

# *The Northwestern Lutheran*

*"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us."*

I KINGS 8:57

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# The Northwestern Lutheran

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## COVER DESIGN

NEW SCHOOL AT  
RED WING, MINNESOTA  
G. BARTHEL, pastor

(See page 398)

# Siftings

Have you thought of a subscription for the "Northwestern Lutheran" as a Christmas gift? It is a gift that will go twenty-six times into the home. This suggestion does not arise from an overweening pride in our editorial skill — believe us, we are painfully aware of shortcomings. But it makes an ideal gift because of the message it brings into the homes of our Christians. It is a bi-weekly reminder of how the Kingdom is being defended and extended. This is a reminder too to the many whose subscriptions expire at the end of the year. REMEMBER THAT THE SUBSCRIPTION PRICES HAVE CHANGED. The single subscription by mail is \$1.50 — Milwaukee, \$1.75 — per year. A blanket subscription in a congregation is sent to the individual families for \$1.25. A blanket subscription sent in a bundle to one address is \$1.10. All subscriptions must be paid in advance, sorry, postal regulations, we are told.

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A new building, made possible largely by a sizeable legacy, was dedicated recently by the Concordia Historical Institute, St. Louis, Missouri. It is said to be the first Lutheran building of this type in the country. The new building will contain a museum, administrative offices, research room, and stack room and vault. For students of Lutheran Church history in America a visit to this center is almost imperative. The museum houses perhaps the largest and most complete Reformation medal and coin collection in America. The Institute's publication, the *Concordia Historical Institute Quarterly*, was begun under the editorship of Dr. W. G. Polack in 1928. Dr. Polack will be remembered as editor-in-chief of the *Lutheran Hymnal*.

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Both the northernmost and the southernmost churches of the world are Lutheran, it was claimed recently by Kristeligt Pressekontor, official news bureau of the Church of Norway. The northernmost church in the world, the news bureau said, is

BY THE EDITOR

situated in Svalbard, an island in the Arctic Ocean belonging to Norway. The southernmost church was built by Norwegian whalers on the British island of South Georgia in the Southern Atlantic. The church building in Svalbard, the release added, was destroyed during World War II, but the congregation still exists and is served regularly by its Norwegian Lutheran pastor. Whalers of the South Atlantic and the Antarctic region gather for worship in the church of South Georgia whenever they are near the island.

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Parochial schools were not exempt from paying property taxes in California. But an election referendum has just approved apparently a law passed by the legislature and signed by Governor Warren last year exempting them. The California Taxpayers' Alliance had prevented the law from going into effect by securing the required number of signatures on a petition calling for a referendum. Supporters of the law then formed an organization called "Californians for Justice in Education," headed by retired Admiral Chester W. Nimitz. While the vote on November 4 showed a majority of 70,000 for the law, the result will not be known positively until the 150,000 absentee ballots are counted. Those close to the situation believe that the absentee ballots will run in about the same proportion pro and con as the votes in the state generally.

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The Augustana Lutheran Church has taken a walk. Last month it withdrew from the Committee of Forty-five which has been working to effect a merger of the five general bodies of the American Lutheran Conference of which the Augustana Lutheran Church is a member. The Augustana Lutheran Church did not withdraw because of any doctrinal considerations, but it took its walk because all Lutheran general bodies were not included in the negotiations. In view of this walk Augustana apparently wants all or none.

# The Assurance Which Advent Is To Renew In Us

Matthew 11, 2-10

**T**HE Advent season is to prepare us for a joyous Christmas. A festival preparation which merely provides for Christmas trees, Christmas gifts, Christmas music, Christmas greetings, Christmas gatherings, Christmas meals, Christmas guests will not suffice. True Christmas joy centers in the birth of Jesus, and this joy ought to hallow all the externals with which we envelope our observance of Christmas. To this end the Advent season is to replenish our faith that we may again find deep joy in the message of Christ's birth.

## That Jesus Is Indeed The Promised Savior

In this Gospel account we are told of messengers who came to Jesus in quest of this very assurance. "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?" It had been John the Baptist's life mission to prepare the hearts in Israel for welcoming Jesus as the promised Savior. In this mission he had been exceedingly faithful. He had sought to make all of his hearers aware of their guilt and condemnation and then directed them to seek help in Jesus, the Savior who was at hand. Because he had fearlessly faced even King Herod with a call to repentance he was now for some time languishing in a prison in Perea. It was a heavy cross, all the more heavy since Jesus, to whom John had borne such faithful testimony, did not intervene in his behalf. It need not seem strange, therefore, that under such circumstances John should have been assailed by doubts so that he sought renewed assurance for his faith. Though one of God's heroes of faith John was still subject to the weaknesses of a sinner. In pondering this account many have, however, held that the doubts which John sought to allay were not really his own, but those of his disciples. They point to the fact that on this very occasion Jesus stated of John that he was not a reed shaken in the

wind. We do know that when Jesus began His public ministry John had found difficulty in getting all of his followers to turn to Jesus.

The important thing for us to note is this, that when doubts and perplexities did arise, whether in John's own heart or in the hearts of his disciples or in both, John turned to Jesus to have them dispelled. Jesus told His messengers: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Jesus was calling attention to the fact that He was doing the very things which the prophet Isaiah had foretold that the coming Savior would do. St. Luke tells us that these disciples found Jesus at that very hour active in healing from sickness and infirmity, in casting out devils, and in giving sight to the blind. He had just raised the widow's son at Nain from the dead. He was preaching the Gospel to the poor in spirit, to those weighed down by sin and its curses. All these deeds established Jesus as the promised Savior. They revealed Him as the master over sickness, blindness, Satan, and death. Such a master could be none other than the Lord from heaven, the only begotten Son of God. Not only these merciful deeds but above all His Gospel message of pardon and eternal life revealed His Savior's love, His divine compassion intent upon delivering man from the wretchedness of sin. John had wisely sent his disciples to Jesus when doubts concerning Him as the promised Savior had arisen.

Even so the Advent season bids us to go to Jesus to be reassured in our faith that He is indeed the promised Savior. The disciples of John could seek Him out at only one point of His Savior's activity. In His Word we can observe Jesus on many different occasions throughout His Savior's work. We can find Him being and doing all that the Patri-

archs, that Moses, that David, that Micah, that Isaiah, that the rest of the prophets said that He would be and do. We can mark all of His mighty miracles, one establishing Him ever more truly than the other as the divine Savior, full of grace and power. We can hear Him proclaiming Gospel words of pardon and eternal life to the poor in spirit not only on one but on many occasions. Above all we can seek Him out on Calvary's cross where He did just what Isaiah said that the promised Redeemer would do, where He was wounded for our transgressions and bruised for our iniquities, where the Lord laid on Him the iniquity of us all and we by His stripes were healed.

## That Jesus Is The Savior Who Meets Our Needs

Even though we should be convinced that Jesus is indeed the promised Messiah the Christmas message of His birth might still leave our hearts cold. This would be the case if we should still feel that this Savior and all that He came to do and give does not quite meet our needs and satisfy our deepest desires. Thus Advent is again to deepen our conviction that Jesus is just the kind of Savior whom we need.

After Jesus had given the messengers of John what they needed to allay their doubts He added the warning: "And blessed is he, whosoever shall not be offended in me." This was the trouble with the Galilean multitude who were gathered about Jesus. Many of them were offended in Jesus. They craved for His miracles only insofar as they offered help from earthly distress. They built false hopes on His works of power, hopes of a king who would deliver them from Roman dominion, who would once more rule over their nation with temporal power and splendor and presently free them from all earthly poverty, shame, and distress. His real message of pardon and eternal salvation, which His miracles were meant to confirm, had little appeal for them. Through John the Baptist God had sought to prepare their hearts, but many of them had made light of his message.

