

# Lutheran

THE NORTHWESTERN

Volume 45, Number 3  
February 2, 1958





# BRIEFS

## by the Editor

THE LENTEN SYMBOLS which appear on the cover of this issue are explained on page 42.

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VARIETY IN OUR COVER PICTURES would be desirable. A good friend has made an excellent suggestion. We are following it now by telling you that we will run some pictures of church spires and towers, also some of towers or other interesting architectural features of our synodical schools and area Lutheran high schools. These should be photos taken fairly close up, photos that are somewhat different and striking. A gloss print measuring eight by ten inches gives the best results. We know that our many readers who have been most generous in their expressions of good will toward The Northwestern Lutheran will respond to this request.

\* \* \* \*

*But we still want good chancel pictures. We will continue to run them.*

The "What Shall I Say?" feature is designed to help you become a better witness for your Savior. Surely, you want to become a better witness. But there is no "snap" course in witness-bearing. So this will not be the easiest kind of reading, but it will be rewarding for the man in earnest about commending His Lord and His Church to others.

\* \* \* \*

"Keep up your thought-provoking editorials," said a letter that came in yesterday.

\* \* \* \*

In John 1:14 we have a beautiful Epiphany text: "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." If you remind us that we have left Epiphany to enter the season of Preparation for Lent, we reply that it is a fine bridge from Epiphany to Lent. You will agree after reading a part of Luther's sermon on this text: "Through this only-begotten Son of the Father, of

whom St. John says that He alone was 'full of grace and truth,' all believers from the beginning to the end of the world are blessed, sanctified, made children of God, and redeemed from the curse. . . .

"But someone may interpose:

'What if all this is but a fallacious hope? What if this follows the pattern of the world, where one person may be shown mercy for a certain reason and this same mercy may be withheld from another? What if this grace of Christ is also spurious?' No, says the Evangelist, this is not a fictitious and false grace; it is a grace free from hypocrisy, deceit, and duplicity; it makes all the words and actions of the Son not only pleasing to the Father . . . , but also genuine, and sincere, and the absolute truth. It is real grace. . . . All His words are true and reliable, without deceit and falsehood. His words are not only gracious or full of grace, but also true. He gave His body and sacrificed His life for us from pure love. This was pleasing to the Father. There were no flaws and defects in this love and obedience (Phil. 2:8), but everything was perfect.

"And now God is pleased also with us, who believe in Christ and who thereby become partakers of this grace and truth."

(From *Luther's Works*, Vol. 22, p. 121, Concordia.)

*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*

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# Editorials

**Unlicensed Pastors** Christian parents who are concerned about the attitudes their

teen-age sons and daughters absorb in high school science courses that describe our world as creatorless — a world that just grew like a vegetable — are for the most part unaware that a different course may be equally suspect.

English literature courses in senior public high schools are often taught by men and women who believe it is their mission to impart to their students an all-purpose philosophy of life. In their hands English literature becomes a means of preparing young people for life in the home, in the community, in the state, in the world, even in the church, by giving them moral and spiritual ideals — generally without regard for Christian truth and faith.

Analyzing current trends in the teaching of English, Dr. Jewett, of the U.S. Office of Education, writes revealingly, "There is a definite trend toward stressing ethical, moral, and spiritual values through literature and language." Significantly he adds, "Such an emphasis is needed."

Believing that a moral and spiritual emphasis is needed, and taking advantage of class discussions, book reports, and student "confessional" compositions, such teachers become father (and mother) confessors, spiritual advisors, amateur psychologists and psychiatrists who feel qualified to advise their students directly, or who send a troubled student to a book which will give him the guidance he needs.

When a girl wrote in a composition: "Mary goes to the Baptist Church and dates Jerry, who is a Catholic. Their parents object to their dating. Mary likes Jerry very much, but she doesn't know how to tell him her parents' point of view without hurting his feelings. This is a problem to many teen-agers . . .," the teacher referred her to a list of books in the public high school library.

In similar fashion the student can be led to view such problems as sin, conscience, guilt; family relationships and attitudes toward society; basic aims and goals in life, by sending him to books more than likely written by people who have no understanding of or sympathy with the teachings of the true authority in questions of morals and human relationships — the Bible.

English literature handled by undenominational teacher-therapists in public schools is far from being an innocent subject.

C. TOPPE.

\* \* \* \*

**"Gladly Hear and Learn It"**

Tasty and nutritious as manna was, the Israelites grew tired of it and yearned for the fleshpots of Egypt.

The Bread of Life, freely offered to man in spoken and printed form, is often disdained even by professing Christians. They prefer to browse in the garbage of the world.

Since we are all infected with loathing of the Word of Life, we feel the sting of admonition in reports of large and regular church attendance on the part of recent converts in the Southland, Nigeria, Northern

Rhodesia. We look for alibis — even thinking we have found some new ones! — but are forced to admit that perhaps we have lost our first love and our original hunger. We confess that we do not "gladly hear and learn" the Word.

Loss of appetite entails malnutrition, starvation, eventual death. "Ye have no life in you," says He who calls Himself the Living Bread to those who refuse to "eat" and "drink" Him.

But the Lord often uses the chastening rod as a stimulant and tonic to revive the appetite of an indigent child. Then we may learn to relish humble fare.

John Owen (1616-1683), a Puritan divine of great piety and literary attainments, at the age of twenty-one underwent an experience of great spiritual distress. He was a nominal Christian, but had no abiding peace in his soul. In his distress he went to a chapel in which an eloquent preacher was attracting great crowds. Owen was disappointed when a stranger entered the pulpit. He would have preferred to leave and hasten to another chapel, in which another celebrated preacher was holding forth. But since he was physically on the point of exhaustion, he remained to hear the unknown preacher.

The text was, "Why are ye fearful, O ye of little faith?" (Matt. 8:26). The biographer, Wilbur M. Smith, reports, "Immediately Owen knew that the Lord had led him to this particular place of worship and had brought this stranger to the pulpit that morning, and he sent up a prayer to his heavenly Father asking that his needs might be ministered to as the text was unfolded. The prayer was heard, and by the time the discourse was ended, a peace that was never to leave him had entered into his heart. Owen was unable in later years to discover the name of the preacher whose message had brought such blessing to him that morning."

The incidentals connected with public worship are not unimportant, and especially gifted preachers are not to be depreciated. But the hungry hearer comes to *hear the Word*.

H. C. NITZ.

\* \* \* \*

**Two Dangers**

St. Paul writes to the young preacher Timothy: "Perilous times shall come." He meant, of course, for the Church. These perils exist for the Church in our day. One danger which threatens the Church is the spirit of liberalism or doctrinal indifference.

We know what inroads this spirit has made into most of the Protestant denominations of our day, so that practically all the fundamental Bible truths have been discarded, and it is a special miracle of God if any who sit at the feet of these modernistic preachers come to the knowledge of the truth and are saved. We are a long ways from that, and feel secure against that danger. But a liberalistic spirit has a way of creeping in imperceptibly. We must resist the beginnings. We

(Continued on page 45)



# Studies in God's Word: Our Striving in the Light of God's Grace

"And this I do for the gospel's sake, that I might be partaker thereof with you."

I Corinthians 9:23.

The question of our striving in the light of God's grace has always presented certain difficulties to our natural thinking. We strive; we labor; we fight. Frequently the Bible encourages us to do so, with every ounce of energy within us. And yet our every accomplishment is by grace alone. This truth of Scripture is constantly emphasized. Every shred of merit on our part is absolutely excluded in the attainment of our goal.

On Septuagesima Sunday both truths are presented to us side by side in our Scripture readings. Both Epistle and Gospel bring us comparisons from daily life. Both speak to us of our service to God. One illustration emphasizes the grace of God in all our service to Him. The other stresses the self-discipline of man necessary to carrying out such service. Do the two pictures conflict? In the Apostle's own words of our text let us consider **OUR STRIVING IN THE LIGHT OF GOD'S GRACE.**

## And This I Do

In the Epistle for Septuagesima Sunday (I Cor. 9:24—10:5) Paul uses a familiar yet rather unusual picture to describe the extent of his striving. Our text is found right before the Epistle. "And this I do," Paul declares. To what extent?

