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COVER DESIGN Church Window

St. Paul's Ev. Lutheran Church
Saginaw, Michigan
O. J. Eckert and R. A. Gensmer, pastors

Be sure to read the "Budget Analysis" by the Executive Chairman of the Board of Trustees in this issue. Pastor H. Eckert has something to say to all the members of our Synod that will elate and at the same time inspire us to do all we possibly can to raise our budget for our synodical work. We want to thank Pastor Eckert for his encouraging words. We hope that every member of Synod will read them in the same spirit. We wish that Pastor Eckert could have written such encouraging words in regard to the special collection which was to be held in all congregations of Synod for the Church Extension Fund. Perhaps that will also cheer us in the end. Pray God that it may.

* * * *

A house to house visitation was conducted by the Lutheran churches in the St. Paul and Minneapolis area. Representatives of 190 congregations visited homes of 100,000 fellow Lutherans and an estimated 35,000 unchurched neighbors. During the week that the laymen made these calls, services were held in all the churches in the evening. We have had no news as yet as to the success, numerical success, of this campaign. Perhaps we will be able at a later date to give you more information in regard to this project. Of one thing we are convinced, that a call or visit by laymen at the homes of their fellow members can do no harm and might do a lot of good.

* * * *

They are after the Sunday operator again. "In many American communities," says *The Lutheran*, "business establishments were finding Sunday operation profitable. Department stores took telephone orders on Sunday, supermarkets remained open throughout the day, appliance dealers and used car lots advertised special Sunday sales.

"Last month a dozen state legislatures were reported considering bills that would put teeth into Sunday

closing laws. Protestant and Roman Catholic groups led movements in some communities to curtail business activity on Sunday. Stickers on automobiles in Idaho bore the legend, 'I'm not a Sunday shopper.' Roman Catholic laymen's organizations picketed markets in Ohio.

"In Texas an 1871 law was dusted off to curtail Sunday operations of auto dealers, groceries, cocktail lounges and other enterprises. Similar measures were resurrected by authorities in Ohio and Arizona. The New Jersey legislature got a bipartisan bill providing stiff penalties for unnecessary Sunday sales after the *Advocate*, weekly newspaper of the Newark and Paterson Roman Catholic dioceses, had waged a strong campaign for such action. Merchants' groups as well as religious organizations backed the measure."

* * * *

You have, perhaps, read in your newspaper that the bishop of the "Lutheran" Church in Germany who lives in East Germany visited the pope in Rome, Pope Pius XII. Yes, that is something new and something very strange. But the good bishop got himself into all kinds of trouble as a result of his heroic act. Not only are the church people a bit confused by his act, but the Russian government is beginning to ask questions. The Russian government wants to know what business he had with the pope and what he told the pope.

* * * *

Sweden, so reports the correspondent of *The Christian Century*, is experiencing an awakening to the "dechristianizing of society and the dissolution of moral standards." Church leaders find the situation so bad that they held a closed meeting of other leaders in the nation to discuss ways and means to counteract the trend, and to bring more pressure to bear upon the legislature for reforms.

Editorials

Lent The forty days before Easter are commonly known as the Lenten Season. It makes little difference where that word originated or who originated the word and what it signified way back somewhere. Today it means to the Christian the season of the year in which we concentrate our special attention on the sufferings and the death of Jesus Christ, the Son of God and the Savior of sinners. We do this at this time of the year, not in the Roman Catholic sense — as though this season is holier than any other season in the church year — but in the sense that it affords us a special opportunity to learn more and more concerning the price of our salvation. We could set aside any other time of the church year for this special purpose. But it fits well into the whole program of our church year to do it at this time, because in the foreground — toward which all our Christian attention must ever tend — is the Resurrection of our Savior on Easter Day. That gives Lent its meaning. "He was raised again for our justification" would mean little to us if we did not have a deep sense of our sins and guilt before God. This must come first. A person who is not conscious of his sinfulness and guilt will not be able to celebrate Easter and see in it a cause for rejoicing. He must understand what Paul says 1 Cor. 15:17: "If Christ be not raised, your faith is vain; *ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.*" Yes, it was for sin that Christ walked the way of the cross, that He might "be the propitiation for our sins," that He might bear the wrath of God for sin. It is Christ's sufferings and death that are ever kept before our eyes and, of course, the cause of His sufferings and death, during the Lenten Season. The cause is ever present with the Christian. With Paul Gerhardt he confesses:

I caused Thy grief and sighing
By evils multiplying
As countless as the sands.
I caused the woes unnumbered
With which Thy soul is cumbered,
Thy sorrows raised by wicked hands.

'Tis I who should be smitten,
My doom should here be written:
Bound hand and foot in hell.
The fetters and the scourging,
The floods around Thee surging,
'Tis I who have deserved them well.

If such a confession is the result of our Lenten meditations, then surely Easter will not come in vain with its precious message.

W. J. S.

Our Thanks If there is a woman that has a just claim on the gratitude of the Lutheran Church, it is Miss Catherine Winkworth, poetess, singer, and translator. Miss Winkworth was born on September 13, 1892, in London, England. She attended Oxford University, studying languages and music. She also studied hymnology in Leipzig, Germany. In 1869 Miss Winkworth made a tour as a Christian singer through France, Germany, and England. She is best known for her translation of the German Lyra, a collection of the most precious chorales in the English, French, and other languages. Our Lutheran Church would, indeed, be very poor in respect to chorales, had not Miss Winkworth taken such a great interest in them and translated them into English. It is a pity that many of these precious translations have been lost to the Church. The undying thanks of the Lutheran Church go out to Miss Winkworth. Miss Winkworth died June 28, 1878, in London, relatively a very young woman, having attained the age of 49 years. May her memory be held in honor by us!

J. B. BERNTHAL.

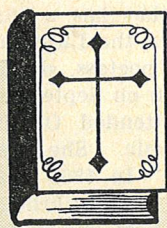
* * * *

John the Baptist and Public Relations Addressing a group of church officials on Matthew 3:3, a prominent Lutheran church leader is quoted in a newspaper as referring "to the excellent relations which John the Baptist had with the public of his day, drawing multitudes from far and near, giving him an opportunity to tell of the coming Savior. If the church had maintained a good public relations program years ago, much ill will toward the church and opposition might have been avoided."

The one who forwarded the clipping to us appended the pertinent remark: "If John had only been taught by such a theologian, he could have saved his head." We have had many examples of how far publicity-crazed church people will go to remain on good terms with the world, but this is the first time we have heard John the Baptist cited as an example of good public relations in the modern sense. John the Baptist had the right public relations, but certainly no one would call them good in the sense in which the speaker used the term. John publicly called some of the most prominent men of his time a generation of vipers and upraised even a king. The preacher or church doing that today would hardly win the prize for popularity. To maintain good public relations you've got to soft-pedal anything that the general public does not like, and you must take advantage of every opportunity to speak well of the world according to the principle: It is easier to catch flies with sugar than with vinegar.

When will the Church finally learn that if she remains true to her calling and to her Lord she cannot expect popularity but hatred? John the Baptist found that out when he lost his head, and Jesus when He was crucified. Jesus certainly made it abundantly clear that His Church can not expect the favor but the ill will of the public. His words are plain: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord."

I. P. F.



Studies in Our Savior Forsaken

By God

Psalm 22: 1-11

THROUGHOUT this prophetic psalm Christ our Savior is Himself speaking through the mouth of David. The Holy Spirit teaches us this when in Hebrews 2:11 words of this psalm are introduced as having been spoken by the Savior. Neither the depths of suffering depicted here nor the blessed fruit set forth as having followed upon this suffering correspond to any situation in David's own life. In the portion which we wish to consider the Savior lets us sense and feel something of the anguish which He suffered when in the very depth of His redemptive passion He was forsaken by God.

Thus Our Savior Suffered for Us

"My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." In these prophetic words we are told in advance of the hours of darkness on Calvary's cross when, as recorded in the crucifixion accounts of Matthew and Mark, Jesus our Savior cried out with a loud voice: "My God, my God, why hast thou forsaken me?" As we hear this cry both in the psalm and in the Gospel accounts, we are to be made mindful, first of all, that it dealt with a reality. In carrying out and completing our redemption Jesus our Savior was for a brief time truly and actually forsaken by God.

The manner in which Jesus unfolds His cry of anguish in this psalm clearly underscores this reality. At the same time He lets us sense in part what it involves. It meant that He experienced no further help from God, that He received no answer to His fervent and persistent supplications and pleas. It meant that He now found the heart of God closed to Him, found Himself treated as a "worm and no man," found Himself surrendered to the utmost of insults and indignities. It meant being deprived of all comfort and support from God, for He says: "My

heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."