When the messengers of John had departed Jesus reproved the multitudes for not having appreciated

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# Editorials

## Is Religious Truth Still in a State of Flux?

Again this year, as in the past several years, Reformation Sunday has been observed not only by Lutherans, who have long been doing it, but also by other Protestant churches, including the most liberal. To the latter the political gains of the Reformation were the chief point of interest. There has been much talk about what the free world owes to the Reformation. The Bible and the role which it played in the Reformation was, of course, also mentioned, but there was exhibited an altogether different attitude toward the Bible by these liberal church people than by true Lutherans.

Liberals have expressed the view that the religious movement of the Reformation was only a phase in the religious development of mankind. This is in line with the evolutionary theory, so widely held in our day. The theory is that man, having come up from the lower animals, is steadily progressing, developing upward, and that he is gradually getting a better insight into what is the best religious truth. They consider the Reformation a step forward in that respect but feel that mankind must go on from there — and has. A recent article in the *Christian Century* expressed the idea that we must not be satisfied with the religious truth which has come down to us from the Reformation but that we must go on beyond that. We must not stop with the provincial and outmoded religious doctrines which were taught by Luther, we are told, but that as the intellectual and scientific knowledge of man progresses, new insights into what is religious truth will be gained. After indicating some ways in which those religious ideas can be improved, the article referred to closes with the sentence: "The answers which we give to these questions will determine whether the Reformation Sunday in 1952 celebrates a new birth of Christian hope or mourns the death of a Reformation which died incomplete."

To Luther religious truth was not a thing which would reach its highest development as mankind progressed, no, to him it was a fixed, absolute, and static thing. He did not point to the future as holding out the hope of a fuller type of truth but rather pointed backward to the teachings of Jesus and the apostles as set down in the Scriptures. For him it was no longer in a state of flux. For him the thing was already settled on the highest and most reliable authority, and was simply to be accepted. God had spoken the final word in the inspired Scriptures, and that determined what religious Truth was and ever would be.

His Reformation stood and fell with the Scriptures. If Scripture said it, it was true. If it was contrary to Scripture, it was falsehood. His policy was stated in the words: "The Word they still shall let remain and not a thank have for it." One of the outstanding principles of his Reformation was: The Scriptures and nothing but the Scriptures.

That is the only right attitude. All that men ever need to know on the subject of religious truth has been set down in the Bible, and no other source of information

is ever to be expected. We are to say with respect to the Bible: "Speak, Lord, for thy servant heareth." When the Bible speaks, our business is to listen and to believe, and we are to indulge in no speculations beyond that. As Jesus said: "The scripture can not be broken."

I. P. F.

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## The Invention of Printing

The 500th anniversary of the invention of printing is being observed. The man who deserves the credit for that invention is Johann Gutenberg of Mainz, Germany. There was some printing even centuries before but with immovable type, which made the work very laborious and put limitations upon the output. The invention of movable type by Gutenberg changed all that and marked a new era in the production of literature and made it available to the masses. His first major production was the printing of the Latin Bible, known as the Gutenberg Bible.

A U. S. postage stamp has been issued in commemoration of the invention of printing which strangely enough bears the portrait of the Catholic Archbishop Adolf of Mainz as a supposed patron of Gutenberg. That has been denounced as Catholic propaganda since historians can find no evidence that this archbishop assisted the struggling printer in his early days. In fact, history informs us that Gutenberg had to put himself in hock to a goldsmith by the name of Johann Fust to market his invention and as a result was deprived of much of the financial profit from his revolutionary invention.

The printing press played a gigantic role in the spreading of the Gospel and the pure Truth. Humanly speaking, the Reformation would hardly have been possible without the printing press. God had this invention come into the world a generation or two before Luther to promote the Reformation. As God used the conquests of Alexander the Great to make the Greek the world language, and later the Roman rule of the world with its establishment of good roads and suppression of robbers on land and sea and so facilitated the preaching of the Gospel in all the world, so He made the printing press available to Luther for books and pamphlets and tracts to expose the errors of the papal church and to broadcast the pure Scriptural doctrines. Luther not only preached and taught but he also wrote prolifically, as the many volumes from his pen testify. Therein lay one of the great assets of his reformatory work.

That we now all have Bibles, that we have catechisms, other good Christian literature, church papers, etc., is due to the invention of the printing press 500 years ago. Like all great inventions, so this one has been prostituted, resulting in a never-ending stream of gutter literature which corrupts the souls of men. Therefore one sometimes wonders whether this invention has not proved more of a curse than a blessing. But whatever it may be to others, let it be a blessing to us. Let us read and study the Bible, which we can now buy so cheaply and which is not being rationed. Let us read and study the

good Christian literature which comes off the presses that we may grow in the knowledge of the Truth and be strengthened in the faith. In these days of radio and television there is not much love for reading left, but

we shall only lose if, so far as the Bible and truly Christian literature is concerned, we do not do what St. Paul urged young Timothy to do: "Give attendance to reading."  
I. P. F.

## Guidance In Godliness

### KEEP CHRIST IN CHRISTMAS

**W**E who are children of God and firm believers in the Christ, who is our Lord and King, must constantly be on our guard. When these noisy days which precede the Christmas season come around, and the birthday of our most gracious and glorious Lord is celebrated, then we dare not and must not class Christ the Lord with the birthdays and busts of the world's great men. The world's great come and go. Their names are now on their tombstones, eaten away by the tooth of time, and others have their names and titles written into monuments that tower to the sky, or they lie in mausoleums that impress the human eye. Their names are embalmed in the pages of history. They are no more; "the place thereof shall know them no more!"

### Christ — Sum and Substance

Not so our dear Christ. Jesus Christ is the Lord, our Prophet, Priest, and King. He has no beginning and no end. He is the Great one — the "I Am that I Am," which means "Jesus Christ the same, yesterday and today and for ever." Speaking about Jesus and to Jesus, God the Father said unambiguously and unequivocally: "Thou art My Son, this day have I begotten Thee." And God's "day" is eternity, which is the home of God. Jesus Christ is ever with us and His Church, even unto the end of all ages.

At Christmas time about 1950 years ago, this great Son of God came to earth and tented among us, and we beheld His glory. He is full of grace and glory and truth. Then after the resurrection from the dead He took our flesh and blood, glorified and transfigured, to heaven, from which place and point He rules and reigns over all things, and from thence He shall return to judge the living and the dead in His blessed Second Coming or Advent.

In the Old Testament, which is commonly called the time before Christ, the times of the prophets, our Savior often appeared as a traveler, then like a soldier, then like a priest, and again at other times like a king or like an angel of God, the angel of God's face, the angel of the covenant. The Lord our Savior can be traced on the pages of every book in the Old Testament. Faith recognized Him immediately by His voice and behavior. So we can truthfully write and publicly preach that the Christ of Christmas, now coming, was yesterday the Lamb of God offered to and for you and me and everybody else on this globe as the Savior from sin, and tomorrow will be the Lamb on the throne, the great white throne, judging the universe, and before whom "every knee shall bow."

### Keep Your Eyes on Christ!

In these few days left before Christmas let us see Christ! These weeks, in which there is so much world pressing about us and on us and in us, where we hear so many advertising voices and so much distracting noise, a time where like butterflies we flit from trinket to toy and from party to program, a time in which our eyes gloat and float on man-made gifts, let us be careful and cautious that we do not, like the cold and ungodly world, sell Christ in Christmas for money or merrymaking.

For Christmas without Christ the Savior is then only a "tale told by an idiot, full of sound and fury, signifying nothing." With Christ the Savior in Christmas in heart and home and house of worship, it will truly be "glory to God in the highest, and on earth peace, good will toward men!"

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### PUT CHRIST ON YOUR GIFT LIST

When we place the names of those whom we love on our Christmas gift list, the name of the Christ-Child

should most certainly be written first. There has certainly been much spending on things which cannot be classified as necessities. Such gifts represent quite an outlay of money. Now, would it work hardship on any family among us to give an offering to the Christ-Child in proportion to what is being spent on members of the family and on friends for Christmas gifts? It would not! And if the members of our churches will adopt this plan for their Christmas festival, they will find that their congregation has raised its full share for missions.

