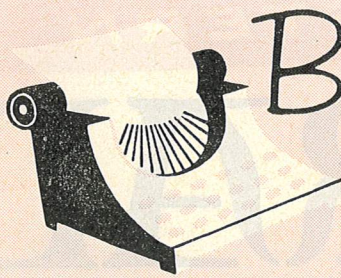


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COVER DESIGN Church Window

Friedens Ev. Lutheran Church
Randolph, Wisconsin
E. A. Breiling, pastor

We plead once more for pictures of your church windows. We are badly in need of them to carry on our cover design. Be sure your pictures have a gloss finish and that they are not too small. We will appreciate very much hearing from many of our pastors within the near future.

* * * *

George Sokolsky, a well-known columnist for many of our daily papers, does not like the language of the moderns; he doesn't like shady language and "cussing." He does not understand how men who are considered "decent fellows" otherwise, good husbands and "loving fathers," can "make a night of it by calling each other five-lettered Anglo-Saxon names." He remembers the days also when one woman in the audience would make even the most courageous among men very careful of the language that he used — a lost art today, women have lost their blush in our day.

* * * *

The Roman Catholic Church has been found to be the most efficiently run non-profit organization in the world. So says the American Institute of Management, a non-profit institute, which has some 15,000 members, largely business executives and educators. This organization claims to make surveys of leading business firms, colleges, hospitals, municipal and religious bodies in an effort to improve management practices. This organization began its work, examining the management of the Roman Catholic church, in 1948, and only recently made its report. While praising and commending the Roman Catholic Church, it nevertheless was critical of some of the church's investment policies, claiming that church capital is too largely invested in Italy.

* * * *

Members of the Protestant Church of Christ had to worship at Aprilia, Italy, under the protection of the

national police. But somebody succeeded in throwing some sneezing powder into the crowd. Several hundred Italians shouted, "Go away, infidels!" and broke up a meeting of about 80 persons and wrecked the church quarters in a private home. Several of the church's missions set up by Americans after World War II have had difficult times in this Roman Catholic country. In 1952, the Churches of Christ in Italy were ordered closed, but later were permitted to reopen.

* * * *

The Roman Catholic Church is also working at a revision of their English Bible. The object is to produce a translation that will use more modern English than did the old Douay version for the English speaking Roman Catholics. The books already translated as part of the project are Job, Psalms, Proverbs, Ecclesiastes and Canticle of Canticles (Song of Solomon). Here is a sample of the translation compared. This passage is taken from the book of Proverbs.

OLD: "As he that taketh a dog by the ears, so is he that passeth by in anger and meddleth with another man's quarrel."

NEW: "Like the man who seizes a passing dog by the ears is he who meddles in a quarrel not his own."

The new translation is to appear in five volumes. The first appeared in 1952. The present volume is III. Other volumes will appear in order.

* * * *

A Lutheran college has been remembered in the will of two people. It is Wittenberg College of Springfield, Ohio. The college received two gifts totaling two million dollars. \$1.5 million was left the college by Mr. and Mrs. Harold Thomas of Canton, Ohio, the other \$500,000 was from Mrs. Thomas' mother, also of Canton, Ohio. The donors said their gift represents "an investment in America and faith in the worth of Christian colleges."

Editorials

A Prayer A prayer at most any kind of an occasion is not strange to our American way of life. It need not be at a religious gathering of some sort that a prayer is spoken to begin the work of whatever kind it may be — not in America — it may be and can be most any kind of get-together. We have radio prayer, that is, a prayer to begin the morning broadcast, we have prayer to begin a political meeting, we speak a prayer at many industrial plants today before the day's work is begun, etc. When we cite these cases we are not agreeing that the "prayers" spoken at such occasions are prayers in the Scriptural sense and meaning of prayer. According to the Word of God a prayer is only then a prayer when it is spoken in the name of Christ. Jesus tells us John 16:23, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father *in my name*, he will give it you." And Eph. 5:20 we read: "Giving thanks always for all things unto God and the Father *in the name of our Lord Jesus Christ*." Any "prayer" that lacks this characteristic is not a prayer, however well it may sound to the ear and however well the words are chosen. Not the words, not the nice sound, but the spirit of the prayer counts before God, though it be clothed in the simplest words and in the most faulty language. Prayer is something sacred — it is a communication between a child of God and the heavenly Father. That makes it a sacred thing. No child of God will think lightly of this privilege. He is offended when he sees and hears this privilege abused publicly by men who are ignorant of the correct, Biblical approach to God. We have such an example of promiscuous praying in the case of the Pop Warner football prayer. It seems that the Football Coaches' Association has a "prayer" contest each year. The 1,500 high school and college coaches participate in this contest. Each coach writes a prayer to be used by the boys in the kick-off huddle. This year the contest was won by Ray Eliot, head coach at the University of Illinois and president of the American Football Coaches Association. The contribution by Coach Eliot reads,

"As we gather here today,
We take a moment, Lord, to pray
That You will guide us in our play
And show us how to go the way.
Make us honest, fair and true
In this game and all we do."

We don't know Coach Eliot. He may be a fine Christian man and a very good coach, but he certainly does not know how to pray and when to pray. No one with a bit of pious feeling would drag "prayer" out on the football field and publicly pronounce the name of God, the Father of our Lord Jesus Christ, at such a time and in such a place. That is abasing the sacred act of prayer.

W. J. S.

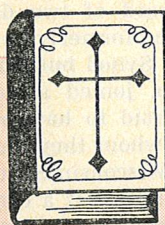
The Attractiveness of Religious Liberalism. Recently we heard of two different people who formerly were members of our Synod but who, moving to another city some years ago, joined a congregation of another synod. They are said to have remarked to some member of our Synod, whom they happened to meet: "I would never join the Wisconsin Synod again; it is too strict." This being "too strict" is a common complaint whether applied to a synod, a congregation, or a pastor. When any church or pastor gets the reputation of being "too strict," that marks it or him as something to be shunned.

If a church is "too strict" in the sense that it is legalistic in its teaching and practice, in the sense that it adds things to the teachings of the Word of God or forbids things that the Word of God does not forbid, that would constitute a justifiable reason for not having anything to do with it. But that isn't what those who complain about being "too strict" usually mean. What they mean is that in another church they are subjected to less restraints, that they can find more freedom to believe what they want to believe and to do what they want to do. They are glad to have the approval and blessing of the church in following their natural liberalistic bent. They don't even bother to investigate whether it is right or wrong, Scriptural or un-Scriptural. The only thing they are concerned about is that they have more freedom and that they are not subjected to so many restraints. Is that the important kind of freedom? Jesus describes a different kind of freedom when He says: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Freedom at the expense of the truth is the worst kind of slavery, and the greatest freedom is that which has its source in the Word of God. The fact that a church is much admired, that it is very popular, does not prove it good, nor does the fact that a church is charged by the general public with being "too strict" prove it a bad church. The only thing that can establish that is to test its teaching and practice in the light of God's Word, but that test most people in these days of "itching ears" do not want to make. Liberalism in doctrine and practice appeals to the flesh, while strict loyalty to God's truth is disagreeable to the flesh, and how many who were once conservative in doctrine and practice, as conservative as the Bible, are glad that they can lull their consciences to sleep with the fact that the church they now belong to says it is all right.

Liberalism in religion is always attractive to our sinful flesh. Our Old Adam resents many teachings of God as fetters and shackles and feels like joining the enemies of the Lord and His Anointed in saying: "Let us break their bands asunder and cast away their cords from us." But the new nature in the Christian takes the attitude: "Speak, Lord, for thy servant heareth." The matter is not settled by just calling it "too strict," though it does settle it for wordly-minded church people. God's Word alone can settle it one way or another.

I. P. F.



Studies in God's Word

Here On Earth We Will Always Be Surrounded By Unbelievers

Matthew 13: 24-30, 36-43

HOW wonderful it would be if everyone around us were a true Christian, rejoicing in the Savior and earnestly endeavoring to live in the fear and love of God. Yet we will never find it thus here on earth. In the parable of the Tares Among the Wheat Jesus tells us, even as He told His first disciples, that in this life we will always find ourselves surrounded by unbelievers.

Let Us Understand This Situation

As Clarified By A Parable Jesus has us visualize a landowner who sowed good and pure seed upon his field that he might delight in a rich crop of wheat. But during the night when every honest man slept, an enemy stealthily approached the same field and maliciously sowed tares among the wheat. When the green field of wheat gradually shot into ear, the wicked deed became apparent. The servants of the landowner saw that much which until then had been taken for wheat was in reality nothing but worthless weeds. They saw that these plants, though resembling wheat in stem and leaf, bore the black kernels of poisonous tares. Deeply grieved they went to their master, saying: "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" "He said unto them, An enemy hath done this."

