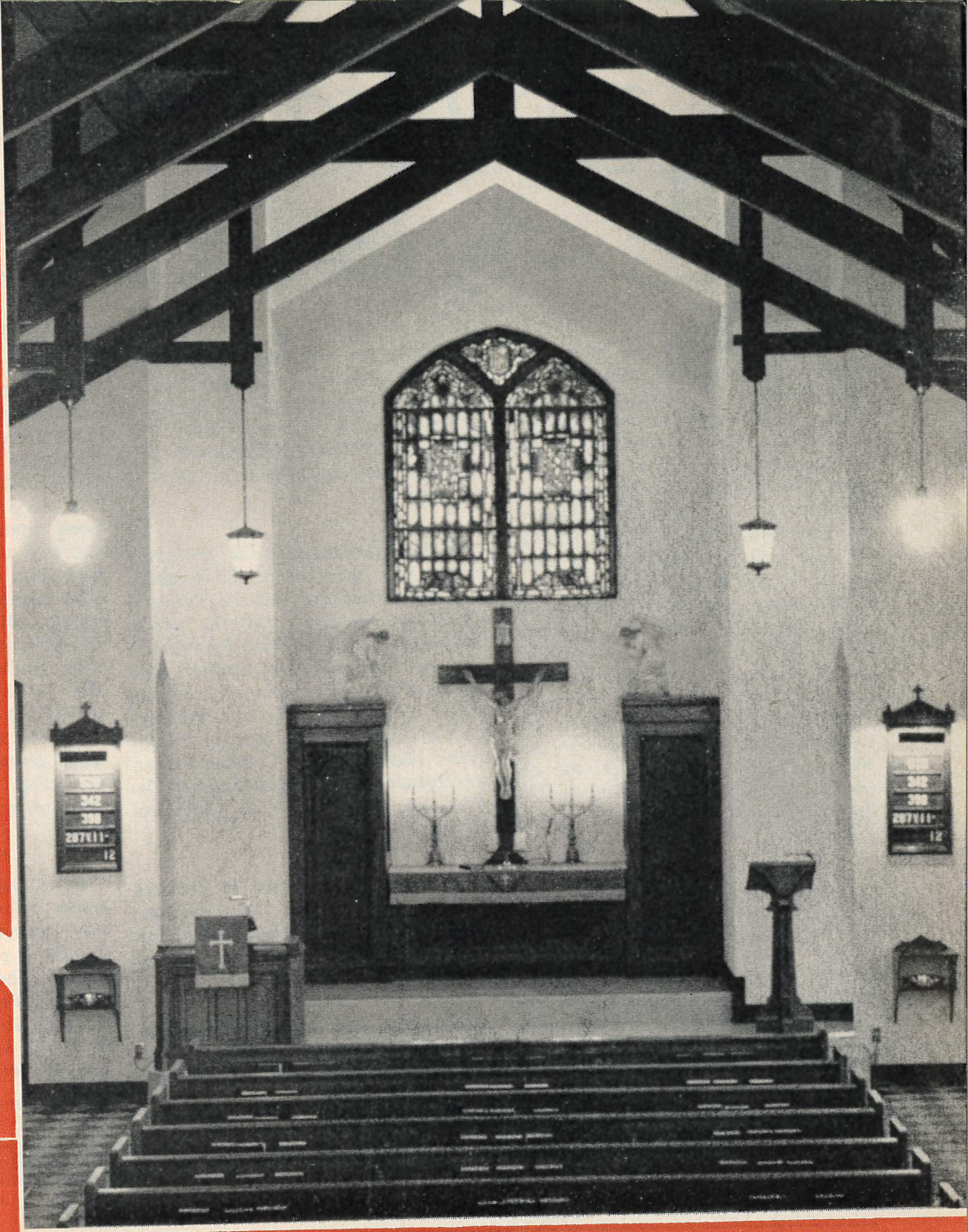


FEB 26 1962



THE NORTHWESTERN
Lutheran

February 25, 1962
Volume 49, Number 4



BRIEFS

by the Editor

It may strike you as rather unusual to head an item with the title "Thanksgiving in February." It was chosen deliberately to point out and highlight something unusual. It has to do with the rate at which our gifts for the Gospel work have been flowing into the synodical treasury. If you will look up this item on page 53, you will see that here is cause for profound thanksgiving.

Of course, the picture is not all rosy, especially when we consider the record for the first seven months (July through January). This fact will be evident from the complete report. This was not ready as we went to print; it will appear in our next issue. But we felt that the extremely good news furnished by the January report should be sent out to you at once.

Missionary Richard Mueller informs us that, as a result of the item which appeared concerning his availability, he has been "booked up" for months ahead for preaching engagements and weekday appearances. For those who missed the previous announcement, we repeat his address: 1418 Willow Street, Watertown, Wisconsin.

We failed to call attention to a new series of articles when the first installment appeared in the January 28 issue. It is "How to Read the Bible," by Professor Frederick Blume. You will find the second installment on page 54.

In the February 11 issue, the name of the man who wrote "Cooperation in Radio Preaching and the Training of Future Pastors" (in the series "Entrenched Unionistic Practices") was not given. This modest man failed to affix his signature, and we failed to add it. He is Professor Roland Hoenecke, who is an instructor at Dr. Martin Luther College. Professor Hoenecke is also a member of the Advisory Committee on Doctrinal Matters.

We are again in need of pictures for our front cover. We welcome good exterior views particularly. But remember that we must have vertical "shots."

A trend in the churches is evident in a news item that was released not long ago by the United Lutheran Church in America.

A book on the Roman Catholic Church had been in preparation for some time and was almost ready for publication. It was to be called "The Difference." But then it was decided that it would not be wise and proper to publish the book at this time. Publication of the book was formally cancelled. This is the reason for the action which was announced: "At the time the course was projected, it may have been timely to stress the differences between Catholicism and Lutheranism, but more recently the emphasis has been upon 'conversations' between the two bodies, and stress is being laid upon understanding each other." The comment by Pastor Paul Ylvisacker, editor of the *Lutheran Sentinel*, is most apt, though brief: "But, dear reader, Rome is still antichristian in the teaching of grace. We plead that you make grace a course of utmost serious study. If you know what grace is, you are rich; if you are blind to its value, you are as poor as a church mouse" (Feb. 11 issue).

Dr. Robert E. Van Deusen recently spoke before the annual meeting of the National Lutheran Council on the matter of public tax support for non-public schools. Dr. Van Deusen is the Washington representative of the Council. According to THE LUTHERAN (Feb. 7) he reported: "A concerted and powerful effort will be launched

(Continued on page 62)

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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THE COVER — St. Peter's Ev. Lutheran Church, Mishicot, Wisconsin; David Worgull, pastor.

Editorials

Give, Give, Give! A little story in the *Reader's Digest* tells of a man who complained to his pastor that the church was always asking for money. "It's one continuous give, give, give," he fumed. The pastor thought for a moment, then replied, "That is one of the best definitions of Christianity I have ever heard."

That was a clever answer. It was more than merely clever, if the pastor had in mind the other kinds of giving that a Christian pastor preaches besides the giving of money. First, there is God the Father's giving. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And, "This is the record, that God hath given to us eternal life, and this life is in his Son."

The Son, likewise, spares not to give. He says, "Peace I leave with you, my peace I give unto you." He "gave himself for our sins, that he might deliver us from this present world, according to the will of God and our Father." "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The Holy Ghost is described as the Giver of all spiritual life, as St. Paul shows in the twelfth chapter of First Corinthians. There he writes in the third verse that no man can say that Jesus is Lord, but by the Holy Ghost, and then describes some of the gifts of the spirit wherewith the Holy Spirit has enriched us, "so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."

One can hardly find a chapter that does not tell of the gifts that God has given to men. If the preacher in the story means that Christianity is well described by Give, Give, Give, because the Father gives His Son; the Son gives His life for sinners; the Holy Spirit gives faith and a new life in Christ, then the pastor's answer is not only clever, it is eminently correct. If the man who complained about giving had added a fourth Give, so as to include giving by the thankful Christian, then the description of Christianity would have been complete.

E. E. KOWALKE

* * * *

The Inscrutable Ways of God The Prophet Isaiah says, 55:8 and 9: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Here we are told to submit ourselves humbly to the superior ways of the Lord. His ways are superior to our ways, the Prophet reminds us.

What comfort these words have given to Christians, especially at the death of a loved one! It was not our way to give up that loved one, but it was the Lord's way, the Lord who has said: "I know the thoughts that I think toward you, . . . thoughts of peace, and not of evil,"

the Lord who has promised that under His loving providence all things, including bereavement, must work together for our good, whether we understand at the moment or not how it works together for our good. We just trust that His ways are better than our ways and His thoughts than our thoughts.

In our ears rings the assurance: "What I do thou knowest not now; but thou shalt know hereafter." We know that when from the vantage point of eternity we look back upon His management of our affairs we shall have reason to say: "The Lord hath done all things well." Let us, then, learn humbly to submit ourselves to the superior ways of our inscrutable but merciful heavenly Father. As the Psalmist says: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5).

