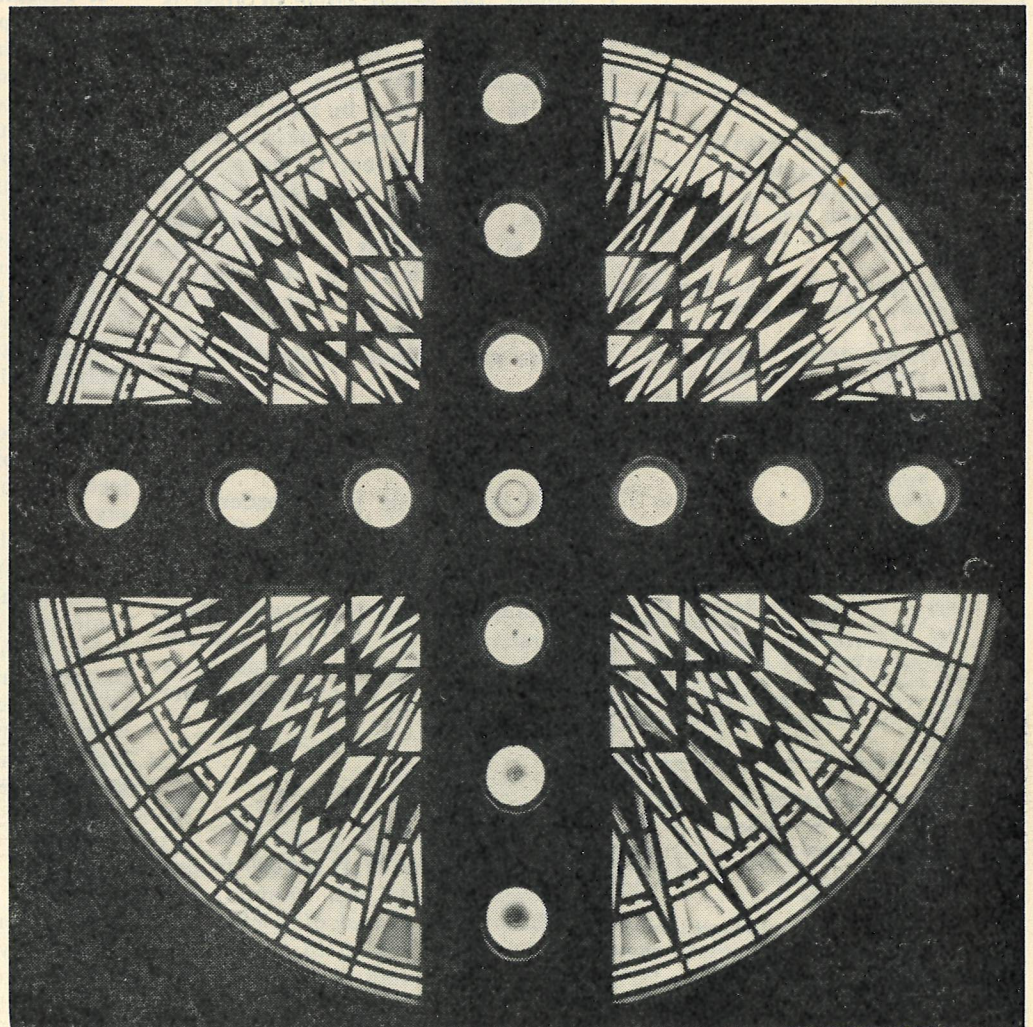


the Northwestern

UTHERAN

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*"The Lord our God be with us, as He was with our fathers,
let Him not leave us, nor forsake us." 1 KINGS 8-57*

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BY THE EDITOR

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COVER DESIGN

Our Savior Ev. Lutheran Church
Two Rivers, Wisconsin
Carl M. Thurow, pastor

If you were puzzled by the symbolism of the window on the cover perhaps this excellent description by the Rev. Carl Thurow will help you. "There is so much symbolism that we have never attempted to give the window a title. Perhaps the nearest thing would be: The victory of the Cross over the world. The cross of wood beams is superimposed over the circle of the world. The rays shooting outward represent the preaching of the Gospel penetrating to the four corners of the world and destroying the darkness of sin. In the cross proper, the center circle of glass is in the brilliant red for Christ's sacrifice which is the center of the 'preaching of the cross.' The other twelve circles are in rich blue, representing the twelve apostles whom Christ first sent out to preach the Word. They, too, are anchored in the cross. In sighting back along any one of those many rays the eye is led directly to Christ; turn one of those rays so it does not center on the red glass, and you spoil the symmetry of the whole window."

* * * *

To our list of 100% readers we welcome Grace Lutheran Church, Oshkosh, which voted at its last meeting in favor of a blanket subscription for the *Northwestern Lutheran*. The list of congregations which have blanket subscriptions is slowly growing. May their numbers increase!

* * * *

Appropriation of \$1,500,000 to pay salaries of the 950 pastors and bishops of the Church of Norway was in the budget submitted to the Norwegian Parliament last month. Except for a small income from legacies, the total salary of Lutheran clergy in Norway comes from the government. Each Norwegian pastor ministers to an average of 3,425 church members. To finance the Church on voluntary contributions, instead of taxation, would require radical readjustment. Separation of

Church and State is coming in Norway, it was predicted last month at the annual meeting of the Council of Church Organizations, an agency of the Church in Norway. Most of those present agreed with Einar Am-dahl, general secretary of the Norwegian Missionary Society, who said he does not believe the bonds between Church and State can last long in Norway.

* * * *

If Piedmont, California, is willing to permit public schools to be built in residential areas, it must also permit parochial schools. The ruling came in late January from the State District Court of Appeals. The Roman Catholic Archdiocese of San Francisco brought suit when the city refused a building permit to Corpus Christi Congregation. "Parents have a basic constitutional right to have their children educated in schools of their own choice, subject to reasonable regulations," said the court. "Having this basic right in mind, no reasonable grounds for permitting public schools and prohibiting all other schools teaching the same subjects to the same age groups can be suggested." The Wisconsin Supreme Court reached the opposite conclusion last summer in ruling that a Lutheran high school of our Synod could not be built in Wauwatosa. Public high schools can be built in the residential district, but not private schools, was the decision of this court. We are happy that the California courts rejected what to us is unlawful discrimination.

* * * *

Once more we should like to remind everyone submitting material of any nature to the *Northwestern Lutheran* that they send it directly to the managing editor. All questions relating to the *Northwestern Lutheran* should likewise be sent to him. The *Northwestern Lutheran* maintains no editorial office at the Northwestern Publishing House and sending questions and material to that address delays the matter.

The Hour Of Need At Bethany

John 11: 20-27

ONCE more do we want to enter the Bethany home where Jesus had been welcomed as a guest and where He had spoken of the one thing needful, listening to His saving Word. A dark shadow had fallen upon this home. Mary and Martha were now surrounded by mourners. Their thoughts were sadly fixed upon the tomb in which their brother Lazarus had been put to rest. Yet in this hour of need that which Jesus had extolled as the one thing needful proved itself as the only thing that could offer real comfort and hope.

Need at Its Worst

We might probably think that just such a home would be exempt from heavy affliction, at least as long as Jesus was sojourning on earth. But it is not always God's way to spare such a home. None of our Christian homes are immune to tribulation.

Lazarus Became Sick and Died Affliction entered the home of Mary and Martha when their brother Lazarus became sick. Amidst their efforts to restore their brother to health the sisters turned to the Lord Jesus for help. They sent word to Him, saying: "Lord, behold, he whom you lovest is sick." What a message of faith! In their firm trust in Jesus they simply commended their need to His love. Yet in spite of this humble, believing appeal to Jesus, their brother Lazarus died. It is still often thus. Sickness enters a Christian home and every effort is made in behalf of the loved one. A humble, yet fervent appeal is made to the Lord's love and grace. Still the loved one is taken away in death.

Mary and Martha were steeped in sorrow at the death of their brother. Many friends and acquaintances from Jerusalem came out to express their sympathy. Yet human sympathy is very limited in the help and comfort that it is able to extend. The troubling thoughts which arose in the hearts of the two sisters still echo forth from the first words which both

of them spoke to Jesus when He arrived and they individually went out to meet Him: "Lord, if thou hadst been here, my brother had not died." Why was it that Jesus, who had helped so many in their need, had not come to heal Lazarus? How did this harmonize with His love and power? Christian hearts still battle with such thoughts when they are weighed down by the reality of death in their home or any other heavy affliction has come upon them. God's blessed purposes often remain hidden from us.

A Reminder of Sin and Its Curses What has brought all sickness, death, and sorrow into human life? They have their origin in sin and its deadly work. This is the clear answer of Scripture. This does not mean that either in the case of Lazarus or in other cases we are to lead sickness, death, and sorrow back to specific sins. But Scripture does clearly state that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Of this we need to be reminded to the very end that we may take refuge in the comfort of Christ's pardon as the only thing that can change sickness, death, and sorrow from curses of sin into beneficial crosses. Man is prone to close his eyes to the presence of sin and its deadly work. He does not find them flattering and welcome facts; they leave no room for the dream that man by his own ability and effort will gradually overcome all earthly ills, probably even death itself.

Help at Its Best

Jesus Has Power to Help Jesus brought help in this hour of need, help at its best. With full knowledge of all that had transpired Jesus came to Bethany on the fourth day after the burial of Lazarus. We are told: "Then Martha, as soon as she heard that Jesus was coming, went and met him." We have already considered the note of regret in the first words which she spoke to Jesus. Yet there was also a con-

fession of faith in these words. Though Christ's help had not come in their present need, Martha still confessed her faith in His power to help. Even though their prayers have not been answered in the manner that they had hoped in some specific need, believers will continue to confess that the Lord in His grace and power could have helped if He had deemed it wise and good.