As Explained By The Lord Jesus Himself explains how something similar obtains in the kingdom of heaven, in His reign of grace among men: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil."

This world is the Savior's field, where He alone has a right to sow. Believing children of God are the wheat which He is pleased to have on that field. He Himself sows them with His Gospel, leads sinners to trust in His gift of salvation and to glorify and serve Him in thankful

love. Yet wherever the Savior sows His seed through the Gospel also Satan is stealthily and maliciously at work sowing unbelief in the hearts of men. In the gross slaves of sin who openly scorn the Savior's work and will this wicked activity of Satan is very apparent. Others, who lead an outwardly upright and respectable life, but who are likewise children of Satan, are not immediately revealed as such. They become apparent only when they give clear expression to the self-righteousness and selfishness which fills their hearts and motivates their lives. Some who are tares of Satan may even remain hidden under a hypocritical Christian confession. Hearing from the Savior what the unbelievers really are in His sight should move us to watchfulness and prayer that we may not be affected by their unbelief and be drawn away from our faith into their wicked ways. At the same time it should incite us to a clear testimony before all who still spurn the Savior that they may realize what they are in their life of unbelief and that they may possibly be won for Christ by our Christian witness.

Let Us Bear It As A Cross

When the servants in the parable saw how things stood in their master's field, they were grieved. It displeased them to see the tares flourish in this field which was really meant for his wheat. Especially did it pain them to see the precious wheat crowded out, weakened and even stifled at places by the worthless weeds. Thus they made the proposal: "Wilt thou then that we go and gather them up?" Yet the landowner answered them: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow until the harvest."

It Seems Grievous

We, too, are often grieved as we see the unbelievers boast and flourish around us, see them completely ignoring the Savior's reign of grace in which He is gathering His church of believers unto eternal life, see

them acting as though this world and all that is in it belongs especially to them. What grieves us most of all, however, is the spiritual harm and danger to which Christ's own are exposed by the unbelievers who surround them. With their godless ways, with their lives wholly devoted to earthly things, with their self-righteousness, with their vain confidence in man's inherent goodness, with their false trust in human progress, with their vaunted human wisdom in which they exalt themselves above God's Word, the unbelievers confront God's children with constant temptations. Yet through the answer given to the servants in the parable Jesus tells us that we are not to remedy the situation by attempting to wipe out the unbelievers or to suppress them by force. In doing so we would deny our very nature as Christians. We might uproot those whom the Lord still intends to purge and to win as His own. As long as this time of grace continues Jesus wants us patiently to accept the situation that we will ever be surrounded by unbelievers.

But It May Be Turned Into A Blessing

We have probably all seen grain which grew up too tall and luxurious in a fertile field. When suddenly a heavy rain beat down upon it, the grain lodged and, being too soft and heavy, it never found strength to rise again. Its green ears never matured. But in the same field we were apt to see patches of grain which did rise again after the storm and ripen into full ears. In these patches there was usually evidence of weeds with which the grain had to struggle in its growth. Thereby the stems became stronger and hardier. Even so the Lord uses the temptations with which the unbelievers confront us to further a wholesome spiritual growth in us. In the midst of these temptations and the struggle that it costs us we learn to despair more and more in our own power and strength and to turn to the Lord and His grace. The scoffing of the unbelievers and their deceit-

ful errors force us to delve deeply into His Word, whereby our faith is strengthened and enlightened. The scorn and opposition of the unbelievers who surround us incite us to find comfort and hope in the grace and peace of our Savior. The wickedness of the unbelieving world as well as its self-righteous pride and selfishness gives us a vivid object lesson of the natural depravity of the human heart and its inborn enmity against God.

**Let Us Look
For Comfort To The Harvest**

It is to the harvest that the man in the Lord's parable pointed to console His servants. He told them: "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to

burn them: but gather the wheat in my barn."

Upon the time of harvest Jesus also dwelt at length when He explained this parable to His disciples. We are to realize that it is His gracious long-suffering, in which he gives men ample time for repentance, that permits the unbelievers to flourish around us. But the time of grace will come to an end. The Lord will not let His grace be endlessly mocked and spurned. "The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire:

there shall be wailing and gnashing of teeth."

Then the bitter struggle with the temptations arising for Christ's own from the unbelievers will come to an end. Then all who are righteous in God's eyes through the merits of the Savior which they embrace in humble faith will "shine forth as the sun in the kingdom of the Father." In untainted bliss and glory they will enjoy their blessed status as God's dear children, which is now contested by the unbelievers. With our eyes of faith firmly fixed upon that future day we can gain strength to meet the temptations which constantly come to us through the unbelievers who surround us.

C. J. L.

From A Wider Field

Dear Editor:

Luther will take over this time; and you always appreciate hearing from him, I am sure. Sometimes he covers the wider field with startling insight, and it seems to me that his observations on a passage of Holy Scripture quite familiar among us ought to be used, at least by Lutherans, as a pair of glasses which bring the scene of present-day church relations into proper focus.

Nothing further needs to be added except to remind you that when Luther speaks of "the Sacramentarians" or "the Sectaries," he includes all those who take the Reformed attitude toward doctrine, church fellowship and "charity" — an attitude strangely and disastrously found also in Lutheran minds today. As you read, you will see what I mean. In quoting Luther I shall take the liberty of emphasizing certain of his statements for easier reference. The Scripture under discussion is Galatians 6:1:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Luther remarks:

"The Sacramentarians seize upon this place and infer from it that we ought in patience to yield somewhat unto fallen brethren, and to conceal their error through love, which 'believeth all things, hopeth all things, endureth all things' (1 Cor. 13:7), especially seeing that Paul here plainly teacheth that they which be spiritual should restore them that err with a spirit of meekness. The matter (say they) is not of so great moment that for this one article we should break Christian concord, than which the Church hath nothing more goodly and profitable, etc. So they discourse to us of the forgiveness of sins, and accuse us of being obstinate because we will not yield an hair's breadth unto them, nor suffer their error (*which they will not openly confess*) and much less will we restore them in a spirit of meekness. So do these jolly fellows adorn themselves and their cause, and bring us into contempt with many.

"Nothing (as Christ is my witness) hath so grievously vexed and troubled me these many years as that discord in doctrine, whereof even the Sacramentarians themselves know very well that I was not the author, if

they will but confess the truth. For that which I did believe and teach in the beginning of this cause, concerning justification, the Sacraments, and all other articles of Christian doctrine, that do I yet at this day believe and profess . . . and I do daily pray unto Christ, that he will preserve and strengthen me in that faith and confession unto the day of his coming in glory; Amen. Moreover, it is manifest in the whole of Germany that the doctrine of the Gospel was at first assailed by none save the Papists; and among them which received it, there was full concord concerning all the articles of Christian doctrine: which concord did endure until the Sectaries came forth with their new opinions, not only touching the Sacraments, but also certain other articles. They were the first that troubled the churches and broke their concord. From that time forward there arose, as there could not but arise, more and more sects and even greater dissensions in consequence. Wherefore they do us this great injury against their conscience, and subject us in the sight of all the world to this intolerable reproach beyond our desert. . . .

"But we could easily forget this injury, and receive and restore them with a spirit of meekness, if only they would return to the right way and walk orderly with us: that is to say, if they would believe and teach godly concerning the Lord's Supper and the other articles of Christian doctrine, and with one consent together with us would preach, not their own opinions, but Christ, that the Son of God might be glorified through us, and the Father through him. But seeing they make so much of charity and concord, and make light of the matter of the Sacrament, as though it were of small moment how we think of the Eucharist instituted by Christ our Lord, this we may in no wise suffer; but as much as they preach concord of life, so much must we preach concord of doctrine and faith. If they will let us have this sound and whole, then we together with them will also extol the concord of charity, which is of far less account than the concord of faith or of the Spirit. For if thou lose this, thou hast lost Christ; and when he is lost, charity will profit thee nothing. Contrariwise, if thou retain the unity of the Spirit, and Christ, it hurteth thee not if thou dissent from them which corrupt the Word and thereby rend the unity of the Spirit.

"But with such as love Christ and faithfully teach and believe His Word, we offer not only to keep peace and concord, but also to bear their infirmities and sins, and to restore

them when they be fallen (as Paul here biddeth us to do) in a spirit of meekness. So Paul did bear the infirmity and fall of the Galatians and others (which were led astray by the false apostles) when they heartily repented. . . . Therefore, that which he teacheth here concerning the duty of supporting the weak and restoring the fallen, that did he also himself perform, but toward such only as could be healed: that is to say, such as heartily confessed their sin, their fall, their error, and returned to the right way. Contrariwise, toward the false apostles, which were obstinate and defended their doctrine, saying that it was not error, but the very truth, he showed himself very hard and severe. . . .

