the heavens" (I Chron. 16:26). The gods believed on in the heathen religions are idols, false gods. There is only one true God who is the creator and the Lord of heaven and earth. He is the God who has revealed Himself in the Bible, the Triune God, whom we can know and worship only through Jesus Christ. The Scriptures say: "He that honoreth not the Son honoreth not the Father which hath sent him" (John 5:23). "Whosoever denieth the Son, the same hath not the Father" (I John 2:23). Whoever, then, claims to know and worship God as Father but denies, rejects, ignores Jesus Christ as the Son of God, as equal with the Father, as the second Person of the Trinity, he is actually not worshiping the true God. That means his god is nothing but an imaginary god, a god created by his own mind, an idol. That must surely be said of the god whom Masonry acknowledges and teaches. The true God, the God of the Bible, is not equally present in all religions, is not worshiped by all men. The kind of "Supreme Architect of the Universe" Masonry conceives of is the creation of man's reason and nothing but an idol.

#### Here Is Idolatry!

Masonry, then, is guilty of idolatry. Its worship and prayers are idol worship. The Masons may not with their hands have made an idol out of gold, silver, wood, or stone, but they have created one with their mind and reason out of purely human thoughts and ideas. The latter is an idol no less than the former.

But perhaps someone tells you: You can think of your God and of Jesus Christ when you are praying those prayers in the lodge. Even though others are

worshiping another god, you can worship the God whom you consider to be the true one.

#### Prayer With Idolaters?

What would you say if a heathen invited you to kneel with him in front of his golden image, his idol? Would you say: I'll kneel with him and pray with him, but while he prays to his idol I'll think of the true God. Would not that be considered the grossest hypocrisy? The Children of Israel made a golden calf. They said of it: "These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Exod. 32:4). Aaron built an altar before the calf and said: "Tomorrow is a feast to the Lord" (Exod. 32:5). But even though Aaron spoke of worshiping the Lord when they sacrificed to the calf, it was no less idolatrous. You cannot kneel down to an idol, whether that is a golden calf, an image made of wood or stone, or an idol created by human reason, and still claim to be worshiping the true God. You cannot join the Masons in praying to their false god and still claim to be worshiping the true God in your own mind.

God tells us what we must do over against those who do not worship the true God and so must be considered unbelievers. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath right with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore come out from among them" (II Cor. 6:14-17).

A. SCHUETZE.

## A Report on the Synodical Conference Convention August 5-8, 1958

**E**NLARGE the place of thy tent . . . and strengthen thy stakes." With these words of Isaiah (54:2) one of the delegates described the work of the Synodical Conference Convention in Lakewood, Ohio, August 5-8. Mission expansion, but above all, the desire to strengthen our doctrinal stand and our doctrinal unity characterized the work of our sessions.

#### The Essay

In his essay, "The Relation of Pure Doctrine to the Church's Worldwide Task," Prof. Elmer Kiessling, Watertown, Wisconsin, emphasized this two-sided function not only of the Synodical Conference, but of any church-related group or individual. We ought not go to either extreme in religious work. We have the greatest need of the "contemplative man," who immerses himself in the study of knowledge and of doctrine. But great dangers await the one who

stops there. We also have need of the "activist," the one who busies himself with the outward functions of the Church. But here even greater dangers await him who stops with this. Tensions will exist in trying to establish and maintain the proper balance between these two in the individual and in the church. But such a happy balance must be attained.

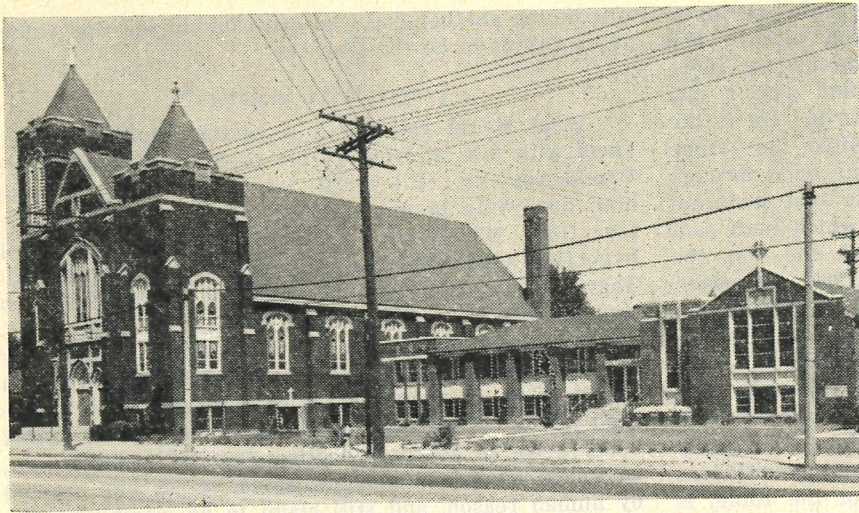
#### Doctrinal Matters

This happy balance seemed evident at our Synodical Conference Convention. The doctrinal matters naturally captured the first concern of the delegates. The Joint Union Committee reported its progress on the study of doctrinal matters disturbing the Synodical Conference and its attempts to draw up a common doctrinal statement. The result thus far has been the preparation of a unanimously adopted Statement on Scripture. With minor emendations

this Statement was adopted by the Convention and will be submitted to the constituent Synods for study and adoption. The excellence and completeness of this statement was praised by many. Dr. W. M. Oesch, of the Ev. Lutheran Free Church of Germany, commended the Committee for making provision in the anti-theses not only for past errors, but also for falsehood just rearing their heads in European theological circles.