IM. P. FREY

* * * *

Unfair to Students After long putting up with the nightly invasion of teen-agers who were appropriating all the reading tables, the city library board commissioners declared that these facilities could no longer be pre-empted by the high-school students, most of whom apparently went there to study. Adult patrons, the commissioners pointed out, had rights and privileges too.

Subsequently one of the evicted students wrote a letter to the local newspaper to plead for understanding and consideration. The letter pointed out that many of the students were using the library as a study hall because home conditions made study impossible. The student complained that "the library commissioners say students should study at home, but what about the TV that is being watched by younger brothers and sisters and 'adults'; the TV that practically blasts you out of the house and leaves no room for study?"

The "adults" the writer refers to could well be the parents, who are creating the din by their own nightly patronage of the television shows; or if they themselves aren't watching the programs, they are not interfering with the family viewing schedule. In either case they are responsible. If their children are being kept from their studies, the parents must bear a large share of the blame.

In many American homes this distracting practice is duplicated — the nightly homage paid to the television idols, the selfish demands for favorite programs, the noisy interference with reading and study and ordinary conversation. Under these conditions the rights and needs of others are treated with indifference and consideration, and even with resentment.

Willingness to turn off the television set so that children can study in peace is a mark of parental maturity and of the true consideration for others that is a part of Christian living.

C. TOPPE

Studies in God's Word: The Best Funeral Sermon Ever Preached

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die (John 11:25, 26).

Some of the most comforting sermons are preached at funerals. At such a time we realize as never before that our Christian faith offers us something that we can get nowhere else. The Apostle Paul once said, "If in this life only we have hope in Christ, we are of all men most miserable." If it's only a matter of getting through this life, Christianity has a lot of competition. There are many things that afford a great deal of happiness and satisfaction. But when we think in terms of eternity, our Christian faith stands in a class by itself. Perhaps that's why funeral sermons often make such an impression on us. Not that they're any different than the Gospel message we hear every Sunday; the difference is in us. At funerals we are brought face to face with the brevity and vanity of earthly things, and we are in need of something more sure than anything that can be offered to us from an earthly source.

The funeral sermons that we hear in our churches are comforting only because they re-echo the message of the best funeral sermon ever preached.

The Preacher

Normally the man isn't important. He is only the voice. What matters is that he faithfully transmit the message which has been entrusted to him. But when we boldly call a sermon "the best ever," we want to know a little more about the preacher.

We will not be surprised to hear that the preacher of this sermon is Jesus Himself, Jesus who calls Himself "the resurrection and the life." Right here you have the best comfort that can ever be given in the

face of death. Jesus, our Lord and Savior, on whom we base our hope of salvation, is the Resurrection and the Life.

In itself death seems to be all-powerful. It is unavoidable. No one can escape it. It is the inevitable lot of all men, regardless of their station in life. Their bodies are lowered into the earth and return to dust. This would be a depressing scene, were it not for Him who says, "I am the resurrection and the life." Death claimed Him too, though not in the same way that it claims us, for His was a voluntary death. His body was also laid in the tomb. But the grave could not hold Him. He rose again on the third day as the Victor over death and all the enemies of our salvation.

The Deceased

Lazarus had died, the brother of Mary and Martha. He was a close friend of Jesus. Jesus, true man that He is, wept at his grave.

But what made Lazarus a friend of Jesus? Was it the fact that Jesus often stopped at that home in His travels, that He and Lazarus had many things in common, that over a period of time a close friendship developed? It was more than that. Jesus was certainly thinking of Lazarus when He said, "He that believeth in me, though he were dead, yet shall he live." The fact that Lazarus was a believer, that he accepted Jesus as his personal Savior, that's what made him a friend of Jesus in the true sense of the word.

We have no greater comfort than that. Our father and mother, our son or daughter, our wife or husband, our brother or sister were believers. They accepted Christ as their personal Savior. Their faith made them friends of Jesus. Although our loved ones must undergo physical death, Jesus wants us to know that death isn't the end. The friends of Jesus will live again, and He showed His power over death by raising Lazarus at once.

How easy it would be for Him to do that for all His friends that have died! But why would we want Him to call them back again into a world of sin? Jesus will do more than that. He will raise them up on the last day to everlasting life, where there will be no more sin, nor the painful consequences of sin.

The Mourners

Mary and Martha were the most directly involved. They had lost their brother. But Jesus tells them and us, whenever the front pew at the funeral service is reserved for us, "Whosoever liveth and believeth in me shall never die." That sounds like a contradiction, but it isn't. The key lies in understanding how Jesus uses the word "die." Certainly, we who believe in Jesus must also *die* as we commonly use the word. The point Jesus is making, however, is that for the believer there is no real death.

What is it that gives death its sting, that makes death a terrifying experience? It's sin, isn't it? And what has happened to our sin? Christ, who is the Resurrection and the Life, has won the victory over sin. By faith we are partakers of that victory.

For the unbeliever, who has not availed himself of the forgiveness won for him by Christ, death is indeed something to be feared, for it means the beginning of eternal death, of being forever forsaken by God. For the believer, however, who by faith has made the merits of Christ his own, death is only a sleep from which he will awaken to life eternal.

C. MISCHKE

*It is not death to fling
Aside this sinful dust
And rise, on strong, exulting wing,
To live among the just.*

*Jesus, Thou Prince of Life,
Thy chosen cannot die;
Like Thee, they conquer in the strife
To reign with Thee on high.*

Thanksgiving In February

AN UNUSUAL OUTPOURING OF GIFTS

About two months ago, you read a financial report which was not very encouraging. You read that in the first five months of a new year of work our gifts for our Savior's work fell far short of the goal we as a Synod have set for ourselves.

It is with gratitude that we look at the financial report two months later. Gifts of \$376,000 were received by our synodical treasurer in the month of January. **This made January 1962 the biggest month, financially speaking, in the history of our Synod.** Obviously, this does not mean that now we can do all the work for our Lord which we voted to do. Our poor performance for the first six months of this fiscal year is a matter of record, and will, unfortunately, not be erased by one good month.

But we would be most ungrateful to God if we did not thank Him for the splendid response He aroused in the hearts of our Christians during the past month. May He continue to deepen our love for our Savior, so that bringing Him liberal gifts will be a source of joy for us! May He grant that the gifts we bring for His work will be an accurate reflection of the deep love we have for Jesus Christ our Savior!

Chapel Dedicated Ekalaka, Montana

Humble as the house of worship in the accompanying pictures appears, Rogate Sunday, May 7, 1961, still was a day of prayer and rejoicing for the members of Trinity Ev. Lutheran Church, Ekalaka, Montana, when, by the grace of God, they were permitted to dedicate the above pictured chapel to His glory and service. The guest speaker was Pastor Kenneth Lenz of Glendive, Montana.

This house, converted into a chapel, with the acre of land on which it is

located was given by an 82-year-old member, Mrs. Lena Kowitz, who many years ago came to Ekalaka from Norwalk, Wisconsin. The chapel will seat about 75. The upstairs has two Sunday-school rooms.

A few notes on the history of the congregation: Services were begun in 1953 by the present missionary, Pastor L. Wurster of Terry, which is from 112 to 156 miles one way, depending on the weather. Served really as a "vacancy" twice a month, first in a Congregational church and later in a fire hall, the membership showed a little growth; it now numbers 24

communicants, 53 souls, 24 in Sunday school, three in children's confirmation class, and three in an adult class. Ekalaka is in a vast cattle country. We have experienced God's blessings. Better chapel plans and loans have been considered. We are thankful to the members of our Synod for paying part of Pastor Wurster's salary, so that he could serve us, and that Lowell Smith of our Seminary served as a vicar among us this past summer for almost three months. Truly, a soul is worth more than all of the world.

L. WURSTER



Trinity Ev. Lutheran Church, Ekalaka, Montana



Interior of Trinity, Ekalaka

How To Read The Bible

Second in a Series

Our Bibles are Modern Translations of the Words of Ancient Holy Men of God

In this series of studies on *How to Read the Bible* we shall not make an attempt to outline a number of directions that the reader of the Bible will then be advised to follow. Such a procedure would be entirely contrary to the very spirit of Scripture itself and of the Reformation as it was carried out by Luther and his colleagues.

No Code of Conduct Set Up Here

The Bible, as we read and understand it, is not a set of prescriptions and regulations in the sense of its being a series of legal ordinances written down for us as a sort of constitutional law in the things of the spirit. True, the Bible reveals the Law of God to me; it lets me know what His holy will is for me, who in this life am still living in the sinful flesh that is ever in rebellion against God. But the fundamental purpose of the Bible is not to set up a code of conduct for me. It is rather to make me "wise unto salvation," or as the Apostle John puts it in his Gospel: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

Accordingly, when we discuss how to read the Bible, we shall set forth a number of things that are always to be remembered when we are reading the Scriptures, so that for us living today the word of Prophet and Apostle written long ago will still convey the sense divinely intended by the Holy Spirit when these words were first written.

We Are Reading a Translation

It will always be necessary for us while reading the Bible to remember that what we are reading is a translation into modern speech of the words of the Prophets and Apostles written from the days of Moses in the second millennium before Christ to the days of the Apostles in the first century after Christ.