As we have shopped abundantly, that no one may be forgotten, so let us give generously, that the Christ-Child be not overlooked; as we have shopped early in order that our Christmas gifts would reach their destination on time, let us also remit early so that the work of the Church may not be delayed. Here, too, let us keep Christ in Christmas!

K. F. K.

## The Assurance Which Advent Is To Renew In Us

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John and profited by his message. There was no excuse for it. They had all flocked out to see and hear John when he was still preaching and baptizing in the wilderness. Yet they had not gone out in the expectation of seeing a reed shaken with the wind, of meeting a fickle-minded man who merely told people what they wanted to hear, so that they would have had reason to despise his message. Neither had they gone out to see a man clothed in soft raiment, one whose very clothes showed that he was devoted to a life of earthly ease and pleasure. No, they had gone out to see and hear a prophet who proclaimed and lived an earnest message of repentance. John was indeed a prophet. Jesus stated: "Yea, I say unto you and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which

*shall prepare thy way before thee.*" John had been sent to clear away the spiritual stones and obstructions which would hinder Jesus from finding entrance into the hearts of men. Self-righteousness was such a spiritual boulder: this that many proudly paraded with their vain and empty works, complimenting themselves before God and men and blinding themselves to the sin which dwelt in their hearts. Fleshly security was another such spiritual obstruction: this that many felt that the mere fact that they were natural descendants of Abraham assured them of God's favor and fully took care of them for time and eternity, even though they lived in dishonesty and fraud, in violence and adultery, in strife and enmity. To crush these stones which hindered the Savior from entering their hearts by faith John showed his hearers that they were laden with guilt and ripe for God's holy judgment, by

pointing to the various evil fruits of their sinful hearts. Those who confessed their sins John then pointed to Jesus, the Lamb of God who was come to take away the sins of the world. Had the multitudes taken John's message to heart they would now have welcomed Jesus with joyful faith in His true Savior's message and work.

The Advent season must also prepare us anew with John the Baptist's message of repentance. We need to see our lives and our hearts in the light of God's holy demands and of His earnest threats upon sin that all the stones of self-righteousness and fleshly security may be crushed in our hearts. Only then will we find true joy in the Christmas message of the Savior who was born, not to give us earthly joy and prosperity, but to bring us pardon, peace with God, and eternal hope.

C. J. L.

## Our Spiritual Union With God

FOR a little over three years we have devoted our doctrinal studies to a consideration of the work of the Holy Ghost, who is the Creator of all spiritual life. We concluded the series with a look at the wonderfully comforting doctrine of Election, namely, how God already in eternity embraced us as His own, as His dear children, taking the matter of our salvation entirely out of our feeble hands and holding it securely in His own mighty hand. We added two special studies on the controversy that has raged about this doctrine between Lutheran synods in our country ever since the rift of the Synodical Conference some 70 years ago.

What is it all about? To what does the work of the Holy Spirit amount?

We just observed our annual Thanksgiving Day, which marks at the same time the end of the old and the beginning of a new church year, the Advent season. In this season we are looking forward to the birth of our Savior, whom the angel choirs heralded with their song as the Prince of Peace. Cause for everlasting thanksgiving! The only way

of giving thanks to God that will please Him is to do it in the spirit of people who appreciate that they have been restored to peace with God.

Peace was prepared for us by our Savior, who through His holy life and His bitter sufferings and death removed our guilt and worked out for us a righteousness which avails before God. Peace is offered to us when God announces to us the forgiveness of our sins. We begin to enjoy the peace of God when the Holy Spirit kindles within our heart a spark of faith. How close does that peace bring us to God?

### God Dwelling In Us

*Christ's promise.* — On one occasion Jesus was asked by one of His disciples: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" In answer Jesus pointed out the very close relation in which He is living with His disciples. He is not only near them, He is in their very hearts. "If a man love me," He said, "he will keep my words, and my Father will love him, and we will come unto him and

make our abode with him" (John 14, 22,23).

There are several things to be marked here. Paul says about all people living on earth, whether they are believers or not, if only they have this natural life: "In him we live, and move, and have our being" (Acts 17:18). That is true also of us Christians. But now Jesus says that He and the Father will *come* to us, and will take up their *abode* with us. That must be a special way, over and above the way in which He is present with us as His creatures.

He tells us also the manner in which this will happen: "If a man love me, he will *keep my words.*" His word is the chariot on which He rides into our hearts. His word is the throne of His majesty and power in us. If any one neglects the Word, then no matter how pious he may appear, God will not take up His abode with him. But when God does take up His abode with us, then we shall ever better get to know Him, we shall daily have new proofs of His goodness, daily taste His loving-kindness. That is *manifesting* Himself to us in a way in which the unbelieving world never gets to know Him.

*Christ's prayer.* In His highpriestly prayer Christ compares the union between Himself and the believers to the union between Himself and His heavenly Father. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." And again: "That they may be one, even as we are one." And again: "I in them, and thou in me, that they may be made perfect in one." (John 17,21-23).

*The two natures in Christ.* We are looking forward to Christmas, when we shall stand in adoration before the wonderful union of the divine nature with our human nature in the person of our Savior. There the union is such that one person is the result. The Christ child is not two persons, one divine, the other human. He is the God-Man, one person.

When God makes His abode with us, such a personal union does not take place. Rather, God remains God, and we also retain our identity. Our God resides in us. Our heart is merely the throne of His majesty. This is a point of difference between our spiritual union with God and the

union of the two natures in Christ into one person.

*Comfort of God's indwelling.* If God Himself is dwelling in your heart, what enemy will dare to attack you, or if he does, can harm you? "God is in the midst of her," the Psalmist sings of the spiritual Jerusalem, "she shall not be moved; God shall help her, and that right early" (46,5). What about the weakness of our flesh? If God is dwelling in us, all will be well. He will provide strength for our weakness, assuring our faith. "The Spirit itself beareth witness with our spirit that we are the children of God." Yes, He "also helpeth our infirmities" and "maketh intercession for us with groanings which cannot be uttered" (Rom. 8,16,26). "If ye abide in me, and my words abide in you," so Jesus says, "ye shall ask what ye will, and it shall be done unto you" (John 15,7).

*Strength to do good works.* We know that in our flesh dwells no good thing. The good which we would like to do we often fail to accomplish. But what if God is dwelling in us? "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit" (John 15,5). In the strength of the indwelling Christ we can overcome the temptations of evil lusts. "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them members of an harlot? God forbid" (1 Cor. 6, 15). Rather, we can make Paul's words our own: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2,20).

*Christ shares our fate in us.* Paul, before his conversion, was vehemently persecuting the Christians. Then Jesus called to him from heaven: "Saul, Saul, why persecutest thou me?" (Acts 9,4) Paul may have been among the mob on Good Friday that shouted: "Away with Him. Crucify Him." We do not know, but a little later he gleefully witnessed the stoning of Stephen. However, when he persecuted the Christians, when he cast them into prison and tortured them, he was not aware

that Christ was in His believers, that thus in the believers he (Paul) was imprisoning Christ and torturing Him. What we Christians suffer, Christ, who is dwelling in us, regards as having been done to Him. On Judgment Day He will declare: "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me," whether it be something good or evil (Matt.

25,40). "For thus saith the Lord of hosts . . . He that toucheth you toucheth the apple of his eye" (Zech. 2,8).

This is the blessed fruit of the creative labor of the Holy Ghost that He brings to us the peace of God, and that He so intimately unites us with our God that God dwells in us and we in Him.

J. P. M.

## The Ancient Church Fathers

ON May 18, 1517, from the University at Wittenberg, Dr. Martin Luther, who served there as a professor of theology and at that time still belonged to the Augustinian Order of Hermits, joyfully wrote to a friend:

"Our theology and St. Augustine are continuing to prosper and reign in our University through the hand of God."

Thus did Luther pay tribute to Aurelius Augustine, the ancient church father whose writings he had begun to study while in his monk's cell at the monastery. He later confessed that, next to the Bible itself, they had helped him most in learning to know the pure doctrine of the Gospel.

