

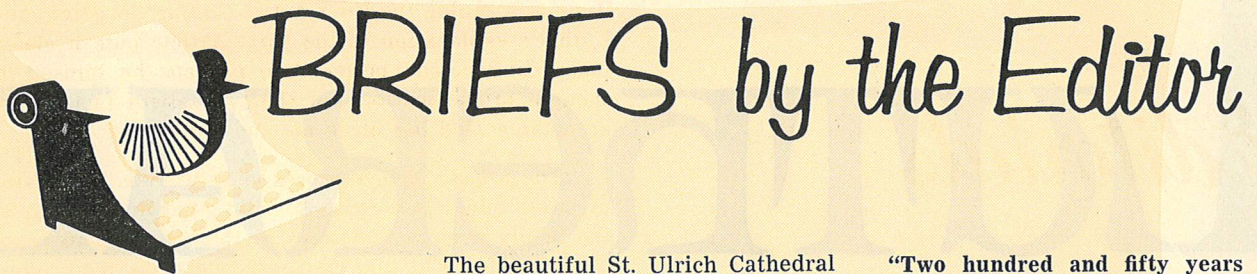
# LUTHERAN

THE NORTHWESTERN

Volume 43, Number 10 • May 13, 1956



"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

## The Northwestern Lutheran

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### COVER DESIGN Church Window

St. Paul's Ev. Lutheran Church  
Green Bay, Wisconsin  
A. W. Voigt, pastor

The beautiful St. Ulrich Cathedral in Magdeburg, Germany, is being destroyed by order of the Communist rulers of Magdeburg in East Germany. Orders have gone forth to raze the famed church in spite of protests from the Evangelical Church of Saxony. This cathedral, which was severely damaged during World War II, has been designated as "the 1956 City of Church Reconstruction," and the raising of funds for this purpose had already begun with notable success. The population of Madeburg is (about 275,000 of the 337,000) overwhelmingly Protestant. It is a historical building with its roots way back in the ages. The Protestant churches of Magdeburg warned the City Council it "must assume before history the full responsibility for removing one of the oldest architectural monuments of our city, as well as seriously endangering future pastoral care of the rapidly growing population."

\* \* \* \*

*"The influx of refugees from East Germany to Berlin, according to News Bureau, has increased by about 200 persons daily compared to the spring period a year ago. So says the report released here by German Evangelical Church agencies. An average of 500 refugees per day sought asylum in West Berlin, these sources reported. About half the newcomers are youths under 25 years of age, the report added. Superintendent Karl Ahme, head of the German churches' spiritual and material aid program for refugees in West Berlin, warned that as a Church and as Christians we dare not forget that behind all such statistics stand individual beings."*

"Two hundred and fifty years of Protestant and Lutheran mission work in India are highlighted in the current display of the Concordia Historical Institute, official Archives and Museum of The Lutheran Church—Missouri Synod, St. Louis, Missouri.

"On July 9, 1706, two travel-weary missionaries, Bartholomew Ziegenbalg and Henry Pluetschau, arrived at Transquebar, India — the first Protestant and Lutheran missionaries to set foot on that shore. The Danish colonies in Transquebar had refused permission to land and generally were opposed to the arrival of missionaries. After months and years of struggle a small foothold was finally gained. For 250 years Lutheran missionaries have been serving their Savior in that country. The exhibit salutes these pioneer missionaries and their work.

"A large collection of photographs and a sizeable exhibit of Bibles, catechisms, and other Christian literature printed in the Tamil language, vividly depicts the Missouri Synod's work, now in its 62nd year, as it is conducted among its 27,000 native members through 430 congregations and stations, a seminary, four high schools and a large hospital.

"In sharp contrast to this, the strong resistance of paganism is exemplified by statues of Hindu goddesses, a detailed scale model of a pagan temple, made of bamboo pith, and a sacrificial fork used by devil priests. The exhibit is completed by a large variety of everyday items such as figurines, baskets, fans, and jewelry. A heavy fetter of wood and chain, used in native schools to keep the children from playing 'hookey,' portrays a strange and grotesque philosophy of education."

# Editorials

**Ascension Day** The details of the Lord's Ascension are known to you — how He took His disciples out onto the Mount of Olives and ascended before their eyes until a cloud hid Him, and how the disciples heard a voice saying, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven."

The Lord's Ascension gives us the assurance that He lives even though the human eye cannot see Him. He had revealed Himself to His disciples during those memorable forty days after His resurrection, but after He had them so firmly convinced that He was living that they were willing to sacrifice their very lives for that truth's sake, He demonstrated to them by His visible ascension that they should no longer expect Him to appear to them ever so often until His final return. They were to be His witnesses after they were sure that they had seen Him and heard Him who was dead; they were prepared for their mission of witnessship. However, had Jesus merely stopped appearing to them, doubt would again have assailed them. With their own eyes they saw Him ascend. Thus they knew that He is in heaven.

The Lord's Ascension furthermore gives us the assurance of a heaven. He has gone on before. He had spoken of the Father's house with its many mansions. Thither He returned after His work on earth was complete. Now to doubt the existence of a heavenly mode of existence and a heavenly life is to doubt facts. We may not be able to comprehend the place or the manner of this life. Faith has sufficient in this that it is where and how Jesus lives.

May we have the full assurance that the Savior will return in His glory. That day is the great day for the Christian. It will vindicate his faith, it will reveal his being an heir of heaven, it will give him a glorified body like unto the body of the risen Lord, it will begin his perfect joy and complete bliss. That day will put an end to death, for we shall arise and live to reign with Him, our Lord and Master, eternally.

Lord, make us heavenly-minded!

L. H. KOENINGER.

\* \* \* \*

**Pentecost** Every one who believes in a creator — and only the fool hath said in his heart, there is no God — should not have too much trouble

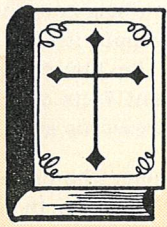
in understanding the First Article of our Christian creed. Luther's explanation to the First Article puts it clearer, more concise, and better than perhaps he himself has thought of the matter, but the two salient facts will be acceptable, God has made me and still preserves me.

The Second Article causes more trouble. The divinity of Jesus and His eternal Sonship, the virgin birth and the bodily resurrection seem mythical to human reason. That the death on the cross was vicarious is an offense to the self-righteous and a stumbling block to the worldly-wise. Luther's explanation, however, is a masterpiece. It is the Bible summarized, the Gospel reduced to a short and simple confession. He has redeemed me, a lost and condemned creature. I am His own. I am freed from sin, death, and the power of the devil — that is the glorious Christian faith. This truth condemns all work-righteousness and self-righteousness and directs us to put our entire hope upon the merits of another. That is the difficulty. The flesh finds that distasteful and humiliating, but faith rejoices in that truth of God.

That natural man is dead in trespasses and sin; that we must be reborn; that we cannot believe by our own reason and strength; that believers are saints; that these saints form a church, the church of the living God — these are truths that are still more difficult to accept. Hence we find even among those who have accepted Jesus as their Savior a lack of appreciation and understanding of the work of the Spirit of God. The work of the Holy Ghost, even as He Himself, is not visible and tangible. How can these things be? we ask with Nicodemus of old. Isn't my faith an activity of my will, is it not I that do the works of faith, why then give the glory to the Spirit of God? That is, however, the very nature of faith, that it accepts the Word of God. This Word says, "No man can say that Jesus is the Lord, but by the Holy Ghost." Ever since the Spirit of God manifested Himself in that visible way of tongues of fire resting upon those assembled on the first day of Pentecost, we believe in His presence and work among us. We behold in every child of God the miracle of regeneration and quickening. Every thought and word and deed born of faith we ascribe to the Spirit's power. We pray for the Spirit as the greatest gift of God.

May our Pentecost festival be truly a commemoration of the sending of the Comforter, the Spirit of truth, may we truly realize and give glory to Him that we are Christians, may we understand that the Spirit alone can keep us by faith unto eternal life, and may we above all things submit to the fact that the Spirit does His work through the means of grace, the Gospel and the two Sacraments. Though we cannot always understand the work of the Holy Ghost, no more than we can tell from whence the wind cometh or whither it bloweth, yet He shall do His work in us, calling, gathering, sanctifying and keeping us in the faith until we obtain the end of faith, even the salvation of our souls.