How Copies of the Scriptures Were Made

In all those years during which the books of the Bible were written by God's chosen spokesmen, the art of printing was unknown. Typewriters had not yet been invented, and none of the developments that make of the present-day world of communication the fascinating thing it is, had yet been thought of. From the time of Moses through that of the Apostles, whoever wished to write a book or even a letter or a brief note, either did the writing with his own hand or he dictated his words to someone else, often a professional scribe, who would then do the writing in his name.

During all of this period there was an abundance, and a considerable variety, of material upon which to write, the most common being the paper made from the *papyrus* plant that grew in the shallows of the Nile river.

But if you wanted a *copy* of a book that had been written by someone else, how would you then proceed? We would simply step into a bookstore and purchase such a book, or order it sent to us by the publisher or by a dealer. In ancient times there were publishers of books and dealers in them too, but the published material of those days did not come off a printing press: each copy of a book had to be made by hand, copied word for word and letter for letter, just as the original had been written. At times the copyist would have the book he was copying before him and, reading from it, make his copy. At other times, a roomful of copyists would be gathered together and then someone would read from the book that was being copied with the result that there would be as many copies of the book resulting from that reading as there were copyists at work.

Naturally, this was a slow and costly process. But it was the only way the ancient world had of making copies of books, also of the books contained in the Holy Bible.

Book Rolls

In the years before Christ, books had the form of book rolls; that is to say, most books were made in this way that pieces of papyrus or parchment were pasted together into a strip that averaged about thirty feet in length; on this the words of the book were written in rather narrow columns. When this long strip of paper with the writing on it was rolled up, that book roll was complete, and could be read by unrolling one column at a time and rolling up again the portion already read.

Leaf-Books

But in the second century after Christ someone thought of making books in the form in which we know them today, the form of the so-called *codex*, the leaf-book, as opposed to the book roll. Whether this form was a Christian invention we cannot say; but we do know that the Christians from the first made extensive use of this improvement in the form of bookmaking, and took to it much more rapidly than did their heathen contemporaries.

The Manuscripts

Of these copies of the Bible that were handwritten in the days before printing many copies have come down to us. These are the famous *manuscripts* of the Bible which we often hear mentioned. And it is ultimately these manuscripts of the Bible now rendered into our modern speech that we have in the books we call "our Bible."

God's Providence Watching Over His Book

The same divine providence that brought the books of the Bible into existence also preserved them, even in their very words. Though the hands of many men were employed over the centuries in the task of copying and re-copying the words of Holy

(Continued on page 61)

Topic:

Shall I Leave Before Communion?

A Lantern to Our Footsteps

God's Reply to Our Questions

A Communion service can get to be a rather long service. Instead of one hour it may last for an hour and a quarter or even an hour and a half. If you do not intend to partake of Communion yourself, how tempting it is to leave early, after the sermon and the offering. Why stay while several hundred people go to Communion? A reader asks: What besides good etiquette should prompt one to remain in church through the entire service and not leave before Communion?

A Breach of Church Etiquette

It is, of course, a breach of good church etiquette not to remain to the end of a service. Those who leave will cause a disturbance for those who remain. That alone should prevent us from leaving a divine service before it is concluded except in an emergency. The question, however, is whether there is any other reason why we should not want to leave before Communion.

Losing Out on Something

Two important reasons for staying to the end of the Communion service come to mind. One is this that such a service is planned as a unit, with each part serving a definite purpose. If I miss any part, I am losing out on something. If I, for example, come late, I may miss the confession of sins and the absolution. What an important part of the divine service I have missed! But the same is true when I leave the service early. The service closes with the blessing of the Lord pronounced upon the people. And what a fitting close it is! What a joy to leave the house of God with the words still fresh in mind, "The Lord bless thee . . .," with the renewed assurance that God's rich blessing accompanies me in the midst of the problems and perils and pains, in the midst of the varied pursuits of daily life. When Zacharias was in the Temple ministering and was detained by the angel messenger who announced the birth of his son John, the people tarried outside in the courtyard, waiting for him to come out and pronounce the blessing upon them. We shall not want to miss the blessing spoken as we are ready to depart from our house of God.

There are some congregations that close the regular preaching service with the benediction and then observe Communion as a separate service. They, of course, are not confronted with the above problem. And this may be done. It was so done in the Christian Church in the first centuries. However, we are here thinking of those who follow the regular Order of Holy Communion as we find it in our *Lutheran Hymnal*.

The Message of the Lord's Supper

A second reason for staying during the distribution of Communion even when we ourselves do not partake of it comes to mind. As we listen to the Communion liturgy, as we see our fellow Christians receive Christ's

body and blood, as we hear the assuring words that this was given and shed for the remission of their sins, that is not something that completely passes us by. We too hear that word. And that word is a further reminder to us of Christ's death for our sins. The observance of the Lord's Supper preaches to us of Christ's death.

A Wholesome Reminder

Yes, and as we see His true body and blood distributed to our fellow Christians for the personal assurance to them of the forgiveness of their sins, may not that move us also to desire to receive this personal assurance more frequently? It may well lead to this that we shall not only want to remain while the Lord's Supper is being celebrated even to the very end of the service, but we shall want to remain and ourselves receive His body and blood each time it is made available to us in our congregation.

SHOULD A CHILD THAT HAS SHOWN LITTLE INTEREST IN INSTRUCTIONS BE CONFIRMED?

This question is asked by another of our readers. A person who shows little or no interest in instructions should actually not want to be confirmed. Will a child really want to promise "to continue steadfast in the confession of this (the Evangelical Lutheran) Church, and suffer all, even death, rather than fall away from it," if he is not even sufficiently interested to learn what its teachings are, what it confesses? Will he really want to promise "to be diligent in the use of the means of grace" if he does not even take an interest in that Word as it is taught in the instruction class? One would surely think not. Yet it may not always work out that way in practice.

What then about a child that shows little interest and still wants to be confirmed? Should he be refused? There are times when a pastor may need to do so. He will need to refuse if it is plainly evident that the child's confirmation vow is false and insincere.

But when can that be said? In trying to decide we shall need to beware of two extremes. The one is the attempt to determine what is going on in the heart of the child, to judge where we cannot judge. If there is no clear indication to the contrary (such as continued despising of God's word through absence from divine worship, through frequent absence from class, continued refusal to learn according to his ability, etc.), we shall need to take his desire to be confirmed at face value. On the other hand, we need to beware of letting confirmation and its promises degenerate into a mere formal rite. Let a child realize that in confirmation he is confessing his faith and making his promises before God and the Christian congregation. That is a solemn, serious matter.

ARMIN SCHUETZE

Entrenched Unionistic Practices

Sixth Installment

The Lutheran Welfare Council

The faith of a Christian seeks opportunities to exercise itself in deeds of love to others. Scripture exhorts us, "To do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:16). St. Paul admonishes the Christians at Rome to "be kindly affectioned one to another with brotherly love; . . . distributing to the necessity of saints" (Rom. 12:10, 13). To the Galatians St. Paul wrote, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Welfare work has, therefore, always been an activity in which the Church engages and through which the believer puts his faith into practice.

The Issue Some of the Lutheran church bodies in the United States have formed an association known as *The Lutheran Welfare Council*, in order to cooperate with one another in carrying out the various phases of their welfare work. In 1957 this organization underwent a thorough reorganization. In the year 1960-1961 it included in its membership the Lutheran synods who are members of the National Lutheran Council and The Lutheran Church—Missouri Synod. The latter is represented on its 24-member board of directors by four men, one of whom is the president, and another the secretary. In some areas, then, the welfare agencies of The Lutheran Church—Missouri Synod are jointly supported by Missourians and other Lutherans with whom they have had no church fellowship for generations. The work of these agencies is carried on jointly with these other Lutheran bodies.

Recent Examples In October 1960, issues facing welfare agencies were discussed by some 300 welfare representatives from the Eastern United States at a joint Lutheran conference at Harrisburg, Pennsylvania. The three-day meeting was one of four regional conferences held that fall under the co-sponsorship of the National Lutheran Social Welfare Conference of the National Lutheran Council and Associated Lutheran Charities of The Lutheran Church—Missouri Synod.

The newly formed Lutheran Welfare Council of Ohio met for the first time October 17, 1961, in Columbus, Ohio. This meeting was for the purpose of organization, with members officially elected from the American, United, and Missouri Synod Lutheran bodies. A pastor of the Missouri Synod was elected as secretary of the council.

What Is Involved? Membership in organizations such as this is sometimes defended on the grounds that it merely involves cooperation in externals. Surely, we can learn of others now better to accomplish our goals in this type of work. If this were the only objective of interchurch associations such as the Lutheran Welfare Council, participation

could not be criticized on grounds involving principles. But what are the aims and objectives of the Lutheran Welfare Council?

The following quotations are culled from the Reports of the President of the Lutheran Welfare Council made in 1960 and 1961:

"Welfare is a functioning service of the Church in its proclamation of the Word."

"The Council is committed to offer the Church a ministry to the social needs of all men that seeks . . . to provide a Ministry to all men that is rooted and grounded in the proclamation of the Word. To this end we commend for your approval the program and activities of the Lutheran Welfare Council — our stewardship in the Mysteries of the Gospel of Jesus Christ."

