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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." I KINGS 8:57



BRIEFS by the Editor

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S. Kugler, pastor

"Give the church more workers!" "Relieve the grave manpower shortage!" Cries like these are heard on all sides, practically from all denominations. The shortage of pastors is grave also among us. That of Christian day school teachers is an even greater cause for concern. Many of our congregations know the truth of these statements from first-hand experience. This situation suggests, first of all, a question: Do we all include this crying need in our Gospel work when we pray: "Thy kingdom come"?

But what is the remedy? As we read the publications of other church bodies, we observe that they are giving a great deal of thought to the problem. For instance, the *Lutheran Standard* (ALC) of January 26 had an article headed "Why the Shortage of Pastors?" The answer given is one that we have read and heard many times, yes, to the point of weariness. One wearies of it because it puts the whole matter on a dollar-and-cents basis.

Therefore we were cheered by a dissenting opinion from a reader which appeared more than a month later in the same periodical. Here are excerpts from the reader's letter:

"In the Jan. 26 issue Mr. Wendel writes about the shortage of pastors and the present slow recruitment. He attributes both to the poor housing, inadequate salaries, and long, expensive education in preparation.

"He points out, too, that 'one congregation, over 100 years old, has never had a man enter the ministry,' and 'many other congregations have never produced a minister.' (Do some of our congregations have food for thought in this? — Ed.) His solution seems to be that, when we increase the material rewards for serving in the ministry, we will increase its appeal as a life's work for our young men.

"Unless a man is swept into the ministry by his personal need to serve God by serving men, how can he serve Him at all? Can we encourage this by dangling a tantalizing salary in front of his nose?

"Even were it possible to so coax them in, do we want leadership so poorly motivated?"

* * * *

True, congregations should periodically review the salary of their pastors, review it with the care and thoroughness of love for Christ and His Gospel. But even though all of them should reach the ideal of making full provision for their pastors' needs, still we should regret to see young men enter the ministry because of such a material inducement.

* * * *

In an earlier issue of the *Lutheran Standard* (Feb. 16) there is another kind of reaction from a reader:

"I have just read Mr. Wendel's article, 'Why the Shortage of Pastors?' I want to say that I agree with him 100 per cent but would like to add a bit myself.

"I feel that there are many young men that want to go into the ministry, but their parents just can't afford it. So it is out of the question for most of them.

"I feel that our ALC churches should help these young men. . . . Let's face it. Seven years of college and seminary isn't just a drop in the bucket."

We do not know what it costs a young man in the ALC for ministerial training, but in our Synod these costs are so low that the obstacle described above exists in very few cases. Here we can see the wisdom of our policy which practically eliminates financial considerations as a bar to a young person's desire to serve his Lord in the pulpit or the classroom. Our young people, for the greater part, can earn their own way; they are glad and proud to do it to reach their cherished goal. As for the "long" preparation, they know it is all too short for the high and important work the Savior has put in their poor, unworthy minds.

Editorials

Christ or Ethics? The opinion widely prevails that the only purpose of the Christian religion is to promote and to produce proper ethical behavior. To such, Jesus was merely the outstanding teacher of morals and ethics. In that sphere, they feel, lies His only value for our generation. His greatest contribution to religion is thought to be that He taught men how to live with one another and how to behave toward one another. He is given the precedence over any other religious teacher because He advocated putting into practice such exalted principles as that men should love their enemies and do unto others as they would have others do unto them. Ghandi in India with his doctrine of non-resistance is regarded as a close second to Jesus. The impression is given that both stood for about the same thing.

Since proper ethical behavior is looked upon as the important thing, whether men believe in Jesus or not is not considered vital. A speaker recently said: "A satisfactory code of ethics seems entirely possible to me without the help of organized religion." Though he does not say so directly, the context shows that he does not consider the Christian religion as necessary for that; that it is possible to have a satisfactory code of ethics with some other type of religion or with none at all. Ethics is the thing, not the motivation.

The Christian religion is not primarily a teaching of ethics. Ethics is merely the by-product of the Christian religion. The primary purpose of the Christian religion is to lead men to Christ as their Redeemer from sin, to get them to realize that there is none other name under heaven given among men, whereby they can be saved. That is the heart and soul of it. Without that there is no Christian religion.

It does indeed teach ethics or proper behavior, not as the starting point but as the inevitable product of a living faith in Christ. "Without me ye can do nothing," said Jesus. The true religion is Christ-centered in its faith and in its works. Let us not put the cart before the horse.

I. P. F.

Search For the Truth During Religion in Life Week there was a panel discussion of the question: "Why Have Organized Religion?" at the University of Colorado. The panel was made up of prominent men, including two university professors. Taking the negative side, one of the professors stated: "The church asserts that truth has been revealed for all time and that it is unchanging. Orthodox Christianity has always put a premium on unquestioning acceptance of its teachings. In the process it has stultified the lives of many adherents."

Liberals, of whom the professor clearly is one, like to scoff at the idea that religious truth is a finished product with no further improvement possible, that the truth is frozen. They take the position that religious truth is caught up in the evolutionary process and that as scholarship progresses a better brand of religion will be developed than any that now exists.

The speaker sets his hope on scholarship to accomplish this. He is quoted as saying: "The church as it has developed historically is one of the world's poorer

agencies in the human search for truth. This function is better performed by scholars, equipped to operate without preconception or bias." This idea that the truth is still in a state of flux and must be searched out and developed by keen scholarly minds is not only the attitude in wide university circles but has also invaded large sections of the visible Church in its liberal and modernistic branches.

For the true Christian, religious truth is set and settled for all time in the Scriptures. His attitude is expressed in the words: "Speak, Lord, for thy servant heareth." He does not seek for higher truth beyond the Bible, but simply opens his ears and heart to it.

Nor is the scholar exempt from the limitation. He does not have the tools to do any research work over and beyond the Bible. Speaking of the wisdom of God, St. Paul says: "Which none of the princes of this world knew." Just substitute the word "scholar" for the word "princes," and you have the thought.

Not truth as it is searched out by scholarly minds but as it is revealed by God can offer solid ground for our faith.

I. P. F.

* * * *

A Little Bit of History With A Big Lesson At first there doesn't seem to be much in this release from the News Bureau (National Lutheran Council):

"Philadelphia, Pa. — Gloria Dei (Old Swedes) Church here, which was established by Swedish Lutherans in 1700 and became Protestant Episcopal in 1846, may become a national monument.

"A bill aimed at preserving the church as an historical shrine was introduced in Congress by Rep. William A. Barrett (D.-Pa.). The measure would authorize the National Park Service to acquire and clear a square block around the edifice. . . .

"One of the oldest churches in America, Gloria Dei has been in continuous use longer than any other house of worship in Pennsylvania, first as a Lutheran and now as an Episcopal congregation."

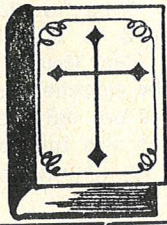
Even at this point one wonders why Lutherans would publicize the history of this history with a note of pride. The wonderment increases when one reads further on in the release:

"The first Lutheran congregation in America was established by Swedish Lutherans at Wilmington, Del., in 1639. A church was erected in 1699 and remained in the Lutheran faith for nearly two centuries, when it affiliated with the Episcopal Church. Still in use, it is now known as Old Swedes Holy Trinity Church."

This recalls to mind that the congregations mentioned were only two of many Swedish Lutheran churches that went the same way. This fact, in turn, brings to mind the reason for it as amply attested by historical records: From the very beginning, in the Colonies, the Swedish Lutheran pastors and congregations practiced a unionistic fellowship with the Episcopalians (Church of England then). There was a free exchange of pulpits; there was frequent joint worship. Pastors expressed their satisfaction that "little differences" did not disturb the fine "brotherliness" of the relationship. Church officials in the home church in Sweden encouraged all this, in fact, actively promoted the move to lead the Lutheran churches into the Church of England.

It's a sad bit of history, but one big with solemn warning for us.

