

# THE NORTHWESTERN Lutheran

February 28, 1960  
Volume 47, Number 5





# BRIEFS

## by the Editor

Friends of Northwestern Publishing House will be interested to hear that "Dohaschtida," the novel by Harders, written against the background of our Apache Mission, has been named by the Concordia Book Club as its book-of-the-month selection for February.

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We just had word that one of the largest congregations in our Synod has voted to take out a blanket subscription for THE NORTHWESTERN LUTHERAN. It will be a true blanket subscription, as every family in the congregation will receive our church-paper. Naturally, we hope that many other congregations will do the same thing.

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Occasionally rumblings are heard to the effect that the Roman Catholic Church is not as "intransigent" (meaning 'stubbornly resisting change and new ideas') as it once was. Among such rumblings is one that the rule requiring her priests to remain unmarried may be relaxed or dropped altogether. Well, lately Pope John XXIII, who is also bishop of the Rome diocese (with two

million communicants), convened a three-day (Jan. 25-27) synod of the diocese. The purpose was to formulate rules for the life of the clergy and the laity. The rules adopted filled three big volumes. The Pope told the assembled 900 church dignitaries that celibacy must be kept "one of the noblest and purest glories of the priesthood." Though the rules laid down are binding only on the diocese of Rome, still Vatican authorities publicly stated their hope that they would be adopted by Roman Catholic bishops everywhere.

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There is another Roman Catholic superstition in regard to which no change is in the offing. Read this report taken from *The Lutheran* (Feb. 3):

### "KISS MAY GAIN INDULGENCE"

"The Sacred Penitentiary in Rome is not a prison, but a tribunal of the Roman Catholic Curia which decides what penances Roman Catholics must pay for their sins and what means they may use to find a speedier escape from purgatory.

"According to Vatican radio reports, the Penitentiary this month

approved a new indulgence. If a Roman Catholic couple 'kiss the wife's wedding ring with piety, either together or individually, and recite the invocation, "O Lord, grant us that loving You, we may love each other and may live according to Your sacred law," they will receive a partial indulgence of 300 days.'

"Partial indulgences take away part of the punishment due for sins, according to Roman Catholic teaching. The Vatican radio said the new decree would help strengthen married love and fidelity."

Rome is not only clinging to its old anti-Scriptural beliefs and practices; it is inventing new ones. Yet in the fairly near future a commission of the Lutheran World Federation hopes to begin conversations (now being referred to with the name "dialogue") with representatives of the Roman Catholic Church. This step is urged on the plea that Rome isn't what it was in Luther's day. But the above incidents and other developments make Rome appear to us as the same old Rome which on its own authority tells men what to believe and do for salvation and, in one point after another, contradicts and ignores Scripture. As long as it thus treats Scripture, true Lutherans, who in doctrinal discussions are controlled completely by the Scriptures, cannot hope that such discussions with the Roman Catholic Church will bear any fruit.

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

*The Northwestern Lutheran*

Volume 47, Number 5

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Official Publication, Wisconsin Evangelical Lutheran Synod.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Entered as second-class matter at the Post Office at Milwaukee, Wis., under the Act of October 3, 1917.

**Postmaster:** Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

**Subscription Rates Per Year**, payable in advance:

|                                 |        |
|---------------------------------|--------|
| Individual subscription .....   | \$2.00 |
| In Milwaukee .....              | \$2.25 |
| For blanket subscriptions ..... | \$1.75 |
| In bundle subscriptions .....   | \$1.60 |

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THE NORTHWESTERN LUTHERAN



# Editorials

**"I Don't Know"** It need not be a disgrace to say, "I don't know." The teacher who tells an inquiring scholar, "I don't know; I'll try to find out," is not necessarily undermining his classroom authority if he is well-informed otherwise. The child doesn't disrespect the parent who can't answer his every question.

In fact, it can be a virtue to admit to a lack of knowledge. It may be embarrassing, even blameworthy but it is at least forthright and honest to admit that one doesn't know, if he is uninformed about a subject. There is more integrity in admitting to ignorance than there is in pretending to possess knowledge one does not have.

An admission of ignorance may, however, be an admission of guilt — if it's our business to know. The doctor has no right to say, "I don't know," when a patient asks him whether there is a serum to prevent tetanus. The lifeguard has no right to plead, "I don't know," when someone asks him how to rescue a drowning man.

There are many questions about the Bible that even a learned theologian cannot answer. He could never learn enough to answer them all; nor could he answer what God has determined shall be unanswerable for man. He must be ready to say again and again, "I don't know."

But he has no right to say, "I don't know," if God's Word has revealed the truth to our understanding. It was a false sense of humility that caused a prominent Protestant theologian to profess recently that he did not know what Scripture taught about the atonement, because he knew of seven theories of the atonement; or that he could not state positively what the Bible teaches about the Lord's Supper, because there are conflicting explanations of this Sacrament.

The theologian who says, "I don't know," when God has told us plainly, is not really saying, "I don't know"; he is saying, "I don't believe." "I don't know" can be a thing of evil.

C. TOPPE

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**Spiritual Growth** Most of us have been members of the Church for a long time. But are we better Christians now than when we first became members? What have we to show up for all the years since? Too many have the idea that with their confirmation they had imbibed all the truth they will ever need. They have made progress neither in knowledge of the truth nor in living a sanctified life. There is a note of rebuke in what the Epistle to the Hebrews says, chapter five, beginning at the 12th verse: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskillful in the work of righteousness: for he is a babe. But strong meat belongeth to them that are of full age."

Growth is an important part of Christianity. There are three great enemies which try to prevent it: the devil, the world, and our own flesh. But the great men

of God have always resisted these evil forces and have grown in the knowledge of the truth and in sanctification. They were not content to stand still. Listen to the words of St. Paul: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

This growth, however, is not our own achievement. All we can do is expose ourselves to the regenerating and sanctifying influence of the Word of God, through which the Holy Spirit works. A recent writer said: "We do not become mature Christians overnight. A newborn babe is a real personality, but he is a babe. Growth and maturity come with nourishment, exercise, and time. So we, too, must grow both in faith and witness, and God has placed at our disposal the means of grace whereby this is accomplished." (Quoted from *Christianity Today*.)

Let us all pray God to bless His Word in our hearts that we may grow thereby!

IM. P. FREY

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**Zeal** There is a tendency to conclude that there must be something good in a movement if its promoters seem to be sincere and convinced of its high worth. If people are fired with enthusiasm, are willing to give of their time, their strength, and their money, and are ready to suffer for a cause, does that not prove that their cause has real worth? Not necessarily. The test of the worth of a movement is not the zeal of its supporters.

Consider the Scribes and the Pharisees. No one ever doubted their zeal. Christ said to them that they scoured sea and land to make one convert, "and when he is made, ye make him twofold more the child of hell than yourselves."

The Jews of Jerusalem were so zealous for the sanctity of the Temple that they mobbed Paul because they thought he had taken an uncircumcised Greek into the Temple with him. They would have killed him if the Roman soldiers had not rescued him.

It was zeal, too, that fired the hatred of the Jews against Christ — zeal, as they were convinced, for God's honor, for the law, and for the Temple. In their zeal they crucified the Lord of Glory, thinking all the while that they were doing God a service.

Zeal is not to be evaluated by its intensity or by the earnestness of those who display it. There is a zeal for the evil and for the works of Satan, as well as a zeal for the truth. And neither one is judged by its temperature.

Nor is the use of the name of God and of Jesus a sufficient test. Jesus said plainly that many false Christs and false prophets should arise and show great wonders. "Believe it not," He warned. "Many shall come in my name, saying, I am Christ, and shall deceive

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# Studies in God's Word: Behold, We Go Up to Jerusalem

"Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken" (Luke 18:31-34).

During the past week, by means of announcements, bulletins, perhaps a special letter, you have been invited to attend the midweek Lenten services in your church. We are reminded of the announcement of Jesus in our text, "Behold, we go up to Jerusalem." We sincerely hope that all our readers will accept the invitation to go in spirit to Jerusalem this Lenten season. To do so will bring rich spiritual rewards.

## WE SHALL BE EYEWITNESSES OF OUR LORD'S PASSION

Jesus took the disciples aside one day and announced to them that they were going to Jerusalem. There all the Old Testament prophecies concerning the suffering and death of the Messiah would be fulfilled. On two previous occasions Jesus had spoken of His coming Passion, but the disciples had not understood Him. Here He announced it to them once more, spelling out some of the things that were about to happen to Him.

The Son of man would be delivered into the hands of the Gentiles. The thought of their Messiah being delivered to the Gentiles was revolting to every loyal Jew. Yet that is

what Jesus predicted. At the hands of the Gentiles He would suffer many indignities. They would mock Him, abuse and insult Him, scourge Him and put Him to death.

Jesus did not, however, leave them comfortless. He quickly added, "The third day he shall rise again." Dark days were ahead for the Master. There was no doubt about that. He would have to suffer and die. But death would not be the end. He would rise again on the third day as the Victor over death.

These are the very things that we shall witness again as we go in spirit to Jerusalem. This is the message that we shall again hear proclaimed in our churches. This is the message we expect to hear. We wouldn't want it any other way. We would be disappointed if we did not meet the Son of Man along the Way of Sorrows from Gethsemane to Golgotha.

## THERE WE SHALL LEARN THAT HIS PASSION WAS FOR US

The disciples had spent three years in training with Jesus. Twice before He had spoken to them about His Passion. Here He spelled out some of the details for them. Yet we are told, "They understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

Why didn't the disciples understand? They still had the wrong conception of their Master's kingdom. In the back of their mind they still had visions of their Messiah as a glorious earthly king with mighty armies at His command to crush all opposition. No doubt they even imagined a place of honor for themselves in that kingdom. Now to be told that their Master, whom they had trusted to set Israel free from the Roman yoke, should be delivered into Gentile hands, to suffer, to die — they simply couldn't comprehend it.