The Floor Committee took note of the long and faithful work evidenced in the Statement on Scripture and urged continuance of this work. It also urged the establishment of a Committee to explore the possibilities of inviting into the Synodical Conference other church bodies in the world in agreement with us in doctrine and practice.

All delegates rejoiced at this progress. Other items of progress which were reported to the convention were these: all but the final



**St. Peter and St. Paul Lutheran Church, Lakewood, Ohio**  
Where the Synodical Conference met, August 5-8, 1958

steps have been taken toward the adoption of a statement on the Antichrist; a statement on atonement, justification, and the dynamic of the Christian life, embodying the truths set forth in separate statements by the representatives of our four synods, is ready for consideration by the full committee; a report of a sub-committee which lists the areas of agreement and disagreement in the matter of Scouting is ready for use by the full committee so that it may restrict its future discussion of this question to examining the points of disagreement in the light of God's Word. However, work has just begun in the wide area covering the doctrines of grace, conversion, election, and church and ministry, and the related problems of fellowship, unionism, church discipline, and the military chaplaincy. These crucial discussions, which will get at the very heart of the differences which have arisen between us, will continue as rapidly as the heavily burdened members of the Committee can handle the work. Thus the "stakes" are being strengthened!

#### **Expansion in Present Missions**

At the same time the Lord showed how He has caused us to "enlarge the place" of our Synodical Conference "tent." Expansion of our existing missions both in the domestic and the African field is great. In the Alabama field the American Lutheran Church is urging its remaining five Negro missions to seek affiliation with our Synodical Conference. Our Missionary Board was authorized to make a careful study of the

matter and, after proper instruction, to accept these congregations into the Conference. The failure of the A.L.C. effort is perhaps due to their lack of educational institutions for pastors and teachers in the South.

A step forward in this phase of our work was made in an effort to rectify the intolerable conditions on the campus of our Alabama Lutheran Academy-College at Selma. An adequate, new, 60-acre tract of land will be acquired near the present campus. Two buildings will be erected on the new property: a girls' dormitory, donated by the Lutheran Women's Missionary League, and the administration - classroom - library building already authorized by our Conference. The old campus will continue in use until additional buildings are erected on the new campus.

#### **Dr. Schweppe's Report on Nigeria**

Once again the African field presents a picture to warm each "mission" heart. In his sermon on Wednesday evening, Dr. Wm. Schweppe traced the miraculous beginnings of the Nigerian mission in a comparison with the story of Phillip and the Eunuch of Ethiopia. The Macedonian call of some 25 years ago has been answered by God through us. We have the privilege of seeing the blessings reflected in statistics such as the following:

28,657 baptized members — 9,637 communicants — 2,500 baptisms in 1957, 1,000 of them adults — 81 schools with 16,644 pupils and 526 Nigerian teachers and five American teachers — 176 stations with 17 American and 15 Nigerian pastors —

four institutions of higher education with 329 students and 23 teachers — a large hospital with six medical workers — two lay business workers.

Other blessings for which the Convention expressed gratitude to God and to those through whom these blessings were channeled include: a generous donation from the Walther League for the Administration-Library building at our Normal School — a Tuberculosis Wing and excellent X-ray equipment for the hospital at Eket given by the Wheatridge Foundation — beginning of the Bible Institute to train native lay workers financed by a \$25,000 grant from the Lutheran Women's Missionary League — beginnings of the Lutheran Hour radio broadcast in the Efik language sponsored by the Lutheran Laymen's League and produced by our mission staff. A request for a chapel at the home station of Obot Idim was granted.

As another blessing we might cite the first mission efforts of the infant Nigerian Lutheran Church begun since our 1956 Convention. It is carried on in the very primitive Ogoja Province to the north by four pastors (three American, one African) and five teachers. We already have been asked by the government to take over the newly built Teacher Training School and have received numerous requests from outlying tribes to serve them.

#### **A New Mission in Ghana Voted**

In the light of these blessings it is not difficult to imagine why the delegates voted with joyous hearts to enter a new African field, Ghana. Ghana became an independent country only last May 1957. It lies 1,000 miles west of Nigeria and has a population of about eight million. Here, too, as in Nigeria, the Lord made it very evident that He was calling us. In July 1957 a letter was received from Mr. Samuel K. Asante, Accra, Ghana, addressed to the "President of Negro Missions of the Lutheran Synodical Conference." In this plea for help Mr. Asante informed us that he had studied at Hood Seminary, Salisbury, North Carolina, from 1952 to 1955. He returned to Ghana in 1955 to do mission work for another denomination. However, as a result of his study of Church History and, as he wrote, because of his privilege of seeing a film of the life of Martin Luther, he had thoughts of starting a Lutheran movement in Ghana some

The Northwestern Lutheran

day. After serving as missionary for a time, he finally took action and started a Lutheran Church in Accra, the capital city of Ghana. "Started out of nothing but prayer and supplication," this new church now has 50 members.