L. H. KOENINGER.



# Studies in God's Word

## The Christian Church, The Glorious Work Of God's Spirit Eph. 2: 19-22

WHAT meaneth this?" That is what many asked in amazement when on the first Christian Pentecost the Holy Spirit came upon Christ's disciples with miraculous manifestations. This question was answered when on that very day through the preaching of Peter, endowed with the Holy Spirit, three thousand turned to Christ in penitent faith and received baptism in His name; this question was answered when subsequently more and more souls were daily added to the Church through the message of the Apostles. The great work for which the Holy Spirit descended on Pentecost, the great work in which the Spirit of God is still active is that of calling, gathering, and perfecting the Holy Christian Church.

This Church is not to be identified with any individual church organization whose members can be determined and tabulated by men on the basis of their outward profession. Just as little is it to be identified with the sum total of all such outward churches. This Church is present, however, wherever the Gospel of Christ is proclaimed, and it consists of all those who truly believe in Christ as their Savior. The fact that all of its individual members are discernible and known only to God by the true faith in their hearts does not make this Church any less of a reality. It is in fact the greatest of all realities, inasmuch as it will remain and endure when everything else will have perished and passed away. This Church of believers gathered by God's Spirit from the midst of Jews and Gentiles is the great theme of Paul's Epistle to the Ephesians, from which we are taking but a few verses for a Pentecost meditation. Also in these words the Apostle speaks of the Church, of its blessed members, its firm foundation, and its continued growth.

### Its Blessed Members

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." The Ephesian Christians to whom Paul first of all

addressed these words had formerly been pagan Gentiles. As such they had been steeped in spiritual ignorance, had been without any saving knowledge of God and hence without any true hope in the world. At that time they were aliens from the commonwealth of Israel and strangers from the covenant of promise. Yet Christ the Savior had come to fulfill and hence to set aside the Mosaic Law Code which had separated Jews and Gentiles as a mighty wall. With His perfect sacrifice for sin Christ had reconciled both Jews and Gentiles to God. The Gospel of this peace Paul had proclaimed at Ephesus; and through it the Holy Spirit had wrought faith in the hearts of these Ephesians, thereby making them members of the Christian Church. Now they were no longer strangers and foreigners but fellow citizens with the saints; they enjoyed all the rights and blessings of God's people. The Apostle employs even a second figure to set forth what this really meant, assuring these Christians that they were now of the household of God. Through Christ in whom they believed and through whom they were cleansed God was now their dear Father, they His children and heirs, privileged to enjoy all the riches of His grace and all the care and tenderness of His love.

These words of Paul are equally valid for you and me and every other Christian until the end of time. They are to remind us of the blessedness that is ours through membership in the Christian Church. Without it we, too, would still find ourselves in spiritual darkness, in bondage to sin, without God and without hope in the world. Yet through the Gospel in Word and Sacrament the Holy Spirit has graciously led us to our Savior. Through such faith we, too, are now fellow citizens with the saints and blessed members of God's family. It matters not what nationality or race we belong to, whether we are rich or poor, learned or unlearned, highly honored or disregarded by the world. Together with all who trust in Christ we are through a common God-given faith intimately

joined together in an enduring spiritual structure. We constitute a holy temple in the Lord. Yet as the Apostle takes up this third figure, he stresses the firm foundation of the Church which is the source of all of our blessedness.

### Its Firm Foundation

". . . and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The Apostles were Christ's chosen ambassadors and messengers. When the Holy Spirit came upon them on Pentecost, He brought to their remembrance all that Jesus had said and done as the Savior of the world and led them to grasp and understand the saving meaning of it all. Through this direct enlightenment of the Holy Spirit, which was also granted to Paul when he was added to their number, the Apostles became the foundation upon which the Church is built. For beginning at Pentecost it was through the word of the Apostles that the Holy Spirit was pleased to lead sinners to faith and thus to build the Church. Yet as the Apostles proclaimed the Gospel of Christ's finished work they ever set it forth as the fulfillment of all that the Old Testament Prophets had spoken through the same Spirit of God. They constantly referred to the Prophets to verify and confirm their preaching. Though both the Apostles and Prophets are now dead they through their inspired word as we have it in Holy Scripture are still the foundation upon which God builds His Church. All Christian preaching which is to awaken and nourish faith must rest on their word.

Yet as Saint Paul extols the firm foundation of the Christian Church, his real emphasis lies on the cornerstone. This was the stone in ancient buildings which determined all the lines and angles, not only of the foundation but also of the superstructure. In the Christian Church this chief cornerstone is Christ Jesus Himself. In the holy temple of God's Church foundation and cornerstone are wonderfully united. Christ

delivered for our offenses, raised for our justification, and exalted for our glorification is the heart and substance of the word of the Apostles and Prophets. Christ, on the other hand, offers Himself with all of His saving gifts only through the word of the Apostles and Prophets and through the Sacraments administered according to this inspired word.

#### Its Continued Growth

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." The temple of the Christian Church is not yet finished. New living stones are constantly being added. But all this growth is in Christ, through faith in Him. No one is added as a living stone to God's temple unless the Holy Spirit has led him to place his implicit trust in Christ as his Savior. To have some part in pro-

claiming the Gospel to ever more sinners who are still lost so that they, too, may possibly be brought to faith by God's Spirit and built into the Church — this should appear to us as the grandest privilege on earth.

Yet the Christian Church is also continually growing in another manner. A blessed growth takes place in the Church when the individual Christian is strengthened through the Gospel in his faith, in the assurance that all of his prayers are acceptable to God and heard and that a blessed inheritance in heaven and a glorious resurrection to eternal joy is awaiting him. Growth takes place when through God's Word the individual Christian grows in Christian knowledge and understanding, when his thankful love toward his Lord and Savior becomes more ardent and his awe and reverence before Him ever deeper so that he is constrained to glorify God more and more in all that he says and does.

Again all this growth takes place in Christ, as our faith is fixed ever more firmly upon Him and draws ever new strength from His grace. As such growth takes place in the individual members in Christ's Church, they serve each other more fully in faith and love and thus become the more intimately united in the Church as a holy temple in the Lord.

The true glory of this constantly growing spiritual structure is this that it is the habitation of God. The Father, the Son, and the Holy Spirit dwell in every one of the Church's members. They are all cleansed by Christ's blood and sanctified by God's Spirit and thus constitute a holy temple in the Lord. This true glory which the Church has even now will be revealed when Judgment Day breaks and the last living stone will have been added to it. Then when everything else perishes, it alone will endure and be received by God into eternal glory.

C. J. L.

## ETERNITY

### Judgment

(Sixth Continuation)

WE concluded our previous study with a brief reference to a double set of record books, one of which is significantly called the Book of Life. The word "books" is a figurative expression for God's knowledge. God is omniscient. He knows all things, even the secret things of a man's heart. Before the eyes of men we can hide our thoughts. We can, for instance, put on a very friendly look and wear a winning smile, while our heart entertains thoughts of malice, of jealousy and hatred. Judas betrayed Jesus with a kiss. Men cannot tell the difference, but God can. He knows all things, even the most secret thoughts of our heart.

And He remembers. You may forget. There are things of your past life which you remember only very dimly, and many things you have forgotten altogether. Not so with God. Before His eyes all your thoughts, also such as you yourself have forgotten long ago, still stand out as clearly and distinctly as in the moment when they flashed through your mind. Before God's eyes it makes no difference whether things

are present, or future, or past. He knows them all alike.

Just now, in connection with the final judgment, we are concerned with God's knowledge of the past, with His memory. His memory is as exact and as vivid as though all things, including every little detail, were with painstaking care recorded in a book. In fact, His memory exceeds all written records in reliability. Not the slightest detail is overlooked in His memory. That is the truth which the Scriptures wish to impress on our hearts when they speak of God's record books.

#### Warnings

The Book of Life is mentioned for our comfort. In it the names of the believers are recorded with the blood of Jesus. That means, the fact is recorded that their case is settled. Christ by the sacrifice of Himself has made complete atonement for all their sins. God has cast all their sins behind His back. He has dropped them into the depths of the sea. The record of the believers is clear. There are no unsettled charges left. So it has been entered in the Book of Life. Therefore, if any man's name is found recorded

in the Book of Life, there is nothing more to be done. His is a closed case. All that is left is that this fact be announced, and that he be given the crown of life.