Thus we sinners deserved to be eternally forsaken by God. Yet Christ our Savior bore it for us. God made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him. In the obedience of a perfect trust He bore the full measure of God's judgment which rested upon our guilt. For though we hear the Savior crying out in great anguish there was in this cry not the slightest stain of a sinful thought. It was not a cry of despair, of reproach, of accusation against God. All this is excluded by the address with which it begins, "My God, my God." Though now forsaken by God, He still calls Him His God, His portion and His treasure. He still clings to God's goodness and mercy, though they are momentarily withdrawn from Him. His heart still yearns with ardent love and inexpressible longing for the Heavenly Father who has now closed His heart and thrust Him away into utter darkness. Suffering all with such perfect trust Christ appeased the righteous wrath of God, turned it from us sinners, in whose stead He was forsaken, and gave us access to God's grace, to the boundless grace in which God for the Savior's sake now receives us as His dear children and in which He will never permit us to be truly forsaken.

Yet It Was Inexplicable to Him In His Deep Humiliation

The Savior's cry of anguish and the manner in which He unfolds it indeed makes it very clear that He was actually forsaken by God in the depth of His redemptive suffering. In itself, however, this cry is a question: "Why hast thou forsaken me?" The Savior cannot grasp and comprehend how it is possible that God should so completely forsake Him. It is this "why" which He then

unfolds in the entire portion which we are considering.

"But thou art holy, O thou that inhabitest the praises of Israel." The sinless Savior finds it impossible to harmonize what He is now experiencing with the holiness of His God and Father, with the spotless perfection of God's love and mercy, of God's faithfulness and truth. Inasmuch as God had revealed this spotless glory, this absolute perfection of His love and mercy to Israel, the praises of His believing people rose in unison like a mighty cloud of incense to envelop the heavenly throne of His majesty. Yet this leads the Savior to ask: How then is it possible that you, the Holy One, have forsaken me?

In equal measure the suffering Savior finds His present experience out of harmony with all that sacred history had recorded concerning God's dealing with the fervent pleas of His believing children. For the Savior says: "Our Fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded." Therewith He is saying to His Heavenly Father: Not in a single instance did you disappoint their trust or refuse to send help upon their humble supplications. How is it, then, that your heart is wholly closed to my pleas? For you do not treat me as you did the Fathers, "but I am a worm, and no man" in thy sight. Not only do you now count me as nothing, but you also expose me to the vile scorn and mockery of all who are around me, for I am "a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."

The final unfolding of the Savior's anguished "why" ties up with these scornful taunts with which His enemies were wounding His soul. They knew that throughout His public ministry the Savior had

always relied upon His Heavenly Father, always appealed to Him, always committed their enmity and opposition to His righteous judgment. What they now imply with their scornful taunts is this: There is nothing to your claim of divine sonship. God will not help you. He finds no pleasure in you. You are self-deceived and cry in vain. In the anguish of His God-forsakenness the Savior therefore asks: How is it possible that in the face of these bitter taunts you are completely hiding the real relation that exists between us? "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly."

The suffering Savior is saying to the Father: This is the true relation in which you stand to me. I was not born into the world like other children of men. My human birth was your special work; it was you who carried it out. Even as a helpless

infant you taught me to trust in you. Though others refused to receive me when I came into this world, you embraced me with your arms of love, protected me and provided for me. You were ever my gracious God, my portion and treasure, my comfort and defense. Why, O Heavenly Father, are you now hiding this relation as though it did not exist? Still the Savior's lament ends in fervent, urgent, trustful, hopeful prayer: "Be not far from me; for trouble is near; for there is none to help."

As we consider this anguished "why" of our suffering Savior, we are ourselves facing a great mystery. We are inclined to ask: How was it possible for our Savior, the omniscient Son of God, not to understand why He was being forsaken by God? How does this agree with the many passages in the Gospels in which we hear our Savior speaking with full understanding of His bitter passion as the divinely ordained course of His redemptive mission? Yet as humble hearers of God's Word we

shall not presume to subtract one word of God from another; we shall rather add all of them together, and mark them all for our comfort and learning. What we have heard in this Twenty-second Psalm lies on the same plane as the Savior's word in Mark 13:32, where He tells us that in His humble state the hour of Judgment Day was hidden from Him. It lies on the same plane as His prayer in Gethsemane, where we hear Him pleading: "O my Father, if it be possible, let this cup pass from me." Though we cannot grasp the mystery involved in these statements, they have been written for us that we may realize how deeply our loving Savior humbled Himself for our sakes so that we might be redeemed, so that through Him we might enjoy God's grace and never be forsaken. Thus they can lead us to a deeper appreciation of the words of St. Paul: "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

C. J. L.

ETERNITY

Judgment

(First Continuation)

NATURAL reason may not relish the idea of a final judgment, men may prefer to think that death ends it all; yet, as we saw in our previous study, Scripture not only very emphatically teaches that there is going to be a day of judgment, whether men like it or not, but also makes use of that fact for warning and encouragement. The certainty of the judgment is apparent also from the various names which the Scriptures use for the time of that great event. We shall list a few passages.

Time of the Judgment

There are a number of passages which speak specifically of a *Day of Judgment*. In Matt. 10:15, Jesus says: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the *day of judgment*, than for that city." This is a very common expression. Read also Matt. 11:22, 24; 12:36. We turn to Peter's second epistle. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the *day of judgment* to be punished" (chap. 2:9). Again:

"The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (chap. 3:7).

Frequently it is called the *Day of the Lord*. So, for instance, in 1 Cor. 1:8, "Who (the Lord Jesus Christ) shall also confirm you unto the end, that ye may be blameless in the *day of our Lord Jesus Christ*." Again, chap. 5:5, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the *day of the Lord Jesus*." Also 1 Thess. 5:2, "For yourselves know perfectly that the *day of the Lord* so cometh as a thief in the night." St. Peter uses the same comparison to illustrate the suddenness and unexpectedness of the arrival of the day of judgment. He says: "But the *day of the Lord* will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

Sometimes it is called the *Last Day*. This expression is used in connection

with the resurrection. Jesus said to the Jews: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the *last day*" (John 6:39. — See also verses 40, 44, and 54). Martha spoke of the "resurrection at the *last day*" (John 11:24). And Jesus warned the Jews that the *last day* will be a day of judgment: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the *last day*" (John 12:48).

The doctrine of the *last day* as a day of judgment was so well known, and the people were so familiar with it, that it was sufficient to refer to it not only as the *Great Day*, but simply as *That Day*, or even as *The Day*. St. Jude in his epistle uses the expression "great day," v. 6: "And the angels which kept not their first estate (that is, their principality), but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the *great day*." — In the following passages judgment day is referred to as *that day*. Jesus said: "Many will

say to me in *that day*, Lord, Lord, have we not prophesied in thy name?" etc. (Matt. 7:22). Warning His disciples that no one can foretell the end of the world, Jesus said: "But of *that day* and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). Paul uses the same expression, "that day," for instance in 2 Thess. 1:10, "When he shall come to be glorified in his saints, and to be admired in all them that believe . . . *in that day*." In 2 Timothy he expressed his firm conviction: "that he (our Savior Jesus Christ) is able to keep that which I have committed unto him against *that day*," and then he is ready to lay down his life in the sure hope that "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at *that day*, and not to me only, but unto all them also that love his appearing" (chap. 1:12; 4:8). — In 1 Cor. 3:13, Paul refers to judgment day simply as *the day*: "Every man's work shall be made manifest: for *the day* shall declare it. . . . The fire shall try every man's work, of what sort it is."

Jesus the Judge

The question, who will preside as judge in any trial, is very important.

There is first of all the question of competence. Does the judge know the law, not only in general, but in particular every paragraph that may have a bearing on a case under consideration? Does he understand, not only the letter, but the purpose, the spirit, of the law? Has he experience? Has he by natural endowment and as a result of proper training and experience developed the ability of weighing the evidence, of recognizing what is important, and what is less important, and what, perhaps, may be altogether irrelevant? Is he interested in the facts of the case, or is he, perhaps, unduly concerned

about technicalities? The old Romans had a saying: *Summum jus, summa injuria*, that is, the technically highest right may often practically work out the greatest injury. — This leads to the further question of openmindedness. Has the judge some preconceived ideas? Is he prejudiced one way or the other? Is he fairminded? — Will he accept bribes? (Refrigerators, mink coats.)

These and similar questions are important in all human courts, but even the greatest care does not eliminate the possibility of error, due to human limitations. To err is human. But these and similar questions need not worry us concerning the final judgment. It will be *God's* judgment. God is wisdom personified. He is justice personified. With Him there is no respect of persons. This is indeed, cause for fear and trembling to all those that are guilty; but the absolute fairness of the judgment dare not be questioned.

But here another factor enters in, a discussion of which we must defer to our next study. Today we just list a few passages which affirm that God, the Creator of the world, will also be the supreme Judge. When Abraham pleaded with God to spare Sodom and Gomorrah, he addressed Him as the "Judge of all the earth" (Gen. 18:25). The psalmist sings: "The Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness" (9:7-8). Paul speaks about "the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). Here is the new factor which we plan to discuss in our next study. God will not conduct the final judgment in person; He has commissioned Jesus Christ to serve as Judge.

J. P. M.

(To be continued)

it is worth reviving that name again.