Pastor Wm. Schweppe of our Nigerian mission was sent to Ghana to investigate this plea. He reported that here again a door to fine mission possibilities was being held open to us. During his visit he spent three hours each day in doctrinal discussion and instruction with Pastor Asante and found him in agreement with us in the doctrines covered. Pastor Schweppe also took occasion to reserve a building site

in a new seaport, Tema, being developed as a model city 30 miles east of Accra. By 1960 a population of 80 to 100 thousand is expected here. Already additional pleas for Lutheran work are being received from other cities. The government has proved friendly and favorable to our entry. What other answer could our Convention give to this plea for our entry into Ghana than "Yes!" And so the place of our tent is enlarged again at the direction of our Lord.

Re-elected to carry out the resolutions of the Synodical Conference were Dr. J. S. Bradac, President; Dr. Carl Zorn, 1st Vice-President; the Rev. Karl Krauss, 2nd Vice-Presi-

dent; the Rev. Julian Anderson, 3rd Vice-President; Prof H. J. A. Bouman, Secretary.

The joy of being able to expand our missionary endeavors together with our sister synods of the Synodical Conference surely strengthens our sincere wish that the continued study of our Joint Union Committee will result in a God-pleasing agreement on other statements of doctrine which we await from this Committee. Our obligation is to pray for the success of these deliberations as we also privately "strengthen the stakes" of doctrine in our own souls by a consecrated study of God's Word.

N. BERG.

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## Pacific Northwest District Convention

GRACE LUTHERAN CHURCH, Yakima, Washington, was host to the 1958 Pacific Northwest District Convention, June 24-26. Pastor George Frey, of Redeemer, Yakima, addressed the delegates in the communion service which was held on the morning of the first day. Prof. Carl Lawrenz, president of our Theological Seminary, preached in the evening service on the basis of John 8:31, 32.

In his opening report, President Elmer Zimmermann struck a note of sorrow which recurred often throughout the convention, when he noted the fact that five pastors and six congregations have withdrawn from our District since the 1957 New Ulm Convention.

On the second day Professor Lawrenz, who is also a spokesman for Synod's Standing Committee on Matters of Church Union, led an open discussion on the entire subject of church fellowship, how it is to be practiced, and when it must be terminated. Much of the discussion centered around the question of how the principle of II Thessalonians 3:14, 15 ("Have no company with him," and "Yet count him not as an enemy, but admonish him as a brother") applies to a complex intersynodical situation. The frank discussion was appreciated by everyone, affording as it did not only a thorough re-examination of the Scriptural principles of church fellowship, but also a clearer picture of the course which

the Synod has been following during recent years, and a firsthand report on how the present intersynodical discussions are being carried out.

The District nevertheless voiced a protest against the continued practice of fellowship with the Missouri Synod once again. It adopted a report which in essence stated the conviction that the Synod should have broken fellowship with the Missouri Synod last year in New Ulm, and that the present discussions should be carried on according to the principle of II Thessalonians 3:14, 15, viz., as a final stage of brotherly admonition, during which the normal practice of fellowship with the offender is suspended. It was made clear, however, that the District does not mean this protest as a charge of sin or doctrinal error against the Synod, but only as the statement of our convictions as to which Scriptural principle should be guiding our Synod at the present time.

### Missions

A steady growth was noted in the various mission fields of the District. A good beginning has been made by Missionary Henning in a suburb east of Seattle, Washington, and the new Christian day school in Salem Congregation, Mountlake Terrace, Washington, has also had a fine start. The District Mission Board has received permission to explore a new field west of Portland, Oregon.

### Elections

Pastor E. H. Zimmermann was re-elected as District president; Pastor W. Lueckel as first vice-president; Pastor G. J. Albrecht as second vice-president; Pastor G. Frey as secretary; and Pastor L. Sabrowsky as Mission Board chairman. Pastor G. Haag was elected doctrinal recorder, and Mr. Carl Precht District cashier.

G. HAAG.

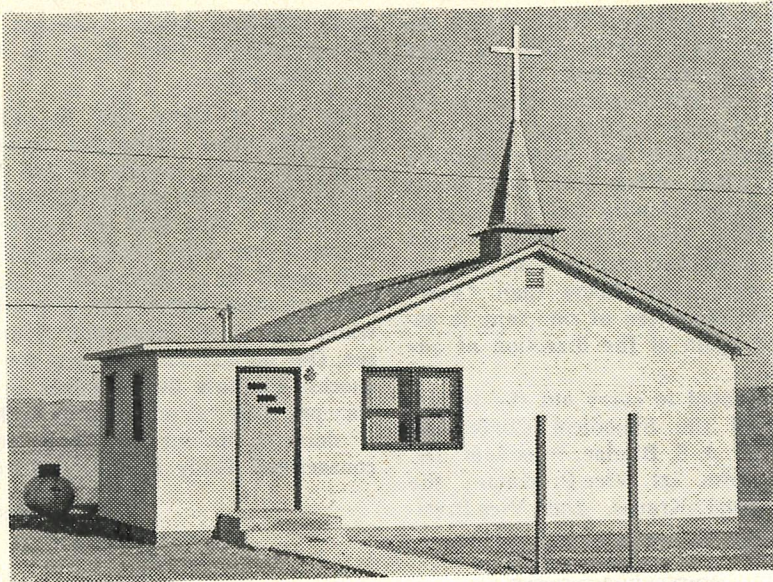
### CHAPEL DEDICATION

#### Messiah Lutheran West Glendive, Montana

Seldom does the Lord grant to a group of His believers so many blessings in so short a time as He did to the members of Messiah Lutheran of West Glendive, Montana.