W. H. F.



Studies in God's Word

Christ Our Perfect High Priest

Hebrews 9:11-15

WHEN the Roman authorities began to distinguish between the Jewish religion and Christian faith and declared the latter a forbidden, illicit religion, Jewish Christians at Rome were tempted to turn to Judaism. The Epistle to the Hebrews was written to strengthen these Christians against this temptation. It clearly pointed out to them that the ceremonial laws of the Old Testament, as prophetic types, had all been fulfilled through Christ and His redemptive work. To return to these Old Testament precepts, now that they had found their fulfillment in Christ, would mean clinging to empty ceremonies and losing the true blessings of Christ.

In the Lenten Epistle from Hebrews, Jesus Christ is set forth as the true and perfect High Priest whom the high priest of the Old Testament merely prefigured and foreshadowed. Through these inspired words, we, too, are to see Him as such.

Perfect In His Work

The most solemn function of the Old Testament high priest was performed once a year on the Day of Atonement. On this day the high priest passed through the holy place of the temple and through the veil into the holy of holies with the blood of a bullock and of a goat. There in the holy of holies stood the ark of the covenant, the chestlike shrine overlaid with gold, which contained the two tables of the Law, inscribed with the Ten Commandments. These tables stood for the entire Mosaic Law, which the people of Israel were obligated to keep. Yet as sinners they had not kept God's Law perfectly, nor had they been able to do so. Therefore the heavy veil hung before the holy of holies to testify that they could not come into God's holy presence without perishing.

Once a year, however, on the Day of Atonement, the high priest as the mediator of God's people passed through this veil into the holy of

holies to sprinkle the blood of a goat against the mercy seat which covered the ark of the covenant. Here between the two cherubim on the mercy seat where the blood was sprinkled, God had established His presence for the ceremonial worship which He had ordained for His people.

This rite was to make the people of Israel mindful of their guilt before God and of the truth that there could be no cleansing from sin without the shedding of blood. The very fact, however, that the veil remained before the holy of holies even after the high priest had carried out this ceremony and that it had to be repeated each year showed that the blood of goats was not in itself able to remove guilt and make an atonement for sin. It merely sanctified "to the purifying of the flesh," merely made those in whose behalf it was brought ceremonially clean, permitting them to remain in the midst of God's people. In this respect it lay on the same plane as the ashes of the red heifer used in accordance with the Mosaic Law to restore ceremonial cleanness to those who had touched a dead body or in some other manner incurred ceremonial defilement.

The fact that the high priest had to sprinkle the blood of a bullock against the mercy seat for his own sins before he could bring the blood of atonement for the people, showed that he was not in his own person an effective mediator. True peace of conscience over against their sin and guilt the people could obtain only as in humble faith they clung to the assurance of grace which God had attached to these ministrations, the assurance that this blood made an atonement for their souls. But this assurance of God extended to them rested on the Savior whom God had promised to raise up out of their midst and on the full salvation which He would bring.

Jesus Christ, true God and true man, is that Savior, our perfect High Priest. As such He entered not into

the holy of holies of the tabernacle or the temple, the symbolical presence of God made with hands, but into the heavenly presence of God. The sacrifice which He brought before God in atonement for all sins was not the blood of goats and bullocks, ineffective in itself, but the spotless sacrifice of His own life-blood, willingly offered to God in our stead. God's incarnate Son, who did not have to bring a sacrifice first for His own sins, since He was holy, harmless, undefiled, and separate from sinners, was a perfect mediator. The sacrifice of His life effectively covered all our guilt and wiped out all of its merited curses. That is why He brought this sacrifice once and needed only to bring it once. When Christ therefore willingly gave up His spirit on Calvary's cross, God had the veil of the temple rent in twain from top to bottom to testify that through the all-sufficient sacrifice of our perfect High Priest we sinners now have free access to God's holy presence.

Perfect In the Blessings He Holds Out To Us

Christ our High Priest has "obtained an eternal redemption for us." So great is the power of His sacrifice that it covered the sins of the whole world. It extended forward into the future and it reached back into the past; it atoned for the sins of all men from the first man Adam to the last man to be born into the world. He made an atonement not only for those sins which are committed in the time of the New Testament, but also for those that were committed under the Old Covenant. The Old Testament saints already enjoyed the fruits of Christ's redemption as they embraced God's message of grace, which centered in the promise of the Savior whom He would send.

It is not merely a ceremonial cleanness that we obtain through Christ's sacrifice. His blood truly purges our conscience from dead works, and that is what all sins are inasmuch as

they do not flow out of spiritual life, out of faith and love toward God. With our conscience purged through Christ's blood we find strength and willingness "to serve the living God." We love Him who first loved us and strive to live, not to ourselves, but

to Him who died for us and rose again. By virtue of His eternal redemption Christ is for us "a high priest of good things to come." For through faith in Him we have received "the promise of eternal inheritance." "Now are we the sons

of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

C. J. L.

From A Wider Field

Dear Editor:

HAVING but recently stepped out of the active parish ministry to devote yourself to the literary department of the Church's work, you are still near enough to the heart of congregational life to know that in the forthcoming observance of Holy Week one of the most solemn hours will be that devoted to the celebration of the Holy Communion.

While we desire to partake of the Lord's Supper frequently during the year, yet the fact that at its Altar we "do show the Lord's death till He come" seems to make our communing on Maundy Thursday or Good Friday especially significant. Certainly at that time the sum of all those sermons during the Passion season crowds in upon us and the image of the Crucified is most vivid. All that we as pastors say to ourselves and to our people as ambassadors of Jesus Christ during Lent should serve also to widen and strengthen the bond that brings us in unity of the faith to the Table of the Lord, making of us "one bread and one body." And every disturbing influence ought to be removed also from the outward forms of the Communion service, no matter when it is held. Alas, we have enough of spiritual conflicts to resolve, enough interference from the devil and the world and our flesh, enough divisive influence in the visible church to deal with, without having to be distracted in our communing by petty and highly unnecessary little annoyances.

A bit of frank speaking on the part of pastors here would not be amiss and will help greatly in doing away with those trivial yet irritating distractions which can so easily disrupt the devotion of pastor and people in the celebration of the Sacrament.

Most of all I refer to certain mannerisms which communicants bring along with them to the Lord's Table, and the intrusion of certain social (or unsocial) habits which have no place at the sacramental meal. Perhaps other pastors have not experienced the same thing as I; but it is likely that in general the things I have witnessed over the years will occur in some degree in almost any parish.

There were times and places, early in my ministry (and I suppose that dates me), when Christian women by and large were not in the habit of wearing lipstick during their attendance at the Holy Supper. But this good judgment has not persisted. It has largely been lost. Don't misunderstand me; I am neither Amish nor a Hutterite. While I have a personal opinion of lipstick, I am not inflicting it upon you or anyone else. But I do know to my sorrow that wine dissolves lipstick and that the fashion of its use has no rightful place at the Supper of our Lord.

It would not surprise me to be told that the change in many congregations from the use of the common cup to that of individual cups has been due in part to the thoughtlessness of Christian women who may never have been gently counseled in the matter by their pastors or have resisted the invitation to receive the body and blood of the Lord with unpainted lips. Even so, the real problem has not actually been met. Splotches of red left on the individual cups are certainly a distasteful sight that might be acceptable in a cocktail lounge but has no place at the Lord's Table.

I cannot help but believe that Christian women, approached with this thought and the valid reason given, would prove that their respect and love for the Sacrament is

stronger than the tug of fashion by reserving their lip-grooming for the social occasions of everyday life. They would understand the Apostle's words: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not."

This they would surely apply also to their hats. Widebrimmed hats are not common in the present vogue. But when they do appear at the Lord's Table, how unfortunate is their interference in the distribution of the Holy Supper. To the pastor they are a nuisance. Smaller hats are sometimes worn with more or less elegant veils that are drawn over the face. If these reach to the chin and the woman guest at the Lord's Table forgets that it is there, an embarrassing and disturbing pause will occur. Such unnecessary interferences with the solemn devotion of Communion can and should be avoided.

Not only the feminine oddities of person or style are devoutly to be laid aside. Among communicants of any group one will encounter thoughtless habits. It is distressing when these make it difficult for the pastor to minister to the communicants. Why should it be, for example, that a communicant seems unwilling to open his mouth properly for the reception of the Bread, or insists on tilting the head back instead of downward before receiving the cup to his lips? Surely pastors will instruct their catechumens in proper etiquette at the Lord's Table; or a little experience will have taught others that the Bread is best received when the mouth is opened to reveal the tongue on which the wafer can be laid, and that the natural way of drinking from a cup is also the proper position for accepting the

chalice as presented at the Communion Table.