"Now without doubt there were many that defended the false apostles against Paul, saying that they had the Spirit no less, and were no less ministers of Christ and preachers of the Word, than Paul; and that although they agreed not at all points in doctrine with him, yet he ought not therefore to pronounce so horrible a sentence against them: for by this obstinacy he did nothing but trouble the churches and destroy their goodly concord, etc. But nothing moved by these arguments, Paul confidently curseth and condemneth the false apostles, calling them the troublers of the churches and subverters of the Gospel of Christ; and his own doctrine he so extolled that he will have all things to give place to it, whether the concord of charity,

the Apostles, an angel from heaven, etc.

"So neither can we suffer this cause to be made of small account, because he whose cause it is, is great. Once indeed he was small, when he lay in the manger: and yet notwithstanding he was even then so great that he was worshipped by the angels and proclaimed Lord of all. Therefore we will not suffer his Word to be injured in any article. In the articles of faith nothing ought to seem little or of small account to us, and such as we could forego. For the remission of sins pertaineth to the weak in faith and life which acknowledge their sin and seek pardon, and not to such as are corrupters of doctrine, which acknowledge not their error and sin, but stubbornly defend it as truth and righteousness. And by so doing, they cause us to lose the remission of sins, because they pervert and deny the Word that preacheth and bringeth the same. Wherefore let them first be at one with us in Christ, let them confess their sin and correct their error; and if then we should be lacking in the spirit of meekness, they might justly accuse us."

Don't you think it high time, Mr. Editor, that all Lutheranism, and especially all the Synodical Conference, learn again to speak unitedly the language of Luther?

Cordially Yours,

E. S.

ETERNITY

Resurrection Of The Dead

(Concluded)

SINCE June 26, 1955, we have been studying St. Paul's great chapter on the Christians' hope of resurrection. In his instruction of the Corinthian Christians he does not say anything about the unbelievers. What will happen to them on the last day? Paul limits himself to a Christian's hope. For our warning other Scripture passages tell us about the unbelievers.

There are also other points regarding the resurrection that are briefly

touched in other Scripture passages. We shall now mention some, but it will not be necessary to deal with them at length.

"Resurrection of the Body"

What is it that will be restored in the resurrection? In the chapter which we studied Paul simply spoke of the resurrection of "the dead." See verses 12, 13, 15, 16. Just as it is said of the persons that they die, so it is also the persons that will be restored in the resurrection. Job emphatically said, "I myself . . . and

not another" (chap. 19:27). Jesus also mentioned simply "the dead" as the ones to be raised. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (John 5:21). To Martha He said about Lazarus: "Thy brother shall rise again" (John 11:23).

Scripture often compares death to a sleep. When we awake from sleep we feel refreshed, filled with new vigor and ambition. We feel like "new persons" but in essence we are the same persons that we were before we

fell asleep, with the same knowledge and skills that we had before. We recognize our friends, and in turn, we are not strangers to them. There we have a faint picture of what will happen in the resurrection. For a concrete example look at the risen Christ: so very different, and yet the same.

Why then does our Creed mention only the body? We referred to the Egyptian pyramids, which the mighty kings built in order to preserve their bodies for a resurrection. Heathen persecutors of the Christians frequently burned the bodies of the martyrs to ashes and scattered these to the winds: "Now we will see that there is nothing to their hope of a resurrection."

The bodies are specifically mentioned in Scripture. Paul told the Romans that God who raised up Christ "shall also quicken your *mortal bodies*" (chap. 8:11). He assured the Philippians that Christ would "change our *vile body*, that it may be fashioned like unto his glorious body" (chap. 3:21).

They will be wonderful bodies: "spiritual" (1 Cor. 15:44), not subject to hunger, thirst, or heat (Rev. 7:16), nor to pain in general (Rev. 21:4), "incorruptible" (1 Cor. 15:42), in "glory" (1 Cor. 15:43), vigorous and full of "power" (1 Cor. 15:43).

Unbelievers

Yes, the unbelievers will also be brought back to life, but theirs will not be the "resurrection unto life." Daniel writes that the great number of "them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (chap. 12:2). Jesus' word is emphatic: "The hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). Before the governor Felix Paul pointed to his hope of resurrection, because of which he always exercised himself to keep his conscience "void of offense." He said "that there shall be a resurrection of the dead, both of the just and *unjust*" (Acts 24:15).

The resurrection which awaits the unbeliever will thus not be the same as that of the believer, it will not be a resurrection unto life ever-

lasting. It will be a resurrection unto judgment and damnation. In our Second Article we confess that Jesus, who ascended into heaven and is now sitting at the right hand of the Father, will return to "judge the quick and the dead." Before His judgment seat all men will have to appear, also the unbelievers, to receive the due reward of their evil deeds. For that purpose they will be called back from the graves. They will not want to come back to life, but they will have to, they will have to face Him as their Judge whom in their life on earth they scorned as their Savior, and whose precious blood they trampled under foot by their unbelief. They will wail and shriek, pleading with the mountains to fall on them and with the hills to cover them (Luke 23:30), but to no avail. They must arise and face their Judge.

The bodies of the believers will be glorified in their resurrection. Also the bodies of the unbelievers will undergo a change, but in the opposite direction. Daniel says that they will awake "to shame and everlasting contempt" (chap. 12:2). Isaiah uses even stronger terms in the very last verse of his book. He speaks about the "carcases of the men that have transgressed against me (the Lord): for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (chap. 66:24).

Human Curiosity

We should think that the announcement of the Scriptures concerning a coming resurrection would have, on the one hand, a very sobering effect, on the other, a very cheering one. Paul said to Felix that because of the hope of a resurrection he exercised himself to "have always a conscience void of offense toward God and toward men" (Acts 24:16). And to the Thessalonians he wrote that they should "comfort one another with these words" with regard to the death of their loved ones, and should "edify one another" (1 Thess. 4:18; 5:11). We should think that every one would accept the admonition of Jesus: "Take heed to yourselves. . . . Watch ye therefore and pray always that ye may be accounted worthy . . . to stand before the Son of man" (Luke 21:34-36).

Instead of that many people ask improper questions. The Corinthians

asked, in order to cast doubts on the resurrection, this question: "How will the dead be raised up? and *with what bodies* do they come?" Some Christians ask similar questions out of curiosity. They ask, for instance, of what approximate age people will be at their resurrection. They say, Many people die as infants, will they also be infants in their resurrection? Others die as feeble hoary-haired old people, will they also arise as such? Some then answer, Yes; while others say, No, it will be better if they all were like people about 30 years old. But the Scriptures do not say anything about this matter, and where God does not speak we should muzzle our curiosity, and listen attentively to what He does say. Let us thank God for His promise of a glorious resurrection — and leave the details to Him.

Others wonder if the difference of the sexes will be continued in the world to come, or if we shall all be sexless. Again, the Scriptures do not speak about this point. Jesus, indeed, does tell us that after the resurrection they will neither marry nor be given in marriage (Matt. 22:30). There will be no family life in heaven with father and mother, and brothers and sisters. And He adds: "Neither can they die anymore" (Luke 20:36).

Yes, then Jesus will have completely finished His work when death has thus been swallowed up in victory.

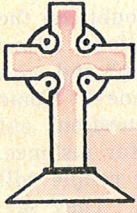
(To be continued)

J. P. M.

ORGAN DEDICATION

St. Peter's Lutheran Church, Helenville, Wisconsin, dedicated its new Weickhardt Pipe Organ to the glory of God at a special service on Sunday, Dec. 11, 1955. Professor Hilton Oswald of Northwestern College was the guest speaker and Mr. Harold Hosbach of Caledonia, Minnesota, a former teacher in Helenville, was the guest organist. The local pastor officiated at the dedicatory rites. A concert of sacred music was presented in the evening by Mr. John A. Jaeger of Milwaukee, Wisconsin.

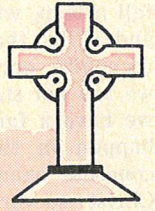
GERHARD FISCHER.



In Our Synod

The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)



ONE ANOTHER

"Let us hold fast the profession of our faith without wavering . . . and let us consider one another to provoke unto love and to good works . . . exhorting (one another)" (Heb. 10:23f.). The expression "one another" occurs with almost uncomfortable frequency in the New Testament, especially in the Epistles. Christians are told to love one another, to edify one another, and — perhaps most frequently — to admonish one another. The current issue of a popular religious paper announces the publication of a book titled "One Another, or How to Get Along with Other Christians." A reviewer says the author "takes the frequent New Testament references to the phrase 'one another' as the basis of his exposition, and he shows how the practice of the Scriptural admonitions and commands with respect to this phrase will solve the vexatious problem of unsatisfactory human relationships in the body of Christ."

This one-anotherness refers not only to person-to-person relationships. It needs to be observed also between synods. It is an area of sanctification which we need to cultivate most carefully in our present intersynodical controversy, when every effort should be made to "keep the unity of the Spirit in the bond of peace."