Yet the comfort which Jesus holds out in sickness and death is greater than this that He might have helped. Also Martha realized this, for she added: "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." She was convinced that even now, though her brother was in the grave, Jesus had power to bring him back to life again. She believed that His divine power was not limited by death and the grave. Neither was she limiting His power by speaking of His help as coming through prayer to God. For the Lord Himself spoke of doing His mighty works upon prayer in unity of will with the Father. We know that Jesus did call Lazarus back to life. But even this was but a smaller gift added to an infinitely greater one which Jesus held out to Martha in her sorrow.

He is the Resurrection and the Life The Savior's real comfort over against death goes much deeper than this that He can arrest physical death or that He can even call the dead back to this life. To help Martha realize this Jesus said to her, "Thy brother shall rise again." It was a very general remark which could refer either to an immediate rising to this life or to the resurrection on the last day. Just because it was indefinite it seemed less comforting to Martha. She replied: "I know that he shall rise again in the resurrection at the last day." Yes, she knew, but it did not seem to offer full comfort in her present sorrow. An immediate rising of her brother to this life still seemed so much greater to her than his resurrection on the last day to eternal

(Continued on page 54)

Editorials

The Lenten Season The Lenten season is at hand. Though most denominations pay no attention to it, those which follow the ancient church year arrangement do. That includes our Lutheran Church, which has always observed the Passion or Lenten season. The manner in which Lent is observed varies.

In the Roman Catholic Church it is marked by special fasting and abstinence. As a general thing the eating of meat is on the prohibited list, and every good Catholic is expected to practice some special form of self-denial. One quits smoking, another stays away from shows, or gives up some other form of physical enjoyment. That is not in itself wrong or sinful, since that lies in the sphere of Christian liberty, unless it is demanded as a divine requirement. God's Word nowhere demands such special Lenten self-denials, and all rules and regulations to that effect are entirely manmade and dare not be made a matter of conscience. Those who insist upon such abstinence are robbing Christians of the liberty wherewith Christ hath made them free.

The traditional observance of Lent in the Lutheran Church is the holding of special mid-week Lenten services. All pastors would like to have them be a success in the sense of well-attended services. That is a praiseworthy aim, for the more people hear the Gospel of Christ crucified the better. All sorts of sure-fire suggestions are made to swell the crowds. Many of them are borrowed from the world. Many of them are high-pressure methods. They ape the give-away programs of the business world. That that often results in multiplied church attendance is not to be denied. Experience has proved it. But does that justify the adoption of such methods? If the appeal is made to the flesh, fleshly programs are expected. It is human nature that high-pressure methods soon pall and must be accelerated if the interest it to be held and continued results are to be achieved. Anything that is out of the ordinary and has a glamorous appeal, when it becomes a repeated performance, in turn becomes ordinary and loses its appeal.

The only real appeal which we have to draw people to our Lenten services is the fact that the crucified Savior is their theme. Those who love that Savior and appreciate His redeeming work will want to warm their hearts in the fire of divine love which is radiated from Calvary's cross. The true Christian never tires of that theme. That is why he does not take the attitude that it is enough if he attends the Sunday services but will be drawn also to the special mid-week Lenten services, and he will try to encourage others to stand with him in spirit at the foot of the cross. Let us avail ourselves of the special blessings which God offers us in the Lenten services.

Sweet the moments, rich in blessing,
Which before the cross we spend,
Life and health and peace possessing,
From the sinner's dying Friend.

I. P. F.

Christian Fruitfulness The outstanding message of the Christian religion is that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them . . . 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," that "there is therefore now no condemnation to them that are in Christ Jesus," that "he that believeth on him is not condemned." The believer in Christ is secure against all the accusations of sin for time and eternity. That is the essential truth of the Gospel.

But those who have experienced God's full pardon in the Redeemer are new creatures and will bring forth God-pleasing fruit. "Faith, if it have not works, is dead," writes St. James. "Faith worketh by love," writes St. Paul. Jesus said: "He that abideth in me, and I in him, the same bringeth forth much fruit . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

You will recall that in the Parable of the Unfruitful Tree, after the owner had ordered it cut down as just cumbering the ground, the gardener interceded: "Let it alone this year also, till I shall dig about it, and dung it." He did not just ask a reprieve of one year for the unfruitful fig tree. He did something about it to try to make it productive. He dug about it and fertilized it. He supplied the vitamins which would revive it if anything could. So Jesus, our great Mediator, does for us. With the spade of the Word He is always digging away at our hardness of heart and supplying the vitamins of His life-giving blood to make us, who by nature are dead in trespasses and sins, spiritually alive again. That He has done in the past and will continue to do as long as the time of grace lasts for us.

Oh, if we would only realize and appreciate how lovingly and desperately our gracious Savior is working on us to revive us and to make us truly fruitful before the axe of the final judgment descends upon us! How blind and foolish we are, when we, as we so often do, try to evade His loving ministrations, when we hold ourselves aloof from His Word or do not take it to heart! That Word, dipped in the blood of Christ, contains the spiritual vitamins which can revive our dying souls and produce the fruit for which God is always looking in us and which He has a right to expect after the tremendous investment which He has made in us. If that does not make us fruitful, then our eternal doom is sealed, then there is nothing left for us "but a certain fearful looking for of judgment and fiery indignation" (Heb. 10:27). The sobering words which John the Baptist addressed to the Jews of his day still have their application: "And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

I. P. F.

ETERNITY

Chiliasm

(Third continuation)

WE now first reprint the text which records John's preliminary vision of the thousand years rule of our Savior, Rev. 20:1-3.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and that he must be loosed a little season."

An important feature of this vision is the dragon. This is not the first time that John saw the dragon, and mentioned him in his book. In chapter 12 he gives us a weird description of this monster. There, according to v. 1 and 2, John saw a woman about to give birth to a child. This child represents our Savior. Then John continues: "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth" (v. 3, 4). Seven is the holy number of God. The dragon tries to appear as God. He wears crowns of victory and rule. A horn is a symbol of strength. The dragon has ten horns, perfect strength. This dragon stands ready "to devour the child as soon as it was born" (v. 4). Who is this monster? Chap. 12:9, identifies it in this wise: "And the great dragon was cast out, that old serpent, called the Devil and Satan." This is the same description which we find in our present text. The dragon represents the Devil or Satan, who in the guise of a serpent tempted and deceived our first parents in Paradise.

Also the bottomless pit was mentioned by John before, in chap. 9, as the place from which great smoke arose and swarms of stinging locusts, under the leadership of their king, whose name means destruction or

destroyer (v. 2, 3, 11). This is a plain reference to hell.

We bear in mind that John saw these things in a vision. There really is no seven-headed and ten-horned dragon, but this monster in the vision symbolizes the devil; and the bottomless pit symbolizes hell.

Angels appear quite frequently in the Book of Revelation. Sometimes they represent real angels, sometimes the leaders of congregations. In our chapter, where the angel is presented as binding Satan, he may well represent our Lord Himself. He is the one whom God already in Paradise promised to send as the Seed of the woman to bruise the head of the serpent. He "was manifested that he might destroy the works of the devil" (1 John 3:8). He told His disciples: "The prince of this world cometh, and hath nothing in me," that is, he cannot harm me, rather, I shall defeat him in battle (John 14:30). Yes, He died "that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). Now whether the angel in our text represents Jesus personally or not, at least his work of binding Satan represents the work which our Savior did for us.

A thorough piece of work He did. He "laid hold on the dragon," he "bound him" with the great chain which he had in his hand, he "cast him into the bottomless pit," he "shut him up" and he "set a seal upon him." — We may ask, what do the "chain" and the "key" represent? But whether we find some satisfactory answer, or whether these remain for us mere literary embellishments, makes no difference. The great truth stands out clearly that by our Savior the devil was completely defeated and stripped of his power.

This binding of Satan is to last 1000 years. We noted in a previous study that those 1000 years represent a period of world history. Let us now take a closer look at the number itself. 1000 equals 10x10x10. Ten is the number of completeness. Here is completeness raised to the third degree. We are here to think of a long, a very important, and a definite

period of the history of Christ's kingdom on earth, a period with a marked beginning and a marked end. The beginning was when Christ conquered Satan. Above we heard a few passages which speak of this event. We add a few more now. Shortly before His great suffering Jesus said: "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). Paul, writing about the atonement which Jesus made for our sins on the cross, concludes: "Having spoiled (that is, stripped of their armor) principalities and powers, he made a show of them openly, triumphing over them" (Col. 2:15). Jesus promised His disciples that after His resurrection from the dead He would send the Comforter, who would reprove the world of judgment "because the prince of this world is judged" (John 16:11). — Thus the redemption won for us by Christ through His suffering and death marks the beginning of the thousand years. V. 9 and 10 of our chapter show that the thousand years together with that "little season" will come to an end on Judgment Day, which will usher in eternity.

John also points out a little more definitely how we are to understand the binding of Satan: "That he should deceive the nations no more." Before Christ came, the nations as such blindly followed the lead of Satan. There was a grain of truth in Satan's words when he tempted Jesus in the wilderness, promising to give Him all the kingdoms of the world and their glory. He said: "For that is delivered unto me; and to whomsoever I will I give it" (Luke 4:6). There was only one nation which did not follow the lead of Satan, that was Israel, which God had chosen for Himself, with which He had entered into a special covenant, and which He instructed through His prophets, whom He sent to them. All other nations walked in their own ways, or rather, in the ways which the devil led them.

That should come to an end now. The devil should no longer deceive the nations as such. True, he still goes about as a roaring lion seeking

whom he may devour. He attacks individuals. But his power is broken. Though deep guile and great might are his dread arms in fight, yet he can harm us none: one little word can fell him.

This will remain true throughout the thousand years, throughout the entire New Testament era. Only towards the end, during that "little season," will things change again for the worse. This is an agreement with the prophecies of Jesus, who said that false Christs and false prophets would arise, deceiving many. — In one of the following visions John will see a little more about this "little season."

What this first vision shows about the thousand years does not at all support the dreams of the Chiliasts.

