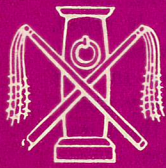
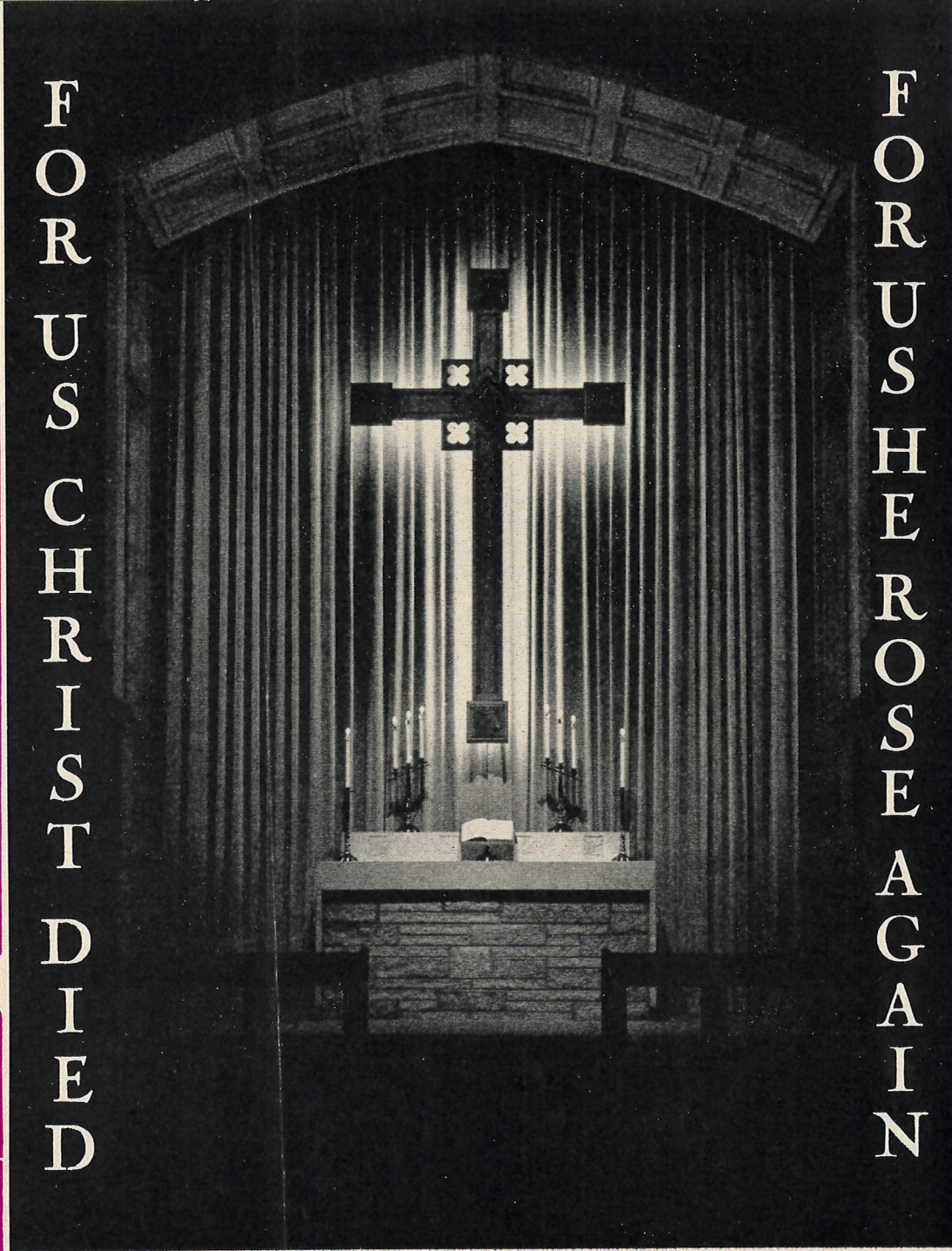


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Lutheran

THE NORTHWESTERN

March 26, 1961
Volume 48, Number 7

An Easter Meditation

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. ✠ And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. ✠ His countenance was like lightning, and his raiment white as snow: ✠ And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. ✠ He is not here: for he is risen, as he said. Come, see the place where the Lord lay. ✠ And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. ✠ And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word.

Matthew 28:1-8

OUR TRUST IN CHRIST IS VINDICATED

And if Christ be not raised, your faith is vain; ye are yet in your sins. But now is Christ risen from the dead (I Cor. 15:17, 20a).

Christ our Passover Lamb has been sacrificed for us, Hallelujah! The third day He rose again from the dead, Hallelujah! What a bright daybreak for all believers!

Predawn of the first Easter was dark, however, with the women expecting to tend to a dead Christ. What if they had so found Him?

Then the Father would have been well pleased with a deceiver. The Son, with His claim to be able to rise again, would have been exposed as a fraud. His solemn declaration that He was the divine Savior would have been proved a hoax. And since the grave releases no one who dies a sinner, Christ's remaining in the grave would mean that He died with our sins still upon Him, that He had not been able to atone for them.

If Christ is not risen, our preaching is meaningless, our faith futile, our testimony false. Our sin is not forgiven, our guilt not erased, our condemnation not removed.

But the glorious fact is that Christ *did* rise from the dead! Recall the earthquake! Hear the angel's message! Survey the vacant tomb! Note the empty wrappings! Check on the guards! Call in all those eye-witnesses!

By coming out of death and re-entering life, Christ demonstrated that He is true God, His Word is truth, His sacrifice is complete, His Father is satisfied! Our allegiance to Him is established, our confidence in Him is clinched, our trust in Him is vindicated in every point! The Sun of Righteousness rose in triumph the third day. And, bathed in His glory, we triumph with Him.

"All our hopes were ended Had Jesus not ascended From the grave triumphantly! For this, Lord Christ, we worship Thee!" Fill our hearts through Thy Holy Spirit with the unshakable conviction that Thy glorious resurrection is the guarantee that we are no longer in our sins! Amen.

— From *Meditations*, 1959

(The Good Friday sermonette is found on page 100)

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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THE COVER — Atonement Ev. Lutheran Church, Milwaukee, Wisconsin; W. J. Schaefer and James Schaefer, pastors.

Editorials

Myth-Makers Bishop Pike, of the Protestant Episcopal Church, has declared that the Gospel is communicated to us largely by myths. Myths, one might say, are untrue stories that tell truths; or if they do not actually tell truths, they at least try to do so, or they imply them. The Norse, for example, told the story of Balder Dead to explain the seasonal change from summer to winter. The Greek myth of Pandora's box accounts for the entrance of sin and evil into the world. American Indian lore is full of myths that try to explain the wonders of nature.

To Bishop Pike, the idea that Christ ascended into heaven is a myth; so is the virgin birth of Christ, or the story of the Fall in the Garden of Eden. These accounts, in his view, communicate truths to us about Christ, but they themselves are not factual.

The Christian who has observed that in Scripture our Lord and the inspired Apostles do not treat Old Testament Biblical accounts as "myths" may wonder how men develop this approach to Scripture accounts. How do they decide what is really true in Scripture and what is only symbolically or mythologically true?

Men with or without learning make such decisions on the basis of their reason, their scientific thinking and investigation, their experience. They treat many accounts in Scripture as myths and folklore because they measure the truth of Scripture with their critical intelligence. The answer to the question, "What is truth in Scripture?" is supplied by their own mental powers.

Operating with this criterion, men take the liberty to deny the reality of Christ's miracles, to explain away the stories of Joshua and Jonah, to mythologize the accounts of the Creation and of the Fall. Finally, they subject the Easter miracle, yes, even the reality of the Jesus of Gospel history, to their critical judgment.

Once man has made his wisdom the measure of Scripture, he has set himself up as its arbiter and master. God's truth is at the mercy of the mind and will of man. Man then decides what is to be believed in Scripture.

In reality, Scripture is not at man's mercy. God's supreme wisdom decides His own truth in Scripture and rules out man's wisdom as incompetent to judge. Where God's business is concerned, "the wisdom of this world is foolishness with God." In the God-given assurance that Scripture truth is its own sovereign authority our faith has a sure foundation, and only there. The wisdom of faith can ignore the "wisdom" of the myth-makers.

C. TOPPE

* * * *

Faith When one of the malefactors hanging on the cross beside Jesus said to Him, "Lord, remember me when thou comest into thy kingdom," the Lord immediately acknowledged the great faith that the man had expressed in those few words.

The man was dying, and Jesus likewise was near death; and yet there was no doubt in the man's mind that Jesus was a king about to enter into His kingdom of glory and honor. "This is the King of the Jews." That inscription over Jesus' head was intended to be mockery, but for the malefactor it was a declaration of truth and a promise of life. He was no longer thinking

of life or of anything else in this world when he begged the Lord to remember him. The kingdom that he saw was the kingdom of heaven and the Lord he appealed to in his prayer was for him the Lord of heaven. Coming at a time when the disciples and everybody else saw only death and failure on the crosses, this man saw the promise of life. That was faith.

