

# LUTHERAN

THE NORTHWESTERN

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



# BRIEFS by the Editor

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### COVER DESIGN Church Window

St. Marcus Lutheran Church  
Milwaukee, Wisconsin  
Paul Knickelbein, pastor

"A Lutheran student in Bogota," writes The Lutheran, "became the victim of the latest anti-Protestant action in the South American land of Colombia, according to a report from the information service of the Colombian Evangelical Confederation last month. The student was refused admittance to the government Teachers' Training College on the grounds that the college was conducted in accord with the teachings of the Roman Catholic Church — the religion of the nation."

\* \* \* \*

"Government and clerical forces in Colombia continued efforts to limit Protestant action. A January decree forbade services and meetings for worship in private houses, stating that they may hereafter be held only in chapels and churches designated for them. Sermons may not attack 'the official religion of the nation' (Roman Catholicism) or abuse the teaching or priests of the Roman Catholic Church."

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"Reporting to the World Council of Churches' executive committee last month, Methodist Bishop Sante Uberto Barbieri of Argentina affirmed that while persecution of Protestants in Colombia was to some extent directed against fanatical religious groups there was also 'abundant evidence of real persecution against responsible Protestant Christians.'"

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"In Spain," says The Lutheran, "late last year the tiny Protestant seminary at Madrid was closed without explanation on orders of Spain's Minister of the Interior. The dozen students and faculty members of the 73-year-old institution were ordered out, the building padlocked. Despite rumors that the seminary had been permitted quietly to reopen, World Council of Churches spokesmen reported in Geneva last week that it was still

closed. 'Authorities of the Spanish Protestant churches have received no answer to petitions submitted to the government in January and February,' the report said. The seminary is maintained by the Reformed Episcopal and Evangelical churches, which represent most of Spain's 30,000 Protestants. Reports in Europe indicate that 'certain foreign diplomats' in Madrid had been told that the Franco regime might 'under certain conditions tolerate the seminary' again. Protests against the closing of the institution had been made by the World Council and by Protestant groups in many lands."

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The Reds in East Berlin have finally made a move to do away with religious instructions in the schools of East Germany. They have not as yet gone so far as to forbid its teaching entirely, but they have made a ruling that religion may only be taught after-school-hours in all elementary schools. Teachers who teach religion must also "take a positive stand toward our workers' and peasants' state," which is the ruling power. Bishop Dibelius in a statement read from the pulpit of East Berlin's Marienkirche on March 4, said, "The church cannot tolerate control of religious instruction by the state." This ban on the teaching of religion in the schools is seen as just another wedge in the tension between the church and the Red state.

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The sales of Bibles, New Testaments, and Scripture portions in Japan last year reached a total of 1,872,313, a tremendous increase over the last previous high figure — more than 550,000 over 1954. So reports the Japan Bible Society. The biggest increase was in the sale of portions of the Bible — from 860,970 in 1954 to 1,307,221 last year. But sales of the complete Bible more than doubled, jumping from 41,008 in 1954 to 89,016 in 1955.

# Editorials

**Easter** What a glorious day is Easter! After the long months of cold winter the sun has once more warmed the earth, flowers are protruding their heads out of the ground and the heart of man is glad, happy, awaiting the warm summer days. The Church, too, is happy. The sad hymns of the long Lenten season have given way once more to the glad and victorious hymns of the Easter season. They call upon us,

Awake, my heart, with gladness,  
See what today is done;  
Now, after gloom and sadness,  
Comes forth the glorious Sun.  
My Savior there was laid  
Where our bed must be made  
When to the realms of light  
Our spirit wings its flight.

It is peculiar that none of the four Evangelists was permitted to witness the resurrection of the Savior and thus record the act of the resurrection as an eyewitness. But you and I have the record of the eye and ear witnesses of all that Jesus did and said. The Evangelists tell us that early on the first day of the week the women came to the grave, and when they looked they saw the stone rolled away. We who know the Scripture behold far more than these women saw on that first Easter morning. We *know* why Jesus came. We know why He suffered and died and was buried and arose again on the third day. — He did it to remove from our hearts the heavy burden, that guilt of sin, that stone that is so heavy that it can crush us into death and damnation. But today, after Easter, we see that heavy stone rolled away. Our guilt is canceled, our peace is made with God. A hundred and more messages from heaven, the precious words of our God, tell us that stone is rolled away. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again." Jesus "was delivered for our offences, and was raised again for our justification."

That is the great comfort that Easter brings to us, to all who are burdened and heavy-laden with the knowledge of their sin and guilt. With the burden of sin removed, all other cares are also taken from us and the burden is made light indeed. "Go to my brethren," said Christ to Mary, "and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." God is no longer at enmity with us. Since Christ paid for our sins, Christ's Father is our Father, and Christ's God is our God. He will deal with us in love and mercy. He assures us in His Word, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Is. 49:15). Here is Easter in all its glory, in all its comfort. Let the Christian heart look at the empty tomb and find there the sure hope in all trials and temptations.

W. J. S.

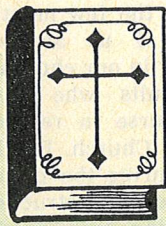
**Examination — Confirmation** During the few months ahead of us and on next Sunday in particular, it is customary in our churches to "confirm" those children and adults who have successfully completed a prescribed course in religion as taught and believed by the Lutheran Church. Really, however, the confirmation takes place during the period in which these people attend the special instruction classes. During that time they are being "confirmed," that is, rooted, founded and strengthened in the doctrines of the Bible and in the faith. But the ceremony in which these people pledge their allegiance to God and promise to remain true to the Triune God and remain faithful members of the Church — before they are admitted to the Lord's table — has come to be known as "*Confirmation*." Having no better name for it, and no good reason for changing it, this designation has been generally accepted.

Yet it is not really this act of "confirmation" that we want to talk about but rather the so-called — *examination* — prior to confirmation. The importance of this examination and the purpose of it is rapidly being forgotten by many. The purpose of the "examination" is not to make a show of the knowledge these people have accumulated during the long period of instruction — but rather to give evidence to the church that they know the way to salvation and are able to give an account of the hope that is in them and have reached that stage of understanding and maturity required by the Scriptures that they may be received as guests at the Lord's table. That is the final goal of their long instruction period.

The members of the local congregation are to be judges in this matter. They are to say whether these people presented to the Church by the pastor are to be accepted. To the members of the Church God has given the keys of the kingdom of Heaven — the Gospel and the Sacraments. They are to stand guard over them. They are to see to it that no one receives this sacrament unworthily. Certainly, they are to do this in a humble Christian spirit and with charitable consideration for the individual. Here, too, Christian love must rule and guide the members in their judgment. But ought not this very fact — the important part that the individual Christian is called upon by God to play — make everyone think seriously about this matter? Knowing this, he will want to be present when these people give their testimony and the evidence of their faith. He will ever be conscious of the grave responsibility that rests upon him. He will not purposely absent himself from the service in which these people are being "examined" nor permit them to give their testimony before strangers and friends who have come to rejoice with them. God wants YOU, the members of that church, to be present. He wants YOU, to whom He has entrusted the Ministry of the Keys.

Let every member of the church meditate on this. May it urge him to take a lively interest in the examination of the catechumens, for his own sake and for the sake of those who have submitted themselves for the examination. This will please God. It is as God would have it.

W. J. S.



# Studies in The Victorious Savior's Message To His Church

Psalm 22: 22-26

Alleluia! Alleluia! Alleluia!  
The strife is o'er, the battle done;  
Now is the Victor's triumph won;  
Now be the song of praise begun.  
Alleluia!

THESE words of the Easter hymn touch upon the message which comes to us as we resume our meditation on the Twenty-second Psalm. In the previous portion we heard our Savior as He was dying on the cross, delivered by God into death through His enemies. Yet we noted that the dying Savior's trustful plea closed with the certainty that He was heard, that He would be delivered from death and judgment: "Thou hast heard me from the horns of the unicorns." Now we hear the Savior extolling this deliverance. It matters little whether we think of these prophetic words as still expressing the thoughts of the dying Savior as He looks with certainty to the glorious resurrection and exaltation that awaits Him, or whether we take them to be the words of our Savior already risen and exalted. In either case it is the Easter message of Christ's victory and triumph over death and judgment that we are given to hear.

### A Message Magnifying God's Name

*Proclaimed To His Church* "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel . . . My praise shall be of thee in the great congregation." One thought runs through all these statements. The victorious Savior is intent upon proclaiming God's name and upon having others join with Him in praising God. Those who are first to hear His message and to join with Him in extolling God's name are mentioned under a great variety of designations. The Savior calls them His brethren, refers to them as those who fear the Lord, speaks of them as the congregation, the great congregation, designates them as the seed of Jacob, and the

seed of Israel. Meant are the believers; they fear the Lord, they stand before Him in the humble awe and reverence of childlike faith; they are the congregation of the Lord, His great congregation; they are the true seed of Jacob, the spiritual Israel of God. To them and through them the victorious Savior intends to proclaim God's name, His true glory.