All these are little things, to be sure; but a bit of ordinary attention paid to them will be rewarding. It will contribute much to a quiet, relaxed, and orderly celebration of the Sacrament by pastor and people. The more unimportant anything is, the less it should be permitted to disturb anyone as we gather at the Altar to nourish our souls with the

Bread of Life. Lest someone should suppose that only the people in the pews need to consider such minor matters of habit, I might ask whether it is necessary for a pastor to make the sign of the cross with the cup in his hand by swinging the entire cup to and fro? It must cause the congregation to watch anxiously, wondering whether all will be safely completed. I know it affects me that way. Is the symbol not just as

symbolic if the pastor transfers the cup to his left hand and with the right makes the sign in simplicity?

Ceremonial does not make the Sacrament; the Word of Christ and humble faith suffice. Whatever else we do, let it not interfere with either of these. The Christian heart is entitled to unobstructed devotion at the Feast of Love.

Cordially Yours,
E. S.

ETERNITY

Heaven

(Eleventh Continuation)

IN heaven we shall see God face to face as He is. This will be a source of supreme joy. Will God be the only One whom we shall see? Often the question comes to our mind whether in heaven we shall see our relatives and friends. Shall we recognize the people with whom we were associated here? Shall we recognize people who were prominent in the Church on earth? Will they recognize us?

Conversation in Heaven

It is clear that the family relations which exist on earth will not be resumed and continued in heaven. The Sadducees tried to ridicule the idea of a resurrection with their story of the seven brothers who all married the same woman one after the other because they all in order had died childless, from the oldest brother down to the youngest. They even tried to trip up Jesus with this story. They thought the problem could not be solved: whose wife would the woman be, since each one of the seven had been married to her? What did Jesus answer?

He said that the question did not pose any difficulty at all, since it was based on an altogether false assumption. He answered them: "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). Then He explained to them: "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry

nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:34-36).

Marriage was instituted by God for this life, for the purpose of increasing the human race and filling the earth. Husband and wife were joined together as father and mother in one family, so that their children might have a home where they could be brought up in the nurture and admonition of the Lord. In heaven there will be neither births nor deaths among the human race. In this respect all will be equal to the angels. As there is no family life among the angels, neither will there be among the resurrected humans.

We shall recognize our relatives and friends in heaven, but no longer as relatives, as father or mother, or brother or sister, or son or daughter. Jesus says, "They are the children of God." In heaven we shall all together make up one large family with God Himself as the Father.

There will be conversation in heaven. Remember that Jesus compared life in heaven to a banquet: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11). Banquets are not silent affairs. Whenever Jesus was invited to a meal He carried on a conversation with the host and with the other guests. So will it be also in heaven. The Epistle to the Hebrews compares the life in heaven to a grand festival assembly.

We may in this connection think also of the transfiguration of Jesus,

where the three disciples, Peter and James and John, had a foretaste of heaven when Moses and Elias appeared. The three disciples recognized them at once, and then heard them carry on a conversation with Jesus.

When the Thessalonians worried about their departed loved ones, thinking that they might be at a disadvantage when the Lord would return in glory, Paul not only comforted them with the assurance that Christ would not proceed with His kingdom till He had first restored the sleeping believers to life, but he reminded them also that after that preparatory step all the believers, both the ones remaining on earth and the resurrected ones, would be ever with the Lord, joined together among themselves and with the Lord.

St. Paul himself was once granted a short stay in heaven. It was a very real experience, although he afterwards could not tell whether he was in the body or out of the body at the time. He does not tell us anything about the glory which he saw there, but he calls attention to what he heard. He heard "unspeakable words." No matter how hard he tried to reproduce those words, he could not, his vocal organs were not shaped to do so, although he distinctly heard and plainly understood them. — No, life in heaven will not be passed in silence.

Glory in Heaven

When we think of heaven we always combine supreme glory with the idea. Rightly so. When Jesus was transfigured before His three

disciples, He appeared in glory. When the Prophet Ezekiel saw a vision of God at the river Chebar in the land of the Chaldees, it was a form of pure glory. He describes it in these words: "And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord" (Ezek. 1:27, 28).

In heaven we shall reflect this glory. Even our vile bodies will be changed into the likeness of the glorious body of Jesus. In doing his difficult mission work, Paul constantly kept this future glory in mind. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10).

There will be no monotony in heaven, so that we might become tired of the constant glory. There will be many variations. Each person will have a glory of his own. Already the Prophet Daniel, in speaking of the resurrection, refers to different forms of glory: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (chap. 12:3). Similarly, St. Paul calls attention to the differences of glory among sun, moon, and stars: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (I Cor 15:41). Then he adds: "So also is the resurrection of the dead" (v. 42).

In a parable Jesus pointed out that a king set one of his servants over ten cities, and another over five (Luke 19:17, 19). They both entered into their Lord's glory, but with a difference in rank. The Book of Revelation says: "Blessed are the dead which die in the Lord from hence-

forth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (chap. 14:13).

May this difference of glory not cause envy or rivalry? Not at all. Each one will rejoice in the gift of glory which he has received, and will thank God for His wonderful blessing. Then he will rejoice with the others for the gifts which they have received. Furthermore, each one will use his particular gift for the benefit of the others. There will be great rejoicing, but no envy; rather a united praising of the riches and variety of God's unspeakable blessings.

Our theologians clothed this truth in a play of words. Originally Latin, it would sound in English somewhat like this :

There will be no envy because of a difference in *clarity*.
Because in all will reign the same spirit of *charity*.

(To be concluded)

J. P. M.



"Lo, I am with you always, even unto the end of the world."
MATTHEW 28:20

MY IMPRESSIONS OF AN AFRICAN CHURCH SERVICE

By Missionary Harold A. Essmann

Rhodesian Lutheran Church at Matero

AS I sit here in the living room this evening, I should like to write my reflections on an African church service.

"Ordinarily by the time we have finished our European Sunday school and have driven to the African suburb of Matero, our interpreter has led his little flock of Sunday school pupils from his home to our temporary worship quarters in the Welfare building. If one is early, one can see them coming two by two, clutching Sunday school leaflets, and with the big boy in the rear carrying

a wooden cross on his head. Joseph Mwambula, my helper in Matero, follows behind, catching those children who would like to break ranks and run for the nearby sports field or for home.

Front Seats for the Children

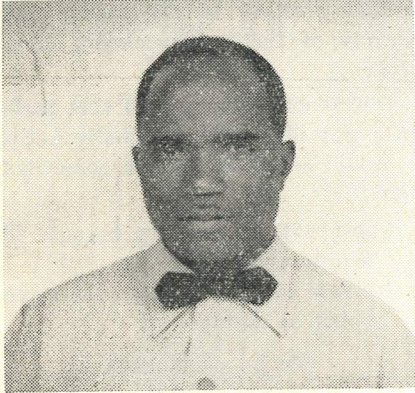
"Thus all the children come, and as all good children are the apple of the eye of the parents, so these African children are no different. As a result, all the children of the congregation sit on the front benches of the hall where they can be seen by all. If a child is unruly — and there always is at least one — he is given

a special seat of honor, immediately in front of the speaker on a bench facing the congregation. I must admit it is a little disturbing to the speaker, but then, I don't think the child appreciates it either.

The African Loves to Sing

"Now then, let's go back to the point where we walk into the building. The Sunday school children are in their seats. As is custom among the people, we find all the men on the right side and women on the left side of the church. The early arrivals are kept busy by the singing of hymns led again by Joseph.