Autherine Lucy had a mind to attend the University of Alabama, although she is a Negress. In the South they do not much believe in such goings-on. They are opposed to what is called integration. They think that Negroes should go to schools of their own and not attend "white" schools. But Autherine is all for integration. She has a Supreme Court decision on her side, and that's the law. When she started to attend classes, the students rioted, the officials took fright; but Miss Lucy was undaunted and adamant. She still is, at this writing. Refusing offers from other universities with courteous thanks, she sweetly insists that she feels like going to school in her home town, and now waits for the Supreme Court to clear away the clutter of objectors.

It was hard to argue with Autherine. The Negro is human, the white man is human, and the Constitution demands equal opportunity for all humans. Miss Lucy says: Well, therefore . . . The Southerners opposed to integration say: Yes, but . . . The riots were the only answer that could stop Miss Lucy. When you are in the wrong, use force. But if you are Autherine, you ignore force and keep insisting. We are in somewhat the same situation. Let's continue to insist, for we have a greater cause to maintain than Miss Lucy.

We believe in the integration of doctrine and the Word of God. They belong together far more surely than black and white belong together. But this kind of integration has a host of enemies; and since they cannot argue scripturally against Scripture doctrine, they attempt to overwhelm, outshout, browbeat, ridicule, shame anyone who insists on tying all doctrine to the Word. Their motto is: Doctrine is doctrine, and the Bible is the Bible, and never the twain should meet — or at least hardly ever. A few examples:

After the Northwest Synod of the United Lutheran Church last month had met in Minneapolis and had upheld the heresy convictions of Pastor George Crist and Pastor Victor Wrigley, *The Christian Century* took its stand in front of a wailing wall and began to sorrow. It sorrowed bitterly because it does not want any church to be so utterly sure of what correct doctrine really is. It deplored that the sermon which opened the convention declared that "there can

From A Wider Field

Dear Editor:

We ought to take a leaf out of Autherine's notebook and learn of her. She presents a picture of good-natured but relentless persistence, the kind that isn't very popular when it applies itself to a matter of principle. — You do not know about

whom I am talking? It is true that her story disappeared rather quickly from the front pages as soon as things quieted down a bit in Tuscaloosa, and by now many folks will have dismissed her from their minds in order to become absorbed in the spring training of the Dodgers. But

be no power where churches are not faithful to the Scriptures." That, said the *Century* tearfully, was begging the question. It wailed because the preacher seemed to think that one "familiar interpretation" of a doctrinal "formula" can "beartrap the Truth, so that nothing that needs discussion can even be talked about." If you wade through all this sea of tears, you soon discover that their real source is in the fact that a church body has actually dared to try to be "Lutheran" rather than "ecumenical" and has had the gall to insist that certain doctrines be accepted as defined by *expressis verbis*, the literal words of Scripture, and that this is the only way to be "faithful to the Scriptures." Men who called themselves Lutherans dared to stand on the final authority of the Bible, not merely upon their understanding of it, and pronounced upon heretical teachers the (in our day and age) almost unheard-of judgment: "Ye do err, not knowing the Scriptures" . . . (Matt. 22:29).

A second instance: When last I wrote you, I did not yet know that the committee report prepared for the next convention of the Lutheran Church—Missouri Synod regarding membership in the Lutheran World Federation had been attacked, not only by the *Lutheran Standard* of the American Lutheran Church, but also by that group of pastors and laymen within the Missouri Synod which publishes the *American Lutheran*. The committee report went to the Scriptures for its answer to the question under consideration. It took its stand on a doctrine of fellowship clearly and exclusively expressed by the Scriptures. But the opposition of the *American Lutheran* abuses the committee report as "unabashedly tendentious," "literally filled with assumptions and interpretations which responsible leaders of the Lu-

theran World Federation will almost certainly disavow." (You will notice, Mr. Editor — not the Holy Scriptures, but "responsible leaders of the Lutheran World Federation" will disavow . . .) And so the *American Lutheran* closes its editorial on the subject by reading the riot act:

"The future of the Lutheran Church in the world can no longer be served by the smug and the doctrinaire. The problems facing the Church of the Augsburg Confession call for objectivity and insight. Without commenting on the disorganized character of the Report, we shall say simply that it is not distinguished for either objectivity or insight."

That kind of oratory needs a footnote to make it effective, such as the pencilled notation somebody said he found on the margin of a certain preacher's sermon manuscript. He had written to himself a warning: "Argument weak here; speak as loudly as you can." In all charity we would wish to call on Shakespeare at this point and regard the above explosion as "full of sound and fury, signifying nothing." Unfortunately, it does signify something. It seems to reflect irritation. The fact is that, viewed in the light of God's Word, the nature of the Lutheran World Federation is unionistic. Since there is no valid argument against that fact for anyone who professes to accept the authority of Scripture, advocates of a sinful union of churches would naturally find the report of the committee obnoxious.

Even if our answer to such opposition begins to sound like a cracked record, it is worth the risk. To repeat the refrain, calmly, humbly, tenaciously, is the stubborn strength of confessional faithfulness: We want integration of doctrine and Scripture.

Cordially Yours,

E. S.

The Unseen Miracle

VISITORS to Bethesda Lutheran Home at Watertown, Wisconsin, have spoken about the three types of unseen miracles they believe one encounters at the Home.

The first miracle is that experienced by parents when they find their child which had been unmanageable, unhappy, and a decided disturb-

ance, turning out to be well-behaved, affectionate and a pleasure to have at home. This "miracle" does not happen overnight, nor in a matter of days, but takes years to accomplish. The Bethesda staff is unable to explain it, either. It can only be said that the grace of God has showered unique blessings on the children at

the Home, in some cases in greater measure, in others in lesser measure.

Another "unseen miracle" is the fact that such an institution of love and mercy exists at all. When it was opened in 1904 people predicted its early failure. But God moved the hearts and hands of Christians throughout the Church, so that today Bethesda has grown to be one of the largest endeavors of charity in our church body. The needs of the Home go on undiminished from day to day, and God raises up faithful friends by the hundreds and by the thousands, so that for over fifty years the institution has been maintained and expanded through the loyal help of its friends.

Persons are always found who are willing to work among these people who are largely rejected by society. Some have given many years of their life to the care of these handicapped. While some may say: "Why spend money and effort on these useless creatures?" others say: "Here are my gifts to help in this wonderful work of love." Nickels and dimes of the children, and larger sums from others, these gifts make it possible for this work of mercy to go on.

It is only natural that parents want their handicapped child to be completely "cured" at Bethesda. Sometimes a great deal can be achieved. At other times we are so impatient with the slow rate of progress. We expect too much, and therefore think no progress at all is being made.

Medicine has done much to overcome the seizures of the epileptic. But not all can be completely controlled by medicine. The cerebral palsied is better understood today, and more can be done to help him. Spastics, who were considered beyond help, with infinite patience are learning to walk, to talk, and to help themselves at least in a measure at Bethesda.

Because the children at Bethesda are not normal, progress is infinitely slow, yet if we compare the record from time of entry to time of evaluation, we see that progress has been made, although it will be confined to the limitations of the child's handicap.

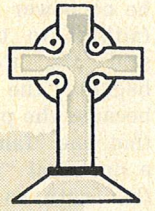
You, who have made Bethesda possible, are God's tools in forging multiple miracles unseen, often unrecognized, but there nevertheless.



In Our Synod

The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)



A PREACHERS' QUARREL?

THERE are those who try to brush aside the seriousness of the troubles which are besetting the Synodical Conference by saying, "The ministers and professors are always finding something to fight about. The laymen would be able to get along together." The underlying wish is that the preachers might keep quiet and not keep on calling attention to matters concerning which there is disagreement.

Now there is no denying that there are people who are always looking for a fight. But it is also a fact that the Lord does not want men with that sinful weakness in the ministry. "A bishop must be . . . no striker . . . but patient, not a brawler" (1 Tim. 3:2-3). And so those who have been entrusted with the ministry are under a special urging not to be quarrelsome, lest by letting such a trait develop they put an end to their usefulness in the ministry. The Word with which they work reminds them, too, "Let none of you suffer . . . as a busybody in other men's matters" (1 Peter 4:15).

It is also true that there are laymen who can't see anything serious in the issues which are disturbing the Synodical Conference simply because they don't know what the issues are. And they're going to stay that way. For they brush aside any material which is presented to them to explain the issues as being "too deep." And when our pastors arranged special meetings in which they were ready to explain the issues, many of their people just did not attend these meetings.

But let it also be said that there are laymen among us who see the issues very clearly, either because they made it their business to find out or because they were led into a situation in which they saw that there is a difference and had to make up their minds before God on which side they were going to take their stand. As an example to which

we could point as proof for what we say we could call attention to the article, "On Religious Awards," in the November 13, 1955, issue of *The Northwestern Lutheran*. It was written by a layman. He was a delegate at the 1954 conventions of the Synodical Conference. He listened to what was said and took part in the discussion. He read the proceedings of the conventions. And what he had learned in confirmation class and read in the Bible made him able to see at least one of the issues very clearly.