*Extolling His Deliverance From Death* The Savior Himself tells us what it is that He declares to the believers as the

true glory of God's name: "He hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard." The true glory of God's name which the victorious Savior extols before His believers is this: God did not leave His incarnate Son in the bitter anguish and affliction in which we beheld Him on the cross. Though God had truly forsaken Him for a time, He did not continue to hide His face from Him, but again let His Son see the light of His gracious countenance. The fervent supplications which the Savior addressed to the heavenly Father in His bitter agony did not go unheeded. They were heard; God delivered His Son from death and judgment, raised Him from the dead and exalted Him to the right hand of His majesty.

*Which Truly Glorifies God* Yet is this something so significant that God finally had mercy on His Son and heard His cry? Can the proclamation of Christ's resurrection, of His triumph over death and the grave, show us God in His true glory? Yes, the message that Jesus was quickened from the dead is indeed significant. Most assuredly can it show us God in His true glory if we bear in mind that it was as our substitute and as the substitute of all sinners that Jesus, God's incarnate Son, was forsaken by His Father on the cross, if we remember that the shame, pain, anguish, and death which Jesus, the holy and innocent One, bore was the curse of

our sin which He willingly took upon Himself. For then we will realize with joyful hearts that the Easter message of the Savior's resurrection is really the message of our triumph and victory; it is the message that His suffering and death sufficed for our atonement, that we sinners are fully and completely reconciled to God through the death of His Son, that through Christ we now have access to God's love and to His glory in heaven. Yes, by proclaiming His resurrection, His deliverance from death and judgment, to and through His Church Christ our Savior is indeed magnifying the glorious name of God.

*Which Enables Us To Glorify God* No one can and will glorify God aright unless he does so in the light of the infinite grace of God in which He delivered His Son for our offenses and raised Him again for our justification. In themselves even the works of creation magnify God's name; they proclaim His infinite wisdom, power, and goodness. Yet as long as man's conscience is burdened with His sins, he can never gain the assurance that all this divine wisdom, power, and goodness is meant for him. His conscience will cause him to fear that God will use His power and wisdom against him, and that He will ultimately withdraw His goodness from him altogether. Only as in God-given faith we embrace the Easter message of Christ raised from the dead to establish our justification does God's name become truly glorious to us. In this message we see all of God's love, truth, faithfulness, wisdom, and power used in behalf of our salvation. The Gospel of our risen Savior reveals God to us as the God of infinite grace, who has blotted out all of our sins, who for His dear Son's sake now invites us to share in all of the riches of His wisdom, power, and love. The Easter message lets us see God by faith as a loving Father whom we sinners can adore, in whose faithfulness we can trust in spite of our daily failings, whom we can glorify

even in His mysterious ways and counsels. As we embrace this message in faith, we will joyfully and thankfully heed the Savior's exhortation: "Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel."

**A Message Dispensing the Gifts of Salvation**

*His Offering* "I will pay my  
*Of Thanksgiving* vows before them  
that fear him."  
To pay vows, upon experiencing God's help and deliverance to pay that which was vowed in the midst of anguish and distress — this is Old Testament language for thankfulness. Thus we read in the Fiftieth Psalm: "Offer unto God thanksgiving; and pay thy vows unto the most High." The usual manner in which the Old Testament believer expressed his grateful heart in the payment of a vow was by means of a peace offering of thanksgiving, as described in Leviticus three and seven. The risen exalted Savior's peace offering of

thanksgiving is His proclamation of the Gospel of God's saving grace. Thus He is pleased to pay His vows for His deliverance from death and judgment, to pay them before His believers, before the entire host of those that fear the Lord. His thank-offering concerns them; it was in their stead that He was in such bitter need and distress; for their salvation was He rescued. From His thanksgiving they are now to learn to thank and praise God for His saving grace.

*Our Feast Of* As we thankfully  
*Salvation* proclaim the Easter message, the Gospel of our Savior who was raised for our justification, our souls and the souls of all who hear this proclamation are to be nourished, cheered, and satisfied. This is again set forth in Old Testament language: "The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever."

When the Old Testament believer paid his vow with a peace offering of thanksgiving, he at the same time

became God's blessed guest and in a sacrificial meal ate of the very offering which he had brought to the Lord. Nor was it he alone who was to be God's guest, but as we see from Deuteronomy 16:11, he was also bidden to invite others to eat with him and rejoice in the gifts of the Lord, namely the members of his family and household, the Levite within his gates, the stranger, and the fatherless, and the widow. Even so, as the risen and exalted Savior proclaims the Easter message in the midst of His church, as He proclaims the Gospel of His completed redemption through His believers, He is spreading a gracious spiritual table. At this table all who are weary and heavy-laden, all who seek the Lord with contrite hearts, are freely to partake of the gifts of salvation which He has won with His death and sealed with His resurrection, His gifts of pardon, of peace with God, of the comfort of God's love, of strength for godliness, of eternal life in heaven.

C. J. L.

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**ETERNITY**

**Judgment**

(Third Continuation)

**T**HE Lord is risen." "He is risen indeed." With words like these the Christians of earlier days greeted one another on Easter morning. Christ, who had died in disgrace on Friday, arose in triumph from the grave on Easter Sunday. He died for the sins of the world, of every individual sinner, for my sins and your sins — and He arose for the assurance that the tremendous debt had been paid in full, every sinner's guilt had been wiped out, every sinner's record, your account and my account on the books of God, is clear. He proclaimed peace, the forgiveness of all sins. — Do we wonder at the joyful greeting of the early Christians on Easter Day? What greater joy can come to a condemned sinner than the announcement that his debt has been canceled and that he is a free man?

Now, the same Jesus who died for our sins and rose again for our justification, He has been appointed by God to be the final Judge of all the world. And He was appointed to

this exalted position precisely because of the fact that He by His death had achieved our salvation and by His resurrection showed that He stood ready to divide the spoils of His victory.

**Christ the Judge**

Ordinarily we think of God as the supreme Judge. Rightly so. So the Scriptures speak of Him in many places. In Rom. 2:16, Paul speaks about the day "when God shall judge the secrets of men." The Psalms often sing about the judgments of God, the God and Lord of Israel: "The Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness" (Ps. 9:7-8).

But God will not conduct the final judgment in person. The Romans passage to which we referred continues: "by Jesus Christ, according to my gospel." This is not the only time that Paul refers to this fact. When he addressed his critics on Mars Hill in Athens he said that God

commands all men everywhere to repent "because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." He was referring to Christ, as is clear from his description that God "hath raised him from the dead" (Acts 17:31). At this point Paul was interrupted, else he would have proclaimed to the Athenians what the death and resurrection of Jesus meant for them, to lead them to repentance and faith, so that they could stand before Christ's judgment throne. — In his farewell letter to Timothy (2 Tim. 4:8) he rejoices to meet Christ as his Judge on the last day: "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."

In a previous study we referred to Jesus' words about His sitting on a "throne of glory" (Matt. 19:28). In the vivid description of the last judgment which He gives us in Matt. 25:31-46, He plainly mentions Himself

as the Judge: "When the *Son of man* shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations," etc., to be judged by Him. In Rom. 14:10 and 2 Cor. 5:10, Paul speaks of the "judgment seat of Christ." — Also Peter in the house of Cornelius reminded his hearers that "he (Jesus) commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead" (Acts 10:42).

All these passages, and others that might be added, are a sufficient basis for our confession in the Second Article: "From thence He shall come to judge the quick and the dead."

#### Why Is Jesus the Judge?

Jesus Himself answers this question for us. The Father "hath given him authority to execute judgment also, because he is the *Son of man*" (John 5:27). Jesus is the Son of man. He is the one whom God in the very first promise called "the Seed of the woman." He is the one of whom John testified that "the Word was made flesh." He is the one whom Paul described in these words: "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). He is our Savior, whom God sent to redeem us. He is the "Lamb of God which taketh away the sin of the world."

And now Jesus says that just because He is the Son of man, our Savior, God has appointed Him to be the Judge of the world. "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). Think of the great chapter in Isaiah (53) about the suffering of our Savior, which He

carried out successfully for our redemption. Isaiah adds: "The pleasure of the Lord shall prosper in his hand" (v. 10). The Lord had planned our salvation because He loved us and had compassion on us. Then He appointed Jesus to carry out His plan, or His good "pleasure" as Isaiah calls it. And the work "prospered" in His hand. He carried it out most willingly and with complete success. That part which was to be achieved through suffering and death was finished on the cross. Its success was attested by the resurrection of Jesus. Now also the remainder of the Lord's plan will be left in the hands of Jesus, sure to prosper in His hand. This includes His present rule of the world, being seated at the right hand of God, and His return for judgment. Really, all power has been given to Him in heaven and on earth.