In our next study we shall, God granting, investigate the next vision which John saw.

(To be continued)

J. P. M.

THE HOUR OF NEED AT BETHANY

(Continued from page 51)

life. Just such a confession Jesus meant to call forth by His words that He might correct her empty way of looking at the final resurrection. Martha's weakness is also apt to be ours. This temporal life and the joy of living it together with our loved ones often seems more precious than the eternal life which Jesus has won for us and which will reach its climax in the resurrection of the body on the last day.

Jesus wanted Martha and wants us to realize: that He has won eternal life for us and a resurrection unto glory is infinitely more blessed and comforting than any temporary prolonging of our earthly life or a restoration to this life could ever be. Of what avail would a few extra years of earthly life be, if they finally ended in death in its full sense? Therefore Jesus spoke the glorious words of comfort: "I am the resurrection and the life." Jesus is life, the only source of true peace and joy, eternal peace and joy. Jesus, and He alone, is the resurrection, the annulment of death with its decay and dissolution. Jesus Christ, true God and true man, is the life and the resurrection because He has conquered death for us. Taking all

sin upon Himself and atoning for it by His vicarious life and death, He removed that which brought death upon us as a curse.

The Savior's Double Application "He that believeth in me, though we were dead, yet shall he live." This applied to Lazarus and applies to every believer who is laid into the grave. Temporal death shall never harm them. They live before God. "Blessed are the dead which die in the Lord from henceforth." Their bodies await a glorious resurrection on the last day. "And whosoever liveth and believeth in me shall never die." This was meant for Martha and Mary, and for every other believer who is left

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behind at the death of a loved one. Cleansed in faith by the blood of Christ they shall never taste real death, death as the curse of sin. Temporal death when it finally comes also to them will be a portal to eternal life, where they will be reunited with those who have preceded them in faith.

This help and comfort at its best Jesus holds out to us that we might joyfully embrace it in faith. Jesus said to Martha: "Believest thou this?" Christ's own word gives us the power for such blessed apprehension in faith. Martha answered: "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

C. J. L.

From A Wider Field

Wm. B. Eerdmans Publishing Company of Grand Rapids, Michigan, has long been noted for its publication of religious and theological books, and in past years has marketed an astonishing number of such volumes, written chiefly by conservative theologians who support and defend the Calvinist faith.

The doctrinal contents of these books are in many respects Scripturally unsound, as might be expected. A recent glaring example is "The Christian View of Science and Scripture," by Bernard Ramm, in which the author, while professing to believe in the divine authorship of the Bible, attempts to argue against the belief in a six-day creation of the world as we understand it, and in favor of a local, rather than a worldwide, flood at the time of Noah. His purpose is to show that the Bible does not conflict with modern evolutionary science.

Yet now and then a book comes from the Eerdmans press which places us in the publisher's debt. A shining instance is the autobiography of the late J. Gresham Machen, superbly well written by Ned B. Stonehouse, one of Machen's former colleagues at Westminster Seminary in Philadelphia.

Many will remember that Dr. Machen, who died of sudden illness while on a preaching engagement in the vicinity of Bismarck, North

Dakota, on New Year's Day, 1937, was a valiant defender of the cardinal teachings of the Reformed faith. For years a brilliant teacher at the Presbyterian Theological Seminary at Princeton, he struggled against the creeping modernism that gradually invaded his Church until he was compelled by conscience to resign from it. He became the leader of a group of faithful Presbyterians and helped establish a new seminary at Philadelphia.

* * * *

So far as we are concerned, a more timely moment for the production of this book could not have been chosen. For it is actually more than a biography; it is a case history of the struggle against unionism and liberalism, and demonstrates with astonishing clarity the methods, the spirit and the dishonesty with which these evil twins penetrate a church body and destroy its confessional soul. That is what happened to the historic Presbyterian Church in our country; and that is no less a threat to our own orthodox Lutheran Church exactly at this point in history.

It is characteristic of liberalism — that is, of polite unbelief wearing Christian garments and denying the saving doctrines of Scripture — that it does not announce its arrival with trumpets, but infiltrates a church body by a process of seepage that remains unnoticed by most of its mem-

bers, as seepage may be undetected in a building, until one day a big piece of plaster falls from the ceiling. By that time the damage is done. The account of the corruption of the Presbyterian Church shows how deeply the rot had already progressed when first it showed itself boldly and openly. As Dr. Stonehouse describes it:

“. . . many Presbyterians still vigorously maintained the traditional Calvinism of the Westminster standards . . . effective instruction and leadership were being provided by Princeton Seminary . . . As the lines were more sharply drawn, however, it came to appear that the Church had largely drifted away from a strict interpretation of its constitution, and that the modernists would gain support for their cry for tolerance from large numbers of ministers and members who were wont to reckon themselves conservatives in theology. The ultimate result accordingly was that distinctive Presbyterianism was largely given up in favor of a broad ecumenism.”

Thus the Fosdick case became possible. Dr. Fosdick, a preacher of world-wide reputation, originally connected with the Baptist Church, was invited to preach as supply pastor at First Presbyterian Church of New York. From this pulpit he began to attack the doctrines of Presbyterianism. Things came to a head with his sermon on the subject: “Shall the Fundamentalists win?” Here he asserted, among other heresies, that the Virgin Birth is not a doctrine, but simply a popular explanation for the great personality of Jesus.

Although the convention of the Presbyterian Assembly (Synod) of 1923 condemned Fosdick's attack and directed the New York Presbytery (District) to set its house in order, this resolution passed by a majority of only 80 in a total of 900 votes. The New York Presbytery ignored the correction of the Assembly and shortly thereafter authorized the ordination of two candidates who flatly refused to affirm belief in the Virgin Birth of Christ.

Now that the sickness of the Church was revealed as acute, it was already fatal. Dr. Machen threw every resource of strength and learning into the fight to prevent liberalism from taking over in his Church. He preached, lectured, wrote, and had strong supporters. He exposed

modernism for what it is, as the following quotation from a sermon shows:

“Formerly, when men had brought to their attention perfectly plain documents like the Apostles' Creed or the Westminster (Presbyterian) Confession or the New Testament, they either accepted them or denied them. Now they no longer deny, but merely ‘interpret.’ Every generation, it is said, must interpret the Bible or the Creed in its own way.

“What do you think happened, I am asked, ‘after Jesus was laid in that tomb near Jerusalem about nineteen hundred years ago?’ ‘I will tell you what I think happened,’ I say, ‘He was laid in the tomb and then, the third day he rose again from the dead.’ At this point the surprise of my modern friend reaches its height. The idea of a professor in a theological seminary actually believing that the body of a dead man actually emerged from the grave! ‘Everyone,’ he tells me, ‘has abandoned that answer to the question long ago.’ ‘But,’ I say, ‘my friend, this is very serious; that answer stands in the Apostles' Creed as well as at the center of the New Testament; do you not accept the Apostles' Creed?’ ‘Oh, yes,’ says my modern friend, ‘of course I accept the Apostles' Creed; do we not say it every Sunday in Church? . . . But then, do you not see, every generation has the right to interpret the Creed in its own way. And so now, of course, we accept the proposition that the third day He arose again from the dead, but we interpret that to mean, The third day he did not rise again from the dead.’”

Despite such resounding testimony, the leaven of modernism had done its ugly work. In 1924 came the famous, or infamous Auburn Affirmation, a statement signed by 150 Presbyterian clergymen, wherein they first declared that they were loyal to their ordination vows and the doctrines of Christianity, and then called the Presbyterian doctrines of the Inspiration of Scripture, the Incarnation, the Atonement, the Resurrection, mere theories, and said that they would not be held to that interpretation. Eventually their statement was signed by about 1300 ministers, and the corruption cried victory.

Those familiar with recent history in the Lutheran Church will study the record contained in this book

with profit and may learn significant lessons from this blue-print of the process of destruction at work against orthodoxy. In particular, all who truly love the precious doctrines of Holy Scripture will be alerted to the fact that, when liberalism is at work, an infected church body reaches a point of no return before ever the hidden evil displays itself boldly. In Presbyterian history lies a striking reminder that these words of St. Paul, too, were written for our learning:

“And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.” Galatians 2:4-5.

E. S.

GOLDEN ANNIVERSARY

It was 50 years ago (January 8, 1905), that Pastor G. Boettcher of Bethlehem Lutheran Church, Hortonville, Wisconsin, united Mr. and Mrs. Hugo Schwebs in holy wedlock. Having been privileged to travel this long span of married life through sorrow and joy, this couple felt it to be quite proper to have relatives and friends celebrate the occasion with them in the church parlors. On the basis of 1 Sam. 7:12, we wish this couple the Lord's continued help in the remaining years of their wedded life.

E. FROELICH.

ORGAN DEDICATION

Good Shepherd Ev. Lutheran Church Beaver Dam, Wisconsin

On Sunday, December 5, 1954, Good Shepherd Ev. Lutheran Church, of Beaver Dam, Wisconsin, was privileged to dedicate its new Minshall Electronic Organ to the service and glory of the Triune God. Pastor A. T. Degner, of Town Trenton, preached the dedicatory sermon, basing his message on Psalm 150. Mr. Robert Nolte, a member of the congregation, was the organist.

Together with the \$183.00 in the Organ Fund and the liberal offerings of two families of the congregation the purchase of this new organ was made possible.

E. C. KITZEROW.



"Lo, I am with you always, even unto the end of the world."

MATTHEW 28, 20

THE MISSION WE COULD NOT AFFORD TO BEGIN 25 YEARS LATER

Of Seedtime and Harvest

A farmer does not hesitate to spend money on good seed. It is his best crop insurance and assurance. His money is not really spent when he buys seed, but invested to be multiplied in the harvest.