Are We to Judge Others?

To admonish a brother means to judge his words and deeds. It is an unavoidable obligation. It requires love of the highest order. "If thy brother shall trespass . . . go and tell him his fault." Thus says Christ. And Christ's apostle bids us to "prove the spirits, whether they be of God." That means testing, examining, judging, condemning perhaps, the doctrine of a preacher, or a synod. In order to beware of false prophets — which Christ also commands — we must pass judgment on their "fruits," that is their teaching. Church leaders who by teaching or practicing untruths "cause divisions and offences" in the Church contrary to Scriptural doctrine, are to be judged according to the Word of God.

In this spirit our Synod's objection to the Common Confession, to Scouting, to the military chaplaincy, to prayer-fellowship with the heterodox, and other aberrations, is a judgment.

Has our admonition always been delivered in a spirit of love? Has any animosity crept in? Or "synoditis?" Or carnal loyalty to a favorite leader? Since we are "earthen vessels," we may have to plead guilty of such or other unworthy motives. But that does not vitiate the truth of our testimony. Truth remains truth even when spoken by Balaam's ass.

Are We Allergic to Criticism?

Criticism is a blessing, even when it comes in the dirty wrappings of injustice and malice. According to a German proverb, the true friend is one who holds the mirror to our face. On the other hand, our Lord calls His disciples blessed "when men shall . . . say all manner of evil against you falsely, for my sake" (Matt. 5:11). It is sinfully morbid to seek martyrdom, but when it is wreaked upon a faithful witness it is to be accepted with joy.

And with humility. When we are accused of Pharisaism because of insisting on "God's Word and Luther's doctrine pure," let us examine ourselves whether our manner has not justified that impression. Orthodoxy can be cruel and cold and offensive. We could remain orthodox officially and yet harden our heart against the criticism of our attitude. Even when our critic may have any but charitable motives, we are to weigh justifiable critique. Let us hold still while some critic does a bit of spiritual surgery on us, even if it be but the removal of a speck of dust from our eye.

It has been said that our current controversy in the Synodical Conference is but a tempest in a teapot. That appraisal is so superficial that it must be called wilful ignorance. Then there are those who say that our intersynodical strife is but a case of the pot calling the kettle black.

It reminds one of the statement of an old Ohio Synod pastor who said the only difference between his synod and the Wisconsin Synod with regard to accepting lodge members into church fellowship was that "we hang our dirty linen in the front yard while you hide it in the back." We are being told that we have lodge-ridden congregations, that there are Boy Scouts in some of our churches, that there are unionists among our pastors.

Can we categorically deny the accusation? Do we have befuddled pastors who tolerate lodge members knowingly? Perhaps there are such. What we do know is that in a number of congregations the lodge issue was faced, admonition was used with instruction, impenitents were excommunicated. In some cases the impenitents as a group left the congregation, and even the Synod, and successfully appealed to another synod for service. In some such cases the "one-anotherness" to sister synods has been sadly ignored.

But granted that our Synod is not perfectly clean in practice, we are not thereby excused or disqualified as monitors of a sister synod. On the other hand, self-examination, self-criticism, self-condemnation are ever in place. And our conscience should be so tender that our own faults appear as serious to us as the very splinter we try to remove from one another. Then our controversy will not sink to the level of name-calling and we shall not justly be accused of a holier-than-thou attitude. May the Lord ever keep us sober in our controversy, so that we love on another while we admonish one another, even with sharp rebuke and with pointed anti-theses. If our position is according to the Word of God, we shall not be unduly disturbed when our loyalty to the Gospel is called separatism.

H. C. NITZ.



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

MATTHEW 28. 20

OUR FLORIDA MISSION
(Continued from January 22 issue)

Faith Lutheran Founded

THE first thing we did on our new location was to build a new parsonage. This was completed in the latter part of December, 1954. It was in this same month that our St. Petersburg Mission was organized as Faith Ev. Lutheran Church. On January 9, about 70 people attended our first public Wisconsin Synod Lutheran service in a rented school auditorium. At this time we numbered eight communicant members.

On March 20, 1955, ground was broken for our chapel at the new location on 49th Street North. On April 24 the cornerstone was laid, and on July 24 Faith Congregation dedicated its new chapel. This was a day of rejoicing for the then 20 communicant members. On this same day we baptized our first child and also the first adult.

Faith Lutheran was officially received into the Wisconsin Synod family of congregations at our Saginaw convention. As a result the Board of Trustees have also now seen their way cleared to take the parsonage into the parsonage-teacherage plan and the chapel into the Church Extension Plan. For this we are deeply grateful.

Now that we have our own property and have our own chapel in which to conduct the Lord's business, we can settle down to the work in hand. Florida in general and St. Petersburg in particular, which up to this time knew nothing about the Wisconsin Synod, has accepted us as an organization which has intentions of being permanently "in business" here. The results are becoming quite gratifying.

God Gives the Increase

The chapel, a building of 30x60 feet with two small wings, can comfortably seat between 150 and 160 persons.

Our attendance is on the increase, not only because of winter visitors, but by visitors who have already located or are planning to locate in our area. We now have over 30 children enrolled in our Sunday school with five of these children in the confirmation class. We also have several enrolled in an adult membership class. The first fruits of our first Florida Mission are gratifying.

Members Help

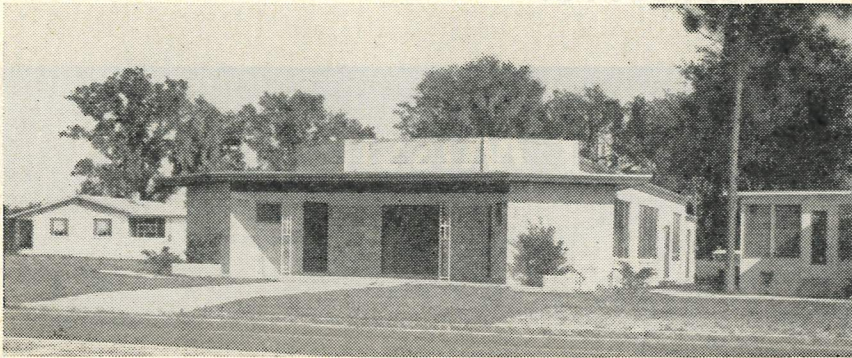
Close Christian cooperation on the part of the membership is a secret



Faith Lutheran Ground Breaking Service

which all our congregations should share. Everyone can do something. Thus when our chapel was being built by the contractor the hands of the members also were busy. One member made and donated all the chancel furniture. His good wife made and donated the dorsal curtain. Another lady made and donated all

around it. This is true throughout the Synod. We have been content in the past to just allow this natural development to go on, but have done little about transplanting our efforts into new fields. My thought was this: Faith Lutheran should be like this one plant — and now we may rightly expect others to spring up around it.



**Faith Lutheran Church — 49th Street North
St. Petersburg, Florida**

the altar linens as well as the communion and baptismal linens. One man made the kneeling bench at the communion rail. One family donated the crucifix and the candleholders, others hymnals and so on, so that by the time our chapel was completed the necessary furnishings also were ready to be put into place.

Michigan Members Help the Mission

Congregations as well as individuals, especially in our Michigan District, were generous in their contributions toward our Florida Mission, over and above their regular contributions toward Synod's work. To all who helped our Synod establish this "beachhead" in this new and promising field, we say, "Thank you and God bless you."

Florida — A Mission Field

We chose to begin in St. Petersburg, but this is not the only place that we have considered. Yesterday as I stood looking at a chrysanthemum I had planted in my garden, I noted how this plant while in full bloom had dozens of new plants springing up all around it. This reminded me of our Lutheran congregations, let us say, for example, in Milwaukee. There was a time when we started with one small congregation there. As it bloomed forth, new congregations started up

Tampa, Florida, Next

This new growth from the mother plant is already evident. Tampa, Florida, a thriving city just east of us across the Tampa Bay, has already requested a Wisconsin Synod mission. Efforts are being made at this very moment to obtain a place where we may conduct services. Your missionary will conduct these services either on Sunday afternoon or evenings until such a time when a second missionary can be provided. This is growth and expansion. This is the work of the Lord's Church. This is *your* work and *my* work, and so

The Northwestern Lutheran

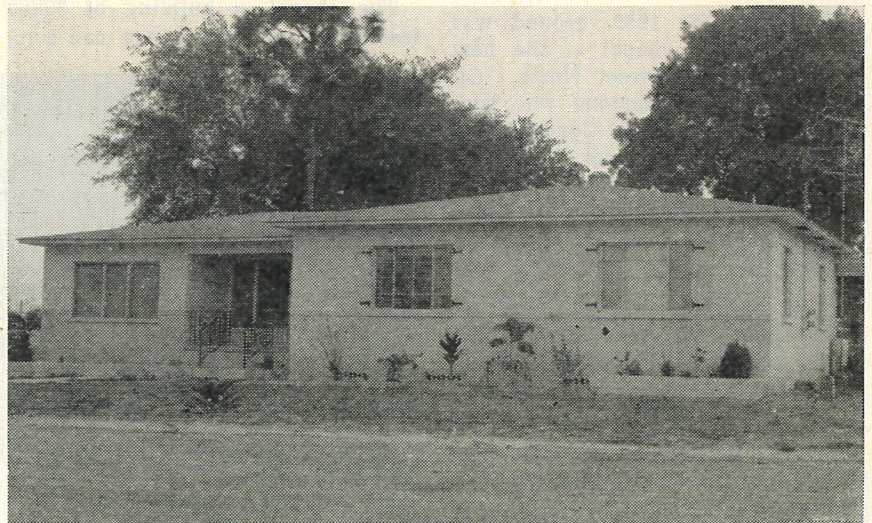
let us do it to the best of our God-given abilities.