What does this mean for us? It means that the judgment will be the most happy event in our career before we enter the eternal joys of heaven. The Judge will be our Brother, who loves us, who was so concerned about our eternal salvation that in bitter agony He laid down His life for us. As He loved us on earth, so He will love us to the end. He will not be a cold, disinterested Judge. His warm heart will reach out to us from His judgment seat just as fervently as it did from Gethsemane and from the cross.

The Judge will have sympathy with us. He will understand our condition. He took on Himself our flesh in all its weakness. He committed no sin. His flesh was not sin-infested, but it bore all the weaknesses which sin brought down on us. He knows from personal experience what it

means to be tempted. He was tempted like us, only without yielding a hair's breadth to sin. But after He had successfully battled off the attacks of the tempter in the wilderness, oh, how exhausted He was! Angels came and ministered unto Him. He knows how difficult it is to keep faith. We often sink so low in our faith that we do not even know what to pray for and how to pray for it properly. Our prayer sounds more like an unintelligible groaning, which the Holy Spirit carries before the throne of our Father and interprets it for us. Jesus knows what that means. He went through the same experience on the cross — only again without sin! — when in that heavy darkness He exclaimed: "My God, my God, why hast thou forsaken me?" — Yes, Why? — so He groans.

Yes, the Judge understands our difficulties and our weaknesses. He tasted them Himself. And by so suffering them in our stead He provided a remedy — the only remedy, but an all-sufficient remedy — for us. And just because He did that, because He became the Son of man for us, God appointed Him to be our Judge. We can look forward to our judgment with the greatest of confidence. "Then look up," Jesus says, "and lift up your heads; for your redemption draweth nigh" (Luke 21:28). In the words of Isaiah: "The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open" (22:22).

More will have to be said on this point.

(To be continued)

J. P. M.

## From A Wider Field

Dear Editor:

May the resplendent glory of the Risen One be radiant in your heart; for this Christ was delivered for our offenses and was raised again for our justification.

I could not find an Easter card for you with just that message, so I am sending it in this manner as a greeting to be shared with your families, personal and editorial. But the cardless method must not be construed as a criticism of the

Easter card industry; for it has done much to bring back the custom of sending Easter greetings and adorning the mail boxes with the colors and message of eternal life. For a long while, there, you would have thought Christian churches were operating in a vacuum at Easter time; outside the walls of their sanctuaries absolutely nothing seemed to be known about the crowning festival of the Christian faith. Look where you would; all you saw was spring

hats, Easter bunnies with their incredible, ill-assorted clutches of eggs, and pictures of a foppish Easter parade. Easter had become the formal opening date of the spring fashion season. Well, this fact has been complained about enough; and Easter cards won't change the world's persistent resistance to the miracle and meaning of the resurrection of Jesus Christ. But at least Christians are being reminded to make a showing of their Easter faith.

Perhaps the mailing of Christmas cards is being overdone; but the sending of Easter messages is certainly underdone.

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That is not precisely the subject on which I wanted to enlarge this time. As other people are, I too am becoming rather concerned about these give-away programs flooding the homes of our people. They have been with us for some time, it is true; but they are getting their second wind. Television is the chief medium, but radio is competing now in a fight for its life, and at least one station I know of has opened a campaign for the greedy by giving away dollars in units large and small to anyone who, when he is called by telephone, can speak the key word which has just been announced over the air. To be successful in this, of course, you have to have the radio tuned to that station all day long, and you have to be listening, too. Now you would think that on those terms practically all the dollars could only wind up in the hands either of morons or of shut-ins. But it does not work that way at all. Perfectly healthy people may find it hard to eat or sleep, let alone work, for fear that the thousand-to-one chance telephone call might come just when they had been inadvertently doing something else, like work, and were not paying attention. For a long time they have been drooling while strange people far away appeared on their TV screen and walked off with everything from rotobroilers to sixty-four thousand dollars. This has been so fascinating to watch that Wednesday evening may have become for some an unthinkable time to leave home and attend Lenten services. Shall they be slothful now that opportunity knocks at their door by radio?

Dr. James Mutchmor, secretary of the Board for Evangelism and Social Service, United Church of Canada, is reported to have declared that "the rags-to-riches programs have turned scores of millions in North America into weak-minded, open-mouthed and empty-headed 'luck' devotees."

It was the last and the crudest effort Satan made in tempting the Lord Christ in the wilderness when he took Him to the top of a high mountain and showed him all the kingdoms of the world in a moment of time. That took a great deal of

satanic power to do, even had it been the top of the highest mountain. But television can now do it from the top of a 200-foot tower. Only the words are not as crude. The effect is often the same, and the result far less happy than it was in the case of our Lord. Giving away money and valuable merchandise may be intended only as a profitable advertising venture; but it invites disaster in the hearts of many in the audience. The will to be rich is usually dormant in Christians; but it is there, and the TV master of ceremonies often shouts loudly enough to awaken it. Covetousness is a bad business. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9-10). Is this sad process, so vividly described by the Apostle, now occurring in wholesale lots?

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The Church has been using a generous and wholesome method of advertising for centuries, but its success has not been spectacular. The Gospel is a give-away program of huge dimensions. Countless millions of dollars have been spent on facilities and manpower in an effort to distribute the free and boundless grace of God in His Son. What were those Easter services other than a proclamation of amnesty, of liberty, of deliverance, of an unfailing remedy against death? Or consider Holy Week, of which each day offered a distinctive treasure. On Palm Sunday, a King was offered, gentle and merciful; on Monday, He came as a heavenly traveler who had not where to lay His Head but was willing to enter our hearts, even as He once sojourned in Bethany; on Tuesday, He brought the riches of a Prophet and told us of the passing of heaven and earth; on Wednesday, He was the priceless Good which a certain man traded for thirty pieces of silver; on Thursday, He was the Bread of Life, sitting at table with us to feed us with His Body and Blood; on Friday, He was the Lamb of God, without blemish and without spot, offered as our all-sufficient sacrifice; on Saturday, He was the mysterious and potent corn of wheat laid into the

ground to bring forth eternal fruit. And finally there was Easter and the roar of the Lion of the tribe of Judah, who abolished death and brought life and immortality to light.

How many people were listening to that program, do you suppose? Those who did are certainly set for life, and none went away empty-handed.

Your fellow redeemed,  
E.S.

#### GOLDEN WEDDING ANNIVERSARY

The Lord granted Mr. and Mrs. Edward Kieck, lifelong members of St. John Lutheran Church, Ixonia, Wisconsin, the privilege to observe their fiftieth wedding anniversary in the company of their children, relatives, and friends on the 2nd of November, 1955. Their pastor addressed this gathering in grateful acknowledgement of the grace and mercy of the Lord toward the celebrants on the basis of the words of the confession of the Prophet Samuel, "Hitherto hath the Lord helped us." May the Lord keep them in His grace.

M. F. S.

#### GOLDEN WEDDING

Mr. and Mrs. Fred Nacke of Zion Ev. Lutheran Church, Crete, Ill., were privileged to observe their golden wedding anniversary on October 23, 1955. In the presence of relatives and friends the undersigned addressed the jubilarians on the basis of Psalm 103:1-2. Mr. and Mrs. Nacke have been faithful members of Zion Church all their lives and have been blessed by the Lord with five children. May the Lord continue to abide with them in the twilight of life with the same grace He has shown them in the past.

A. F. NICOLAUS

#### SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Otto Flemming observed their 60th wedding anniversary on Sunday, March 11, in St. Paul's Lutheran Church, Litchfield, Minnesota. Their pastor addressed them on the basis of 1 Sam. 7:12.

JOHN RAABE.



# In Our Synod



## The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)

### THE SERIOUSNESS OF INADEQUACY

**B**ACK in 1953 Pastor John Brenner, who was the president of our Synod at that time, in our name wrote a letter to the convention of The Lutheran Church—Missouri Synod which was being held at Houston, Texas. In that letter he called attention to the fact that our two synods were on opposite sides of a growing number of questions and pleaded with our sister synod to do something about the matter. One of the issues which he mentioned was that we did not see eye to eye in regard to the "Common Confession," a statement concerning certain teachings which had been drawn up by committees representing The Lutheran Church—Missouri Synod and the American Lutheran Church. The Lutheran Church—Missouri Synod called the "Common Confession" a "statement of agreement" between the two synods on the doctrines treated therein. Our Synod in convention assembled in 1951 had called the "Common Confession" "inadequate" for the purpose which it was intended to serve, gave our reasons for this stand, and asked The Lutheran Church—Missouri Synod to withdraw its approval of the "Common Confession."