The African loves to sing and he is a very good singer, if he wants to be. However, we ordinarily experience that he sings too loudly. We don't use an organ — we don't need one and couldn't hear it if we had one. We do have a church choir and it sings — loudly, when it wants to, and as many songs as it can. They hadn't sung for three weeks, but last Sunday they sang three songs. Naturally we heard them all because we hadn't heard the choir for so long. The choir consists of six men,



Joseph Mwambula
Native Missionary and Interpreter

but these six can outsing sixteen of our men back home. There is none of the soft mumbling that we hear so often in our churches in the States. The congregation's singing is also beautiful. This is true, first of all, because it is different, and especially because the Africans always sing in harmony. It is spine-tingling and soul-soothing to hear a congregation sing, "Sun of My Soul, Thou Savior Dear," or "Abide with Me," or many other familiar melodies in close harmony.

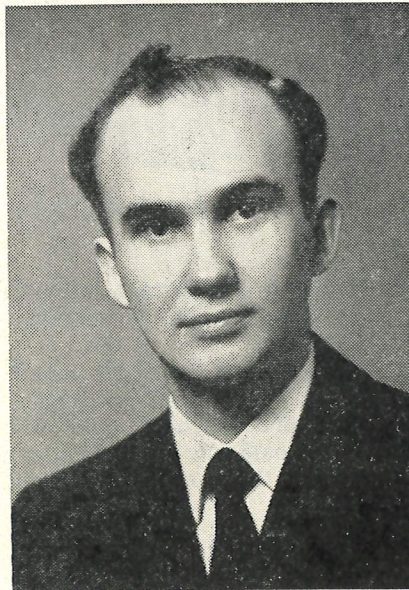
Our Place of Worship

"I would now like to have you picture the place in which we worship. Since our church is not yet built, we worship in the Community Center. We walk through the doors along with wisps (sometimes clouds) of dust that constantly are being bottled up in the room. There you see our church — bare walls with chipped paint, open ceilings, crude wooden benches with no backrests — large enough to seat about 120 people. (We have had as many as 177 in the room.) Above the stage on one end of the room are the symbols and the shields of Northern Rhodesia, instead of symbols of Christianity. On the stage is another bench for me to sit

on, and a table with a wooden cross on it — the one the Sunday school pupil carried on his head from Joseph's house.

"This is our church. But is it? No, to see our church you have to stand where Joseph and I stand and look down from the stage. *There* you see our church — not wood or stone or steel, but body and soul, upturned eyes, anxious hearts, song-filled lips, dying men and women to whom we have come to preach the Gospel. *This is the church!* It is in the hearts of the people before you.

"There may be many amusing incidents that occur in a service, such as children forever crawling on the dusty concrete floor, a dog aimlessly wandering around between benches during the service. But the people are not disturbed. So why should you be? Then, too, there are the countless mothers who publicly breast-feed their children in the middle of the reading of the Gospel or the sermon. These are the things one expects to see in an African church service, not to forget those dark eyes watching you closely, listening to every word that falls from your lips. They are dying men in a dying world. They know it, but they know also that you have the



Missionary Harold Essmann

Pastor Essmann comes from Lewiston, Minnesota. He was ordained and commissioned at St. Matthew's Church at Winona, Minnesota, on August 12, 1956. He arrived in Lusaka in September with his June bride.

The Northwestern Lutheran

comfort and the hope they seek in the cross of Christ.

Timothy Tonga

"Without this comfort of the Gospel Timothy Tonga would not walk eight miles across bush country to be at our services every Sunday morning, nor would he serve his church faithfully as its president, nor bring many other people with him to church every Sunday. A person's heart goes out to such people. You love them, you comfort them with the Gospel, and you ask the question: Where have we been all these years while souls were dying for us to come?"

The Treasure in Their Hearts

"Yes, the Christianity of these people is not just skindEEP. They don't shine their trousers on varnished, handcarved benches in stain-glassed cathedrals. They sit and listen, they stand and pray, and they go out and invite others. Their means are small, but each Sunday they have their offering to present at the Lord's table. In a month the congregation may collect about five dollars in its treasury, but its real treasure is found in the hearts of the members and their willingness to bring others to Christ."

ST. JOHN'S, WEST BEND, WISCONSIN

DEDICATES NEW PARSONAGE

On February 17, in its regular Sunday morning worship hour, the St. John's Congregation of West Bend, Wis., dedicated its new parsonage. The pastor, Waldemar P. Sauer, officiated and received the keys from Mr. Raymond Gebhard, president of St. John's, and Mr. Arthur Naab, chairman of the Building Committee.

Six months after St. John's dedicated its church, it resolved to sell the old parsonage, which served four of its pastors for 72 years, and to build the pastor's residence near the new church. Now the parsonage stands in Decorah Hills, just across the street from the pastor's study and office, which are connected with the church. It is a seven-room house of the story and a half type.

May all of its occupants through the years to come enjoy God's favor and be enabled to serve His Church well.

The congregation rejoices in the Lord that both the newly constructed church, dedicated in May 1955, and the new parsonage are fully paid for.

W. P. SAUER.

Christ The God-Man Our Savior In Both Natures

WHY do we insist so tenaciously that the two natures of Christ, the human and the divine, are most intimately, inseparably united in His person?

If the Scriptures tell us that such is the case, would that alone not be reason enough? If God Himself tells us in His Word that something is thus and so, He certainly has His reasons for telling us. Whether we can understand His reasons or fathom His purposes, the mere fact that God revealed the union of the two natures in Christ is sufficient reason for us to believe it, to hold fast to it, not to yield one inch, no matter who may assail our faith, or on what grounds.

God indeed, speaking in the Scriptures of Christ, predicates both divine and human peculiarities of Him, sometimes in practically one and the same breath; yes, that sometimes the Scriptures name Christ according to His divine nature and then say something very human about Him, and vice versa, sometimes name Him according to His human nature and then ascribe to Him something that is altogether divine.

That is the picture which God Himself in the Scriptures presents to us of Christ. If we did not hold fast that truth, how could we dare to claim that we are faithful to God's Word?

More is involved. The fact of the union of the two natures in Christ affects our salvation most directly.

The Two Natures Joined for the Purpose of Our Salvation

When Paul reminded the Galatians (chap. 4:4) that God in the fullness of time "sent forth his Son, made of a woman, made under the law," he added at once as the purpose of this act: "to redeem them that were under the law, that we might receive the adoption of sons."

Similarly, Jesus stated as the purpose of His coming: "not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

The Word was made flesh, and the Son of God united our human nature so inseparably unto Himself for no other purpose than to effect our redemption in this manner. God took

pity on the sin-lost world. He loved the world, He desired the salvation of the sinners, and in His wisdom He saw this as the way to achieve His purpose: that His Son become man and as God-Man carry out the work of redemption.

That is the reason why we hold so tenaciously to the doctrine that in Christ two natures, the human and the divine, are united, though unmixed and unaltered, yet inseparably. If we lose one of these natures, we lose our Savior. If we say that Christ was only God, and not man, we have no Savior; and if we say that Christ was man, and not God, again we have no Savior. For that very purpose the two natures were united in Christ that thus He might be our Savior.

Some Scripture Statements

Just a few weeks behind us lies the Christmas festival. When the angel assured Joseph that Mary had conceived a child from the Holy Ghost, he added: "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21). Not the Son of God as such will be the Savior, but the Son of God as He is born of the Virgin Mary. According to God's plan, both natures are to work hand in hand, as it were, to produce our salvation.

In accordance with this, the angel on the fields of Bethlehem announced the birth of Jesus to the shepherds: "Unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11). Not the Lord alone, in His divine nature, is the Savior, but the Lord in so far as He was born of a human mother and had united Himself with human flesh and blood.

These are words that are still ringing in our ears and lingering in our hearts from the Christmas story. The Bible is full of passages that proclaim this same truth. All show us that Christ performed the work of salvation, not in His divine nature alone, nor in His human nature alone, but that both natures, intimately joined together, together produced our salvation, each nature contributing its proper share in every act.

In I Cor. 15:3f. St. Paul speaks about Christ and says that He "died

for our sins . . . was buried . . . and rose again." God cannot die, but Christ could, because He had a human nature. A man cannot rise again from death, but Christ could, because He was at the same time true God.