But if a man's name is not found in the Book of Life, that is incontestable evidence that he refused to accept the salvation prepared also for him by our Savior. Yes, Jesus lived and died also for him. Jesus took also his sins on Himself. He suffered for him. Also the guilt of the impenitent sinner was included in the agony of hell which caused Jesus to exclaim, "My God, my God, why hast thou forsaken me?" Also for him Jesus bowed the head and gave up the ghost. — By his impenitence the sinner despised all that, and now his name is not found written in the Book of Life.

This means that he will have to stand or fall on the record of his own deeds. The record books will be consulted; and the verdict is a foregone conclusion. His record is one of a life begun in sin, conducted in sin, and ended in sin. The fact that he in unbelief rejected the salvation which Jesus procured for him and offered to him is enough to condemn

him. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Matt. 16:16).

Some of the passages that mention the Book of Life speak about a "blotting out" of some names. "Let them be blotted out of the book of the living, and not be written with the righteous" (Ps. 69:28). A Christian must not live in carnal security. If he should say, I have been baptized, my name has been entered on the church register, now I can live as I please, nothing can harm me — then he will by that attitude blot out his own name.

We Christians still have the sinful flesh, which causes us much trouble and temptation. The rule of the flesh has, indeed, been broken, and the dominion has been wrenched from its power; but the flesh, our Old Adam, constantly strives to regain its lost control. "The flesh lusteth against the spirit" (Gal. 5:17). The Old Adam must be drowned daily by repentance and faith. The flesh must be crucified. This results in a very painful struggle. St. Paul, after describing his own struggle against his Old Adam, exclaims: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). We have the promise of victory. St. Paul continues in the next verse: "I thank God through Jesus Christ our Lord." And in the next chapter he exclaims triumphantly: "In all things we are more than

conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (v. 37-39).

As a club against our Old Adam there are given to us warnings regarding the coming judgment. Jesus said to His disciples: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36,37). Again: "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27). We repeat also the warning of St. Paul which he addressed to the Corinthian Christians: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

We shall never be able to reform our Old Adam. He will always continue to resist the spirit. It will always be necessary that we watch and pray. The moment we cease to be on our guard, or forget to be sober and vigilant, or relax in our prayers, the enemy stands ready to take advantage of us. But against the wiles of the devil, against the allurements of the world, against the lusts of our own Old Adam, we may use

the warnings which the Scriptures contain concerning the coming judgment.

### Hope

Jesus encouraged us to look up and lift up our heads when the signs would show that judgment day is drawing nigh. Judgment day will mean final and complete redemption for us.

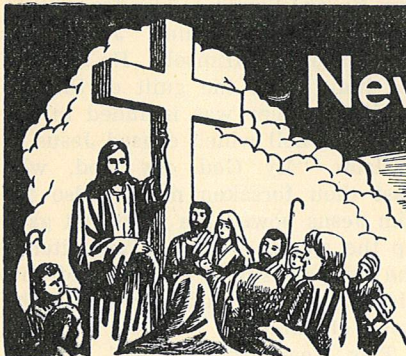
One thought sometimes troubles Christians. They are sure in faith of their salvation, but they are also conscious of many sins which they have committed, and of which they are ashamed. Will their sins be published on judgment day? — Jesus says that the believers will not come into judgment. Their sins have been taken care of. Their slate was wiped clean when the forgiveness of all their sins was proclaimed to them.

What does God say about forgiven sins? "Who is a God like unto thee, that pardoneth iniquity? . . . Thou wilt cast all their sins into the depth of the sea" (Micah 7:18,19). God says: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 44:22; 43:25). — God will not remember our sins, no, never, least of all on judgment day in the presence of the unbelievers. Christians will not be embarrassed.

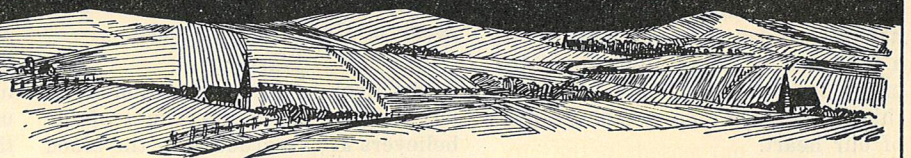
May God bless our studies of the coming judgment with a deepening and strengthening of our faith in our dear Savior.

J. P. M.

(To be continued)



## News from our Mission Fields



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

MATTHEW 28. 20

### KENTON, OHIO

**A City Without a Lutheran Church**  
KENTON, OHIO, was a city without a Lutheran church. (It lies midway between Detroit and Cincinnati and is a county seat of approximately 10,000 people.) Until our mission was opened in Kenton,

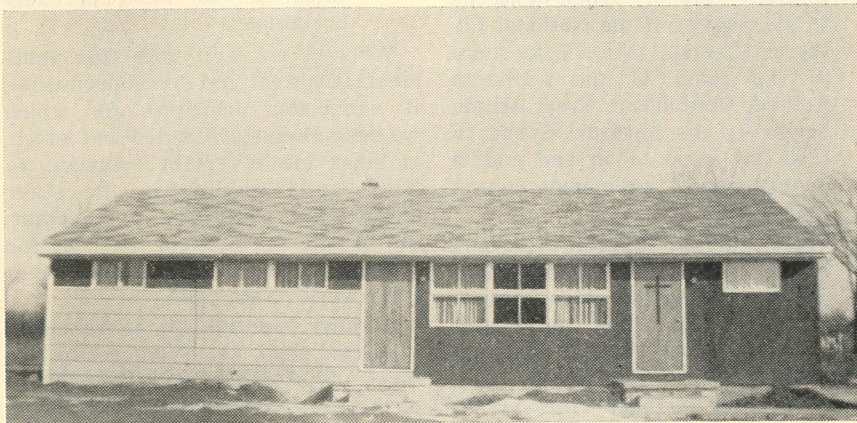
Lutherans moving here had to drive many miles to find the closest Lutheran church. As a result, many of these were lost to the Lutheran Church and joined other churches in Kenton. Our mission congregation is the only Lutheran church in this

city. Grace Lutheran of Kenton is now the southern outpost of the Wisconsin Synod in the State of Ohio.

### A Family Calls Us

Acting upon the request of a certain family and realizing the dire

need for Lutheran mission work in this area, the Rev. Walter Voss of Jenera (22 miles away) began to conduct services in Kenton in the spring of 1952. During the summer months of that year he was assisted by his son, Carl Voss, and by Henry Peter, both of whom were students at our Seminary. In October of that year the little mission was organized as Grace Lutheran Church. Pastor A. W. Bauman, a retired pastor from Jenera, was then serving the mission. In the early summer of 1953 Leonard Newman became the first resident pastor. He served the congregation until January 1955. It was on May 8, 1955, that Pastor Milton Bradtke was installed as the second and the present resident missionary.



**Chapel-Parsonage of Grace Lutheran Church  
Kenton, Ohio**

**Country Church Bought and Sold**

During the early history of the congregation services were held in a rented home in town. Conditions were anything but favorable, and before long the congregation purchased a vacant church which was located four and a half miles out in the country. The country location was a definite hindrance to growth. What the mission congregation needed was a permanent location in town to establish its roots. To this end lots were purchased in the city and requests were made for a Church Extension loan for the building of a chapel. When such a loan was not available, the Synod's Parsonage Fund built a chapel-parsonage to temporarily solve the mission's problem.

**Dedication**

On January 8, in a special service at 3 o'clock, Grace Lutheran dedicated its new chapel-parsonage to

the glory of God and set it apart as "the place where His honor dwelleth." The dedicatory sermon was appropriately delivered by the founder of this mission, the Rev. Walter Voss of Jenera, Ohio.

**The New Church Home Helps**

Our new church home has already produced some fruits. Our roots are now established in town. As a result we have had a number of visitors at our services who would not have attended out in the country. The chapel portion seats about 55 people comfortably. On the one side of the L-shaped chapel we have pews; on the other side, folding chairs. A platform, about seven inches high and covered with beautiful red carpeting,

**Our Thanks to You**

We are deeply grateful to the officials of our Synod and to each individual member of our Synod for erecting this chapel-parsonage in Kenton. Without your help, your cooperation, your contributions, your labor of love, we would not be established here to provide these blood-bought souls with spiritual food and drink in the green pastures and the still waters of God's saving Word.

**"WE BESEECH YOU BRETHREN"**

**1 Thess. 4:11**

**(The great Apostle Paul's four-point program)**

The great Apostle Paul is speaking to his saints

Oh, listen to his exhortation; hear him plead

First Thessalonians 4, beseeching them

That to these four set rules they would give heed:

To **INCREASE MORE AND MORE.**  
Oh, that we'd know

This eager seeking in God's grace to grow.