Paul's comparison is from the athletic contests which were held on the Isthmus of Corinth. To the Corinthians it was a familiar picture. The Isthmian games were national contests. The best athletes competed. A rigorous training of self-discipline was necessary. In the contest itself only a supreme effort performed with a fixed purpose could gain the victor's crown.

Paul points to himself in his service to God as an example of such

rigorous self-discipline and singleness of purpose. "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection." But this did not only apply to him. To *all* he declares, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."

It is an earnest exhortation, a stirring call to battle. But doesn't it make it seem as though the grace of God isn't so important after all? If everything depends upon the self-restraint practiced by *us*, the energy which *we* put forth, the undying zeal which *we* exhibit, isn't man's effort finally more important than God's grace? One reads expositions on this text which could well be introduced with a fanfare of trumpets. Most of them leave you with the impression that the Christian religion, when it comes right down to it, can alone be successful on a "do-it-yourself" basis.

## All by Grace

In order that we might not forget the foundation upon which all our striving rests, the Gospel for Septuagesima Sunday (Matt. 20:1-16) reminds us again that all is by grace.

Without emphasis upon God's grace this Gospel, Christ's parable of the laborers in the vineyard, could have no meaning whatsoever. Graciously the householder calls laborers to work in his vineyard. Graciously he extends this call at various times throughout the day. Graciously he gives men who would be doing nothing the opportunity of busying themselves in something worthwhile. Graciously he rewards them at the end of the day by giving all the same wages agreed upon.

This, Christ says, is a picture of the kingdom of God. The kingdom has already been established and the call to serve is by grace. Without it man would be an idle "do-nothing." The time allotted for such

service is by grace, whether it means bearing the heat and burden of the day or beginning at the eleventh hour. God chooses the time. The work itself is a gracious privilege. It all serves to glorify Him who is the source of every gift. And certainly the reward is by grace alone. Eternal happiness is the penny received by all, regardless of time of service. For sinful man this could only be the result of undeserved love. To those who protest because the Master is so good, a stinging rebuke is in order, for all is by grace.

## For the Gospel's Sake

Thus we are reminded that Paul's earnest striving, urgent as it was, did not make of his efforts a "do-it-yourself" religion by any means. His own words remind us that all his striving was "for the gospel's sake," and without that Gospel of grace there could have been no striving to begin with. The Gospel of grace gave him purpose and direction. The Gospel of grace gave certainty to his striving, for it was alone through the merit of Christ that he could hope to stand before God. The Gospel of grace extended a crown of life far beyond the twisted pine branch offered to the victorious athlete.

The dangers of becoming "a partaker" of the crown were within himself. His own pride could so easily forget the purpose, the direction, and the certainty which the Gospel had given him. His own conceit could lose sight of the fact that all his doing was for the Gospel's sake. It is Luther who uses Paul's comparison as a warning, above all, against the pride of the flesh. Laziness, Luther points out, is not the greatest danger confronting the athlete. It is rather to lack a true incentive, to be motivated in our striving by conceit and overconfidence, and to lose sight of the goal. It is the danger confronting the laborers in the vineyard. They object because the householder



is so good, thinking that they deserve more credit. And that is why the parable which cries out so loudly, "All is by grace!" must close with the earnest warning, "Many are called, but few are chosen."

With Septuagesima Sunday we leave the festive Christmas and Epiphany seasons and gradually prepare for Lent. We are thankful for reminders of both Epistle and Gospel, earnestly beseeching God in

our Collect for the Day to hear the prayers of His people, "that we . . . may be mercifully delivered by Thy goodness, for the glory of Thy name. . . ."

E. WENDLAND.

## Smalcald Articles

### XX. Part II. Art. II. On the Mass

(Continued from previous issue)

In the introductory sentence to this part of the article on the Mass, Luther spoke about "a numerous vermin-brood of manifold idolatries" which the "dragon's tail," namely, the Mass, brought forth. So far we have considered some of these under four different heads. In all cases, Luther pointed out how the specific abuses violate the chief article of our Christian faith, namely, that we are justified and saved before God by His grace in Christ alone without any merit or worthiness of our own. This is the burden also of his objection to the next abuse which he lists.

#### The Text

22) *Fifthly The relics — in which there are found so many falsehoods and tomfooleries concerning the bones of dogs and horses that even the devil has laughed at such rascalities — ought long ago to have been condemned, even though there were some good in them; and so much the more because they are without the Word of God; being neither commanded nor counseled, they are an entirely unnecessary and useless thing.*

What are relics? Webster defines the word (which is derived from a Latin word that was applied specifically to the ashes of cremated corpses) as follows: "An object which is esteemed and venerated by the faithful because of its association with a saint or other sacred person, as, a fragment of his skeleton, of one of his garments, or of some article of personal use."

This definition is quite serviceable. A few additions should be made. A relic is not only "esteemed and venerated" but is preserved for the very purpose of being so venerated. And the term "other sacred person" must be understood to include Christ Himself and the martyrs.

#### The Council of Trent

Before we take a closer look at Luther's words in the Smalcald Articles we read the official decree of the Council of Trent regarding relics. The Council, indeed, warned against abuses: "Moreover, in . . . the veneration of relics . . . every superstition shall be removed, all filthy lucre be abolished."

Here is the decree which was adopted on December 4, 1563: "The holy Synod enjoins on all bishops, and others who sustain the office and charge of teaching, that, agreeably to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and agreeably to the consent of the holy Fathers, and to the decrees of sacred Councils, they especially instruct the faithful diligently concern-

ing . . . the honor paid to relics . . . that the holy bodies of holy martyrs and others now living with Christ — which bodies were the living members of Christ and the temple of the Holy Ghost, and which are by Him to be raised unto eternal life, and to be glorified — are to be venerated by the faithful; through which (bodies) many benefits are bestowed by God on men:

"So that they who affirm that veneration and honor are not due to the relics of saints; or that these and other sacred monuments are uselessly honored by the faithful; and that the places dedicated to the memories of the saints are in vain visited with the view of obtaining their aid: are wholly to be condemned, as the Church has already long since condemned, and now also condemns them."

#### Early Beginnings

The veneration of relics (that is, the corpse or ashes of martyrs) was not performed in the early Church in a spirit such as the Council of Trent would suggest. The idea underlying the veneration then was to give expression to the truth that the Church of Christ is one: the believers still living on earth, and those who have finished their course, are not divided into two bodies, one in heaven and another on earth, but are in spite of all still united as the one body of Christ. In this sense the early Christians observed the anniversaries of the death of their leaders and of martyrs, as the Epistle to the Hebrews reminds us: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, *considering the end of their conversation.* Jesus Christ the same yesterday, and today, and forever" (Heb. 13:7, 8). And again: "Ye are come . . . to the general assembly and church of the firstborn, which are written in heaven, . . . and to the spirits of just men made perfect" (Heb. 12:22, 23). In this sense they celebrated the Lord's Supper on such anniversary days. In this sense they also transferred such services to the place where the martyr had been interred. — But already in the early Church the danger was felt by some that Jesus and His merits might be crowded into the background in favor of the martyr.

In spite of this, congregations at an early date began to scramble for relics of the saints. They wanted to have such relics in their church buildings. The bodies of martyrs were exhumed and dismembered. Emperor Theodosius (379-395) issued an ordinance against such ghoulish practices: "No one shall transfer a buried body to another place, no one shall dismember a martyr." Yet this ordinance soon became a dead



letter. How far things had degenerated by 787 we may see from a decree which the seventh ecumenical council, held in Nicea in that year, issued: If a bishop would dedicate a new church which had not at least one relic in its altar, he should be excommunicated. — What was the idea? As heathen communities had their special tutelary deities, so the churches now wanted to have their patron martyrs. It was crass superstition.

### "Bones of Dogs and Horses"

The great demand for relics, in the course of time, led to all sorts of fraudulent practices. Frequently the bones that were presented as relics were not from the remains of a martyr. Even bones of criminals came to serve as relics. Metrophanes Kritopulos, a Greek scholar (†1640), who also studied for a while

in Wittenberg, wrote: "It sometimes happens that the same saint, whose relics are listed, was *three- or four-headed*, also many-handed and many-footed."

In the light of such developments, read again Luther's remarks about the "many falsehoods and tomfooleries" and about the devil's glee at "such rascalities." Let us thank God that He sent us the Reformation which restored the Gospel in its purity, and freed us from such superstitions.