Take two other passages together. Immediately after the fall God promised that the "seed of the woman" should "bruise" the head of the serpent. The expression *seed of the woman* describes the promised Savior as a true man. But how can a mere man bruise the head of the serpent? Was not the serpent more subtle than all the beasts of the field? Not with a natural subtlety, but with the subtlety of Satan, who had taken possession of it. Had the serpent not deceived Eve, who was created in the image of God in true righteousness and holiness? How can any (mere) man hope to battle successfully with the serpent and undo the damage that has been done? In I John 3:8, we have the answer: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The seed of the woman is not a mere man; He is a man in whom dwells all the fullness of the godhead bodily; and thus as God-Man He destroys the works of the devil.

The Necessity of Joint Action by the Two Natures

When we speak of this necessity, it is not as though we could comprehend it by ourselves, as though we by our own reason could figure it out that if the fallen human race was to be saved, then the Son of God must be made man and thus by means of His two natures, each one working conjointly with the other, achieve our salvation. No, it is only after the work has been completed, and as far as God grants us some glimpse of His plan, that we begin to realize how a joint action of the two natures was necessary to set us free.

The Savior must be a true man, because redemption could not be achieved except by the shedding of blood. This was symbolized by all the bloody sacrifices of the Old Testament. In Lev. 17:11, God says: "The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an

atonement for the soul." The author of Hebrews applies this truth to Christ. On the basis of Lev. 17:11, he says: "Almost all things are by the law purged with blood, and without shedding of blood is no remission" (chap. 9:22). Then, speaking of Christ, he continues: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (v. 26).

Thus while Adam as the head and representative of the human race had by his disobedience plunged the whole human race into sin and destruction, so Christ, the second Adam, by the sacrifice of Himself in the stead of the human race restored us to the grace of God.

God could not suffer and die. The Savior must be a true man. But why must He be God?

What would have happened to a mere man if God had laid the sins of the whole world on him? We know how unbearably heavy is the load of our own sins.—What would have happened if a mere man should have to face death in its fury multiplied many million times? We know how our own death can fill our heart with fear.—What would have happened if a mere man, forsaken by God, had

to face the full attack of the gates of hell? The Psalmist is right when he says that "none of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious, and it ceases for ever" (Ps. 49:7, 8). The blood of our Savior, being the blood of God's own Son, now cleanses us from all sin (I John 1:7).

Additional Comfort

Much could be said under this heading, but we shall limit ourselves to a brief discussion of two points.

The Epistle to the Hebrews calls attention to one in the following words: "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (chap. 2:17, 18). When we are being tempted by our fierce adversary and are barely able to hold our ground, our Savior, the Son of God Himself having assumed human nature, knows how we feel. He suffered the same temptation, and knows how to help and to comfort

The Northwestern Lutheran

us. When we grow so weak in the spirit that we do not even know what to pray for and how to pray properly, our Savior, the Son of God, knows how we feel. He was so weak Himself on the cross that He asked His Father, "Why hast thou forsaken me?" He will now send His Spirit into our heart to support us in our weakness.

Another point is this. Our Savior has instituted His Supper to strengthen us. He promises to give us His own body to eat and His own blood to drink, under the bread and wine. Is He able to do it? Is not His body and blood seated at the right hand of His Father in heaven, far removed from us here on earth? The two natures of Christ are so intimately united that where the one is there will the other be also. Christ's body and blood are not tied to any circumscribed space. They are as omnipresent as is His Godhead. If He promises to give them to us to eat and drink in the Supper, He is able to keep His promise.

For that very purpose the Son of God became man that He might redeem us and might in every way assure us of our redemption.

J. P. M.

NEWS FROM BETHESDA LUTHERAN HOME

A new dormitory-hospital is rising at Bethesda Lutheran Home, Watertown, Wis.

Funds for this building are urgently needed now. It is being named the *Ritter Memorial Building*. This building will house 300 mentally re-

tarded individuals, some of whom have other handicaps and for whom there is no other Christian care-program (parents have died; brothers and sisters are non-existent). In addition, fifty patients may be cared for in the infirmary on the ground floor.

The building is scheduled for delivery the end of this year.

CALL FOR CANDIDATES

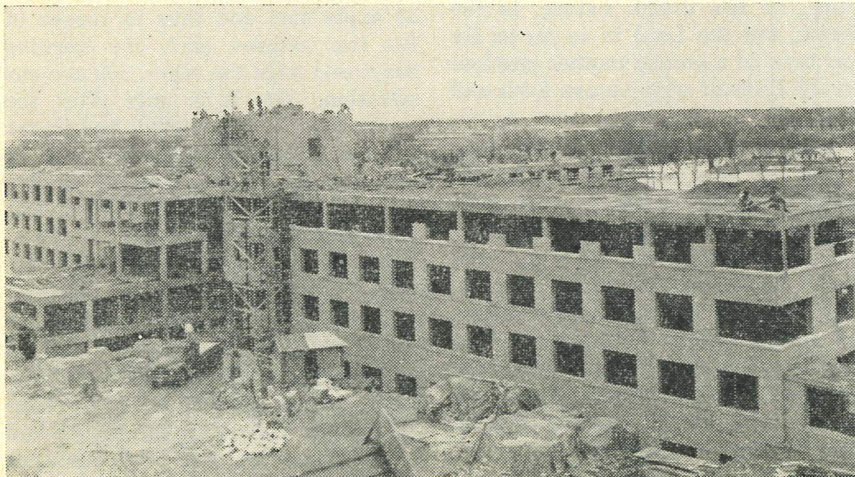
The Board of the Wisconsin Lutheran High School, acting under the authorization of its Delegate Conference, is seeking candidates to teach the following subjects or combinations of subjects:

Religion	Latin
Science	Mathematics
Home Economics	Industrial Arts
Instrumental Music	
Commercial and Business	

The calls to be extended will take effect with the 1957-58 school year. It is anticipated that the present enrollment of 413 will increase sharply to approximately 500 students by next fall. The addition of three and possibly four new teaching positions has become necessary because of this situation. *See Announcement page 109

Names of candidates, together with a statement of qualifications, should be sent to the high school for consideration by the Board.

R. P. Krause, Principal
Wisconsin Lutheran High School,
1859 North 13th Street,
Milwaukee 5, Wisconsin



New Building for Bethesda Lutheran Home

Anniversaries

CELEBRATES 110th ANNIVERSARY

St. John's Ev. Lutheran Church Root Creek, Milwaukee, Wisconsin

Ordinarily, when one of our congregations celebrates its 110th birthday anniversary, it has reached the evening of its life. It can often look back upon a vigorous and flourishing past, but all that the future seems to hold in store is the less spectacular years of decline, of dwindling membership, school enrollment, and church attendance.

A remarkable exception to this rule is St. John's Ev. Lutheran Church, 6802 West Forest Home Avenue, Milwaukee, Wis. By the grace of God, St. John's is enjoying a second growth.

This was evident on December 9, 1956, when the Lord allowed this 110-year-old congregation to celebrate the centennial of its Christian day school, the dedication of its new four-classroom school addition, and the rededication of its renovated church.

The history of St. John's goes back to 1846, when the rural area about five miles southwest of Milwaukee was known as Root Creek. A number of German families began services in private homes. In 1846 this group identified itself as the "Evangelical Church in the Town of Greenfield" and purchased an acre of land for cemetery purposes. The group grew larger and several years later organized itself — not as a Lutheran, but as an Evangelical congregation.

In 1852 the congregation asked Pastor Muehlhaeuser of Grace Church in Milwaukee to conduct services on Sunday afternoons twice a month. The Savior's hand is evident here. Pastor Muehlhaeuser, one of the founders of the Wisconsin Synod, persuaded the congregation to reorganize as a Lutheran congregation. This was done in 1852. After serving the congregation for several months, Pastor Muehlhaeuser found that the distance was too great for him to serve St. John's Congregation adequately. As a result, this congregation, together with St. John's Congregation of Oakwood, called a certain Pastor Koester to serve both congregations.



St. John's Ev. Luth. Church, 6802 W. Forest Home Ave., Milwaukee, Wis.

Pastor Koester was very much interested in the Christian education of the lambs of his flock. In 1865, a parochial school was started. The following year a full-time teacher was called.

Those humble beginnings were remembered one hundred years later, on December 9, 1956. As the members of St. John's went about the joyful business of celebrating the centennial of their school, as well as dedicating the new school addition, they remembered that it was the Savior who had made this possible. It was also He who in later years held His hand over this Christian school.