It is similarly so in our church work. When a congregation, for example, merely counts the cost of a Christian Day School, it may well conclude that it cannot afford one. But when the church considers the parochial school a wonderful mission agency to gain the unchurched, and for its own children a bulwark against the devil, the world and the flesh and looks upon it as the schooling that will keep the youth with Jesus in the one true faith, then it may declare that it cannot afford to be without the blessings of a Christian Day School. Like the farmer it counts the seed cost insignificant in the light of the rich and significant harvest.

Likewise our Synod, had it counted the cost alone during the depression years, could not have afforded new mission endeavors. It was in debt and could hardly pay the salaries of its missionaries and professors. But it could not well afford to see the many candidates for the holy ministry stand idle for long in the market place. It was in those lean years that it retired its indebtedness and then launched out on its most intensive mission expansion.

One of our missions, which we could not "afford" to begin 25 years ago, has now become a strong pillar among our congregations. Not only is it self-supporting with two pastors and five teachers, but supports our Synod's work as well. We have often reported on mission beginnings and

the cost of our Home Mission endeavors which total over one-half million annually. It is now our privilege to share with you the joy of the Harvest as it is written in the 25th Anniversary Booklet of our former mission.

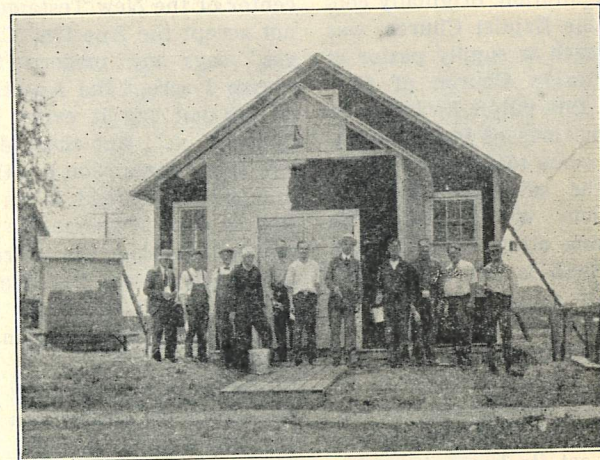
Atonement Ev. Lutheran Church Milwaukee, Wisconsin

Pastor William J. Schaefer was the founder and is still associate pastor of Atonement Lutheran Church. (Our

tor Schaefer's "letter of recommendation . . . to be known and read by all men."

25 Years Ago

January 12, 1930, was just another Sunday to sundry millions living in the United States. It was not even a particularly happy Sunday. "Black Thursday," that terrible Thursday in October, 1929, had been followed by a severe depression. Lengthening unemployment lines and "no help want-

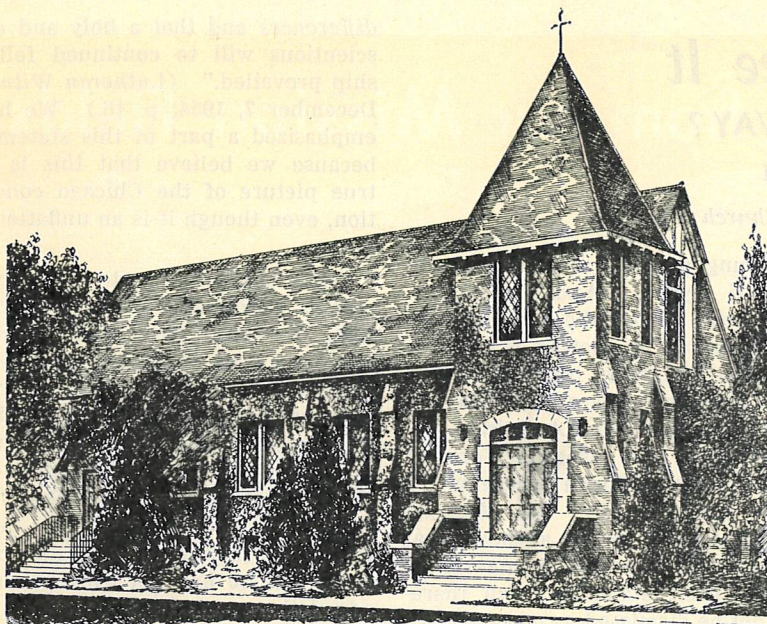


"THE RUBY AVE. MISSION"

readers will know him better as the managing editor of the *Northwestern Lutheran*.) This is, in a very special sense, also his twenty-fifth anniversary. During the many difficult times which beset the early history of Atonement, Pastor Schaefer with his zeal and determination was a source of strength and inspiration. The Apostle Paul spoke of an early Christian congregation which he had founded as being his "letter of recommendation." In that sense, too, Atonement Lutheran Church is Pas-

ed" signs were discouraging enough for sober citizens not to undertake new projects.

But this Sunday saw the beginning of a new project; for citizens of God's kingdom do not look at the state of business, but only at the need. On that Sunday fourteen men gathered with their pastor to organize a new church. However, the story really begins in the summer of 1929. North Milwaukee had been incorporated into the city of Milwaukee. The mission board of the Southeast Wisconsin



ATONEMENT EV. LUTHERAN CHURCH — MILWAUKEE

sin District looked upon this newly annexed territory as an ideal location for a mission. Since money was impossible to obtain from Synod, two members of the mission board bought with their own money two lots on the corner of 38th Street and Ruby Avenue. Still handicapped by lack of funds an old chapel—a dignified name in church circles for a barrack—was moved on the lots and the “Ruby Avenue Mission” had substance. The chapel was dedicated on the first Sunday in September. The following week a parish school was opened with A. F. Zorn as teacher. School was conducted under primitive conditions. Various pastors throughout the city took over the services, but it soon became apparent that only a full-time pastor could properly serve the field. Pastor W. J. Schaefer of Colome, South Dakota, was called as the first resident pastor. He was installed on November 3, 1929. The first two months were used in gathering together Christians who would be willing to begin a new mission.

Serious Setback

The organization became a fact on January 12, 1930. To the first twelve, members were steadily added. Soon the necessity for larger quarters was keenly felt. But the day was hastened by a serious setback. The Milwaukee Health Department condemned the chapel as unfit for public assembly. Although worship services could still be held on a temporary basis, the

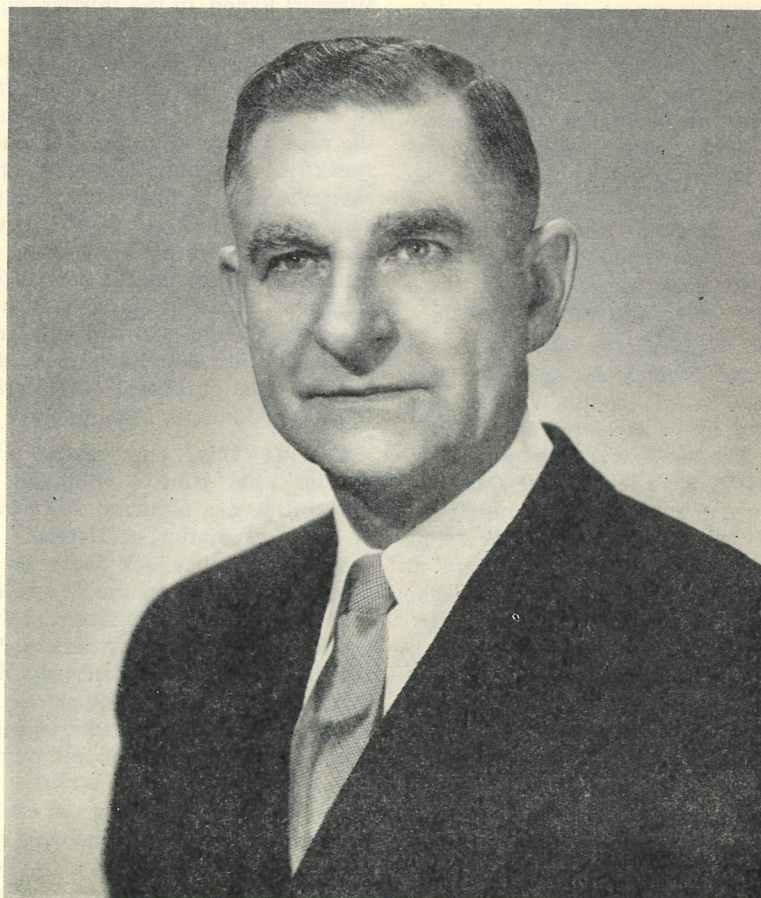
school could no longer be held in the chapel. Rather than close the school the children were transported to neighboring parochial schools.

Soon after it was decided to erect a combination church and school

building another calamity almost crushed the little group. It was found that the original property could not be used for church purposes. To get beyond the strict zoning ordinance property had to be purchased west of Forty-first Street. \$4,000 was asked for a reasonable square of this unimproved wasteland. From Synod, to whom the church turned for money, the answer was, We haven't any, either. When Pastor Schaefer took his problem to the local pastoral conference, three pastors pledged the money for the lots from their congregations.

Building funds must now be found. Again Synod had to answer, No money! But the handful would not be discouraged. A bond issue was written by a finance company and funds became available. Indeed it had been a brave decision for the handful floundering in the depression. But on September 13, 1931, a thankful congregation had gathered to dedicate its new church. A temporary wall in the church was to serve as a one-room school.

(To be continued)



PASTOR WILLIAM SCHAEFER

As We See It IS THIS THE WAY?

BY E. REIM

(Sec. Standing Com. on Church Union)

IT is our intention to make this the beginning of a series of articles dealing with those issues that were named in the resolutions adopted by our Synod in its convention of October, 1953, as being the issues in controversy between the Lutheran Church-Missouri Synod and our own body. Since all of these issues were treated in one way or another at the recent conventions of the Synodical Conference, our readers are entitled to a report, beyond the mere information that committees are being named to deal further in these matters.

We have given much thought to the form that such reports should take, to the "line" that they should follow. Certainly, nothing can be gained by a policy that would ignore the true state of affairs. Facts are stubborn things. They are not removed by closing one's eyes to them and wishing they were not there. That would perhaps make for a brief period of false security, to be followed, however, by the inevitable rude awakening. But neither will any good purpose be served by distorting the facts, whether by deliberate intent or by careless and irresponsible speech. We need to weigh each word in these times and on these matters with the greatest of care.