At this time even the disciples had not yet attained to the faith that this man expressed in his prayer. To the very end the disciples seemed possessed of the hope and idea that Jesus would set up a kingdom here on earth with Jerusalem as its capital and His disciples ruling with Him, seated beside Him in honor. The two disciples on the road to Emmaus expressed their bitter disappointment when they said, "We trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done." They did not even look for a resurrection, let alone the establishment of a kingdom of glory. Everything seemed to be lost.

The malefactor certainly had no thought of a throne on earth, or of a king with a rich crown on his head and a palace full of courtiers. When he asked to be remembered when Jesus came into His kingdom, he expressed that same faith that we hold when we sing:

And when, dear Lord, before Thy throne in heaven
To me the crown of joy at last is given,
Where sweetest hymns Thy saints forever raise Thee,
I, too, shall praise Thee.

(LH 143:15)

E. E. KOWALKE

* * * *

Uncalled-for Criticism Of Noble Deeds

Mary of Bethany anointed Jesus with costly ointment, valued at three hundred pence, or about fifty dollars in our own money, or about the amount a day laborer in those days earned in the course of a whole year. She did it against His burial, in view of the fact that Jesus was going to die pretty soon. No gift and no service was too great for Him who was going to die for her sins and the sins of the whole world.

And yet she was severely criticized for it. Judas hypocritically said that much more good could have been done with the money which it represented if it had been given to the poor. Jesus' reaction was: "Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always."

Jesus would have been the last to discourage giving to the poor. He demonstrated that by word and deed. But He said that He Himself should not be neglected on account of the poor. We have plenty of opportunities to help the poor. We do not have to look hard for them. They are always at our doorstep if we do not close our eyes to them, as we are inclined to do. It is a base canard that those who devote themselves to the Lord and His cause are neglectful of the poor.

(Continued on page 110)

Studies in God's Word: Salvation By Substitution

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him (II Corinthians 5:21).

Of the many things that were said and done during that dramatic day on which Christ died, there is nothing quite as gripping and as awe-inspiring as the question asked by our Savior during those hours when darkness covered the earth, "My God, my God, why hast thou forsaken me?" Try to imagine what that means! God's only-begotten Son, whom He loved dearly, is forsaken by His heavenly Father. The Sinless One, whom even His enemies could not charge with a single fault, is made to suffer the torment of hell. Why? What evil had He done?

Thank God, that question has been answered for us by the inspired Apostle. Here in a sentence he tells us why it had to be so. Here in a sentence he unfolds the divine plan of redemption, God's plan of "Salvation by Substitution."

Our Sins are Charged to Christ

God "hath made him to be sin for us." God took the sin of the world and laid it upon His Son. We cannot fathom it, of course, but let us try to understand what it means.

The Bible states, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). Here we see the damning nature of even one single sin. Even if a person were guilty of but one single sin in his lifetime — and there is no one like that — he would not have kept the Law as God wants it kept. The Law would condemn him because he would have failed to achieve the perfect obedience that God requires in thought, desire, word and deed. So even one unrepented sin dooms a man to eternal death.

But Christ did not bear only a single sin, nor merely all the sins of one person. He bore all the sins

of all sinners. He bore the sins of all people that have ever lived, that are living today, that shall yet live before Christ returns in glory. Too much to add up? It surely is. Yet it was this staggering, unimaginable total of human sin and guilt that Christ bore "in his own body on the tree."

There's something else that we dare not forget. God laid all this sin on Him "who knew no sin." Christ was holy and sinless. His sensitivity to sin was not blunted by any sin of His own.

One who scarcely knows the difference between a sharp and a flat will not even notice it when the organist strikes a wrong key; but one who has an ear for music will react to the discord very keenly. One who lives after the flesh will finally reach a point where even the most sordid sins will hardly cause him to raise an eyebrow; while one whose Christian conscience is still guided by the Word of God will recoil from the same things in horror and disgust. Then try to imagine what it must have meant to the innocent Christ to have the terrible, total burden of the world's sin laid upon His unspotted Self.

Here God's divine plan of "Salvation by Substitution" is clearly at work. The world's transgressions are laid upon Christ. The world's guilt is charged to Him. He hangs on the cross as the world's Substitute and, as such, becomes the greatest sinner of all. And with what result?

Christ's Righteousness is Charged to Us

Our sins were charged to Christ "that we might be made the righteousness of God in him," that we might receive the righteousness that avails before God.

The sacrifice of Christ was a perfect sacrifice. It was complete in every way, wholly acceptable to the Father. When Jesus said, "It is finished," the work of redemption

was an accomplished fact. There was nothing more that could be done; there was nothing more that needed to be done.

But Christ did not make this sacrifice in His own behalf. He did not need it. He was holy and sinless. There is only one explanation for what happened on Good Friday. Christ was acting as our Substitute. In Christ the debt of our sin has been completely paid. The perfect righteousness of Christ is now charged to us, because He was taking our place. When God now looks at us He no longer sees a guilty sinner. For the sake of Christ He regards us as holy and perfect, without a single sin to condemn us.

"Salvation by Substitution!" How well the poet has captured the thought:

*Delivered from the wrath to come,
Since Jesus bore it all for me
When all my guilt and sin were laid
On Him, the Lamb of Calvary.
He bore the curse, the awful curse;
No one can fathom what it meant
When He, the Spotless, Holy One,
Endured God's wrath till it was spent.
I bless the Lord that it is so,
And that I never need to know
The hiding of the Father's face,
Since for me now there's only grace.*

*And just because He suffered all,
I am delivered evermore
If I accept as Substitute
The One who all God's judgment bore.
I'm free, oh, bless His holy name!
Not free to sin, but free to live
A life of joy and peace and hope,
A life that to my Lord I give.
I praise Him now and every day,
And gladly, humbly, I do say:
Thy precious blood is all my plea,
Thou blessed Lamb of Calvary.*

"Salvation by Substitution" makes the day of Christ's death a Good Friday.

C. MISCHKE

Fellowship Then and Now

FOURTH INSTALLMENT

THE TIME AFTER CONFESSIONAL LINES HAD BEEN CLEARLY DRAWN

After the colloquies with the Buffalo and Iowa synods (see installment II) and after the Election Controversy (see installment III) the confessional lines of the Lutheran bodies in America had been clearly drawn. The doctrinal position of the various synods was quite fixed. The member synods of the Synodical Conference stood for a genuine acceptance of the Unaltered Augsburg Confession without reservation. On the other hand, the General Synod through its lax position came very near to a complete rejection of the Unaltered Augsburg Confession. Then there was the General Council, whose position continued to be one of riding the fence, since it did not express itself clearly on the "four points" mentioned earlier. The Ohio Synod had left the Synodical Conference in the Election Controversy, persisting in its false views on election and conversion. The Iowa Synod held to its unscriptural view on open questions as it had been revealed in the colloquy. Similarly the Buffalo Synod continued to hold to its old errors. It was quite clear where each synod stood.

The Practice at the Free Conferences

For this reason, when between 1903 and 1906 free conferences were held at which members of the Ohio and Iowa synods met with men from the synods of the Synodical Conference, our fathers objected to joint prayers at these meetings. They could not regard those with whom they met as weak brethren. Dr. Bente, professor at Concordia Theological Seminary, St. Louis, wrote about this in *Lehre und Wehre*: "The men from the the Iowa and Ohio synods do not want to be considered as weak brethren, and if they did, we could not so regard them. . . . From the testimony of Scripture and of the Lutheran confessions the truth has been presented to them, not only once or twice, but perhaps a hundred times. But they have rejected all instruction. . . . No, as weak brethren who are only erring . . . we cannot regard our former opponents" (1905, p. 98). Hence there could be no joint praying with them.

The Practice in the Twenties

In the 1920's attempts were made by the Synodical Conference synods and the Ohio, Iowa, and Buffalo synods to arrive at agreement. The discussions of the representatives of these synods resulted in the *Chicago Theses* (1928), a doctrinal statement which seemed to show that agreement had been reached. When the Missouri Synod, however, found this statement unacceptable, the theses no longer served any practical purpose. As to the meetings, although we have no documentary evidence for this, one of our representatives, Prof. Joh. P. Meyer, reports that there were no joint prayers until the last meetings, at which the conferees believed they had reached full doctrinal agreement. Quite correctly they then conducted the meetings with joint prayer.

During this whole time the various theologians within the Synodical Conference expressed themselves in regard to the Scriptural principles of fellowship. The

Missouri Synod's *Theology of Fellowship*, Part II, refers particularly to joint prayer as the aspect of church fellowship in which the evaluation of the situation, character, purpose, and probable effect of the prayer must be the determining factor. We shall therefore bring quotations that make special reference to joint prayer or prayer fellowship. For the sake of brevity we have in general chosen only one quotation from each of the Missouri Synod theologians quoted, preferring to let a larger number of them be heard. This will also show the unanimity that was present throughout those years even into the 1940's. The men quoted held leading positions and were recognized as spokesmen for the Missouri Synod so that their statements reflect the official position of this body.

What Spokesmen for Missouri Said

In 1895, District President Wegener read a lengthy exposition on twelve theses about Prayer to the Southern District of the Missouri Synod. He wrote: "People who join in prayer must be of *one mind, one faith, one hope*, for joint prayer is an expression of a common faith. For that reason Christians cannot pray together with the heterodox" (Proceedings, 1895, p. 97).