To **STUDY TO BE QUIET.** In our day

That seems a very foolish thing to say.

**DO YOUR OWN BUSINESS.** That is sound advice

When God assigns a task, let that suffice.

And **WORK WITH YOUR HANDS.**  
How well Paul knew

Satan finds work for idle hands to do.

"Lord, burn these truths, deep, deep within our heart

That of our daily life, they'll be a part.

That faithful doers of Thy Word we'll be

No longer pleasing self, but pleasing Thee."

ESTHER A. SCHUMANN.

holds the altar and the lectern. A deep maroon dossal curtain provides the background for the artificial chancel. The basement area is used for the Sunday School classes and other congregational gatherings. Though it is small, the building is warm and comfortable, worshipful, and reverent, and meets our present needs.

**God Will Give the Increase**

Grace Lutheran is a congregation of 66 baptized members and 38 communicants. Our Sunday School has an enrollment of 20. We do not expect a phenomenal growth in an area where the Lutheran Church is comparatively unknown. But we do know that the preaching of God's pure Word will not be done in vain. It is, therefore, our confident prayer that the Lord of the Church will use this humble dwelling in His own wise way to the glory of His name and to the salvation of many souls.



# In Our Synod



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

(The Standing Committee in Matters of Church Union)

### ON THE CREDIT SIDE OF THE LEDGER

**I**N reporting and commenting on the status of our relationship with The Lutheran Church—Missouri Synod, we have felt compelled to speak negatively, to voice objections, to expose false principles and faulty positions, to criticize, censure, and even condemn. We have done all this from time to time in our oral and written utterances.

It is self-evident that we have antagonized and caused resentment among many in the Missouri Synod and, let us be frank about it, also in our own ranks. It appears to many that we have taken a negative attitude and used a negative approach and have lost sight of the positive. This, of course, is a matter of personal judgment.

It is not our purpose in this article either to defend or to denounce the course that has been followed. It is the purpose of this article to present facts and add comments, as we see things. Our Synod's Standing Committee On Church Union has been charged with observing the trend and turn of intersynodical affairs, and with keeping the members of our Synod informed. In this article it becomes our pleasant assignment to speak about the credit side of the ledger.

One of the charges our Synod has brought against our sister synod of Missouri was the cooperation between the Missouri Synod and the National Lutheran Council in supporting the Lutheran Council of Great Britain. This consisted in sharing in the relief of the Lutheran Refugee Churches in Great Britain. It has been our contention and criticism that this cooperative effort was not confined to physical relief, but that it invaded the field of spiritual work.

This joint effort was terminated by The Lutheran Church—Missouri Synod in 1955. To us, the action of the sister synod appears to be a hopeful sign, particularly when we

read the official statement regarding the position of the Missouri Synod and the work in England. The statement follows:

1. The Emergency status which in 1948 prompted The Lutheran Church—Missouri Synod to accede to the request of the National Lutheran Church (N.L.C.) to share in the relief of the Lutheran Refugee Churches in Great Britain begun by the Missouri Synod in 1945 has come to an end and is giving way to permanent church work.
2. The Lutheran Church—Missouri Synod holds that joint church work involving Word and Sacrament can be done only with churches with whom doctrinal unity has been established. The constituent member churches of the N. L. C. and the L. W. F. are not in fellowship with The Lutheran Church—Missouri Synod. Therefore it cannot consistently conduct ongoing church work jointly with the N. L. C. and/or L. W. F.
3. The Lutheran Church—Missouri Synod has granted its two sister congregations in London a release to establish the Evangelical Lutheran Church of England (E.L.C.E.) and has with the establishment of the E. L. C. E. entrusted its interest in, and concern for, Lutheranism in England to the care of the E. L. C. E.
4. The Lutheran Church—Missouri Synod has pledged its wholehearted moral and financial support to the E. L. C. E. in its endeavor,
  - a. to foster and expand Lutheranism in England;
  - b. to achieve doctrinal unity among Lutherans in England; and
  - c. to give financial aid to such churches or church bodies in

Great Britain who share the doctrinal position of the E. L. C. E. or will work together with the E. L. C. E. in an earnest endeavor to establish full doctrinal unity and fellowship on the basis of Holy Scripture.

We find no fault with this statement; it is clear and uncompromising; it enunciates principles for which we have always contended and which, at times and in certain instances, we have found wanting in the sister synod. It is refreshing and reassuring to note the position taken by the Missouri Synod regarding its former joint work in England.

Another hopeful sign, as we see it, is gained from the "Report On Lutheran World Federation," as drawn up by the committee of the Missouri Synod, composed of Prof. Martin Franzmann, Dr. Lawrence Meyer, and Prof. Martin Naumann.

In 1953 The Lutheran Church—Missouri Synod resolved that a committee of three be appointed to "study the constitution and objectives of the Lutheran World Federation; evaluate the practical working of this body in the light of Scriptural doctrine and practice; make recommendations with respect to action by Synod in the matter of the invitation to membership in the Lutheran World Federation or the extent of possible cooperation with the same." The committee's report will be acted on by the Missouri Synod at its forthcoming convention in June of this year.

The committee report correctly states: "The question of membership in the Lutheran World Federation must be answered on a doctrinal and confessional basis." It then proceeds to quote the article on church fellowship, as it is set forth in the Brief Statement of the Missouri Synod: "Since God ordained that His Word only, without the admixture



of human doctrine, be taught and believed in the Christian Church, all Christians are required by God to discriminate between orthodox and heterodox church-bodies, and in case they have strayed into heterodox church-bodies, to leave them. We repudiate unionism, that is, church-fellowship with the heterodox adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, and as involving the constant danger of losing the Word of God entirely. The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is actually taught in its pulpits, in its theological seminaries, and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal discipline." To this we wholeheartedly subscribe!

The committee report points out that "the activities envisioned by its Constitution and the actual functioning of the Federation make it clear that membership in the Lutheran Federation does involve church fellowship." It asks the pertinent and pointed questions: "Can an orthodox church body be a party to spiritual aid in which orthodox and heterodox bodies unite, to an action in which the critical question of the Scriptural and confessional quality of that aid is left unanswered? . . . How can a church carry on common evangelistic, missionary, and educational work with churches to which it must (for compelling reasons) refuse pulpit and altar fellowship? How can it entrust its missionary, or educational, or other spiritual ministries to men whom it feels constrained to call to repentance for teaching or tolerating error? Or, conversely, how can a church refuse pulpit and altar fellowship to men and churches with whom it (by membership in the Federation) is sharing the most central and sacred tasks of the church?"

Another reason adduced for declining membership in the Lutheran World Federation is this: "Since any connection on our part with the Lutheran World Federation will be motivated by a desire to promote a true theological unity among Lutherans; and since, furthermore, membership in a federation cannot in itself

be made a duty even where no decisive confessional reasons forbid membership; it behooves us at this time to remember that in the past God has in His grace given to The Lutheran Church—Missouri Synod and its affiliates the grace of a peculiarly distinct and courageous confessional utterance and the strength to walk alone where walking alone was necessary. We ought to acknowledge this gift in all humility; and we ought, therefore, to exercise a wise stewardship in the fulfilling of our responsibility to bear an uncompromising and winning witness. Where and how can we, in making our testimony felt, best show our gratitude to the God of history? Above all, where will a voice uttering the genuinely Lutheran concern for purity of doctrine be most effective? A resolve to speak for Lutheranism outside the Lutheran World Federation should not be interpreted as 'traditional isolationism.' The stand we are advocating is not the easy way out; rather, such a stand will require sober courage of a high order. Let us, therefore, take the God of history, the God who has shaped our history and marked our path for us, seriously, both for our warning and for our encouragement.

"On the basis of these considerations, we recommend that The Lutheran Church—Missouri Synod decline the invitation to become a member in the Lutheran World Federation which was extended to it at its Forty-second Regular Convention."