How You Can Help

Perhaps you have Wisconsin Synod friends or relatives that have moved either to St. Petersburg or Tampa. Near St. Petersburg these places could include such names as Gulfport, Pass-A-Grill, Sunset Beach, Indian Rocks, Mediera Beach, Treasure Island, Largo or Pinellas Park. Near Tampa we could include such places as Sulphur Springs or Temple Terrace. Most of our people moving here have heretofore affiliated with other Lutheran churches or even non-Lutheran, and some may be without a church-home. There may be some opportunity of reclaiming some of these. If *you* know of any such individuals or families, please contact them and direct them to us and also give this information to your missionary here. We feel that we should concentrate on what is before us, but we also feel that we should not forget those people who were forced to leave our Wisconsin Synod because we had no church here. The least we can do is to try to help them find their way back home.

May our Christian friends back home continue to pray for this mission and all our missions. We should herewith like to extend an invitation to our readers to consider the opportunities in Florida and at least pay us a visit here. You will be surprised how much like home you will find it.

William E. Steih
4845 25th Avenue North
St. Petersburg 4, Florida



**The Parsonage of Faith Lutheran
25th Avenue North and 49th Street**

Our Churches

ST. JOHN'S CONGREGATION Of Baytown, Stillwater, Minnesota, Observes Centennial

On August 21, 1955, St. John's Lutheran Congregation of Baytown, Stillwater, Minn., observed the 100th anniversary of its founding in two special services.

The Rev. John Schaefer, Winslow, Arizona, a son of the congregation, was the guest speaker at the morning service, while the Rev. Carl Bolle, St. Paul, Minn., served as guest speaker in the afternoon service. The St. John's Choir presented appropriate anthems in these services. The local pastor and Vicar Mayo Melleck, another son of the congregation, served as liturgists at the occasion. The Rev. G. C. Haase, St. Paul, Minn., the only living former pastor of the congregation, brought greetings at the afternoon services. He was pastor of the congregation when St. John's observed its 50th anniversary.

On the 11th Sunday after Trinity, August 19, 1855, the Rev. Wm. Wier preached his first sermon in Washington County, which includes Stillwater, in the house of farmer Albert Boese. Soon afterward the congregation organized and called Pastor Wier to serve them. The church is located on Highway 212, a busy highway, which was little more than an Indian trail at that time.

The first church was completed in 1861. The church members were very poor and had hewed the timber for the church during the winter months. Due to lack of funds the work of building the church had been at a standstill for several years. This first church has been remodeled and is still in use today, serving as a parish hall and Sunday School building. The second building, a brick structure erected in 1892, is still serving as the house of worship today. It also has been remodeled somewhat and modernized in various ways. The latest improvements include the installation of a beautiful two-manual "Wicks" pipe organ complete with "Deagan" chimes in the balcony and a communion rail in the chancel.

St. John's Church has four daughter congregations and nine grand-

daughters extending into Wisconsin. In 1879 an agreement was entered into with St. Matthew's Lutheran Church of Grant Township, and since that time St. John's Church and St. Matthew's Church have formed one parish. In 1898 a new parsonage was built. Several times since then it has been remodeled and modernized with attached garage and all modern conveniences. The neat appearance of St. John's church property, with its large shade trees and well-kept

Although after one hundred years of existence St. John's Church cannot boast of great numbers, and, as far as statistics are concerned, may appear small and insignificant when compared with large city congregations within our Synod, let us bear in mind that it is a rural congregation, hemmed in on all sides not only by town and city congregations but by other rural congregations as well, and that the territory from which we are able to gain members is, indeed,



St. John's Ev. Lutheran Church, Baytown, Stillwater, Minnesota

lawn and flower gardens, elicits many a favorable comment from those who visit the church or merely pass by on the busy thoroughfare.

The pastors who have served St. John's Congregation during these 100 years: Wilhelm Wier: 1855-1856, 1860-1862; Adam Blumer: 1858-1860; Friederich Hoffmann: 1863-1869; Jacob Siegrist: 1870-1873; Friedrich Seifert: 1873-1895; Robert Heidmann: 1895-1902; Gustave C. Haase: 1903-1916; Paul Bast: 1917-1922; William Franzmann: 1922-1940; Erich W. Penk: 1941-

limited. Mere figures, however, do not present a true picture of any church or congregation. Despite the comparatively small numbers, St. John's Church nevertheless is the Lord's Zion, the City of God, a place of refuge from sin, a haven of peace for the troubled conscience, a place of comfort when distressed. Although many colossal changes have taken place in the world along all lines of human endeavor and progress, yet God's Zion, and the message of salvation as proclaimed within her walls, has remained and will ever remain

the same, for "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12) and "Jesus Christ (is) the same yesterday, today and forever" (Heb. 13:8).

E. W. P.

GOLDEN WEDDING

Mr. and Mrs. John Bendix, members of Peace Lutheran Church, Echo, Minnesota, were privileged to observe the golden anniversary of their wedding on October 16 in the midst of their children and grandchildren and other relatives and friends. In a special service the undersigned addressed the jubilarians on the basis of the Word of God which they had chosen for the occasion, Psalm 103:1-4. May the Lord, whom Mr. and Mrs. John Bendix blessed for all His benefits, continue with them with His blessing to the end.

HERBERT HACKBARTH.

TWENTY-FIFTH ANNIVERSARY

The 25th anniversary of Pastor Herbert Hackbarth's ordination was observed in a special service by Peace Congregation, Echo, Minnesota, on the evening of August 21. The 25th anniversary of the marriage of Pastor and Mrs. Hackbarth was also observed.

The pastors of the Redwood Falls Conference were invited. Pastor Walter Nommensen served as liturgist and the undersigned preached the sermon based on St. Mark 10:29-30.

After the service a delicious lunch was served by the women of Peace Congregation in the local high school auditorium. Pastor O. K. Netze served as master of ceremonies for the program. Pastor and Mrs. Hackbarth received many gifts.

May the Lord our God continue to bless the jubilarians with health and strength and give every needful grace, so that they may continue to serve in His kingdom and be a blessing to many.

HERBERT H. KESTING.

The Northwestern Lutheran

ditions of health finally forced him to decline all further public offices.

In 1944, the Spiritual Welfare Commission of our Synod called Pastor Amacher to serve the men of our Synod in the San Diego area. When this work was terminated in 1946, he served a year as pastor of Good Faith Mission in South Cle Elum, Washington. And in 1947 he was called to St. Paul's Church in Tacoma, Washington.

Thus it was his privilege to serve his Lord in the Church for twenty-



Pastor Walter P. Amacher

four years. Next year he could have celebrated the 25th anniversary of his ordination. Comparatively speaking, the time of his service was brief, but it was a service filled with rich experience, faithful service and blessing.

Unknown to many of his friends, Pastor Amacher suffered from a heart ailment for many years. Some six years ago a heart attack forced him into a period of complete rest for many weeks. This summer another severe attack laid him low and he hovered between life and death in the local hospital for many days. But his condition again improved, he was dismissed from the hospital and was convalescing in his own parsonage-home, while his associate carried on the work in the congregation. He was, however, constantly under the doctor's supervision. On December 10, the old trouble struck him again while he was on a business errand. He was rushed to the hospital, but was pronounced dead upon arrival.

Deaths

† PASTOR WALTER P. AMACHER †

Pastor Walter P. Amacher was born in Stetsonville, Wisconsin, November 8, 1907, and died in Tacoma, Washington, December 10, 1955. The span of his life was 48 years, 1 month, and 2 days.

Born into a Christian family, he was received into the kingdom of God by holy baptism as a child, and by the grace of God he remained in the kingdom to the end. He received his elementary education and religious training in his home town. After confirmation, he entered the preparatory department of Northwestern College in 1921, to begin his education and training for the public ministry in the Church. He finished the prescribed course of study at Northwestern, graduating with the class of 1928. In the fall of the same year he entered our Theological Seminary in Thiensville, Wisconsin, and was graduated as a candidate for the holy ministry in 1931.