He provided faithful, conscientious shepherds for His flock at St. John's. Two of these men ought to be mentioned especially: Pastor Carl Thurow, who served from 1874 to 1915; and Pastor William C. Mahnke, who served from 1916 to 1953. Both of these men were deeply interested in the Christian education of the children of St. John's. The fruits of their labors are evident today.

The school building that was dedicated on December 9, 1956, is the fifth school building this congregation has had. The first two were private homes donated to the congregation for school use. The third

school was a frame building which had served St. John's Congregation as a church for 44 years, until the present church was built in 1896. This 44-year-old former church then continued to serve the congregation as school for another 46 years. In 1941, at a cost of \$13,000, the congregation built a new school, accommodating fifty pupils. When this building was dedicated in 1942, the members of St. John's thought that they had provided a school which would answer their needs for a long time to come.

But the Lord had other plans. In the years following World War II, this part of Milwaukee County began to lose its rural character. Acres of farmland were bought by real estate companies, and homes by the hundreds began to rise there. Twelve years after St. John's "new" school was dedicated, it had become too small. The school built to handle an enrollment of fifty pupils was crowded with twice that number. For two years, even the school basement was pressed into use.

On November 27, 1954, therefore, the congregation unanimously resolved to build an addition to the school. Construction began late in 1955, and the new building was ready in time for the beginning of the present school year. The new building has four classrooms, which, when added to the one standard-size classroom in the old building, will accommodate a maximum enrollment of 200. In addition, the new building has a school office, lavatory facilities, a heating plant large enough for the old building plus the new addition, and the necessary storage rooms. Cost of the new building plus equipment amounted to \$117,000. At present, 115 pupils (15 of whom come from Christ Lutheran Church at Big Bend, Wis.) are being taught by three teachers: Principal Harold W. Goede, Miss Eunice Naumann, and Miss Jean Meers. A fourth teacher has been called for the coming school year.

At the school dedication and school centennial service on December 9, 1956, Pastor Karl Otto of St. John's Church, Wauwatosa, Wis., reminded the congregation that it is Christ's will that His Church always be a teaching church.

On that same happy Sunday, St. John's Congregation rededicated its renovated church to the glory of Christ and to the spread of His

saving Word. For some years the congregation had recognized that a number of major repairs and improvements were needed in its sixty-year-old church building. After careful study, the congregation, in April 1956, authorized a \$25,000 church renovation program. Major items in this program were a new heating system, redecorating of the church interior, new chancel furniture, carpeting, and lighting fixtures. In two morning services Pastor John G. Jeske, pastor of Divine Charity Lutheran Church of Milwaukee, urged

the members of St. John's to rededicate themselves to the saving Gospel of Christ Crucified.

And so December 9, 1956, this triple anniversary, was quite an important day in the history of St. John's. Its members are humbly grateful to the Savior for all blessings through church and school. Their prayer is that the Savior may continue to use the new and renovated buildings, as well as their occupants, as His tools in bringing sinners to know their Savior!

JOHN C. JESKE.

Deaths

† MRS. ALVINA HEIDTKE †

Mrs. Alvina Heidtke was born in Milwaukee on December 18, 1868. Educated in Milwaukee, she lived at the home of her parents until her marriage to the late Pastor William C. Heidtke in 1898. In 1931, Pastor Heidtke retired from the ministry and with Mrs. Heidtke moved to Milwaukee, where he died in 1936. Mrs. Heidtke died at the home of her son, Mr. Theodore C. Heidtke, Milwaukee, on Tuesday evening, March 12, 1957.

Mrs. Heidtke is survived by the following nearest living relatives: five children, Waldemar, Theodore, Ada, Irma, and Paula; one brother, Mr. William L. Pieplow, Milwaukee; one brother-in-law, Pastor Otto P. Heidtke, Morton Grove, Ill.; one daughter-in-law, Mrs. Waldemar Heidtke; and one son-in-law, Mr. Lawrence De Swarte, husband of the oldest daughter, Ada.

Funeral services were held on Friday, March 15, in Apostles Lutheran Church, Milwaukee, the Rev. E. Schroeder, pastor, delivering the sermon. Interment followed at Pilgrims' Rest Cemetery.

Mrs. Heidtke had always been very active in church affairs. Since her return to Milwaukee in 1931, she was a regular communicant member of Apostles Lutheran Church. Her interest in the work of the local congregation was very deep and abiding. Though, of late, she could not attend services, she continued to give unstinted support materially and

spiritually to the local congregation and to the Lutheran Church as a whole. As a Christian wife and mother she was a shining example.

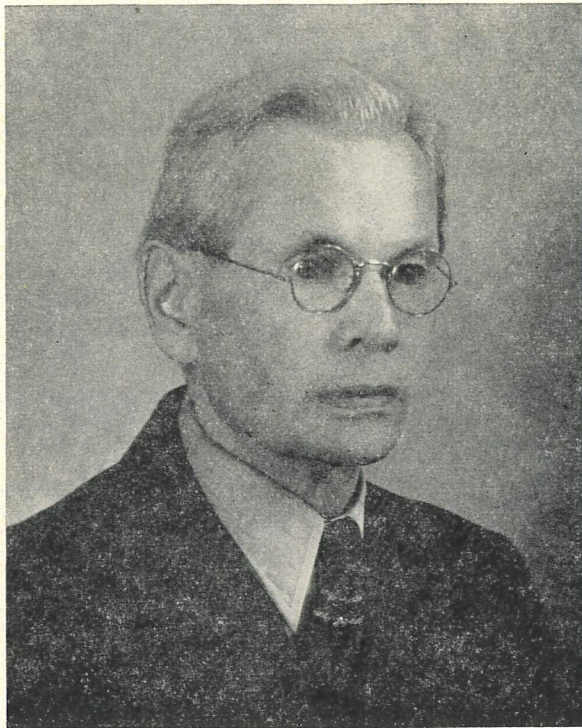
WALDEMAR M. HEIDTKE.

† WALTER ADOLPH HOENECKE †

Pastor Walter Adolf Hoenecke, the son of Dr. Adolf Hoenecke and his wife Mathilda, nee Hess, was born on January 18, 1869, at Watertown, Wis. At that time his father was both professor and dean at what was then Northwestern College and Theological Seminary.

In 1870 Dr. Hoenecke began his pastorate at St. Matthew's, Milwaukee. In the Christian day school of this congregation the deceased received his elementary education. In 1881 he was confirmed in the faith. That fall he enrolled at Northwestern College, intent on preparing for the office of the holy ministry. Upon graduation in 1889, he proceeded to the Theological Seminary of our Wisconsin Synod, then located where our Lutheran High School now stands. His ministerial training completed in 1891, he began his ministry in the North La Crosse — Onalaska, Wis., parish. There, in addition to his pastoral duties, he taught in the Christian day school five days a week.

On August 7, 1892, Pastor Walter Hoenecke entered the estate of holy matrimony with Miss Wilhelmina Beik. She proved to be a loving companion and faithful helpmeet for the thirty-eight years of their wedded



Pastor Walter A. Hoenecke, 1869 - 1957

life. It pleased the Lord to call her home in 1929.

In 1900 Pastor Hoenecke accepted a call to West Granville, Wis. There he labored faithfully and zealously for ten years. Following the call extended by Bethel Congregation, he began his work in Milwaukee in 1910. During his pastorate there the congregation built its present beautiful house of worship.

After thirty years of service at Bethel and almost fifty years in the ministry, Pastor Hoenecke retired from the parish ministry in 1940.

He lived during the years since then with two daughters, Ilse and Frieda, and a granddaughter, Marjorie Austin. Here he devoted his time and energy to his work on the *Gemeinde Blatt*. A member of its editorial staff since 1911, he was the managing editor for the last thirty-three years.

For seventeen years he also served the Church at large as a member of the Synodical Conference Board of Missions.

On March 4, after a brief illness, Pastor Hoenecke fell asleep in Jesus. He had attained the age of eighty-eight years, one month, and thirteen days.