Dr. August Graebner, professor at Concordia Theological Seminary, St. Louis, in an essay read to the Nebraska District in 1903 stated: "From the outset prayer fellowship has been common worship of God, and where common worship cannot be practiced, Christians are not to carry on prayer fellowship. Take note of it well: with whom they were of one mind and continued in the Apostles' doctrine and in the breaking of bread, with whom they were united in hearing the Word of God and in the use of the sacraments, in the use of the means of grace, with those the first Christians also continued to observe prayer fellowship Prayer is a part of the divine worship" (Proceedings, 1903, p. 74).

When the synods of the Synodical Conference were criticized for not practicing joint prayer at the free conferences in the early 1900's referred to above, Dr. Bente in *Lehre und Wehre* defended this practice. He wrote: "The prerequisite for prayer fellowship and church fellowship is unity of faith. God has expressly forbidden us to practice church fellowship with such with whom we are not united in the truth" (1904, p. 223f). In a lengthy article in 1905, he wrote: "If anything is clearly taught in the Scriptures, not only indirectly, but directly, then it is just this that with such who cannot be regarded as weak in understanding, but must be considered persistent errorists we are not permitted to practice church and brother fellowship" (p. 101). Quoting Romans 16:17, he stated: "The Apostle speaks here of people in the Roman congregation who came up with a doctrine that differed from the doctrine they had heard from the Apostles, who clung to that doctrine, and sought to gain adherents for it. . . . And what is the command of the Apostle to all Christians in regard to such false teachers? Is it perhaps: Practice pulpit fellowship, church fellowship, altar fellowship with them, or at least conduct liturgical prayer services with them? On the contrary, he says: 'Avoid them'" (p. 101f). Regarding II John 11,12, he commented: "Clearly John here speaks of

church fellowship and brotherly intercourse (and so also of prayer fellowship and fellowship in worship) with errorists. . . . He judges that Christians who engage in such church and brother fellowship with false teachers become partakers of their sins. Also this passage requires and justifies the conduct of the Synodical Conference at Detroit. Through a joint fraternal prayer service the Synodical Conference would have defiled itself with the errors of its opponents. It would have confessed itself to their errors. At least, it would thereby have declared to its opponents that their errors are not dangerous, are insignificant, a matter of indifference, and not especially obstructive of the Christian truth" (p. 103f).

Dr. Carl Manthey-Zorn's *Questions on Christian Topics* (1918) is well known. He asks the question: "May an orthodox Christian in any case unite in prayer with such as are unorthodox?" He answers: "By no means. Full well do we know, and we thank God for the fact, that there is a communion of saints which embraces both orthodox and unorthodox Christians and unites them, in humble and penitent faith in Jesus Christ, into one family of children of God. But in its outward appearing and works the orthodox Church is rigidly separate from the unorthodox. And so God wills it should be. 'Avoid them.' Rom. 16:17" (p. 248f).

In 1919, Pastor W. Schoenfeld wrote a pamphlet which was issued by the Missouri Synod Committee on the American Legion. The committee members, Drs. Dau, Fritz, and Doerfler, assumed all responsibility for its contents. In this pamphlet, entitled "Promiscuous Prayer, Unamerican-Unbiblical," we read: "Let the Christian also ponder deeply the admonition of St. Paul in Rom. 16:17: 'I beseech you, brethren, mark those who cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them.' If, as the Apostle here admonishes, Christ's disciples must avoid the schismatics, who by false teaching have disrupted Christ's Church, how can they join them in prayer?" (p. 16).

Dr. Theo. Graebner, professor at St. Louis and author of numerous Missouri Synod publications, wrote in 1920 in the *Homiletical Magazine*, a Missouri Synod professional publication for preachers: "As for joint prayers, remember that He in whose name we pray is the Truth, and that the God whom we worship is the God of Truth, and that promiscuous prayer is so evident a violation of the Christian's innermost principle of spiritual life that the simple Lutherans of Reformation days suffered banishment, tortures, and death rather than give even a semblance of denial by compliance with the demands that they worship in forms which implied a concession of error" (p. 231ff).

In an essay on Unionism, Dr. F. Pieper, a former president of the Missouri Synod and successor of Dr. Walther as president of Concordia Theological Seminary, St. Louis, in 1924 said to the Oregon and Washington District: "The Holy Scriptures very emphatically and in manifold ways teach that *all fellowship* with false doctrine is forbidden by God and is harmful to the Church." On II John 10, 11 he said: "God here forbids Unionism, religious fellowship with those who are known to be false teachers. To pray with them, or to partake of the Lord's Supper with them, would mean to consent to, and to become 'partakers of their evil works'" (Proceedings, 1924, p.5, 8 — emphasis ours).

Dr. Engelder, professor at Concordia Theological Seminary, St. Louis, wrote: "The passages which pro-

hibit pulpit fellowship and altar fellowship apply with equal force to prayer fellowship. Uniting with errorists in joint worship in general, and common prayer in particular, is not avoiding them, Rom. 16:17, but recognizing their position as God-pleasing, II John 10, 11. Furthermore joint prayer like joint communion is the outward expression of inward fellowship. . . . If we could fellowship the representatives of false teaching in uniting with them in prayer, we could consistently exchange pulpits with them and meet with them at a common altar" (Quoted in the *Confessional Lutheran*, February, 1946, p. 18f).

In 1937 Dr. Arndt, professor at Concordia Theological Seminary, St. Louis, read an essay on "Christian Prayer" to the Oklahoma District at whose request it was printed also in pamphlet form. Thesis XXIV reads: "Joint prayer is inculcated by God and given a special promise. We must not overlook that rejection of the Triune God and of Christ and persistent adherence to false teaching or to a sinful life form a barrier against joint prayer." In carrying out this thesis he states: "That we are not going too far when we say that adherence to false doctrine is a barrier to prayer fellowship is evident from the insistence with which Jesus has commanded that we remain faithful to everything that He has taught." That refusal of joint prayer with errorists is not a loveless act, but is motivated by a deep concern for his spiritual welfare, Dr. Arndt showed in the following words: "In humility, with fear and trembling, we must do our duty and point to what is wrong, rebuking and reproving with all patience (cf. II Thess. 3:6). If we are filled with the Spirit of Christ, it will soon become apparent that what we are condemning in refusing prayer fellowship to adherents of false teaching is not the person we are dealing with but violations of God's revelation which we observe and to which the majesty of God's Word compels us to draw attention. For it is undeniable that *his recognition of the errors into which he has fallen is of greater importance to him than my prayer fellowship*" (Pamphlet, pp. 60, 64, 66 — emphasis ours).

Dr. L. Fuehrbringer, former president of Concordia Theological Seminary, St. Louis, wrote in the *Lutheran* in 1945: "According to the Scriptures only those should pray together who are of one mind and of one faith. Rom. 15:5, 6; Eph. 4:3-6" (1945, p. 164).

As late as 1946 Dr. Behnken, president of The Lutheran Church—Missouri Synod, said: "If such cooperation involves joint work in missions, in Christian education, in student welfare work, in joint services celebrating great events, then cooperation is just another name for pulpit, altar, and prayer fellowship. Without doctrinal agreement this spells compromise. It means yielding in doctrinal positions. Such fellowship will not stand in the light of Scripture" (quoted in the *Quartalschrift*, our theological quarterly, 1947, p. 68). Unfortunately already then the Missouri Synod was making a distinction between prayer fellowship and joint prayer.

These are only a few samples of many quotations that might be adduced. They clearly show the principles of fellowship, specifically prayer fellowship, that were held in the Missouri Synod and shared by the other Synodical Conference member synods. We still hold that they are the true Scriptural principles and it is these principles that our Statement on Fellowship reiterates.

In our next installment we shall show that present practices in the Missouri Synod deviate from the principles and practices formerly espoused.

News FROM OUR Missions



Dedication — Peace Lutheran Church, Bradenton, Florida

The history of Peace Evangelical Lutheran Church, of Bradenton, Florida, goes back to the second Sunday of February, February 10, 1957, when the first church service was conducted in the rented Pic-Town Recreation Hall. This service was conducted by the Rev. James L. Vogt, who was at that time living in Tampa, Florida. There were 105 people in attendance at that first service.

The official organization of Peace Lutheran Church was effected on March 2, 1958, with the adoption of a constitution. At the organizational meeting, 14 persons were received as charter members of the congregation.

With the need for having a meeting place of its own and also adequate facilities for serving the great number of "winter guests" apparent from the very beginning, the congregation, under the supervision of the Board of Missions of the Michigan District, immediately began the search for a suitable piece of property. In an area where practically every piece of

property is for sale "at a price" — and once a price is finally agreed on, it is apt to be changed upward — a five-acre tract of land, adequate for all present and future needs of the congregation, was located. This property is situated in the center of one of Florida's rapidly developing building areas, and only one block from the famous Tamiami Trail, the West Coast's most frequently used tourist route.