This is the reason why we cannot but take strong exception to the manner in which this subject was handled in two widely read periodicals. The one is a report by the Rev. Alfred P. Klausler in *The Christian Century*, an interdenominational weekly which is known for its strong support of the cause of union, at least of all Protestant churches. The other is from *The American Lutheran*, which in spite of its name is not to be identified with either the American Lutheran Church or the former American Lutheran Conference, but is published by a group of Missouri Synod pastors and laymen. Neither of these publications represents the official voice of Missouri. But Pastor Klausler is introduced by *The Christian Century* as the editor of the *Walther League Messenger*,

the young people's magazine of the Missouri Synod. And Dr. O. A. Geisemann, from whose article we shall presently be quoting, is not only himself a prominent member of that same body, but shares editorial responsibility for *The American Lutheran* with two associates, one of whom is the official Director of Public Relations for the Missouri Synod, and the other a theological professor at Concordia Seminary, St. Louis. Their statements can therefore not be dismissed as mere private pronouncements.

Pastor Klausler's statement is the more restrained of the two. Reporting on the Chicago Convention (*The Christian Century*, December 8, 1954; p. 1495) he merely speaks of "an atmosphere charged with theological tensions," adding that "when the Missouri Synod, in the thirties, began to negotiate with other Lutheran bodies, tempers and heated discussions became the order of the day." In his analysis of the resolutions of the recent convention Dr. Geisemann speaks of "an atmosphere which is charged with temper and emotion gone wild." He says, "It will require some time before the spirits will calm down to the point where discussions can again be carried on with some hope of success and with some possibility for the Spirit of God to achieve His purposes." (*American Lutheran*, January, 1955, p. 7.)

Hearing this, our readers will wonder what kind of wild and disgraceful scenes occurred at Chicago, or for that matter at Detroit. We suggest that they ask some of the delegates who were there. We believe that they will give a different picture. Or they may weigh the words of Prof. Martin Franzmann of Concordia Seminary, St. Louis, Secretary of the Synodical Conference, who said: "It was a somber convention and marked by great stresses and strains. No great or dramatic progress can be recorded; but it is not a mere optimism to say that we, all of us, have achieved a greater measure of fraternal self-discipline in the midst of our

The Northwestern Lutheran

differences and that a holy and conscientious will to continued fellowship prevailed." (*Lutheran Witness*, December 7, 1954; p. 16.) We have emphasized a part of this statement because we believe that this is the true picture of the Chicago convention, even though it is an unflattering one.

There is another part of Dr. Geisemann's article that calls for correction. He claims to have information concerning an entire conference of Wisconsin pastors who "had addressed a communication to one of their theological leaders telling him that they were in disagreement with the things he stood for." Also that "this theological leader had not only failed to answer their objections and criticisms but he had not even acknowledged the receipt of their communication." That is a rather serious charge. And because it is not specific, it may bring suspicion on quite a number of "theological leaders." The trouble is that we know of no such incident. An inquiry addressed two weeks ago to each of the 39 Conference Visitors of our Synod has produced no evidence of any such complaint.

We quote these examples in order to show what harm can be done when discussion of the intersynodical situation falls to this level. We realize that discussion there must be, not only between the synods, but also in our own immediate circles. We know that in such discussions names must sometimes be mentioned. Let there be discussion, thorough discussion. But let it deal primarily with the issues and let it be on the basis of undistorted facts. Let us avoid personal recrimination and charges, or the implication of motives that are known only to God. This method will at least admit some light. As for the other, we can only ask, *Is this the way to peace?*

We know that in writing these lines we are binding ourselves to an exacting code of conduct. We are willing to be so bound.

GOLDEN WEDDING ANNIVERSARY

On the 30th of December, 1954, Mr. and Mrs. Chas. Schroeder of Cornell, Wisconsin, were privileged to celebrate their golden wedding anniversary at the home of their

daughter and son-in-law, Dr. and Mrs. E. J. Mittermeyer, in the company of their children, close relatives and friends. A short service was held in which the undersigned based his

address on Luke 24:29. May the Good Shepherd, our Lord and Savior Jesus Christ, continue to abide with them and keep them unto eternal life.

E. E. PRENZLOW.

2. At Winnebago Lutheran Academy
 - a. Board and Room:
About \$240.00 per year.
 - b. Books: Amount varies.

Who Is Eligible

To Take This Course?

Women graduates of Lutheran high schools; Winnebago Academy, Fond du Lac, Wisconsin; Northwestern Lutheran Academy, Mobridge, South Dakota; Michigan Lutheran Seminary, Saginaw, Michigan; the high school department of Dr. Martin Luther College, New Ulm; and the high school department of Northwestern College, Watertown, are eligible to take this course.

We Still Need Students For This Course

By resolution of the Synodical Committee this course will not be given unless at least 20 students enroll. The course is also limited to a maximum of 30 students. To date, only seven (7) students have enrolled for this course.

Because the urgent need for more teachers has not diminished, we urge our pastors, teachers, and all other interested persons to try to encourage eligible, consecrated, and qualified persons from their congregations to enroll in this course. There may be graduates of last year or other years who could be won for this course. Applicants must have the recommendation of the principal of the school from which they graduated and also of their pastor. Application blanks are available at my office at 3624 West North Avenue, Milwaukee 8, Wisconsin.

Emil Trettin, Executive Secretary of the Board of Education

We Need More Teachers

Emergency Teacher Training Course For Women Teachers

SINCE the year 1941 there has been an ever increasing demand for teachers in the Christian Day Schools of our Wisconsin Synod. For the past five years we needed 100 or more *new* teachers *each* year. For the present school year (1954-1955) 116 *new* teachers entered our schools. Of these, 80 were women teachers.

The reasons for this demand for teachers are the following:

1. New schools are opening every year (this year seven new schools opened).
2. Additional teachers must be added to existing schools because of the increased enrollment.
3. There is a large turnover of women teachers. Women teachers get married and discontinue teaching. Married women teachers discontinue because they cannot endure the strain of the additional responsibilities. Other women teachers retire because of illness or age.

Dr. Martin Luther College, New Ulm, Minnesota, our only teacher-training school, at present has only facilities to supply about 50 teacher candidates per year.

At its meeting in May, 1954, the Board of Education-Wisconsin Synod discussed at length this teacher shortage problem. In view of the fact that Dr. Martin Luther College is unable to offer an immediate solution to this problem, the Board of Education resolved to recommend to the Synodical Committee that Synod's Institutional Survey Committee be given the assignment of studying the possibility of temporarily setting up an auxiliary teacher-training program which would help to solve our present problems.

In October, 1954, this Survey Committee recommended an emergency-teacher training program to the

Synodical Committee. Because of the urgent need for women teachers, the Synodical Committee adopted this recommendation.

The prescribed course is as follows:

1. One summer course of six weeks at Dr. Martin Luther College, New Ulm, Minnesota, to begin in the summer of 1955.
2. One year of college training at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, to begin in the school year 1955-1956.
3. A second summer course of six weeks at Dr. Martin Luther College in the summer of 1956.

At the end of this second summer course these students will be eligible to teach in our schools. This course will be continued every year until the teacher shortage has ended.

The Cost of the Course

1. Each summer course
 - a. Board and Room: \$60.00.
 - b. Registration Fee: \$5.00.
 - c. Books: Amount varies.
 - d. Piano Lessons (if desired):
\$1.00 per lesson.

DEDICATION

at

NORTH MANKATO

By the grace of Almighty God, St. Paul Lutheran Congregation of North Mankato, Minnesota, was able to dedicate a new house of worship to the service of the Triune God on Sunday, January 23. The opening of the doors took place at 9:50 a. m., with the local pastor, the Rev. R. A. Haase, officiating and Mr. Wm. Becker, Sr., the president of the congregation, unlocking the doors. The pastor and guest speaker entered the new church followed by the church council

bearing the sacred vessels for the altar. The congregation followed singing the processional hymn, "Open now Thy Gates of Beauty." This was the first time that the new building was used. Prof. Carl L. Schweppe delivered the dedicatory address, basing his words on Psalm 26:8-12. The local pastor then officiated at the dedication ceremony. There were 1100 people in attendance. These were seated in the nave, the balcony, a large overflow-room and in the basement. Both the senior and the junior choirs took part in the service singing, "Praise Ye the Lord," and "Come Ye and Worship."

A dinner was served at noon by the Ladies Aid assisted by the Men's Club.

A second service was held in the evening at 7:30. The Rev. M. J. Lenz, the president of the Minnesota District of the Wisconsin Synod, delivered the sermon, using for his text Eccl. 5:1. The two choirs again took part in this service. There were 900 in attendance.

Even though this dedication took place in the middle of winter, the Lord granted unto us a beautiful day and good weather for this important event in the history of St. Paul Church.

the Rev. W. P. Haar, who served from October 2, 1927, to October 5, 1930. The Rev. O. K. Netzke served as vacancy pastor. The present pastor, the Rev. R. A. Haase, was installed on April 19, 1931.

On November 1, 1937, the congregation became self-supporting, no longer needing the subsidy from Synod to meet its obligations. The congregation is forever grateful to the Wisconsin Synod for its organization and for the assistance given for 15 years.

The congregation paid off all of its indebtedness on the first property on April 29, 1945.

end of the church, 54 feet wide. The basement has no posts, the upper floor being cement poured over metal lath resting on steel-bar joists which rest on steel beams 40 feet long and 27 inches thick. This gives a room, without any obstruction in it, of 126x38 feet.

The furniture and fixtures of the old church were sold including the old church and parsonage, and it became necessary to hold services in the new building before it was finished. First services were held in the basement church on December 12, 1948. It was dedicated on May 8, 1949.