Nor will the Passion of our Lord make sense to us unless we view it with the eyes of faith. That a man, whom even His enemies could not charge with a single fault, should be thus abused and put to death — how could it be? Our understanding will remain darkened until we hear the explanation of Isaiah, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:5, 6). Here the mystery becomes clear. Not for any crimes which He had done, but to atone for our guilt, as our Substitute and Savior — that's why He went to Jerusalem. We must all confess:

What Thou, my Lord, hast suffered  
Was all for sinner's gain,  
Mine, mine was the transgression,  
But Thine the deadly pain;  
Lo, here I fall, my Savior,  
'Tis I deserve Thy place,  
Look on me with Thy favor,  
Vouchsafe to me Thy grace.

In the next verses Luke tells the story of the blind beggar at Jericho. From all that he had heard of Jesus, he had gained the correct, saving knowledge concerning Christ. He accepted Him as the promised Messiah. He also believed that Jesus could cure him of his blindness. He pleaded that he might receive his sight.

As we prepare to go in spirit to Jerusalem this Lententide, let us pray for another kind of sight. Let us ask God to open the eyes of our spiritual understanding that we may not only reverently meditate upon our Lord's Passion, but that we may firmly believe that His Passion was for us.

C. MISCHKE



III

The main thing in confession is the word of absolution spoken by the minister of God. Through this word the forgiveness of sins is conveyed to the penitent sinner, and the Holy Ghost reaches his heart to create and to nourish faith. There were "enthusiasts" in Luther's day who made a great to-do about the Holy Ghost, but who maintained that He must come directly into our hearts, and that the Word of God and the Sacraments have nothing to do with the matter, neither with His coming nor with His work. This is a very dangerous error. Yet it is widespread, and lurks in places where one might least expect it. Luther points out that also the Roman Church shows traces of it.

- 4) *For (indeed) the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with (in) his church is spirit and right, even though it is above and contrary to Scripture and the spoken Word.*

NOTES

Bellarmin († 1621), one of the most eminent Roman Catholic theologians, a Jesuit, who worked hard all his lifetime to destroy the fruits of Luther's Reformation, maintained that the right to interpret the Scriptures resides in the Pope, whether he wishes to exercise it alone or in conjunction with a council. Decrees of the councils, he said, need the confirmation of the Pope to make them valid, but the decrees of the Pope are valid in themselves, even though no council ratified them. He claimed infallibility for the Pope.

The doctrine of the infallibility of the Pope was formally decreed by the Vatican Council on July 18, 1870. It is a long and involved sentence, but we reproduce it here in full, to show what Luther meant when he charged the Papacy with "sheer enthusiasm." We will, however, break up the sentence somewhat into thought units.

"Therefore faithfully adhering to the traditions received from the beginning of the Christian faith, for the glory of God our Savior, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving,

"We teach and define that it is a dogma divinely revealed: that the ROMAN PONTIFF, when he speaks *ex cathedra*, that is, when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal Church,

"by the divine assistance promised to him in blessed Peter, IS POSSESSED OF THAT INFALLIBILITY with which the divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith and morals;

"and that therefore such definitions of the Roman Pontiff ARE IRREFORMABLE of themselves, and not from the consent of the Church."

NOTE: "Irreformable" means: not subject to change or revision.

A solemn curse is added: "But if any one — which may God avert — presume to contradict this our definition: let him be anathema."

INCONSISTENCY OF ENTHUSIASTS

The error of enthusiasm, namely, that the Holy Spirit comes to men directly, and operates in our hearts directly, without using the Word of God as His means, was introduced into the world by the devil himself.

- 5) *All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit, and nevertheless he accomplished this through other outward words.*

The devil pitted his own word against God's Word, and by means of his lying word he tore the living and life-giving Word of God out of the hearts of Adam and Eve, and led them to seek happiness by following their own ideas.

Enthusiasts emphatically maintain that they have the Holy Spirit, and boldly assert that He came directly into their hearts. If they were sincere in this opinion, then one would expect them to keep silent conscientiously and reverently, in order to give the Holy Spirit an opportunity to enter into other people's hearts also, just as they say He did into theirs. That would, at least, be consistent. But what did they do in Luther's day?

- 6) *Just as also our enthusiasts (at the present day) condemn the outward Word, and nevertheless they themselves are not silent, but they fill the world with their pratings and writings, as though, indeed, the Spirit could not come through the writings and spoken word of the apostles, but through their writings and words he must come.*

*Why do not they also omit their own sermons and writings, until the Spirit Himself come to men, without their writings and before them, as they boast that He has come into them without the preaching of the Scriptures?*

Here Luther breaks off with the remark

- 6) . . . *But of these matters there is not time now to dispute at greater length; we have elsewhere sufficiently urged this subject.*

It is the word of absolution, spoken by the pastor at God's command in Confession, which conveys the Spirit to the heart of the penitent sinner and assures him of the forgiveness of his sins.

(To be continued)

J. P. MEYER



# The Commission on Doctrinal Matters Reports

[Explanatory note: The new constitution of the Synod has given our committee on union matters a new name: the Commission on Doctrinal Matters. It was formerly called the Church Union Committee (C.U.C.). This committee now consists of ten members, five of these being pastors and five being professors. The Advisory Committee consists of those District presidents and those professors of our Wisconsin Theological Seminary who are not members of the Commission, of one Christian day-school teacher, and of one layman.—Ed.]

## AN EXPLANATION

Some of the readers of *The Northwestern Lutheran* have been asking why no report has appeared in these columns about the joint meeting of the doctrinal committees of the four synods of the Synodical Conference at Chicago last October 14 to 16. This is our explanation: At its convention last summer our Synod resolved "that our people be kept informed as to the results of the meetings of the Joint Union Committees as soon as these results can be evaluated by our Church Union Committee." To bring this language in line with our new constitution, this would mean that the Commission on Doctrinal Matters, which represents our Synod "in doctrinal discussions before other church bodies," is first of all to report to the Advisory Committee on Doctrinal Matters so that it may evaluate the report. Now it was physically impossible to do this until January 14 and 15 of this year. We regretted that the procedure which had been outlined delayed a report to the wider circle of our members. By delegating its responsibility to a subcommittee which could more easily be called together, the larger committee arranged for more speed in reporting in the future.

## SYNODICAL CONFERENCE JOINT COMMITTEE

Since another meeting of this committee was held at Chicago from January 19 to 21 of this year, we consider it best to present a combined report of this meeting and the October meeting. In October, a con-

siderable amount of time was spent in hearing and discussing resolutions passed by the four synods in their conventions in regard to the relations and tensions between the synods. Representatives of the other three synods joined in urging The Lutheran Church—Missouri Synod to give its full attention to healing the wounds in the Synodical Conference instead of entering into discussions with other Lutheran bodies at this time.

Progress was made toward issuing a joint statement on Justification, which will take its place at the side of previously issued statements on Scripture and the Antichrist. In October, the first draft of a statement which combined what had been presented by the four synodical delegations was carefully reviewed, and in January the revised statement was again carefully studied and improved. The final draft should be ready for consideration and adoption by the time of the next meeting.

In our January meeting we began with a review of the Bible proofs which had been used in our committee's presentation on the doctrine of the Church. A similar review is planned in the case of the presentations of the other synods to make sure that the Bible passages which are quoted prove what they are used to prove.

## CHURCH FELLOWSHIP

Our committee is heeding the directive which was given by our convention last summer: "that our Church Union Committee request the Joint Union Committees to give primary consideration in their discussions to the area of fellowship." In the October meetings the other three delegations were given time to present their position, since in previous meetings our presentation had been thoroughly discussed. In the January meeting the first half of "The Theology of Fellowship," a product of the theological faculties of The Lutheran Church—Missouri Synod, was read and discussed. The second half has not yet been published. We also studied a document entitled "Reply to the Wisconsin Synod Presentation on Church Fellowship," presented by the Committee on Doctrinal Unity of

the Missouri Synod, and our analysis of that document. Since a combination of circumstances had left the Missouri Synod delegation without a completed presentation, the next meeting was postponed for three weeks beyond the time which had previously been set, and the assurance was given that the complete presentation would be ready by then.

You may wonder why we are so eager to finish our discussion of the part of the doctrine of the Church which has to do with Church Fellowship, either by coming to see eye to eye as we once did, or by establishing the fact that we no longer do. As long ago as 1953 our Synod declared that unionism lay at the root of our differences, that is, fellowship practiced where God forbids it. When these joint meetings began in 1956, we would have liked to start with this question and, we might add, there were no objections on the part of the Missouri Synod delegation. But there was merit in the decision to begin with a study of our position on Scripture and Justification. But even when we were discussing other doctrines, the doctrine of fellowship was drawn in, and all of us realized that we must get at it. Finally no other doctrine is safeguarded if there is a forbidden practice of fellowship, for such practice amounts to giving error equal standing with the truth. Furthermore, matters which we have been calling "offenses" to a great extent arise from what we are convinced is forbidden fellowship, and they will continue and multiply unless we see eye to eye as to what the Lord forbids. We ask you to pray that the Lord may yet by His Spirit working through His mighty Word bring all of us who are involved in these discussions to be "perfectly joined together in the same mind and in the same judgment" "that there be no divisions" (I Cor. 1:10).