These expressions, we are happy to say, are the old Missouri with which we walked for so many years

in the Synodical Conference. If our sister synod will adopt the report of its committee, it will sound a clear note for orthodoxy. It is to be regretted that dissenting voices are heard within the Missouri Synod regarding the report on Lutheran World Federation. Some of these dissenters are prominent in the affairs of our sister synod. A vicious attack upon the committee's report has been launched by the editors of the AMERICAN LUTHERAN in its January issue. Two of the editors of this so-called "unofficial" publication in the Missouri Synod are the chairman and the executive secretary of the Board for Public Relations of The Lutheran Church — Missouri Synod. But when we remember that the AMERICAN LUTHERAN has for quite some time exuded and promoted a liberalistic and unionistic doctrinal and practical theology, we look upon their condemnation of the committee report as a recommendation for the report.

Other hopeful signs within the sister synod are the evidences we have read of discipline with regard to such who have become guilty of theological aberrations.

We can and do sincerely hope and pray that The Lutheran Church—Missouri Synod as such will stand by the aforementioned reports and at the same time rid itself of the divisive and destructive tendencies that have arisen within its body. We ask the Lord of the Church to purge our sister synod, and us, of all untoward tendencies and trends.

KARL F. KRAUSS.

## "Treasures in Trailers"

MANY of us have lived in the same city of the same state for many, many years. Consequently, we have developed a certain degree of permanence — and a love for living and remaining in the same place. We are satisfied to "stay put" for the rest of our lives.

Besides changing countless things, World War II also changed the living habits of millions of Americans. In a limited sense, we have become a "nation on wheels." Because of military service, huge and widely separated construction projects, etc.,

many Americans are forced each year to move to different sections of our country. When they arrive there, they are usually faced with a pitiful lack of adequate housing. In order to obviate this difficulty, the modern trailer was developed, which gives these transient Americans a certain semblance of a permanent home. Trailer courts, located outside most cities, provide electrical and sanitary installations. In general, living conditions here are quite satisfactory.

It is a well-known fact that many Lutheran families have also joined

this growing "nation on wheels." But unfortunately, this means that they are uprooted from the blessings and security of their home Lutheran congregations. And what is the result of this? In all too many cases, these people are lost to the Lutheran Church. They become indifferent with regard to church attendance, lax in the systematic religious education of their children, and in general lose their love for the Lutheran Church and its sound Biblical teachings.

It would truly be a fine and God-pleasing thing if Lutheran congregations everywhere would recognize this falling away as a serious and immediate problem, and determine a positive plan of remedy. Of course, the place to begin is at home. A canvass of local trailer courts every six months will reveal many Lutheran families with no present church affiliation. An active attempt should be made to gain these families for membership, even though it may be short in duration. These trailer citizens should be greeted warmly at church services and invited to the

various religious and social functions within the congregation. The children should be baptized, instructed and confirmed. It is amazing how active these people will become, if only they know that they are sincerely welcome. Thus they are kept within the Lutheran Church, and in close fellowship with their Lord and Savior.

A canvass of a trailer court will also have its byproducts. In many cases non-Lutheran families can be found who are thirsting for the glorious Gospel message. They, too, will gladly seize the welcoming hand extended by the local Lutheran congregation, and will often ask for Holy Baptism and adult instructions for themselves. Some day, if ever they settle down and cease living in trailer courts, they will automatically search out the Lutheran Church, join it, and assume an active role within the congregation.

But what happens when these people move away? Are they once again lost to the Lutheran Church? They should not be, if proper prepara-

tion has been made. These trailer residents should be instructed to consult with their pastor immediately upon receiving an assignment to a new location. In most cases he can recommend a church and pastor within a few moment's time. And then, if the receiving congregation will continue this practice of genuine Christian fellowship and love, these people will once again quickly integrate themselves within the new congregation.

Of course, all of the above-mentioned information involves a great amount of work. Many records must be kept, periodic canvasses conducted, releases and records sent promptly, special instructions given, etc. But the results will be truly gratifying, and well worth the effort. There ARE many "Treasures in Trailers" — if only we will dig them out. May God then guide all Christian congregations to an active undertaking of this still another form of "Mission Work."

HERBERT WALTHER.

## Is This Legalism?

**A** GAIN and again we find the word "legalism" (using the Law as a club) creeping into the present day writings on union matters in the Church. The implication is that those who advocate breaking fellowship where agreement in doctrine and practice has ceased to exist, who actually want to avoid the marked and identified errorist, are legalistic, or have a tendency in that direction. Is that legalism?

There is indeed such a thing as legalism, as we use the term in the Church. Paul, when he writes in Gal. 2:18, "For if I build again the things which I destroy," tells us what it is. Paul preached the Gospel. The effect of that preaching was to set aside, really destroy, the Law, here specifically the Mosaic Law and its requirement of circumcision. That is the essential point in becoming a believer, as he says in verse 16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the

law: for by the works of the law shall no flesh be justified." A believer is one who knows and believes that, contrary to natural reason and the inclination of the flesh, salvation is something God alone has prepared and made available in Jesus Christ, fully, perfectly, completely. There is no work of the Mosaic Law, or of natural law, which is now necessary, or could possibly be added to it.

Paul here has reference to a certain action of Peter, mentioned in the previous verses (Gal. 2:11-14). Peter knew full well from the Gospel that the requirements of the Mosaic Law, still observed at this time by Christian Jews, were of no special spiritual benefit. He himself, a Jew, lived and ate with the Gentiles while visiting with Paul at Antioch. However, when certain Jews came to Antioch from Jerusalem, we read, "he withdrew and separated himself," and misled other Jews to do the same. This drew from Paul a sharp rebuke. He went so far as to say, "They walked not uprightly according to the truth of the gospel."

Was Paul justified in making such a harsh accusation? Peter by his action was creating the impression before the Gentiles that the Jew had a better, more sanctified way of life, that the legal requirements of the Mosaic Law were still in force, that justification was not sufficiently brought about by faith. He was building again the things which were destroyed. In that he became a legalist. Even after knowing the truth he still found a place for the Law. Thus we see legalism has to do with work-righteousness. When we speak of it we will have to show that the Word of truth is not rightly divided, that Law and Gospel are being confused.

Being or becoming legalistic for us today hardly touches on many matters pertaining to the Law of Moses, nor is it confined only to matters of Christian liberty. Even our walk as children of light, the sanctified life that God Himself expects of us, can be given a legalistic twist. We of the New Testament can create a system of work-righteousness within the framework of what God

has established in the preaching of the Gospel, even as did the Old Testament Jew within the framework of the God-given Mosaic Law. It applies in any direction, but in union matters because the view and attitude of the conservative appears the more stern and unkind, he gets the nod. A conservative can indeed be legalistic, but so can a liberal, even though he perhaps speaks softer and constantly of patience and brotherly love. In fact, church history, even to present times, gives indication that legalism goes more with liberalism and pietism, than it does with being orthodox and conservative.

One sometimes becomes amused, in an ironic way, with the thinking of men, even Christians. If one is dealing with sins of the second table of the Law, concerning which even natural man still has some knowledge and conscience — disobedience, juvenile delinquency, murder, adultery, divorce, stealing — he can speak with some holy fire, do some

finger pointing and table pounding, even utter ultimatums, "This has to stop or else!" and still be hailed as a stalwart champion of the Word of God; but just let him get a little urgent about those more subtle and abstract sins of the first table, especially the "lying and deceiving by His name" with which we have to do in liberalism and unionism, and soon he is branded as a very unlovely and loveless legalist, an extremist, a fanatic.

Legalism is a serious thing. Just how serious Paul tells us in this same Galatians passage, we "frustrate the grace of God," we make "Christ dead in vain." May God keep us from it! But let us not make the mistake that is getting too common and drift into a one-sided thinking that separating ourselves from that which is contrary to sound doctrine carries with it elements of legalism. That, too, can spring from the pure and proper motive: "The love of Christ constraineth us." G. S.

came very unexpectedly on February 16, as the result of a heart attack. He reached the age of sixty-two years and nine months.

Left to mourn his passing are his wife Alma; his sons, Paul and Edward; his daughters-in-law; three grandchildren; on brother, Bernhard Burkholz; one sister, Mrs. Lucia Burhop; his beloved Siloah Congregation and many friends. They all mourn, but not as those who have no hope.



Pastor Paul Burkholz

Services, attended in large number, were conducted at 1:30 P. M. on February 20, at Siloah, and his mortal remains were laid to rest at Wanderers Rest Cemetery to await the resurrection. Pastor Robert Voss served as liturgist. President Arthur Halboth spoke in behalf of the District. Pastor Jonathan Manke officiated at the committal, and Pastor Arthur Tacke delivered the sermon on Matthew 25: 21: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

ROBERT VOSS.