It may be noted that this reveals the pitiful state of the Church in the Middle Ages. So great was the doctrinal confusion, so dark the understanding of its foremost learned men, that Luther in his early years as a teacher could find no better guide than the ancient Augustine who was himself far from clear in regard to many important Gospel truths. He never, for example, truly understood the difference between the justification and the sanctification of a sinner. He also believed that God had elected a certain number of people to damnation. The greatness of God's gift to us in Martin Luther is seen in the fact that Luther was not enmeshed in these errors, but left the false guidance of Augustine to dip deeply into the spring of the divine Word and was able to bring forth from it the pure doctrine as our Church enjoys and confesses it today.

Yet Augustine holds his place in the early history of the Church, and

earned Luther's gratitude, as the most brilliant defender of the doctrine of original sin, the total corruption of human nature through the Fall of Adam, and the truth that there can be no salvation except through the Grace of God alone. Of this Grace he regarded himself as an outstanding testimonial.

The story of Augustine, his deeply pious Christian mother, Monica and his blustering, hard-headed heathen father Patricius, is widely known. Aurelius was his father's pride and his mother's cross. Monica, through her wondrous patience and her prayers, was able at the last to bring about her husband's conversion shortly before his death. But with her son she seemed able to do nothing. Away at school studying to be an orator, high-minded and proud, the boy was completely dedicated to his flesh. He competed with his companions in the pursuance of evil; he even invented deeds of shame and related them as his own in order to win the acclaim of his friends.

When later he attended the University at Carthage, he plunged himself into his studies in order to reap praise and satisfy his vainglory; at the same time he wallowed in the lusts of the flesh. Under the pleadings and tears, the admonitions and prayers of his mother, his conscience arose to trouble him. But in his pride he failed to awaken to his deplorable state. As he himself afterward wrote: "My will lay captive in the hands of the evil foe, and he made of it a chain that bound me." There was a time when, studying at Milan in Italy, he went to hear the famous bishop Ambrose and was moved to take his forgotten Bible

in hand, where also he discovered the Savior. But so strong was the evil hand upon him that he rejected the call to repentance.

The turning-point in his life came when a grey-haired Christian named Simplician, with whom he held conversation, told him stories of several heathen who had been converted to Christ. Augustine reflected on this, and miserably confided to a friend: "Why is it? Unlearned people tear themselves loose from their corruption and take hold of heaven, while we with all our learning continue to roll about in the slime of sin." In despair the young man threw himself on the ground and cried: "How long, O Lord, how long?" From a distance, in the silence that followed, there came the voice of a child, singing. The words that came clearly to the ears of Augustine were these: "Take thou and read." For a moment he wondered what child's game it might be that employed such a song; then suddenly he felt it to be a message from God. He leaped to his feet

and hastened to find his Bible. Opening it, his eyes fell on the words of Paul to the Romans:

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

It proved to be the hour of change, of decision. With his friend, Augustine hastened to his mother's side, and confessed to her the birth of a new heart within him.

What joy there was when Augustine, aged 33, stood before the font on Easter Day of the year 387 and received the Sacrament of Baptism! For three years thereafter he retired to a quiet spot and devoted himself to study in the Way of Life. Thereafter his rise was rapid. Elected presbyter in 391 and bishop in 396, he was regarded as a pillar of the Church in North Africa and served it for 34 years until his death on August 28, 430.

E. S.

## In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

### The Most Important Question Answered

AND now let us hear, what Luke has to tell us about the jailor or keeper of the prison at Philippi (Acts 16:27-31): "And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice saying: Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

#### The Jailor's Choice

While Luke passes over many scenes, of which we should like to have a more detailed report, he

surely does go into detail concerning the conversion of the jailor, whom we should like to call the first man from Macedonia. Awakened out of his sleep by the violent earthquake that had shaken the walls of the prison, loosened the fetters of the prisoners and opened the doors of the seemingly impregnable prison, the heart of the jailor is filled with fear that the prisoners, whom he was to "keep safely," had all escaped. He knew that Roman law expected of him to answer for their life. The only answer known to him out of this catastrophe was suicide. It was the common refuge known in that day in the hour of despair. Some were even asked to commit suicide in those days by their pagan masters as a mode of execution. Seneca, the philosopher and brother of Gallio, the proconsul of Corinth, opened his veins at the behest of his cruel and bloodthirsty Caesar Nero. That was the only

"remedy for the soul" found by the man, who wrote a famous treatise on it. Here panic seized the jailor and suicide seemed to be the only way out.

#### Paul's Command

When Paul saw the keeper of the prison draw his sword, he at once sensed the reason and the motive of the frightened jailor. He proved himself a master of the situation as later on in the shipwreck near the island of Melitta (Malta, Acts 27). With a loud voice Paul cried to the jailor: "Do thyself no harm: for we are all here." The pagans saw no wrong and harm in committing suicide in a trying situation. Paul knew that suicide not only meant the end of life in this world, but also eternal death without Christ in the next. Other prisoners surely would have sought their own safety and freedom in such a situation, not these prisoners. Deeply impressed by what they had seen and heard they could but feel that this earthquake was the answer of a god, who is much more powerful than any of the Olympian gods. Immediately the jailor called for a light. Quickly did he recognize that Paul had spoken the truth. None of the prisoners had sought freedom by escape and he too would not have to sacrifice his own life to escape death at the hand of the Roman authorities.

#### The Jailor's Question

Immediately the jailor brought Paul and Silas out of prison, fell down before them and said: "Sirs, what must I do to be saved?" The tables were turned. He, who was the master of the prison now recognized in our two prisoners his lords or masters. He may have remembered the words which had been spoken by the slave girl about them: "These men are the servants of the most high God, which show unto us the way of salvation." His conscience had been aroused. Here was divine interception and a miraculous escape from death also for himself. The members of his own family also might have lost him as the head of their own household. Now suicidal death no longer seemed necessary.

It is impossible for us to fathom or explain the real depth of the meaning of the question of the jailor, but in itself it is surely the most



important question he could ask and which was ever asked by a man in immediate peril of death and anguish of his soul. There also can be no more important question for any one of us. It is because of this most important question and the answer of Paul that the inspired Luke recorded this scene so fully.

### The Spirit's Work

It was the Holy Spirit who put this question into the mouth of the jailor. He too let Paul give the most important answer, an answer of truth and life: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." He was to put his whole trust in the Lord Jesus Christ. The jailor had addressed Paul and Silas as lords. Paul tells him, who his real Lord is, no one else than Jesus Christ, the very Son of God, the Lord of heaven and earth and king over all as well as Savior of mankind. There is no thought of synergism in the heart of the jailor, when he asks: "What must I do to be saved?" He can do nothing to appease God, no one else can believe for him. He must put his whole trust in Him, who is "the Way, the Truth, and the Life. No man cometh to the Father but by Him." Such faith and salvation were the glorious gifts of God to the keeper of the prison. Some have tried to identify the Clement mentioned by Paul in his Epistle to the Philippians with our jailor (4:3). We do not know. We prefer to leave his name unknown, knowing that it is written in the Book of Life.

### A Changed Home

Now the prison at Philippi is changed into a house of worship: "And they spake unto him the word of the Lord, and to all that were in the house." Then we behold the blessed fruits of faith in Christ. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." The jailor washed the stripes of Paul and Silas and no longer viewed it as a humiliating task, rather deemed it an honor and duty of love for the comforting Word of the Gospel he and his family had heard. After

thorough instruction in the Word the jailor and his household were baptized. Whether they went down to the river Gangas or not we cannot say. Some exegetes have tried to conjure a large tank and even a little pond into the jail for the sake of immersion. Again it is idle surmising. It would seem practically impossible to go to the banks of the Gangas River and also rather strange to expect a tank or pond in or near the prison. What of it? The form of baptism is not essential, the element of the water and the Word of Institution are. Even though children are not expressly mentioned, they certainly cannot be excluded by mere deduction.