But are we to tell our preachers and professors to keep quiet, to notice nothing, or at least to say nothing? We well remember that when the Pope first heard of the nailing up of the 95 theses and the stir caused by Luther's heroic act, he dismissed the whole matter as a "monks' quarrel." Would we have wanted Luther to keep silent concerning the issues in his day as it was given to him to see them in the light of God's Word? I'm sure that you as a grateful heir of Luther would say fervently, "God forbid." Where would we be today if Luther had kept silent and refused to become involved in a "monks' quarrel"? Now I don't mean to say that the issues which lie between us and the Lutheran Church—Missouri Synod lie on the same plane on which lay the issues between Luther and the Pope. But it is our honest conviction that we are confronted with "divisions and offences contrary to the doctrine" which we have learned, and shall we be silent?

After all, God lays a heavy responsibility upon any man whom He makes a minister. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezek. 3:17). "They watch for your souls, as they that must give account" (Heb. 13:17). Pointing out dangers and errors is

one of the duties which the Lord has in mind for the pastors whom He gives to the church, for we are told that He gives them "for the perfecting of the saints . . . that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:12, 14).

Perhaps it is time for someone to say something in defense of our professors, especially those at our Seminary. We have called them through our duly elected representatives to train our future pastors. They are training them to do their future work, not in a vacuum, but in the surroundings in which we live in this present age. So it becomes their business to notice what is going on in the world, also in the religious world, so that they can tell their students what to expect. In order to keep posted they read the periodicals which are put out by the various church bodies, to find out what is being taught and what is being done. They read books which are published by various religious bodies. Now they are not set up upon a throne to be the teachers of the Synod. We don't want to go running to the Seminary faculty to have them settle every problem which may come up in our congregational and synodical life. But they are members of the Synod, very interested members, members interested in a special way in the future of the Synod, for they are training its future pastors. So if they notice that something is getting out of line either in our own midst, or among those with whom we are in fellowship, it is not only their privilege, but also their duty to call it to our attention. Many of us are kept so busy in our own backyard, with the many duties in our own congregations, that we don't have much chance to look around to see what is going on elsewhere. They have a better over-all view. Especially will they work closely with those whom the

Lord through your election has made responsible for the supervision of doctrine and practice in our midst as District presidents or as synodical president.

The Lord has said, "We beseech you, brethren, to know them which labor among you, and are over you in

the Lord, and admonish you; and to esteem them very highly in love for their work's sake" (1 Thess. 5:12-13). Let's remember that when anyone by sneering remarks about "preachers' quarrels" tries to drive a wedge between people and their pastors. Let's remember that we are one flock

under the Chief Shepherd, Jesus. Let's remember, even when our pastors warn us, if they do it in the spirit in which the Lord wants them to work, they may say, "Not for that we have dominion over your faith, but are helpers of your joy" (2 Cor. 1:24).
IRWIN J. HABECK.



OSHKOSH, WISCONSIN

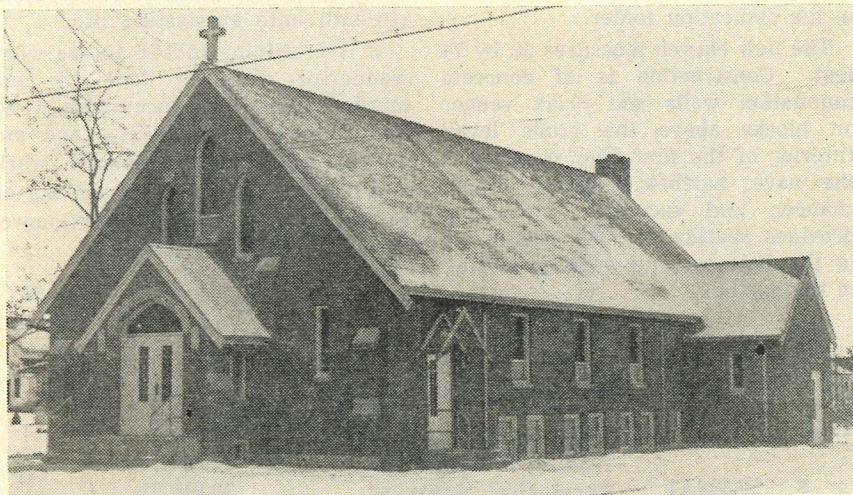
Our Growth In Five Years

FIVE years ago the Northern Wisconsin District Mission Board founded a new mission on the south-side of Oshkosh. Pastor W. Wichmann of Neenah conducted regular services in a house purchased and renovated to serve as a chapel. At

Strength Out of Weakness

Some three years ago we reported in this column that Howard W. Kaiser, a graduate of our Seminary in 1952, was here ordained into the holy ministry and installed as the first resident pastor of Faith Lutheran. Everyone knew that the cramped

we see what we could not have seen before — the strength that came out of their weakness and the blessing in disguise of their temporary and inadequate first place of worship. We are most happy to tell the story of the building and dedication of Faith Lutheran Church made possible by our Church Extension Fund and the love and zeal of the members who helped build it.



Faith Lutheran Church, Oshkosh, Wisconsin

Dedication Day

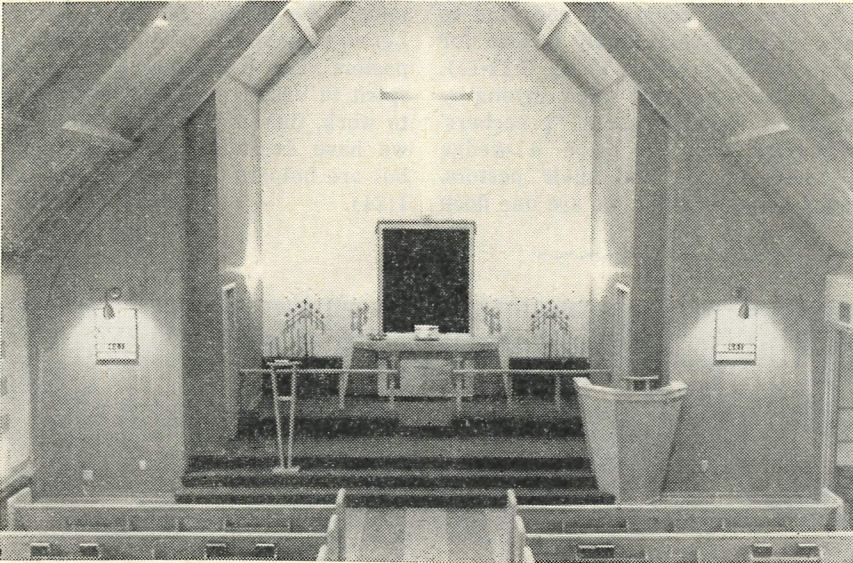
On December 4, 1955, Faith Lutheran Congregation was privileged to dedicate its new church to the glory of the Triune God. Three services were held on this joyous occasion, with almost 500 people in attendance. Pastor W. Wichmann, who had organized the mission in 1951, was the guest speaker in the morning service. The act of dedication was performed by Pastor H. Kaiser, who has served the congregation since his ordination in 1952. The Rev. W. Pankow, Chairman of the Mission Board and Pastor H. Wicke, Vice-president of the District, spoke in the afternoon and evening services, respectively.

5500 Hours Donated Labor

It was in the spring of 1954 that plans for the new church were drawn up. As soon as money from the Church Extension Fund was assured for the project, ground was broken on August 1, 1954. The congrega-

that time our three congregations in other parts of the city listed 2470 souls. Today our total soul membership has grown to 2806. Not only has our mission congregation grown to 100 souls, but the three other congregations have grown along with it as well, to give us this increase in so short a time.

quarters of the old house used for public worship would be a handicap for the growth of the congregation. Could it possibly attract the unchurched? Today, as we count the 100 members and the 59 communicants, and what is more, to see the wonderful spirit that prevailed during the building of the new church,



**Faith Church, Oshkosh — Modern Interior Design
The Work of Faith and Labor of Love**

tion decided to be its own general contractor and to donate as much labor as possible on their new church to cut costs.

On June 19, 1955, a cornerstone-laying ceremony was held. Pastor E. Lehninger of Grace Lutheran Church in Oshkosh delivered the sermon. By this time, much donated labor had already gone into the new building. Men of the congregation and a few friends were working four nights a week and Saturdays. By dedication day, over 5500 hours of labor had been donated. This labor included digging foundations, framing up and pouring the footing walls and steps, nailing the joists and fastening the subfloor and main floor, erecting the laminated arches and purlins, nailing all roof boards. All carpenter work and all painting was done by members and friends of the congregation. The pulpit, lectern, com-

munion rail, dorsal curtain frame, altar, and cross were made by the men of the congregation. Without furnishings, such as the pews, carpeting, and altarware, total cost of the new building slightly exceeded \$30,000. By means of donated labor, Faith Congregation today enjoys a new church building assessed at almost double this amount. "We thank God daily for the Christian faith and zeal which He gave us in this project," writes Pastor Kaiser in his dedication folder.