Since then much has been made of the fact that we called the "Common Confession" inadequate. It has been said that since we do not charge that the "Common Confession" contains false doctrine, we have no right to say that The Lutheran Church—Missouri Synod has broken with our Synod just because they accept the "Common Confession" and we do not. One is left with the feeling that inadequacy in a doctrinal statement is not too serious a matter. Since you may hear this argument and be led to wonder whether we are going too far, I should like to use an

example from life to show that inadequacy in such matters can indeed be a very serious matter.

When I have asked members of my confirmation classes whether they expect to get to heaven, they have told me that they do. When I asked them why, they have told me more than once, "I believe in God." When I followed up with the question "What do you mean?" they told me, "Well, I believe that He died on the cross to save me from my sins." With that explanation I could tell them that their answer was correct, for we have the Word of God for it that those who believe in Jesus as their personal Savior have everlasting life, are going to heaven.

But I have also had to tell them that their first answer was not adequate, without perhaps using just those words. And I tried to show them that such inadequacy is serious. For one thing, tell the average man on the street that you are going to heaven because you believe in God, and he will tell you that he believes in God, too, and that therefore he is going to heaven, too. But you still have to find out what he means when he says that he believes in God. He may very well just mean that he believes that there is a Supreme Being who created the world and governs the world. Now if that is all that he means when he says that he believes in God, he is not going to get to heaven. For he does not believe that Jesus is God, nor does he believe that Jesus died for him to save him. Even the devil has his kind of faith, for it is written: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (Jas. 2:19). The inadequate confession: "I am going to heaven because I believe in God"

leaves him with an altogether wrong idea, an idea which will leave him on the road that leads to damnation. Surely you will agree that in such a case inadequacy in the statement of what we believe is a most serious matter.

And then there's the other side. If I were to go along satisfied with the confession, "I'm going to heaven because I believe in God," I'll meet with someone who tells me, "I believe in God." And I am very apt to think that here is a man who believes in Jesus just as I do. And so I treat him as a fellow believer. Without knowing it, I am not obeying the command of God, who tells me that I am not to be yoked together with unbelievers, but to be separate from them. And so again inadequacy in my confession turns out to be a serious matter, leading me to live in sin and to suffer harm to my own soul's salvation.

Now we don't mean to say that the "Common Confession" is so woefully inadequate that it doesn't even say that Jesus is true God and that only those who believe in Him as their personal Savior are going to be saved. But what we did want to show is that inadequacy in a confession of faith is a serious matter because it can lead those with whom we do not actually agree in all matters of teaching to believe that we actually are in full agreement when we are not, and lead us to do what the Lord doesn't want us to do. That's why our Synod back in 1951 said that the adoption of the "Common Confession" created "a basically untruthful situation."

*Inadequacy in a confession of faith is a serious matter.*

IRWIN J. HABECK.





# News from our Mission Fields

## A LETTER FROM YOUR MISSIONARY

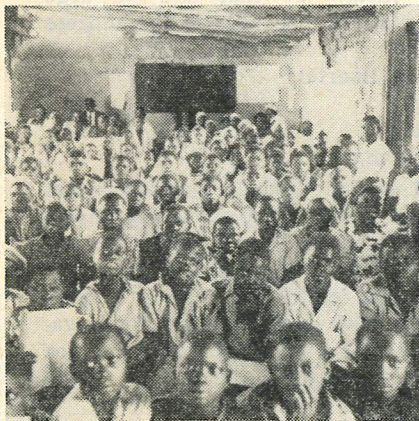
Jan. 24, 1956

Box 1141 — Lusaka,  
Northern Rhodesia, Africa

Dear Fellow Christians:

The holidays have come and gone. It seems hardly possible that it was almost five months ago that we were hopefully expecting both Pastor and Mrs. Wacker to relieve us in the burden of work. Like the holidays, they too have gone again, back to the States.

All of us here at the Mission in the heart of Africa were more than well remembered by our friends at home, some old, some new, over the Christmas holidays. Remembrance came in the form of letters, money, cards, prayer greetings, and of course, food packages containing assorted food stuffs as well as clothing for the

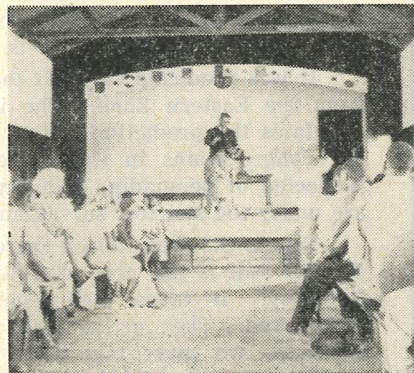


**Awaiting the Bread of Life  
Divine Service in School at  
Village of Sabasonje**

Africans and the members of our staff. We wish to thank you heartily for remembering us and hope that these feeble words can convey to you the heartfelt gratitude we experienced.

### Lepers Receive Bibles

Another great cause for rejoicing was the magnificent response we received to those words in my last letter — a prayer to furnish Bibles to our lepers. Individuals, societies, Sunday School and parochial classes, all alike, moved by love for their Savior's work and the intense God-



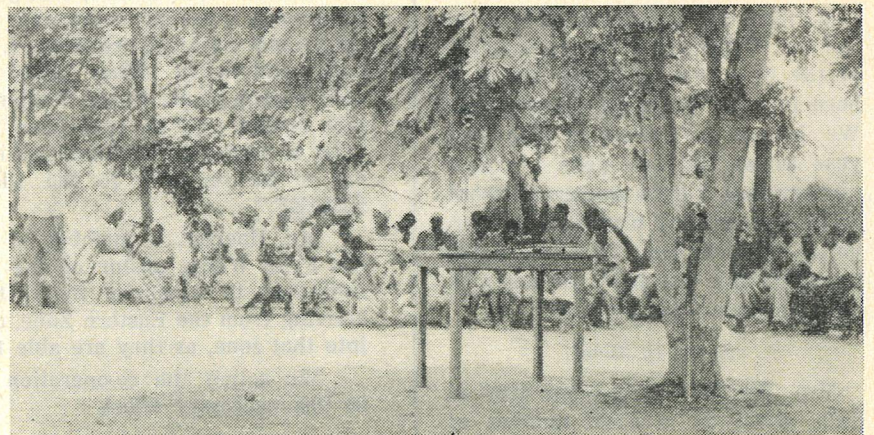
**Missionary Kohl Confirming Joseph  
Mambula at Community Building  
at Matero**

given pleasure of sharing the news of their salvation through Christ with

others, gave generously. Not only can I report that we have purchased Bibles for our lepers, but we have also been able to purchase some textbooks and afford medical treatment and student aid to indigent Africans under our spiritual care. The remainder of the money has been banked under the special account name of "Bible Fund." From there it will be taken as needed and used for the purpose for which it was given, that is, to continue to plant the seed of God's Word in the midst of the garden of paganism. Permit me to thank all of you again in behalf of the Rhodesian Lutheran Church and may God bless you richly for the interest you have shown. (Pastor A. L. Mennicke reports a total of \$510.75 sent in so far for the Bible Fund. W. R. H.)

### Christmas in Rhodesia

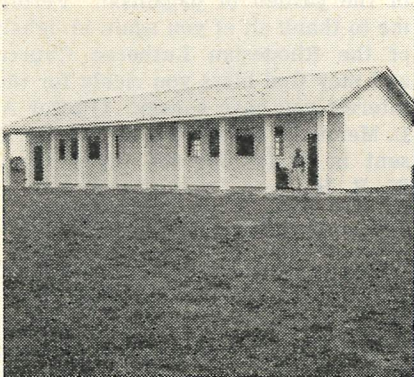
One of the most asked questions in all our correspondence has been, "How do you celebrate Christmas over there?" The answer could simply be: "As do our fellow Christians throughout the universe, by com-



**The Lord's Table  
Assembling Together for the Word of Life at Katinti in Sala**

memorating in special services the birth of our Lord and Savior." This answer would not suffice for many of you because you want to know especially whether we have the fir tree with all its trimmings. Let me briefly say that the "air" of Christmas is lacking. In the first place, you must remember that here Christmas falls in the middle of summer. Maximum temperature is 85 degrees during the day and about 70 at night. It is also the rainy season, which means that although the sky may seem cloudless one moment, the next you know you are soaked in a veritable deluge. For those of us who are used to snow and sleigh bells it seems unreal that it should be Christmas.

If I were to try to compare the celebration of Christmas here to one of our holidays at home, I would have to say that it is more like our Fourth of July celebration. (Fireworks are sold in abundance and picnics are the order of the day. Hotels are booked for masked balls and cocktail parties.) In spite of this, clinging to our own peculiar customs, we feel more than happy in that we have been privileged by



**Our First School Building at Sala**

God, like the shepherds of old, to tell the Africans the joyous meaning of the day: that a Savior has been born into the world for all mankind. We bought a Christmas tree this year as we did last year. It is a nursery tree, a little evergreen about three feet tall and planted in a four-gallon kerosene tin. That tree is the outward link we have in common with you over the holidays.