Actual construction of the new church was begun with a groundbreaking ceremony conducted in the afternoon of Easter Sunday, April 17, 1960. At this service the Rev. Edward C. Renz, pastor of Mount Calvary Lutheran Church, of Tampa, Florida, was the guest speaker. The cornerstone-laying ceremony was conducted at an afternoon service on July 10, 1960, with the Rev. Howard Kaiser, of Bay Pines Lutheran Church, Largo, Florida, as the guest speaker.

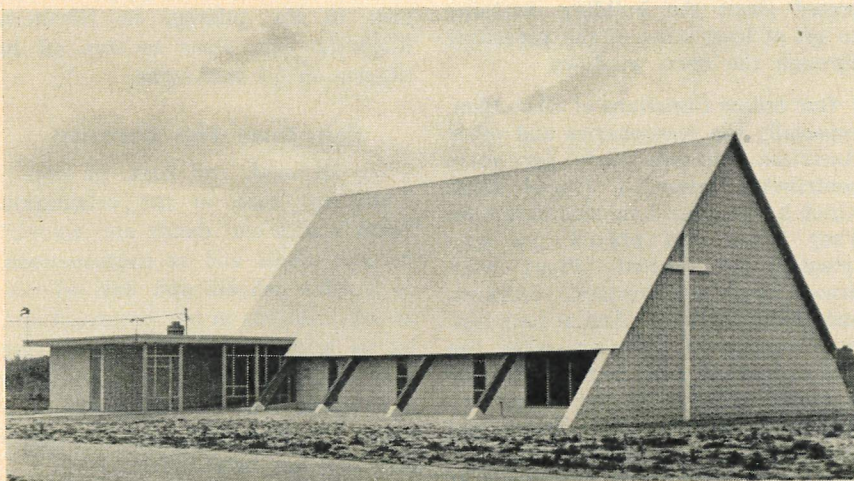
With Lutheranism being comparatively new to Florida, it was felt that

Reformation Sunday would be a most appropriate time for dedicating our new church to the worship and service of the Triune God. At the morning service of dedication the assembled congregation was addressed by the Rev. Oscar J. Naumann, president of the Wisconsin Evangelical Lutheran Synod. His words of encouragement and dedication were based on the prayer of Solomon, found in I Kings 8:57: "The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us."

At the afternoon service of praise the speaker was the Rev. William E. Steih, pastor of Faith Lutheran Church, St. Petersburg, Florida. His text was the joyful words of the Psalmist, in Psalm 122:1: "I was glad when they said unto me, Let us go into the house of the Lord."

The dedication rites were completed with a Reconsecration Holy Communion Service conducted the following Sunday, at which some 57 members and guests of the congregation received the true body and blood of the Lord to strengthen them in carrying out their vows of consecrated service to the Lord.

The structure is of contemporary design, of a type especially suited to the warm Florida climate. The main part of the building is constructed of concrete blocks. A rather unique design has been achieved in the front and rear walls by laying the blocks side by side with the ends exposed. The entire west hall of the main structure consists of jalousie doors, with alternating glass and wood panes. This entire side of the building may be opened, on a planned garden area, for the purpose of overflow, or for special outdoor services. The main auditorium is planned to seat approximately 200 in chairs.



Peace Ev. Lutheran Church, Bradenton, Florida

To the rear of the church proper, in a wing of frame construction, are found the restrooms, the furnace room, and a combination office and kitchen unit.

Total cost of construction up to the time of dedication was \$30,600. Of this amount nearly \$25,500 was received as a loan from Synod's Church Extension Fund. The remainder was contributed by members and friends of the congregation and was applied to purchase such items as materials for the chancel furnishings, chairs, parking lot facilities, etc. All the labor over and above the actual construction of the building by the con-

tractor, was donated by members and friends of the congregation.

Membership of the congregation at the time of dedication numbered 69 souls, 45 communicant members, and 10 voting members.

The members of Peace Lutheran Church, Bradenton, Florida, are deeply grateful to their fellow members in the Wisconsin Evangelical Lutheran Synod as their fellow laborers in the Lord's Vineyard. They wish to express their thanks, not only for the subsidy which the Synod has provided during the nearly four years as a congregation, but especially also for making available the loan from

the Church Extension Fund, making possible the purchase of the property and the construction of this new house of worship and service to the Lord. But Peace Congregation is especially grateful to the Lord of the Church. For it is He who has, throughout our brief, but eventful history as a congregation, showered us with untold blessings. And so, too, it is now with the Psalmist that we pledge ourselves to say and sing: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 106:1).

JAMES L. VOGT

An Ebenezer At Obot Idim

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us" (I Sam. 7:12).

Thus Samuel commemorated with a visible token a God-given victory of Israel over the Philistines, so that the people of that day and generations to come might thankfully remember the powerful and merciful blessing of the Lord.

What This Ebenezer Commemorates

A modern Ebenezer is even now being raised in Obot Idim in Calabar province in Nigeria, West Africa. It is in the form of a chapel on the main compound of the Synodical Conference in Nigeria, headquarters of a work that comprises 200 churches and 80 schools, the "Lutherville" of Nigeria, a sizable village literally "hacked out of the jungle."

At Obot Idim is the residence of the superintendent, the print shop and bookstore, the high school, a school for the missionaries' children, dormitories for the students, houses for the African teachers, the theological seminary, the residences of the American missionaries.

In the immediate neighborhood of Obot Idim there are 34 churches and 23 schools, and in nearby Nung Udoo there are, besides 24 churches and 11 schools, a girls' vocational school and a school for preliminary teacher training.

These partial statistics indicate some of the phenomenal growth of our Nigerian Mission in the comparatively short time — in terms of mission history — of 25 years. Where there was but a jungle a few years ago, inhabited by pagans, there is today a large community of joyous Christians in a beautiful village.

Why This Kind of Ebenezer

But in this busy community there is one especially sorry lack: a place for these many Christians to meet for corporate worship. Yes, there is a primitive chapel, but utterly inadequate. It is so small that when the mission personnel, African and white, and their families, gather for worship, the place is not only crowded, but seminarians and high-school students crowd about the building straining to get at least some of the preaching through the open windows.

Our fellow Christians at Obot Idim, especially the missionaries and other American workers, have for years contributed toward a chapel fund, which has become a considerable sum. They hoped and prayed and contributed and waited. Plans were drawn, rejected, revised, redrawn, and finally accepted. And at long last, in November of last year, when the superintendent flew to St. Louis for a special meeting of the Missionary Board, the need for this chapel was recognized as so urgent that the Board gave permission to proceed at once with the erection of a modest

but adequate chapel, using the funds available, trusting that the home church would in due time supply the balance.

A Fitting Time to Raise This Ebenezer

The time is most appropriate. The Evangelical Lutheran Church of Nigeria, as this young church is now officially organized, will in April of this year celebrate its silver jubilee. And to mark that blessed day — a day of victory much greater than that of Israel over the Philistines — they hope to dedicate their new chapel. The joyful celebration will be enhanced by the presence of the man who labored there as missionary (and superintendent) for 20 years, Dr. William H. Scheppe, now on loan to the mission in Northern Rhodesia, who plans to stop off in Nigeria on his way home.

Help Erect This Ebenezer!

We all want, and have, an opportunity to share in the celebration "with hearts and hands and voices." As individuals and as congregations, as Sunday schools and day schools, as organizations in our congregations, let us bring a special thank-offering and thus help our fellow Christians in Nigeria erect an Ebenezer as a token of appreciation that "hitherto the Lord has helped us."

H. C. NITZ

Topic: Joint Prayer at Meetings of Secular Organizations? II



A Lantern to Our Footsteps

God's Reply to Our Questions

The above question was considered in our last issue. We concluded with the statement: "Surely when organizations consisting of people of various faiths want to have prayers as a part of their programs, as Bible Christians we must object to that." But what if our objections are not heeded? We promised to consider that question in this article.

Pray Though You Know It's Wrong?

One suggestion that has been made is this: Go, attend the meeting, and later on pray that you may be forgiven. In other words, pray along even though you know it to be wrong, for you know that you can always go to the Lord and ask Him for forgiveness again. How completely such advice fails to appreciate the forgiveness which we have through Christ! Christ died to forgive our sins, but certainly not so that in view of that forgiveness we may deliberately and willfully commit sin. When Jesus said to the woman taken in adultery: "Neither do I condemn thee," when He thus forgave her sin, He, however, added: "Go, and sin no more" (John 8:11). What do we think of a son whose father has just helped him out of a difficult financial situation and who then says: "I'm going to make more debts now, for my father will always pay again? What an abuse of his father's generosity! Faith that embraces the forgiveness of Christ, love that results from it will not permit the Christian to sin deliberately against God and then say: God will always forgive. Deliberate sinning, in spite of the voice of conscience, is destructive of faith. Faith speaks as did Paul: "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men" (Acts 24:16).

"Only" a Table Prayer?

Sometimes if the prayer is spoken before a dinner the excuse may be given: It was only a table prayer. But should we thus view a table prayer? Is it any less a prayer than any other? Should any other principles guide us there just because it is called "only" a table prayer? We are still as God's children going with our petitions and praises to the throne of the Almighty God, doing that no less than in any other prayer.

While Others Pray, Say Your Own Prayer?