## OFFENSES

Part of our time at our meetings is used for calling attention to matters in the life of our church bodies which disturb us (offenses): press releases, meetings, books, and

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# In The Footsteps of Saint Paul

## Occasion of Writing the Epistle to the Romans

Paul's third missionary journey was nearing its end. The inner controversies in Corinth had been settled by the Apostle. His last task in the East would now be to bring the collection for the needy brethren in the mother church to Jerusalem. On the eve of his departure Phoebe, a devoted deaconess of the church in Corinth and residing in Cenchrea, had announced her intention to sail for Rome. This was a welcome opportunity for Paul to send a personal letter along with greetings to the Christians in Rome. During the course of years he had learned to know a goodly number of them. His many greetings at the end of his Epistle imply this. To them as well as to the whole Church in Rome he wanted to announce his intention to visit them and to preach the Gospel to them also. Through his Epistle he desired to acquaint them with the Gospel he would bring them. They could and should be assured that it was the same Gospel message their founders once had heard in Jerusalem on the Day of Pentecost. He was also convinced that the glory and grandeur of Rome could not outshine and offset the greater glory of the Gospel of Christ. He was not ashamed of this unchanging Gospel, since it was the only power of salvation for Jew and Gentile alike. Could there be anything more important or valuable than that?

### HOW THE CONGREGATION AT ROME WAS FOUNDED

That the church in Rome had not been founded by any apostle, we have already seen. In all likelihood "strangers from Rome, Jews and proselytes" (Acts 2:10) were its founders. Other Jews and Gentiles in Rome joined them to hear the glad tidings of salvation for all mankind. Soon the Gentiles outnumbered the Jewish Christians. That they were a mixed group can be gleaned from the names of those who received greetings from Paul (chap. 16). Among them we find Aquila and Priscilla, that noble Jewish couple, that had fled from Rome under Emperor Claudius. Paul had stayed with them at Corinth. Through him

they were converted to the Gospel of Christ. In the meantime they had returned to Rome, for we find their names among those who received greetings. To be sure, through them he also received firsthand information on conditions in Rome. There must have been quite an exchange of letters between Rome and Corinth. The extensive list of those receiving greetings from the Apostle in like manner bears this out.

### PAUL'S INTENTION REGARDING ROME

Paul had no intention of preaching the Gospel in Rome for any length of time. He was not interested in carrying out further mission work in that city. He would not build on another's foundation. He would seek virgin soil for the seed of the Gospel. His thoughts roamed westward to Spain. He hoped to enlist some Roman Christians to accompany him into new mission fields and help him move the milestones of the Christian Church ever farther westward, perhaps to the Pillars of Hercules. The Apostle indeed wanted to strengthen the Christians in Rome in their faith, prove to them that the Lord Himself had commissioned him to preach this Gospel with its saving message for both Jew and Gentile. Peace now reigned in Corinth and in his own heart. He would convey this peace to them across the seas also. These were some of the thoughts in the heart of the Apostle when he penned his immortal Epistle, which was to become the foremost Epistle for the whole of Christendom.

### PAUL'S PURPOSE IN WRITING ROMANS

What was the main object of Paul in writing this Epistle to the Romans? Was it didactical (intended to instruct) or polemical? Only very indirectly can Romans be termed polemical. We fail to find in it that passionate defense of the Gospel of Christ as we have it in Galatians. To Paul's knowledge, there were at the time no Judaizers in Rome, those termites who sought to undermine the faith of the Christians in Christ as their only Redeemer from sin,

death, and hell and who, on the other hand, attempted to fortify the Church with their own insistence on Jewish ceremonial law. Paul goes to great length in his Epistle to prove that there can be no other Gospel either for the Jew or the Gentile. Both are bankrupt as to their own wisdom and righteousness and both can only be saved by the one and only Savior of all mankind. News of any dissensions or parties as there had been in Corinth also had not reached Paul in Corinth. There was also no attack on his apostleship as he had experienced it in the churches of Galatia. From the Book of Acts (chap. 28) we learn that no adverse rumors had been spread about Paul in Rome by Jews. On the contrary, they were ready and eager to hear his message with open minds. Paul's prime purpose in Romans was the desire to preach and teach the unchanging Gospel truths that he had brought to others before them for their salvation and instruction in righteousness. Thus all the omens concerning Rome were propitious for Paul and his sending of his Epistle to the Romans. Eagerly did he pen his inspired thoughts, giving to the Roman Christians that most wonderful Epistle and to the Christian world at large its foremost presentation of the Gospel of Christ.

### APPRAISALS OF THE EPISTLE

Luther calls Romans the true masterpiece of the whole New Testament, the purest Gospel. Of it he says: "It deserves not only to be known word for word by every Christian, but it is to be the subject of his meditation day by day, the daily bread for his soul, for it can never be studied too much and too well. This Epistle is a commentary upon and an epitome (summary) of the whole Scriptures."

Philip Melancthon, Luther's co-worker, called the Epistle to the Romans a Compendium of Christian Doctrine. He based his own *Loci Communes* on it, giving therewith to Protestantism its first systematic theology. Sorry to say, later editions of this same work reveal the humanistic

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# A Lantern to Our Footsteps

## God's Reply to Our Questions

Topic: Should we call Holy Communion the Mass?

"What is your opinion of the matter of a Lutheran pastor insisting on his people calling him 'Father' and referring to the Holy Supper as a 'Mass'?" This question was asked by a reader because a young friend of his, after completing his training at Concordia Seminary, St. Louis, Missouri, is now serving as assistant in a congregation where that is being done. In considering this question we shall take note especially of the term *Mass*.

### TERM ONCE USED BY LUTHERANS

The Bible does not specifically tell us to use a certain name for the Lord's Supper or to use a particular title in addressing our pastor. So one may say that it really does not matter greatly what name we use as long as we have the right thought in mind. Regarding the term *Mass*, we realize that it was used at the time of the Reformation also by the Lutherans. In the *Augsburg Confession*, Article XXIV is entitled "Of the Mass." It begins with these words: "Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the highest reverence." So why not use this term?

### WHAT "MASS" MEANS TODAY

However, the point to consider is not only how the term was used over 400 years ago, how it was used in past history. What we need to keep in mind is what people at the present time think of when hearing it. Today, expressions like "Mass" and "Father" are associated particularly with the Roman Catholic Church. Even Webster's Dictionary defines *Mass* as "the Eucharistic rite of the Latin (i.e., Roman Catholic) church." So regardless what the history of the expression may be, *today* it is considered a Roman Catholic term in the minds of people, as Webster's definition also indicates.

### ROMAN CATHOLIC DOCTRINE OF THE MASS

We must further consider what the Roman Catholic Church teaches concerning the Mass. What does it mean to them? We shall see how they describe it in *A Catechism for Adults* by a Rev. W. J. Cogan and bearing the *Imprimatur* of Samuel Cardinal Stritch. Question: "What is the Mass?" Answer: "The Mass is the unbloody sacrifice of the Body and Blood of Jesus Christ." Question: "What is the difference between the Sacrifice of the Mass and the Sacrifice of the Cross?" Answer: "The difference is that the Sacrifice of the Cross was a bloody sacrifice while the Sacrifice of the Mass is an unbloody sacrifice." Question: "At what part of the Mass does the sacrifice itself take place?" Answer: "The sacrifice itself takes place when the Priest repeats the words of Jesus: 'This is My Body; this is the Chalice of My Blood.' This is called the *Consecration*." Question:

"For whom may the Priest offer Mass?" Answer: "The Priest may offer Mass for the intentions of the living and for the benefit of the Souls in Purgatory." Such is the Roman Mass. As Lutheran Bible Christians we ask: Where does the Bible teach all this? There is only one answer. Nowhere. On the contrary, Scripture tells us: "For Christ also hath *once* suffered for sins" (I Pet. 3:18). In Hebrews we read of Christ as our high priest "who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did *once*, when he offered up himself" (Heb. 7:27). See also Hebrews 9:26, 27; 10:10. What a gross perversion of the Lord's Supper and of the true sacrifice of Christ, brought once for all upon the cross, never needing repetition!

### IDENTIFY OURSELVES WITH SUCH TEACHING?

No true Lutheran will want to be identified with such teachings. But in view of the fact that the term *Mass* today is associated with this false teaching of Catholicism, will not the use of it by a Lutheran give the impression that he agrees with or at least finds no serious fault with such ideas? We read: "Abhor that which is evil" (Rom. 12:9). How we must abhor the perversions of Christ's one true sacrifice for us as taught in the Roman Mass! Never will we want to give even the appearance that we teach anything similar in our celebration of Holy Communion. We do well to avoid a term like the *Mass* and use terms that have Scriptural meaning and Scriptural background, such as, the Lord's Supper or Holy Communion. We do not want to be identified in any way with the errors of the Church of Rome, neither in fact, nor in the minds of people.

\* \* \* \*

### A RELATED QUESTION

"Is it all right to give money to Catholics for spiritual bouquets (Mass)?" Although this question is asked by another reader, much of what has been said above should serve to give an answer to it. Call to mind again what the Catholics teach about the Mass, that it is an unbloody sacrifice of the Body and Blood of Christ. Remember, too, that the money is given to the priest so that he will offer Mass for the benefit of a soul in purgatory, to shorten the length of time a soul must suffer punishment for his sins in this purely imaginary place, existing only in the Tradition and teaching of the Catholic Church. How can a Lutheran, if he is informed about all this, support such an evil financially? Again we say: "Abhor that which is evil." Surely, there are other ways to express sympathy besides that of giving money which will be used to support and perpetuate the errors of Catholicism.