#### News in Brief

Mrs. Wacker, during her stay at Sala, cared for a great number of Africans at her clinic. Some of the complaints she received and the

sights she saw will give her an endless source of material to reflect upon. . . . Pastor Wacker, after almost five months of riding the bush in the jeep, will never complain about the worst road he can find in Michigan. . . . Pastor and Mrs. Habben, after an extended furlough at home, are expected back in Rhodesia about March 1. (A recent cablegram confirms the safe return of Missionary

and Mrs. Habben to Rhodesia.) . . . After having served the Mission for three years in the capacity of labor and building superintendent, Mr. Paul Ziegler, his wife and son David, formerly members of Pastor Habben in Hastings, Nebraska, will sail for the States on or about April 2.

Your servant in Christ,

JOHN KOHL.

## A SPECIAL ANNOUNCEMENT By The Committee On Relief

**W**E have received information from one of our pastors in the Russian Zone that people are fleeing from that zone into Western Germany at the rate of one thousand or more each week. This is due largely to the 1955 crop failure in the Russian Zone. The crop failure is significant. Last spring the godless Russians inscribed the following legend on much of the farm machinery: "Ohne Gott und Sonnenschein bringen wir die Ernte ein!" ("Without God and sunshine we shall bring the harvest in!") Excessive rains during the harvest season saw most of the crops rot. "Be not deceived; God is not mocked."

It was predicted last fall that spring would see a mass exodus from the Eastern Zone. The information we have received substantiates the prediction. Many of these refugees are members of our congregations in the Eastern Zone. Our pastors are being suspected of persuading their members to flee. Consequently they are under the strictest surveillance.

Due to the crop failure there is great need in the Eastern Zone. Greater still is the need of those who flee from there to Western Germany. It takes them some time to become adjusted and established. They arrive with practically nothing. They are our brethren; we must take care of them. To that end we urge congregations, or societies, to send clothing packages to the address listed below:

Herrn Richard Haerter  
Muenchen 2  
Blumenstr. 41  
U. S. Zone, Germany

We advise, of course, that good used clothing be sent via parcel post. All types of outer and under clothing, particularly men's shirts and clothing, are desired. Do not send shoes; they are too bulky and heavy. Your Relief Committee will make funds available to each pastor in the Western zones for the purchase of articles that cannot well be sent from here. We also urge all congregations to hold a door collection for our relief treasury. Such monies are to be remitted to the District cashiers, earmarked: "FOR RELIEF."

Mr. Haerter, a member of our congregation in Munich, and Dr. Fritz Weiss, pastor of the Munich congregation, have kindly consented to supervise the distribution of clothing among those arriving from the Eastern Zone, and will also send clothing packages into that zone, as they are able to do so.

We solicit the co-operation and support of all our members in this necessary effort.

KARL F. KRAUSS, *Chairman.*

# TREASURER'S STATEMENT

July 1, 1955, to February 29, 1956

| Receipts                          |                 | Winnebago Teacher Program      |                 |
|-----------------------------------|-----------------|--------------------------------|-----------------|
| Cash Balance July 1, 1955.....    | \$ 59,326.47    | Home for the Aged .....        | 34,906.36       |
| Budgetary Collections .....       | \$ 1,162,733.43 | Mission-Gen. Administration:   | 25,282.76       |
| Revenues .....                    | 206,053.33      | Home Missions .....            | 68.19           |
|                                   |                 | Foreign Missions .....         | 414.72          |
| Total Collections & Revenues...\$ | 1,368,786.76    | Indian Mission .....           | 148,538.00      |
| Non-Budgetary Receipts:           |                 | Colored Mission .....          | 33,931.20       |
| Luth. S. W. C. — Prayer Book      | 338.23          | Home Missions .....            | 441,422.13      |
| Miscellaneous .....               | 1,900.00        | Refugee Mission .....          | 30,358.52       |
| Total Receipts .....              | 1,371,024.99    | Madison Student Mission .....  | 10,182.76       |
|                                   | \$ 1,430,351.46 | Rhodesia Mission .....         | 30,505.55       |
|                                   |                 | Luth. S. W. C. ....            | 7,008.46        |
|                                   |                 | Japan Mission .....            | 4,177.04        |
|                                   |                 | Winnebago Luth. Academy...     | 2,000.00        |
|                                   |                 | General Support .....          | 59,411.30       |
|                                   |                 | Indigent Student Support.....  | 115.00          |
|                                   |                 | Board of Education .....       | 11,060.02       |
|                                   |                 | Depreciation on Inst. Bldgs.   | 17,196.62       |
|                                   |                 | Total Budgetary Disbursements  | \$ 1,428,787.33 |
|                                   |                 | Cash Balance February 29, 1956 | \$ 1,564.13     |

## COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to February 29

|                         | 1954-5          | 1955-6          | Increases    |
|-------------------------|-----------------|-----------------|--------------|
| Collections .....       | \$ 1,092,327.16 | \$ 1,162,733.43 | \$ 70,406.27 |
| Disbursements .....     | 1,317,428.51    | 1,428,787.33    | 111,358.82   |
| Operating Deficit ..... | \$ 225,101.35   | \$ 266,053.90   | \$ 40,952.55 |

## ALLOTMENT STATEMENT

| Comm.                        | Receipts        | Allotment       | Deficit       | Per-<br>cent |
|------------------------------|-----------------|-----------------|---------------|--------------|
| Pacific Northwest .....      | \$ 7,676.25     | \$ 9,693.28     | \$ 2,017.03   | 79.19        |
| Nebraska .....               | 41,154.54       | 44,900.00       | 3,745.46      | 91.65        |
| Michigan .....               | 150,710.14      | 154,346.64      | 3,636.50      | 97.64        |
| Dakota-Montana .....         | 43,277.73       | 48,553.36       | 5,275.63      | 89.13        |
| Minnesota .....              | 183,929.56      | 258,260.00      | 74,330.44     | 71.21        |
| Northern Wisconsin .....     | 237,466.44      | 305,673.28      | 68,206.84     | 77.68        |
| Western Wisconsin .....      | 228,476.99      | 325,600.00      | 97,123.01     | 70.17        |
| Southeastern Wisconsin ..... | 254,245.58      | 319,393.28      | 65,147.70     | 79.60        |
| Arizona-California .....     | 12,197.89       | 19,326.64       | 7,128.75      | 63.15        |
| Total .....                  | \$ 1,159,135.12 | \$ 1,485,746.48 | \$ 326,611.36 | 78.01        |

C. J. NIEDFELDT, Treasurer.

## BOARD OF TRUSTEES REPORT TO EV. LUTHERAN JOINT SYNOD OF WIS. A.O.S. AUGUST, 1955

Brethren:

The Lord has been good to us the past biennium. In our convention two years ago we voted the largest program and, as a result, the largest budget in the history of Synod. Our

fiscal office report reveals that we not only voted our program, but God in His grace also blessed us with the necessary funds to carry it out, and He did this despite the fact that our congregations did not raise the ten dollars voted by its delegates. This

is goodness, this is grace. We are not worthy of this blessing, neither did we deserve the privilege of performing the work we decided upon for the past biennium.

Our books reveal the following figures for the past biennium:

For fiscal year 1953-1954

| Receipts             |                 |
|----------------------|-----------------|
| Collections .....    | \$ 1,585,039.60 |
| Revenues .....       | 266,924.45      |
| Total Receipts ..... | \$ 1,851,964.05 |

## Disbursements and Budget voted by Synod

| Department                          | Budget       | Disbursed    | Excess       | Unused       |
|-------------------------------------|--------------|--------------|--------------|--------------|
| General Administration .....        | \$107,220.00 | \$152,968.70 | \$ 45,748.70 |              |
| Educational Institutions .....      | 696,836.62   | 650,882.96   |              | \$ 45,953.66 |
| Theological Seminary .....          | 91,028.32    | 74,179.61    |              | 16,848.71    |
| Northwestern College .....          | 179,353.00   | 157,033.81   |              | 22,319.19    |
| Dr. Martin Luther College .....     | 238,095.00   | 221,497.34   |              | 16,597.66    |
| Michigan Lutheran Seminary .....    | 99,396.36    | 109,384.19   | 9,987.83     |              |
| Northwestern Lutheran Academy ..... | 88,963.94    | 88,788.01    |              | 175.93       |
| Home for the Aged .....             | 41,125.00    | 43,436.07    | 2,311.07     |              |
| Indian Mission .....                | 180,609.73   | 194,014.13   | 13,404.40    |              |
| Colored Mission .....               | 105,265.15   | 59,917.26    |              | 45,347.89    |
| General Missions .....              |              | 166.94       | 166.94       |              |

## Let Us Look at the Picture

Black is the color of mourning, but not in our fiscal office. There it is the color of joy. When we are in the black in our office we rejoice. And that is where we are again at the end of February. We come to you with a black picture, and we ask you to rejoice. Truly, we are not in the black to the extent that we were at the end of January, namely, \$52,907.78. Our balance today, March 9, as we close our books, is only \$1,564.13. That is not much of a balance when we remember that our expenditures according to our adopted budget should average \$217,864.00 a month — \$185,718.31 to be received from our congregations, the rest from revenues. But rejoice and thank the Lord, nevertheless. All indications at the end of December were that we would be deeply in the red at the end of February, but we are in the black. There is much reason for joy and gratitude as small as the balance is, therefore. But there is also every reason to be up and doing in the midst of our joy.