A new parsonage was built at 809 Range Street, and dedicated on August 21, 1949. The new parsonage is 34x36 feet and is a story and a half high. It has three bedrooms and a bath upstairs and a 14x12 feet study, a large living-room, a dining-room, sun-room, modern kitchen and washroom downstairs. The outside is of cedar siding painted in a cream color.

In 1953, the congregation paid off all of its indebtedness on the new property, including six more lots. The congregation today owns one-half block, from Range Street to Cross Street facing Monroe Avenue.

On January 22, 1953, a building committee consisting of Leon Beardsley, Harry Cutkosky, Roy Hoffman, Robert Schmidt and Alex Newcomer was elected and instructed to get plans for the superstructure and present them in the October meeting. Mr. Ernest H. Schmidt and Co. was again engaged to do the architectural work.

The committee presented the plans in the October meeting and the congregation approved of them. The architect was then asked to draw the plans in detail. The congregation met on April 5, 1954, to let the bids for the superstructure. The bids were let totaling \$103,600.00 without the furniture.

Construction was begun on April 7. The outside of the new structure is of a light-colored Sioux City, Iowa, brick. The entrance is of Mankato stone, and all window-sills and the stone cross are of Kasota stone. The church has a pylon 6x14 feet, 42 feet high, close to the entrance. The structure has a two-story educational wing with ten Sunday School rooms at the west end. The nave and all wood-work and furniture are finished in a



St. Paul Lutheran Church of North Mankato, is the result of mission work carried on by the Minnesota District of the Wisconsin Synod. In the year 1922, the Rev. Roy B. Gose was sent to North Mankato to organize a congregation. It was on March 3, 1922, at the home of Pastor Gose that a constitution was adopted and the congregation organized with two voting members.

Services were first of all held in a plumbing shop. Later the city council permitted the congregation to hold its services in the fire station. The first church at Range Street and Wheeler Avenue was dedicated on September 24, 1922. A parsonage was built at 244 Wheeler Avenue and dedicated on August 12, 1923.

Pastor Gose served the congregation until June, 1927. The next pastor to serve St. Paul Congregation was

The congregation began to set aside moneys for future expansion. The property on Wheeler Avenue and Range Street became too small for the membership. On February, 1947, six lots were purchased on the corner of Range Street and Monroe Avenue. This new property was just three blocks north of the old property. On May 19, 1948, it was decided to go ahead with the building of a basement church at an approximate cost of \$47,000.00. Mr. Ernest H. Schmidt was chosen as the architect. On July 25, 1948, ground was broken, and on September 12 of the same year the cornerstone was laid.

The foundation of the building was laid up of concrete blocks; the exterior to be decided on when the superstructure is built. The size of the new building is 126x38 feet. One wing is 72 feet long, and at the altar

toast blond and the walls are a pastel green. The nave downstairs seats 430, and the balcony seats 100. There is an overflowing-room which will seat 200.

"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. Unto God alone be all the glory.

R. A. HAASE.

FORTIETH ANNIVERSARY

Rev. A. W. Fuerstenau

November 21, 1954, will be a day long remembered by Pastor A. W. Fuerstenau. For it was on this day, to his complete surprise, that the Lord's flock he is presently serving at Trinity Ev. Lutheran Church of Grafton, Nebraska, commemorated his fortieth anniversary in the ministry. Also present for this joyous occasion were some of his relatives, members of his former congregations, and many of his fellow brethren of the Nebraska District.

In the service held that evening, Pastor W. Hoyer addressed Pastor Fuerstenau on 1 Peter 5:1-4, pointing out how glorious the work of the ministry is, and showing how it deserves an unfading crown of glory. Pastor L. Gruendeman served as liturgist. And the choir of the congregation beautified the service with the singing of appropriate hymns. Following the service, a social evening was held in the church parlors, with Pastor L. Hahnke being the master of ceremonies. During the course of the evening, a purse of money from the pastors and teachers of the Nebraska District was presented the honored guest. The congregation presented him with a beautiful leather chair. In his response, Pastor Fuerstenau gave all glory to the Lord for permitting him to serve Him these many years.

Half of his ministry Pastor Fuerstenau served in the Dakota-Montana District of the Synod. In 1914, he was ordained and installed as pastor of the Akaska, Eales, and Glenham parish. A few years later he began another mission, this one being at Moberidge. When the congregations at Moberidge and Glenham became large enough to be served by one pastor, he then was called by the Mission Board to serve the Tolstoy and Sherman congregations together with Akaska. In 1928, he became pastor of the congregation at Ray-

mond. While in South Dakota he also served on the Mission Board for a number of years. In addition, he was an ardent supporter and worker for the establishment of the Academy there.

In 1935, he accepted the call to St. John Lutheran Church, Boyd, Minnesota. Having served the congregation faithfully for fourteen years, the Lord saw fit to call him to a mission in Manistique, Michigan. Since 1951, he has been serving as pastor of Trinity Church in Grafton.

May the Lord bless his remaining years in the ministry that "when the chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away."

H. K.

SILVER WEDDING ANNIVERSARY

On Sunday evening, January 23, 1955, relatives and friends gathered at the home of Mr. and Mrs. Alvin Engnes, members of Grace Congregation, Oskaloosa, Iowa, to celebrate with them the 25th anniversary of their marriage. The observance began with a short service in which the pastor based his remarks on 1 Chron. 17:27. Following the service, various gifts were presented unto the couple, and a luncheon was served. May the gracious Lord continue to abide with Mr. and Mrs. Engnes with His blessing.

W. A. WIETZKE.

† MARTHA HENRIETTA GERTH †

Martha Henrietta Gerth, nee Zank, was born April 5, 1886, in the town of Bridge Creek, Eau Claire Co., Wisconsin. On January 8, 1913, she entered the state of matrimony with the Rev. Gustav Gerth. The Lord blessed this union with three children.

During her married life her husband held pastorates at North Crandon (now Argonne), Wis., Greenleaf, Wis.; Caledonia-Greenfield (near Baraboo), Wis.; Belview, Minn.; and Beyer Settlement-Poplar Creek (near Menomonie), Wis. During their residence in Minnesota she suffered a heart attack from which she never fully recovered. On January 12, while returning to a relative's home from the Eau Claire hospital, where her husband was confined, she was stricken with a fatal attack. By God's grace she attained the age of 68 years, 9 months, and 7 days.

The Rev. Herbert Schaller of Eagleton, Wisconsin, conducted her funeral services at the Beyer Settlement church on the forenoon of January 17, basing his words of comfort on 2 Cor. 5:19a. 21. In the afternoon a service was held at St. John Church, Hay Creek, Wisconsin, where she had been baptized, confirmed, and married. The Rev. Alfred Schewe of Neillsville, the present pastor of the church, based his words of consolation on Daniel 4:34-35. The Rev. Adolph Schumann officiated at the interment in Westlawn Cemetery at Augusta, Wisconsin. Here her body will await the Day of Resurrection, when the Lord will say unto her and all believers: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Mourning her sudden departure are her husband, Pastor Gustav Gerth; her two sons, Orville of Cazenovia, Wisconsin, and Godferd of Park Forest, Illinois; her daughter Lorna, Mrs. John Schmoller of Milwaukee, Wisconsin; two sisters, and six brothers.

H. A. PANKOW.

FOR ADDITIONAL LABELS
FOR CLOTHING SHIPMENT
TO
LUTHERAN WORLD RELIEF
CONTACT
PASTOR L. J. KOENINGER
213 W. WILLOW ST.
LANSING, MICHIGAN

CALENDAR OF CONFERENCES

FIRST REGULAR SESSIONS OF THE
TONTON RIM CONFERENCE

Arizona-California District of Synod

Place: Whiteriver Lutheran Apache Mission Church, Ft. Apache Indian Reservation, Whiteriver, Arizona.

Date: February 22, 1955.

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

Papers: Exegesis Romans 16:17, and "Inerrancy of Scripture."

ARTHUR A. GUENTHER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Voigt, Walter G., in Trinity Lutheran Church, Town of Berlin, Marathon Co., Wisconsin (Merrill, R. 1) by E. H. Kionka; assisted by G. Krause, G. C. Marquardt, C. Nolting, Cl. Baumgartel, E. Messerschmidt, and W. Scheitel; Septuagesima Sunday, February 6, 1955.

Koepsell, Markus, in St. John Lutheran Church, Hamilton, Michigan, by Otto J. Eckert; assisted by Robert Voss; Fourth Sunday after Epiphany, January 30, 1955.

Gerlach, Joel, in St. Paul Ev. Lutheran Church, Douglas, Arizona, and in Grace Ev. Lutheran Church, Warren, Arizona, by R. Hochmuth; Transfiguration Sunday, January 30, 1955.

CHANGE OF ADDRESS

Pastors

Schaadt, John, Ridgeland, Wisconsin, R. 1.
Gerlach, Joel C., 1218 8th Street, Douglas, Arizona.

A CORRECTION

In a Lutheran Sentinel editorial by G. M. Gullerud reprinted in the Dec. 24, 1954, issue of the Northwestern Lutheran (page 413) an unintended "not" was repeated. We wish to call the attention of our readers to Pastor Gullerud's own correction in the Oct. 27, 1954, issue of the Lutheran Sentinel: ". . . the next to the last sentence in the third paragraph should be corrected to read: 'For we cannot look into the hearts of those who are in false teaching churches and see who are there in weakness or ignorance and do believe the true Gospel in spite of their unorthodox attachments and the errors of their church.'"

AN OFFER

We are willing to donate an altar, baptismal font, hymn boards, and chancel chair to any congregation ready to call for

these items or pay transportation charges. Anyone interested kindly write to Pastor W. F. Zink, 605 Second Street, Kewaunee, Wisconsin.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, on May 11 and 12 at the Synod offices in the Northwestern Publishing House building, Milwaukee, Wisconsin. Preliminary meetings to be held earlier in the week will be announced later.

OSCAR J. NAUMANN, President.