"The Council must always dare to provide an intelligent and knowledgeable leadership that will point a way to a more competent social ministry in the Name of Jesus Christ."

"The programs developed by the Council arise out of the Council's place in the Church's proclamation of the Gospel. Its ministry of mercy is a proclamation of the Gospel."

These quotations will suffice to show that by its own admission the Lutheran Welfare Council regards its work, not merely as something external, but as church work in the true sense of the word, as a form of the Church's proclamation of the Gospel of Jesus Christ.

Strictures Participation in the work of an organization such as the Lutheran Welfare Council involves those who engage in it in the practice of church fellowship with those with whom they are not agreed in doctrine and practice. It is the actual practice of a church fellowship which in fact does not exist. As such it tends to disregard the differences which prevent the pastors and congregations of these respective church bodies from practicing pulpit and altar fellowship officially, and proceeds to practice such fellowship unofficially. This is an obvious inconsistency, to say the least. Worse than that, it is a unionistic practice.

Action of the Slovak Convention At its convention in St. Louis, Missouri, in October 1961, the Synod of Evangelical Lutheran Churches received a memorial recommending that it join the Lutheran Welfare Council of Ohio. This memorial was discussed by the convention, but was withdrawn, when it became apparent that it was not receiving the support of the delegates.

A Voice from within Missouri Within The Lutheran Church — Missouri Synod there are men who clearly recognize the error of this practice. In an editorial in *The Badger Lutheran*

of January 18, 1962, the Rev. William T. Eggers asks, "Will welfare work change our theology?" He says in answer to this question, "In one part of their formal church life Missourians may be putting the theological cart before the theological horse without too much evident concern about the end results of this confusion. . . . Some of our welfare agencies . . . are jointly supported by Missourians and other Lutherans with whom we have had no fellowship for generations. At the business meetings of these agencies, according to one observer in a position to know, at least prayer and possibly also a devotion are spoken. This practice seems to be spreading. . . . At the very least, therefore, it seems to this observer, in welfare work we are getting our theology and practice mixed up. It almost appears as if welfare agencies now present the church with new *de facto* arrangements and suggest that the church adjust its theology to these new facts of church life and not discipline these agencies according to its customary theological practices. . . . It will indeed be ironical if welfare

work, traditionally regarded in Missouri as a secondary and practical business without the high significance of missions and education, in the end proves to be one of the decisive forces in remolding our theology of fellowship."

Our Concern

Refreshing as it is in these days to hear a pastor of the Missouri Synod speak out clearly on this matter, the tendency in official circles of The Lutheran Church—Missouri Synod of late has been to follow the principles enunciated in *The Theology of Fellowship, Part II*. Joint welfare work with other Lutheran bodies is being used as an opportunity for extending that "growing edge of fellowship" into areas where there is in fact no basis for fellowship as yet. This is another of the unionistic practices of The Lutheran Church—Missouri Synod which has contributed to the suspension of fellowship voted by our Synod in its convention last August.

HEINRICH J. VOGEL

By H. C. Nitz

By the Way

"The New Gospel"

John Calvin's old pulpit in Geneva, Switzerland, is today occupied by a brilliant Liberal pastor who gets "lots of publicity" and confesses an openly Unitarian creed.

This startling news is reported by Dr. Homer Payne, teacher at the Emmaus Institute, Lausanne (*The Sunday School Times*, Dec. 23, 1961). Referring to this "handle for scandal" — to borrow a phrase from Charles Kingsley — Dr. Payne writes:

"As the church of the past generation was dominated by the 'social gospel' so, in capturing this generation, the rallying cry has become 'one (world) church.' It is the new gospel. Its message is more important than orthodoxy, the new birth, or sanctification. It is the password to ecclesiastical approval and success.

"There is much behind this. The church *must* have some compelling motive, some vital message. Liberalism, as noted above, has been revitalized; Barthianism has no solid Scriptural foundation; Evangelicalism is drifting into prosperous and almost popular worldliness; Romanism, with age-old elasticity, is showing a certain return to the Bible in many circles. All these elements mark the breakdown of historic spiritual barriers. That is why the flame of 'unity' in all

these groups, fanned by apocalyptic winds, is fast becoming a conflagration."

The "apocalyptic winds" could well be those of the sixth trumpet in Revelation chapter nine, especially in the light of what the writer further reports: "In an ecclesiastical situation that is so confused, even old heads are finding it difficult to keep their spiritual sense of direction. A single illustration will show the seriousness of the problem. In a certain large Swiss city some of the same *Evangelical* leaders who organized the Billy Graham campaign, which was as evangelical as any could wish, led in preparing a three-day series of meetings in which a Protestant pastor, an Orthodox Greek bishop and a Jesuit priest presented their respective doctrines. There was prayer to the Virgin, much mutual praise, and almost no examination of the problems in the path of unity. At the end all said the Lord's Prayer together. There was manifest enthusiasm on the part of nearly all the participants, especially the Protestant (Evangelical) pastors. Exchanges, open letters, forums, joint prayer efforts, and Protestant use of Roman Catholic liturgy are multiplying everywhere. One senses a spirit of delusion in the people and their leaders that

even sound reasoning and doctrine do not touch. French-speaking Switzerland, with its new ecumenical headquarters under construction, is the nerve center of this world-wide program."

"Walking Toward Us"

The union of churches as envisioned by the World Council of Churches is both futile and fatal. This observation is underscored by reports on the World Council of Churches' Third Assembly in New Delhi, India, last year. Nowhere have we seen the situation summed up so neatly as in the news survey of *The Sunday School Times* (January 13, 1962). The survey reports:

"The official Vatican newspaper, *L'Osservatore Romano*, is quoted as saying in an article, 'Our separated brothers (Protestants and Eastern Orthodox) *do not see this yet*, but through the Constitution of the (World) Council, through a better knowledge of unity, *they are walking toward us!*' In a Christmas letter, Pope John had made it clear that the kind of unity expected by the Roman Catholic Church is a return of 'the separated brethren' to the Roman fold, rather than formation of a confederation in which there would be shared authority. In the official

Vatican article commenting on the recent World Council of Churches assembly, the Roman Church has underscored the pope's Christmas comment by saying that Christian unity can be realized *only through a Catholic-type hierarchy* presided over by an *infallible authority*. In its definition of unity, the WCC said unity is made clear when all who are baptized and believe in Jesus Christ unite in common prayer and in a Christian community. The *L'Osservatore* article said the WCC's definition of unity 'particularly lacked the tie of hierarchy although it contains many essential elements which in fact are already found in the Roman Church. Without being either perfect or complete, it (the definition) has too much content to be realized *without the aid of an authority*, and because it deals with religion and truth, this authority *must be infallible*, and must be *visible* in order to be in accord with terrestrial conditions and be easily recognized. To sum up, the conditions of unity demand *Catholic authority*.'" (Italics added for emphasis.)

What's In a Name?

According to an AP dispatch from Bologna, Italy, the registry office at Castel del Rio had a long argument with a farmer who wanted to name his newborn son Odiolaguerra, which means "I hate war."

He was told that Italian law does not permit giving children names that are "ridiculous, irreverent, or immoral." The father was not convinced that Odiolaguerra could be classified thus, but reluctantly settled for the name Angelo.

The Italian officials were perhaps a bit provincial and narrow-minded in their objections, but many a pastor (and grandparent!) will perhaps applaud them for resisting the tendency to give unusual names to children.

Biblical names, names hallowed by long traditional usage, meaningful names, reflect the thinking of Christian parents, even as outlandish concoctions attempting to be original, names made popular by screen and radio stars, may be an indication of a perverted sense of values. Tastes do differ, but not always fortunately.

The Devil Stays In the Catechism

As of January 17, 1962, according to Chicago Tribune Press Service, the devil stays in the catechism of the

Anglican Church, thanks to the convocation of Canterbury, the Church of England's parliament.

A committee named by the archbishops of Canterbury and York considered a revision of the catechism. After four years of study, the committee proposed omitting the devil. But widespread protests moved them to modify their proposal. They reinstated the devil, but dropped the phrase "and all his works."

According to the version adopted, the confirmand is taught to say: "At my baptism my godparents made three promises to God for me: First, that I renounce the devil and fight against evil."

The bishops were strongly divided. Eight wanted mention of the devil omitted. Eighteen voted for having the devil included. One bishop, who suffered imprisonment and torture at the hands of the Japanese, made the surprising statement: "I deplore the reactionary measure of putting the devil back."

The churchmen finally adopted the statement including the devil when they were assured that the statement would last only seven years, when it would be reconsidered.

It is tragic when reason plays fast and loose with truth clearly revealed in the Word of God. Rightly do the Lutheran Confessions insist: "The Word of God shall establish articles of faith, and no one else, not even an angel." (Smalcald Articles, Part II, Art. II, Triglotta, p. 467.)

A God-appointed Mistake

We don't like to make mistakes, but surely some of these are God-appointed. In Athens we publish a daily devotional booklet every two months which the Lord has greatly blessed to the Greeks all over the world. We sent a copy to a newly saved girl. The persecution against her was furious, but she stood firm, speaking to everyone about her newly found Savior.