## Deaths

### † PASTOR PAUL J. BURKHOLZ †

The members and friends of Siloah Lutheran Church, Milwaukee, felt the weight of a divine decision when their beloved pastor of thirty-two years, the Reverend Paul J. Burkholz, was called suddenly to his eternal rest on February 16, 1956.

Pastor Paul J. Burkholz was born May 16, 1893, in Renville, Minnesota, the son of the Reverend and Mrs. Paul J. Burkholz, Sr. As an infant he was received into God's covenant of grace through Holy Baptism. He confirmed this solemn covenant before the altar of Immanuel Lutheran Church in Medford, Wisconsin. After receiving his pre-theological training at Concordia College in Milwaukee, he enrolled at the Lutheran Seminary of the Wisconsin Synod. He was graduated from the Seminary as a candidate of theology in 1915. On August 15, in the same year, he was ordained by his now sainted father.

His first pastorate was held at Cornell, Wisconsin. After a year and a half he followed the call to Kirshayn, Wisconsin, where he

served David's Star Church for seven years. On January 6, 1924, he was installed at Siloah in Milwaukee.

Pastor Burkholz used the special gifts and talents with which he was endowed faithfully. When he came to Siloah, the facilities were inadequate and the congregation was a little flock of about two hundred communicants. Under his pastorate Siloah has grown to a congregation of more than two thousand communicants. But more important than the outward growth has been the spiritual growth. Only the Lord knows the great number of those who were led to the cross of Jesus and to eternal glory by the Gospel which he preached. In spite of outward success as we measure it, the deceased always remained humble and insisted that glory be given to Him to whom glory is due for visible blessings.

Pastor Burkholz was united in holy wedlock with Alma, nee Milbrath, on November 2, 1915. This marriage was blessed with three sons, one of whom, Earl, predeceased his father.

He enjoyed good health and worked very vigorously until his death, which

### † PROFESSOR ALEXANDER SITZ †

Alexander Paul Sitz was born March 31, 1889, in New York Mills, Minnesota. When he was but three days old his mother died, and his maternal grandfather, the Reverend Erdman Pankow, then pastor at Lebanon, Wisconsin, took the child into his home and reared him as his own son. Pastor Pankow was a very remarkable man, and his foster-child

always spoke of him in terms of highest respect and affection.

It was a short journey from Lebanon to Watertown when immediately after his confirmation he enrolled as a Sextaner in the Preparatory Department of Northwestern College to prepare for the holy ministry. There was never any doubt in his mind that the ministry was his goal. As a student he displayed that same quiet studious earnestness that marked him all through his life.

He was graduated from Northwestern College in 1909, and continued his preparation for the ministry until 1912 at the Theological Seminary then located in Wauwatosa. After graduation he served as instructor at Dr. Martin Luther College in New Ulm, Minnesota, from September until Christmas and then accepted a call from the congregation in Tomahawk, Wisconsin. Before entering on his pastoral duties at Tomahawk he was married to Marie Koeninger, daughter of Mr. and Mrs. John Koeninger, at that time stewards at Northwestern College.

Besides the Tomahawk parish he served in succession the congregations at Rib Lake, Oakfield, and Wisconsin Rapids, all in Wisconsin.

He was called to Northwestern College in 1926 and for 30 years has served the Lord and His Church faithfully and devotedly as professor of New Testament history and German literature.

During the past two years his usual good health was slowly breaking down, although he showed little sign of it and was always able to carry a full teaching schedule until the close of school for the Christmas vacation of 1955. He was hospitalized about Christmas time, first in Watertown and then in Madison. After his return from Madison he felt that he was slowly regaining his health and was determined to start teaching on March 1. It was obviously a tremendous effort for him, but his heart was so set on returning to the classroom that no one had the heart to discourage him.

He finally had to give up all hope of continuing in his work. Although he suffered no pain, the last two weeks of his life were very distressing because of the extreme difficulty he had in breathing. The end came suddenly on the morning of Friday, April 13.

He died 13 days after his 67th birthday. Surviving are his wife

Marie nee Koeninger; three brothers: Adolph Sitz of Grand Rapids, Minnesota, Pastor Arnold Sitz of Tucson, Arizona, Professor Herbert Sitz of New Ulm, Minnesota; and three sisters: Mrs. Louella Siegler of New Ulm, Miss Dorothea Sitz of Walla Walla, Washington, and Mrs. Theo. Binhammer, Watertown; as also his closest and most intimate friend of



Photo by Al Rippe

#### Prof. Alexander Sitz

more than 40 years, Mr. Henry Speerbraker of New London.

Précious in the sight of the Lord is the death of his saints. Prof. Sitz was one of the Lord's saints. That we know, and so we say, the name of the Lord be praised. Amen.

ERWIN KOWALKE.

#### † PASTOR EMIL H. WALTHER †

Pastor Emil H. Walther was born on December 22, 1880, in Oberentfelden, Switzerland, and immigrated with his parents to the United States in 1889, the family settling at Medford, Wisconsin. After completing the primary school and a teacher's course at the Taylor County Normal School he taught primary grades for a period of two years, whereupon he enrolled at Northwestern College to prepare for the holy ministry. Graduating in 1905, he enrolled at our Seminary in Wauwatosa, and in 1908 he was ordained and thereupon followed a call to North Freedom, Wisconsin. In 1912, he removed to Marathon, Wisconsin, where he served until 1918. Accepting a call to Doylestown, he also served at Rio and Fountain Prairie and founded a

## The Northwestern Lutheran

congregation at Fall River. In 1922, he moved to Randolph, Wisconsin. Following a call to Wisconsin Rapids, he was installed as shepherd of St. Paul's congregation in October, 1926. Here he labored in the vineyard of the Lord for nearly 30 years. He also served a small flock at Babcock, Wisconsin.

Pastor Walther was united in holy wedlock with Miss Clara Krienitz of Milwaukee on November 24, 1915, this union being blessed with four children. Returning home from his midweek Lenten services on March 1, Pastor Walther complained of not feeling well; he expected, however, that he would be able to conduct the Sunday services as usual. Our heavenly Father, however, willed otherwise and on Sunday morning, March 4, shortly before ten o'clock, the Lord called His servant home to his heavenly rest.

Pastor Walther is mourned by his wife Clara; by two daughters: Mrs. Gertrude Schulz, Saginaw, Michigan, and Doris, Washington, D. C.; by two sons: Pastor Alfred Walther, Ann Arbor, Michigan, and Pastor Herbert Walther, Sturgis, Michigan; by two brothers and four sisters, all of Medford, Wisconsin, and by nine grandchildren. His earthly pilgrimage was 75 years 2 months 11 days.

The deceased has been privileged to serve his Lord and Savior nigh unto 48 years. He had been a member of the Western Wisconsin District Mission Board for 16 years and also secretary of the General Mission Board for several years; likewise he served a term on the Synod's Board of Trustees and on the Board of Control of our Northwestern College. The members of the congregations he was privileged to serve and his collaborators in the Lord's vineyard were aware of his conscientious and faithful work in the Savior's cause. We mourn the loss we have suffered, and yet, we rejoice, for the departed was one of God's saints who knew and preached that his Redeemer liveth. Closing his eyes in death, he could in all humility say with the Apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith: 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."

Funeral services were conducted at St. Paul's Church in Wisconsin Rapids on March 8. The undersigned conducted brief services at the parsonage and also served as liturgist at the church service where Pastor G. C. Marquardt consoled his many hearers with the comforting words of Job 19:25: "I know that my redeemer liveth." Memorial wreaths of about \$1,200.00 were bequeathed in memory of the Lord's departed servant. Interment was made at the Forest Hill Cemetery in Wisconsin Rapids.