Though our February receipts fell far short of the January mark, still they were \$23,672.43 above our February receipts in 1955 which totaled \$71,430.00. In fact, we had the largest February receipts ever. And our February expenditures were lower than expected. Financially speaking, lower expenditures and higher receipts in February plus our large January receipts placed us in a position that enables us to give a black picture again. As Christians we, however, know that truthfully speaking it was the Lord. He moved the hearts and opened the hands of our people to give more in these months once they heard of the need.

And now March! Last year we received \$93,171.46 in March. We need at least \$165,000 to cover our expenditures in March of this year,

less than one dollar per communicant. What shall we do?

With the black picture just given before our eyes let us joyfully, prayerfully, and gratefully await the March report, trusting that by the grace of God with His blessing the hearts of our Wisconsin Synod Chris-

tians again will be so moved that their hands will cheerfully contribute so much during March that when "These Two Months" come to a close, we to the glory of God and the joy of our souls can give a black picture again.

H. H. E., *Executive Chairman.*

## REPORT ON SPECIAL BUILDING FUND COLLECTION

As of January 31, 1956

|                                               | Receipts        | Percent | Due          |
|-----------------------------------------------|-----------------|---------|--------------|
| Pacific Northwest .....                       | \$ 8,112.69     | 100     | \$           |
| Nebraska .....                                | 36,881.87       | 95      | 2,850.13     |
| Michigan .....                                | 112,062.37      | 80      | 19,587.63    |
| Dakota-Montana .....                          | 34,855.51       | 80      | 7,617.53     |
| Minnesota .....                               | 169,395.46      | 74      | 57,398.54    |
| Northern Wisconsin .....                      | 223,623.54      | 80      | 48,648.46    |
| Western Wisconsin .....                       | 248,363.13      | 85      | 42,830.87    |
| Southeastern Wisconsin .....                  | 218,144.18      | 76      | 70,222.50    |
| Arizona-California .....                      | 8,227.27        | about   | 6,000.00     |
| Total collected .....                         | \$ 1,061,438.75 |         |              |
| Total due .....                               |                 |         | \$280,815.66 |
| Bequests .....                                | 100,804.13      |         |              |
| Miscellaneous .....                           | 9,746.33        |         |              |
| Interest received .....                       | 13,205.56       |         |              |
| Total Receipts .....                          | \$ 1,183,422.04 |         |              |
| Appropriated for Northwestern College         |                 |         |              |
| Dormitory and Refectory .....                 | \$ 765,075.13   |         |              |
| Equipment and Furniture .....                 | 39,462.74       |         |              |
| Classroom and Chapel .....                    | 375,496.46      |         |              |
| Total Northwestern College .....              | \$ 1,180,034.33 |         |              |
| Michigan Lutheran Seminary .....              | 134,216.31      |         |              |
| Disbursements by Committee on Bldg. Coll.     | 17,216.31       |         |              |
| Total Disbursed and Committed .....           | \$ 1,332,139.51 |         |              |
| Deficit balance January 31, 1956 .....        | \$ 148,717.47   |         |              |
| (still needed to finish Northwestern College) |                 |         |              |
| Amount due on \$6.00 basis .....              | \$ 280,815.66   |         |              |
| Deficit balance .....                         | 148,717.47      |         |              |
| Surplus for New Ulm, if collected .....       | \$ 132,098.19   |         |              |

When will all congregations do their fare share?

Collect now, or borrow and collect later?

# Deaths

## † MRS. BERTHA VOGES †

With the prayer, "Lord Jesus, take me to Thee," on her dying lips, the long earthly pilgrimage of Mrs. Bertha Voges, nee Radtke, at last came to a peaceful and blessed end on Thursday, February 23, 1956.

Mrs. Voges was born on the 13th of July, 1868, at Newville, Wis., as a daughter of Mr. August Radtke and his wife, Augusta, nee Bunke. She was baptized and confirmed in St. John's Congregation at Newville. On the 27th of September, 1896, she was united in holy wedlock with the Rev. Carl Voges, who at the time was serving congregations at Sylvester, Green County, Wis. The marriage was blessed with five children, of whom a daughter, Erna, died in infancy and a son, Pastor Theophil Voges, of a sudden heart attack on April 17, 1940. After a year at Sylvester, Wis., Mrs. Voges followed her husband to the following places: Tomahawk, Wis.; Theresa, Wis.; Ridgeville, Wis. (near Tomah); and Burr Oak, Wis., where her husband, in the year 1923, died of a sudden heart attack at the age of 52.

After the death of her husband, Mrs. Voges moved to Watertown, Wis., with her family, living there till the fall of 1947, when she moved to Fort Atkinson, Wis., with her daughter, Miss Freda Voges, with whom she made her home. Making faithful use of her Bible, her book of devotion ("Herr, Ich warte auf Dein Heil" by A. L. Graebner) and her German hymnal, she looked forward to the hour of her release from all sorrow and ill of this present life and her entrance into the joy and bliss of heaven in the spirit of a stanza from the hymnal that was especially dear to her:

"Not for earth's vain joys I crave,  
Nor, without Christ, heaven's  
pleasure;

Jesus, who my soul did save,  
Evermore shall be my Treasure.  
He redemption did achieve —  
Jesus I will never leave."

Mrs. Voges reached the age of 87 years 7 months 10 days. The burial service took place in St. Paul's Ev. Lutheran Church, Fort Atkinson, the undersigned preaching the sermon on Psalm 126:1-3. Her body was laid to

rest in Oak Hill Cemetery, Watertown, Wis.

She leaves to mourn: a daughter, Mrs. Herbert (Eleanor) Hoffmann of Milwaukee, teaching in Bethesda Lutheran School, Milwaukee; a son, the Rev. A. W. Voges, Executive Director of the Lutheran Children's Friend Society, Bay City, Mich.; another daughter, Miss Freda Voges of Fort Atkinson, Wis.; one son-in-law, two daughters-in-law; 10 grandchildren; 11 great grandchildren; one sister, Mrs. Emma Bretzmann of Watertown, Wis.; nephews and nieces; and other relatives, and friends.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord" (Rev. 14:13).

H. GIESCHEN.

## † MRS. ROLAND BRETZMANN †

Mrs. Roland Bretzmann, nee Irma Alma Weseloh, was born August 31, 1914, in the Town of Washington, Sauk County, Wis. She was received into the kingdom of God's grace by the Sacrament of Holy Baptism on September 27, 1914, in Trinity Church, Lime Ridge, Wis. The Christian faith, in which she lived and died, she publicly confessed in the rite of confirmation before the altar in St. Paul Church, Sandusky (now Hillpoint), Wis. With her parents she moved to Watertown, Wis., where she became a member of Trinity Church. Here she faithfully served for some time as a Sunday School teacher.

On November 30, 1939, in Trinity Church, Watertown, Wis., she was united in holy matrimony with Roland Bretzmann, prior to his accepting a call into the Lutheran ministry. The Lord blessed their marriage with two sons and a daughter. As a faithful wife and mother she served the Lord with her husband and family in parsonages in McIntosh, S. Dak., and Hendricks and Vesta, Minn. When her husband, for reasons of health, had resigned his last charge at Vesta, Minn., Mrs. Bretzmann and children came with him to Beloit, Wis., in December, 1953. Here they established their home; Mr. Bretzmann found employment; and they became members of St. Matthew Church, Janesville, Wis.

Ill health led her to undergo major surgery at University Hospital in Madison, Wis., in July, 1954. The Lord's will became increasingly evident as she returned to University Hospital and also to the local hospital for treatments. On February 16, 1956, she entered Memorial Hospital, Beloit, for the last time. She returned home on Saturday, February 25. Here her Savior called her peacefully to her eternal rest at 8:30 Wednesday morning, February 29, at the age of 41 years 6 months.

Mrs. Bretzmann is survived by her husband, Roland; two sons, Mark, 13 and David, 11; one daughter, Elizabeth, 6; one sister and one brother, all of Beloit; and a goodly number of relatives and friends.

Funeral services were conducted by the undersigned, her pastor, at the Rosman-Uehling-Kinzer chapel in Beloit at 1:30 p. m., Saturday, March 3. The text was Psalm 121, which had also been the basis for the devotion held on the Monday afternoon preceding her death. Interment was in Eastlawn Cemetery, Beloit, Wis. "Blessed are the dead which die in the Lord from henceforth."