By mistake we sent her another copy of the same booklet. What could she do with two of them? She decided after prayer to give the extra copy to a man who was an inveterate gambler. Every morning he would start the day by going to the coffee house to gamble. But this book interested him, and he continued reading it. As a result he has given up gambling, and the first thing he does

each morning is read the Word of God. He now wants a complete Bible to read. What a testimony his changed life is to his former gambling companions. And this girl now has someone else with whom to fellowship in the Lord. — *Greek Harvest Gleanings*.

Hunger for the Word

Near Philippi, where the Apostle Paul preached the Gospel nearly 1900 years ago, a coffee-house owner writes to the headquarters of American Mission to Greeks:

"I have decided not to put any games of chance in my coffee house, but to display your sermons bound in book form and also the Bible, if you will send it to me. I want to fill my coffee house with all kinds of Christian books so that people who come here to drink coffee may have an opportunity to read something that will reach their souls. I want my coffee house to be turned into a Gospel reading place."

Despite violent opposition from the state church (Greek Orthodox) and the Communists, the American Mission to Greeks distributes the Word in modern Greek and serially prints the New Testament in bought space in every newspaper that will accept such copy. Most of them do.

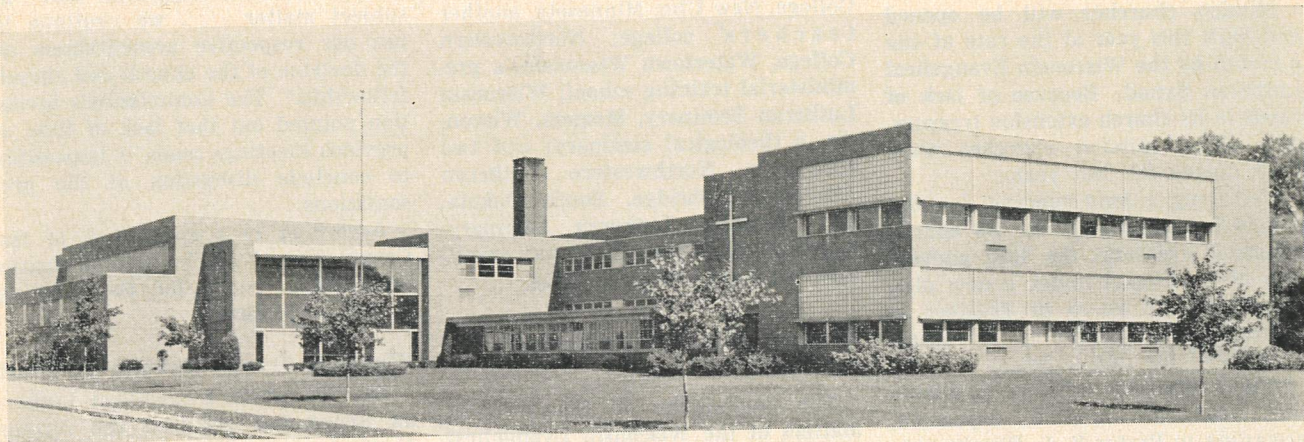
In his January newsletter, Pastor Spiros Zodhiates, general secretary of the AMG, writes:

"The spiritual revolution is amazing. A high-ranking priest was implacably opposed to us: Death for Zodhiates! But curiosity killed the cat. He couldn't resist reading the Gospel message week after week as it appeared in the newspaper. Now he is a real friend. He can't wait until he meets me next time I go to Greece. This is God's doing. And the amazing thing is that he, along with thousands of other priests, is preaching these Gospel messages in his church.

"There is no human explanation for it all. In 1961 the Gospel has even appeared in a communist newspaper.

"We are just swamped with requests for New Testaments, Bibles and Christian books from all over the world. A Greek in London wrote asking us to send a New Testament by air. A coffee house has replaced gambling with Bible reading for those who patronize it. This is truly 'out of this world.' It is a heavenly demonstration of the power of the Holy Spirit."

All About Our Area Lutheran High Schools



Racine Lutheran High School

Racine Lutheran High School Racine, Wisconsin

The Lutheran High School Association consists of individuals from Synodical Conference Lutheran Churches in the area who are interested in Christian secondary education.

Records reveal that on August 30, 1943, at a meeting of the Racine County Synodical Conference Committee, it was decided to establish a Lutheran high school and to begin in 1944 with a ninth grade and add one grade every year until a full senior high was attained. In 1944 an association of members was formed, a board of trustees elected, and a state charter granted. The vacant parochial school of the First Evangelical Lutheran Congregation was loaned to the association so that school could open in September of 1944. A Liebenow offer of a four-acre parcel of land on Luedtke Avenue was accepted as a site to build a new school in 1947. The building was completed in 1951. Today's value of building and grounds approximated an investment of \$750,000.00.

Racine Lutheran High School at present has an enrollment of 377 students and a qualified staff of 16 teachers. For the first time in its history the school has a freshmen enrollment of more than 100. The prospects for next year indicate an increase over this.

The purpose of our school is to offer a Christian education to all Lutherans in this vicinity. It offers

four courses: academic, general, business, and commercial.

In January of this year the school applied for membership in the "National Honor Society" and was granted a charter a few weeks later. This was made possible by our accreditation with the University of Wisconsin.

In March of 1961 the school formed a Lutheran High School Foundation. Donations of stocks and securities, other donations and bequests have brought this fund to over \$19,000.00.

Our school has recently rented from the city of Racine a strip of land adjacent to our property for \$1.00 a year. This strip will be used for a straightaway track for our athletic department.

The Johnson Foundation made it possible for our faculty by paying tuition and transportation to attend the lecture courses in Milwaukee on "The United States in a World of Challenge." Several of our instructors attended the first semester lectures and will also attend next semester for credit.

The Lord has richly blessed our venture of faith here at Racine, and we pray that His blessings will continue.

G. W. KALB

[EDITOR'S NOTE: *You will note that Racine Lutheran High School is different from our other area Lutheran high schools in that it is a Synodical*

Conference project. You will realize, too, that as a result of our Synod's action severing fellowship with The Lutheran Church — Missouri Synod, our Wisconsin Synod brethren who are members of the association operating this high school have a difficult problem to solve.]

Manitowoc Lutheran High School

Manitowoc, Wisconsin

Founded in 1956, Manitowoc Lutheran High School is operated and controlled by an association of Wisconsin Synod Lutherans. The opening enrollment for the present school year was 130.

The following serve on the faculty: Loren Schaller, principal; Delores Lauersdorf, Elwood Lutze, Frederick Manthey, Heine Schnitker, Alvin Spaude, and Richard Winter.

All inquiries should be directed to: The Rev. Loren Schaller, Principal
1118 S. 12th Street
Manitowoc, Wisconsin

Anniversaries

Golden Wedding

Mr. and Mrs. John Borth of Christ Ev. Lutheran Church, Lodi, California, on December 31, 1961.

More Missions Planned for 1962:

Mission churches will be opened and built this year at the rate of one a month by the Wisconsin Evangelical Lutheran Synod. Because of lack of funds in its church extension treasury, only three mission churches were built during the last year.

Modifying a long-standing decision not to borrow money for its church extension treasury, the 1961 convention of the Synod under a new plan authorized the Board of Trustees to borrow "such funds as it deems necessary" for this treasury.

About \$500,000 will be available this year for mission expansion, according to Pastor R. L. Wiechmann, Milwaukee, chairman of the Synod's General Board for Home Missions. Of this amount, he said, \$200,000 will be borrowed funds.

The money has been allocated for missions in Sussex and Brown Deer, Wisconsin, and for missions variously located in Florida, California, Michigan, Minnesota, Arizona, and Canada.

The Wisconsin Synod supports 175 mission congregations in 16 states and Canada.

Site Purchased for Teachers' College:

The purchase of 55 acres of land at the southwest corner of Bluemound and Sunnyslope Roads, Brookfield, was announced by Pastor Harold Eckert, executive chairman of the Board of Trustees of the Wisconsin Evangelical Lutheran Synod. The land was bought through the James T. Barry Co. for \$236,480.

According to Pastor Eckert, the land was purchased as a possible site for the erection of a teachers' college by the Wisconsin Synod. At present the Milwaukee Lutheran Teachers' College, operated by the Synod, is using the facilities of the Wisconsin Lutheran High School, 330 North Glenview Avenue, Milwaukee. Its agreement for the use of the High School's facilities expires in 1963.

Actual use of the land is contingent upon the outcome of a survey of the Synod's educational institutions now being conducted by the Bureau of Field Studies and Surveys of the College of Education of the University of Minnesota. According to a spokesman of the Synod, this report should be ready by May 1.

In addition to the Milwaukee Lutheran Teachers' College, the Wisconsin

Synod operates Dr. Martin Luther College, New Ulm, Minnesota, another teachers' college; Northwestern College, Watertown Wisconsin, a pre-ministerial training school; Wisconsin Lutheran Seminary, Mequon, Wisconsin, a theological seminary; and two academies, Northwestern Lutheran Academy, Mobridge, South Dakota, and Michigan Lutheran Seminary, Saginaw, Michigan. The total enrollment of these schools is 1,524.