### A Blessed Experience

After the Gospel of salvation had been heard, and the whole household of the jailor had been baptized, Paul and Silas rejoiced with them over what the Lord had done. A truly Christian love feast or agape was celebrated. There was much rejoicing in heaven over sinners that had repented and had been won for Christ. Lydia, a woman, and the jailor, a man from Macedonia, henceforth became the pivotal centers of the exemplary congregation in Philippi that did so much to gladden the hearts of Paul and his companions. Very trying indeed had been their experiences in this first city of Macedonia and the end was not yet. The jubilant tone of the Epistle to the Philippians certainly gives fine expression to this joy of Paul over the power and fruit of the Gospel in the hearts of the Philippian congregation.

### LATVIAN LUTHERANS

In Milwaukee there live about 500 Latvian people, most of them living on the east side of the city.

Among them are four pastors: Rumpeters, Zingis, Baumann, Goba.

Several months ago these men approached Grace Lutheran Church for permission to conduct services in our building.

Since we were able to learn nothing of the stand of the Latvian Lutheran Church from any other source available to us, our congregation requested that these four Latvian Pastors should meet with our con-

gregation president, our pastor, plus a number of other pastors appointed by the District President (Halboth). The thought was that if we found that these Latvian Lutherans stood with us in doctrine and practice, we would be only too happy to let them use our church for their services.

(Up until this time, they had been conducting a few church services in a Methodist Church on the East side of Milwaukee).

On Sunday, October 5, a meeting was held at Grace Church with these Latvian pastors together with Mr. Charles Werner (Grace congregation president), Pastors Huebner, Halboth, Cares, and the members of our Seminary faculty. At this meeting we rejoiced to see a wonderful unanimity and harmony in the Word of God. As a result we could not help but feel drawn much closer to one another.

Following this meeting, the voters of Grace church voted to have these Latvian people use our church for divine services each Sunday.

The first church service was held on Sunday, November 2 at 12:30 P. M. Since this was their Reformation Sunday, they began the service by singing "A mighty Fortress is our God," in the Latvian language. About 70 people were present for this first service. Also noteworthy is the fact that this particular Sunday was the "Mission Festival" of Grace congregation.

The hope of the Latvians:

To be able to organize a congregation here on the East side of Milwaukee.

E. H. HUEBNER

### GOLDEN WEDDING

On Sunday, October 5, 1952, Mr. and Mrs. Reinhard Kohls, members of St. Matthew's Ev. Lutheran Congregation of Danube, Minnesota, observed their Golden Wedding anniversary. In the afternoon a brief service was held in the church, the undersigned addressing the jubilarians, relatives, and friends on the basis of 1. Chronicles 16, 8-11. As a thankoffering to the Lord the couple gave \$10.00 for the Home for the Aged of Belle Plaine, Minnesota.

May the Lord continue to bless them.

H. C. SCHNITKER



## News from our Mission Fields

"Lo, I am with you alway, even unto the end of the world."

MATTHEW 28. 20

### NORTHERN WISCONSIN DISTRICT

#### Oconto Falls, Wisconsin

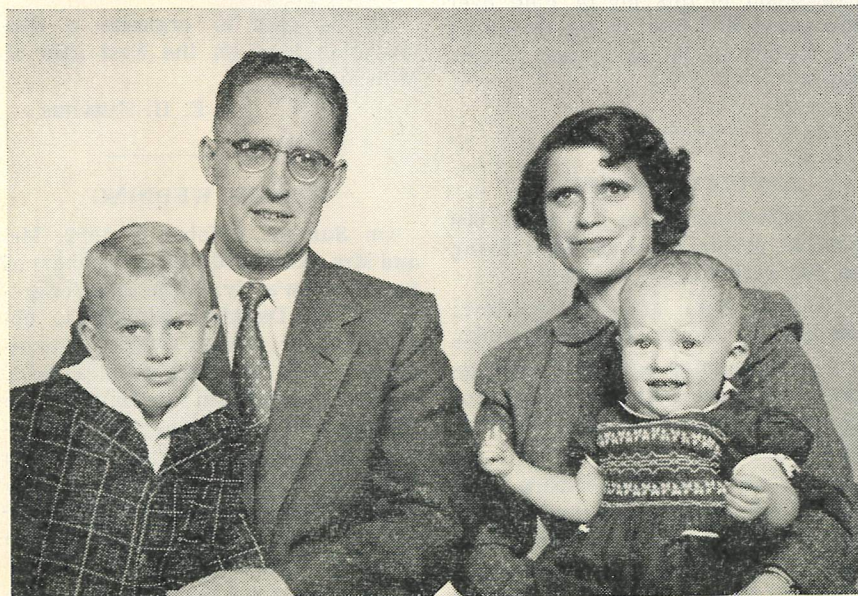
WE usually don't base our mission news on a text of Holy Scripture, but our mission story today brings one to mind. "And THE LORD SPAKE unto Moses saying, Speak unto the children of Israel, that they bring me an offering: OF EVERY MAN THAT GIVETH IT WILLINGLY WITH HIS HEART YE SHALL TAKE MY OFFERING. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and badgers' skins, and shittim wood, oil for the light . . . AND LET THEM MAKE ME A SANCTUARY; THAT I MAY DWELL AMONG THEM." Ex. 25, 1-8.

#### The Lord Spake Unto Them

All of the items mentioned here for the building of the tabernacle in



St. Paul's Ev. Lutheran Church, Oconto Falls, Wisconsin



Pastor and Mrs. Herbert G. Walther with Philip and Cristine

the wilderness were not used in the building of God's house in Oconto Falls, Wisconsin, but the materials needed were as varied. And we know this: had they needed badgers' skin they would have found willing hands in that Wisconsin mission congregation to get them.

But lets get on with our story. Oconto Falls is a city of 2,500. Our Synod had members living there who attended Our Savior's Lutheran Church at Lena. It was believed that these members would make a fine nucleus for a mission congregation in Oconto Falls. The mother congregation at Lena showed a fine mission spirit when it agreed to release these members, in the fall of 1950, to establish a daughter congregation — St. Paul's — and to share their pastor, Herbert G. Walther, with them.

Plans were made to conduct regular services in a Berean Bible

church. On the day before their first service they were told it was not available. Mr. Carl Meyers came to the speedy rescue of the mission congregation by offering his home as a temporary place of worship. After

was unable at the present to make new loans. Even the money for the project would have to be borrowed locally. Nonetheless these members were determined to have their own church. The pastor drew up plans for

mission. In spite of cold weather, deep snow and danger the work went on. In March the logs were hauled to the mill and cut into 18,000 board feet of lumber. Women of the congregation furnished food on the Saturdays the logs were sawed. The menu even included fried chicken."

"On March 9 ground was broken. Several masons were hired to lay the blocks, but the rest of the building was put up entirely by members. Men and women and children worked late at night, week after week.

The chapel measures 28 by 72 feet and has no basement. It contains a furnace room (oil heat), sacristy, large nave and chancel, two rest rooms and cloakrooms. Although 250 persons crowded into the church on dedication Sunday, it normally will seat 130. The total cost of the chapel was \$6,950.00." — To make this offering of willing hearts complete we may add here that these members have already this year contributed an average per member of \$163.07 for home purposes and \$8.11 for the synod mission budget.



*St. Paul's Sanctuary with Trinity Choir*

a month, arrangements were made to hold services in a downtown basement beneath the ten cent store. Of course this underground place of worship was not an inviting place for the unchurched. Neither was it adequately heated and often in winter, we are told, they had services at 40 degree temperature. The oil stove would frequently explode and shower the congregation with soot. Paint would peel from the walls. Every Sunday the church would have to be set up, then put back in boxes to allow others to use the room. Yet it was here that the Lord spoke to them. His Word made them zealous for the task ahead, uniting their hearts and hands.