It is clear that a Christian who knows that the Lord does not want him to join in prayer with a mixed group of errorists and even unbelievers will somehow keep himself separate from joint praying with them. The suggestion has been made: When you are confronted with such a situation, arise, fold your hands, but don't actually join in the prayer with the others, but speak a prayer of your own to God. But wouldn't that make a Christian feel hypocritical, knowing that others have

every reason to believe that he is joining them in their prayers? And wouldn't he only harden others in their errors or unbelief by giving the impression that he considers them such with whom he can approach God in prayer? Such a hidden, secret withdrawal might salve the conscience, but it would hardly be confessing Christ before men.

What then shall a Christian do in the case of organizations that in one way or another have prayers in spite of the mixed religious confessions of their members? From Scripture it is apparent that he cannot conscientiously join in such prayer. What the application of this principle in a practical case calls for may depend upon the kind of organization involved.

When Prayers Are An Essential Part of an Organization

Let us take note first of organizations of which the Masonic Lodge may serve as an example. Although there are some who speak of it as a purely social organization, prayer and a religious ritual are an essential part of it. They play their role in the brotherhood that the organization establishes among its members. The organization is not thought of as existing or being able to exist without the religious element. There is only one way we can divorce ourselves from its prayers, since they are an essential part of the organization; that is by separating ourselves from the organization as such. Through our membership we would become involved in its religious elements. In the case of organizations of that type, a Christian's course of action is clear: Separate completely from the organization.

When Prayers Are Incidental — What Then?

But what about bodies such as the Congress of the United States, state legislatures, civic associations, volunteer fire department, and the like? We are thinking of such groups whose purpose in no way involves the element of religion. Yet prayers are introduced at certain occasions, which are incidental so far as the real business and purpose of the body is concerned. If a Christian objects to them without success, what should he do? There may be circumstances where he would feel that his testimony may require leaving the organization entirely. On the other hand, if there are urgent reasons for his meeting his responsibilities as a Christian citizen through a particular organization whose purpose and function are essential and worthy, he would still need to make it clear that he is, however, divorcing himself from the prayers which have no place there. By his formal protest against them, by his remaining absent when they are spoken or, if present, not participating in them, he would give continued testimony against them with the hope that his testimony might eventually be heeded.

A. SCHUETZE

Prophecy And Fulfillment

The Prophecy of Psalm 22

It is not our purpose here to point to the religious and devotional value of the Twenty-Second Psalm for the devout believer especially during Holy Week and at Eastertime. *The Northwestern Lutheran* has in the past brought such devotions based on the words of this Psalm to our readers; several years ago the column entitled "Studies in God's Word" brought a series of three Lenten and Easter devotions on this Psalm that centered on the thoughts that here we have our Savior portrayed as forsaken by God; we see Him dying on the Cross; and we hear the victorious Savior's message to His Church.

As one of our studies in "Prophecy and Fulfillment," however, it should be of value for us, especially at this time when the events of our Lord's last days on earth and especially of His crucifixion are again being brought so vividly before us, to study the Twenty-Second Psalm as that which it really is, an example not only of divinely inspired poetry but also of direct, God-given, and verbally inspired prophecy. It is one in which David, King of Judah and so one of the Lord's anointed, representative of God in His people and spokesman for God in his psalms, now is moved by the Holy Ghost to speak this Psalm in the Person of Christ. We shall look at the Twenty-Second Psalm as one in which Christ the Savior is Himself speaking through the mouth of David, the sweet singer of God but also that of God's divinely inspired prophet.

Quoted Often in the New Testament

In the New Testament this Psalm is referred to no fewer than 18 times. John, the beloved disciple, says of verse 19 of this Psalm: "They said therefore among themselves, Let us not rend it (Jesus' coat), but cast lots for it, whose it shall be: *that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.* These things therefore the soldiers did" (John 19:24). In the Epistle to the Hebrews (2:12), verse 23 of the Psalm is referred to, and the holy writer there by divine inspiration tells us that the Lord and

Savior Jesus Christ Himself spoke the words of the Psalm.

Here Christ Is Speaking

From the earliest times the Christian Church has always read Psalm 22 in this way that it has seen Christ as the One who is finally, by the divine inspiration of His spokesman, speaking the words of this Psalm, and it has consistently rejected the thought that in the Psalm King David is speaking of himself and that his words have *only a certain applicability* to Christ, His crucifixion, His death, and His final triumph. The one prominent teacher of the ancient church who denied that here the Psalmist is really speaking in the Person of Christ (his name was Theodore of Mopsuestia) was condemned by his church for this error.

David Wrote, Yet Christ Speaks

True, as the superscription to the Psalm reads, this is *A Psalm of David*. Of all the interpreters of the Psalm who are to be taken seriously, only a very few (and they are also otherwise known for their extreme positions) have denied the Psalm to King David. Then how can we say that in the words of this Psalm Christ is Himself speaking, or even that the Psalmist is here by divine inspiration speaking in the Person of Christ? The two statements obviously want to say the same thing, namely, that while David pronounced this Psalm, the Lord Jesus Christ actually spoke it.

A Miracle Wrought by God's Spirit

We here need to remind ourselves again that in this instance, as in all matters that pertain to the doctrine of the verbal inspiration of Holy Writ, we are dealing with a miracle wrought by God's Holy Spirit which far transcends our own poor powers either to analyze or comprehend. In this that in the Twenty-Second Psalm Christ Himself, as Scripture itself declares He does, is speaking by the mouth of David the Psalmist, we clearly see another act of the grace and power of God, the God who not

only spoke by the mouths of His prophets, but who also ordered the history of His Chosen People here on earth and even ordained the events of the life on earth of His only-begotten Son in such a way that always the gracious purposes of His holy will were accomplished, to the glory of His Name and to the salvation of man.

Scripture seemingly never tires of noticing that the same God who has revealed Himself in the words of Holy Writ is also the God who has made Israel His people, guided and directed it so that the Word and Promise concerning the Savior, first made in the Garden of Eden, might be kept alive and that through this People the Savior might come into the world and carry out His divinely given task.

In directing the course of Israel's history, the Father in heaven saw fit from time to time to call into His service and to anoint with His Holy Spirit persons who were to be the representatives of what His Word and Promise should mean to men. These were His anointed Kings and Prophets, who were God's spokesmen to their world but who also in their own persons were a preaching of what that great Anointed One, the Christ who was to come, should mean to a world that without Him was lost in sin.

In the case of the Twenty-Second Psalm, God takes the personality of one of these spokesmen of His into a special kind of service. God's Holy Spirit fills King David so that, though it is David who is penning the words, it is the suffering, crucified, and victorious Christ who is really speaking them.

Under the Cross Faith Asks No Questions

Our human natures would like an answer to the question of how these things could be. An inquiring intellect would like to probe further into the mysterious workings of the Spirit of God on the spirit of man. But in the faith we have that "God's

(Continued on page 110)

An Eventful Day for Grace Yakima, Washington New Church, School, and Parsonage

Well over 1,000 worshipers attended the three services in which the members of Grace Congregation of Yakima, Washington, dedicated their new church-school home and their new Wicks pipe organ November 6, 1960. Pastor Elmer Zimmermann, District president, preached the sermon in the morning dedication service. The German sermon in the afternoon service was delivered by Pastor Melvin Teske of Zillah, Washington. In the evening service in which the new Wicks pipe organ was dedicated, Pastor Ralph Baur, chairman of the District School Board, was the guest speaker. In his sermon he also spoke of the blessing of Christian education. The evening service was begun with an organ recital by Miss Margaret Jaster of Sparta, Wisconsin.

During the open house which was held in the afternoon, more than 700 people came to visit all areas of the building and enjoyed the refreshments served by the ladies.

After years of planning, the congregation moved its entire plant to a new location in a fine residential area where they had purchased 11 lots some years previous. The new facilities as well as the new location have already been a source of rich blessing to the congregation through increased attendance in day school, Sunday school, and church services.

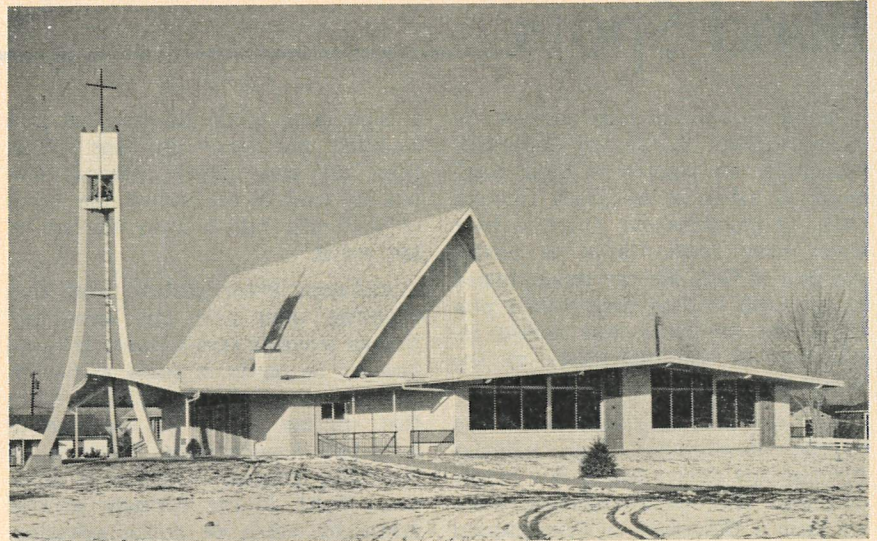
The church and school are a single unit. The building contains a total of 13,540 square feet, and was built at a total cost of \$147,096.