MENTOR KUJATH.

## † MRS. WALTER DIEHL †

Irmgard Helen Diehl, nee Luetke, daughter of the Rev. George N. Luetke and his wife Mary, nee Zahn, was born at Dexter, Michigan, on Oct. 5, 1917. Here she was baptized by her father. When she was three years old, she was taken to Toledo, Ohio, where her father had accepted the pastorate of a Lutheran congregation. After due instruction she was confirmed by her father in Toledo. On Oct. 10, 1936, she was united in marriage with Pastor Walter Diehl and immediately came to Elkhorn. Their union was blessed with two children, James and Mary Ann.

Because of Mrs. Diehl's health, the family on Sept. 23, 1950, moved to Phoenix, Arizona, and on Nov. 17, 1955, to Tempe, Arizona. Throughout her illness our deceased sister was powerfully upheld by the Lord, by whose grace she was enabled to maintain a cheerful and joyous spirit. To those who knew her best it was a constant marvel to witness her uncomplaining cheerfulness in spite of the pain she undoubtedly suffered.

Her last illness began on Jan. 29 with shortness of breath. After collapsing on Feb. 3, she was re-

moved to the hospital, where the Lord in His infinite mercy took His child to her heavenly home on Feb. 14, 1956. Her age was 38 years 4 months 9 days.

Her departure is mourned by the widowed husband, Pastor Walter Diehl; two children, James and Mary of Tempe, Arizona; three brothers, Paul and Philip Luetke of Toledo, Ohio, and the Rev. Nathaniel Luetke of Goodhue, Minnesota; one sister, Mrs. John McGowan of Toledo; and many other relatives and friends.

Funeral services were conducted at Phoenix, Arizona, on Feb. 16, at the church her father had founded, Zion Lutheran Church. Pastor E. Arnold Sitz preached the sermon, Pastors I. G. Frey and Robert Wm. Schaller were the liturgists.

Additional services were held in the First Lutheran Church of Elkhorn, Wisconsin, on Feb. 20, 1956. Interment was in Oak Hill Cemetery, Lake Geneva. Pastor R. Otto was liturgist, the local pastor preached the sermon, and the committal service was in charge of Pastor Chas. Found.

All trials and all griefs are past,  
A blessed end has come at last.  
Christ's yoke was borne with ready will;

Who dieth thus is living still.

H. LAU.

#### ORGAN DEDICATION

On February 5, Sexagesima Sunday, St. John's Lutheran Church of Redwood Falls, Minnesota, was privileged by God's grace to dedicate to the service of the Triune God the newly acquired and installed two-manual, 7-rank Wick's pipe organ in a special service at 10:15 a. m. Prof. Martin Albrecht of Dr. Martin Luther College at New Ulm was at the organ. Prof. Delmar Brick, also of Dr. Martin Luther College, delivered the sermon. At 8. p. m. a special service of Scripture reading, prayer, Lutheran chorales, and sacred organ music was held. Prof. M. Albrecht was again at the organ. The undersigned officiated at the dedicatory services.

Thus the hope and prayer of many years — "to some day have a pipe organ for service" — has been fulfilled, thanks to our gracious Lord.

EDW. A. BIRKHOLZ.

#### 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

#### CORRECTION

A recent financial report from the Western Wisconsin District cashier mistakenly reported a gift in memory of Mrs. Helen Muenkel. The donation was in memory of Mr. Herman Muenkel and was remitted by F. F. Ehlert, Eitzen, Minnesota.

H. C. NITZ.

#### APPOINTMENT

Pastor Heinrich Vogel of Cudahy, Wisconsin, who has been assisting the Editorial Staff of the Gemeindeblatt during the illness of Professor Lehninger, has been appointed to the Editorial Staff of the Gemeindeblatt. Professor Lehninger, who has served us faithfully for many years in this capacity, was compelled by failing health and eyesight to resign.

OSCAR J. NAUMANN, President.

#### ANNOUNCEMENT

The Faculty of Immanuel Lutheran College of Greensboro, North Carolina, hereby announces the coming Services of Dedication for its newly completed Men's Dormitory - Physical Education Building. Dedication Services will be held on April 15, 1956, at 4:00 p. m.

The Faculty of  
Immanuel Lutheran College,  
Greensboro, North Carolina.

#### BAPTISMAL FONT

Resurrection Lutheran Church has a marble baptismal font which it will be glad to give to a congregation in need of font. Transportation to be taken care of by receiving congregation.

Resurrection Lutheran Church  
203 East Howard Avenue  
Milwaukee 7, Wisconsin

#### CHANCEL FURNITURE

Free to any mission congregation in need of it. Consists of altar with reredos and Thorwaldsen Christus, pulpit, lectern, bap-

## The Northwestern Lutheran

tismal font, hymn tablets, all finished in white with gilt trim; some communion vessels and altar fixtures. Seasonal hangings for the above available at a reasonable price.

Pastor Max N. Herrmann  
Box 272  
Kendall, Wisconsin

#### PASTORS INSTITUTE

The annual Pastors Institute at our Seminary at Thiensville, Wisconsin, will not be conducted this summer, because of the conventions of the nine Districts of our Synod, and because of the special meeting of our Joint Synod in August.

The Board of Control  
Lutheran Theological Seminary  
Thiensville, Wisconsin  
ADOLPH C. BUENGER, Secretary.

#### CALENDAR OF CONFERENCES

##### MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet on Tuesday, April 10, 1956, at St. John's Ev. Lutheran Church, Maribel, Wisconsin, the Rev. R. G. Koch, pastor. The Lord's Supper will be administered during the opening service at 9. a. m.  
Preacher: Armin Roekle;  
alternate: V. Siegler.

V. J. WEYLAND, Secretary.

##### RHINELANDER PASTORAL CONFERENCE

Place: Christ Ev. Lutheran Church, Eagle River, Wisconsin.

Date: April 16 and 17.

Time: Conference will begin with the noon meal on April 16.

Speaker: G. Bunde; alternate: E. Scharf.  
Assignments: Stewardship, W. Schumann; Lutheran Burial Practices, H. Bauer; Article V of Augsburg Confession, G. Bunde; Exegesis of Eph. 1, F. Bergfeld.

C. SCHLEI, Secretary.

##### NORTHERN CONFERENCE MICHIGAN DISTRICT

Pastor-Teacher Conference meets Friday, April 27, 1956, at Hope Lutheran Church, Swartz Creek, M. R. Kell, pastor.

Communion service at 9:00 a. m.; sermon by O. J. Eckert.

Program: 1 John 4:7-5:3, R. Frey; Discussion of Duties of Church Officers, A. Maaske; Reports and Business; alternate: God-pleasing Discipline in the Christian Day School, E. Backer.

PAUL H. WILDE, Secretary.

##### WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in St. Peter's Church, Eldorado, Wisconsin, with W. Wajahn the host pastor.

The conference will be held Tuesday, April 3, and will begin with a Communion Service at 9 a. m. Prof. H. Bierwagen will be the preacher, with G. Schaefer the alternate.

R. REIM, Secretary.

##### DODGE-WASHINGTON PASTORAL CONFERENCE

Time: April 10 and 11, 1956, 9:30 a. m.  
Place: St. John's Church, West Bend, Wisconsin, Pastor W. Sauer.

Preacher: H. Heckendorf (C. Henning).

Essays: 1 Cor. 2, Henning; 1 Cor. 3, Mielke; Gen. 3, Schink; Revelation, Gilbert; An Examination of Unionism in Veterans' Organizations, Volkman; Methods of Adult Instruction, Russow.

W. F. SCHINK, Secretary.

##### JOINT CONFERENCE OF MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCES

Date: April 11, 1956.

Time: 9:30 a. m.

Place: First Ev. Lutheran Church, La Crosse, Wisconsin.

Speaker: A. Hanke; alternate: M. Hanke.

Exegesis: Romans 16:17-18, A. Werner.

Papers: Identity of the Angel of the Lord in the Old Testament, G. Kionka; A Practical Distinction Between Mortal and Venial Sins, F. Kosanke; Is Every

Deliberate Untruth a Sin? R. Siegler; Faith Healing — How to Counteract Its Inroads on our People; F. Miller.  
C. P. BRENNER, Secretary.

**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"; Reassigned: 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: Gethsemane 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.

**GENERAL SYNODICAL COMMITTEE**

The General Synodical Committee will meet, God willing, the week of May 20. The schedule for preliminary meetings will be announced later.  
OSCAR J. NAUMANN, President.