THE THIRTY-THIRD CONVENTION

of the

Ev. Lutheran Joint Synod of Wisconsin and Other States

The Thirty-third Convention of the Joint Synod will be held at Saginaw, Michigan, in the Auditorium of the Michigan Lutheran Seminary, August 10-17, 1955. All credentials of delegates will be cleared through the offices of the District Secretaries, and the names of the lay-delegates chosen by the congregations should be sent directly to their respective District Secretaries.

Further details concerning the Convention will follow.

PROF. WINFRED SCHALLER, Secretary.

ELIGIBLE FOR A CALL

Rev. Kenneth G. Barry, of 3004 Knox Avenue North, Minneapolis 11, Minnesota, formerly of the Orthodox Lutheran Conference, during a colloquy with a duly appointed committee of the Minnesota District has been found to be in complete agreement both in doctrine and practice with our Wisconsin Synod and is eligible for a pastoral call in our Church. The committee which conducted the colloquy consisted of Pastor E. Schaller, Pastor Arthur P. Kell, Pastor G. F. Zimmermann, Prof. R. H. Hoenecke, Prof. M. Galstad, and Pastor M. J. Lenz, ex officio.

M. J. LENZ, Acting President,
Minnesota District, Wisconsin Synod

APPOINTMENT

Pastor Elmer E. Prenzlou, Cornell, Wisconsin, has been appointed Visitor of the Chippewa Valley Conference for the unexpired term of Pastor Lloyd Lambert, who has accepted a call in another conference.

H. C. NITZ, President,
Western Wisconsin District.

FOR SALE

Fourteen used pews in fair condition, stained and varnished, Fir. 10 ft long. \$100 for all. St. John Lutheran Church, Cameron, Wisconsin. Call or write: Vernon Holmen, R. 2, Cameron Wisconsin, Phone 123.

NEBRASKA DISTRICT REPORT

October 1 to December 31, 1954

Central Conference			
Congregations	Budgetary	Special	Other
St. Paul, Broken Bow	\$ 344.45	\$	\$
Good Shepherd, Cedar Rapids	21.00		
Lincoln Heights, Des Moines	282.57		
Memorial — Leonard Elifritz	6.00		
Grace, Fort Madison	57.76		
Bethany, Grinnell	22.50		
Immanuel, Hadar	265.20		
Trinity, Hoskins	330.00		
Grace, Newton	427.60		
St. Paul, Norfolk	2,509.02	25.00	
Gethsemane, Omaha	449.51		
Good Shepherd, Omaha	273.33	20.00	
Good Hope, Omaha	105.00	18.00	
Grace, Oskaloosa	108.50		
Grace, Sioux City	459.68	532.78	
St. John, Stanton	695.65	462.82	
Immanuel, Washington	180.88		

Colorado Conference

Mt. Olive, Colorado Springs	307.00
Mt. Olive, Denver	459.09
Pilgrim, Denver	40.95
St. Luke, Denver	205.81
Zion, Fort Morgan	255.33
St. James, Golden	705.64
Trinity, Hillrose	24.17
Mt. Olive, Lamar	268.33
St. Paul, Las Animas	85.14
Calvary, Littleton	75.00
St. Matthew, Loveland	230.40
St. John, Montrose	100.30
St. John, Platteville	46.48
Grace, Pueblo	691.48
Our Savior, Pueblo	80.00

Rosebud Conference

Zion, Bonesteel	323.00	140.25
St. John, Brewster	146.49	
Grace, Burke	101.92	46.53
Peace, Carlock	132.72	18.90
St. Paul, Colome	297.82	21.00
Zion, Colome	214.84	
St. John, Herrick	415.36	148.05
Zion, Mission	669.90	
Zion, Valentine	552.65	
St. Paul, White River	35.00	
Trinity, Winner	376.44	73.00
St. John, Witten	201.02	
St. Peter, Wood	61.98	

Southern Conference

First, Aurora	274.15
Christ, Beatrice	399.09
Emmaus, Beatrice	107.85

Zion, Clatonia	1,333.72		21.75
Zion, David City	296.83		
St. John, Firth	504.40	283.95	2.00
Memorial — Mrs. A. Fuhrman		62.50	
Grace, Geneva	896.25		
Trinity, Grafton	1,368.19		
Christ, Grand Island	296.78		
St. Paul, Gresham	51.10		
Redeemer, Hastings	199.85	66.97	
Mt. Olive, Lincoln	561.45	244.00	
Grace, Milford	100.72	25.50	
Calvary, Osceola	8.80		
St. Paul, Plymouth	1,080.79		
Memorial — Geo. Wunnenburg	16.00		
Memorial — Otto Krueger		24.25	
Memorial — Titus Orth		24.00	
St. John, Rising City	190.50		
St. Mark, Sutton	151.05		
	\$ 21,458.41	\$ 2,035.30	\$ 169.86

NORRIS KOOPMANN, District Cashier.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

January, 1955

In Memory of — Sent In By	SYNOD Budgetary	Special	OTHER CHARITIES	
			SYNOD Special	OTHER CHARITIES
Mrs. Peter Emmer—Ad. von Rohr	\$	7.00	\$	71.50
Mrs. Lydia Kannenberg— H. Heckendorf		1.00		
Jack Palmer Behn— H. Heckendorf				1.00
G. F. Heckendorf— H. Heckendorf			6.40	4.00
Mrs. Frances Bublitz— P. J. Gieschen		34.00		35.00
Mrs. Lydia Kannenberg— P. J. Gieschen		26.00		16.00
Otto Eulert—P. J. Gieschen				16.00
Mrs. Anna Wegenke—W. Keibel				3.00
Mrs. Anna Wendt—H. Cares				32.00
Hugo Muehlbach—J. G. Jeske	26.00			2.00
Mrs. M. Gross—L. F. Karrer		3.00		5.00
Mrs. E. Timm—J. Brenner				10.00
G. F. Heckendorf—J. Brenner			3.00	32.00
Mrs. Anna Timm—H. P. Koehler			5.00	
James Trommer—H. P. Koehler			5.00	
Henry Jaeger—H. P. Koehler				5.00
Frank Meyer—E. Ph. Dornfeld				
Mrs. Bertha Kloehn— A. F. Halboth		10.00		2.00
Bertha Rohlader—P. Pieper				5.00
William Ochs—P. J. Burkholz				10.00
Mrs. Mary Manke—P. J. Burkholz				2.00
	\$	26.00	\$	100.40
			\$	251.50

G. W. SAMPE, District Cashier.

WESTERN WISCONSIN DISTRICT
October, November, December, 1954

Pastor — Congregation	Amount
G. F. Albrecht, Hustler.....	\$ 544.95
H. F. Backer, La Crosse.....	1,928.80
J. C. Bast, St. Charles.....	869.50
K. G. Bast, Madison.....	764.21
Wm. Baumann, Marshall.....	768.65
E. R. Becker, Elmwood.....	307.00
R. Beckmann, Ridgeville.....	648.00
Alvin Berg, Madison.....	134.06
Arthur Berg, Sparta.....	1,064.80
B. Beyers, Minnesota City.....	155.89
B. Beyers, Goodview.....	289.32
R. C. Biesmann, Wilton.....	38.87
R. C. Biesmann, Norwalk.....	305.39
R. C. Biesmann, Southwestern Conference.....	23.00
R. F. Bittorf, Monroe.....	450.69
R. F. Bittorf, McConnell.....	101.79
T. P. Brattke, Marshall.....	1,046.90
E. A. Breiling, Randolph.....	1,460.92
J. C. Dahlke, Tomah.....	2,420.72
A. T. Degner, Trenton.....	742.45
A. H. Dobberstein, Oak Grove.....	734.56
K. Eggert, Farmington.....	1,150.72
F. F. Ehlert, Eitzen.....	146.25
A. J. Engel, Medford.....	1,294.65
J. B. Erhart, Buffalo City.....	129.50
J. B. Erhart, Cream.....	229.10
J. B. Erhart, Cochrane.....	424.70
Gerhard Fischer, Helenville.....	1,950.00
A. Geiger, Cambridge.....	492.93
H. Geiger, T. Leeds.....	1,502.85
G. Gerth, Poplar Creek.....	210.00
G. Gerth, Beyer Settlement.....	110.00
Henry Gieschen, Fort Atkinson.....	3,132.95
W. E. Gutzke, La Crosse.....	1,866.12
B. R. Hahm, Plum City.....	222.28
B. R. Hahm, Bay City.....	52.20
J. Henning, Wausau.....	555.60
Max Herrmann, Kendall.....	1,262.72
Max Herrmann, Dorset Ridge.....	100.05
R. C. Hillemann, Mosquito Hill.....	192.40
R. C. Hillemann, Savanna.....	349.97
O. E. Hoffmann, Tomahawk.....	500.00
W. P. Holzhausen, Stetsonville.....	1,360.81
G. Horn, Chaseburg.....	2,000.00
G. Horn, T. Hamburg.....	1,000.00
C. J. Kionka, Rib Lake.....	442.25
C. J. Kionka, T. Greenwood.....	78.31
C. J. Kionka, Spirit.....	71.64
E. H. Kionka, T. Maine.....	662.85
G. P. Kionka, T. Genoa.....	352.20
G. P. Kionka, Stoddard.....	1,354.44
H. C. Kirchner, Baraboo.....	646.70
L. C. Kirst, Beaver Dam.....	4,608.38
E. C. Kitzrow, Beaver Dam.....	241.85
W. J. Koepsell, Pickwick.....	45.52
W. J. Koepsell, Ridgeway.....	279.92
R. P. Korn, Lewiston.....	687.89
F. G. Kosanke, Altura.....	244.25
G. O. Krause, Marathion.....	207.20
J. D. Krubsack, Goodrich.....	205.91
M. Kujath, Janesville.....	160.46
C. C. Kuske, Green Valley.....	49.10
C. C. Kuske, Rozellville.....	191.05
P. R. Kuske, North Freedom.....	930.65
L. Lambert, Barron.....	511.41
L. Lambert, Rice Lake.....	166.65
Henry Lange, Onalaska.....	880.40
Wm. Lange, La Crosse.....	417.78
O. A. Lemke, Pardeeville.....	1,220.00
N. Lindloff, Wilson.....	424.85
F. W. Loeper, Whitewater.....	2,984.85
F. W. Loeper, Richmond.....	353.55
G. C. Marquardt, Ringle.....	424.53
G. C. Marquardt, Schofield.....	1,664.99
E. A. Mahnke, Moline.....	399.24
O. P. Medewald, Viroqua.....	278.45
A. L. Mennicke, Winona.....	1,656.58
H. G. Meyer, Elroy.....	125.06
D. W. Meier, Wausau.....	734.78
F. H. Miller and N. W. Kock, La Crosse.....	4,294.28
C. H. Mischke, Juneau.....	1,506.69
P. Monhardt, South Ridge.....	525.00
R. W. Mueller, Jefferson.....	2,970.00
H. C. Nitz, Waterloo.....	3,675.07
K. A. Nolting, Mosinee.....	126.49
H. Nommensen, Fountain City.....	955.85
M. J. Nommensen, Juneau.....	738.02
O. A. Pagels, T. Lebanon.....	474.00
O. A. Pagels, Ixonia.....	1,532.52
H. A. Pankow, Menomonie.....	900.00
H. E. Paustian, Barre Mills.....	1,161.59
N. E. Paustian, Oconomowoc.....	1,995.07
W. A. Paustian, West Salem.....	1,451.95
A. O. Pautsch, McMillan.....	877.00
A. O. Pautsch, March Rapids.....	500.00
M. B. Petermann, Doylestown.....	1,040.63
M. B. Petermann, Fountain Prairie.....	304.55
M. B. Petermann, Fall River.....	373.31
E. Prenzlow, Jr., Bloomer.....	944.86
E. E. Prenzlow, Cornell, Keystone, Birch Creek.....	633.20
J. M. Raasch, Lake Mills.....	1,937.22
G. Redlin and W. Kehrberg, Watertown.....	2,560.45
C. R. Rosenow, Cameron.....	617.85