Let us take to heart the closing words of warning on this point.

23) *But the worst is that these relics (were thought) to work indulgences and the forgiveness of sins, as a good work and service of God, like the Mass, etc.*

J. P. MEYER.

(To be continued)

## From a Wider Field

Dear Editor:

If this word of greeting reaches your hands somewhat belatedly and in a form briefer than usual, it is because during this week a day was unexpectedly claimed and routed out of the course of my normal planning. For the first time in the new year, death struck a heart close to my heart. A revered father in Christ Jesus, Pastor Emeritus Martin Schuetze, late of New Ulm, Minnesota, passed away. His obituary will appear, according to the custom, in an issue of *The Northwestern Lutheran*. Here I shall pay him the tribute that in his departure we have lost one of the true teachers of God's Israel: unassuming, but valiant to the last in preaching and defending the Truth he so cherished.

Having had somewhat to do in connection with his funeral and having been in truth a mourner at his casket, it is a matter of satisfaction to be able to tell you how well the keynote of Christian joy and triumph resounded at the service. The hymns, the prayers, and the sermon of the pastor on the text: "Wist ye not that I must be about my Father's business?" ably and simply extolled the cause of Christian rejoicing.

All in all it was an example of putting into practice something that I read the other day in *The Lutheran*. An article that was entitled: "I hope you enjoy my funeral" caught my eye, as it was intended that it should. The opening para-

graph helped hold my attention. It said:

"People will walk away from the funeral shaking their heads. The funeral will be mine, and you're going to be shocked. Because when I die, at 40 or at 80, my funeral is going to be an expression of my Christian faith."

Since the author is presumably writing to and for Christians, it hardly seems appropriate for him to think that such a design for his funeral would "shock" them. But one must agree that even Christian funerals do not always reflect the Christian faith as they should. The author describes how this should be done:

"Let's start in the middle of my funeral . . . and talk about music. The greatest joy of my life comes once each year when, in each of the Easter services, our choirs and people unite their voices in shaking the stained-glass panes, magnificently proclaiming, 'Jesus Christ is Risen Today!' The organist doesn't live who doesn't turn the organ to full volume. The heart doesn't beat that doesn't throb to the glory of such a message in music!

"Have you ever heard that hymn played at a funeral? I have, but how dismal it had become, how slow, how uncertain of resurrection! That hymn, and two others like it, will be sung at my funeral. I said 'sung,' and not by a soloist. In three hymns, at the beginning, and the end, and before the sermon, hymns

of Christian conviction will be sung by the congregation present, and loudly.

"My funeral will be in the church, where I believe all funerals should be held. And I'm certain that I do not stand alone in begging that the sermon be a positive declaration of all that Jesus was and of all that he means to us, and not a eulogy of the deceased.

"My God is a God of love. Let that God be present, particularly at the end."

The author closes with this touching confession:

"I do not fear death. No Christian could fear, and still be true to his faith. Therefore it is my desire and belief that all help should be directed toward the living, not only to comfort them but to help them live, even in sorrow, the faith that they, and I, hold firmly in life and joy.

"This help, I am convinced, must begin with the service, and not follow it. I propose no great rebellion in funeral custom — nothing here is written that is not of Lutheran tradition — but I offer this as a witness that may help many.

"I long for the way of the early church, when funerals were times of rejoicing, times of white garments, positive that a loved one was 'with the Lord.' What could be better? Sing and rejoice, smile — and don't whisper — I'm sure you won't disturb me during my funeral — and, above all else, I want it proclaimed in every way that Christ has burst his tomb, and that therefore, in all truth, mine too shall be empty."

Well, so it was at the funeral of Pastor Schuetze. So may it always be among us.

Cordially Yours,

E. SCHALLER.



# News FROM OUR Missions



## A NEW MISSION ON AN OLD FOUNDATION

### Dedication

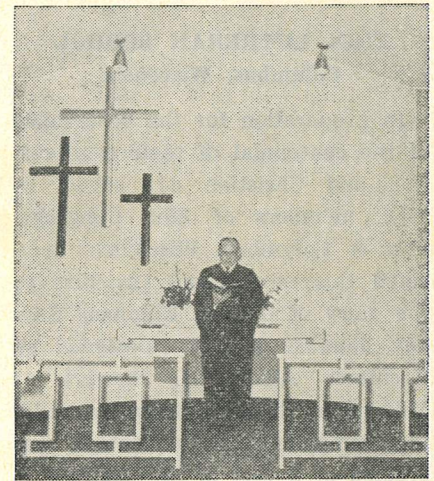
On last December 1, Calvary Lutheran Church of Marquette, Michigan, was dedicated to the service of the Triune God. The speaker for the main dedicatory service was the former pastor, the Rev. Egbert Albrecht, now serving the St. Paul congregations of Manchester and Marquette, Wisconsin. Speakers for the afternoon and evening services were the Rev. George Tiefel of Stambaugh, Michigan, and the Chairman of the Mission Board for the Northern Wisconsin District, the Rev. Walter E. Pankow of New London, Wisconsin.

### Re-dedication

Calvary Congregation resulted from a faithful minority's sincere desire to be guided solely by God's clear, inerrant Word. The members of Calvary wish to acknowledge with grateful thanks the many gifts from individual members of established congregations in our Synod, who, through the Church Extension Fund, have made possible the erection of their new chapel, and thereby encouraged them in their staunch refusal to allow error to stand alongside of truth. The former local Wisconsin Synod Lutheran Church, Trinity, was taken over by The Lutheran Church—Missouri Synod. But the Lord of the Church has blessed Calvary Congregation outwardly as well as inwardly by furnishing them with funds for a new house of worship.

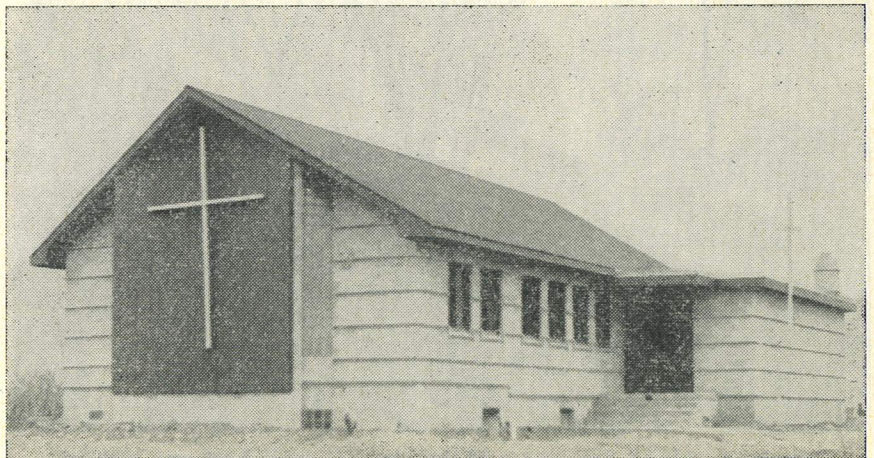
The new Calvary Church was erected by Towne Commercial Sales, Inc., of Milwaukee, Wisconsin. The inexpensive, yet unique reinforced concrete block construction represents the first of its kind in Michigan's Upper Peninsula, according to the general contractor. Flat cinder blocks were used to produce the modern lined effect, thus avoid-

ing the otherwise monotonous, flat, block-wall face. The new church plant includes, besides the church proper, an office, and spacious basement facilities for fellowship and educational purposes. The present seating capacity is approximately 150, with perhaps a 200 capacity potential. The spacious lots and expandable floor plan for the church allow the present projected plans for a Christian day school and playground. The new, specially designed (and individually donated) altar, pulpit, lectern, and communion rails are of blond oak, symbolic of strength, force, virtue, and forgiveness. The new pews (also individually donated) are again of oak, matching the chancel furnishings in finish, and in design they have the modern motif, that is, they are plain, functional, and yet of lasting beauty, conducive to the desired atmosphere of worship. The three crosses on the front wall of the church, which is at the same time the background wall of the chancel proper and the focal point to which the eyes of those present are immediately attracted, proclaims the silent but eloquent and saving message of God's plan of salvation



The Dedicated Sanctuary  
Bertram J. Naumann, pastor

for sinful mankind. The three crosses are placed off center to emphasize their importance, and arrest immediate attention to the basis of and future hope for Calvary congregation, the cross of Christ. The largest cross, gold in color, represents the cross of Christ; the somewhat smaller cross, red in color, symbolizes the repentant thief whose sins were forgiven through the blood of Christ. The smallest of the



Calvary Lutheran Church, 6th and Ohio Streets, Marquette, Michigan



three crosses is black in color, symbolizing the unrepentant thief, and the eternal consequences of impenitence. The chancel rug, a joint gift of the contractor and Calvary's Missionary Guild, is deep-wine in color, harmonizing with the exterior and interior redwood trim. In

general, the architecture throughout the new Calvary Church building — the wood, brick, the steel and glass — are all integrated to fulfill the liturgical function for its congregation.