The new church measures 32 by 74 feet. Construction is of concrete foundation walls and brick veneer on blocks above the grade level. Interior of the first floor consists of the nave, narthex, mothers' room, chancel, and sacristy. The nave provides seating for 160 people, 40 in the balcony, and overflow-seating in the narthex.

The interior of the first floor is in modern design. The block walls are painted a soft green and the windows are trimmed with Roman brick. All windows have cathedral glass with louvre ventilators. The woodwork trim is birch and the pews are made of elm.

The basement is large, with I-beams spanning its width. The heating system is gas-fired hot water with base radiation and convectors.

Mindful of Your Help

The members of Faith congregation join their pastor in thanking you for your mission contributions which supported this mission endeavor in Oshkosh and for Synod's help in a \$28,000 Church Extension loan. Their pastor, in the last words of the dedication folder, reveals the hidden and true beauty of Faith Lutheran, when he says: "Joyful as we may be over our new church building, may we always remember that without the pure Word and Sacrament even the most beautiful and magnificent of churches is lonely and barren indeed. May He who has been with us in the past and has so richly blessed us on our way, be with us in the years that lie ahead. May His house be a haven for the weary, and may all who enter therein drink freely of the Living Water which alone is able to quench their thirst and give them strength unto everlasting life."

It is gratifying indeed to see what wonderful work is done by our mission dollars. It encourages us to increase our mission gifts and endeavors as we remember such "work and labor of love" in the building of Faith Lutheran Church and Congregation in Oshkosh, Wisconsin.

W. R. H.

TREASURER'S STATEMENT

July 1, 1955, to January 31, 1956

Receipts	
Cash Balance July 1, 1955.....	\$ 59,326.47
Budgetary Collections	\$ 1,067,476.91
Revenues	179,866.22
Total Collections & Revenues....	\$ 1,247,343.13
Non-Budgetary Receipts:	
Luth. S. W. C.—Prayer Book	299.44
Miscellaneous	1,880.00
Total Receipts	1,249,522.57
	\$ 1,308,849.04

Disbursements

Budgetary Disbursements:	
General Administration	\$ 76,460.11
Theological Seminary	39,949.72
Northwestern College	119,323.86
Dr. Martin Luther College.....	138,760.08
Michigan Lutheran Seminary	86,067.65
Northwestern Luth. Academy	42,502.64
Winnebago Teacher Program	32,125.44
Home for the Aged	22,186.30
Mission - Gen. Administration:	
Home Missions	68.19
Foreign Missions	241.50
Indian Mission	131,418.80
Colored Mission	28,529.54

Home Missions	381,996.62
Refugee Missions	26,829.77
Madison Student Mission	9,820.79
Rhodesia Mission	27,599.30
Luth. S. W. C.	6,286.84
Japan Mission	4,177.04
Winnebago Luth. Academy....	1,750.00
General Support	52,493.00

Indigent Student Support.....	115.00
Board of Education	10,042.45
Depreciation on Institutional Buildings	17,196.62
Total Budgetary Disbursements	\$ 1,255,941.26
Cash Balance January 31, 1956	\$ 52,907.78

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to January 31

	1954-5	1955-6	Increases
Collections	\$ 1,020,664.31	\$ 1,067,476.91	\$ 46,812.60
Disbursements	1,151,022.22	1,255,941.26	104,919.04
Operating Deficit	\$ 130,357.91	\$ 188,464.35	\$ 58,106.44

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit	Surplus	Perc.
Pacific Northwest	1,454	\$ 7,577.04	\$ 8,481.62	\$ 904.58	\$	89.33
Nebraska	6,735	37,016.07	39,287.50	2,271.43		94.21
Michigan	23,152	141,281.74	135,053.31		6,228.43	112.09
Dakota-Montana	7,283	40,792.72	42,484.19	1,691.47		96.01
Minnesota	38,739	168,703.84	225,977.50	57,273.66		74.65
Northern Wisconsin	45,851	222,615.40	267,464.12	44,848.72		83.23
Western Wisconsin	48,840	204,513.41	284,900.00	80,386.59		71.78
Southeastern Wisconsin	47,909	230,431.21	279,469.12	59,037.91		82.45
Arizona-California	2,899	11,101.26	16,910.81	5,809.55		65.64
Total	222,862	\$ 1,064,032.69	\$ 1,300,028.17	\$245,995.48	\$ 6,228.43	81.84

C. J. NIEDFELDT, Treasurer.

Budget Analysis

Synod's January financial report is gratifying. Who of us can read it without being most grateful to the Lord for it. We closed our books at the end of December with a \$29,363.73 deficit. The end of January finds us with a balance of \$52,907.78. This balance is due to the largest budgetary receipts for one month in the history of the Synod, \$234,655.22. May this report fill our hearts with gratitude to God. But let this report not lull us into a feeling of all is well, we have no need of a special effort in February and March. If February and March run true to form we shall find ourselves \$125,000 to \$150,000 in the red at the end of March.

Our expenditures in February and March can easily be \$360,000. Unforeseen expenditures can raise these figures. If receipts in February and March will follow the pattern of the past we shall receive about \$165,000 only, or \$195,000 less than we need. This will eat up our balance and leave a deficit of \$142,000.

Come, then, let us be truly grateful for the blessing the Lord gave us in January, and let us show our gratitude to God by increasing our February and March contributions so that there will be no deficit in the treasury for the Lord's work at the end of March. It only takes a little effort. Surely we have enough gratitude to God in us for all He has done for us, to move us to the necessary effort.

H. ECKERT, Executive Chairman.

Faith - Prayer - Co-operation

WHEN we voted to complete the buildings at Northwestern College, Watertown, Wisconsin, at our convention at Saginaw, Michigan, last August, there was not enough money on hand to complete the entire project, but there was a firm belief that God was calling us to do this work, that He was showing us the way, that the need of these buildings was real and necessary, and that the Lord's people would respond.

The cold facts confronting us at this time are disturbing. Before the convention we averaged \$10,000 a month in our Building Fund collection. After the convention the receipts dropped to \$4,293.89 for September. Then there was a slight increase for October in the amount of \$5,449.38; a little more of an increase for November in the total of \$8,722.51; and a slight drop again for December in the amount of \$8,247.33. The cold facts show that we are still \$161,008.36 short for Watertown, to say nothing of what is needed for New Ulm.

WHERE IS OUR WEAKNESS? Is it lack of co-operation? We have been hampered considerably in the past by lack of concentrated effort and co-operation on the part of each of us in joint undertakings. In fact, we have boasted a bit about our "rugged individualism." Everyone does as it suits him, no matter what the advantages of a suggested joint program in a joint endeavor might be. However, there has been a decided improvement among us in doing things together, in developing "team work." We are grateful for this.

WHERE IS OUR WEAKNESS? Is there something lacking in our prayer? We are not judging hearts or motives. We are merely asking the question to stimulate self-examination. If our cause is just — and we believe it is — we can confidently go to God and say: "Dear Father in heaven, Thou knowest that we need those buildings at Watertown and at New Ulm, Thou knowest also our reluctance to support the work in Thy kingdom according to our income, as Thou hast prospered us. But Thou, O Lord God, dost control the hearts and hands of men. Open Thou our hearts and hands to bring to Thee of the gifts which Thou hast given us Thy proportionate share.

Make us truly thankful for all Thy bountiful blessings of body and soul, property and honor which Thou hast bestowed upon us, and move us, despite ourselves, to bring to Thee a thank-offering which will truly express our trust and confidence in Thy Son Jesus Christ, our Savior and Redeemer. Let the love of Christ constrain us to bring forth fruits of faith an hundredfold." In view of Christ's promise: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you," can we doubt for a moment God's ability to answer our prayer?

WHERE IS OUR WEAKNESS? Is there something lacking in our faith? Again, we are not judging hearts; we are just asking this question to stimulate self-examination. By the fruits we bring forth, it would seem as though there were something lacking in our faith. We closed December 1955 with a deficit of \$29,363.73 in our Synod's treasury. We voted in Saginaw in August 1955 to do a \$2,500,000.00 business for our Lord.

Is a three cent postage stamp a day really a fruit of faith and prayer? That is the average cost per communicant member for the work that we do as a Synod.

Is it really a fruit of faith and prayer when it takes us longer than two years to bring a special gift to Jesus to take care of the absolutely necessary building program to provide facilities for the training of pastors, teachers, and missionaries to carry on the Father's business in building His kingdom?

Let us take Jesus at His Word when he says: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall

remove; and nothing shall be impossible unto you" (Matt. 17:20).

And how about Hebrews 11:1: "Now faith is the substance of things hoped for, the evidence of things not seen"?

Were there some at Saginaw that did not believe that the members of the Wisconsin Synod would not come through with their offerings? The cold facts of our performance the past few months would seem to justify such a belief. Is it, perhaps, right here where our weakness lies? We are inclined to put more trust and confidence in cold facts than in the promise of Almighty God that the gates of hell shall not prevail against His Church. Why should we fear reluctance on the part of believers to give as God has prospered them? We are not judging, we are merely asking questions to stimulate self-examination.