G. O. KRAUSE.

† WILLIAM C. PRAHL †  
1877 - 1956

In the fall of 1896 young William Prahl, a recent graduate of Dr. Martin Luther College, entered upon his duties as teacher at St. John's Lutheran School, West Bend, Wisconsin. Six years later, in 1902, he accepted a call to teach in Bethesda Lutheran School at Milwaukee. Here



Teacher William C. Prahl

he taught day after day for one year more than half a century until his age began to tell upon him and he retired in 1953. But he still continued to serve in the kingdom as the Lord gave him strength and opportunity, both as substitute teacher and as organist. The last service for which he played was the German Good Friday service. Two weeks after Easter he was taken to the hospital, suffering from a weakened heart and bronchial pneumonia. On April 17, the Lord called His servant home. On April 20, a large congregation composed of his former pupils, his colleagues, pupils and members of his congregation, beside his

surviving relatives, met to pay him their last respects and to be comforted and admonished by the Word which was preached by the undersigned, his pastor. Synodical Conference schools in Milwaukee were closed for a half day in his honor. His body awaits the glad resurrection morning in the cemetery at West Bend. His survivors include his widow, Clara nee Fuge, a sister, two brothers, two sisters-in-law, and other relatives and his many friends. He was born January 17, 1877, at Jackson, Wisconsin. He was baptized and confirmed in David's Star Church at Kirchlshayn. Before he entered Dr. Martin Luther College he had studied at Northwestern College. He reached the age of 79 years and 3 months.

William Prahl was a humble Christian. He counted it a privilege to serve His Lord in his chosen profession. He served Him by helping to prepare the thousands who had been his pupils for their life's work. He served Him especially by feeding Christ's lambs. His Christian common sense and consecration were often used in some official capacity in joint church work. His friendly nature and interest in many things made many glad to see him at the conferences and conventions which he faithfully attended. "He hath done what he could."

IRWIN J. HABECK.

GOLDEN WEDDING  
ANNIVERSARY

On Sunday, April 15, Mr. and Mrs. William Witte, members of Cross Lutheran Church, Rockford, Minnesota, were privileged to observe their 50th wedding anniversary. At a gathering in the home with members of the family and friends, the pastor addressed them briefly on the basis of Ps. 106:1. May God's merciful love abide with them through all their remaining days.

N. W. KOCK.

ANNOUNCEMENT

Prof. Werner H. Franzmann of Michigan Lutheran Seminary, Saginaw, Michigan, has accepted the call of the Northwestern Publishing House to become the Literary Editor in charge of new products.

Prof. Franzmann will move his family to Milwaukee and assume his new duties after the close of the current school year.

HEINRICH J. VOGEL, *Secretary.*

ELECTION RESULT

Professor John F. Stach, Ph.D., of Concordia College, Fort Wayne, Indiana, has been called as professor to Immanuel Lutheran College, Greensboro, North Carolina.

The Missionary Board of the Lutheran Synodical Conference  
EDWIN L. WILSON, *Chairman*

CALL FOR NOMINATIONS

The Board of Control of Northwestern College asks the members of the Synod to submit names in nomination for the professorship left vacant by the death of Professor A. P. Sitz. The man called is to teach German and history.

Nominations must reach the secretary before May 28.

KURT A. TIMMEL  
612 Fifth Street  
Watertown, Wisconsin

CALL FOR NOMINATIONS  
Dean of Students

Since Professor Werner Franzmann has accepted the call of the Northwestern Publishing House to the newly-created office of literary editor and since Dean Martin Toepel will now be assuming full teaching duties, the Board of Regents herewith requests the members of the Joint Synod to place in nomination the names of pastors qualified to take over the office of Dean of Students at Michigan Lutheran Seminary.

The person called to this position will be required to do only a minimum amount of teaching. The course the new Dean is to teach, therefore, will be agreed upon in consultation with the man who accepts the call in order to prevent that from becoming the deciding factor.

Nominations with all pertinent information are to be in the hands of the Secretary by June 2.

PASTOR OSCAR FREY, *Secretary*  
1441 Bliss Street  
Saginaw, Michigan

ORGAN WANTED BY  
MISSION CHURCH

Bethany Ev. Lutheran Church of Saginaw, Michigan, a mission congregation, needs a small used organ for use in church services. Any individual or congregation that has, or knows of, such an instrument, please contact

Pastor Paul H. Wilde  
5070 State,  
Saginaw, Michigan

**A REQUEST**

The newly organized mission in Ekalaka, Montana, is in need of a small crucifix or cross and a small read organ. Please inform Pastor Leland Wurster, Terry, Montana, if you have such articles to give.

**CALENDAR OF CONFERENCES**

**GENERAL SYNODICAL COMMITTEE**

The General Synodical Committee will meet, God willing, on Wednesday, May 23, at 9 a. m., in the Northwestern Publishing House Building, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

**Preliminary Meetings**

- Board of Education — Wisconsin Synod, Monday, May 21, 10 a. m.
- General Board for Home Missions, Monday, May 21, 10 a. m.
- General Board for Foreign Missions, Monday, May 21, 10 a. m.
- Conference of Presidents, Monday, May 21, 10 a. m.
- Standing Committee in Matters of Church Union, Monday, May 21, 2 p. m.
- Board of Trustees, Monday, May 21, 10 a. m.
- Lutheran Spiritual Welfare Commission, Tuesday, May 22, 9:30 a. m.
- Board of Support, Tuesday, May 22, 10 a. m. in Grace Church
- Representatives of Institutions, Tuesday, May 22, 2 p. m.
- Committee on Assignment of Calls, Friday, May 25, 9 a. m., at Thiensville

All reports and memorials to be printed in the "Report of the Nine Districts" should be in my hands by Monday, May 7.

OSCAR J. NAUMANN, President.

**SOUTHERN PASTORAL CONFERENCE  
SOUTHEASTERN WISCONSIN DISTRICT**

The Conference will meet at Faith Lutheran Church, Antioch, Illinois, May 15 and 16; opening session at 10:00 a. m. Preacher: A. Nicolaus; alternate, O. Nommensen.

Please address requests for accommodations to the host pastor, R. Otto.

Essays: Philipplans I, A. Fischer; Philipplans 2, F. Schulz; Lodge Tract, W. Lehmann; A Study of the Fundamental Doctrines in the R.S.V., R. Pope; Chrysostom, R. Otto; When is Reconfirmation Necessary?, C. Leyrer; The Ministry of the Keys as it Pertains to Pastoral Conferences, D. Kuehl. H. KAESMEYER, Secretary.

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**EASTERN DELEGATE CONFERENCE  
SOUTHEASTERN WISCONSIN DISTRICT**

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet at Gloria Dei Lutheran Church, 95th and W. Capitol Drive, Milwaukee, Wis., June 5, at 7:30 p. m.

L. HALLAUER, Secretary.

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**RED WING DELEGATE CONFERENCE**

Date: June 5, 1956. Place: Immanuel Lutheran Church, West Florence Tp., Minnesota (10 miles SW of Frontenac); H. W. Schwertfeger, host pastor.

Time: 9:00 a. m. Holy Communion for the clergy. Kenneth Roever, speaker; Gordon Fuerstenau, alternate.

Business: A careful study of Synodical matters as they will be taken up at District and Synodical Conventions, Red Wing Conference business, election of officers, etc.

Kindly announce to the host pastor in due time, also specifying the number of delegates you will bring along.

NORMAN E. SAUER, Secretary.

**ORDINATIONS AND  
INSTALLATIONS**

(Authorized by the Proper Officials)  
Installations

**Pastors**

- Burk, Milton, in St. Philip's Church, Milwaukee, Wisconsin, by Jon. Mahnke; assisted by Arthur Halboth, R. Wiechmann, and L. Hallauer; February 19, 1956.
- Found, Charles E., in Redeemer Church, Phoenix, Arizona, by Walter A. Diehl; assisted by I. G. Frey, R. H. Zimmermann, and Wm. Wiedenmeyer; on Jubilate, the Third Sunday after Easter, April 22, 1956.
- Kionka, Gerhardt P., in St. John's Church, Newburg, Wisconsin, by Ed. H. Kionka; assisted by W. Gawrisch, Geo. Beiderwieden, Sr., Fr. Schultz, and P. Gieschen, on the Second Sunday after Easter, Misericordias Domini, April 15, 1956.
- Schaller, Jonathan, in St. John's Church, Tp. Genoa, Wisconsin, by Fritz Miller; assisted by J. Lau; in St. Matthew's Church, Stoddard, Wisconsin, by John Lau; assisted by M. Hanke and F. Miller; Misericordias Domini, April 15, 1956.
- Schumann, Walter, Jr., in St. Martin's Church, Watertown, South Dakota, by B. A. Borgschatz; assisted by Marvin Eibs, Roy Reede, Clarence Hanson, Wilbur Beckendorf and Prof. Delmar Brick; April 15, 1956.