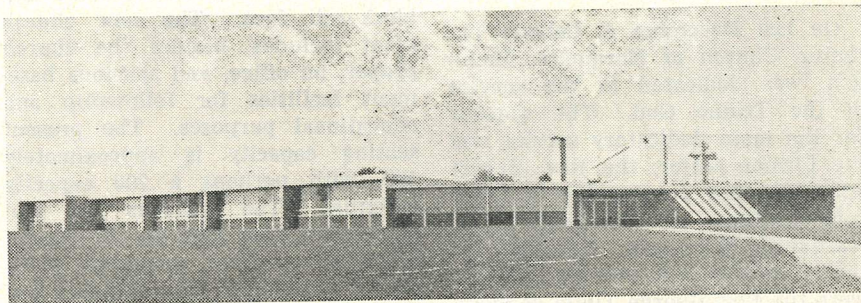
"Wherever there is purity of doctrine, there will be found miracles

of divine grace, according to the promise: 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

BERTRAM J. NAUMANN.

**ZION LUTHERAN SCHOOL  
Columbus, Wisconsin**

In preparation for the observance of the centennial of their congregation and Christian day school in 1958, members of Zion Congregation at Columbus, Wisconsin, dedicated this new school structure to the glory of God on Epiphany Sunday, January 6, 1957. Designed by Architect Alfred H. Siewert of Milwaukee, the nine-classroom building, complete with furnishings, was erected at a cost of \$295,000.00. A gymnasium and dining area for pupils, two offices, a kitchen, and auxiliary rooms are included in the building. It was located on a newly purchased ten-acre tract which pro-



**Zion Lutheran School, Columbus, Wisconsin**

vides adequate play area. A home which was included in the purchase of the site, has become a teacherage. In its long-range plan the congregation has also reserved space on the site for a future church building. Speakers at the school dedication were Professor Erwin Kowalke,

member of the Synod's Board of Education, and Professor John P. Meyer, who had preached for the dedication of Zion's former school building in 1897. Mr. Arnold J. Lober is principal of Zion School's six-member faculty.

WALTER WEGNER.



**Breaking ground for new addition to Friedens Lutheran School, Kenosha, Wisconsin**

**GROUND-BREAKING  
CEREMONIES AT  
FRIEDENS LUTHERAN SCHOOL,  
Kenosha, Wisconsin**

Principal H. O. Ihlenfeldt turned over the first few shovelfuls of dirt in ground-breaking ceremonies that started a \$267,000.00 building program at Friedens Evangelical Lutheran School, Kenosha, Wisconsin, December 10, 1957. Participating in the ceremonies were Pastor Adolph C. Buenger, of Friedens Lutheran Church, 14 teachers, and more than 430 pupils. Construction of an eight-classroom addition and remodeling of the 48-year-old elementary school is scheduled to be completed next summer.

The Northwestern Lutheran



**Objection: Your Church Is Not Strict Enough**

# What shall I say?

By way of explanation, it should be stated that we are not referring to this objection as it might be made against an individual congregation which has departed from some Scriptural principle and thus has become more liberal than her sister congregations. We can bring no defense for such action. We have in mind the charge as it is made against the position of our Lutheran Church of the Wisconsin Synod as a whole. To give a few examples: people sometimes are offended that many of our Lutheran Christians smoke or occasionally drink alcoholic beverages (even though this is done in moderation). Or they may resent the fact that we do not restrict our people from recreation or labor on Sunday (again, even if this does not interfere with our worship). For this, they fault our church, saying that it is "not strict enough."

Frankly, we find this charge somewhat refreshing. We are more accustomed to hearing that we are too strict rather than too lenient. And it should be emphasized to such objectors immediately, that we *are* a thoroughly conservative church. We have no desire to entice people into our congregations by telling them that we permit certain things which some other church may forbid. That would be the poorest possible method of doing mission work. It would be an appeal only to the flesh of man.

However, in our thoroughly conservative position we dare not go beyond the Scriptures. If we did, we would no longer be conservative. We would no longer be truly a "Bible Church." Love and zeal for God's Word permits us to add to that Word as little as it permits us to subtract from its message. Indeed, if we go beyond the Word of God, adding rules and regulations of our own, we imply that God is only partially moral. We imply that we have developed a conception of holiness which is above and beyond God's.

## Things neither forbidden nor commanded by God

In our everyday life, there are some things which are neither commanded nor forbidden by God's Word. In such cases, we are permitted to exercise our Christian liberty. To use the examples mentioned above, we believe that *moderate* smoking and drinking belong in this category. This does not mean that we will necessarily encourage these practices. In some cases, noting the abuses to which they may lead, we may even warn against them. However, we can forbid the practices in themselves no more than Christ forbade the use of wine at the wedding of Cana (John 2:1-11).

Overindulgence, of course, is another matter. Here there is no liberty. The person who smokes to the point of harming his health, or indulges in alcohol to the point of drunkenness or endangering his own and the lives of others, is committing sin. ("Thou shalt not kill." Ex. 20:13. — "Nor drunkards . . . shall inherit the kingdom of God." I Cor. 6:10.) Here God's Word speaks clearly, and the Church has no choice but to

uphold that Word. By the same token, however, overindulgence at the table is also wrong. Yet, no one would think of calling eating, in itself, sin.

Our Christian liberty also applies to recreation or labor on Sunday. In the Old Testament, of course, such things were forbidden on the Sabbath. By God's command, it was completely a day of rest. In the New Testament, however, Christ Himself has abolished the Sabbath. Now, we find our rest in worshipping Him who has given us the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Now the Apostle Paul has told us: "Let no man therefore judge you in meat, or in drink, or in respect . . . of the Sabbath days" (Col. 2:16). And he has warned: "Ye observe days . . . I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:10, 11 — read the whole chapter). For us, God's command is simply "worship." And as God has no longer restricted us on the day of this worship, so the remainder of Old Testament Sabbath restrictions have also been lifted. Thus, we can prohibit Sunday activities only if these are carried on at the expense of worship.

## Evil of adding human ordinances

The evil of adding manmade restrictions to the Word of God has plagued the visible Church for centuries. It was done by the Pharisees already at the time of Christ. Our Savior's reaction was shown when He called these Pharisees "hypocrites," and added, "In vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7). Unfortunately, the practice has continued, and it still spreads evil in its wake.

In some cases, it has driven people from the Word of God entirely. It has unnecessarily burdened their consciences until those consciences became hardened and the result was total rebellion. In fact, many of those who make the charge of "not strict enough" against our church have left their own church because of manmade rules, and now are attempting to salve their consciences for not joining another. For others, it has had the disastrous effect of producing a self-righteous attitude, by which they glory in their own works and lose sight of Christ as their all-sufficient and only Savior. Again, the Gospel has been lost or obscured by the smoke screen of human ordinances.

## The golden mean of God's Word

Between the two extremes of "too strict" and "not strict enough" lies the golden mean of God's Word. Upon that Word our Lutheran Church has taken her stand. May God keep her firmly entrenched there. To subtract from that Word pampers the flesh. To add to it, glorifies the flesh. We have neither the right nor the desire to do either.

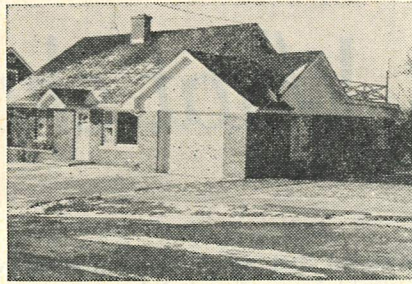
C. S. LEYER.