Within the period of four winter months the members were permitted to purchase land, to begin building a chapel, to organize their congregational life, and then to dedicate their new house of worship.

The Lord's blessings were especially in mind on the day of dedication, Sunday, April 27, 1958. Fair weather drew many fellow Christians and friends to the two festive services. In the afternoon service the Rev. P. G. Albrecht, Bowdle, South Dakota, drew attention to the real owner and purpose of the building. In the evening service the Rev. Leland Wurster, Terry, Montana, showed the essence of the Communion of Saints, and the Lord's blessings to it in both



**Messiah Lutheran Church, West Glendive, Montana**

Old Testament and New Testament times.

The chapel is of frame construction. It measures 30 feet by 24 feet, with a side wing, 8 feet by 16 feet. The chapel proper seats 90. A small but adequate sacristy and organ loft are to either side of the chancel. The side wing holds the main entrance, restroom, and heating plant.

The chapel, without basement, may be modified to suit any of many future needs. It is situated on an

acre of land which is strategically located in Glendive, the chief city of eastern Montana.

The Lord's grace is especially evident in its work upon the hearts of the congregation's members. With few exceptions, all construction work was done by the congregation. This kept the total cost under \$5500.00.

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation" (Ps. 95:1).

JEROME SPAUDE.

**† PASTOR WILLIAM HENRY  
GEIGER †**

Pastor William Henry Geiger was born on October 5, 1883, in Milwaukee, Wisconsin, the son of Frederick Geiger and his wife Christine Dieringer. He was baptized into Christ by Pastor John Bading at St. John's Lutheran Church in Milwaukee. After due instruction in the principal parts of Christian doctrine, he was confirmed in Bethesda Lutheran Church, Milwaukee, by Pastor H. H. Knuth. Some years after his confirmation he entered Northwestern College at Watertown and, after his graduation in 1907, the Theological Seminary at Wauwatosa. On June 19, 1910, he was ordained into the holy ministry and installed at Zion Lutheran Church, Hartland, and Christ Church, Pewaukee. After serving these congregations until 1913, he accepted a call to Naugart, Wisconsin, where he labored in St. Paul's Congregation for about 14 years. In February of 1927 he

accepted a call to Friedens Congregation at Randolph and served there for almost five years. On the first Sunday in August, 1931, he was installed in Zion Lutheran Congregation at Leeds, Wisconsin. Here he served faithfully during these last 27 years. During his ministry the present church building was erected after fire had destroyed the old church. Within the last few years the present parsonage was erected. Pastor Geiger applied himself faithfully in his congregation and sought also the welfare of his Synod. It was at the convention of the Western Wisconsin District in Watertown that he was stricken late in the afternoon of July 16 with the attack that was to bring his earthly life to a close. He died in a Madison hospital early on July 17. During a portion of his ministry he served the District as recording secretary and for a period was also secretary of the Central Conference.

On September 7, 1910, he entered the state of holy wedlock with Amelia Moessner, who died on October 28, 1935. This union was blessed with three sons, all pastors: Gerhard of Buffalo, Minnesota; Adelbert of Cambridge; Waldemar of Charles City, Iowa; and one daughter, Mrs. Kenton Karow of Poynette, Wisconsin. On May 10, 1942, he was united in marriage with Mrs. Augusta Hippe, who survives him with the aforementioned children and two step-daughters, Mrs. Gladys Crary and Mrs. Ruth Hippe, both of Madison. Surviving are also two brothers and a half-brother, and 18 grandchildren.

The funeral service was held on July 20 at Zion Church in Leeds. Pastor Karl Bast of Madison comforted the family and congregation on the basis of I Corinthians 15:55-57. Pastor R. Horlamus served as liturgist and read the committal. The body was laid to rest in Blooming Grove Cemetery near Madison to await the morning of the resurrection.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

**GOLDEN WEDDING  
ANNIVERSARIES**

Mr. and Mrs. Joseph Ulrich on July 1.

Mr. and Mrs. Carl Kempf on July 8.

Both couples are members of St. Paul's Lutheran Church, Winneconne, Wisconsin. Pastor Kahrs spoke appropriate words at both occasions.

\* \* \* \*

On Sunday, April 27, 1958, Mr. and Mrs. William Muth, charter members of Faith Lutheran Church, our mission congregation in North Monroe, Michigan, were privileged, by the grace of God, to celebrate the 50th anniversary of their wedding date.

Beginning in the afternoon of that day, the honored couple conducted an open house for their relatives, neighbors and many friends. During the afternoon their pastor addressed them on the basis of the opening words of Psalm 118: "O give thanks unto the Lord, for he is good; and his mercy endureth forever," reminding them how these words apply in their past lives as Christian husband and wife.

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May the God of all love and mercy be with them and continue His blessings upon them in the future as He has done throughout their lives and above all keep them firm in that faith which He has begun in them to the end of their earthly pilgrimage.

ROBERT P. MUELLER.

### THEOLOGICAL SEMINARY

The new school year of our Theological Seminary at Thiensville will open with a special service on Tuesday morning, September 9, 1958, at 10:00 o'clock. On this occasion the installation of the newly called member of our faculty, Prof. Armin Schuetze, is likewise to take place.