A. SCHUETZE



By H. C. Nitz

## I May Be Right, Yet Lose My Soul

Dr. Hermann Sasse, outstanding theologian and interpreter of contemporary church history, formerly of Erlangen University in Germany, now at Immanuel Theological Seminary in Adelaide, Australia, has a sobering warning for those of us who are inclined to use inordinately strong language when referring to heretics and errorists. In order to reemphasize and underscore what has been written on this subject in these pages, we quote a paragraph from Dr. Sasse's latest book, a monumental treatise on the Lord's Supper, titled *This Is My Body*. In his treatment of "the great controversy," as he calls the debate on the Lord's Supper between Martin Luther and Ulrich Zwingli, the debate which ended in the famous Marburg Colloquy of 1529, Dr. Sasse mentions the "very rough language" used by the men who took part in the disputation.

The learned and devout defender of the Real Presence of Christ in the Lord's Supper says on page 135 of the above-mentioned book: "As Christians we are not allowed to excuse even the slightest of the many sins that have been committed time and again in connection with such controversies. Pride and self-glorification, lack of love and humility, failure to understand the other side's point of view, and acrimonious speech are some of the sins that threaten the souls of those who have to fight doctrinal controversies. There are sins and dangers in orthodoxy that the world sees with greater clarity than we theologians do, and in many cases the judgment of God on the orthodox defenders of the faith may be far more severe than His verdict on the erring soul of a heretic. In saying this we do not want to exonerate Luther and Zwingli from the harsh words they spoke against each other. Although the 16th century was used to very rough language, this language is nothing if compared with the cruelty with which other churches and even some non-Roman nations tried to suppress what they regarded as heresy. Neither the night of St. Bartholomew nor the bloody persecution of Catholics in England can

justify the way in which Lutherans and Reformed wrote and spoke against each other."

## No Further Need for God?

According to *Moody Monthly*, Sir Julian Huxley, British biologist, said at a Darwin Centennial celebration at the University of Chicago, "In the evolutionary pattern of thought there is no longer need or room for supernatural beings capable of affecting the course of events." A certain Pharaoh spoke in a similar vein some 1500 years before Christ.

The speakers at this conclave of scientists do not seem to have stuck to their last. They seem to have trampled all over the field of human thought without making much hay. "Practically no field lay untouched or unexplored. Theology, psychology, language, society, genetics, culture — all and more were just so much grist for the evolutionary mill."

The editorial continues: "We are compelled to say that the Wizard of Oz atmosphere that prevailed rather disturbed our old-fashioned notions regarding the nature of the scientific mind. We had envisioned a scientist as one who thought carefully, spoke quietly, trod softly, and viewed objectively. He was one, we had thought, who withheld opinion until the facts were in, who as a seeker after truth was always ready to lend a listening ear to the findings of his fellows.

"Things were different at the centennial. Feelings seemed to be running high. Speculation abounded. Amazing predictions were made. Panaceas (cure-all—Ed.) were presented. The only answer to this paradox seems to be that the scientists were for the moment in a rose-tinted and unscientific mood. Certainly their philosophies were showing.

"The participants were all too obviously out to make a case for evolution. They needed to make one. Though the evolutionary theory is still taught in secondary schools, it is taught only as a theory (see Editor's Note) a galling situation to the more dedicated evolutionists. The hard truth is that the theory no longer has the acceptance it once had, even among those who do not sub-

scribe to the Genesis account of Creation.

"This accounts somewhat for the multitude of words poured out at the conference. Adherents were out to recover lost ground. But hearing the loud cries emanating from the U. of C. campus, we who do accept the Genesis account as part of God's inspired Revelation are inclined to remark with the queen in *Hamlet*, "The lady doth protest too much, methinks."

The forthright defense of the Genesis account of creation is refreshing. Depressing, on the other hand, is an editorial in *The Cresset*, which is "tremendously gratified" that "some of the most intelligent things" said at the centennial of Darwin's *Origin of Species* were spoken by Dr. Jaroslav Pelikan, a Missouri Synod Lutheran professor. He seems to have dealt blows of about equal severity at the "theological sophistication" of scientists and at the "rationalistic claptrap" of theologians who "have undertaken to defend a literal reading of Genesis 1 and 2 on thoroughly rationalistic grounds."

The writer in *The Cresset* beclouds the issue with cleverly used adjectives. (Someone has said, "The adjective is the enemy of the noun.") His presentation of the case may make friends and enemies for both sides of the issue. He does say: "Dr. Pelikan made bold to say that both sides of the dispute have failed to come to terms with the nature and purpose of the Holy Scriptures. His point was that the Scriptures are the record and testimony of God's covenant with man, and that to be properly understood they must be read in the light of the covenant relation between God and His people."

True. But that does not tell me whether Genesis 1 and 2 is a poem, a myth, or history.

It is a remarkable coincidence that the editorial in *Moody Monthly* following the one quoted above, begins with the statement, "Never are the limitations of man's wisdom more apparent than when he refuses to accept what God reveals about Himself, or questions what He does, simply because he cannot understand."



EDITOR'S NOTE: This statement must be limited. Evolution is still presented as absolute truth in some secondary schools. It may be labeled "theory," but it is taught as fact.

### No Religious Instruction for Children

A special correspondent for *The British Weekly* reports on a recent law passed in East Germany: "Law for the Socialist Development of the School System in the German Democratic Republic." This law states that the instruction of youth "is exclusively the concern of the State."

The new law makes obligatory "polytechnic instruction on working methods in State-run factories and farms" for all children between the ages of thirteen and sixteen in East Germany. It states, "Parents are required to bring up children so that they are able to take part in the Socialist community." There is no provision for religious instruction.

It seems that heretofore it was possible to give some religious instruction outside regular school time. But the correspondent adds, "Protestant clergymen fear lest attendance at religious instruction which is given by clergy and lay catechists outside the ordinary school curriculum may be rendered more difficult because of the hours for other instruction under State supervisors prescribed for afternoons."

It is, of course, not utterly impossible for Christian parents even in Eastern Germany to bring up their children in the nurture and admonition of the Lord, as letters from God-fearing Christians in that area testify. The gates of hell will not prevail against the Church, not even in Communist countries.

But when we consider the tremendous difficulties with which our fellow believers have to cope in Eastern Germany, we should be duly thankful for the God-given right to build, maintain, staff, and completely control Christian day schools — and also high schools — for our children.

### Modern Polygamy in Utah

Under this title, Wilbur M. Smith in his monthly report, "A Survey of Religious Life and Thought," reports in *The Sunday School Times*: "I did not know that polygamy was actually being practiced in Utah until I saw an announcement in the *New York Times* that residents of the town

Bountiful, near Salt Lake City, have organized an Anti-Polygamy Citizen League. Some social workers estimate that six hundred men, women, and children are members of polygamist family units in Davis County, and, says the statement, there are grounds for believing that polygamists in Utah and neighboring Arizona and Idaho, may number 10,000. Utah laws permit the prosecution of polygamists for unlawful cohabitation, for teaching polygamy to children, and for perjury committed in answering charges of conducting polygamist practices."

Polygamy, according to F. E. Mayer in *The Religious Bodies of America*, "was advocated by Joseph Smith and practiced by the early Mormons in Salt Lake City." He adds that it "is only a consistent application of some of Mormonism's basic principles."

The Mormons, who grandiloquently call themselves "The Church of Jesus Christ of Latter-Day Saints," are a fast-growing sect. Some of their personable, persuasive missionaries may knock at your front door tomorrow. They usually go from house to house in pairs. "Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:6,7). *The Amplified New Testament* renders these two verses thus: "For among them are those who worm their way into homes and captivate silly and weak-natured and spiritually dwarfed women, loaded down with [the burden of their] sins, [and easily] swayed and led away by various evil desires and seductive impulses. [These weak women will listen to anybody who will teach them]; they are forever inquiring and getting information, but are never able to arrive at a recognition and knowledge of the Truth."

The willingness to "listen to anybody who will teach them" is, of course, not restricted to women. There are equally "silly" men who are "forever inquiring and getting information," granting interviews to the poison-peddling house-to-house missionaries of false doctrine, listening to the smooth radio propaganda of heretics, reading unscriptural books, sending for free faith-destroying literature. "Beware of false prophets!" is an even more timely warning today than it was when our Lord first spoke it.

### Wild Rumor

In our personal, congregational, synodical, and intersynodical affairs we meet with reports so utterly unfounded and unlikely that one is puzzled (and perhaps distressed) how they ever got started. Some are so patently ridiculous that they will do little damage. Usually we cannot trace them to their source. The most we can do, in some cases, is to refuse to pass them on.

In his "Lectures on Acts," Dr. H. A. Ironside gives a classic example of wild rumor. "It is never safe to depend on snap judgments. . . . Half the scandal that goes around among members of the Church of Christ is simply the result of jumping at conclusions. Not long ago I read a little article in a church bulletin in which the pastor explained that he had been greatly troubled by a rumor going around to the effect that his wife had attended a meeting of some heretical group and that he had gone there in great indignation and dragged her out by the hair of her head and brought her home and beat her. He undertook to explain that he had not dragged his wife out of that meeting, that he had never at any time dragged her about by her hair, and that he had never beaten her, and also that his wife had never attended that meeting, and finally that he was a bachelor and had never had a wife!"

### Reaping As We Sow

Under this heading we found the item below in *Christian Economics* (Nov. 3, 1959). Read and ponder.

"Two press dispatches have turned up on our desk at the same moment. One tells us that major crimes are up 8 per cent in 1958 over 1957. The increase was much greater among youths under 18 years of age. The other dispatch tells of a check-up on T.V. programs for children from which we quote:

"In one city, during the hours before nine, there were 223 killings of human beings, 24 conspiracies to commit murder, 192 attempted murders, 83 robberies, 15 kidnappings, 21 jailbreaks, 7 attempted lynchings, 6 dynamitings, 11 extortions, 2 cases of arson and 2 of torture, not counting the prolonged and brutal fights, sluggings, and use of threats."