## NEW PARSONAGE DEDICATION AT THERESA, WISCONSIN

While traveling through "Little Germany," as Theresa, in Dodge County, Wisconsin, has sometimes been nicknamed because of its many immigrants from the "Land of the Reformation," one notices that "the Church on the Hill" in town is also a church of the Lutheran Reformation. On the same hill, just south of the church, and from this vantage point overlooking the southern part of the town and the surrounding scenic southeastern Wisconsin countryside, there now stands a newly built parsonage.

It was on July 7, 1957, that this 87-year-old St. Peter's Lutheran Congregation gratefully and joyfully dedicated its new parsonage in the German and English morning services to the furtherance and spread of the unadulterated Word of God. Open house followed to give members and visitors the opportunity to inspect the fine building. The decision to build had been reached



New parsonage for  
St. Peter's Congregation at  
Theresa, Wisconsin

in the annual meeting on February 20, 1956. Unanimous approval of the building plans followed in a special meeting held in June. Actual building began in August. The members volunteered their services wherever possible. Their labors saved the congregation approximately \$5,000, and kept the final actual cost of the parsonage down to \$21,500.

The story-and-a-half brick-veneer structure, with garage attached, measures 48 by 32 feet. On the

first floor are study, combined kitchen and dining area, living room, two bedrooms, and a bath. There are two more bedrooms and a bath upstairs. A forced-air oil burner in the full basement supplies efficient heating and can also be used for air conditioning in the summer.

May St. Peter's Congregation ever breathe in deeply the unpolluted Reformation air. May this new parsonage, which must still, as all material things, depreciate and finally pass away, remind her members of the constant need for inner spiritual edification and reformation through the invisible, but real, treasure of the Church, the indestructible, everlasting Gospel of a Christ- and not man-earned salvation brought to light again in 1517 by the blessed Reformer, when he wrote in his Sixty-second Thesis:

THE TRUE TREASURE OF THE  
CHURCH IS THE HOLY GOSPEL  
OF THE GLORY AND GRACE OF  
GOD.

B. R. HAHM.

## OUR COVER SYMBOLS

The symbols that will appear on our cover from now until Easter represent a summary of our Lord's Passion from Gethsemane to Golgotha. The uppermost symbol is *The Cross of Agony*. The chalice with a cross rising from it speaks eloquently of the Savior's agony in the Garden of Gethsemane (Luke 22:39-46). The chalice has reference to the Cup of Suffering (verse 42). The agony of the Garden led to the agony of Golgotha, and therefore it is most fitting that the Cross rise from the Cup. The cross with the pointed ends is called the Passion Cross, the Cross Pointed, the Cross of Suffering, or the Cross of Agony. It may also be used as a symbol of Good Friday or Maundy Thursday. The next symbol down, *The Scourging*, speaks for itself. Everyone will recognize the meaning of the pillar with a ring attached and the two scourges crossed. The pillar suggests the "whipping post" of the ancient Romans. The scourge used at the time of Christ was usually a rod with several leather thongs attached, each of which had

barbs of metal or bone woven into the end. Thus far our symbols have taken us from Gethsemane to that point of Jesus' trial before Pilate where the Roman governor cravenly and vainly sought to satisfy the blood-lust of the Jews by ordering for Jesus the terrible ordeal of scourging.

*The Crown of Thorns* carries us all the way to Calvary. This is a familiar symbol of the suffering (John 19:2) and crucifixion (John 19:18) of our Savior. Three nails are shown interwoven with the crown of thorns. They recall the crucifixion (John 20:25). The letters within the crown of thorns are the first letters of the Latin superscription Pilate placed over Jesus' head. Spelled out, they mean: Jesus of Nazareth, the King of the Jews.

## GOLDEN WEDDING ANNIVERSARY

On November 7, Mr. and Mrs. Gust. Loehrke, members of St. Paul's Congregation, Town Lomira, Wisconsin, were privileged to celebrate their fiftieth wedding anniversary in

the company of their relatives and friends. In a service at the home, the undersigned addressed the couple briefly on the basis of I Sam. 7:12. Mr. Loehrke, aged 78, and his wife, 71, are living with their son and his wife on a farm north of Theresa, Wisconsin. Mr. Loehrke has been a member of the congregation from childhood and for more than 50 years a reader of the *Gemeinde-Blatt*.

B. R. HAHM.

## GOLDEN ANNIVERSARY

Mr. and Mrs. William Michael, members of Cross Lutheran Church, Charles City, Iowa, observed their golden wedding anniversary on December 14, 1957, in the midst of their relatives and many friends. Their pastor used the words of Psalm 103:1-5 for a sermonette in addressing the jubilarians. May the Lord who crowned them with loving kindness and tender mercies continue to do so in the evening time of their life.

W. A. GEIGER.



## News and Notes

### "Ordination of Women Still a Major Issue in Sweden"

Under this heading the *News Bureau* (National Lutheran Council) brings a report on the latest developments in this dispute. The release reads as follows, in part:

"Stockholm, Sweden. — (ULC) — The dispute over the ordination of women in the Swedish Lutheran National Church is responsible for a new study of church-state relations here.

"The study is being made by the office of the Minister of Justice in preparation for a session of Parliament in early spring at which the government is expected to submit a bill allowing women to apply for office in the Church. The issue apparently faces a rocky session. The question of the ordination of women lies squarely in the middle of the larger dispute over the right of the Church Synod to veto bills regarding church matters passed by the government. . . .

"According to the *Church News* . . . there is a growing feeling that the Church is using its veto to 'block reforms regarding which the entire nation otherwise is practically agreed.'

"The synod's rejection of the bill, according to the *News*, 'evoked a storm of heated comments.' The *News* quoted the Swedish press to the effect that 'the decision has seriously widened the gap between the Church and the people.'

"Support of the synod's right of veto, however, was expressed by the liberal daily '*Morgan Bladet*.' It pointed out that 'it cannot be in the interest of the Church to make it still more dependent upon the state than it already is.'

"Earlier a group of bishops had issued a statement asking for time to think the question through free of outside pressures.

"The statement noted that 'the Church must seek clarity in calm reflection.' . . . The *Church News* quoted the statement further:

"'In whatever way the problem is solved there is the risk of disastrous dissension. The recognition of women pastors would to a large group of people mean disobedience to the Word of God. The refusal to recognize them would be interpreted by another large group as the Church's lack of ability to create new forms of work in our times in obedience to the Scriptures.'"

Recognition of women pastors is, of course, disobedience to the Word of God. If the Church of Sweden, nevertheless, yields to "outside pressures" and votes to recognize women pastors, then a Lutheran body has demonstrated the loss of the capacity for standing by a clear word of God, come what may.

\* \* \* \*

### Two Conflicting Reports about China's Church Life

We culled this paragraph from *The Lutheran* (Dec. 11): "Christian congregations in Red China are

growing both spiritually and materially, a German foreign mission leader reported last month after an extended visit to countries behind the Bamboo Curtain. Dr. Walter Freytag, professor of missions at Hamburg University, said that Christians 'confess their creeds openly and publicly.' The statement was at variance with some other recent reports from the area."

This glowing report loses all its luster when we read shortly after in *The Lutheran*: "Dr. Freytag admitted that 'fundamental criticism of the present political system is nowhere to be heard' despite its 'mistakes, brutality and injustices.' He said Christians accepted Communism as the 'only way out of the chaos of war' and felt that its development could not and should not be stopped."

We feel that we must share with our readers what Prof. Geo. O. Lillegard writes in *The Lutheran Sentinel* (Dec. 26) under the title "The Christian Church in China":

"No greater catastrophe ever befell the visible Christian Church than the conquest of China by the Russian-supported Communist armies. Ten thousand missionaries had to flee the country or were imprisoned and in some cases put to death. Yet pro-Communist propagandists managed to convince all too many Americans that the Chinese Communists were innocent 'agrarian reformers' who had high ideals and noble aspirations for their countrymen. Much has been made of the fact that the Church has been continued in a few centers with government support. But we are not told the real facts in the case: that it is only modernistic churches, which willingly preach pro-Communist 'Social Gospel,' that are allowed to continue, while Bible Christians are persecuted and tortured and slain by the thousands. The church has been driven underground and will survive only to the extent that it manages to keep its activities hidden from the government and the modernistic church members.