**Take My Offering from Willing Hearts**

From Pastor Walther's dedication folder we learn with what sacrifice this mission of 50 souls and their pastor built this house of God. — "To begin the project, five choice lots were purchased for \$550.00. From hereon the building of this chapel was an act of faith. When the congregation met with the District Mission Board they were told that the Church Extension Fund of the Synod

an inexpensive cinder-block chapel. Members agreed to do as much of the construction as possible."

"It is difficult to realize the great sacrifice made by the members. All January and February, 1952, was spent in the woods, cutting logs for lumber. Mr. Herman Haag of Lena had donated a wooded lot to the new

**Make Me A Sanctuary**

On dedication Sunday, November 2, 1952, a grateful congregation and fellow Lutherans from near and far filled God's newest house in gratitude and praise for the grace extended them in this high privilege — Make me a Sanctuary.

Pastor Walter Pankow, chairman of the District Mission Board, based



*Members and Friends of St. Paul's*

his sermon on Psalm 100. Pastor Erwin Scharf of Rhinelander, another member of the board, spoke on John 12, 1-8 — An Object Lesson in Bringing Pleasing Gifts to God. The choir of Trinity Lutheran of Coleman graced this service with their special hymns.

#### That I May Dwell Among Them

You may build a cathedral by contrast, but no church can have a greater glory of which to boast than these members of St. Paul's in their hand hewn chapel. They have the precious soul-saving Gospel, the re-

mission of sins, the promise of Christ's abiding presence. What blessed mission work — To build the house of God where sinners thirsting for righteousness may turn in and find it the gate of heaven.

W. R. HOYER.

Pastor Walther has taken 35 mm. colored slides throughout the entire building program, from out in the woods cutting logs, to dedication Sunday. These slides are being made into a film strip. You may write to him in Lena, Wisconsin, should you wish to show these pictures entitled: The birth of A Mission.

W. R. H.

## As We See It Who Has Changed?

BY PROFESSOR E. REIM

AMONG the many issues which have been troubling the Synodical Conference in recent years there are some which, to the average reader, may seem rather complicated and difficult. But there is one question which comes up again and again, and which is quite simple. As we find ourselves disagreeing more and more on matters on which we were once agreed in our fellowship, we begin to ask: Who has changed, we — or our sister synod?

#### Who Has Changed?

It is a matter of strong conviction with us that the doctrinal position which we are defending, and the practice we are seeking to uphold are the old doctrine and practice of the Synodical Conference, and that it is therefore not we but Missouri which has changed. But this is most vehemently denied. We are told that in our efforts to maintain our former position we have leaned back so far that we have become incurable reactionaries, and that it is not we but our sister synod that is still defending the old ground.

#### What Can Decide the Issue?

This question will, of course, be decided neither by claim nor counter-claim. Only by the unfailing standard of the Word of God can anyone

arrive at a safe judgment. But it may still be of interest to see how this entire controversy looks to others who are standing on the sidelines. Perhaps they can see something which escapes us who are so directly involved.

#### We Quote the OUTLOOK

In a recent editorial the *Lutheran Outlook*, official organ of the American Lutheran Conference, extends its sympathy to the Missouri Synod, which it compares with "a powerful ship surging forward — but anchored fast." It goes on to say, "The forward movement is represented by Missouri's increasing willingness to cooperate with the National Council bodies and particularly also by the *Common Confession*, a doctrinal statement drawn up by theologians of Missouri and the American Lutheran Church." Among the bodies which then constitute the "anchor" we find, of course, the name of our Wisconsin Synod.

The *Outlook* is obviously not partial to our cause. But note that it does not charge us with deserting the old position of the Synodical Conference. It pictures Missouri as moving, or desiring to move, in the direction of the National Lutheran Council and the American Lutheran Church.

#### We Quote the LUTHERAN

The other observation comes from the *Lutheran*, which describes itself as the News Magazine of the United Lutheran Church in America, and whose editor writes:

"The pleasantest thing in our church life in America in the last few years has been the gradual increase of friendliness of the Missouri Synod toward the rest of us. In some communities the Missouri pastor may duck across the street to avoid saying 'Good Morning' to the ULC pastor. But it is becoming fairly common for Missourians to attend pastoral association meetings with other Lutherans. Sometimes they unite with neighboring congregations in special services.

"At Hannover the Missourians were no little band of scowling critics on the sidelines. They took part in everything in a brotherly manner.

"The change in attitude comes too late to have much effect on Lutheran World Action. In most of the post-war work of aiding Europeans, the Missourians have operated in severe isolation from the other American Lutherans. But in England the two groups are cooperating smoothly. In the service center program here at home, we get along together well."

A little later the *Lutheran* continues:

"If the Missouri Synod wants assistance in seeing itself as the rest of us have seen it in the past, it can contemplate the spectacle presented by the Wisconsin Synod last month at the Synodical Conference sessions. The Wisconsin people were barking at the Missourians for their great sin of organizing Boy Scout troops in their churches. The Missouri Synod replied with pointed logic, 'We dare not burden the conscience by making something a sin which is not a sin.'"

#### Now, Who Has Changed?

It seems that the *Lutheran* is even less partial to our cause than the *Outlook*. But note again that this editor likewise sees the change as occurring in Missouri, and sees it as a very pronounced change. He speaks of us as a symbol of the past, in other words, of the old Synodical Conference position.

Now there is no virtue in holding fast to a position simply because it has acquired the halo of age and

tradition. A position is worth holding only if it is right. We believe that the old doctrinal position of the Synodical Conference *was* right. And we further believe that the practice of the Synodical Conference was soundly Scriptural, especially in the matter of church fellowship. Therefore we further believe that both this doctrine and this practice are still right today. If there be doubt in any mind about this, let us resort to the Scriptures, to see whether these things be so. And then let us take our stand accordingly.

#### FROM THE COMMITTEE ON RELIEF

Information from our brethren in the Church of the Dispersion in Germany indicates that there is a dire need of clothing, especially for men. Eighty-five per cent of our refugee brethren is still unemployed. Additional numbers of refugees are continually coming into Western Germany; many men are returning from prison camps in Russia. Congregations and individuals in our Synod are asked to send used clothing. Underclothing and bed clothing are also needed. Your committee is no longer making bulk shipment due to the high cost. You are asked to send parcel post packages directly to the following address:

Otto Schlender  
(16) Limburg/Lahn  
Wiesenstrasse 1  
Grosshessen, Germany,  
American Zone.

Mr. Schlender is the business manager for our mission in Germany and in charge of distribution of clothing, etc.

Congregations are also asked to send funds for our treasury. Periodical door collections at the services are recommended as a means of collecting such monies. These are to be remitted to the district cashiers, marked: For Relief.

The Rev. L. J. Koeninger, 404 Snyder St., Ann Arbor, Mich., has been appointed secretary of the committee in the place of the Rev. S. E. Westendorf who is incapacitated by illness.

KARL F. KRAUS, *Chairman.*

#### † ANNA HELEN OPFER †

It has pleased the almighty God to take from this vale of tears after an illness of several weeks, Mrs. Anna H. Opfer on October 18, 1952.

Anna Helen Opfer was born June 11, 1876 at Baraboo, Wis., the daughter of Charles Eber and Barbara nee Egerer. At St. John's Lutheran Church in Baraboo, Wis., she was baptized and confirmed by Pastor Fred Popp.

In December, 1892 she was united in holy wedlock with Pastor Henry Viestenz of the Town of Greenfield near Baraboo. Because of Pastor Viestenz's illness they moved to Tacoma, Washington. After three years they returned to this state where Pastor Viestenz again served the parish at Town Greenfield. In July, 1917, Pastor Viestenz departed this life and Mrs. Viestenz made her home with her daughter, Mrs. Rudolph Lederer at Arcadia, Wisconsin.

In 1921 on Oct. 1st she married Godfrey Popp of Green Bay, Wis. Mr. Popp died in 1937.

On March 31st, 1941 she was married to Benjamin C. Opfer of La Crosse, Wis., and made her home here until the Lord called her home.

Surviving are her husband, Benjamin C. Opfer and her daughter, Mrs. Rudolph Lederer, two grandchildren, two great-grandchildren, one sister.