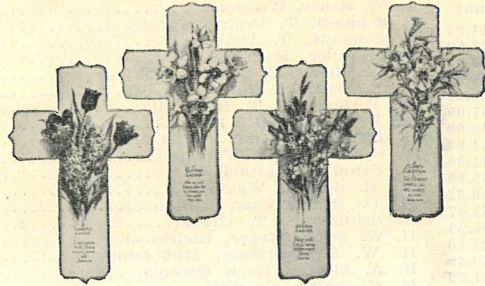
C. R. Rosenow, Bruce.....	162.01
A. Sarembo, T. Lincoln.....	392.43
A. Sarembo, Shennington.....	51.00
A. W. Sauer, Winona.....	1,159.56
J. Schaadt, T. Prairie Farm.....	439.42
J. Schaadt, T. Dallas.....	65.96
H. Schaller, Eagleton.....	352.10
A. C. Schewe, T. Bridge Creek.....	169.10
A. C. Schewe, Neillsville.....	731.84
W. P. Scheitel, T. Rib Falls.....	60.97
W. P. Scheitel, Rib Falls.....	153.14
L. Schroeder, Lime Ridge.....	68.41
L. Schroeder, T. Washington.....	69.18
V. Schultz, Platteville.....	442.14
W. E. Schulz, Wonewoc.....	1,905.00
H. C. Schumacher, Milton.....	386.92
A. Schumann, T. Globe.....	341.97
H. W. Schwertfeger, Richwood.....	387.66
H. W. Schwertfeger, Hubbleton.....	505.90
R. A. Siegler, Rock Springs.....	835.50
M. C. Smith, Cambria.....	769.19
W. R. Steffenhagen, Friesland.....	343.75
A. Stuebs, Portland.....	124.98
A. Stuebs, Bangor.....	3,035.51
M. F. Stern, Ixonia.....	357.51
K. A. Timmel, Watertown.....	1,435.02
E. A. Toepel, Fort Atkinson.....	494.65
E. G. Toepel, Sun Prairie.....	946.76
I. G. Uetzmann, Watertown.....	1,720.00
E. H. Walther, Wisconsin Rapids.....	2,385.80
W. E. Wegner, Columbus.....	5,231.06
R. W. Welch, Brodhead.....	239.22
A. J. Werner, Cataract.....	231.91
A. J. Werner, Millston.....	13.76
A. A. Winter, Mauston.....	1,105.62
A. A. Winter, New Lisbon.....	542.07
L. A. Winter, T. Berlin.....	501.50
W. E. Zank, Newville.....	343.98
W. E. Zank, T. Deerfield.....	698.55
G. W. Zunker, Fox Lake.....	1,146.76
Budgetary.....	\$104,084.47
Building Fund.....	15,125.73
Non-Budgetary.....	928.07
Total.....	\$120,138.27

Memorial Wreaths

In memory of — Sent in by	Amount
Rev. Arthur Berg — R. C. Biesmann, Norwalk, Southwestern Conference.....	\$ 25.00
William Hollander — E. A. Breiling, Randolph.....	8.00
Glenn Willard Schaub — J. B. Erhart, Cream.....	43.00
Frieda Kihs, — H. Geiger, Leeds.....	4.00
Rev. A. Dasler — H. Geiger, Leeds.....	1.00
Mrs. Wm. Schultz — B. R. Hahm, Plum City.....	45.00
Frank Lueder — F. W. Loeper, Whitewater.....	5.00
Mrs. Bertha Fischer — O. Pagels, Ixonia.....	4.00
N. N. — A. O. Pautsch, McMillan.....	79.00
Eldon Kreuz — E. Prenzlow, Jr., Bloomer.....	17.00
Rev. Arthur Berg — A. C. Schewe, Neillsville.....	10.00
Mrs. Fred Zarling — M. F. Stern, Ixonia.....	2.00
Pastor Louis Witte — M. F. Stern, Ixonia.....	2.00
Raymond Koeppler — M. F. Stern, Ixonia.....	5.00
Rev. Arthur Berg — E. H. Walther, Wisconsin Rapids.....	24.00
Rev. Arthur Berg — A. H. Werner, Millston.....	5.00
Rudolph Spitzer — J. C. Bast, St. Charles.....	5.00
Mrs. George Hartnagel — J. B. Erhart, Buffalo City.....	27.00
Mr. and Mrs. Ernst Christian — E. Kionka, T. Maine.....	15.00
August Pepper — L. C. Kirst, Beaver Dam.....	2.00
Wm. Kirst — L. C. Kirst, Beaver Dam.....	5.00
Mrs. F. Zarling — L. C. Kirst, Beaver Dam.....	5.00
Wm. Luebbe — L. C. Kirst, Beaver Dam.....	2.00
Mrs. Henry Volkman — R. P. Korn, Lewiston.....	15.00
Pastor A. H. Mackdanz — O. Lemke, Pardeeville.....	24.00
Rev. Arthur Berg — H. G. Meyer, Elroy.....	10.00
James Henry Nitz — H. C. Nitz, Waterloo.....	10.00
Mrs. Ida Seidlitz — E. E. Prenzlow, Joint Parish.....	28.00
Mrs. Herman Krahn — G. Redlin, Watertown.....	5.00
Mrs. Emma Loeffler — G. Redlin, Watertown.....	13.00
August F. Peper — L. Schroeder, T. Washington.....	37.00
Rev. Arthur Berg — A. H. Werner, Cataract.....	15.00
H. Pettask; Arthur Schultz; Dale Zimmermann; Mrs. John Schmidt — G. W. Zunker, Fox Lake.....	145.00
Hulda Grohn; Debra Schmidt; Mrs. Wm. Heublein; Arthur Schultz — G. W. Zunker, Fox Lake.....	53.00
George Mauthe — H. Geiger, Leeds.....	31.00
Johanna Brockmann — L. C. Kirst, Beaver Dam.....	25.00
Herm. Zanton — F. W. Loeper, Richmond.....	10.00
Earl Haywood — G. C. Marquardt, Ringle.....	16.50
Mrs. Meta Dahnke; Carl Rockstroh; Pastor A. Berg — R. W. Mueller, Jefferson.....	13.00
N. N. — R. W. Mueller, Jefferson.....	2.00
F. Herzberg — O. Pagels, Ixonia.....	10.00
Carl Schwefel — O. Pagels, Ixonia.....	25.00
Henry Jaeger — H. E. Paustian, Oconomowoc.....	6.00
Mrs. L. C. Sievert — G. Redlin, Watertown.....	18.00
Mrs. Ida Lorenz — G. Redlin, Watertown.....	13.00
Dr. F. E. Kosanke — G. Redlin, Watertown.....	1.00
Dr. Fred Riehl — A. E. Schewe, Neillsville.....	5.00
Wm. Stahlke — W. E. Schulz, Wonewoc.....	1.00
Amanda Manthey — W. E. Schulz, Wonewoc.....	1.00
Mrs. Emma Schoenherr — A. Schumann, Globe.....	26.00

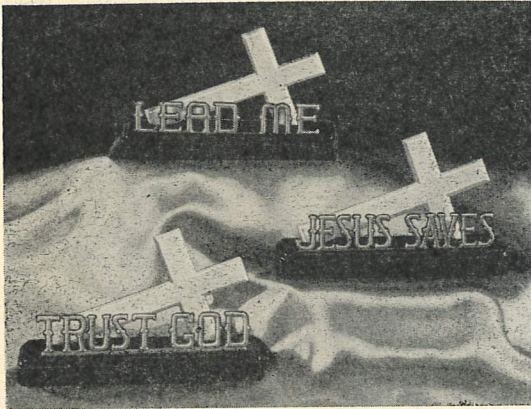
H. C. KOCH, Treasurer.

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Route 2 Box 329 A
Burlington Wisconsin

Oct 25 1954