"In an address delivered recently in Washington, D.C., the Hon. Hollington K. Tong, Ambassador of the Free Republic of China to the United States, had the following to say about this situation: 'The true Christians in China, as in the day of Nero in Rome, worship secretly and at great risk, or else they are languishing in prisons or enforced labor gangs. What is preached in the permitted churches is no longer the Christian Gospel. It is a strange hodgepodge of anti-foreign and pro-communist jargon which has little relationship to religion or to Christ. — In fear lest all memory of Christianity will be wiped out in China by the Communist indoctrinators, a curious secret organization has made its appearance. This is known as the "Bible-eating Movement." Groups of devoted young Christians band together and assign to each other important passages of the Bible to commit to memory. This memorization, it is hoped, will preserve the Bible in China, even after it has been outlawed as a book



by the Communist dictators. As might be expected, the Communists, having communized the former churches, have now turned them into instruments of propaganda. The ministers of those churches which have submitted to Communism have become obedient tools of the Communist political police. — Not only has the Communist regime terrorized thousands of former Christians into becoming obedient servants of Communism; it has also deliberately colonized the churches with hardened Communists, who are placed there to spy upon the Christians and to report the slightest deviation from the Communist line. — Although Communism, with its materialistic and atheistic doctrinal base, is the antithesis of Christianity, Communist Party members will unhesitatingly join Christian churches, if they can aid the Communist cause.

“Red China today is a land of hideous terror for courageous Christians.”

### Miscellaneous

As we write, the first Stewardship Conference in our history is being held here in Milwaukee. Our next issue will report that meeting.

\* \* \* \*

The Wisconsin Lutheran High School, Milwaukee, has now received offers of loans totaling more than \$800,000. Ground has been broken, and construction is going on apace. Building time is estimated at eighteen months.

\* \* \* \*

*The Black and Red*, student paper of Northwestern College, is presently carrying the autobiography of Prof. O. J. R. Hoenecke. There is a possibility that his memoirs will be issued as a paperback book later on. If you are interested, write to: The Business Manager, The Black and Red, Northwestern College, Watertown, Wis.

### † PASTOR MARTIN SCHUETZE †

Pastor Martin Schuetze died in the early hours of Sunday morning, January 12, 1958. He had been suffering from a coronary condition for a number of years. The ailment gradually deprived him of his strength, but did not cause him a great deal of suffering until the last week of his life. Services were conducted in St. Paul's Lutheran Church of New Ulm, Minnesota, Wednesday afternoon, January 15, the undersigned officiating. Prof. Martin Albrecht, representing the New Ulm Radio Association, and Pres. M. Lenz, representing the Minnesota District, also addressed the assembly, speaking comforting words to the bereaved. Interment was made in St. Paul's Cemetery of New Ulm.

Pastor Martin Schuetze, son of Pastor Richard Schuetze and his wife, Victoria nee Schumann, was born March 5, 1875, at Schmiedefeld, Germany. He was baptized and confirmed in the Lutheran faith by his father. He received his elementary education from his aunt, who was his private teacher. His own father began tutoring him in Latin when the departed was but nine years old. He entered the "Gymnasium" at the age of twelve. When the father died in 1889, the mother moved to Meiningen, where the departed completed his preparatory education in 1893. The next three years of his life he spent as an apprentice in a bookstore at Schweidnitz, Silesia. In 1896 he entered the Theological Seminary at Kropp, graduating three years later. That same year he came to America.

The departed was ordained and installed in a Lutheran church of



## Know Your Synod

- Q. You have taken me up to the year 1917. My memory goes back almost that far, but still it should be interesting to hear what you consider the outstanding events during the next ten or fifteen years.
- A. I thought you might ask me something like that. So I jotted down these items while I was reading last evening:
- 1917—Pastor G. E. Bergemann elected president of the Joint Synod, serving to 1933.
  - 1919—Dr. A. F. Ernst resigned as president of Northwestern College after forty-eight years in that office.
  - 1920—Prof. E. E. Kowalke was named to succeed Dr. Ernst.
  - 1920—Northwestern College became a full college.
  - 1923—The Synod resolved to heed requests of Lutherans in Poland and begin work there.
  - 1926-1933—These were years in which the Protéstant controversy seriously affected the life of the Synod.
  - 1927-28—Northwestern Lutheran Academy was founded at Mobridge, South Dakota.
  - 1929—A third year was added to the teachers' training course at Doctor Martin Luther College.
  - 1930—A new Administration and Classroom Building was erected at New Ulm.
  - 1930—The Theological Seminary was relocated from Wauwatosa to Thiensville, Wisconsin.
  - 1933—Pastor John Brenner was elected president of the Joint Synod, serving until 1953.

Next time: Highlights of recent years.



the Augsburg Synod at Janesville, Wisconsin. He served this congregation for a year and a half. He then resigned his charge and left the Augsburg Synod for confessional reasons. In June of 1902 he became a member of the Wisconsin Synod, in which he served his Lord faithfully the remainder of his life.

Pastor Schuetze held pastorates at Linton, North Dakota, for two years, at Renville, Minnesota, from 1903 to 1913, in Ellsworth Township near Litchfield, Minnesota, from 1913 to 1945. In 1945, after 46 years of faithful service to the Lord of the Church, he retired from the ministry and moved to New Ulm. There he remained until the time of his death.

Although Pastor Schuetze had retired from the active ministry, he continued to be about his Father's business by contributing articles and sermons to the *Gemeinde-Blatt* for a number of years. He also prepared many of the German sermons that have been read in our Sunday morning broadcasts from New Ulm. He had nearly completed another of these sermons for radio use, when illness forced him to lay down his pen. Pastor Schuetze also served the Church as Chairman of the Board of Support of the Minnesota District for a number of years.

Pastor Schuetze was united in holy wedlock with Wilhelmina Albrecht on November 19, 1903, Pastor Gottlieb Albrecht, father of the bride, solemnizing the ceremony in the church at Emmet Township,

Minnesota. The Lord blessed this union with three sons and three daughters.

The departed is survived by his wife, Mrs. Wilhelmina Schuetze; three sons: Mr. Gerhard Schuetze of New Ulm, Pastor Waldemar Schuetze of Roscoe, South Dakota, Pastor Armin Schuetze of Milwaukee; and three daughters: Hildegard, Mrs. Arthur Kell of Watertown, South Dakota, and the Misses Margot and Victoria Schuetze, teachers in our schools in Lewiston and Minneapolis, respectively. Two sisters, Frieda and Hanna, both living in Germany, also survive. There are twenty grandchildren and one great-grandchild.

The Lord gave, the Lord hath taken away; blessed be the name of the Lord!

W. J. SCHMIDT.

#### † PASTOR JOHN DEJUNG †

The Rev. John Dejung was born August 18, 1872, in Des Moines, Iowa. He prepared for the ministry at Northwestern College, Watertown, Wisconsin, and was graduated from the Seminary in 1896. His first call was to assist his father in Rhinelander. Later he was called to take over the entire area, serving 17 congregations extending from Antigo north to Rhinelander on into Upper Michigan as far as Iron Mountain. After 25 years he was forced to resign because of ill health.

Pastor Dejung made his home, since that time, at Rice Lake; and in recent years in nursing homes

at Barron and Cameron. He died on December 28, 1957, and was buried from St. John's Lutheran Church at Rice Lake on December 31. Pastor E. Becker preached the sermon, basing his words on Psalm 17:15: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." The undersigned officiated in the church and at the cemetery.

THEO. E. ZAREMBA.

#### CALL FOR NOMINATION OF CANDIDATES TO FILL THE VACANT PROFESSORSHIP AT MICHIGAN LUTHERAN SEMINARY

A professorship at Michigan Lutheran Seminary having become vacant when Prof. L. Spaude accepted the call to the Lutheran High School at Milwaukee, the Board of Regents of Michigan Lutheran Seminary requests the nomination of candidates to fill the vacancy.

Those nominated must be qualified to teach the following branches: Chemistry, General Science, and Mathematics.

The Board requests pertinent information regarding the proposed candidates.

Nominations are to be sent to the undersigned secretary and are to be in his hands by February 20, 1958.