C. LAWRENZ.

### NORTHWESTERN COLLEGE

The 1958-59 school year at Northwestern College will begin on September 8. Opening services will be held in the gymnasium at two o'clock.

E. E. KOWALKE.

### ACADEMY AT MOBRIDGE, South Dakota

Northwestern Lutheran Academy will hold the opening service for

the new school year at 2:00 P.M., Wednesday, September 3. New students are to present themselves at 9:00 A.M., Tuesday, September 2. We wish herewith to invite all parents and friends to our opening service.

R. A. Fenske.

### CALL FOR CANDIDATES

#### Northwestern Lutheran Academy

The Board of Control of Northwestern Lutheran Academy at Mobridge, South Dakota, has recently invited the members of the Synod to nominate candidates for the sixth professorship at the Academy. There were few members of the Synod who chose to do so. Once again, therefore, we must ask for your cooperation so that we may call from an adequate list.

Because of the needs at the Academy and the nature of the District, we request the names of candidates who preferably are Seminary graduates and qualified to serve as athletic director and teach the subjects of mathematics and science.

To aid the Board of Control in making a selection, pertinent information should accompany each recommendation. All nominations must be in the hands of the under-

signed not later than September 3, 1958.

WALTER A. SCHUMANN, Secretary  
Board of Control, N.W.L.A.  
115 2nd Ave. S.E.  
Watertown, South Dakota.

### NOTICE!

The Lutheran Spiritual Welfare Commission is preparing to serve students of our Synod who are attending non-Synodical schools away from home. Students whose names are listed with us will receive the same devotional material that is sent to the servicemen, namely, MEDICATIONS and sermons.

Form cards for listing students will be sent to all pastors. List only one name to a card, and send in the names as soon as you possibly can. Additional listing cards, as well as communion cards for students, may be obtained by writing for them.

Still available: "GOD OUR REFUGE" Pocket Companion, in black or brown cover. Price is 25 cents each; per dozen, \$2.50.

Order from:

Lutheran Spiritual Welfare  
Commission  
3624 West North Avenue  
Room 208  
Milwaukee 8, Wisconsin

### BEQUEST

Our Home for the Aged at Belle Plaine, Minn., recently received the sum of \$12,258.20 under the terms of the will of Bertha Bogatke, who was a member of St. Paul's Lutheran Church at New Ulm, Minn.

We deeply appreciate the kindness of the testatrix and ask the Lord to put His blessing upon this bequest.

L. F. Brandes

### D.M.L.C. CHOIR RECORDS

For sale: 12-inch long-play recording of 14 of the choir numbers sung on the 1958 choir tour by the Dr. Martin Luther College Choir, New Ulm. Price: \$4.50 post-paid. Order from

Martin Albrecht  
College Heights  
New Ulm, Minn.

### APPOINTMENT

Professor Carleton Toppe of Northwestern College, Watertown, Wisconsin, has been appointed a member of the Board of Education — Wisconsin Synod to fill the vacancy caused by the resignation of Professor E. E. Kowalke from this Board. Professor Kowalke wished to be relieved of some of his additional responsibilities.

Oscar J. Naumann, President

### GENERAL

#### SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, the week of October 19, 1958, in the Synod Office Building, 3624 West North Avenue, Milwaukee 8, Wisconsin. Preliminary meetings of various boards and committees will be held on October 20 and 21, with the General Committee holding its first session at 9:00 a.m. Central Stand-

ard Time, on Wednesday, October 22, 1958.  
Oscar J. Naumann, President.

### CALENDAR OF CONFERENCES RED WING DELEGATE CONFERENCE

Date: August 26, 1958, Communion service 9 a.m., Karl Gurgel, speaker.

Place: Township Dexter (Austin R.R. 5) Minn.; H. P. Bauer, host pastor.

Program: Paper: "The Christian Day School," H. Schwertfeger; Explanation of the Pre-budget Subscription Plan," by R. Goede; Report on the Synodical Conference Convention (August 5-8).

F. Kosanke, Secretary.

### PASTOR-DELEGATE CONFERENCE NORTHERN CONFERENCE OF THE MICHIGAN DISTRICT

Date: September 22-23, 1958.

Place: Zion Church, St. Louis, Mich.

Time: Communion service at 9:00 a.m.

Preacher: E. Hillmer (alternate, R. Holtz). Delegates: Present first day only.

Lodging and excuses: Notify Pastor N. Maas, 109 E. Tyrell St., St. Louis, Mich.

M. Kell, Secretary.

### WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Time: Sept. 23-24, 1958.

Place: Beyer Settlement, M. Koepsell, pastor.

Opening with communion service at 10:00 a.m., Tuesday; A. O. Pautsch, speaker (E. J. C. Prenzlow, alternate).

Markus Koepsell, Secretary.

### SOUTHWESTERN CONFERENCE WESTERN WISCONSIN DISTRICT

Place: Onalaska, Wis.; J. Lau, host pastor.  
Date: Sept. 16, 1958.

Time: 9:00 a.m.

Communion sermon: M. Nommensen (H. Paustian).

Exegesis: Rev. 3:14-22, by G. Neumann (Philemon by R. Beckmann); Practical Theology: Marriage Counseling, by C. Rosenow (Catechesis on the Sixth Commandment, by R. Siegler).