**PACIFIC NORTHWEST DISTRICT PASTORAL CONFERENCE**

Place: Shadle Park Ev. Lutheran Church, Spokane, Washington, Ivan H. Zarling, pastor.  
Date: April 10-12, opening session at 2:00 p. m.  
Preacher: G. Jerome Albrecht; alternate, M. J. Witt.  
Papers: N. T. exegesis: 1 John 5:4ff, R. Dommer; Homiletical study: John 15:18-25, Paul Nitz; An Evaluation of New Trends in the Lutheran Church, continuation, G. Sydow; The Jewish Passover and the Lord's Supper, L. Bernthal; The Destroyer Angel of Scripture, G. Franzmann.  
T. R. ADASCHECK, Secretary.

**SOUTHEASTERN PASTORAL CONFERENCE — MICHIGAN DISTRICT**

Place: Apostles' Evangelical Lutheran Church, Corner Stickney Avenue and Yates Street, Toledo, Ohio, R. C. Timmel, host pastor.  
Date: April 9-10, 1956.  
Time: 10:00 a. m.  
Evening Communion Service: Preacher, K. Koepflin.  
According to conference regulations, each pastor is requested to send a registration fee of \$3.50 (\$3.00 for meals) to the secre-

tary. Requests for sleeping quarters are also to be made to the secretary. The registration fee and sleeping quarter requests are to be made by March 24. Please co-operate.  
WERNOR E. WAGNER, Secretary.

**FOX RIVER VALLEY PASTORAL CONFERENCE**

Place: St. Paul's Ev. Lutheran Church, Zachow, E. Schewe, host pastor.  
Date: April 10, 1956.  
Preacher: Johnson; alternate: Krueger.  
The conference opens with a confessional service and holy communion at 9:00 a. m. Please inform the host pastor if you are unable to attend.  
F. W. HEIDEMANN, Secretary.

**WISCONSIN AND CHIPPEWA RIVER VALLEY SPRING CONFERENCE**

Place: Immanuel Ev. Lutheran Church; Medford, Wisconsin, A. J. Engel, pastor.  
Date: April 17-18, 1956.  
Time: 10 a. m.  
Communion Service speaker: E. F. Hy. Lehmann; G. C. Marquardt, alternate.  
Program: Continuation of Exegesis on Hosea, J. Schaadt; Review of Roland H. Bainton's "Here I Stand" (Life of Luther), C. R. Rosenow; Parental delinquency and how to overcome it, E. Walther; Exegetical and Homiletical treatment of Eph. 4:1-6, T. Zarembo; Why don't we establish more new missions and how to do it? G. O. Krause; Ideas on Sunday School to help especially small children, A. O. Pautsch.  
The complete program will be mailed to the conference members together with cards which are to be used for registration and lodging requests.  
A. O. PAUTSCH, Secretary.

**WESTERN WISCONSIN TEACHERS CONFERENCE**

Immanuel Lutheran Church  
La Crosse, Wisconsin  
April 26 and 27, 1956

**Thursday:**  
9:00 Opening Devotions  
9:15 Practical Suggestions on the Teaching of Memory Work, Mr. Gurgel  
10:15 Recess  
10:30 Phonics Reading Skills (Economy Program), Mr. Tiedeman  
12:00 Dinner  
1:15 Devotion  
1:25 Sectional Discussions: Upper Grades, Mr. Gresens Middle Grades, Mr. Synhorst Lower Grades, Miss Gunn  
2:25 Business Meeting  
2:40 Open Forum on Classroom Environment, Miss Bailey  
4:00 Adjournment  
**Friday:**  
9:00 Devotion  
9:15 General Administration of a School, Mr. Pape  
10:15 Recess  
10:30 Report by Mr. Trettin, followed by Business Meeting  
12:00 Dinner  
1:15 Inspirational Address, Pastor Winkel  
2:15 Business Meeting  
2:25 Excursion

**DAKOTA-MONTANA DISTRICT TEACHERS CONFERENCE**

Mobridge, South Dakota  
April 9, 1956

9:00- 9:25 Opening devotion, Pastor Philip K. Press  
9:25- 9:30 Reading of minutes of previous conference  
9:30-10:15 Religion in the Field of Geography, Mr. Ralph Swantz  
10:15-10:30 Recess  
10:30-11:00 Discussion of Mr. Swantz's paper  
11:00-11:30 A practical review lesson in geography, Miss Rhoda Arndt  
11:30-11:45 Discussion of Miss Arndt's lesson  
11:45- 1:00 Noon recess  
1:00- 1:05 Reading of minutes of morning session  
1:05- 1:30 Essay on application of maps, Miss Irma Paap  
1:30- 1:45 Discussion of Miss Paap's essay  
1:45- 2:30 Demonstration of use of paper-mache, Mr. Robert Kurth  
2:30- 2:45 Recess  
2:45- 3:00 Discussion of Mr. Kurth's demonstration

3:00- 3:30 Business meeting  
3:30- 3:50 Your Problems and Mine (Round table discussion), conducted by Miss Mabel Goede  
MISS IRMA PAAP, Secretary.

**WISCONSIN SYNOD TEACHERS CONFERENCE OF CENTRAL WISCONSIN**

Place: Waterloo, Wisconsin  
Date: April 20, 1956.  
9:00- 9:15 Devotion  
9:15-10:15 An Appraisal of Visual Aids in Religious Instruction, Miss Hertha Sievert  
10:15-10:30 Recess  
10:30-11:30 Our Attitude Toward the Public High School, Teacher O. W. Jungkuntz  
Teacher R. Sievert  
Teacher A. Lober  
Pastor E. Toepel  
11:30-11:45 Business Meeting  
1:30- 2:30 The Ministry of the Keys, Prof. E. A. Wendland  
2:30- 2:40 Recess  
2:40- 3:30 Question Box  
C. KRAUSE, Secretary.

**SOUTHEASTERN MICHIGAN DISTRICT TEACHERS CONFERENCE**

St. Peter's Lutheran School  
Plymouth, Michigan  
April 27, 1956

9:00- 9:15 Opening Devotions  
9:15-10:00 Bible Story Demonstration Lesson, Joan Westendorf (Grades 1 and 2 or 3 and 4)  
10:00-10:30 Demonstration Lesson with Fractions, L. Fuhrman (Grades 6 and 7)  
10:30-10:45 Recess  
10:45-11:45 Discussion of Lessons  
11:45- 1:15 Lunch  
1:15- 1:45 Business and Elections  
1:45- 2:15 What can the Congregation do for the Children after the Eighth Grade? V. J. Schultz  
2:15- 2:45 Discussion of Paper  
2:45- 3:00 Reports of School Visitors, Wm. Arras and Frederick Janke  
3:00- 3:15 Recess  
3:15- 4:15 Panel Presentation of Teachers' Aids with Open Discussion (Monroe Faculty)  
4:15- 4:30 Final Business and Closing Devotions  
JEROME P. BIRKHOLZ, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installations

**Pastors**

**Hahm, B. R.**, in St. Peter's Ev. Lutheran Church, Theresa, Wisconsin, by H. Heckendorf; assisted by F. Gilbert and M. Volkman; Oculi Sunday, March 4, 1956.  
**Meier, Walter T.**, in St. Paul Church, Marshall, Wisconsin, by H. C. Nitz; assisted by M. W. Croll, Karl G. Bast, Donald Meier, and Seminarian Raymond Schultz; on March 4, 1956.  
**Schroeder, Rud. F.**, in Grace Lutheran Church, Nye Wisconsin, by L. W. Meyer; assisted by J. Petrie; Laetare Sunday afternoon, March 11, 1956; and in Trinity Lutheran Church, Osceola, Wisconsin, by P. R. Kurth; assisted by R. W. Goetsch, F. Kempfert, L. W. Meyer, F. Mutterer, and E. W. Penk; Laetare Sunday evening, March 11, 1956.  
**Thurow, Carl M.**, in Mt. Olive Ev. Lutheran Church, Lamar, Colorado, and in St. Paul's Ev. Lutheran Church of Las Animas, Colorado, by Albert Sippert; on March 11, 1956.  
**Schultz, Adalbert**, in St. Paul's Lutheran Church of Hale, Michigan, and Our Savior Lutheran Church of Glennie, Michigan, by Kenneth W. Vertz; assisted by L. Neumann, E. Ross, and H. Lemke; on the Second Sunday in Epiphany, January 15, 1956.

**CHANGE OF ADDRESS**

**Pastors**

**Dorn, W. F.**, 1006 West Shady Grove, Irving, Texas.  
**Hahm, B. R.**, Theresa, Wisconsin.  
**Schmidt, Leonard R.**, 1659 Meadowbrook Drive, Mason City, Iowa.



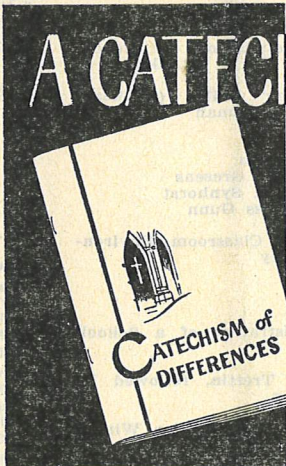
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