Construction and decorative features include the following:

Double plastic colored cathedral windows; diagonal brick-louvered panels, with intermediate spaces filled with cathedral glass and bottle glass from Italy. A considerable amount of Japanese mosaic tile was used in and around the chancel area.

Interior walls alternate with exposed brick, cathedral glass, plaster, and mahogany trim and doors.

The exterior of the building is finished in a light-colored Norman brick. The outstanding feature is the 50-foot-high bell tower, housing the bell from the original church. Added



*East view of Grace Church, Yakima, Washington,
showing two classrooms of the school*

features are the roof-overhang area and the covered patio.

The ground floor is constructed so that all rooms have ample natural light. Sunday-school classrooms, large parish hall, kitchen and miscellaneous storage rooms are located on the ground floor. Two day-school classrooms, teacher's office, sanctuary and overflow, church office and pastor's study are located on the main floor.

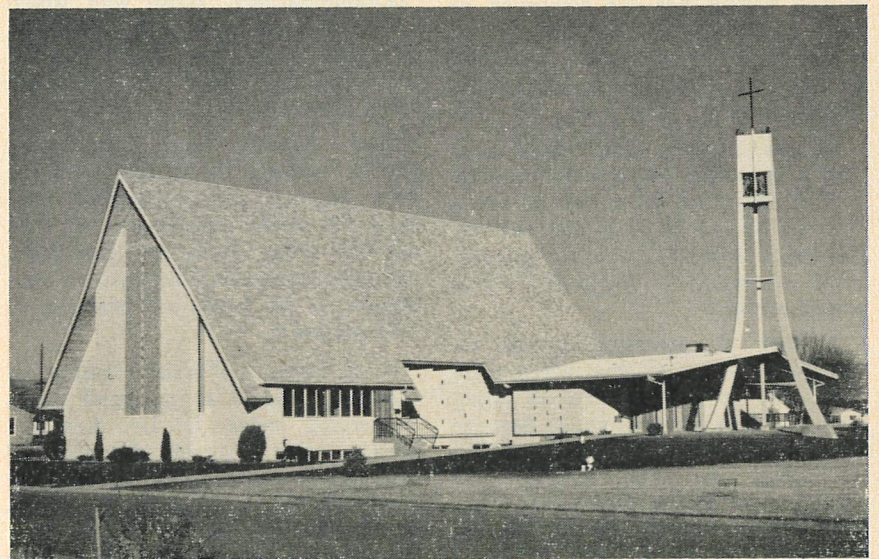
The organ was designed especially for this edifice, with suitable space having been provided by the architect in the general building plans. The pipe chamber is located behind attractive grille work on the south side of the chancel. The initial installation is four sets of pipes or a total of 328

individual speaking pipes. The organ chamber has been planned to accommodate two additional sets of pipes plus chimes for the future.

The last week of November the new parsonage was also ready for occupancy. Built at a cost of \$16,924 plus architect's fees and state sales tax, the exterior is of cedar siding and brick veneer to match the church. The extremely convenient floor plan includes three bedrooms, a large living-dining area, a pastor's study, kitchen, bath and a half, and full basement.

Landscaping and improvement of parking area remain to be done.

T. R. ADASCHECK



Southwest view showing Grace Church entrance

Blind Spots

When we read or hear sermons by "conservative" Baptist or Reformed preachers, we rejoice at their testimony to salvation by grace through faith. It gladdens our heart to hear them exalt Jesus Christ as Savior and Son of God. We are strengthened in our faith to hear them boldly proclaim the inerrancy and verbal inspiration of the Scriptures as the Word of God.

But we are saddened when the Baptist downgrades and belittles Baptism and denies that it is a means of grace. And we are shocked when we hear a Reformed or Presbyterian preacher deny universal grace and limit salvation to the elect.

Such blind spots are as serious as they are sad.

To illustrate.

The late A. H. Ironside was a brilliant author and eloquent preacher. For years he was pastor of the Moody Memorial Church in Chicago, one of the citadels of Fundamentalism. He had a wonderful grasp of the Gospel.

Recently, *Moody Monthly* printed posthumously a message he had broadcast some years ago. His theme was: "Behold the Lamb of God." His text was: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1:4).

Now, it is plain, as Lenski comments on this passage, that "the force of the phrase 'for the remission of sins,' modifying 'the Baptism of repentance,' is to make the remission of sins the *result* of the Baptism of repentance."

But Dr. Ironside says, "Their Baptism was simply the *outward expression* of their penitence, but it was a Baptism of *repentance* for the remission of sins. *The sins weren't forgiven through the Baptism.*" (Emphasis added.)

Further on, speaking of the remission of sins, Ironside mixes truth and error in typical manner when he says, "Why are they gone? Because I was baptized? No! That wouldn't put away my sins. Because I've turned over a new leaf? No! That wouldn't put away my sins. Because I've tried to be charitable, and kind to the poor and the needy? No! It's

a good thing to do all that, but that wouldn't put away my sins. Why, then, are they gone? Because I've put my trust in the Savior, the Lamb of God, who taketh away the sin of the world."

Although Peter plainly says that "baptism doth now also save us," Baptist Ironside says a sinner is saved *because* he trusts in Jesus as Savior. However, the Scriptures plainly teach that we are saved not *because* of faith but *through* faith. Faith is not the cause, ground, or reason of salvation. Faith is the divinely created means by which we accept salvation.

When we read with edification the brilliant sermons on Galatians by Dr. Lehman Strauss, pastor of Highland Park Baptist Church in Detroit, we were rudely disappointed when we came to his treatment of that glorious statement, "As many of you as have been baptized into Christ have put on Christ" (2:27). But all this Baptist has to say is: "When those Galatians believed, they were baptized into Christ." Period.

Dr. A. T. Robertson, late professor of New Testament interpretation at the Southern Baptist Theological Seminary in Louisville, Kentucky, has written a delightful study on the Epistle to the Colossians titled "Paul and the Intellectuals." In the course of his exposition of verse 12, chapter 4, he speaks of the "symbolism" of Baptism and goes out of his way to castigate as "ceremonialists" and "sacramentarians" those who would make Baptism a means of grace. "Baptism," he says, "is a *sign* or *picture* of the change, but does not effect the change."

How soberly and Scripturally Luther answers the question, "What does Baptism give or profit?" He says, "It *works* forgiveness of sins, *delivers* from death and the devil, and *gives* eternal salvation to all who believe, as the words and promises of God declare."

As an instance of a Calvinistic blind spot with regard to universal grace we would refer to Dr. Gresham Machen, that staunch defender of orthodoxy against the inroads of Modernism and Liberalism in the Presbyterian Church. His monumental treatise on "The Virgin Birth of Christ" will long remain the

definitive word on that subject. No critic has attempted to answer it.

But in his book of sermons, "God Transcendent," the perusal of which is an edifying experience, he betrays his Calvinistic bias in a sermon on "Constraining Love," based on II Corinthians 5:14f, where the Holy Spirit through Paul declares that Christ "died for all." The language could not be plainer. It authorizes us to say to any sinner, "Christ died for you." It is the same truth Paul states when he says that "God was in Christ *reconciling the world* unto himself."

But that truth militates against Calvin's error that God elected some to salvation — which is true — but that He elected the others to damnation — which is utterly false and not taught in the Scriptures.

It is interesting, but tragic, to see to what exegetical (and logical) gymnastics Machen resorts in coming to the conclusion that when Paul says *all* he does not mean *all*.

Machen asks, "But what does he mean by *all*?" And he answers, "Well, I suppose our Christian brethren who are opposed to the Reformed Faith might be tempted to make that word *all* mean, in this passage, *all men*; they might be tempted to make it refer to the whole human race. They might be tempted to interpret the words 'Christ died for all men everywhere whether Christians or not.'"

But he says we "ought to resist the temptation." He claims "the context is dead against it." He says, "... the view that 'Christ died for all' means 'Christ died for all men' proves too much. The things that Paul says in this passage about those for whom Christ died do not fit those who merely have the Gospel offered to them; they fit only those who *accept* the Gospel for the salvation of of their souls." (Emphasis added.)

How sadly such a blind spot distorts, yea, destroys, the Gospel that Christ is the Lamb of God which takes away the sin of the *world*!

May these examples warn us to listen to such preachers with careful discrimination, or, better still, "avoid them"! And let us not neglect the study of the Scriptures, that we may be equipped to tell error from truth!