He is survived by three sons, Walter, Arnold, and Adolph; three daughters, Ilse, Frieda, and Paula (Mrs. Kufner); two brothers, the Rev. Arnold Hoenecke, of West Bend, and Professor Otto Hoenecke, of Saginaw, Mich.; three sisters, Miss Theresa Hoenecke, Wauwatosa, Mrs. John Pieper and Mrs. A. C. Haase, both of St. Paul, Minn.; and many other relatives and friends.

The funeral service was conducted on March 8 at Bethel Church. The pastor of the congregation, Gerhard Schmeling, delivered the English sermon, while a co-worker on the *Gemeinde Blatt* staff, Dr. Henry Koch, preached in German. Vice-President Irwin Habeck spoke briefly on behalf of the Synod, as did District President Arthur Halboth for the Southeastern Wisconsin District. Interment was at West Granville.

Walter A. Hoenecke was such a gift, in his parish ministry, but particularly in his long, faithful, and extremely able direction of our German church periodical, the *Gemeinde Blatt*. He began to serve on its editorial staff 45 years ago. For the past 33 years he had been its managing editor, resigning his office only a few months before his death.

Pastor Hoenecke in his editorial work showed a singular devotion and diligence. Besides, his mind and heart were fertile with fine thoughts that would edify God's people. Even the reader with little formal education could share these thoughts, because God had given him the talent of making the deep things plain — a gift which his father, Dr. Adolf Hoenecke, possessed in outstanding measure. Like his father, too, he sought to lead his readers into a better understanding and appreciation of God's Word and our Lutheran heritage. Again like his father, he was thoroughly imbued with the spirit of the Gospel. This spirit was evident in his treatment of any topic on which he wrote; it controlled his editorial policy.

So, then, "remember them . . . who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Heb. 13:7.

† DR. WILLIAM ARNDT †

Dr. William Arndt, longtime professor of New Testament at Concordia Seminary, St. Louis, died suddenly on February 28 at the age of 76 years.

His death occurred in England. On leave from his duties at St. Louis, he was engaged in establishing a theological seminary for the Lutheran Church there.

The author of many books in the past, Dr. Arndt very recently published a commentary on St. Luke and was co-editor of the English edition of the Bauer Greek dictionary of the New Testament, also a new publication.

ANNOUNCEMENT

The positions of Guidance Director and Librarian for which candidates have been requested previously have now been filled.

R. P. KRAUSE, Principal.
W.L.H.S., Milwaukee, Wis.

**OUR SYNOD'S DEBT
OF GRATITUDE**

for
Walter A. Hoenecke

Pastor Walter A. Hoenecke was of such a modest, self-effacing nature

that he certainly would not have desired this word of appreciation and acknowledgment. Yet his desire is superseded by a higher will. God would have us take grateful recognition of special gifts to His Church.

APPOINTMENT

Pastor W. F. Sprengeler, 1703 E. Avenue N.W., Cedar Rapids, Iowa, has been appointed a member of Synod's Board of Support to serve the unexpired term of Pastor Harry Spaude. He represents the Nebraska and the Pacific Northwest Districts.

OSCAR J. NAUMANN, President.

AN OFFER

Free to any mission or small congregation: Oak altar, pulpit, lectern, and hymn-board. We must dispose of these items immediately.

Martin Luther Church
Pastor Paul G. Hartwig
432 South Lake Street
Neenah, Wis.

SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on May 22 and 23, 1957, at 9:00 a. m., in the auditorium of the Synod building, 3616-32 West North Avenue, Milwaukee 8, Wis. The preliminary meetings will again be held on Monday and Tuesday of that week. All materials to be included in the book of reports and memorials for the August convention of Joint Synod must be on my desk no later than May 10, 1957.

OSCAR J. NAUMANN, President.

SYNOD

The Thirty-fourth Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene, God willing, from August 7 to August 14, 1957, at Dr. Martin Luther College, New Ulm, Minn.

OSCAR J. NAUMANN, President.

CALENDAR OF CONFERENCES

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in St. John's Church, Markesan, Wis., on April 29, 1957. The conference will begin with a communion service at 9 a. m. Pastor T. Sauer will be the preacher, with Pastor T. Mittelstaedt the alternate.

R. REIM, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Zion Lutheran Church, West Jacksonport, W. Fuhlbrigge, host pastor.
Time: Tuesday, April 30, 9:00 a. m.

Preacher for confessional service: W. E. Pankow; alternate: E. Ploetz.

F. W. HEIDEMANN, Secretary.

WESTERN WISCONSIN TEACHERS CONFERENCE

The Western Wisconsin Teachers Conference will be held on May 2 and 3, 1957, at St. Paul's Lutheran Church, Wonewoc, Wis.

Program

Thursday

- 9:00 Opening Devotion
- 9:15 The Sunday School: An Asset or a Detriment to the Christian Day School, Mr. Becker
- 10:15 Recess
- 10:30 Recent Trends in Children's Literature, Mr. Schroeder
- 12:00 Dinner
- 1:15 Devotion
- 1:25 Sectional Discussions
7-8 Mr. Hopman
5-6, Mr. Schwartz
3-4, Miss Birkholz
1-2 and Kindergarten, Miss Schuetze
- 2:25 Business Meeting
- 2:40 An Open Forum on the National Hot Lunch and Milk Program, Mr. Lehmann
- 4:00 Adjournment

Friday

- 9:00 Devotion
- 9:15 Value of Audio-Visual Aids in the Field of Religion, Mr. Arndt

10:15 Recess

10:30 Report by Mr. Trettin, followed by Business Meeting

12:00 Dinner

1:15 Inspirational Address, Pastor Lau

2:15 Business Meeting

2:25 Excursion

GERALDINE BOELTER, Secretary.

DAKOTA - MONTANA DISTRICT TEACHERS CONFERENCE

Morristown, South Dakota

April 29, 1957

- 9:00- 9:25 Opening devotion, Pastor Gerhard Birkholz
- 9:25- 9:30 Reading of minutes of previous conference
- 9:30-10:30 The Christian Kindergarten, Mr. Robert Kurth
- 10:30-10:50 Recess
- 10:50-11:50 How I Create Interest in Out-side Reading, Miss Rhoda Arndt
- 11:50 Closing
- 12:00- 1:15 Noon recess
- 1:15- 1:20 Devotion — Reading of minutes of morning session
- 1:20- 2:30 Recommended Methods and Courses For The Teaching of Phonics, Mr. Emil Trettin
- 2:30- 2:50 Recess
- 2:50- 3:20 Business meeting
- 3:20- 3:50 Your Problem and Mine (round-table discussion), conducted by Mr. Robert Kurth
- 3:50- 4:00 Closing devotion

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: Litchfield, Minn., in St. Paul's Ev. Lutheran Church, 227 Ramsey Ave. So.; John Raabe, pastor.

Time: April 30 to May 2, 1957 (Tuesday 10:00 a. m. to Thursday noon). Service with Holy Communion Tuesday at 8:00 p. m., Prof. Theo. Hartwig, speaker; Pastor Lloyd Huebner, alternate. Essays:

1. "Is Expediency A Justifiable Premise In Determining Church Practice?" by Pastor Carl Bolle.
 2. Isagogical and Exegetical Treatise of II Timothy, by Prof. Roland Hoenecke.
 5. Selective Fellowship, by Pastor Paul Nolting.
 4. Discussion of the Report of The Educational Survey Committee, by D.M.L.C. Faculty member.
- Meals and Lodging: Meals will be served for a nominal charge by St. Paul's Congregation. Requests for meals and lodging, or excuse for absence, should be addressed to the host pastor, John Raabe, in due time, by April 20, if possible.

E. R. BERWALD, Secretary.

NEBRASKA DISTRICT PASTORAL CONFERENCE

Place: St. John's Lutheran Church, Firth, Nebr.

Date: April 30 to May 2, 1957. Opening Session at 9:30 a. m.

Assignments: Exegesis Hebrews 12, cont., W. Hoyer; Exegesis Romans 9:22-33, Wilfred Wietzke; Unionism in O. T. Times, P. Eickmann; Exegesis of one of the books of the Minor Prophets, H. Schulz; Isagogical Treatment of the Book of Ezra, R. Hoenecke.

Speaker: W. Dorn; alternate, K. Barry.