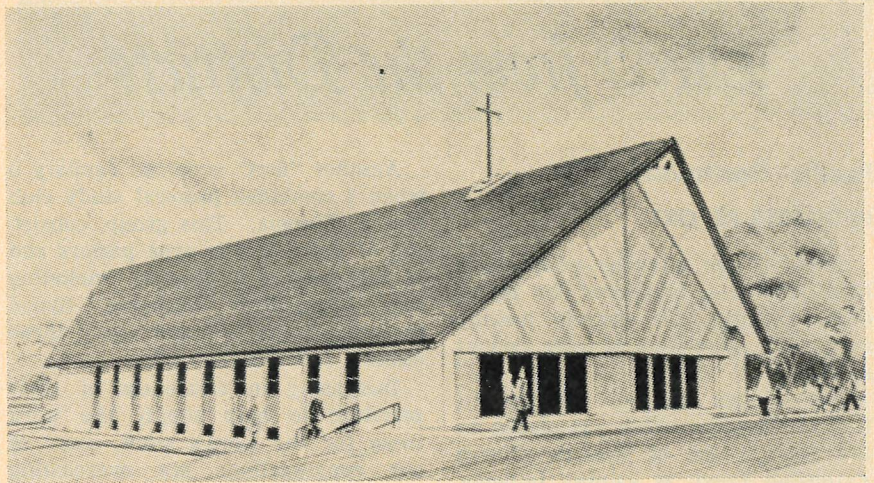
"We need not think that we can feed the minds of our children such awful fare and avoid the harvest of crime we are reaping."



**Zion of Bristol, Wisconsin,  
Lays Cornerstone**

On February 7, 1960, Zion Ev. Lutheran Church of Bristol, Wisconsin, laid the cornerstone of its new church building. Ground was broken in July of 1959. It is hoped that the structure will be completed and dedicated not later than midsummer.

The members of Zion Ev. Lutheran Church and their pastor, Reinhard E. Bittorf, are deeply conscious of God's blessing in the work thus far. They implore the God of all grace in Christ to be with them in completing the task undertaken for His glory.



*Architect's Drawing of Zion Ev. Lutheran Church, Bristol, Wisconsin*

**Editorials**

*(Continued from page 67)*

many." It isn't the Communists who are the great danger to the Church; it is rather those who profess to come in the name of Christ and yet deny the truth of Christ.

John warned the Christians: "Beloved, believe not every spirit, but try the spirits whether they are of God." The test still is the one that Christ Himself applied:

"What think ye of Christ? whose son is he?" The spirits that come to our doors and are vague or clearly wrong on whether Christ is true God as well as true Man, who died for the sins of all men and rose again for the justification of all, are bound to be vague and wrong on all matters of the truth of God. Wrong on that point, wrong on all points. No matter how zealous they are or how sincere they seem to be, believe them not.

E. E. KOWALKE

**The Commission on Doctrinal  
Matters Reports**

*(Continued from page 70)*

the like. In line with this phase of our work we were asked by our last convention to keep our people informed as to whether there is any progress in carrying out the resolutions of last summer's convention of

the Missouri Synod to exercise "proper supervision of doctrine and practice." We do inquire about these matters, but try to avoid being self-righteous when we do so. In October we were informed that two men from foreign fields were not sent back because their teaching was under question. In January we were told that a seminary professor whose writings question the inerrancy of Scrip-

ture is being dealt with, as is a pastor who is on the editorial board of a religious magazine which repeatedly has opposed the very heart of Bible truth.

Our next meeting is to be held in St. Louis, May 17 to 19.

IRWIN J. HABECK,  
Member of Commission  
on Doctrinal Matters

**In The Footsteps of Saint Paul**

*(Continued from page 71)*

and philosophical background of Melancthon even clearer. He was not as creative as Luther in his thinking. He was irenic in his disposition and also inclined to compromise.

It is said of John Wesley, the founder of Methodism, that his "heart was strongly warmed," when he listened to Luther's Preface to Romans. Later on he disavowed Luther's doctrine of justification based on

Romans. The Nonconformist English exegete Matthew Henry calls David's Psalms and Paul's Epistles "stars of the first magnitude but Romans is the most excellent of all." The German theologian Deissmann termed Romans the Magna Carta of evangelical Protestantism.

Herewith we have offered but a few of the many appraisals of Paul's Epistle to the Romans. It cannot be stated too emphatically that we have no greater presentation of the Gospel

of Jesus Christ for Jew and Gentile alike, for all mankind, than Paul's Epistle to the Romans. It is written with the heart-blood of the great Apostle. With prayers in his heart and with greetings on his lips and wishes for a safe delivery into the hands of the Roman Christians, Paul must have handed his Epistle to Phoebe. Gladly and successfully did she carry out this errand beyond compare.

H. A. KOCH



# Direct from the Districts

## Pacific Northwest

### PROGRESS REPORT

Some of our missions which have been, and are, hampered by inadequate facilities are eagerly looking forward to alleviation of their various needs.

The chapel project of Trinity, Eugene, Oregon, which was placed on the priority list of Synod's Church Extension Fund, is gaining impetus. Modest chapel plans are being presently considered.

Since construction of its parsonage-chapel was authorized before the end of last year, Calvary, Lake Hills (Seattle), was granted an extension of its use of a public school for worship services. Construction of the well-planned unit has reached the halfway point. By April the pastor hopes to occupy the living quarters, and the congregation hopes to worship in its "garage-chapel."

After beautifying its chapel by installing a new tile floor, Grace of Zillah, Washington, has turned its attention to house plans to furnish adequate quarters for its pastor.

Woodland Park Congregation, Portland, Oregon, is not allowing itself much rest after completing its parsonage. The members are busily engaged in preparing preliminary plans for application of a chapel loan to replace their present place of worship, a small, remodeled house.

Not only these mission congregations are awaiting the fulfillment of fond hopes. Grace of Yakima, Washington, our largest self-supporting congregation, is taking giant strides toward a major relocation project. Concerted efforts of members and pastor in reaching their building fund goal have brought them to the point where they plan to break ground shortly for a \$120,000.00 church-school unit. A parsonage will be built on their new property when the present church, school, and parsonage are sold.

Building of another nature has also been going on in our midst. The District's first missionary conference, held at Zillah, January 19 and 20, was a great help in sending our pastors back to their fields with added knowledge and renewed zeal.

Another "first" occurred January 9 when a combined pastoral study club met in Tacoma. This group, consisting of three Seattle area pastors and of four pastors in Tacoma (including two Evangelical Lutheran Synod pastors), plans to meet every three months for mutual study.

Increasing in awareness of their privilege to help supply the work force for the Lord's work, some of our congregations are overcoming the distance-barrier in sending prospective full-time workers to our synodical schools. At present there are two students from Withrow, Washington, attending Northwestern Academy (Mobridge); two from Tacoma, one attending Dr. Martin Luther College (New Ulm) and the other Northwestern College (Watertown); and one from Portland, Oregon, attending our Wisconsin Lutheran Seminary.

PAUL E. NITZ

## Southeastern Wisconsin

On February 26 at the Northwestern Publishing House, a meeting was held of representatives from the 66 congregations in the metropolitan Milwaukee area. The Pastoral Conferences have been studying the desirability of a federation of these congregations for several years. It was proposed at the meeting that such a federation be established in the near future. The proposed federation would coordinate and sponsor church activities in the Milwaukee area.

Pastor Ray Wiechmann, chairman of the District Mission Board, reports that as of January 1 two missions became self-supporting: *Gloria Dei*, Pastor Norman Engel; and *Divine Peace*, Pastor Richard Balge. *Gloria Dei* was established in 1945 and *Divine Peace* in 1957. Of the 112 congregations in the District now only seven are missions. The newest mission in Menomonee Falls will hold its first services on March 6 in the Legion Hall. With the assistance of Seminary students, Pastor Herbert Kruschel, pastor of Pilgrim, Butler, will take temporary charge of the field.

The question, How to build a \$140,000 church for \$80,000, will be answered on February 28 when *Our*

*Savior's*, Zion, Illinois, Pastor Edwin Biebert, will dedicate just such a church. The members donated their time and services to make up the \$60,000 difference between what they could afford and what they wanted. The parish statistician estimates that 50,000 hours of labor were donated. For the past several years the congregation has worshiped in the basement awaiting the completion of the superstructure. The church — in the long-range plan it will become a parish hall — seats 450. The following pastors will participate in the dedication week festivities: President Oscar J. Naumann; Arthur Halboth, president of the District; H. Marcus Schwartz; Professor Carl Leyrer, who organized the congregation; Friedel Schultz, visitor; and the resident pastor, Edwin Biebert. Our *Savior's* organized in 1954, now numbers 183 communicants.

On March 20, *Fairview*, Milwaukee, Pastor Paul Behn, will dedicate its \$150,000 church. The church, of contemporary design, will seat 300.

On January 24, Atonement, Milwaukee, celebrated a triple anniversary: the 30th anniversary of its organization, the 30th anniversary of its senior pastor, W. J. Schaefer, at the church, and the 45th anniversary of his ordination. Pastor Schaefer organized the congregation in 1930. A special service was held in the morning at which the congregation presented the pastor with a purse. In the evening Pastor Schaefer was guest of honor at a reception. For many years before ill health compelled him to curtail his activities, Pastor Schaefer was editor of *The Northwestern Lutheran*. He was also a member of the intersynodical committee which edited the *Lutheran Hymnal*.