Meeting of World Theologians Scheduled:

The Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod has invited representatives from five overseas church bodies to a meeting scheduled at the Wisconsin Lutheran Seminary, Mequon, Wisconsin, next July.

Invitations to the meeting were sent to the Ev. Lutheran Church of Australia, the Ev. Lutheran Church of England, the Ev. Lutheran Church of Brazil, the Ev. Lutheran Free Church of Germany, and the Ev. Lutheran Church of Germany (formerly the Breslau Synod).

According to the invitation, the proposed meeting will be devoted to "discussions on the doctrine of the church and church fellowship."

Since 1959, Wisconsin Synod theologians have held three meetings with the overseas theologians at which the doctrines of Scripture, church, and church fellowship were discussed.

The overseas theologians have been critical of the doctrine of church fellowship held by the Wisconsin Synod, as well as of the doctrine of church fellowship held by The Lutheran Church—Missouri Synod.

The Wisconsin Synod has maintained that the criticism of the overseas theologians was based on a misunderstanding of the Synod's position. The convention of the Synod, meeting in Milwaukee, August 10-17, 1961, therefore declared its "desire to discuss the principle of church fellowship further with the church bodies that were represented by the members of the overseas committee, and that we initiate such steps as might be necessary to carry out such further discussions."

In keeping with this resolution the Wisconsin Synod's Commission on Doctrinal Matters issued the invitation to the overseas church bodies.

The invitation suggested that "as subject matter . . . we continue to use our respective presentations on the doctrine of the church and church fellowship." The Commission's invitation pointed out that lack of time at previous meetings made it impossible to conclude discussion of the presentations.

According to a spokesman of the Commission, it will be several months before final plans for the meeting can be announced.

Wisconsin Synod Purchases Building:

The Wisconsin Evangelical Lutheran Synod has acquired the former North Avenue office of the First Wisconsin National Bank of Milwaukee at 3512 W. North Avenue for an undisclosed price. Since 1958, when the office was moved to Capitol Court, the building has been used for printing and storage by the bank.

The offices of the Wisconsin Synod are presently located in the Northwestern Publishing House, 3624 W. North Avenue, a bookstore and printing establishment owned and operated by the Wisconsin Synod. Plans for the expansion of the Northwestern Publishing House made necessary the relocation of the Synod's offices.

The new building will provide office space for the president, executive chairman of the Board of Trustees, the treasurer, and a number of smaller offices. There will also be a large auditorium.

When the Synod's offices are moved to the new location, the Northwestern Publishing House, according to its manager, Herbert Schaefer, will expand its mailing department and add storage space.

Schulz Appointed to Trust Funds' Committee:

Eugene G. Schulz, 3716 N. 78th Street, Milwaukee, has been appointed to the Trust Funds' Committee of the Wisconsin Evangelical Lutheran Synod. The committee supervises the endowment and voluntary trusts of the Wisconsin Synod.

Schulz is an investment analyst in the securities department of the Northwestern Mutual Life Insurance Company, Milwaukee.

Other members of the Trust Funds' Committee are Ernest Amacher, senior vice-president of the Northern Bank, Milwaukee, and Pastor Alfred Schewe, Milwaukee.

† Pastor Frank F. Ehlert †

Peter's statement: "Lo, we have left all, and have followed thee," takes on special twentieth-century meaning in the lives of many of our Synod's pioneer pastors. Such an example is the life history of the late Pastor Frank F. Ehlert.

He was born on May 30, 1880, in Doelitz, Kreis Pyritz, Pomerania, Germany, to William Ehlert and Caroline, nee Brehmer. After the death of his father he emigrated to America with his widowed mother at the age of 12 years. The widow and the fatherless children found a home with relatives in the Cambria-Friesland area of Wisconsin, where he was confirmed by a Pastor Schultz at the "Settlement" church. He attended Northwestern College from 1897-1903 and graduated from the Wauwatosa Seminary in 1906. He married Elsa Witte at Watertown, Wisconsin, on August 28, 1906, and shortly afterwards loaded the couple's belongings, household furniture, horse and buggy into a boxcar for the trip to the pioneer congregations of Hidewood Township, Goodwin and Havana Township, near Watertown, South Dakota. He was ordained and installed on September 16, 1906. For the second time, home and relatives had been left behind. Needed equipment for the ministry in those days included a staunch faith, a love for souls, a good horse and a loaded revolver kept handy (to be sure of keeping the horse and buggy). After 13 years of ministry in Dakota, Pastor Ehlert followed a call to St. James Ev. Lutheran Church of Cambridge, Wisconsin, where he served from 1919 until 1924. The last 32 years of his ministry were spent at Eitzen, Minnesota, where he celebrated 50 years in the ministry in 1956. Since 1956 Pastor and Mrs. Ehlert had made their home with their daughter and son-in-law, Pastor and Mrs. Herbert Muenkel, in Zumbrota, Minnesota. He died on January 18, 1962.

Survivors include: his wife, Elsa; four children: Myrtle (Mrs. Herbert F. Muenkel), Norbert Ehlert of Thiensville, Wisconsin, Pastor Gerhard Ehlert of Fond du Lac, Wisconsin; and Marcella, wife of Christian day-school teacher Floyd Mattek, Menasha, Wisconsin. His age at death was 81 years, 7 months, and 19 days.

Funeral services were conducted at Christ Lutheran Church, Zumbrota,

on January 20, the undersigned officiating and the nine trustees of the congregation being honorary pallbearers; and at St. Mark's Ev. Lutheran Church, Watertown, Wisconsin, on January 22, President Oscar Naumann preaching the sermon and Pastor James Fricke being the liturgist.

May the Lord's promise to Peter and all His faithful undershepherds comfort the mourners: "But he shall receive an hundredfold now in this time . . . and in the world to come eternal life" (Mark 10:28-31).

FREDERIC G. KOSANKE

† Pastor O. W. Koch †

On Friday, January 19, 1962, Pastor O. W. Koch, a longtime servant in the Lord's vineyard, was called to rest suddenly at his home in Appleton, Wisconsin, where he lived with his wife following his retirement from the active ministry in May of 1958.

A brief service was conducted in Appleton by the Rev. R. E. Zieseemer, pastor of Mt. Olive Lutheran Church, of which the deceased was a member. Burial services were held on January 23, 1962, in the church where he served the longest, Salem Lutheran, at Lowell, Wisconsin. He had been pastor of the congregation there for 36 years, from 1922 until his retirement because of ill health.

He was the son of the sainted Pastor O. H. Koch, who served many years at Zion Lutheran Church in Columbus, Wisconsin. There the deceased was born and grew up as a boy, previous to his entering Northwestern College in 1903 to prepare for the holy ministry. Pastor Koch served the following parishes during his ministry: Cornell-Holcombe parish (Chippewa County), 1912-1915; Indian Creek-Hustler parish (Monroe County), 1915-1922; Salem Lutheran Church at Lowell, January 20, 1922 - May 15, 1958.

The church was filled to capacity by friends and relatives, together with the members of Salem, who came to mourn his death and who were privileged to hear the rich comfort and encouragement of the Word. Prof. E. Wendland, who served the Lowell congregation often during the latter months of Pastor Koch's ministry and who acted as vacancy pastor for a brief time after his retirement, preached the sermon, using as

his text Paul's consoling confession to Timothy, II Timothy 4:6-8. The body was laid to rest at Columbus, to await the resurrection of all flesh. The undersigned, presently pastor of Salem Congregation, spoke the Word of comfort at the graveside.

Pastor Koch is survived by his wife, the former Edith Zaremba, with whom he was united in marriage in 1948, after the death of his first wife, Paula nee Lauber, in 1942. He leaves to mourn his death also two sons: the Rev. Robert Koch, pastor of Trinity Lutheran Church in Watsonville, California, and Edward, residing in Appleton; two daughters-in-law; four grandchildren; one sister, Mrs. J. Martin Raasch of Lake Mills; one aunt; and many other relatives and friends. All praise to God, who enabled him to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

LEONARD PANKOW

How To Read The Bible

(Continued from page 54)

Writ, the marvelous providence of our God was at work here, too, so that we can with all confidence say of the very words of the Bible as we have them in Scripture: "Thus saith the Lord."

Translated Into Many Languages

These words of the ancient holy men of God, written in Hebrew or Aramaic or Greek, have now been put into the speech of us present-day Christians, into English, German, Norwegian, or any one of the hundreds of other languages or dialects into which God's Word has been translated in whole or in part by the present day.

When we today read the Word of God, we generally read it in one of these modern translations, the English of the King James Version or of some other, more recent, English rendering; some of us may still prefer to read the Word in the language and translation of Martin Luther, the German *Lutherbibel*. What is to be said of our use of these and other translations when we read the Bible? This topic we hope to treat in the next study in this series.

FREDERIC E. BLUME.

Briefs

(Continued from page 50)

to win acceptance for the idea that nonpublic schools should be eligible for some measure of public tax support." THE LUTHERAN goes on: "Warning against bitterness, Dr. Van Deusen asked that a 'carefully formulated philosophy of church-state relations' be prepared by Protestants. He called for discussion of the problem of school aid 'in the broad context of the public good, rather than being limited to the narrower question of constitutionality.'"