She attained the age of 76 years. Burial was at Baraboo, Wisconsin, October 21, 1952.

My God for Jesus' sake I pray,  
Thy peace may bless my dying day.

The undersigned had charge of the services at La Crosse and the committal at Baraboo.

FRITZ H. MILLER.

#### † FRIEDA E. ALBRECHT †

At the age of a little more than 65 years Frieda E. Albrecht, nee Tappe, departed this life in a hospital in New Ulm, Minnesota, on the second day of September. The end came after a painful illness of several weeks. The Word of God proved its power and the simple and glorious hymns of childhood days took on new meaning for her and she was resigned to God's gracious good will. As a faithful believer she put her trust in Jesus and died a peaceful death.

Frieda E. Albrecht was born to Mr. and Mrs. Otto Tappe on April 9, 1887, in New Ulm. She was baptized and later confirmed by the late Pastor C. J. Albrecht. In June, 1905, she became the wife of Pastor Immanuel Albrecht. Theirs was a happy life for 47 years, of which 46 were lived in the Lutheran parsonage in Fairfax, Minnesota. As the wife of a busy pastor Mrs. Albrecht had many opportunities to be of assistance. Being of a quiet and reserved nature she did not seek leadership, but her influence was felt in the congregation. Her husband, in addition to being a parish pastor, was district president for a number of years and has been, and is at present, a member of the Missionary Board of the Synodical Conference.

Three children brought joy to the parsonage at Fairfax: Friedubert, Norma, and Lorna. A great sorrow came to the family in 1924, when the son, a student at Dr. Martin Luther College, came to an early end as a result of a mishap.

Mrs. Albrecht leaves to mourn her loss her husband, the Rev. Immanuel Albrecht; her daughters: Mrs. John Brattke of Arlington, Minnesota; Lorna, Mrs. Richard Sievert, of Fort Atkinson, Wisconsin; 6 grandchildren, 2 brothers, two sisters, other relatives, and a host of friends.

Funeral services were conducted in St. John's Lutheran Church, Fairfax, in the presence of many pastors, professors, and friends. The undersigned read comforting Scripture lessons, the obituary, and preached on the text John 6, 40: "This is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." The choir of the congregation sang several hymns, which had been favorites of the departed. Committal services were conducted in the Fairfax cemetery by Pastor W. F. Vattauer, now serving the Fairfax congregation. May the Lord continue to comfort the bereaved.

A. E. FREY.

#### † HENRY BOETTCHER †

The Rev. Henry Boettcher was born December 10, 1875, in Bonduel, Wisconsin. Here he was baptized, attended the Christian day school, and was confirmed. In 1890 he

entered Concordia College, Milwaukee, to study for the holy ministry. Upon graduation in 1896 he entered Concordia Seminary, St. Louis, where he completed his theological training in 1899. He was married to Magdalena Horst, daughter of Pastor and Mrs. John Horst of Courtland, Minnesota, on August 15, 1899.

Pastor Boettcher's first charge was in Springfield, Minnesota, being installed there October 16, 1899. In 1904 he followed a call to Immanuel Church, Gibbon, Minnesota. He served this congregation continuously until July 8, 1951, when he retired from the active ministry.

Pastor and Mrs. Boettcher continued to make their home in Gibbon. He still enjoyed good health and was often called upon to preach in the neighboring congregations. Death came altogether unexpectedly from heart failure while he was watching a local high school football game on October 22.

Pastor Boettcher served the church at large in various capacities. For a number of years he was vice-president of the Minnesota District of our Synod and visiting elder of the Redwood Falls Conference; for 6 years he served on the Board of Northwestern College, Watertown, Wisconsin. He also served for many years on an intersynodical committee which tried to establish doctrinal unity and fellowship in the Lutheran synods of Wisconsin, Missouri, Ohio, Iowa, and Buffalo.

Pastor Boettcher is survived by his wife; a daughter, Theadora Boettcher, Yakima, Washington; two sons: Dr. Gilbert Boettcher of Minneapolis, and Horst Boettcher of Gibbon; one brother, four sisters, and two grandchildren.

Funeral services were conducted at Immanuel Church, Gibbon, on Sunday, October 26. The undersigned, the present pastor, had charge of the services, using 1 Thess. 4, 13-18, as his text. The Rev. Oscar Naumann of St. Paul, president of the Minnesota District of our Synod, preached on Psalm 116, 15. Interment took place in Immanuel Church Cemetery, Gibbon.

H. H. KESTING.

#### NEW SCHOOL AT RED WING, MINNESOTA

During the pastorate of the Reverend Gordon Radtke, in January of 1947, St. John's Ev. Lutheran Church of Red Wing, Minnesota, resolved to re-establish the Christian Day School, which had been discontinued about thirty years before. Vernon Gerlach was called as teacher and installed in August of 1947. The school opened with thirteen pupils, nine of whom were from our congregation. God continually prospered His Word and the work of our steadily in succeeding years: 36, 65, hands, and the enrollment increased 72, 82, 90. Classes were conducted in the basement of the church.

Miss Louise Pape of Green Bay, Wisconsin, was called as lower grade teacher and installed in August, 1949. In 1951 she accepted a call to Juneau, Wisconsin, and Miss Lois Prueter, a graduate of the 1951 class of Dr. Martin Luther College, was called to be the lower grade teacher.

In January of 1950 the congregation resolved to establish a school building fund and to appoint a school building committee. The planning of the work and executing these plans were carried forward under the leadership of Pastor G. Barthels, who succeeded Pastor Radtke in the summer of 1950.

In January, 1952, the congregation voted to proceed with building, and ground was broken on March 30, 1952. By May 11, 1952, construction of the building had progressed far enough so that the cornerstone could be laid.

The new building was completed by the end of October, so that on November 2, 1952, the congregation assembled with joyful hearts and dedicated this four-room school building to the glory of God as a special nursery where the Word of God is taught to the children of our congregation in accord with the word of our Savior who said, "Feed My lambs." The Reverend Professor Carl Scheweppe of New Ulm, Minnesota, preached the sermon, which he based on the third Epistle of St. John, verse 4: "I have no greater joy than to hear that my children walk in truth."

G. BARTHEL'S.

#### TRIPLE ANNIVERSARY

St. John's Congregation

Waterloo, Wisconsin

St. John's Church, Waterloo, Wis., on Oct. 12, observed a triple anniversary. The congregation was organized eighty-five years ago. The cornerstone for the present church was laid in 1892, and the present school was built in 1922. Four services were held on jubilee Sunday. The guest preachers were Tutor Paul Nitz, Watertown, Wis.; Pastor R. C. Horlamus, Madison, Wis.; Pastor R. C. Hillemann, Savanna, Ill.; and Pastor Frederic H. Nitz, Hendricks, Minn.

St. John's has built two churches, two schools, and two parsonages, and is just now erecting a one-story 70x80 foot annex to its school.

H. C. NITZ.

#### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Carl Bode, members of St. Peter's Lutheran Church, Goodhue, Minnesota, were privileged to celebrate their golden wedding anniversary on October 19. The undersigned conducted a service of thanksgiving in the presence of the immediate family, addressing them on the basis of Luke 24, 29. May our gracious God continue His blessings to them in life's eventide.

C. MISCHKE

#### TWENTY-FIFTH ANNIVERSARY

On Sunday, October 19, 1952, the twenty-fifth anniversary of Mr. Carl Finup was celebrated at St. Stephen's Church at Beaver Dam, Wisconsin. Mr. Finup has been teacher and principal of St. Stephen's School the past sixteen years. Previous to that he taught at Hoskins, Nebraska.

At the 9 A. M. anniversary service Prof. Richard Janke of Dr. Martin Luther College preached on the words of Matthew 28, 19 and 20. Pastor L. C. Kirst of St. Stephen's spoke at this service, and children of the school sang "Jehovah, Let Me Now Adore Thee" and "With The Lord Begin Thy Task".