Business: Visitor's Report, Financial Report, Synodical Conference Report, Stewardship Report, Casuality.

Please announce to host pastor!

C. R. Rosenow, Secretary.

### MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Jehovah Ev. Lutheran Church, Altura, Minn., C. P. Brenner, host pastor.

Date and Time: Sept. 16 and 17, 1958. Conference begins with a communion service at 9:30 a.m.

Speaker: F. Miller (F. Nitz, alternate).

Essays and Essayists: A Cursory Study of John 5:19 ft. Showing the Patience of Jesus, E. Geistfeld; Christ's Descent into Hell in its Historical, Scriptural and Confessional Setting, P. Spaude; Biographical Sketch of Judas Iscariot, R. Buege; A Study of the Athanasian Creed, W. Schmidt; A Report on the 1958 Synodical Conference, by the Conference delegate.

If night's lodging is desired, inform host pastor in advance.

E. P. Pankow, Secretary.

### SOUTHEASTERN MICHIGAN DISTRICT PASTORAL CONFERENCE

Place: Mt. Olive Lutheran Church, Detroit, Mich.; E. Frey, host pastor.

Date: Monday and Tuesday, Sept. 22, 23, 1958.

Opening service: 10:00 a.m.

O. F. Maasch, Secretary.

**ST. CROIX PASTORAL CONFERENCE**  
 Date: Sept. 15 and 16, 1958.  
 Time: Monday, 9:00 a.m.  
 Place: Christ Lutheran Church, North St. Paul, Minn., H. Sauer, host pastor.  
 Preacher: G. Baer (W. Kehrberg, alternate).  
 Agenda: Opening service; Essay — "Christian Discipline" by A. Eberhart; Exegesis — James 2:1-13, by P. Borchardt.  
 J. G. Hoenecke, Secretary.

**PACIFIC NORTHWEST DISTRICT PASTORAL CONFERENCE**  
 The Pacific Northwest Pastoral Conference, Sept. 16-18, 1958, will open its fall sessions at 2:00 p.m., Tuesday, Sept. 16, at Withrow Lutheran Church, W. Steffenhagen, pastor. The sermon will be delivered by T. Henning; alternate, A. Zimmermann. To be presented: Homiletical study of Gal. 2:17-21, R. Baur; N. T. Exegesis — II Thess., W. Lueckel; O. T. Isagogical study of Habakkuk, G. J. Albrecht. Also, two essays: Canoncity of Esther, P. Nitz; Lutheran Pioneers — An Evaluation, G. Frey. Please announce to the host pastor.  
 P. Madson, Secretary.

**CHIPPEWA RIVER VALLEY DELEGATE CONFERENCE**  
 Place: Immanuel Lutheran Church, Plum City, Wis.; O. Falk, pastor.  
 Date: Sunday, Sept. 28, 1958.  
 Time: 2:00 p.m.  
 Program: a) Practical paper . . . The Parables of Jesus," O. Falk; b) Slide-lecture: . . . "Report of the West Wisconsin District Missions," . . . from District Board for Information and Stewardship; c) Report on the 1958 Lakewood, Ohio, Synodical Conference Proceedings; d) Financial and business matters.  
 E. J. C. Prenzlow, Jr., Secretary.

**NEW ULM DELEGATE CONFERENCE**  
 Place: St. John Lutheran Church, Darfur, Minn.  
 Time: 9:50 a.m. Wednesday, October 1, 1958.  
 Agenda to be announced later.  
 Pastors please announce yourselves and delegates to the host pastor, A. Kienetz.  
 E. Biebert, Secretary.

**MANITOWOC PASTORAL CONFERENCE**  
 Time: Monday, September 15, 1958, 9 a.m.  
 Place: St. Peter's Lutheran Church, Collins, Wis.  
 Preacher: W. W. Gieschen. Alternate: W. Haase.  
 J. J. Wendland, Secretary.

**PASTORAL CONFERENCE RHINELANDER**  
 Time: Sept. 8, 12:00 noon, to Sept. 9, 12:00 noon.  
 Place: St. Paul's Ev. Lutheran Church, Hurley, Wis.  
 Papers: The Manner of Conducting the Lutheran Service, by M. Volkman; Lay Evangelism, by W. Gawrisch.

Preacher: W. Gawrisch (Communion service, Monday evening).  
 William Heim, Secretary.

**SOUTHWESTERN CONFERENCE MICHIGAN DISTRICT**  
 One Day Conference for Pastors, Teachers, and Delegates  
 Place: St. Paul's, Stevensville, Mich., Harold Zink, pastor.  
 Date and Time: Monday, Sept. 15, 1958, at 9:00 a.m.  
 Communion service in the evening at 7:30. Opening Devotions: 9:00 a.m.  
 Minutes and adoption of agenda of business: 9:05-9:15 a.m.  
 "The Liturgy or Order of Service without Communion" (cont.) — E. Wendland: 9:15-10:15 a.m.  
 Recess: 10:15-10:30 a.m.  
 "The Office and Duties of the Conference Visitor" — E. Tacke: 10:30-11:30 a.m.  
 Report of Conference Visitor, arrangements for next conference: 11:30-11:55 a.m.  
 Devotions, Afternoon session: 1:15 p.m.  
 Minutes: 1:20-1:30 p.m.  
 "The Relation Between the Divine Call of Pastor and Teacher" — V. Raasch: 1:30-2:30 p.m.  
 Report of Mission Board, Board of Education, Board for Information and Stewardship, Inter-synodical matters: 2:30-3:30 p.m.  
 Teachers to meet in private sessions: 3:30-4:30 p.m.  
 Exegesis of I Timothy 1 — (all pastors are to be prepared) N. Berg: 3:50-4:30 p.m.  
 Communion Service: 7:30 p.m. Preacher: D. Habeck (C. Kipfmiller).  
 Daniel E. Habeck, Secretary.