We express our dissent from this last opinion. When we leave the ground of constitutionality for that of the public good, we get onto weaker ground. Roman Catholic churchmen have attacked at this very point. Over and over they have used the argument: "We are rendering a public service with our schools." It is not a valid argument, of course. But it can be made to sound very plausible.

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, herewith invites members of Synod to send in names of men for two professorships at the College.

The one, granted by Synod at the last convention, is for a professorship in the department of education.

The other is for the professorship left vacant when Prof. H. R. Klatt, for reasons of health, tendered his resignation from the faculty of Dr. Martin Luther College. Persons nominated should be qualified to teach college department history.

In order to assist the Board in calling these men, kindly accompany all nominations with pertinent information concerning the candidates.

All nominations must be in the hands of the undersigned no later than March 10, 1962.

ARTHUR GLENDE, Secretary
17 South Jefferson Street
New Ulm, Minnesota

REQUEST FOR NAMES

A new Wisconsin Synod congregation, Redeemer Ev. Lutheran Church, is being organized in Tomahawk, Wis. Services are held Sundays at 2:00 p.m. in rented quarters at the corner of W. Lincoln and N. Tomahawk Ave. Anyone knowing of Wisconsin Synod Lutherans who are moving to Tomahawk or of people in the Tomahawk area who are interested in affiliating with a congregation of our Synod is kindly requested to contact the undersigned.

PASTOR WILBERT R. GAWRISCH
19 W. Frederick St.
Rhinelander, Wis.

NOTICE

The California Mission Board is calling a man to survey San Diego County and to begin a mission there. (This includes such cities as: San Diego, Oceanside, Carlsbad, Encinitas, Del Mar, Escondido, Coronado, National City, Chula Vista, Imperial Beach, La Mesa, El Cajon, Lemon Grove, Alpine, and others.)

The Board would like to have the names and addresses of Wisconsin Synod people

living in this area. Would you please send these names to the chairman of the District Mission Board, the Rev. Paul Heyn, 250 E. Grove Ave., Pomona, Calif.

Those living in the area may contact our local representative, Mr. Myron B. Dickey, at 6115 Montezuma, San Diego, 15, Calif.
PAUL HEYN

A REQUEST

Regarding 1961 Convention Proceedings

All pastors who find that they have surplus 1961 Convention Proceedings are requested to return them to Northwestern Publishing House. They are needed to meet a continuing demand for them.

Northwestern Publishing House
3616-32 W. North Ave.
Milwaukee 8, Wisconsin

DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

The dedication of our new Music Hall has been set for Sunday, June 3, at 2:30 in the afternoon, to be followed by the meeting of the alumni and the closing concert in the evening. Our graduation exercises will begin on Monday morning, June 4, at 10 o'clock.

CARL L. SCHWEPPE

APPLICANTS WANTED

The primary purpose of the Northwestern Publishing House is to serve the Church through the printed word. For this reason the Publishing House has always welcomed applications from Christian men and women who are willing to devote their talents to the service of the Church through employment in one of its departments.

At this time the management is especially interested in receiving applications from persons who have had training or experience which would qualify them for positions in the sales and merchandising department, the business office, the mailing and subscription department, the art and layout department, and the building maintenance department. Please address your letter to Edgar D. Hahm, Office Manager, Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin, or call him for an appointment at Hilltop 2-1810.

SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet on May 16 and 17, 1962, in the Synod Office Building, 3624 W. North Avenue, Milwaukee 8, Wisconsin. The first session is to begin at 9:00 a.m., Central Daylight Time.

We again call attention to Section 3.01e of the Constitution and Bylaws: "Reports of the departments of the Synod to the Synodical Council shall be submitted in writing and duplicated for its members."

Preliminary meetings of various boards and committees will be held on May 14 and 15.

The Committee on Assignment of Calls will meet in the Tower Room of the Wisconsin Lutheran Seminary on Friday, May 18, at 9:00 a.m., Central Daylight Time.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: Tues., Feb. 27, 1962.

Time: 9:00 a.m.

Place: St. John's Ev. Lutheran Church, Redwood Falls, Minn.

Speaker: N. W. Kock (alternate: C. W. Kuehner).

Agenda: Exegesis, II Thess. 1, W. Henrich; Church Discipline: the dangers of letting it be neglected; importance of carrying

it out in an evangelical manner, W. O. Nommensen.

Arrange for your own meals.

Send excuses to the secretary.

WARREN J. HENRICH, Secretary

NEW ULM PASTORAL CONFERENCE

Date: Feb. 28, 1962.

Time: 9:30 a.m.

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

The Program: The Validity of the Means of Grace, R. Hoenecke; John 10:32-36, G. Birkholz; The Athanasian Creed, R. Schoeneck.

The confessional speaker: W. J. Schmidt (alternate, A. H. Reaume).

ALVIN R. KIENETZ, Secretary

CROW RIVER PASTORAL CONFERENCE

Date: Feb. 28, 1962.

Place: T. Ellsworth, St. Peter's Lutheran Church.

Host pastor in charge of Communion service.

Agenda: Round Table Discussion on Evangelism.

W. E. NEUMANN, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Feb. 27-28, 1962; opening session at 10:00 a.m.

Place: Mt. Olive, Lincoln; L. Gruendeman, host pastor.

Preacher: Rockhoff (Greenwald).

Papers: Augustana XVIII, Snyder; The Sixth Commandment As It Pertains to Christian Youth, Lichtenberg; II Cor. 6: 1-10, Tischer; An Isagogical Treatise on the Book of Esther, Redlin; Augustana VII, Nommensen; The Pioneer Movement Evaluated, Ehler.

Reports: Mission Board, Academy Board, Stewardship, Financial.

Please announce to host pastor.

C. NOMMENSEN, Secretary

CENTRAL DELEGATE CONFERENCE

Date: Feb. 27 and 28, opening session at 10:00 a.m.

Place: Immanuel Lutheran Church, Hadar, Nebr., G. E. Free, host pastor.

Sermon: F. Werner (W. Sprengeler, alternate).

Papers: Augsburg Confession, Articles 11 and 12, L. Groth; Isagogical Study of the Book of Haggai, with Emphasis on Christian Giving, G. Free; Engagement and Its Scriptural Place in Marriage, F. Werner; Church Life in Apostolic Times, W. A. Wietzke.

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

Please announce to host pastor, G. E. Free.

W. A. WIETZKE, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: Feb. 26, 1962.

Place: Faith Lutheran Church, 400 East Johnson St., Fond du Lac, Wis.; J. W. Mattek, pastor.

Agenda: Communion service at 9:00 (Gerhard Kaniess, preacher; Herold Kleinhans, alternate). Dan. 3, N. M. Mielke; Exegesis of Passages in the Table of Duties, G. J. Ehler; May Tithing Be Used As A Guideline for Proportionate Giving? C. L. Reiter; Reports, Assignments, Casuistry.

Note: Each member of the conference is expected to procure his own noon meal.

GLENN UNKE, Secretary

DISTRICT CONVENTION

Date: July 16-19, 1962.

Place: Fox Valley Lutheran High School, Appleton, Wis.

S. KUGLER, Secretary

THE NORTHWESTERN LUTHERAN

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: March 19, 1962.

Time: 9:00 a.m.

Place: St. Andrew's, 12th and Oklahoma.

Preacher: Stern (Tills).

Exegesis: 1 Pet. 3, Krug.

Essays: The Integrated Service, Eggert;
The New CEF Plan — Its Anticipated
Effect, Wiechmann.

Business and Casuistry.

RICHARD D. BALGE, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Place: St. Peter's Lutheran Church, T.
Clifton, Monroe Co., Wis.

DONATIONS 1961

Dr. Martin Luther College, New Ulm, Minnesota

5984 quarts canned goods, 763 cans canned goods, 42 gallons lard, 18 pounds shortening, 31 pounds butter, 611 dozen eggs, 305 pounds flour, 635 pounds sugar, 20 pounds coffee, 19½ bushels apples, 100 bushels beets, 70 bushels cabbage, 189 bushels carrots, 1176 bushels potatoes, 21¼ bushels onions, 214 bushels pumpkin and squash, 9 bushels tomatoes, 1 bag parsley, 1 bushel peppers, 1 bushel rutabagas, ½ bushel turnips, 92 pounds rice, 5½ pounds dry peas, 9 pounds beans, 1 box kohlrabi, 77 packages frozen corn, 3 frozen ducks, 5 frozen chickens, 1 dressed hog, 2½ gallons salad dressing, 17 pounds spaghetti, 65 pounds peanut butter, 2½ gallons sorghum, 7 gallons honey, 120 dozen home-baked Christmas cookies, pancake mix, mustard, ketchup, figs, raisins, cereal, beverage drink, popcorn, soap, \$79.00 cash.