Oscar Frey  
1441 Bliss,  
Saginaw, Michigan

#### EDITORIALS

(Continued from page 35)

may begin to think that there is no need of being too particular about this or that Scriptural doctrine or practice any more. We begin to think that a deviation from it is excusable if it works, if it is successful, if it piles people into the church and attracts the crowds. That is a powerful argument which appeals to the flesh. It avoids a lot of unpleasantness. But that threatens the life of the Church. The prayer of Jesus was: "Sanctify them *through thy truth*, thy word is truth." We must ever be like Paul, who said: "We can do nothing against the truth, but for the truth."

The other danger is what might be called a dead, rigorous orthodoxy, which is emptied of real spiritual life. That, too, is a very real danger for our church. The only standard for such is the outward assent to the right doctrines, conformity to the correct beliefs, whether it involve the heart or not. Such externalism is repugnant to the Lord. Of such the Lord says in disgust: "Thou hast the name that thou livest and art

dead." Remember that "the devils also believe, and tremble." Hell will harbor its share of people who always and ferociously stood for the right doctrines.

Such people's church work consists in whipping people into line without waiting to let the Holy Spirit do His work in the heart. Of this tendency a writer recently said with a great deal of vividness: "A limb of Scripture cut off from the tree of its context can become a handy club to use on those who differ with us, but in the process loses its life and its ability to provide fruit and shade for the weary pilgrim." That, too, can be very successful in keeping a church or congregation outwardly clean, but all that is left is a dead shell or skeleton, which lacks spiritual life and exudes no spiritual warmth. It is so easy to turn Gospel into Law, to force people into a pattern. That constitutes no real spiritual gain. "The letter killeth." It has no power within itself to kindle spiritual life.

God guard us from these two dangers: a spirit of indifference and liberalism on the one hand, and a dead, rigorous orthodoxy on the other.

IM. P. FREY.



## HELP WANTED

Persons interested in a responsible office position at Northwestern Publishing House apply, stating age, experience, and salary expected.

Address all applications to:  
Northwestern Publishing House  
Mr. H. R. Schaefer, Manager  
3616-32 W. North Ave.  
Milwaukee 8, Wis.

## CALENDAR OF CONFERENCES

### MANITOWOC PASTORAL CONFERENCE

Time: Monday, Feb. 10, 1958, 9:00 a.m.; with communion service.  
Place: St. John's, Two Rivers, Wis.  
J. J. WENDLAND, Secretary.

### CENTRAL PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

Time: Feb. 11, 1958, 9:00 a.m.  
Place: St. Mark's Lutheran Church, Lebanon, Wis.

#### Agenda: a.m.

9:00 Opening Devotion  
9:15 Continuation of I Pet. 3, A. Winter  
10:15 Reports by Pres. R. Mueller  
11:00 Communion service; Prof. R. Jungkuntz, preacher

#### p.m.

1:15 Opening Devotion  
1:30 A Study in Acts, Emil Toepel  
2:30 Financial Report, K. Bast  
3:00 Joseph Parker's "Counsel and Comfort for Ministers," Henry Gieschen  
4:00 Conference Business

Remarks: Please announce to the host pastor, Otto Pagels, R. 1, Ixonia, Wis.  
OTTO A. PAGELS, Secretary.

### WESTERN WISCONSIN DISTRICT SOUTHWESTERN CONFERENCE

Place: Tomah; J. Dahlke, pastor.  
Date: Feb. 11, 1958.

Time: 9:30 a.m.

Communion sermon: P. Monhardt (G. Neumann).

Exegesis: Rev. 2:17-29 by A. Werner (Rev. 3:1-12 by J. Dahlke).

Practical Theology: An Evaluation of the Religious Element in the 4-H Clubs, Homemakers, and Future Farmers of America, by H. Winkel (Catechesis on the Sixth Commandment by H. Paustian).

Business, Visitor's Report, Financial Report, Casuality.

Please announce to host pastor!

C. R. ROSENOW, Secretary.

### SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Date: Feb. 10 and 11, 1958.

Place: St. Paul's Lutheran Church, West Anna St., North Platte, Nebr.

Time: Opening session at 10:00 a.m.

Host pastor: Robert Stieve, 415 W. 11th, North Platte, Nebr.

Excuses and Lodging: Please contact the host pastor.

Preacher: A. Clement; alternate: Carl Voss.

Papers: Exegesis of Rom. 8:1-8, Pastor Nommensen; "Pastor's Ordination Prom-

ise," Pastor Gruendemann; Article XV of the Augsburg Confession, Pastor W. Herrmann; Exegesis of I Pet. 3:15-22, Pastor Stieve.

ARTHUR CLEMENT, Secretary.

### CONVENTION OF THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

The dates are August 5 to 8, 1958.

The place is Lakewood, Ohio, SS. Peter and Paul Lutheran Church.

Convention headquarters — the Cleveland Hotel.

H. J. A. BOUMAN, Secretary.

### CENTRAL DELEGATE CONFERENCE NEBRASKA DISTRICT

Date: Feb. 11 and 12, 1958; opening session at 10:00 a.m.

Place: St. Paul's Lutheran Church, Norfolk, Nebr.; Hugo Fritze, host pastor.

Speaker: V. Schultz (F. Werner).

Papers: Church Discipline, L. Groth; Augsburg Confession — Articles VII and VIII, D. Grummert; Does a Christian Congregation have the Responsibility of Providing Social Activities for its Membership? Mr. G. Hempel; Church Life in Apostolic Times, A. Schmeling; Genesis 1 in Contrast to the Theory of Evolution, M. Welshan; Isagogical Study of the Book of Job, Wm. H. Wietzke; Panel Discussion — Family Worship: J. Martin (moderator), H. Fritze and Delegate, G. Frank and Delegate.

Reports: Mission, Board of Education, Financial, Academy, Convention.

Please announce to host pastor, Hugo Fritze.

W. A. WIETZKE, Secretary.

### REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 11, 1958, 9:00 a.m.

Place: Zion Lutheran Church, Morton, Minn., S. Baer, pastor.

Preacher: H. Reed; alternate: Edw. Birkholz.

#### Agenda:

1. Isagogical study of Amos (or Micah) with practical applications, H. Reed.
2. A Sermon Study of the Epistle for All Saints Day (Rev. 7:2-17), J. Bradtke.
3. Theses and Antitheses on Rom. 16:17, P. Nolting, guest essayist.
4. I Thess. 3:6ff, L. Huebner.
5. The Ministry is not to be looked upon as a Sacrifice, E. Birkholz.
6. An Investigation of Alcoholics Anonymous, E. Gamm.
7. Suggested Program for Ladies' Aid Societies (not assigned as yet).

L. O. HUEBNER, Secretary.

### WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in St. Luke's Ev. Lutheran Church, Kewaskum, Wis., Gerhard Kanless pastor, on Feb. 10, 1958. The conference will open with a communion service at 9:00 a.m. H. Kleinhaus will be the preacher.

R. REIM, Secretary.

### CROW RIVER VALLEY PASTORAL CONFERENCE

Date: Feb. 12, 1958; at 10:00 a.m.

Place: Litchfield, Minn.

Round Table Discussion: Romans 16:17 and the "conclave's" findings concerning this

passage. Evaluation of the results of the Synodical Conference Union Committee's deliberations.

A communion service will be held.

E. HALLAUER, Secretary.

### NEW ULM PASTORAL CONFERENCE

Time: Wednesday, Feb. 12, 1958.

Place: St. John's Lutheran Church, New Ulm, Minn.

Confessional speaker, C. Sehwepe; alternate, D. Brick.

E. BIEBERT, Secretary.

### ROSEBUD PASTOR-DELEGATE CONFERENCE

Time: Feb. 4 and 5, 1958; 9:00 a.m.

Place: Winner, S. Dak.

Agenda: What does it mean to belong to a Synod? — E. Kitzerow; An explanation of our "Order of Morning Worship" — H. Witt; How may our system of communion announcements be improved? — Teacher Hulke; An Isagogical survey of Ecclesiastes — W. Bartelt.

Speaker for the communion service is D. Laude.

W. L. BARTELT, Secretary.

### TONTO RIM CONFERENCE

The Tonto Rim Conference will meet at 9:00 a.m. in Whiteriver, Ariz., on Feb. 22, 1958. The Rev. A. Guenther, host pastor, will conduct the opening communion service.

Pastor A. Guenther will present a paper on "Our Church and Its Youth." Mr. Donald Peterson will present a paper on "Lutheran Pioneers."