Faith, prayer, and co-operation on the part of every pastor, every communicant member, of every congregation, WILL bring about the desired result: the necessary monies for our building program at Watertown and New Ulm, the necessary money to wipe out the operating deficit, the necessary money to carry on the work "planned with God" at Saginaw in 1955, and enough money left to expand so that His kingdom come and His will be done.

Let us all read Hebrews chapter 11 and prayerfully meditate on those inspired words of our God, and then in faith, prayer, and co-operation carry on the work our heavenly Father wants us to do for Jesus' sake. "Lord, I believe; help thou mine unbelief."

J. C. DAHLKE, *Chairman,
Special Building
Fund Committee.*



Dedications

ST. JOHN'S EV. LUTHERAN SCHOOL

Neillsville, Wisconsin

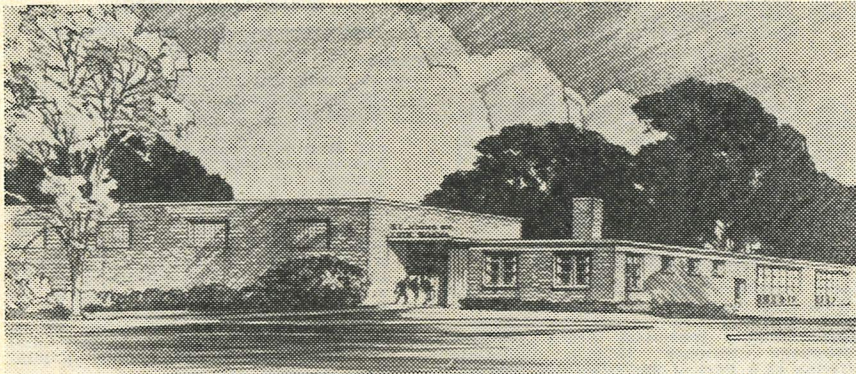
The Third Sunday in Advent,
December 11, 1955, was an occasion

of rejoicing and thanksgiving to the Lord at St. John's of Neillsville, Wisconsin. Graciously the Lord had provided a clear and crisp winter's day for the dedication of its new

Christian Day School. Two morning services were conducted in the church, at which Professor Carl Schweppe, President of Dr. Martin Luther College, New Ulm, Minnesota, preached the sermons. The Word he preached strengthened his hearers in the conviction of their God-given privilege of providing a thorough Christian education for the youth of our Church. Professor Erich Sievert, also of Dr. Martin Luther College, and for many years the principal of St. John's School, served as guest organist in both services. The choir

showing of color slides on the various stages of the erection of the school.

Two years previous, the very same week in December, the congregation had resolved to build its new four-room school and parish hall on the new location. The brief groundbreaking ceremonies were held on Good Friday, April 8, 1955. The cornerstone was laid on August 28, 1955. After eight short months, St. John's had its prayers answered and saw its dream of the past few decades become a living reality.



St. John's School, Neillsville, Wisconsin

and the school children blended their voices in singing the stirring hymn: 'Praise to the Lord, the Almighty,' arranged by W. B. Olds, and conducted by Mr. Victor Lehmann. After the second service the congregation assembled on its new nine-acre site, three blocks west of the church, for the dedication service, which was conducted at the main entrance of the new building by the undersigned. At noon a dedication dinner was served to the members, many former members, guests, and friends.

In the afternoon service the Rev. Erwin Scharf, a member of our Wisconsin Synod's Board of Christian Education, preached the Word, in which he extolled God for the Gift of Love, Faith, and Confession, which St. John's was dedicating to their Lord in their new school. Mr. Ralph Swantz of La Crosse, Wisconsin, served as the guest organist. An open house and luncheon for all guests and visitors then followed.

Already on Saturday evening the members and many former members had gathered for a fellowship luncheon in the gymnasium-type auditorium. Mr. Herbert Blum of St. John's ably served as toastmaster, and Professor Erich Sievert served as main speaker. One of the interesting highlights of the program was the

The new building is erected on slab construction in modern, one-story style. Its walls consist of way-lite block, faced with beautiful Twin-City, Minnesota, brick. The interior walls are painted, and to various portions of the walls a "vitro-glaze" finish has been applied. It provides four classrooms 23 x 32 feet, a spacious gymnasium-type auditorium 80x42 feet, also a modern kitchen, a principal's office, and a combined teachers' and nurse's room, storage room and lavatory facilities. The boiler room is the only excavated room. An oil-fired steam boiler and air-conditioning units have been installed. Expensive underground tunneling for the heating pipes was avoided by laying them outside of the building along the foundation walls.

The total cost of the structure will slightly exceed \$107,000.00. Practically no interior furnishings are included in this figure. Additional new furnishings will continue to be provided as the separate "Furnishings and Equipment Fund" continues to grow. The congregation was able to pay for two-thirds of the construction costs through its own Building Fund.

Not including a kindergarten, the present enrollment totals 100 pupils.

Classroom capacity is estimated at 135 pupils. The members of the faculty include Mr. Victor Lehmann, the principal, who teaches grades 6a-8, Mrs. Victor Lehmann teaching grades 4-6b, and Miss Darleen Bailey teaching grades 1-3.

The history of St. John's in Neillsville is unique in this that the Christian Day School was established on January 18, 1886, nearly eight months before the congregation was officially organized as a self-supporting congregation. The older portion of the old frame school has been used for sixty-five years, and a later addition had been in use for fifty years.

Experiencing trying days in the past, St. John's has also experienced and seen such days that make the heart glad and grateful. School dedication was such a day for St. John's. Repeatedly one heard the phrase: "The Lord was with us in our undertaking!" How easily these words fall from our lips, but we can only marvel at the facts, in the light of the obstacles that were surmounted, and the problems that were solved for us by Him alone. When we lacked courage, He gave us determination; when we were of little faith, He chided us; when we were weak, He strengthened us; when we fell, He raised us; when defeat was at hand, He gave us the victory. Yes, we are grateful that the Lord's hands have been extended in blessing over us. ALFRED C. SCHEWE.

NOMINATIONS

Immanuel Lutheran College Greensboro, North Carolina

The Rev. L. G. Bernthal, Clarkston, Washington: J. B. Bernthal

The Rev. Theo. A. Daniel, Detroit, Michigan: Holy Trinity Slovak Lutheran Church, Boyceville, Wisconsin

The Rev. Walter H. Ellwanger, M.A., Selma, Alabama: St. Paul's Lutheran Church, Columbia, Illinois
Dr. H. Koch, Greenleaf, Wisconsin: J. B. Bernthal

The Rev. Dewitt P. Robinson, New Orleans, Louisiana: Mt. Calvary Lutheran Church, Denver, Colorado

The Rev. William A. Schiebel, Washington, D.C.: Zion Lutheran Church, Blackburn, Missouri

Dr. John Stach, Ft. Wayne, Indiana: St. Paul's Lutheran Church, Ft. Wayne, Indiana

Statements regarding the qualifications of and salient information pertaining to the above nominees, must

be forwarded to the undersigned prior to the plenary session of the Missionary Board on April 11-12, 1956.

Edwin L. Wilson, Chairman
The Missionary Board of the
Lutheran Synodical Conference
Lutheran Building
210 North Broadway
St. Louis 2, Missouri

**CANDIDATES FOR THE
NEW PROFESSORSHIP AT
Dr. Martin Luther College
New Ulm, Minnesota**

The following have been nominated to teach Physical and Biological Science in the High School Department of Dr. Martin Luther College:

- Mr. Paul G. Albrecht, Jr.,
Minneapolis, Minnesota
- Mr. Wm. Arras, Monroe, Michigan
- Mr. Donald Bartell,
Neilsville, Wisconsin
- Rev. Charles Found,
Bristol, Wisconsin
- Mr. Arthur Glende,
New Ulm, Minnesota
- Prof. Gustav Kalb, Racine, Wisconsin
- Mr. Arthur J. Meier,
Whiteriver, Arizona
- Mr. James Pelzl,
Fond du Lac, Wisconsin
- Rev. J. A. Preus, Luverne, Minnesota
- Mr. Martin Roehler,
Milwaukee, Wisconsin
- Prof. Luther Spaude,
Saginaw, Michigan
- Rev. Arden Stuebs,
Bangor, Wisconsin
- Mr. Ralph Swantz,
La Crosse, Wisconsin
- Mr. Frederick Windland,
Excelsior, Minnesota
- Mr. Alfons Woldt,
Milwaukee, Wisconsin

Any correspondence regarding these nominations must reach the secretary on or before March 16. The Board of Control of Dr. Martin Luther College will meet on March 17, at 10:00 a.m.

Arthur Glende, Secretary
17 South Jefferson Street
New Ulm, Minnesota

APPOINTMENTS

Pastor James Schaefer has been appointed to the Standing Committee on Constitution to fill the vacancy caused by the death of Professor A. Voss.

Professor Paul Eickmann has been appointed member of the Educational Survey Committee to replace Professor A. P. Sitz who resigned for reasons of health.
OSCAR J. NAUMANN, President.