Contributions came from Minnesota congregations served by the following pastors: T. Bauer, Darwin; E. R. Berwald, Buffalo; E. A. Birkholz, Redwood Falls; G. W. Birkholz, Lake Benton; J. G. Bradtke, Arlington; Carl Broeker, Balaton; D. G. Bruemmer, Eitzen; O. Engel, Danube; E. R. Gamm, Marshall; G. H. Geiger, Buffalo; W. P. Haar, Loretto; H. Hackbarth, Echo; Paul R. Hanke, St. Peter; H. A. Hempel, Hutchinson; W. J. Henrich, Belview; G. Horn, Red Wing; W. R. Hoyer, Sleepy Eye; H. H. Kesting, Gibbon; A. Kienetz, Butterfield; Henry Koch, Morgan; David E. Kock, St. Clair; N. W. Kock, Wood Lake; F. G. Kosanke, Goodhue; M. Lemke, Fairfax; I. F. Lenz, Olivia; M. J. Lenz, Delano; Wm. Lindloff, T. Dexter; N. Luetke, Nicollet; G. A. Maas, Morton; H. F. Muenkel, Zumbrota; H. A. Mutterer, Graceville; O. K. Netzke, Renville; W. E. Neumann, Rockford; F. H. Nitz, New Ulm; W. O. Nommensen, Vesta; C. H. Palenske, Johnson; John Parcher, Sanborn; E. F. Peterson, St. James; K. J. Plocher, Glencoe; J. Raabe, Litchfield; A. H. Reaume, Tyler; Nathan Retzlaff, Goodhue; R. H. Roth, Morris; N. E. Sauer, Hutchinson; W. J. Schmidt, New Ulm; R. Schoeneck, Courtland and Brighton; A. E. Schulz, Montrose; H. W. Schwertfeger, Frontenac; V. J. Siegler, Boyd; F. E. Stern, Glenwood; W. F. Vatthauer, Fairfax; Ervine Vomhof, Janesville; L. Wenzel, Renville; P. H. Wilde, Hancock; and Robert Wendland from Elkton and Ward, S. Dak.

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Zion Luth. Ladies Aid, Evening Circle, Olivia, Minn.	5.00
Immanuel Luth. Ladies Aid, Medford, Wis.	10.00
Schwann Ice Cream Co., Marshall, Minn.—1005 Gallons Ice Cream	20
Zion Luth. Ladies Aid, Morgan, Minn.—20 Rugs	

MEMORIALS

In Memory of:	
Mrs. Margaret Stelljes, New Ulm, Minn., by the Herb Gieschen family, Milwaukee, Wis.	\$ 3.00
Mr. Otto Flxsen, New Ulm, Minn.	5.00
Mrs. Henry Hellmann, New Ulm, Minn.	500.00

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For **MEDITATION** subscribers who plan to move

If you plan to move, will you please send your new address either before you move or as soon after as possible? **MEDITATIONS** sent to your old address cannot be forwarded to your new address because of a new postal regulation. Pastors, will you please assist us by reminding subscribers of the above facts? Thank you.

NORTHWESTERN PUBLISHING HOUSE
3616-32 W. North Avenue
Milwaukee 8, Wis.

Time: Feb. 27, 1962, at 9:30 a.m.

Communion Service Speaker: L. Boerneke (A. Engel).

Agenda: Exegesis, Heb. 7, R. Kobs; Heb. 8, L. Meyer. Sermon study: Exod. 20:18, O. Heier. Practical: A Review of Scriptural Marriage Laws, H. Krause; Prayer Fellowship, L. Albrecht.

Please excuse to host pastor.

LYLE ALBRECHT, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Professor

Heckmann, George H., as professor at Dr. Martin Luther College by Otto Engel; assisted by Prof. C. L. Schweppe; Jan. 23, 1962.

CHANGE OF ADDRESS

Professor

Heckmann, George H., 100 S. Washington St., New Ulm, Minn.

Emma Smithard by First Ev. Luth. Church, La Crescent, Minn. 25.00
Rev. E. A. Biberdorf, Madison, Tenn., by Mr. and Mrs. H. S. Rose and children, Madison, Tenn. 10.00
To all donors our hearty thanks!
CARL L. SCHWEPPE, President

ACKNOWLEDGMENT AND THANKS

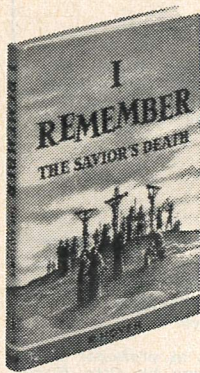
During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Wisconsin Lutheran Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

N. Barenz, \$27.00; R. Bittorf, \$5.00 and supplies; E. Breiling, supplies; A. Capek, \$2.00 and supplies; G. Cares, supplies; H. Cares, \$25.00 and supplies; A. Degner, supplies; E. Dornfeld, \$16.00 and supplies; K. Eggert, \$25.00; R. Fleming, supplies; W. Fuhbrigge, supplies; P. Gieschen, supplies; I. Habeck, \$45.00; B. Hahn, supplies; L. Hallauer, \$5.00 and supplies; P. Huebner, \$3.00 and supplies; G. Kionka, supplies; R. Kobs, \$3.00 and supplies; H. Koch, supplies; P. Kuehl, \$23.00 and supplies; S. Kugler, supplies; A. Laper, \$10.00; H. Lau, supplies; L. Lehmann, \$45.00 and supplies; M. Liesener, supplies; J. Mahnke, supplies; J. Martin, supplies; H. Meyer, \$11.00 and supplies; A. Mittelstaedt, supplies; K. Molkentin, \$5.00 and supplies; W. Nommensen, \$7.00 and supplies; R. Otto, \$24.00 and supplies; P. Pieper, \$96.00; W. Pless, pillow cases; J. Ruege, \$9.00 and supplies; G. Schaefer, \$10.00 and supplies; J. Schaefer, supplies; A. Schewe, \$184.80; F. Schulz, supplies; V. Schultz, \$23.00 and supplies; R. Schumann, supplies; M. Smith, supplies; A. Stuebs, supplies; D. Tetzlaff, supplies; A. Von Rohr, \$17.00 and supplies; C. Weigel, supplies; J. Wendland, \$1.00 and supplies; M. Westerhaus, \$21.00 and supplies; H. Witte, \$9.00 and supplies.

The following gifts have been received from societies and individual donors: Mr. and Mrs. Paul Baumer, Kingsford, Mich., \$5.00; Theodore Borleske, Cedarburg, Wis., supplies; Calvary Ladies Aid Society, Thiensville, foods; Mathilda Dietloff, Milwaukee, \$20.00; Divine Charity Ladies Guild, Milwaukee, \$25.00; Fairview Mary-Martha Guild, Milwaukee, \$10.00; First Ev. Luth. Ladies Aid Society, Lake Geneva, \$25.00; First Ev. Luth. Ladies Aid Society, La Crosse, \$50.00; Frieden's Ladies Aid Society, Kenosha, \$50.00; Charles F. Geiger, Milwaukee, \$5.00; Good Shepherd Ladies League, West Bend, \$5.00; Grace Ladies' Evening Guild, Milwaukee, foods; Grace Ladies Mission Society, Milwaukee, \$10.00; Mr. and Mrs. Arthur Hahn, West Bend, \$2.00; Mr. and Mrs. William Huth, West Bend, \$2.00; Jerusalem Ladies Guild, Milwaukee, \$20.00; John Kasten, Cedarburg, foods; Alfred Lauber, Franksville, \$5.00; Mt. Zion Mission Circle, Kenosha, \$10.00; North Trinity Ladies Aid Society, Milwaukee, \$50.00; Mr. and Mrs. Henry Pautz, Two Rivers, food; Hilbert Robel, Thiensville, electric wall clock; Mr. and Mrs. Ray Ruppnow, Jefferson, \$2.00; Lawrence Salzwedel, Warrens, food; Erhardt Schulz, Milwaukee, \$37.50; Siloah Ladies Aid Society, Milwaukee, \$10.00; Mrs. Lydia Spuhl, Mequon, food; St. James Ladies Aid Society, Milwaukee, \$55.50; St. John's Church, Valmy, Wis., \$18.00; St. John's Ladies Aid Society, Milwaukee, \$25.00; St. John's Mission Society, Burlington, \$26.50; St. Lucas Ladies Aid Society, Milwaukee, \$10.00; St. Luke's Mother's Club, Kenosha, \$10.00; St. Matthew's Ladies Aid Society, Milwaukee, \$25.00; St. Paul's Ladies Aid Society, East Troy, \$10.00; St. Paul's Ladies Missionary Society, Lake Mills, \$5.00; St. Paul's Lutheran Church, New Ulm, Minn., \$250.00; St. Paul's Mission Circle, Tomah, ten handmade quilts; Franklin Thierfelder, Germantown, food; Trinity Ladies Aid Society, West Mequon, cookies; Mrs. Alma Voigt, West Bend, \$2.00; St. Paul's Lutheran Church, New Ulm, Minn., \$25.00.

To all these donors we wish to express our sincerest appreciation and thanks.

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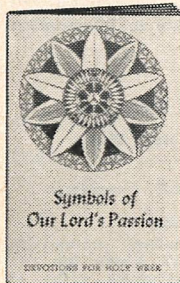
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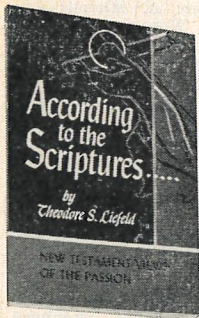
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