His first call took him into the mission field of the State of Washing-

ton. He was installed as pastor of Trinity Church, Omak, Washington, on September 27, 1931, having previously been ordained for the ministry in his home church in Stetsonville, Wisconsin, on August 30, 1931.

Pastor Amacher labored in Omak and in the surrounding communities for thirteen years. Under his leadership the little mission congregation grew and flourished. To the end, he retained a warm spot in his heart for this his first charge.

From the beginning, all who knew Pastor Amacher were aware of his zeal and his intense devotion to his calling. The Lord had given him the gift to preach the word of salvation in Jesus Christ, with clarity and with power, and with his whole heart he believed what he preached. The Gospel was holy and precious to him and he would never yield or compromise it in the least.

The respect in which his fellow pastors held him, is to be seen in the various public offices to which he was elected. For many years he was the Conference visitor and the District secretary. He also served one term as District president. Con-

Having never married, Pastor Amacher leaves no family. His mother, brothers and sisters, his fellow pastors and a host of friends mourn his passing. His body was taken to Wisconsin for burial after a funeral service in St. Paul's Church, Tacoma. President M. Witt preached the sermon.

By the grace and mercy of our Savior Jesus Christ, the words of St. Paul in 1 Cor. 2:2 had become the foundation, hope and ambition of his life. "I determined not to know anything among you, save Christ and him crucified."

† ADOLPH TOEPEL †

Mr. Adolph Toepel passed away at La Crosse, Wisconsin, December 8, 1955, after a lingering illness at the age of 76 years, 11 months, and 17 days. Mr. Toepel was an active worker in the kingdom of God at large, serving as a member of the West Wisconsin District Mission Board for 18 years and as a member of St. Paul Church council at Bangor for 42 years. Funeral services were conducted by the undersigned on December 11, 1955.

A. STUEBS.

CALL FOR CANDIDATES

Members of Synod are respectfully requested to submit in nomination the names of men qualified to serve in the new professorship created at Dr. Martin Luther College, New Ulm, by resolution of Joint Synod.

Candidates must be qualified to teach Physical and Biological Science in the High School Department.

To aid the Board of Control in making a selection, pertinent and proper information concerning the individuals nominated should accompany each recommendation.

All nominations must be in the hands of the undersigned not later than February 15, 1956.

ARTHUR GLENDE, Secretary
Board of Control, D.M.L.C.
17 South Jefferson St.
New Ulm, Minnesota

A CORRECTION

In THE VOICE OF THE C.U.C. section of The Northwestern Lutheran, Vol. 43, No. 2, page 24 (January 22, 1956, issue), under the title of "A NEW COMMUNION AGREEMENT," an error occurred in the fourth last line of the fourth paragraph. The "if" after "indeed" should be deleted.

CALENDAR OF CONFERENCES

NEW ULM PASTORAL CONFERENCE

Place: St. Paul Ev. Lutheran Church, New Ulm, Minn.
Time: February 8, 1956, 9:30 a.m.
Preacher: Prof. Trapp, alternate; V. Voecks
Agenda: Will be sent to members by the program committee.
R. UNKE, Secretary.

CENTRAL DELEGATE CONFERENCE
NEBRASKA DISTRICT

Date: February 7 and 8, opening session at 10:00 a.m.
Place: Lincoln Heights Lutheran Church, Des Moines, Iowa, Milton Weishan, pastor.
Papers: Christ's Descent into Hell, G. Frank; Augsburg Confession, Articles VI, VII, and VIII, R. Stieve; An Evaluation of Organizations within the Congregation, Mr. D. Gibb; Panel Discussion: Faith Healing, D. Grummert, moderator; Christian Burial, H. Fritze; The Grange and "Y's" in the Light of Scripture, F. Werner.
Reports: Synod Convention, Mission Board, Board of Education, Academy Committee, Financial, Periodicals.
Speaker: W. A. Wietzke, (M. Weishan).
Please announce to host pastor, Milton F. Weishan.
W. A. WIETZKE, Secretary.

SOUTHERN DELEGATE CONFERENCE
NEBRASKA DISTRICT

Place: Christ Lutheran Church, 8th & Elk, Beatrice, Nebr.
Date: February 6 and 7, 1956, 10:00 a.m.
Speaker: R. Stieve; alternate, W. Hoyer.
Papers: Exegesis of Galatians 3:15-26, cont., R. Hoenecke;
Divinity of the Call, Pastor and Teacher, cont., G. Eckert;
Article XIII, Augsburg Confession, M. Burk;
Differences in Synodical Conference on Doctrine of Church and Ministry, W. Hoyer;
Round Table Discussion on Various Problems in Youth Work, Bible Classes, etc., H. Kruschel.
Reports: Academy, Board of Education, Mission, Financial.
Please announce to the host pastor, Carl Voss, if you desire lodging.
HERBERT KRUSCHEL, Secretary.

MANITOWOC PASTORAL CONFERENCE

Date: Tuesday, February 7, 1956, 9:00 a.m.
Place: Bethany Ev. Lutheran Church, Armin Roekle, pastor, Manitowoc, Wisconsin.
Preacher: S. Kugler; V. Siegler, alternate.
Note: The Lord's Supper will be administered in a 9:00 a.m. opening service
V. J. WEYLAND, Secretary.

SOUTHWESTERN
PASTORAL CONFERENCE
WESTERN WISCONSIN DISTRICT

Feb. 7, 1956. Elroy. Pastor H. Meyer.
9:30 Communion Service, H. Winkel (A. Winter).
10:30 Preliminary Business.
10:45 Revelations 1, R. Siegler (Titus 3, A. Stuebs).
11:30 Financial Secretary, H. Meyer.
1:15 Visitor, P. Kuske.
1:45 How May We Present the Blessings of the Lord's Supper to our People? R. Biesmann (Application of Rom. 16:17-18 to our Present Intersynodical Relations, L. Schroeder).
3:10 Casuistry.
3:45 Business.
Please announce to the host pastor.
Please excuse if you cannot be present.
R. C. BIESMANN, Secretary.

CROW RIVER VALLEY
PASTORAL CONFERENCE

Place: Grace Lutheran Church, Hutchinson, Minnesota.
Time: February 6, 10:00 a.m.

Paper: Names of God in the Old Testament, G. Geiger.
L. SCHALLER, Secretary pro tem.

REDWOOD FALLS PASTORAL
CONFERENCE

Date: February 7, 1956, 9 a.m.
Place: St. Paul Lutheran Church, Seaforth, Minnesota, A. Schulz, host pastor.
Preachers: Pastor L. Huebner, alternate; Pastor S. Baer.

Work:

- Continuation 1 Thess. 3, Pastor L. Huebner.
- Correct Practice in Granting and Receiving Transfers, Especially from Non-Synodical Conference Churches, Pastor K. Plocher.
- What is Meant by Christ is the End of the law, Rom. 10:4? Pastor L. Wenzel.
- Exegesis Gal. 3:15-29, Pastor L. Hahnke.
- Investigation of 4-H Clubs and Alcoholics Anonymous, Pastor E. Gamm.
G. F. ZIMMERMANN, Secretary.

SALT RIVER VALLEY CONFERENCE
ARIZONA-CALIFORNIA DISTRICT

The Salt River Valley Conference of the Arizona-California District of Synod meets at Grace Ev. Lutheran Church, Glendale, Arizona, on January 30 and 31, 1956, beginning Monday at 10:00 a.m.

ROBERT WM. SCHALLER, Secretary.

MANKATO CIRCUIT PASTORAL
CONFERENCE

Date: February 7, 1956.
Place: Le Sueur, Grace Lutheran Church.
Time: 9:30 a.m.
Preacher: Pastor A. Kell; alternate, Pastor A. Martens.
Agenda: Exegesis, 1 Thess., Theo. Bauer; Essay, M. Birkholz; Presentation of doctrinal exposition prior to the delegate conference: M. Birkholz, R. Demcak, P. Hanke, A. Kell.

M. BIRKHOLZ, Secretary.

MANKATO CIRCUIT PASTORAL-
DELEGATE CONFERENCE

Date: February 12, 1956.
Place: St. Mark Church, West Mankato.
Time: 2:00 - 5:30 p.m.
This meeting is scheduled according to the resolution of the delegate conference held in Jordan on September 25.
Agenda: Presentation of doctrinal matters concerning our Synod and the Lutheran Church—Missouri Synod.
Leaders of discussion: R. Demcak, P. Hanke, A. Kell, M. Birkholz. Chairman: Visiting elder, R. Haase.
Voting members as well as communicant members of the congregations of the Mankato Circuit are invited to attend and participate in the discussions. According to conference resolution, no meal arrangements.