Please announce your presence at the Lord's Table to Pastor A. Guenther.

LUTHER WEINDORF, Secretary.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

#### Pastors

Geistfeld, Emil E., as associate pastor of St. Martin's Lutheran Church, Winona, Minn., by Harold F. Backer; Jan. 12, 1958.

Volkman, Marvin, in St. Paul's Lutheran Church, Hurley, Wis., and Zion Lutheran Church, Mercer, Wis., by William Hein; assisted by Marvin Radtke and Glen Unke; Jan. 12, 1958.

## CHANGE OF ADDRESS

#### Pastors

Geistfeld, Emil E., 306 E. Howard St., Winona, Minn.

Hoenecke, Robert, 728 Charles St., Fort Atkinson, Wis.

Mr. Gerald Miller, Auditor, 1207 Liberty Street, La Crosse, Wis.

## TREASURER'S STATEMENT

July 1, 1957, to December 31, 1957

### Receipts

Cash Balance July 1, 1957.....	\$	19,212.23
Budgetary Collections .....	\$	917,872.96
Revenue .....		171,067.43

Total Collections and Revenues \$ 1,088,940.39

### Non-Budgetary Receipts:

Luth. S. W. C.—Prayer Book	108.56
Bequests .....	500.00

Miscellaneous ..... 1,093.47

Proceeds from land appropriated for public hwy. .... 13,590.00

Total Receipts ..... 1,104,232.42

\$ 1,123,444.65

### Disbursements

#### Budgetary Disbursements:

General Administration ..... 56,741.72

Board for Information and

Stewardship ..... 16,632.13



Theological Seminary .....	35,426.59
Northwestern College .....	101,957.21
Dr. Martin Luther College....	125,819.09
Michigan Lutheran Seminary	76,635.16
Northwestern Luth. Academy	30,921.74
Nebraska Lutheran Academy	5,500.00
Academy Subsidies .....	3,200.00
Winnebago Teacher Program	9,380.10
Home for the Aged .....	20,456.20
Missions —	
General Administration	
Home Board .....	309.85
Foreign Board .....	501.89
Indian Mission .....	85,426.71
Colored Mission .....	31,539.86
Home Missions .....	342,653.05
Refugee Mission .....	23,329.28
Madison Student Mission .....	3,456.47

Rhodesia Mission .....	37,653.94
Lutheran S. W. C. ....	4,536.94
Japan Mission .....	2,644.30
Winnebago Luth. Academy....	1,500.00
General Support .....	46,719.67
Board of Education .....	9,667.71
Depreciation on Inst. Bldgs.	30,655.26
Paid Deficit in Special	
Building Fund .....	12,119.18
Institutional Parsonage	
Repair .....	1,703.00

Total Budgetary Disbursements 1,117,087.05

Cash Balance  
December 31, 1957 ..... \$ 6,357.60

P. S. The \$70,000.00 loan remains unpaid from previous fiscal year.

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

	1956	1957	Increase	Decrease
Collections .....	\$ 830,076.41	\$ 917,872.96	\$ 87,796.55	
Disbursements .....	1,132,443.09	1,117,087.05		15,356.04
Operating Deficit .....	\$ 302,366.68	\$ 199,214.09		\$103,152.59

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 5,591.57	\$ 9,414.00	\$ 3,822.43	59.39
Nebraska .....	6,974	36,438.34	41,844.00	5,405.66	87.08
Michigan.....	24,585	121,973.65	147,510.00	25,536.35	82.68
Dakota-Montana.....	7,776	36,708.77	46,656.00	9,947.23	78.67
Minnesota.....	38,736	149,036.78	232,416.00	83,379.22	64.12
Northern Wisconsin.....	46,580	192,347.60	279,480.00	87,132.40	68.82
Western Wisconsin.....	49,513	177,715.17	297,078.00	119,362.83	59.83
Southeastern Wisconsin.....	49,184	183,431.51	295,104.00	111,672.49	62.15
Arizona-California.....	3,212	12,378.01	19,272.00	6,893.99	64.22
	228,129	\$915,621.40	\$ 1,368,774.00	\$453,152.60	66.89

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For December	
For Missions	
Mrs. Lillie M. Eble, San Diego, Calif. ....	\$ 50.00
Mr. and Mrs. E. H. Koehler, Moorhead, Minn. ....	300.00
William J. Ertzner, Norfolk, Nebr. ....	75.00
Donald L. Miller, Paullina, Iowa.....	5.00
Mr. George G. Herning, Chicago, Ill. ....	3.00
	\$ 433.00
For Rhodesia Mission	
Memorial wreath in memory of Rev. G. Redlin, sent in by Rev. M. Westerhaus.....	7.00
Rev. David M. Metzger, Lansing, Mich. ....	100.00
Memorial wreath in memory of Mrs. Emilie Strehlow, given by relatives and friends.....	30.00
Mrs. C. H. Ridenour, Phoenix, Ariz. ....	25.00
Bertha Stevert, Mobridge, S. Dak. ....	25.00
	\$ 262.00
For Japanese Mission	
Zion Lutheran Ladies Aid, Kingston, Wis. ....	\$ 25.00
For Lutheran Spiritual Welfare Commission	
Ladies Aid Society of St. Paul's Lutheran Church, Green Bay, Wis. ....	\$ 10.00
Ladies Aid Society, St. Peter's Lutheran Church, Weyauwega, Wis. ....	25.00
A.A.L., Branch No. 17, Kewaunee, Wis. ....	10.00
Mrs. H. A. Hopp, Manitowoc, Wis. ....	2.00
Mrs. Joseph Barilla, Manitowoc, Wis. ....	2.00
Douglas Schoenfeldt, Peshtigo, Wis. ....	1.00
	\$ 50.00

For Colored Mission	
St. John's Dorcas Society, Two Rivers, Wis. ....	\$ 10.00
For Building Fund	
Memorial wreath in memory of Mrs. John Passehl, given by friends .....	\$ 7.00
For Church Extension Fund	
Mr. and Mrs. Philip Gaertner, Neenah, Wis. ....	\$ 20.00
Memorial wreath in memory of Mrs. Weigel, sent in by First Ev. Lutheran Church, La Crosse, Wis. ....	41.00
Memorial wreath in memory of Mr. E. F. Schulz, given by Prof. and Mrs. Ery. Scharf and Miss Lillian Zarlring and Rev. F. Zarlring.....	5.00
Contribution by Sunday school children of the Tri-Parish congregation, Martin B. Petermann, pastor	20.26
Memorial wreath in memory of Mrs. Elizabeth Schwanz, sent in by Rev. C. L. Reiter, Hendricks, Minn. ....	14.50
N. N., Watertown, S. Dak. ....	25.00
Memorial wreath in memory of Mrs. Amalia Rusch, given by John and Ruth Metzger.....	5.00
Memorial wreath in memory of Mrs. John Passehl, given by friends .....	10.00
N. N. ....	250.00
Memorial wreath in memory of Mrs. Emilie Strehlow, given by relatives and friends.....	50.00
Memorial wreath in memory of Mrs. Emma Detert, given by Rev. and Mrs. E. Kolander.....	2.00
	\$ 442.76
Northern Rhodesia — Medical	
Ladies Mission Society, Grace Lutheran Church, Milwaukee, Wis. ....	\$ 100.00
Grace Evening Guild, Milwaukee, Wis. ....	25.00
	\$ 125.00

C. J. NIEDFELDT, Treasurer.





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## I

# REMEMBER

## THE SAVIOR'S DEATH

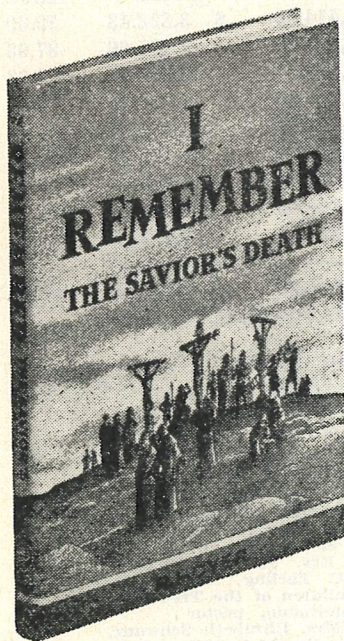
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