Please announce to the host pastor, R. Hoenecke, by April 25.

HERBERT KRUSCHEL, Secretary.

DAKOTA-MONTANA DISTRICT PASTORAL CONFERENCE

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Time: April 23 (9:00 a. m.) to April 25 (12 noon).

Essays: Historical Study of the Marriage Ceremony, R. Pope; Scriptural Classifications of Sin, H. Rutz.

The Northwestern Lutheran

Preacher: W. Beckendorf;
alternate: K. Bledenberd.

Remarks: Provide your own bedding.

D. SELLOW, Secretary pro tem.

GADSDEN DELEGATE CONFERENCE

Date: May 6 and 7, 1957.

Place: Redeemer, Tucson, Ariz.

Time: 10:00 a. m.

Papers: John G. J. Gerlach; Plural Marriages, M. Putz; Layman's Critique of the Pastor's Sermon, M. Nelson; Book of Revelation, P. Heyn; The Rich Man and Lazarus, H. Hochmuth; Improving our Sunday School, A. Wilbrecht.

Confessional speaker: V. Prange.

V. WINTER, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

Date: May 7 and 8, 1957.

Time: 9:30 a. m. C.S.T.

Place: Holy Cross Lutheran Church, Daggett, Mich.; H. A. Scherf, host pastor. Conference papers: As assigned.

Holy Communion service: Tuesday, May 7, 7:45 p. m.

Preacher: K. Geyer (L. Koenig).

Requests for meals and lodging must be in the hands of the host pastor not later than April 26.

KURT GEYER, Chairman.

MICHIGAN DISTRICT NORTHERN CONFERENCE

Pastor-Teacher Conference meets at 9:00 a. m. on May 3, 1957, at Zion Lutheran Church, Broomfield Township (M. Koepsell, host pastor). Sermon: C. Frey (R. Frey). Program: Discuss report of Educational Survey Committee to General Synodical Committee in October 1956.

PAUL WILDE, Secretary.

SOUTHEASTERN MICHIGAN DISTRICT TEACHERS CONFERENCE

May 3, 1957

St. John's Lutheran School
Wayne, Michigan

- 9:00- 9:15 Opening Devotions
- 9:15-10:00 Catechism Lessons — Sixth Commandment, D. Zimmerman
- 10:00-10:30 Demonstration Lesson in Social Studies, Margaret Hoenecke
- 10:30-10:45 Recess
- 10:45-11:45 Discussion of Lessons
- 11:45- 1:15 Noon Lunch
- 1:15- 1:45 Business and Elections
- 1:45- 2:45 Value of Parent Consultation with Report Cards, William Fuhrman
- 2:45- 3:00 Reports of Visitors, J. Birkholz and E. Bradtke
- 3:00- 3:15 Recess
- 3:15- 4:15 Group Discussions
Group Leaders — Upper Grades:
R. Scharf
Lower Grades:
Mrs. W. Arras
- 4:15- 4:30 Final Business
Closing Devotion

DOROTHY KNOLL, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastor

Dorn, W. F., in Bethlehem Ev. Lutheran Church, Irving, Texas, by L. Gruendeman; March 3, 1957.

CHANGE OF ADDRESS

Pastors

Hartzell, Eugene H., 638 N. Devereaux St., Globe, Ariz.

Holtz, Robert W., 2446 Gibson St., Flint 3, Mich.

TREASURER'S STATEMENT

July 1, 1956, to February 28, 1957

Receipts	
Cash Balance July 1, 1956.....	\$ 23,821.49
Budgetary Collections	\$ 1,204,850.81
Revenues	228,133.71
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Total Collections & Revenues.....	\$ 1,432,984.52
Non-Budgetary Receipts:	
Bequests	500.00
L. S. W. C. — Prayer Book	133.42
Miscellaneous	350.00
<hr/>	
Total Receipts	1,433,967.94
	<u>\$ 1,457,789.43</u>

Disbursements	
Budgetary Disbursements:	
General Administration	100,128.19
Theological Seminary	49,156.15
Northwestern College	140,191.77
Dr. Martin Luther College....	173,112.59
Michigan Lutheran Seminary	98,420.41
Northw. Lutheran Academy	45,297.09

Nebraska Academy	2,000.00
Academy Subsidies	6,400.00
Winnebago Teacher Program	17,710.95
Home for the Aged	25,634.85
Missions — Gen. Adm.	
Home Missions	29.55
Foreign Missions	2,880.90
Indian Mission	119,586.25
Colored Missions	39,094.99
Home Missions	490,526.90
Refugee Mission	30,926.93
Madison Student Mission	4,274.51
Rhodesia Mission	37,852.04
Lutheran Spiritual Welfare Commission	7,075.77
Japan Mission	20,988.55
Winnebago Luth. Academy	2,000.00
General Support	60,679.98
Board of Education	10,113.55
Depreciation on Inst. Bldgs.	24,728.82

Total Budgetary Disbursements \$ 1,508,810.74

Deficit Balance Feb. 28, 1957 \$ 51,021.31

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS
For period of July 1 to February 28

	1955-56	1956-57	Increases
Collections	\$ 1,162,733.43	\$ 1,204,850.81	\$ 42,117.38
Disbursements	1,428,787.33	1,508,810.74	80,023.41
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Operating Deficit	\$ 266,053.90	\$ 303,959.93	\$ 37,906.03

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Surplus	Perc.
Pacific Northwest	1,454	\$ 8,150.95	\$ 9,598.29	\$ 1,447.34	\$	84.92
Nebraska.....	6,735	41,044.01	44,805.83	3,761.82		91.60
Michigan.....	23,152	157,053.01	153,438.31		3,614.70	102.35
Dakota-Montana	7,283	44,319.74	48,384.19	4,064.45		91.59
Minnesota	38,739	190,036.83	257,482.50	67,445.67		73.80
Northern Wisconsin	45,851	249,292.07	305,349.12	56,057.05		81.64
Western Wisconsin	48,840	232,383.60	325,345.00	92,961.40		71.42
Southeastern Wisconsin	47,909	261,816.22	318,717.45	56,901.23		82.14
Arizona-California	2,899	16,949.33	19,007.48	2,058.15		89.17
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Total	222,862	\$ 1,201,045.76	\$ 1,482,128.17	\$281,082.41		81.03

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For February 1957	
For Japan Mission	
Tri-Parish Sunday school children, M. B. Petermann, pastor	\$ 13.65
Children of St. Matthew's Luth. Church, Winona, Minn.	6.79
Glen Danielson, Milton, Wis.	5.00
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	\$ 25.44
For Missions	
Memorial wreath in memory of Mrs. Bertha Schnoor, given by Argo Luth. Church, sent in by Rev. C. L. Reiter	\$ 1.00
For Indian Mission	
Miss Doris Schoenike, Winona, Minn.	\$ 15.00
For Special Building Collection	
Memorial wreath in memory of Rev. A. Herzfeldt, given by pastors of Fox River Valley Pastoral Conference\$	15.00
Memorial wreath in memory of Mrs. Bertha Schnoor, given by Argo Luth. Church, sent in by Rev. C. L. Reiter	4.00
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	\$ 19.00

For Church Extension Fund

Memorial wreath in memory of Otto Stuebs, given by Mrs. Lydia Stuebs, Kewaunee, Wis.	\$ 5.00
Memorial wreath in memory of Rev. Wm. C. Nickels, given by St. John's Congregation, Redwood Falls, Minn.	35.00
Memorial wreath in memory of Rev. W. A. Hoenecke, given by Mr. and Mrs. Emil Gruel	5.00
Memorial wreath in memory of Johanna Greibling, given by Rev. and Mrs. Elton Hallauer	2.00
Memorial wreath in memory of Mrs. M. J. Wehausen, given by Mr. and Mrs. Fred Neitzel	100.00
Memorial wreath in memory of Mrs. Clara Schnilling, given by Mr. and Mrs. R. J. Koepsell and Mr. and Mrs. Paulus Koepsell	7.00
Gift by N. N., Milwaukee, Wis.	5,000.00
Gift by Mrs. E. Schoenike	5.00
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	\$ 5,159.00

C. J. NIEDFELDT, Treasurer.

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