NOTICE

The cornerstone of the new Classroom-Chapel Building at Northwestern College in Watertown, Wisconsin, will be laid on Sunday, March 11. The service will be held in the Gymnasium beginning at 3:00 p.m.

CALENDAR OF CONFERENCES

**DAKOTA-MONTANA DISTRICT
PASTORAL CONFERENCE**

Place: Northwestern Lutheran Academy, Mobridge, South Dakota.
Time: April 3 (9 a. m.) to April 5 (12 noon).
Essays: Pope: Historical Study of the Marriage Ceremony; Hanson: Christian Giving as a Part of Sanctification; Fricke: Exegesis of 1 Peter 1:1-14; Johne: A Study of "Alcoholics Anonymous"; Re-assigned: A Study of the 11th and 12th Articles of the Augsburg Confession.
Preacher: Barenz, Birkholz.
Remarks: Provide for your own bedding.

K. G. Sievert, Secretary.

**NEBRASKA DISTRICT PASTORAL
CONFERENCE**

Place: Gethsmane Lutheran Church, 42nd and Fontenelle Blvd., Omaha, Nebraska.
Date: April 10-12. Opening Session at 9:30 a. m.
Assignments: Exegesis Hebrews 12, cont., W. Hoyer: The Historical Development of the Formula for Infant Baptism as Found in our Agenda, M. Weishan; Isagogical Treatment of the Book of Ezra, R. Hoenecke; Church Architecture, Its History and Significance, V. Tiefel; Exegesis Rom. 9:22-33, Wilfred Wietzke.
Speaker: L. Schmidt; alternate A. W. Fuerstenau.
Please announce to the host pastor, F. Werner.

HERBERT KRUSCHEL, Secretary.

**MINNESOTA DISTRICT PASTORAL
CONFERENCE**

Place: West Mankato, Minnesota, in St. Mark's Ev. Lutheran Church, Sibley and W. 7th; Martin Birkholz, pastor.

Time: April 10 to 12, 1956; Tuesday, 10:00 a. m. to Thursday noon. Services with Holy Communion Tuesday at 8:00 p. m., Luther Voss, speaker, Prof. Theo. Hartwig, alternate.

Essays: When Does Proselyting Become "Sheep Stealing"? by Herbert Hackbarth. Exegesis of Romans 16:16-18 and its application by Prof. E. E. Kowalke.

Meals and Lodging: Meals will be served for a nominal charge by St. Mark's Congregation. Requests for meals and lodging or excuse for absence should be addressed to the host pastor, Martin Birkholz, in due time — if possible by April 5.

E. R. BERWALD, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)
Installations

Pastors

- Koch, Paul R.**, in Salem Ev. Lutheran Church, Woodbury Township, Newport, Minnesota, by F. Mutterer; assisted by C. P. Kock, R. G. Koch, J. Schaller, and E. Schaller; Quinquagesima Sunday, February 12, 1956; and in Mt. Zion Ev. Lutheran Church, Highwood, St. Paul 6, Minnesota, by G. J. Ehler; assisted by C. P. Kock, and R. G. Koch; Quinquagesima Sunday, February 12, 1956.
- Lehninger, Ernst F.**, as Administrative Assistant of the Lutheran Children's Society, Wauwatosa, Wisconsin, in St. John's Lutheran Church, Wauwatosa, by the Rev. Henry C. Tesch; assisted by the Rev. Karl J. Otto, the Rev. M. A. Fenner, the Rev. Irwin J. Habeck, and the Rev. Theodore J. Mueller; on Sunday, January 15, 1956.
- Rutz, Helmuth E.**, as pastor of Our Savior Lutheran Church, Jamestown, North Dakota, by E. J. Otterstatter; assisted by M. W. Lutz; on Sexagesima Sunday, February 5, 1956.

CHANGE OF ADDRESS

Pastors

- Pankow, Walter E.**, 326 E. Hancock St., New London, Wisconsin.
- Rutz, Helmuth E.**, 424 Fifth Avenue, S.E., Jamestown, North Dakota.

**ACKNOWLEDGMENT
AND THANKS**

**Northwestern Lutheran Academy
Mobridge, South Dakota**

Northwestern Lutheran Academy herewith acknowledges receipt of the following contributions recently received: Ladies' Aid of the First Lutheran Church, La Crosse, Wisconsin: \$40.00; Mrs. E. Kuhlmann, Hazel, South Dakota: \$100.00. Our heartiest thanks to the donors.

R. A. FENSKE.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For January, 1956	
For Lutheran Spiritual Welfare Commission	
Memorial wreath in memory of Mr. Charles Selchert, South Shore, South Dakota, given by Mr. and Mrs. Ralph Breitzman and Mr. and Mrs. August Selchert...	4.00
For Missions	
N. N., Nebraska	25.00
Memorial wreath for Mrs. Elizabeth Schwanz, by C. L. Reiter, Treasurer	6.00
Memorial wreath for Mrs. Annie Eastman, by C. L. Reiter, Treasurer	2.00
Mr. and Mrs. Clarence J. Buck, Lake City Minnesota	49.31
Mrs. Elizabeth Metzger, Milwaukee, Wisconsin	1,000.00
Miss Eunice Hackbarth, Mankato, Minnesota	10.00
Lutheran Ladies Aid, Crivitz, Wisconsin	14.73
Memorial wreath in memory of John Tetzlaff, given by Orlean Tetzlaff	13.00
Orville Fruechte, Faribault, Minnesota	25.00
	\$ 1,145.04
For Building Fund	
Ladies Aid of Grace Church, Sioux City, Iowa	9.37
Doris Schoenike, Winona, Minnesota	35.00
Orville Fruechte, Faribault, Minnesota	50.00
	\$ 94.37

For Church Extension Fund

Pastor F. E. Stern	\$ 1.25
Ladies Aid of Grace Church, Sioux City, Iowa	9.37
Memorial wreath in memory of Pastor S. E. Westendorf, given by Mr. and Mrs. Wm. Rutz, Mr. and Mrs. Arthur Mueller, Mr. and Mrs. Erwin Mueller, Mr. and Mrs. Paul Hope	14.00
Memorial wreath in memory of William John Canning, given by Mr. and Mrs. Walter Dowell	5.00
Memorial wreath in memory of Pastor Walter P. Amacher given by:	
Frank Dietze family, Stetsonville Wisconsin	\$10.00
Mr. and Mrs. Kuazinski, Stetsonville	1.00
Mr. and Mrs. Stargel	1.00
Albert Amacher, Medford, Wisconsin	2.00
Mr. and Mrs. Albert Zastrow	2.00
Fred Brede family	15.00
Mr. and Mrs. Ray Kay and Mr. and Mrs. Harby Galler	5.00
Julia Loth family, Milwaukee	12.00
Mr. and Mrs. John Bremer	1.00
Mrs. Frieda Ruesch	1.00
Mrs. Rose Paul	1.00
	51.00

Memorial wreath in memory of Mrs. Hugo Stuewer, given by family members	50.00
Memorial wreath in memory of Mrs. Alfred Hoefner, given by Pastor Charles Schlei, Hurley, Wisconsin	15.00
Memorial wreath in memory of Eugene Young, given by Mr. and Mrs. Fred Buch, Tawas City, Michigan	2.00
Memorial wreath in memory of John Tetzlaff, given by Orlean Tetzlaff	2.00
Orville Fruechte, Faribault, Minnesota	25.00