**CHANGE OF ADDRESS**

**Pastors**

- Diehl, Walter A., 504 W. 17th Street, Tempe, Arizona.
- Found, Charles E., 5419 South First Ave., Phoenix, Arizona.
- Schaller, Jonathan, Stoddard, Wisconsin.
- Schumann, Walter, Jr., 115 2nd Ave. S. E., Watertown, South Dakota.
- Thurow, Carl M., 208 W. Parmenter Street, Lamar, Colorado.

**ARIZONA-CALIFORNA DISTRICT**

Memorial Wreaths  
In memory of Mrs. Irmgard H. Diehl of Tempe, Arizona.

**For the Gift for Jesus Fund**

Emmanuel Church, Tempe, Ariz., W. A. Diehl, pastor... \$ 107.50

**For Church Extension Fund**

Emmanuel Church, Tempe, Ariz., W. A. Diehl, pastor... 37.00  
Good Shepherd Church, Phoenix, Ariz., I. G. Frey, pastor 5.00  
HERMAN C. STOLP, Cashier.

**PACIFIC NORTHWEST DISTRICT  
January to March, 1956**

Congregation	Budgetary	Gift for Jesus	Church Ext. Fund
St. John, Clarkston, L. Bernthal	\$ 54.25	\$	\$ 79.00
Good Hope, Ellensburg, G. Sydow	45.25		
Trinity, Eugene, G. Albrecht	57.94		
Trinity, Omak, E. Zimmermann	100.00		
Peace, Orofino, L. Bernthal	24.60		134.00
Zion, Rainier, Vacancy (P. Nitz)	14.50		37.50
Valley, Snoqualmie, W. Lueckel	38.50		1.00
Good Faith, S. Cle Elum, G. Sydow	83.53		
Gethsemane, Spokane, R. Dommer	184.50		87.05
Shadle Park, Spokane, I. Zarling	25.30		
Faith, Tacoma, P. Nitz	326.93		43.11
Grace, Yakima, T. Adascheck	496.55	15.00	134.00
Redeemer, Yakima, G. Frey	60.02		7.00
Grace, Zillah, A. Sydow	70.00		
District Pastors, in convention			48.00
	\$ 1,581.87	\$ 15.00	\$ 570.66

**Memorial Wreaths**

**For Church Extension Fund**

In memory of — Sent in by	Amount
Pastor W. Amacher — Pastors of District	\$ 48.00
James Bernthal — Adascheck, Grace, Yakima	4.00
Pastor E. Kirst — Nitz, Rainier	31.50
Pastor E. Kirst — Adascheck, Grace, Yakima	119.00
Pastor E. Kirst — Frey, Redeemer, Yakima	7.00
Karl Meyer — Adascheck, Grace, Yakima	2.00

**For Missions**

Pastor E. Kirst — Adascheck, Grace, Yakima... 5.00

**Special Building Collection**

Pastor E. Kirst — Adascheck, Grace, Yakima... 10.00

**Spiritual Welfare Commission**

Pastor E. Kirst — A. Sydow, Zillah	13.00
	\$ 239.50*

\* Included in quarterly totals.

F. E. PETERSON, Cashier.

**NEBRASKA DISTRICT REPORT  
January 1, 1956 to March 31, 1956**

Congregation	Budgetary	Special	Other
Good Shepherd, Cedar Rapids	\$ 58.35	\$	\$ 5.00
Redeemer, Council Bluffs	16.36		
Lincoln Heights, Des Moines	149.87		65.04
Grace, Fort Madison	31.55		
Immanuel, Hadar	208.64		256.50
Trinity, Hoskins	390.00		7.00
St. Paul, Norfolk	1,472.92		10.00
Gethsemane, Omaha	343.79		13.05
Good Hope, Omaha			90.00
Good Shepherd, Omaha	60.00		30.00
Grace, Oskaloosa	54.58		
Grace, Sioux City	626.81		
St. John, Stanton	649.29		5.00
Immanuel, Washington	66.67		
<b>Colorado Conference</b>			
Redeemer, Cheyenne	193.43		
Mt. Olive, Colorado Springs			205.00
Mt. Olive, Denver	182.53		28.00
Pilgrim, Denver	11.90		20.75
St. Luke, Denver	166.92		5.00
Zion, Fort Morgan	26.81		
St. James, Golden	116.55		2.00
Trinity, Hillrose	61.50		
Mt. Olive, Lamar	335.31		124.37
St. Paul, Las Animas	20.40		
Calvary, Littleton	48.16		
St. Matthew, Loveland	28.25		66.00
St. John, Montrose	125.50		35.00
St. John, Platteville	84.77		35.70
Grace, Pueblo	196.79		15.00
<b>Rosebud Conference</b>			
St. Paul, Batesland	1,000.00		
Zion, Bonesteel	319.86		
St. John, Brewster	79.39		25.00
Grace, Burke	260.11		142.00
Memorial — Mrs. John Woehl	2.50		
Peace, Carlock	51.75		96.00
St. Paul, Colome	177.53		

Table with 3 columns: Name, Amount, Total. Includes entries like Zion, Colome, St. John, Herrick, Our Redeemer, Martin, etc.

Southern Conference

Table with 3 columns: Name, Amount, Total. Includes entries like First, Aurora, Memorial - F. H. Pape, Memorial - Karl Ewert, etc.

\$ 14,963.96 \$ 2,565.21 \$ 212.45
NORRIS KOOPMANN, District Cashier.

MICHIGAN DISTRICT
January 1, 1956, to March 31, 1956

Southwestern Conference

Table with 5 columns: Name, Budget, Bldg. Fund, Church Ext., Non-Budget. Includes entries like Pastor L. Meyer, Allegan, H. Juroff, Battle Creek, etc.

Southeastern Conference

Table with 5 columns: Name, Budget, Bldg. Fund, Church Ext., Non-Budget. Includes entries like A. Baer, Adrian, M. Radtke, Ann Arbor, M. Spaude, East Ann Arbor, etc.

Table with 4 columns: Name, Amount, Total, Subtotal. Includes entries like A. Bloom, Waterloo, G. Press, Wayne, K. Koeplin, Williamston, etc.

Northern Conference

Table with 4 columns: Name, Amount, Total, Subtotal. Includes entries like M. Schroeder, Bay City, J. Vogt, Bay City, J. Brenner, Bay City, etc.

Table with 4 columns: Name, Amount, Total, Subtotal. Includes entries like E. Renz, Custer, M. Kell, Durand, E. Leyrer, Elkton, etc.

Totals \$ 51,357.26 \$ 3,449.67 \$ 6,666.23 \$ 1,158.08
Non-budget monies sent direct to institutions.

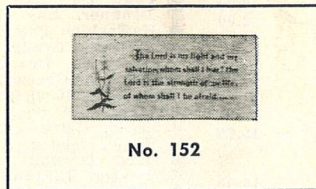
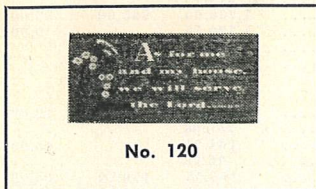
Memorial Wreaths

(Included in above monies and sent direct to institutions)

Table with 3 columns: Name, Amount, Subtotal. Includes entries like In memory of - Sent in by Alice Kuhnke - Bay City, St. John, Fred Munrow - Chesaning, etc.

ALWIN R. BURKHARDT, Treasurer.

# Wooden Plaques



These hardwood plaques are distinctive for their fine wood finishes and pleasing floral designs.

The walnut is Oriental Walnut, and those in light wood are Platinum Mahogany. Backs have both hangers and easels. In attractive gold gift box.

**\$1.95** Size, 5 $\frac{5}{8}$  x 12

**No. 120. Oriental Walnut**

*As for me and my house, we will serve the Lord.* Joshua 24:5

**No. 121. Oriental Walnut**

*Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.* Acts 16:31

**No. 124. Oriental Walnut**

*Cast thy burden upon the Lord and He shall sustain thee.* Psalm 55:22

**No. 125. Platinum Mahogany**

*He that doeth the will of God abideth forever.* John 2:17 *Teach me thy way, O Lord.*  
Psalm 86:11 (Both verses on No. 125)

**\$2.95** Size, 7 x 15

**No. 152. Platinum Mahogany**

*The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?* Psalm 27:1

**No. 153. Oriental Walnut**

*Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass.*  
Psalm 37:5

**No. 155. Platinum Mahogany**

*For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.* John 3:16

On Orders for \$2.50 or less, Please add 25 cents Service Charge

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Milwaukee 8, Wisconsin

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