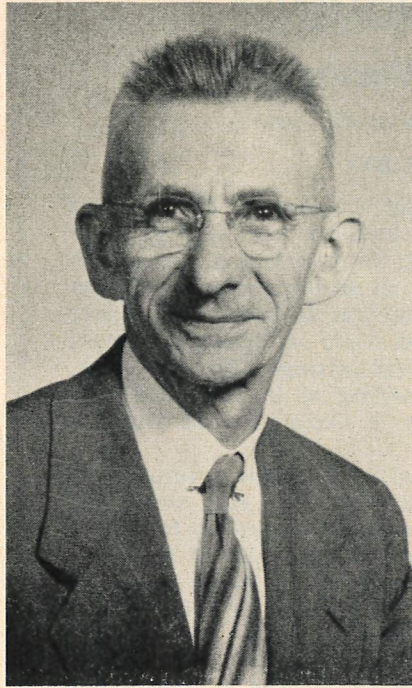
H. C. NITZ

† William Karl Hellermann †

On the morning of January 20, 1961, the relatives, members of Trinity Lutheran Church, Neenah, Wisconsin, and a host of former students and friends were shocked at the news that William Karl Hellermann, Trinity's beloved teacher and servant of God, had died in his sleep. Two days before his death he was still serving his Lord, the Shepherd of the lambs, although on a half-day schedule to give him added time for recuperation from a recent illness.

Mr. Hellermann was a remarkable servant of God. He stood in the fifty-seventh year of his teaching career. He spent 48 of these years in Trinity School and saw it grow from a small school of one and two teachers to the present one with seven teachers. The church at large was a beneficiary of his services also. He served on the District Board of Education as well as being a member of Synod's Board of Education. For years he was also a member of the Board of Support. One of the crowning achievements of his long career was his service on the Catechism Revision Committee.

The tributes one could give him are many, but outstanding among all



William K. Hellermann

would be this: He was a humble servant of God who gave away so much of himself that thousands of students will remember him as the man who had their welfare at heart

Teacherage Dedication Jenera, Ohio

In one of the most strenuous and busiest seasons of the year, the members of Trinity Ev. Lutheran Church in Jenera, Ohio, took time to pause in sacred devotion and to dedicate their new teacherage to the glory of God. A special dedicatory service was held on Sunday afternoon, December 4, 1960. The Rev. A. W.

Bauman, pastor emeritus and a member of Trinity Congregation, served as the liturgist, while the local pastor delivered the sermon on the basis of I Corinthians 10:31b: "Whatsoever ye do, do all to the glory of God."

This new ranch-style home is an ultramodern structure. Every one of its six rooms, including the basement, has its own separately controlled thermostat, with an electrical heating system providing supreme comfort

at all times. He drew thousands to the Savior whom he served and loved.

Mr. Hellermann was born in Germany, came to America at the age of four, was confirmed in the Christian faith at Norfolk, Nebraska, received his education in preparation for his profession at Dr. Martin Luther College, New Ulm, Minnesota. He taught at Manitowoc, Wisconsin, where he met and married Miss Emma Radke, and served in Neenah, Wisconsin, for the past 48 years.

The immediate survivors who mourn his death are his beloved wife, Mrs. Emma Hellermann; one son Eugene, Park Ridge, Illinois; his daughter Viola, Mrs. Ronald Becker, Menasha, Wisconsin, and daughter Dorothy, at home; one brother, Max Hellermann, Porterfield, Wisconsin; and five grandchildren.

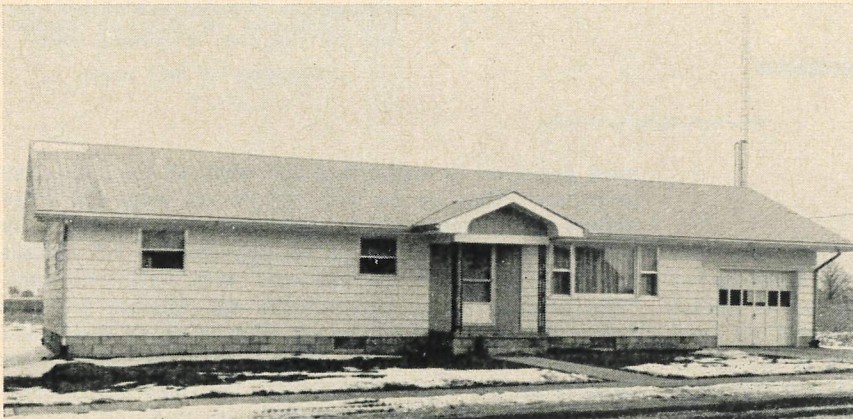
The services were conducted in Trinity Lutheran Church, Neenah, Wisconsin, on Monday, January 23. The mortal remains were laid to rest at Oak Hill Cemetery, Neenah.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

GERHARD A. SCHAEFER

and convenience. The cost of this high-quality building was only about \$15,000, because the majority of the labor was donated by the members themselves. But every board and timber and nail was supplied by the Lord, plus the zeal and the strength and the financial means to build. "For all of which it is our duty to thank and to praise Him," and to give Him the honor and the glory!

MARTIN T. BRADTKE



Trinity Teacherage, Jenera, Ohio

Sixty-fifth Wedding Anniversary

On December 12, 1960, Mr. and Mrs. Herman Vogt, members of St. John's Ev. Lutheran Church at Newtonburg, near Manitowoc, Wisconsin, were granted the rare privilege of observing the sixty-fifth anniversary of their marriage in the midst of their children, grandchildren, and great-grandchildren. The undersigned addressed the assembly on the basis of I Samuel 7:12. We commend these jubilarians to the Lord's gracious keeping for the remaining days of their earthly pilgrimage.

A. T. DEGNER

MEMORABLE MOMENTS

In My Parish Ministry

(This feature is the ninth in this series)

WHY PASS ME BY?

The mission congregation had resolved to achieve a self-supporting status. In early fall, after the Lord's blessings had been gathered from the rippling fields of golden wheat, the president of the congregation accompanied the fledgling pastor on an every-member canvass. The announced purpose of this visitation was to receive the Lord's portion. In every home an offering was freely and cheerfully given with the result that our desired goal was attained. Through it all, however, the young pastor learned something of the love and faith of his people, something of the power of God's gracious Word in their lives.

In the home of a recently confirmed adult couple a surprisingly large offering was received. When asked of our next stop, we replied that we were going to his neighbor's home. He asked us to pass it by and explained that hail had destroyed a large portion of his neighbor's crop and medical bills were mounting for the family. Then he sat down and wrote out another check and gave it in behalf of his neighbor, a lifelong member of the church.

A week or so later the man whose home we had passed by stopped at the parsonage and asked the reason for passing him by. The pastor tried to explain that the Lord desires a portion of His blessing. If He withholds His blessing for a time, then the rest of us must fill in the gap. Perhaps later he would be able to do more. Thereupon the man handed the pastor a check, saying that the bank had granted him a sizable loan and the Lord certainly could have fifty dollars of that loan.

How love for the Savior will move the heart of man! It was truly an unforgettable incident of God's grace and mercy to a young pastor and his people.

A LITTLE VERSE THAT MEANT MUCH

A young pastor whom I know well had run two cars into the ground visiting members distributed over a big area of countryside, and making missionary canvasses and follow-up calls over pretty good chunks of the same countryside. During the same years the pastor and his wife were rearing three children. Financially, they were pretty well up against it. Then the congregation gave them a spankin' new car. That gift is well remembered after more than twenty years, but just as vivid in the mind of the pastor are these lines printed on a card which was attached to the steering wheel:

For a kind word, for a helping hand,
For a firmer ground on which to stand,
For work unflinchingly pursued
We wish to show our gratitude.

The Congregation

Editorials

(Continued from page 99)

It is just the other way around. Those who are most generous toward the upbuilding of the kingdom are usually also the most liberal toward charitable causes. Sometimes we hear members say: Why should we send so much money away for the mission work of the Synod when we can use it to good advantage in our own congregation? But you will find that those who are most generous in supporting the synodical work are also the

Prophecy and Fulfillment

(Continued from page 106)

Word cannot be broken" and on the basis of the testimony which that same Holy Spirit renders in our own hearts, we shall again on this Good Friday stand at the foot of the cross and hear the dying Savior speak the words which God's servant David a thousand years before had pictured Him as there speaking:

My God, My God, why hast thou forsaken me?

At the foot of the Cross we shall not ask how David could do this. We shall rather be filled with reverent awe at the all-pervading love of our Savior-God, whose Son could feel Himself forsaken of God so that we might enjoy the communion of this same God in a blessed eternity.

And at the same time our hearts will be filled with loving gratitude to the God who by the miracle of the divine inspiration of His spokesmen spoke as vividly and clearly of the events that belong to our salvation as David, in the person of the dying and victorious Savior, spoke of them in the Twenty-Second Psalm.

FREDERIC E. BLUME

APPLICATION FOR COLLOQUY

Pastor J. F. Hering, at present residing at Casa Grande, Ariz., has applied for a colloquy, with a view to becoming a pastor in the Wisconsin Evangelical Lutheran Synod.

E. ARNOLD SITZ, President
Arizona-California District

THE SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet May 24 and 25 in the Synod Office Building, 3616-32 West North Ave., Milwaukee 8, Wis. The first session will begin at 9:00 a.m., Central Daylight Time. The Committee on Assignment of Calls will meet in the Tower Room at Thiensville May 26 at 9:00 a.m., C.D.T.