M. BIRKHOLZ, Secretary.

ORDINATIONS AND
INSTALLATIONS

Pastors

Eckert, Otto W., in St. John Church, Witten, South Dakota, by Kenneth G. Barry and in Trinity Church, Winner, South Dakota, by Ivan Zaring, David Worgull and Gerald Free; January 8, 1956.

Goede, Ralph A., as assistant pastor of St. John Lutheran Church, Lake City, Minnesota, by T. H. Abrecht; assisted by H. Muenkel, Geo. Barthels, H. Schwertfeger, K. Roever, Ch. Abrecht, and G. Fuerstenau; the Second Sunday after Epiphany, January 15, 1956.

CHANGE OF ADDRESS

Pastors

Bradtke, Martin, Box 25, Kenton, Ohio.
Koch, Paul R., Newport, Minnesota.
Lehninger, Ernst F., 8050 Harwood Ave., Wauwatosa 13, Wisconsin.

MUSIC REVIEWS

CONCORDIA HYMN ANTHEMS

- Father, Son, and Holy Ghost, Bless the Young Before Thee — Wolff** .20 HA 2021
 SATB with Organ
 Suitable for confirmation, youth or children's day services.
 Text is simple, understandable for listeners. Melody is same as L.H. 466 ("Rise, My Soul, to Watch and Pray").
 Verse 1, SA and TB sing alternately and in 2-part harmony.
 Verse 2, 4-part harmony.
 Verse 3, Melody in unison by lower three voices, descant in soprano.
 Amen: Beautiful ending.
- The Lord Is King! Lift Up Thy Voice — Wolff** .22 HA 2018
 SATB with Organ — Eastertide and other festivals.
 Melody: O filii et filiae. A joyous and exuberant anthem.
- Father Most Holy — Wolff** .20 HA 2020
 SATB with Organ — For Trinity

CHORAL MUSIC FOR THE DAY

- Below are listed some selections of a new series of compositions based on the Gospel, Epistle, Introit or Gradual for a given Sunday of the Church Year.
- For Laetare (Fourth Sunday in Lent)**
Rejoice Ye with Jerusalem — Titcomb .20 CH1101
 SATB with Accomp. or A Cappella — Text is from the Introit for Laetare Sunday. 5 pages. Traditional harmony but interesting.
- For Judica (Fifth Sunday in Lent)**
The Promise of Eternal Inheritance — Moser .20 CH 1093
 Unison with Organ. Text is from Epistle for Judica, Heb. 9:11-15, 4 pages. Chant-like in character. Accompaniment may be somewhat dissonant for many.
- For Invocavit (First Sunday in Lent)**
Man Shall Not Live by Bread Alone — Moser .18 CH 1082
 Unison with Organ. 3 pages. Simple, chant-like, clean-cut. Also arranged for SATB (CH 1085—.20). Contrapuntal, motest style. A Cappella.

- For Pentecost**
Let Not Your Heart Be Troubled — Wolff .20 CH 1077
 Text from the Gospel Lesson for Whitsunday. A little more difficult than most numbers listed here.
- Epiphany, Third Sunday**
Many Shall Come from the East and the West—Bender .20 CH 1096
 From the Gospel Lesson for the day. In modified contrapuntal style.
 Interesting use of harmony to project the text. Generally quite easy to sing.
 Choirmasters might want to put a copy of this into their file for next year's planning.

OTHER MUSIC FOR LENT

- When I Survey the Wondrous Cross — Vulpius-Bunjes** .16 CH 1094
 SATB — 2 pages. Devotional, well-written. Not the melody used in the Lutheran Hymnal.
 (Also available for SAB—CH 1007—Arr. Strube).
- Thou Goest to Jerusalem — Franck** .18 CH 1092
 SATB — A Cappella or Accomp. — 3 pages.
 A satisfying number in chorale-style for Quinquagesima, Ash Wednesday or Lent.
- Behold, the Lamb of God — Bouman** .18 CH 1088
 SA, with organ. 3 pages.
 In simple, careful, contrapuntal style. First part is unison.
 Closes with 2-part setting of the hymn melody "Southwell" (L.H. 170 v. 5).
- O Christ, Thou Lamb of God — Willan** .16 CH 1122
 SA with organ. 2 pages. Melody in L.H. 147.
 Mostly unison.
 Accompaniment is in keeping with the chaste beauty of this melody.
- There Is A Green Hill Far Away — Willan** .18 CH1123
 SSA with organ. 3 pages. For Lent or Good Friday.
- In the Midst of Earthly Life — Hennig** .20 CH 1100
 An interesting composition for Lent, Last Sunday of the Church Year, or General. The melody is in the bass. A Cappella. 5 pages.
- Hosanna to the Son of David — Willan** .16 CH 1118
 SA with organ. A good composition that breathes the spirit of Hosanna. 2 pages.
- Palm Sunday Procession — Candlyn** .22 CH 1064
 Unison and SATB. In Hymn Anthem style.
 The rhythm of a true processional combined with modal harmony well expresses the tone of the Palm Sunday service—jubilation in sadness.

TREASURER'S STATEMENT

July 1, 1955, to December 31, 1955

Receipts	
Cash Balance July 1, 1955.....	\$ 59,326.47
Budgetary Collections	\$831,672.65
Revenues	154,331.49
Total Collections and Revenues	\$986,004.14
Non-Budgetary Receipts:	
Luth. S. W. C. — Prayer Book	259.14
Miscellaneous	1,880.00
Total Receipts	988,143.28
	\$ 1,047,469.75
Disbursements	
Budgetary Disbursements:	
General Administration	\$ 69,033.16
Theological Seminary	33,381.45
Northwestern College	102,239.78
Dr. Martin Luther College....	121,253.30
Michigan Lutheran Seminary	75,506.80
Northwestern Luth. Academy	35,158.69

Winnebago Teacher Program	30,627.91
Home for the Aged.....	18,291.01
Missions — Gen. Administr.;	
Home Missions	34.76
Foreign	241.10
Indian Mission	106,096.38
Colored Mission	22,946.94
Home Missions	323,870.68
Refugee Mission	22,664.87
Madison Student Mission.....	9,366.11
Rhodesia Mission	23,976.72
Luth. S. W. C.....	5,360.62
Japan Mission	3,816.04
Winnebago Luth. Academy....	1,500.00
General Support	45,250.00
Indigent Student Support	115.00
Board of Education.....	8,905.14
Depreciation on Institutional Buildings	17,196.62
Total Budgetary Disburesements	1,076,833.48
Budgetary Deficit Balance	
December 31, 1955.....	\$ 29,363.73

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS
 For period of July 1 to December 31

Collections	\$786,830.66	\$ 831,672.65	\$ 44,841.99
Disbursements	985,840.09	1,076,833.48	90,993.39
Operating Deficit	\$199,009.43	\$ 245,160.83	\$ 46,151.40

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit	Per- cent
Pacific Northwest	1,454	\$ 6,510.07	\$ 7,269.96	\$ 759.89	89.54
Nebraska	6,735	33,329.59	33,675.00	345.41	98.97
Michigan	23,152	112,844.71	115,759.98	2,915.27	97.48
Dakota-Montana	7,283	33,215.30	36,415.02	3,199.72	91.21
Minnesota	38,739	129,348.90	193,695.00	64,346.10	66.77
Northern Wisconsin	45,851	169,403.93	229,254.96	59,851.03	73.89
Western Wisconsin	48,840	153,097.11	244,200.00	91,102.89	62.69
Southeastern Wisconsin	47,909	181,794.41	239,544.96	57,750.55	75.89
Arizona-California	2,899	9,833.45	14,494.98	4,661.53	67.84
Totals	222,862	\$829,377.47	\$ 1,114,309.86	\$284,932.39	74.42

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For December, 1955

Lutheran Spiritual Welfare Commission

St. John Ladies Aid, Summit, S. Dak.	\$ 10.00
N. N., U.S.N.	15.00
Siloah Mission Club, Milwaukee, Wis.	30.00
Ladies Aid, St. Peter Church, Weyauwega, Wis.	25.00
Sunday School teachers of Trinity Church, Saline, Mich., as a memorial wreath for Pvt. David Levleit.	13.00
Ladies Aid, St. Peter Church, Carlton, Wis.	10.00
	\$ 103.00

For Missions

Trinity Church, Crete, Ill.	679.68
Grover Immanuel Ladies Aid, Hayti, S. Dak.	10.00
William J. Ertzner, Stanton, Nebr.	60.00
Mrs. Clifford Miller, Cleghorn, Iowa	50.00
St. John Ladies Aid, Eagleton, Wis.	5.00
Donald L. Miller, Paullina, Iowa.	10.00
	\$ 814.68