With the start of the second semester, Pastor Thomas Kraus began teaching in the religion department at *Wisconsin Lutheran High School*. Pastor Robert Krause, principal, reports that next year's freshman class will number 250 and a total enrollment of 725 is expected next September. A Schlicker organ has been bought for the auditorium-chapel at a cost of \$40,000. When completed, it will be one of the finest organs in



the Milwaukee area. The organ will be paid for by student projects, concert proceeds, gifts, and memorials. Almost half the sum needed is already on hand, and it is hoped that the remainder can be collected during the two-year construction period.

On Sunday, February 14, the *Milwaukee Lutheran Teachers' College* came into existence when a formal agreement with the Synod was signed by the Lutheran High School Board. At a meeting of the Wisconsin Lutheran High School Conference, January 20, the Conference delegates unanimously ratified the agreement which provides for the use of the high school's facilities for at least three years. Pastor Paul Gieschen, chairman of the Teachers' College Board, reports that 35 applications have been received so far and that the goal of 60 students will be reached by next fall. Interested students are urged to apply as soon as possible.

Pastor Harry Schaar, Brownsville, has accepted the call to St. Peter's, Brodhead, Wisconsin. Pastor Arthur Halboth, president of the District, reports that there are 12 vacancies in the District's schools.

JAMES P. SCHAEFER

#### Call for Nominations

Pursuant to repeated resolutions of the Wisconsin Evangelical Lutheran Synod and instructed by proper synodical officials, the Board of Regents of Michigan Lutheran Seminary herewith petitions the members of the Synod to nominate candidates for the eleventh professorship. Candidates are to be nominated who are qualified for the office of Dean of Students. In keeping with the original agreement, the Board has acceded to the request of the present Dean to be relieved of the office in favor of full-time teaching.

We ask that the following qualifications be kept in mind: experience in the parish ministry, interest in young people, the ability to counsel them, aptness to teach.

Nominations with pertinent information are to be in the hands of the secretary by March 5, 1960.

LESTER RING, Secretary  
206 S. Alp Street  
Bay City, Michigan

#### A REQUEST FOR HYMNALS

Trinity Lutheran Church, a mission congregation at Bangor, Michigan, is in need of used hymnals. If your congregation has such hymnals to sell, please write to:

The Rev. Paul Hoenecke  
206 Lincoln Avenue  
Bangor, Michigan

#### REQUEST FROM LUTHER HIGH

We respectfully request the members of the Synod to suggest the names of people who are qualified to offer instruction on the high-school level in Latin, mathematics, and science. Please send the names to:

The Rev. Wayne Schmidt  
Luther High School  
Onalaska, Wisconsin

#### AVAILABLE FOR A MISSION

Trinity Evangelical Lutheran Church, Town Norton, Rollingstone, Minn., has the following antependia to be given a needy mission congregation: a plush pulpit antependium, 32 inches long by 16 inches wide, and a plush altar antependium, 86 inches long by 28 inches wide, all in violet color.

The Rev. Dr. Paul W. Spaude  
Rollingstone, Minn.

#### AN APPEAL

Experienced capable cook, male or female, is needed at the East Fork Mission School, Whiteriver, Ariz. Anyone interested in this position please contact:

East Fork Mission School.  
Arthur J. Meier, Prin.  
Whiteriver, Ariz.

#### NOTICE OF SEVERANCE

Pastor H. P. Bauer of North Platte, Nebr., has severed his fellowship with the Wisconsin Synod because that Synod has not severed relations with The Lutheran Church—Missouri Synod.

HUGO FRITZE, President  
Nebraska District

#### CALENDAR OF CONFERENCES

##### SYNODICAL COUNCIL MEETING

God calling, the Synodical Council, formerly called the General Synodical Committee, will meet the week of May 8 in the Synod Office Buildings, 5612-52 West North Ave., Milwaukee 8, Wis.

The chairmen of the boards and committees are kindly requested to notify the undersigned at their earliest convenience as to the time and place for their preliminary meetings.

OSCAR J. NAUMANN, President

##### CONVENTION NOTICE SYNODICAL CONFERENCE

The forty-sixth convention of the Lutheran Synodical Conference will be held, God

willing, in the Wisconsin Lutheran High School (Wisconsin Synod), 330 N. Glenview Ave., Milwaukee 15, Wis., from Aug. 2-5, 1960. The opening service will be conducted in St. John's Lutheran Church (Wisconsin Synod), Harwood and Dewey, Wauwatosa, Rev. K. Otto, pastor, 10:00 a.m., Central Daylight Time.

All Synods and Districts are herewith reminded to choose their full complement of regular and advisory delegates at the earliest possible date (the newly suggested constitution recommends "six months prior to the convention") and send the delegate lists in duplicate to the undersigned.

To make possible the distribution of the Book of Reports and Memorials in sufficient time before the convention, so that the delegates may be properly informed on the convention's business, all boards and standing committees are requested to send their reports to the undersigned, and all overtures and memorials must be in his hands, no later than April 15, 1960.

Information on housing and registration will be forwarded to all delegates in ample time.

(Prof.) Herbert J. A. Bouman,  
Secretary Luth. Synodical Conference  
801 De Mun Ave.  
St. Louis 5, Mo.

#### WESTERN WISCONSIN

##### WISCONSIN-CHIPPEWA PASTORAL CONFERENCE

The combined pastoral conference of the Wisconsin River Valley and Chippewa River Valley is scheduled to meet April 26 and 27, 1960, at St. Paul's Ev. Lutheran Church, Bloomer, Wis. Holy Communion service at 10:00 a.m., April 26, Pastor John Schaadt, speaker; Pastor Herbert Schaller, alternate. Reservations for accommodations should be addressed to Pastor Elmer J. C. Prenzlow, 1315 Larson St., Bloomer, Wis.

#### ORDINATIONS AND INSTALLATIONS

##### Pastors

**Brandt, John P.**, in Trinity Lutheran Church, Clear Lake, S. Dak., and in Zion Lutheran Church, T. Hidewood, S. Dak., by G. P. Eckert; assisted by L. Dobberstein, R. Cox; Feb. 7, 1960.

**Ehlert, G. L.**, in Good Shepherd Ev. Lutheran Church, Fond du Lac, Wis., by L. Ristow; assisted by H. Bierwagen, W. Hoepner; Jan. 24, 1960.

**Lemke, Oscar**, in Immanuel Ev. Lutheran Church at Waukegan, Ill., by Wm. Lehmann, Sr.; assisted by F. Biebert, A. Buenger; Jan. 3, 1960.

**Rasch, Lyle**, in Arlington Ave. Lutheran Church, Toledo, Ohio, by I. Weiss; assisted by P. Kuske, A. Hueschen, W. Gritzke, R. Scheele, K. Koeplin, A. Maaske; Jan. 24, 1960.

**Voss, Carl W.**, in West Side Mission, Green Bay, Wis., by A. Voigt; assisted by W. Pankow.

**Witte, Harvey A.**, in Apostles Church, Milwaukee, Wis., by P. Behn; assisted by A. Halboth, J. Jeske, Jr., A. Spaude; Jan. 17, 1960.

#### CHANGE OF ADDRESS

##### Pastor

**Ehlert, G. L.**, 219 E. 14th Street, Fond du Lac, Wis.

#### DONATIONS SENT DIRECTLY TO THE TREASURER'S OFFICE

##### For Lutheran Spiritual Welfare Commission

|   |          |
|---|----------|
| St. Lucas Ladies Guild, Milwaukee, Wis.                           | \$ 20.00 |
| Ladies Aid Society of St. Paul's Lutheran Church, Green Bay, Wis. | 10.00    |
| Ladies Aid Society of Zion Lutheran Church, Clatonia, Nebr.       | 10.00    |
| Ladies Aid Society of St. Lucas Lutheran Church, Kewaskum, Wis.   | 20.00    |
|   | \$ 60.00 |

##### For Foreign Missions

|                                   |         |
|-----------------------------------|---------|
| Maurene Miller, Cherokee, Iowa    | \$ 5.00 |
| Rollo Korth, South Shore, S. Dak. | 25.00   |

|                                    |           |
|------------------------------------|-----------|
| William J. Ertzner, Stanton, Nebr. | 70.00     |
| Elizabeth Peterson, Waukegan, Ill. | 20.00     |
|                                    | \$ 120.00 |