\$ 174.62

C. J. NIEDFELDT, Treasurer.

WESTERN WISCONSIN DISTRICT

October, November, December, 1955

Pastor — Congregation	Amount
G. F. Albrecht, Indian Creek	395.75
G. F. Albrecht, Hustler	302.57
H. F. Backer and W. G. Hoffmann, Winona	3,049.91
K. G. Bast, Madison	877.32
Wm. Baumann, Marshall	306.39
E. R. Becker, Elmwood	68.00
R. Beckmann, Ridgeville	710.43
Alvin Berg, Madison	174.11
B. Beyers, Minnesota City	207.90
B. Beyers, Goodview	268.16
R. C. Biesmann, Wilton	94.17
R. C. Biesmann, Norwalk	466.66
R. F. Bittorf, Brodhead	118.91
R. F. Bittorf, Monroe	279.00
R. F. Bittorf, McConnell	182.24
R. W. Brassow, Richwood	280.48
R. W. Brassow, Hubbleton	396.97
T. P. Bradtke, Marshfield	1,059.27
C. P. Brenner, La Crosse	271.58
E. A. Breiling, Randolph	1,418.94
R. Buege, Arcadia	227.10
R. Buege, Whitehall	681.94
J. C. Dahlke, Tomah	3,010.88
A. T. Degner, Trenton	593.20
A. H. Dobberstein, Oak Grove	1,107.93
F. C. Dobratz, Farmington	1,412.88
F. F. Ehlert, Eitzen	161.00
A. J. Engel, Medford	1,446.17
Gerhard Fischer, Helenville	925.00
A. Geiger, Cambridge	724.79
H. Geiger, T. Leeds	1,476.67
G. Gerth, Poplar Creek	175.00
G. Gerth, Beyer Settlement	255.00
Henry Gieschen, Fort Atkinson	1,281.15
W. E. Gutzke, La Crosse	2,043.71
B. R. Hahm, Plum City	119.74
B. R. Hahm, Bay City	57.00
A. Hanke, T. Norton	1,110.57
J. Henning, Wausau	349.25
M. Herrmann, Kendall	1,153.29
M. Herrmann, Dorset Ridge	153.74
R. C. Hillemann, Mosquito Hill	184.01
R. C. Hillemann, Savanna	365.93
O. E. Hoffmann, Tomahawk	800.00
W. P. Holzhausen, Stetsonville	439.73
C. J. Kionka, Rib Lake	236.58
C. J. Kionka, T. Greenwood	121.55
E. H. Kionka, T. Maine	602.00
G. P. Kionka, T. Genoa	402.65
G. P. Kionka, Stoddard	858.66
H. C. Kirchner, Baraboo	580.05
L. C. Kirst, Beaver Dam	4,450.61
R. P. Korn, Lewiston	1,001.57
R. P. Korn, Mississippi Valley Conference	20.00
F. G. Kusanke, Altura	461.34
G. O. Krause, Marathon	449.00
J. D. Krubsack, Goodrich	154.75
M. Kujath, Janesville	400.00
C. C. Kuske, Green Valley	47.09
C. C. Kuske, T. Day	168.95
P. R. Kuske, North Freedom	716.95
P. R. Kuske, Badger Village	51.14
L. Lambert, La Crosse	2,162.46
Henry Lange, Onalaska	323.35
E. F. Lehmann, Tripoli	146.68
E. F. Lehmann, Prentice	17.50
O. A. Lemke, Pardeeville	1,015.50
M. Lindloff, Wilson	1,067.25
F. W. Loeper, Whitewater	1,809.20
F. W. Loeper, Richmond	7.00
R. W. Mackensen, T. Knapp	91.64
Orville Maasch, Ringle	365.66
E. A. Mahnke, Moline	697.19
A. L. Mannicke, Winona	1,495.33
H. G. Meyer, Elroy	158.65
D. W. Meier, Wausau	855.66
F. H. Miller and N. W. Kock, La Crosse	6,891.54
C. H. Mischke, Juneau	1,865.00
R. Monhardt, South Ridge	885.55
R. W. Mueller, Jefferson	3,518.00
G. E. Neumann, T. Merrimac	59.00
G. E. Neumann, Caledonia	66.00
G. E. Neumann, Greenfield	204.00
F. H. Nitz, Cream	191.25
F. H. Nitz, Buffalo City	47.50
H. C. Nitz, Cochrane	1,165.58
F. C. Nitz, Waterloo	1,222.00
K. A. Nolting, Mosinee	314.88
M. J. Nommensen, Hillsboro	805.86

O. A. Pagels, T. Lebanon	326.70
O. A. Pagels, Ixonia	1,561.70
H. A. Pankow, Menomonie	750.00
H. E. Paustian, Barre Mills	1,349.35
N. E. Paustian, Oconomowoc	2,405.78
W. A. Paustian, West Salem	1,364.81
A. O. Pautsch, McMillan	704.00
A. O. Pautsch, Eau Plaine	247.00
M. B. Petermann, Doylestown	500.00
M. B. Petermann, Fountain Prairie	62.62
M. B. Petermann, Fall River	417.75
Elmer Prenzlow, Jr., Bloomer	979.95
E. E. Prenzlow, Cornell, Keystone, Birch Creek	495.05
P. Pruter, Viroqua	377.54
J. M. Raasch, Lake Mills	1,405.95
G. Redlin and W. Kehrberg, Watertown	4,162.16
C. R. Rosenow, Cameron	364.25
C. R. Rosenow, Bruce	375.61
J. Schaadt, Prairie Farm	438.50
J. Schaadt, T. Dallas	107.81
H. Schaller, Eagleton	918.75
A. C. Schewe, T. Bridge Creek	172.60
A. C. Schewe, Neillsville	357.50
W. P. Scheitel, T. Rib Falls	197.99
W. P. Scheitel, Rib Falls	410.36
L. Schroeder, T. Washington	95.68
V. Schultz, Platteville	753.02
W. E. Schulz, Wonewoc	1,056.00
H. C. Schumacher, Milton	140.57
A. Schumann, Globe	1,060.26
R. A. Siegler, Rock Springs	552.13
M. C. Smith, Cambria	469.27
W. R. Steffenhagen, Friesland	115.20
W. R. Steffenhagen, Dalton	79.07
A. Stuebs, Portland	2,400.32
A. Stuebs, Bangor	237.50
M. F. Stern, Ixonia	1,410.00
K. A. Timmel, Watertown	368.76
E. A. Toepel, Fort Atkinson	900.87
E. G. Toepel, Sun Prairie	1,450.00
I. G. Uetzmann, Watertown	568.33
W. G. Voigt, T. Berlin	2,323.06
E. H. Walther, Wisconsin Rapids	4,177.82
W. E. Wegner, Columbus	980.92
R. Welsh, Fountain City	135.19
A. J. Werner, Little Falls	222.91
A. J. Werner, Cataract	33.91
A. J. Werner, Millston	1,345.71
H. Winkel, Sparta	1,199.46
A. A. Winter, Mauston	356.85
A. A. Winter, New Lisbon	258.74
Marvin Zank, Beaver Dam	319.39
W. E. Zank, Newville	650.14
W. E. Zank, T. Deerfield	711.20
T. E. Zarembo, Barron	336.60
T. E. Zarembo, Rice Lake	954.87
G. W. Zunker, Fox Lake	
Budgetary	\$101,584.90
Church Extension Fund	10,806.81
Building Fund	1,961.13
Non Budgetary	1,690.28
Total	\$115,843.12

Memorial Wreaths

In Memory of — Sent in by	Amount
Mrs. Anna Dangs — H. Gieschen, Fort Atkinson	\$ 5.00
Mrs. R. Korn — R. P. Korn, Lewiston	10.00
Mrs. R. P. Korn — Mississippi Valley Conference	20.00
John Schimniok — P. R. Kuske, North Freedom	49.50
Mrs. Harvey Krohn — F. W. Loeper, Whitewater	62.00
Mrs. Henry Buth — F. W. Loeper, Whitewater	5.00
Mrs. Wm. Trefz — F. W. Loeper, Whitewater	10.00
Rev. Aug. Paap — F. W. Loeper, Whitewater	5.00
Mrs. Harvey A. Krohn — F. W. Loeper, Richmond	7.00
Wm. Lang — R. W. Mueller, Jefferson	3.00
Mr. and Mrs. Harris Reynard — R. W. Mueller, Jefferson	10.00
Mrs. Ottilie Zuck — G. E. Neumann, Greenfield	6.00
Bernard Geisler — J. M. Raasch, Lake Mills	5.00
N. N. — H. F. Backer, Winona	53.50
Wm. Kuehl and Elmer Lamm — E. Becker, Elmwood	12.00
Mrs. Louise Paske — H. Geiger, Leeds	20.00
N. N. — G. Gerth, Poplar Creek	15.00
Mrs. Herman Matzke — A. Hanke, T. Norton	50.00
Arthur Voss — L. C. Kirst, Beaver Dam	10.00
Edw. Harder — L. C. Kirst, Beaver Dam	10.00
Hugo Tews — R. P. Korn, Lewiston	80.00
Mrs. Anna Volkman — R. P. Korn, Lewiston	10.00
Ernest Rindfleisch — R. W. Mueller, Jefferson	4.00
Pastor of L. Kaspar — H. C. Nitz, Waterloo	5.00
Mrs. Ella Ruhle — M. Nommensen, Hillsboro	2.00
Prof. Arthur P. Voss — M. Nommensen, Hillsboro	2.00
Pastor A. Voss — N. E. Paustian, Oconomowoc	5.00
Carl Klinger, Jr. — E. E. Prenzlow, Joint Parish	5.00
Mrs. Edith Yohnk — E. E. Prenzlow, Joint Parish	3.00
Clinton Reetz — E. Prenzlow, Jr., Bloomer	10.00
Emil Lueck — E. Prenzlow, Jr., Bloomer	19.00
William Henry — E. Prenzlow, Jr., Bloomer	5.50
Prof. Arthur Voss — G. Redlin, Watertown	5.00
Carl A. Baumann — W. G. Voigt, T. Berlin	22.00
Herman Manthe — H. Geiger, Leeds	15.00
Mrs. Julius Biech — H. C. Kirchner, Baraboo	9.00
Mrs. Mary Kessler — H. C. Kirchner, Baraboo	5.00
Mrs. Emma Lange — H. C. Kirchner, Baraboo	3.00
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Willard Gahns — F. Nitz, Cochrane	2.00
Mrs. Ed. H. Baumann, Sr. — W. P. Scheitel, Rib Falls	77.50
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