**COLORADO PASTORAL CONFERENCE**  
 Time: Monday, September 15, at 1:30 p.m., to Wednesday, September 17, at 3:00 a.m.  
 Place: Messiah Congregation, Ordway, Colo.; A. C. Bauman, pastor, 610 Sherman.  
 CARL M. THUROW, Secretary.

**SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT**  
 Date: September 23 and 24 (Tuesday and Wednesday instead of Monday and Tuesday).  
 Time: 10:00 a.m.  
 Place: St. John's Lutheran Church, Firth, Nebr. All excuses and requests for lodgings to: Pastor Erhardt Schulz, host. Speaker: Voss; alternate: Eickmann.  
 Papers:  
 Article XV of the Augsburg Confession. Pastor Herrmann; The Doctrine of the Antichrist, Pastor Lichtenberg; Popular Exegesis of I Peter 3:15-22, Pastor Stieve; Why a need for consistency in practice in our Wisconsin synod congregations? Pastor Kruschel; Isagogical treatise of the O.T. Book of Daniel, Pastor Capek.  
 A. CLEMENT, Secretary.

**WINNEBAGO PASTORAL CONFERENCE**  
 The Winnebago Pastoral Conference will meet in Peace Lutheran Church, Green Lake, Wis., D. Hallemeier, pastor, on Monday, September 15, 1958. The conference will begin with a communion service

at 9:00 a.m. Prof. J. Petrie will be the preacher, with Pastor D. Hallemeier the alternate.  
 R. REIM, Secretary.

**ORDINATIONS AND INSTALLATIONS**  
 (Authorized by the Proper Officials) Ordained and Installed

**Pastors**  
**Kuckhahn, Philip**, in Trinity Ev. Lutheran Church, Hillrose, Colo., by W. A. Krenke; on August 3, 1958.  
**Meyer, John P.**, in Grace Ev. Lutheran Church, Dalton Wis., by O. A. Lemke; assisted by L. Meyer, P. Kolander, M. C. Smith; and in Trinity Ev. Lutheran Church, Friesland, Wis., by A. Winter; assisted by L. G. Meyer, M. Smith; August 10, 1958.  
**Pankow, Paul**, in St. Peter's Ev. Lutheran Church, Globe, Ariz., by A. M. Uppleger; assisted by W. Diehl, H. E. Rosin, H. E. Hartzell, E. E. Guenther; July 27, 1958.  
**Prange, Victor**, in Peace Lutheran Church, Janesville, Wis., by B. F. Prange; assisted by E. A. Sitz, J. Thrams, K. Bast, R. Hoenecke, R. Hillemann, D. Malchow, H. Schumacher; Aug. 3, 1958.  
**Rothe, George**, in Trinity Church, Rapid City, S. Dak., by D. C. Sellnow; assisted by M. Eibs and J. Brandt; July 27, 1958.

**Installed**  
**Pastors**  
**Krueger, Wilbert**, in Zion Ev. Lutheran Church, Town Wayne, Wis., and in St. Peter's Ev. Lutheran Church, Town Addison, Wis., by Donald Bitter; assisted by M. Westerhaus, J. Runge, P. Huebner, G. Kaniess; April 13, 1958.  
**Mutterer, Frederick**, in St. John's Ev. Lutheran Church, Tappen, N. Dak.; by H. Rutz; June 29, 1958.  
**Pankow, Paul**, in Trinity Ev. Lutheran Church, Morenci, Ariz., and in Grace Ev. Lutheran Church, Safford, Ariz., by A. M. Uppleger; assisted by H. E. Rosin, C. Palenske; August 3, 1958.

**Teacher**  
**Pape, Gordon**, in Our Savior's Ev. Lutheran Church, Wausau, Wis.; by R. Reede; June 29, 1958.

**CHANGE OF ADDRESS**  
**Pastors**  
**Krueger, Wilbert**, Route 1, Allenton, Wis.  
**Mutterer, Frederick**, Tappen, N. Dak.  
**Prange, Victor**, 1650 S. Marion, Janesville, Wis.  
**Rothe, George**, 1240 1/2, Junction St., Sturgis, S. Dak.

**MISSION FESTIVALS**  
**Third Sunday after Trinity**  
 Trinity Church, Elkton, S. Dak.  
 Offering: \$150.80. Wm. Lindloff, pastor.  
**Fifth Sunday after Trinity**  
 Trinity Church, Town Norton, Rollingstone, Minn.  
 Offering: \$666.97. Dr. Paul W. Spaude, pastor.