##### For Northern Rhodesia Mission

|   |            |
|---|------------|
| Bethany Ladies Aid, Manitowoc, Wis.                                     | \$ 10.00   |
| William Friebe, Kawkawlin, Mich.  | 1,277.00   |
| Mrs. Caroline Haase, Walter Haase and Erdmann Haase, South Haven, Mich. | 20.00      |
| St. John's Ladies Aid, Florence, Wis.                                   | 5.00       |
| Ladies Guild, Redeemer Lutheran Church, Scottville, Mich.               | 10.00      |
| N. N.   | 100.00     |
|   | \$1,422.00 |



|  |           |
|--|-----------|
| For Japan Mission  |           |
| N. N. ....   | \$ 100.00 |
| For Indian Mission   |           |
| Memorial Wreath in memory of Mrs. Arnold E. Schroeder by Mrs. Alma Rabenhorst.....                     | \$ 1.00   |
| For German Refugee Mission   |           |
| Immanuel Young People's Society, Pelican Lake, Minn. ....  | \$ 5.00   |
| For General Relief Committee   |           |
| Ladies Aid of First Lutheran Church, Minnesota City, Minn. ....  | \$ 25.52  |
| Mr. L. W. Meyer, Tomah, Wis. ....  | 10.00     |
| St. John's Lutheran Church, Libertyville, Ill., and Emanuel First Lutheran Church, Lansing, Mich. .... | 394.47    |
| Cross Ladies Aid Society, Rockford, Minn. ....   | 25.47     |
|  | \$ 455.46 |

|  |         |
|--|---------|
| For Missions   |         |
| Memorial Wreath in memory of Mr. Harold Preston by Mrs. H. Preston, and Janet, St. Clair, Minn. .... | \$ 5.00 |

|  |           |
|--|-----------|
| For Church Extension Fund  |           |
| Thank-offering by Mr. and Mrs. Arthur C. Uecker.....               | \$ 500.00 |
| N. N. ....   | 50.00     |
| Gertrude Schoknecht, Milwaukee, Wis. ....                          | 100.00    |
| N. N. ....   | 200.00    |
| Northwestern College Students.....                                 | 148.50    |
| Rev. Ph. Henry Hartwig, Salem, Oreg. ....                          | 100.00    |
| Rev. Ph. Henry Hartwig, Salem, Oreg. ....                          | 200.00    |
| N. N. ....   | 28.57     |
| S. S. Children of St. Peter's Lutheran Church, Mishicot, Wis. .... | 2.95      |
| St. Lucas Ladies Aid Society, Kewaskum, Wis. ....                  | 20.00     |
| Prof. John P. Meyer, Thiensville, Wis. ....                        | 100.00    |

|   |            |
|---|------------|
| Memorial Wreaths —  |            |
| In memory of Mr. Pernie Trulock by Rev. and Mrs. Frederic Nitz and family.....  | 5.00       |
| In memory of Rev. Raymond C. Timmel by Mrs. O. E. Saewert, Mr. and Mrs. David O. Saewert, Mr. and Mrs. John Kremers and Mr. and Mrs. Daniel Ray Saewert..   | 25.00      |
| In memory of Rev. Raymond C. Timmel by Rev. Arthur P. C. Kell, Watertown, S. Dak. ....  | 3.00       |
| In memory of Mrs. Gustav Burandt by Rev. and Mrs. W. F. Sprengeler, Cedar Rapids, Iowa.....   | 2.00       |
| In memory of Mrs. Emma Koeppen by Mr. and Mrs. Elmer Tesch .....  | 2.00       |
| In memory of Rev. Wm. Nommensen by Rev. and Mrs. Otto Nommensen and family, Hildegard Kalb, Loretta Mellen, and Rev. and Mrs. H. C. Kirchner.....   | 17.00      |
| In memory of Mrs. Augusta Rohrke by Misses Anna and Marie Rohrke, Mrs. Herman Koch, Hadar, Nebr., Rohrke & Stoeplewerth, Mrs. Ervin Schwake, Mrs. M. Froehlich, Mrs. E. Synovic, Mrs. O. Wachter and Emil Neumann ..... | 56.00      |
| In memory of Mrs. Anna Bruns by Mrs. Irvn Hopp and Mrs. Ardy Johnson, Nicollett, Minn. ....   | 3.00       |
| In memory of Mrs. John T. McCarthy by Rev. and Mrs. E. O. Schulz, Hazelton, N. Dak. ....  | 5.00       |
| In memory of Rev. Adolph Haase by Miss Therese Hoenecke, Rev. and Mrs. Arnold Hoenecke, and the Adolf Haase family, St. Paul, Minn. ....  | 8.00       |
| In memory of Rev. J. H. Hafner by Immanuel Lutheran Church, Lewiston, Minn. ....  | 3.00       |
| In memory of Rev. Adolf Haase by Prof. and Mrs. Otto J. R. Hoenecke, daughters and families.....  | 10.00      |
| In memory of Mrs. Ervin Schwanke by Mrs. Herman Koch .....  | 3.00       |
|   | \$1,771.82 |
|   | \$3,740.28 |

C. J. NIEDELD, Treasurer

**DONATIONS SENT DIRECTLY TO THE TREASURER'S OFFICE**

|  |           |
|--|-----------|
| For General Relief   |           |
| Rev. David Metzger, Lansing, Mich. ....  | \$ 15.00  |
| For Indian Mission   |           |
| Ladies Aid Society, Mt. Olive Ev. Luth. Church, Appleton, Wis. ....                                  | \$ 40.00  |
| For Madison Student Mission  |           |
| Mr. and Mrs. Gilbert Glaeser, Beaver Dam, Wis. ....  | \$ 25.00  |
| For Northern Rhodesia Mission  |           |
| Immanuel Ev. Luth. Congregation, Manitowoc, Wis. ....  | \$ 91.55  |
| Ladies Aid Society of Mt. Olive Ev. Luth. Church, Niagara, Wis. ....                                 | 5.00      |
|  | \$ 96.55  |
| For Lutheran Spiritual Welfare Commission  |           |
| Peter Siewert, Watertown, Wis. ....  | \$ 1.00   |
| For Japan Mission  |           |
| Mr. and Mrs. Joel H. Nitz, Andalusia, Ala. ....  | \$ 5.00   |
| For Missions   |           |
| Memorial wreath in memory of Rev. E. E. Rupp by Emanuel Luth. Ladies Aid Society, Custer, Mich. .... | \$ 5.00   |
| For Church Extension Fund  |           |
| Students of Northwestern College, Watertown, Wis. ....   | \$ 170.00 |
| Pastors of the Southern Conference of the Southeastern   |           |

|   |          |
|---|----------|
| Wisconsin District .....  | 15.51    |
| N. N. ....  | 50.00    |
| Mr. and Mrs. John P. Metzger, Grafton, Wis. ....                      | 1,000.00 |
| Mr. Ervin Ott, Bay City, Mich. ....                                   | 19.25    |
| Caledonia-Eitzen Union Branch No. 1680, A.A.L., Caledonia, Minn. .... | 40.00    |

|   |       |
|---|-------|
| Memorial Wreaths —  |       |
| In memory of Rudolf Zellmer by Mrs. Ernest Bahling                                      | 1.50  |
| In memory of James Kluge by pupils of Bethlehem Lutheran School, Hortonville, Wis. .... | 26.60 |
| In memory of Rev. Adolf J. Fischer by Mrs. Adolf Fischer                                | 15.00 |
| In memory of Rev. E. Rupp by Emanuel Lutheran Church, Custer, Mich. ....                | 20.00 |

\$ 1,357.86

\$ 1,545.51

C. J. NIEDELD, Treasurer

**DR. MARTIN LUTHER COLLEGE**  
New Ulm, Minn.

**DONATIONS**

October, November, and December, 1959

13 bushels apples, 1/2 bushel beans, 12 bushels cabbage, 115 bushels carrots, 8 3/4 bushels onions, 436 1/2 bushels potatoes, 1 package instant mashed potatoes, 1/2 bushel kohlrabi, 1/4 bushel celery, 108 1/2 bushels pumpkin and squash, 1 1/4 bushels tomatoes, 67 1/2 bushels beets, 1 bushel currants, 1 bushel winter radishes, 1 peck rutabagas, 55 pounds beans, 4408 1/2 quarts canned goods, 681 cans canned goods, 410 pounds sugar, 155 pounds flour, 4 pounds coffee, 46 1/2 pounds shortening, 51 pounds butter, 2 pounds cheese, 9 cans grated cheese, 455 1/2 dozen eggs, 1 can meat, 150 pounds ham, 4 3/4 gallons honey, 24 pounds peanut butter, 13 quarts instant dry milk, 4 jars marshmallows, 1 package pearl barley, 3 boxes spices, 11 pounds macaroni, 1 package tapioca, 1 jar mayonnaise, 1 package malt-o-meal, 2 pounds-10 oz. rolled oats, 1 package rice, 1 package grape nuts, 1 package pretzels, 1 pint salad oil, 2 boxes crackers, 6 cans cleaning material, \$372.57 cash.

Contributions came from the congregations served by the following pastors: Theo. Albrecht and R. A. Goede, Lake City, Minn.; S. Baer, Morton, Minn.; T. Bauer, Darwin, Minn.; E. R. Berwald, Buffalo, Minn.; E. A. Birkholz, Redwood Falls, Minn.; G. Birkholz, Lake Benton, Minn.; B. A. Borgschatz, Platteville, Wis.; J. G. Bradtke, Arlington, Minn.; H. C. Duehlmeier, Sanborn, Minn.; O. Engel, Danube, Minn.; E. R. Gamm, Marshall, Minn.; G. H. Geiger, Buffalo, Minn.; W. P. Haar, Loretto, Minn.; A. Kienetz, Butterfield, Minn.; D. E. Kock, St. Clair, Minn.; N. W. Kock, Wood Lake, Minn.; E. E. Kolander, Hutchinson, Minn.; F. G. Kosanke, Goodhue, Minn.; M. H. Lemke, Fairfax, Minn.; I. F. Lenz, Olivia, Minn.; M. J. Lenz, Delano, Minn.; W. J. Lindloff, Elkton, S. Dak.; N. Luetke, Goodhue, Minn.; H. F. Muenkel, Zumbrota, Minn.; O. K. Netzeke, Renville, Minn.; W. E. Neumann, Rockford, Minn.; F. H. Nitz, New Ulm, Minn.; W. O. Nommensen, Vesta, Minn.; E. F. Peterson, St. James, Minn.; K. J. Plocher, Glencoe, Minn.; J. Raabe, Litchfield, Minn.; H. C. Reed, Austin, Minn.; R. H. Roth, Morris, Minn.; N. E. Sauer, Hutchinson, Minn.; L. W. Schierenbeck, Austin, Minn.; E. C. Schmelzer, Boyd, Minn.; R. Schoeneck, New Ulm, Minn.; A. E. Schulz, Montrose, Minn.; R. L. Schumann, Balaton, Minn.; H. Schwertfeger, Frontenac, Minn.; F. E. Stern, Glenwood, Minn.; W. F. Vathauer, Fairfax, Minn.; Ervine Vomhof, Janesville, Minn.; L. Wenzel, Renville, Minn.