The following preliminary meetings have been announced:

Conference of Presidents: May 22, 9:00 a.m., President's office.

Board of Trustees: May 22, 9:00 a.m.

Commission on Doctrinal Matters and Advisory Committee on Doctrinal Matters: May 22, 7:00 p.m., President's office.

(Continued on next page)

most generous in supporting the work of the local congregation. They do the one, but do not leave the other undone. The same spirit moves them to do both. In both cases it is motivated by appreciation of Christ's sacrificial death, as was the case with Paul who said: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

IM. P. FREY

Synodical Council

(Continued from page 110)

Board for World Missions: May 22, 9:00 a.m., Auditorium of the Synod Office Building.

Board for Home Missions: May 22, 9:00 a.m., Annex Building, 3614 W. North Ave.

Board of Education: May 22, 10:00 a.m., 3612 W. North Avenue.

Lutheran Spiritual Welfare Commission: May 22, 1:30 p.m., in the Spiritual Welfare Office, 3614 W. North Ave.

Planning Committee for the Educational Institutions of the Synod: May 22, 9:00 a.m., Room 210.

General Board of Support: May 23, 10:00 a.m., Room 210.

Advisory Committee on Education: May 23, 10:00 a.m., Annex Building, 3614 W. North Ave.

All boards and committees are requested to duplicate their reports in accordance with Section 3.01a of the revised Constitution and Bylaws.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

SPRING PASTORAL CONFERENCE

The Spring Pastoral Conference of the Arizona-California District will convene April 11-13, 1961, at First Ev. Lutheran Church, Prescott, Ariz., A. Leerssen, host pastor. First-day session will begin at 9:30 a.m. The agenda will include the following:

Exegetical study on I Thess. 2, M. Nitz; Isagogical study of the Letters to the Seven Churches, P. Pankow; Objectives and Methods for a House-Calling Pastor, W. Diehl; The Church Father Athanasius, C. Metz.

PAUL PANKOW, Secretary

GADSDEN DELEGATE CONFERENCE

Date: April 17, 1961.

Place: Good Shepherd Church, Tucson, Ariz.

Time: 9:00 a.m. (Brief Communion service).

Assignments: Is our Catechetical Course Sufficient to Arouse in our Children an Enthusiasm for Church Membership? by N. Sprengeler; Chaplaincy, E. A. Sitz; Conclusion of John 6, J. Gerlach. Substitute papers: Did Judas Take Communion? by M. Nitz; Capital Punishment, C. Metz.

Note: This is a one-day conference.

V. H. WINTER, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 4-6, 1961.

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

Essays: A Critique of Sasse's Book "This Is My Body"—W. Ten Broek; Why Missionary Zeal and Zeal for Pure Doctrine Seem to be so Mutually Exclusive — A. Kell; An Evaluation of PTR Programs, With Accompanying Recommendations — N. Meier; Exegetical-Homiletical Treatment of Luke 11:29-36 — C. Spaude; The Doctrine of the Call — Has the Position Changed in Recent Years? — R. Pope.

Preacher: R. Buss (alternate: L. Dobberstein).

Please provide your own bedding.

D. C. SELLNOW, Secretary

MICHIGAN

SOUTHEASTERN MICHIGAN DISTRICT TEACHER'S CONFERENCE

April 28, 1961

Trinity Lutheran School
Jenera, Ohio

9:00- 9:15 Opening Devotion
Pastor Martin P. Bradtke

9:15- 9:45 Hymn Study — Grades 4 and 5
Demonstration Lesson
Miss Carol Alten

9:45-10:15 Training Children to Sing Correctly — Grades 4 and 5
Demonstration Lesson
Mr. Ronald Gresens

10:15-10:30 Recess

10:30-11:00 Social Studies—Grades 7 and 8
Demonstration Lesson: Correlating the History and Geography of the Scandinavian Countries
Mr. William Fuhrmann

11:00-11:30 Science — Grades 7 and 8
Demonstration Lesson: The Science of Sound
Mr. Jerome Kruse

11:30-12:00 Discussion

12:00- 1:15 Noon Break

1:15- 2:15 The Middle Road in Teaching Primary Reading — Presentation and Discussion
Miss Eleanor Petrowsky

2:15- 2:30 Recess

2:30- 2:50 Review of Proposed State Accreditation
Mr. Donald Zimmerman

2:50- 3:45 Business and Elections

3:45- : Inspirational Address
Pastor Martin P. Bradtke

CAROLYN M. SMART, Secretary
500 Auburn Street
Plymouth, Mich.

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Morgan, Minn., in Zion Ev. Lutheran Church, Henry Koch, pastor.

Time: April 11 and 12, 1961 (Tues., 10:00 a.m. to Wed. afternoon). Service with Holy Communion Tuesday at 7:30 p.m.; M. Birkholz, speaker; E. F. Vomhof, alternate.

Essays: "Re-evaluation of Sponsors and Witnesses at Baptism," Pastor N. Kock. "An Evaluation of our Present Ministerial Training Course," Prof. E. Kowalke. "Church and the Ministry on the Basis of I Timothy," Prof. T. Hartwig. Discussion on "Fellowship Then and Now," led by Prof. R. Hoenecke.

Meals and Lodging: There will be a nominal charge for meals and registration. Requests for meals and lodging, or excuse for absence should be addressed to the host pastor, Henry Koch, in due time — if possible by April 5.

E. R. BERWALD, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Place: Zion Congregation, Kingston, Wis.

Date: Monday, April 10, 1961.

The conference will begin at 9:00 a.m. with a Communion service. Prof. Walter Hoepner will be the preacher; H. Kahrs will serve as his alternate.

The Agenda: "The Status of the Four Synods on Fellowship," Pres. O. Siegler; A Continuation of the Study of the Book of Daniel, Pastor N. Mielke; I Tim., Professor M. Drews; Questions of Casuistry; Financial Secretary's Report.

Professor Toppe of Northwestern College will address the Conference.

GLENN UNKE, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Emanuel Lutheran Church, New London, Wis.

Date: April 11, 1961.

Time: Opening service with Holy Communion at 9:00 a.m.

Preacher: R. Carter (alternate: P. Eggert).

President Oscar Naumann and District President Oscar Siegler will be present to discuss the Synodical situation as it is at present. If time permits, unfinished papers and Conference business will be presented.

C. SCHLEI, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: April 10, 1961, 9:00 a.m.

Place: St. Paul's Ev. Lutheran Church, N. 73rd and W. Burleigh, Milwaukee, Wis.; James DeGalley, pastor.

Program: Discussion of the four fellowship documents of the synods of the Synodical Conference. Discussion leaders:

Pastor Eldor Toepel (Wisconsin Synod document on fellowship); Pastor William Fischer (Missouri Synod "Theology of Fellowship," Part II: "Principles Governing the Exercise of Fellowship"); Pastor Norman Engel (fellowship documents of the Evangelical Lutheran Synod and of the Synod of Evangelical Lutheran Churches).

As usual, the conference will begin with a Communion service. Members of the conference are urged to make every effort to attend this meeting.

PHILIP R. JANKE, Secretary

WESTERN WISCONSIN

JOINT MISSISSIPPI VALLEY AND SOUTHWESTERN PASTORAL CONFERENCE

Place: First Ev. Lutheran Church, West and Cameron, La Crosse, Wis.; F. H. Miller, pastor.

Date: Tues., April 11, 1961; Communion service at 9:30 a.m.

Speaker: R. Kant (R. Kobs, alternate).

Essays: Selected Passages From the Sermon on the Mount, N. Gieschen; The Tie Between the Church and the Ministry, O. Heier.

The ladies of the congregation will provide the noon meal. Please announce to the host pastor.

R. T. BECKMANN, Chairman

INSTALLATIONS

Pastor

Palenske, Carlton, as pastor of Trinity Ev. Lutheran Church at Johnson, Minn., by H. Mutterer; assisted by F. E. Stern, R. Roth and P. Wilde; Feb. 26, 1961.

CHANGE OF ADDRESS

Pastor

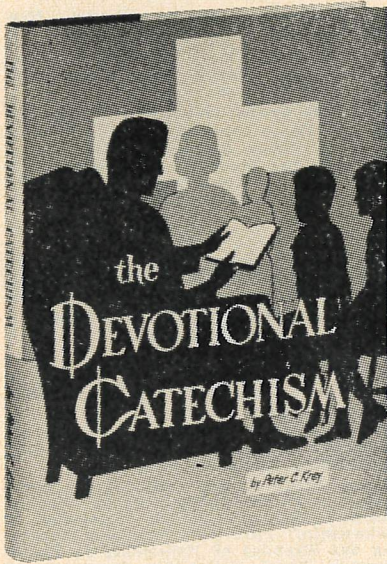
Kuehl, D. H., 406 Madison St., Lake Mills, Wis.

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The Audio-Visual Catalog for 1961-62 has been mailed to every church and school in the Synod. If you have not received a copy, please notify us at the following address. A free copy will be mailed to you. Additional copies for church and school may be ordered at 35 cents per copy.

Rev. Mentor Kujath, Chairman

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