**TREASURER'S STATEMENT**  
 July 1, 1958, to July 31, 1958

Receipts	
Cash Balance July 1, 1958	\$ 16,631.26
Budgetary Collections	\$ 95,437.84
Revenue	10,430.19
<b>Total Collections &amp; Revenues</b>	<b>\$ 105,868.03</b>

<b>Non-Budgetary Receipts:</b>	
Luth. S. W. C.—Prayer Book	6.41
Bequests	_____
Miscellaneous	100.00
Proceeds from land appropriated for public highway	_____
Loan—Notes Payable	_____
<b>Total Receipts</b>	<b>105,974.44</b>
	<b>\$ 122,605.70</b>

Disbursements	
Budgetary Disbursements:	
General Administration .....	6,215.87
Board for Information and Stewardship .....	1,861.71
Theological Seminary .....	7,799.96
Northwestern College .....	14,550.12
Dr. Martin Luther College...	31,704.77
Michigan Lutheran Seminary	12,320.46
Northwestern Luth. Academy	3,191.25
Nebraska Lutheran Academy	
Academy Subsidies .....	4,400.00
Winnebago Teacher Program	1,251.72
Home for the Aged .....	3,786.07
Missions —	
General Administration	
Foreign Board .....	124.99
Indian Mission .....	12,178.96
Colored Mission .....	1,538.21
Home Missions .....	63,695.55
Refugee Missions .....	4,260.25

Madison Student Mission.....	405.38
Rhodesia Mission .....	3,037.05
Lutheran S. W. C. ....	476.78
Japan Mission .....	3,517.50
Winnebago Luth. Academy..	250.00
General Support .....	8,075.00
Indigent Students .....	125.00
Board of Education .....	1,278.65
Depreciation on Inst. Bldgs..	11,433.93
Revenues designated for	
Special Building Fund.....	5,724.53
<b>Total Budgetary Disbursements</b>	<b>\$ 203,203.71</b>
Non-Budgetary Disbursements:	
Notes Payable .....	80,000.00
Institutional Parsonage	
Purchased .....	18,922.72
<b>Total Disbursements .....</b>	<b>\$ 302,126.43</b>
<b>Deficit Balance July 31, 1958.....</b>	<b>\$ 179,520.73</b>

### COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to July 30

	1957	1958	Increase	Decrease
Collections .....	\$104,825.44	\$ 95,437.84	\$	\$9,387.60
Disbursements .....	196,047.78	203,203.71	7,155.93	
<b>Operating Deficit .....</b>	<b>\$ 91,222.34</b>	<b>\$107,765.87</b>	<b>\$16,543.53</b>	

### ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Surplus	Percent of Allot.
Pacific Northwest.....	1,569	\$ —	\$ 1,569.00	\$ —	—	—
Nebraska.....	6,974	1,849.54	6,974.00	5,124.46		26.52
Michigan.....	24,585	5,414.38	24,585.00	19,170.62		22.02
Dakota-Montana.....	7,776	—	7,776.00	—		—
Minnesota.....	38,736	11,220.30	38,736.00	27,515.70		28.96
Northern Wisconsin.....	46,580	30,224.11	46,580.00	16,355.89		64.88
Western Wisconsin.....	49,513	29,070.25	49,513.00	20,442.75		58.71
Southeastern Wisconsin.....	49,184	18,830.11	49,184.00	30,353.89		38.28
Arizona-California.....	3,212	4,072.88	3,212.00	860.88	860.88	126.80
	<b>228,129</b>	<b>\$100,681.57</b>	<b>\$228,129.00</b>	<b>\$118,963.31</b>	<b>860.88</b>	<b>44.13</b>

C. J. NIEDFELDT, Treasurer.

### DONATIONS SENT DIRECT TO TREASURER'S OFFICE

For Refugee Mission		For Africa Mission	
Memorial wreath in memory of Anton Berge, given by Valders Ev. Luth. Church.....	\$ 4.00	Children of Good Shepherd Luth. School, Omaha, Nebr. ....	\$ 4.00
For Japan Mission		For Rhodesia Mission	
Donation by R. K. ....	\$ 10.00	Children of Trinity Ev. Luth. School, Caledonia, Wis. ....	\$ 40.00
For Missions		For Church Extension Fund	
N. N. ....	\$ 50.00	Memorial wreath in memory of Pastor Henry Geiger, by Pastor and Mrs. F. E. Stern.....	\$ 3.00
Memorial wreath in memory of Mr. Samuel Hahm and Mr. Henry Lindner, by employees of Northwestern Publishing House .....	10.75	Memorial wreath in memory of Mr. Henry Lindner, by Rev. and Mrs. W. Kleinke, Mr. and Mrs. E. Trettn, C. J. Niedfeldt .....	6.00
	\$ 71.00	Donation by N. N. ....	7.50
For Luth. S. W. C.			\$ 16.50
Donation by Zion Lutheran Church, St. Louis, Mich. ....	11.65	For Parsonage-Teacherage Fund	
Donation by St. Matthew's Naomi Guild, Milwaukee, Wis. ....	10.00	Donation by Mrs. Reinhard Stuewer .....	\$ 2.50
Donation in memory of William Rengstorf, by Zion Ladies Aid, Colome, S. Dak. ....	5.00	Donation by Glen Danielson .....	\$ 5.60
Donation by Vernon F. Redlich, Osceola, Wis. ....	5.00		\$ 185.25
	\$ 41.65		

C. J. NIEDFELDT, TREASURER.

August 31, 1958

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