Contributions were also received by congregations at Morgan, Nicollet, and Sleepy Eye.

To all donors our hearty thanks!

CARL L. SCHWEPPE, President

\* \* \* \*

**Memorials and Donations Received by Dr. Martin Luther College,**  
New Ulm, Minn.

January 16, 1959 — January 21, 1960.

**DONATIONS**

|   |          |
|---|----------|
| Ladies Aid Society, First Lutheran Church, La Crosse Wis. ....  | \$ 40.00 |
| Nancy Arnison, Plymouth, Mich. ....   | 10.00    |
| Harley Schneider, New Ulm, Minn. ....   | 25.00    |
| The Rev. V. F. Larson, Willow Lake, S. Dak. ....  | 10.00    |
| St. Peter School, Chaseburg, Wis. ....  | 21.30    |
| Robbins Flooring Company, Reed City, Mich. ....   | 2,000.00 |
| Mr. and Mrs. Herbert Kietzer, Vernon Center, Minn. ....   | 200.00   |
| St. Paul Ladies' Mission Society, Lake Mills, Wis. ....   | 5.00     |
| Twelve dozen hand-painted snack sets by Mr. and Mrs. Wm. Muesing and Dr. and Mrs. Wm. Muesing, Jr., New Ulm, Minn. .... |          |
| One bird bath by Mrs. Hertha Kunde, New Ulm, Minn. ....   |          |
| One dozen large ash trays by Mr. and Mrs. Wm. Muesing, New Ulm, Minn. ....  |          |

**MEMORIALS**

|   |         |
|---|---------|
| In memory of:   |         |
| Mrs. W. Nommensen, T. Wayne, Washington County, Wis. .... | \$ 5.00 |
| Albert Hoffman, Renville, Minn. ....                      | 5.00    |
| Given by St. John Lutheran Church, Fox Lake, Wis. ....    | 10.00   |

To all donors our hearty thanks!

CARL L. SCHWEPPE, President



**MEMORIAL WREATHS  
SOUTHEASTERN WISCONSIN DISTRICT  
NOVEMBER AND DECEMBER 1959**

| In memory of — sent in by Pastor                       | Budgetary | Church Ext. |
|--|-----------|-------------|
| Mrs. Samuel Stevenson — John C. Jeske..                | \$15.00   | \$          |
| Mrs. Herbert Voight — Paul J. Gieschen..               | 1.00      | 107.00      |
| Mrs. Frieda Laubenstein — Paul J. Gieschen..           |           | 3.00..      |
| Mrs. Frieda Laubenstein — W. O. Pless..                |           | 5.00        |
| Mrs. Ralph Cairns — Alfred C. Schewe..                 |           | 10.00       |
| Fred Winter — Alfred C. Schewe.....                    |           | 5.00        |
| Mrs. Elsie Wendorf — A. C. Buenger —<br>H. Lange ..... |           | 95.75       |
|  | \$16.00   | \$225.75    |

G. W. SAMPE  
District Cashier  
Southeastern Wisconsin District

**MEMORIAL WREATHS  
Southeastern Wisconsin District  
January 1960**

| In Memory of — Sent in by Pastor            | Budgetary | C.E.F.    |
|---|-----------|-----------|
| Mrs. Louisa Frank — P. J. Gieschen.....     | \$ 5.00   | \$ 77.00  |
| Raymond Bentz — P. J. Gieschen .....        |           | 40.50     |
| Mrs. Bertha Kowalske — P. J. Gieschen ..... |           | 8.00      |
| Jacob Dambuch — Herman Cares .....          | 5.00      |           |
| W. C. Peters — A. F. Halboth .....          |           | 100.00    |
| Fred Molkentini — Karl Molkentini .....     |           | 5.00      |
|   | \$ 10.00  | \$ 228.50 |

**ACKNOWLEDGMENT AND THANKS**

Our Home for the Aged at Belle Plaine, Minn., has received the following gifts since July 25, 1959:

In memory of Henry Schramm, Austin, \$30; in memory of Mrs. Mary Dische, New Ulm, \$2; in memory of John Schroeder, Plymouth, Nebr., St. John, Altamont, S. Dak., Mrs. Anita M. Mehlberg, Watertown, S. Dak., \$50; St. Peter Guild, Minneapolis, \$20; in memory of Willy Ley, resident, \$43; Trinity, Johnson, Minn., \$2; in memory of Albert Havemeier, Johnson, \$1; in memory of William Riese, Appleton, Wis., \$25; in memory of Gust Guhlke, Sleepy Eye, \$20; Marie W. Rose, Fairhaven, \$1; Ladies Society, Emanuel, St. Paul, \$54; in memory of Mrs. Augusta Reimer, Blue Earth, \$1; in memory of Mrs. Ed. Fenske, resident, \$43; St. John, Burlington, Wis., \$25; in memory of Herman Kirchoff, Algona, Wis., \$7; Ladies Aid, Trinity, Dexter, Austin, \$20; St. John, Buffalo, \$10; in memory of Merle Almo, Caledonia, \$1; in memory of Mrs. Arnold Pieper, Caledonia, \$1; Immanuel, Gibbon, \$2; in memory of Ernest Schulz, Wood Lake, \$9; in memory of Robert Frank, Wood Lake, \$1.50; in memory of Adolph Shonka, Belle Plaine, \$6; in memory of Richard Geister, Belle Plaine, \$5; in memory of A. H. Knuth, Lake Benton, \$5; in memory of Mrs. Emma Schlak, resident, \$16; Elsie C. Gundlach, St. Paul, \$10; Ladies Aid, Christ, N. St. Paul, \$20; Ladies Aid, Bethany, Renville, \$4; Ladies Aid, Fairfax, \$25; Ladies Aid, St. Peter, Balaton, \$10; Ladies Guild, St. James, St. Paul, \$10; Branch 1772, A.A.L., Hastings, \$10; Ladies Aid, Wellington, Fairfax, \$5.

**From the following gifts in kind were received:**

Guild, St. Peter, Minneapolis; Ladies Aid, St. John, Wykoff; Ladies Aid, St. John, Buffalo; Circle, Grace, Oshkosh, Wis.; Melton Lehmer, Blakeley; Mission Aid, St. Stephen, Beaver Dam, Wis.; Mrs. L. Mahlke, Winona; Ladies Aid, Trinity, Austin; Ladies Aid, First, Aurora, Nebr.; Dorcas Club, Grace, LeSueur; Ladies Aid, St. Paul, Prescott, Wis.; Herbert Kuhlman, Watertown, S. Dak.; Mrs. Sarah Meany, St. Clair; St. Paul, North Mankato; Mr. and Mrs. Carl Baer, Belle Plaine; Missionary Society, St. John, Burlington, Wis.

Our sincere thanks to all donors.

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The Home for the Aged at Belle Plaine, Minn., received the following donations since Dec. 1, 1959:

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**From the following gifts in kind were received:**

Ladies Aid, St. John, St. Clair; Ladies Society, St. John, Hancock; Mrs. Theo. H. Fuelling, Minneapolis; Mr. and Mrs. C. F. Schwieger, Sleepy Eye; Mission Society, Trinity, Marinette, Wis.; Dorcas Guild, Grace, Le Sueur; St. Peter, Minneapolis; Ladies Aid, St. John, Goodhue; Ladies Aid, Immanuel, Hutchinson; Ladies Aid, St. John, Centuria, Wis.; Collegiate Group, St. Mark, West Mankato; Ladies Aid, St. John, Sleepy Eye; Marvin Zellmann, Cologne; Evening Guild, Pilgrim, Minneapolis; Sewing Circle, St. Martin, Winona; Novak Drug Store, Belle Plaine; Mr. and Mrs. J. A. Mohrbacher, Belle Plaine; Mr. and Mrs. Carl Brahs, Anoka; Ladies Aid, Grace, Hutchinson; Ladies Aid, Immanuel, Buffalo; Guild, Salem, Stillwater; Mollie Kulisheck, Belle Plaine; Druke Super Valu, Belle Plaine; Belle Plaine Locker Service, Belle Plaine; Ladies Aid, St. Paul, Jordan; Mahoney Bakery, Belle Plaine; Mr. and Mrs. Art Kulisheck, Bloomington; Gerald Sullivan, Le Center; Mr. and Mrs. Henry Trocke, Blakeley.

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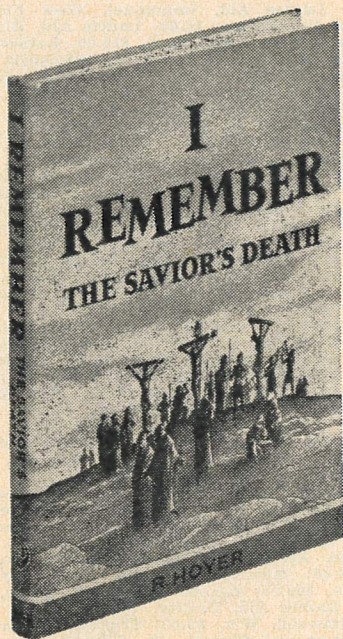
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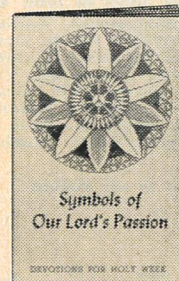
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