Following a dinner provided by the Church Council and the Faculty for Mr. Finup and his relatives and guests, gifts were presented to the celebrant. These gifts included

a check for \$500 contributed by the communicant members of the congregation and an additional sum of almost \$50 from the children of the school.

May the Lord continue to bless this worker in His vineyard and the work of Christian education in our congregations everywhere.

G. G. GLAESER

### TWENTY-FIVE YEARS WITH HIS CONGREGATION

On Sunday evening, June 29, an anniversary celebration took place that was fine in every way.

Pastor Carl G. Leyrer had served his congregation, Zion of St. Louis, Michigan, for twenty-five years. Although he is to mark his fiftieth year in the ministry next summer, his people did not want to wait for that. They were eager to show their appreciation at this point. Accordingly, they approached the undersigned for aid in arranging the celebration. They succeeded in making it a complete surprise for their Pastor. Lured away from home, he returned to find all but one of his family, come from many points, gathered on his front porch and the congregation seated in the church.

In the service that followed, Pastor Oscar Frey, a classmate, served as liturgist. Pastor David Metzger, a schoolmate, preached the edifying anniversary sermon.

Then there followed a delicious supper served by the ladies and several hours of sociability. Throughout this part of the celebration we from the outside were impressed by the close bond existing between the Pastor and his congregation. We were aware, too, from all that was said and done, that this was not a mere human attachment, but an outgrowth of appreciation for the Word and of faithfulness to that Word. This was also evident when this small congregation (125 communicants) presented these appreciation gifts: Matching wrist-watches for Pastor Leyrer and his wife, a two months' paid vacation, and a purse of four hundred dollars "to make the vacation more enjoyable."

Praise be to God Who moves the hearts of His people to esteem His ministers very highly in love for their work's sake.

WERNER H. FRANZMANN.

### 50TH WEDDING ANNIVERSARY

Mr. and Mrs. Louis Scharf, members of Trinity Ev. Lutheran Congregation of Brillion, Wisconsin, observed the 50th anniversary of their wedding in the church parlors, on Sunday evening, November 2, 1952. Their children and close relatives came for a five o'clock dinner.

Their pastor addressed words of encouragement to the jubilarians based on the words of the Emmaus disciples "Abide with us; for it is toward evening and the day is far spent.

In the evening a reception was held in the church parlors in which relatives, neighbors and friends came to wish them God's blessings.

May the Lord watch over them in the declining years of their earthly life.

V. J. SIEGLER

### A LITTLE LIGHT

God's greatest gifts are really free,  
The mountains, the lakes, a lone pine tree,

Parents, children, the right to be  
Loving and trusting, the sight to see.

High on the crest of a wind swept  
hill,

Where the voice of the pine trees,  
rose so shrill,

I stood looking far out into space,  
While clouds trimmed the sky with  
a frothy lace.

Alone, overwhelmed, I felt so small,  
Compared to the vastness of it all,  
Then I thrilled at the thought of  
God's great plan,

All this had been given to just mere  
man.

This, and His only Begotten Son,  
Who died on the cross that we might  
be won.

My faith may shine small to the  
human eye,

But, Dear Lord, keep it shining till  
the moment I die.

Grace Hoffman

### ORDINATIONS AND INSTALATIONS

(Authorized by the Proper Officials)  
Installed

#### Pastors

Herrmann, Max N., in St. John's Church, Kendall, and in Immanuel Church, Dorset Ridge, Wisconsin, by A. H. Dobberstein; assisted by Gerhard Albrecht and Jackson Petrie; Twenty-fourth Sunday after Trinity, November 23, 1952.

Sommer, Orvin A., in Immanuel Church, Tp. Clayton, and in Immanuel Church, Tp. Greenville, Wisconsin, by Harold E. Warnke; assisted by Wilmar Wichmann, Frederick Heidemann, Erwin Froehlich; Twenty-fourth Sunday after Trinity, November 23, 1952.

Sauer, Bertram, in Immanuel Church, Milwaukee, Wisconsin, by Jonathan Mahnke; assisted by Theo. Sauer and Carl Steiner; Sixteenth Sunday after Trinity, September 28, 1952.

### CHANGES OF ADDRESS

#### Pastors

Gieschen, Walter, 1218 Eighth Street, Douglas, Arizona.

Herrmann, Max N., Kendall, Wisconsin.

Sommer, Orvin A., Appleton, Wisconsin, Rt. 1.

Sauer, Bertram, 2648 N. 39th Street, Milwaukee 10, Wis.

### MISSION FESTIVALS

#### Sixth Sunday after Trinity

Mt. Olive Church, Monroe, Wisconsin.  
Offering: \$123.05. R. F. Bittorf, pastor.

#### Eleventh Sunday after Trinity

Richland Salem Church, McConnell, Illinois.  
Offering: \$77.50. R. F. Bittorf, pastor.

#### Fifteenth Sunday after Trinity

St. Paul's Church, Tomahawk, Wisconsin.  
Offering: \$730.00. O. E. Hoffmann, pastor.  
Zion Church, Ft. Morgan, Colorado.  
Offering: \$300.00. R. H. Roth, pastor.

#### Sixteenth Sunday after Trinity

St. Paul's Church, Hazelton, No. Dakota.  
Offering: \$600.00. G. S. Baer, pastor.

#### Seventeenth Sunday after Trinity

St. Luke's Church, Watertown, Wisconsin.  
Offering: \$900.00. I. G. Uetzmann, pastor.  
Redeemer Church, Yakima, Washington.  
Offering: \$152.00. G. Frey, pastor.  
Pilgrim Church, Minneapolis, Minnesota.  
Offering: \$800.00. R. J. Palmer, pastor.

#### Eighteenth Sunday after Trinity

Grace Church, Geneva, Nebraska.  
Offering: \$611.53. D. Grummert, pastor.

#### Nineteenth Sunday after Trinity

St. Paul's Church, Stevensville, Michigan.  
Offering: \$1,825.00. I. G. Uetzmann, pastor.  
St. John's Church, Jefferson, Wisconsin.  
Offering: \$1,206.52. R. W. Mueller, pastor.  
St. Paul's Church, Saginaw, Michigan.  
Offering: \$1,560.00. O. Eckert and O. J. Eckert, pastors.

Zion Church, Tp. Leeds, Wisconsin.  
Offering: \$646.95. H. Geiger, pastor.

#### Twentieth Sunday after Trinity

Christ Church, Marshfield, Wisconsin.  
Offering: \$1,047.50. T. P. Bradtke, pastor.  
Epiphany Church, Racine, Wisconsin.  
Offering: \$332.41. Edwin Jaster, pastor.  
English Lutheran, St. Croix Falls, Wis.  
Offering: \$148.31. F. Kempfert, pastor.

### GIVE A D.M.L.C. RECORD FOR CHRISTMAS

A Long-playing record with sixteen sacred songs recorded by the 1952 Dr. Martin Luther College Choir is available, program included. Present it as a Christmas gift. The price is \$5.50, post paid.

EMIL D. BACKER,  
Dr. Martin Luther College,  
New Ulm, Minnesota.

### NOTICE!

If any mission congregation is interested in four 17 in. candlesticks, two 1 1/2 in. vases, and a missal stand 15x12x5 inches, it can have them for the price of the postage for mailing them. This offer is made by Bethesda Congregation of Milwaukee. Please contact the undersigned.

PASTOR IRWIN J. HABECK,  
1114 West Chambers Street,  
Milwaukee 6, Wisconsin.

38-N  
Mr. Henry Henning Jr.  
Route 2 Box 329 A  
33 Burlington Wisconsin  
Oct 5 1952

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A promotional program for a greater circulation of our periodicals in our Synod has been sent to the presidents of the eight districts. Efforts to increase our subscription lists will be made district-wise.

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Suggestions and ideas are welcomed by the Committee on Publications.

HAROLD H. ECKERT, Chairman 1321 West Mitchell Street Milwaukee 4, Wisconsin	IRWIN HABECK HENRY JUST
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