For Rhodesia Mission

St. John School, Newburg, Wis.	76.00
Zion Ladies Aid, Kingston, Wis.	15.00
Mrs. F. C. Gade	10.00
	\$ 101.00

For Special Building Fund

Memorial wreath in memory of the Rev. Walter Amacher, given by the Rev. and Mrs. Walter P. Scheitel.	1.00
Mr. and Mrs. Homer W. Schweppe	50.00
	\$ 51.00

For Church Extension Fund

Memorial wreath in memory of Mr. Archie Sieg, given by students of 11th grade at D.M.L.C.	18.55
The Rev. and Mrs. H. W. Herwig	10.00
The Rev. F. Zaring	10.00
Memorial wreath in memory of Prof. Arthur Voss, given by Mr. and Mrs. T. W. Hoyer, Denver	5.00
Memorial wreath in memory of Charles G. Seefeldt, given by: Mrs. Frank P. Falck, Mr. and Mrs. Robert P. Falck and family, Mr. and Mrs. Karl Falck and family, Martha Pischke, Karl Pischke, Mr. and Mrs. Fred Borchardt, Mr. and Mrs. August Seefeldt, Sr., Mr. and Mrs. Louis Seefeldt, Mr. and Mrs. Rudolph Falck, Mr. and Mrs. Emil Krenz, Mr. and Mrs. Robert Seefeldt, Mr. and Mrs. August Seefeldt, Jr., Mr. and Mrs. Adolph Seefeldt, Mr. and Mrs. Carl Krenz, Mrs. Malinda Irish, Mrs. Josephine Gluth, Gehardt Seefeldt, Mr. and Mrs. Alfred Falck, Mrs. Renata Kuehl, Mr. and Mrs. Stan Nielsen, Mr. and Mrs. Elroy Radant, Valentine Radant, Mr. and Mrs. Wm. Runzheimer, Mrs. Emma Radant, Orville Radant, Mrs. Ida Laurenz, Herbert Irwin, Mrs. Alma Gaulke, Mr. and Mrs. Herman Witte, Mrs. Fred Miller, Mrs. Ade Oberg, Mr. and Mrs. John Hansen, Mr. and Mrs. Ben Radcliffe	41.00
Memorial wreath in memory of the Rev. August Paetz, given by Harold F. Paetz	25.00
Memorial wreath in memory of the Rev. Walter Amacher, given by Pastor and Mrs. F. E. Stern.	2.00
Arthur Marken, Two Rivers, Wis.	5.00
Erich A. Stuebs, Sr.	5.00
The Rev. Carl M. Thurow	10.00
Memorial wreath in memory of the Rev. C. Bast, given by the Rev. and Mrs. J. R. Petrie.	5.00
Memorial wreath in memory of the Rev. S. E. Westendorf, given by Mr. and Mrs. Harold Stolper	2.00
Memorial wreath in memory of the Rev. Walter Amacher, given by Northern Bank	25.00
Memorial wreath in memory of the Rev. Walter Amacher, given by pastors, relatives and friends	49.00
Memorial wreaths in memory of the Rev. Walter Amacher, given by Mr. and Mrs. Hans Amacher and family	50.00
Memorial wreath in memory of Mrs. Pauline Matzke, sent in by Mr. and Mrs. Eric Aldinger	60.00
The Rev. Ph. Henry Hartwig, Salem, Ore.	100.00
Mr. and Mrs. Homer W. Schweppe	50.00
	\$ 472.55

C. J. NIEDFELDT, Treasurer.

NEBRASKA DISTRICT
October 1 to December 31, 1955
Central Conference

Congregations	Budgetary	Special	Other
St. Paul, Broken Bow	\$ 232.96	\$	\$
Good Shepherd, Cedar Rapids	137.50	60.00	
Redeemer, Council Bluffs	82.65	71.00	
Lincoln Heights, Des Moines	368.05	133.25	
Memorial — Herbert Saboe		45.00	
Grace, Fort Madison	31.20	7.00	
Bethany — Grinnell	64.21	100.00	
Immanuel, Hadar	271.54		
Trinity, Hoskins	495.00	132.50	
Grace, Newton	362.42		
St. Paul, Norfolk	1,180.95	363.50	
Memorial — C. Krenzien			2.00
Memorial			10.00
Gethsemane, Omaha	381.64	110.86	
Good Hope, Omaha	65.00		
Good Shepherd, Omaha	60.00	132.00	
Grace, Oskaloosa	144.73	44.00	
Grace, Sioux City	369.14	92.00	
St. John, Stanton	643.75	167.00	
Immanuel, Washington	217.22	43.50	
	Colorado Conference		
Redeemer, Cheyenne	225.38	91.20	
Mt. Olive, Colorado Springs	305.00		
Mt. Olive, Denver	346.08	98.45	
Pilgrim, Denver	68.07	36.70	
St. Luke, Denver	254.41		
Zion, Fort Morgan	475.03	57.00	
St. James, Golden	594.73	95.00	8.25
Trinity, Hillrose		132.49	
St. Paul, Las Animas	76.55	12.45	
Calvary, Littleton	80.00		
St. Matthew, Loveland	239.82		
St. John, Montrose	71.00		
St. John, Platteville	46.57	78.75	
Grace, Pueblo	529.07	180.00	
Our Savior, Pueblo	100.00	145.50	
	Rosebud Conference		
Zion, Bonesteel	386.38	83.00	
St. John, Brewster	198.67		
Grace, Burke	669.38		
Peace, Carlock	45.18	45.65	
St. Paul, Colome	92.59	88.25	
Zion, Colome	502.27		
St. John, Herrick	162.38	54.50	
Zion, Mission	189.59		
St. Paul, Naper	412.54	510.50	
Faith, Platte	20.31	17.00	
Calvary, Valentine	112.98		
Zion, Valentine	792.49	305.52	2.00
Trinity, Winner	330.52		
St. John, Witten	439.89		
St. Peter, Wood	55.12		
	Southern Conference		
First, Aurora	504.05	218.26	
Memorial — Henry Schrader	4.00		
Memorial — Richard Kohtz	2.00		1.00
Christ, Beatrice	545.48		
Emmaus, Beatrice	113.94		
Memorial — Clarence Nies		1.00	
Zion, Clatonia	1,190.71	177.50	17.51
Zion, David City		184.03	
Grace, Geneva	836.12	310.17	
Memorial — John Riel		83.50	
Trinity, Grafton	149.47	376.41	
Christ, Grand Island	277.52		
St. Paul, Gresham	97.42	122.91	
Memorial — Wm. Durheim		18.00	12.00
Redeemer, Hastings	115.98	115.23	
Mt. Olive, Lincoln	685.80	92.40	
Grace, Milford	51.16	11.00	
St. Paul, North Platte	75.00	70.00	
Calvary, Osceola		6.76	
St. Paul, Plymouth	1,157.29		
Memorial — Stephen Merklinger		96.00	
St. John, Rising City	62.70	86.36	
Memorial — Martin Hans		25.00	
St. Mark, Sutton	150.15	59.50	
	\$ 18,948.75	\$ 5,587.60	\$ 62.76

NORRIS KOOPMANN, District Cashier.

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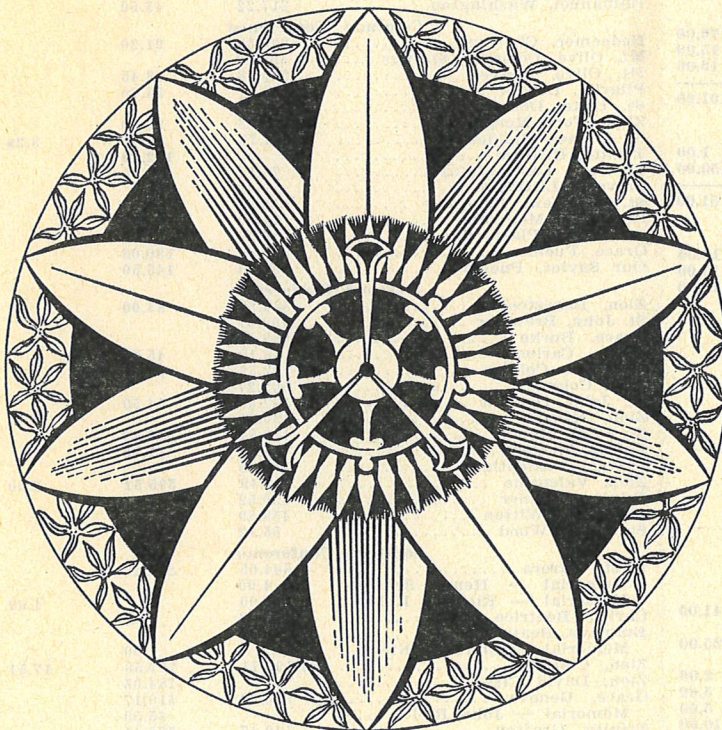
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