

# LUTHERAN

THE NORTHWESTERN

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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



# BRIEFS by the Editor

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### COVER DESIGN

Church Window  
St. John's Ev. Lutheran Church  
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Paul Dowidat and Willard Kehrberg, pastors

One New Year resolution every Christian ought to make is that he will be more attentive to the things of the kingdom of God in the new year than he was in the previous year. That ought to go without saying. Certainly, the Christian will look to heaven and the gracious God to grant him the fulfillment of his vow. It is God alone, of course, "that worketh in us both to will and to do, according to his good pleasure" (Phil. 2:13). Acknowledging this, the Christian will humbly, prayerfully bow before the gracious God and beg of Him to grant him the will and the doing to do the work of the Father, the work of the kingdom.

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In the above expressed sense we wish to express our prayer to the Father of all mercy to grant you a most prosperous New Year. May the benediction of the Lord ever rest upon you and may you seek it daily in all your ways.

\* \* \* \*

What a blessing that once again we may look upon a New Year into which we have just entered without a war casting its shadows over its threshold. Dark and ominous clouds of dissatisfaction may be seen wherever we look, to be sure, but the Lord of all grace and mercy has kept us out of the brawl of the nations up to now, and may we with all Christians everywhere unite our hearts and voices in fervent prayers to God to spare us from another bloody conflict. We are sure that many who read these lines will follow the suggestion. Thank God for the praying members of our churches, of the kingdom of God.

The Confessional Lutheran quotes a paragraph from the Expositions of Holy Scripture, by Alexander MacLaren, a divine of another century: "The Church has leavened the world, but the world has also leavened the Church (this should read: churches—Editor); and it seems agreed by common consent that there is to be no fanatical goodness of the early primitive pattern. Of course, then there will be no persecution, where religion goes in silver slippers, and you find Christian men running neck and neck with others, and no man can tell which is which."

\* \* \* \*

Atheistic professor fired is the heading in *The Lutheran* of a paragraph of an informative nature concerning the action of the president of the non-denominational George Washington University. "Anyone who does not have faith in God" isn't fit to teach in a university, Dr. Cloyd Heck Marvin told a meeting of the Washington (D.C.) Ministerial Union. "I don't think an agnostic has much to offer students," he added.

Dr. Marvin disclosed that a professor whom he called an "able scientist" had been asked to leave the faculty because "he could not bring himself to accept belief in a divinity." The professor's family problems had caused him to "go all to pieces psychologically" because he had no faith, Dr. Marvin explained.

In a letter to faculty members after his address had been made public, Dr. Marvin said that no test of faith for faculty members was contemplated and cited the university's 30-year record of academic freedom. He said the story grew out of a "simple statement" that "in order to be a good teacher, a man had to have faith and that connoted belief in God."

# Editorials

**It's 1957** Before we advance farther into the new year of grace, 1957, it behooves a Christian to look again, to look back over the road we have traveled, the year 1956.

It is true in life that anything that we have completed usually does not meet with our wholehearted approval upon close and honest inspection. The faults and the errors we have made stand out so glaringly that we become disgusted with our creations. If this is true in the workaday world, it is incomparably more true in the spiritual. If we look back upon the year just come to a close, we will be most dissatisfied with ourselves and our doings. Our past sins stand out before us in the blackest hue. We see ourselves as we really are. In spite of our honest trying we are still "as an unclean thing, and all our righteousnesses (doings) are as filthy rags." We marvel at the mercy and grace of God that bore with us. How much we failed to do that which we ought to have done, and could have done! What ungrateful people we are, how dull of hearing, how slothful and indolent. God gave us His Spirit, His life-giving Gospel, His faith-giving and faith-strengthening Sacraments — all the promises of the holy, righteous and faithful God — and we failed to make full use of them. This humbles us as we look back upon ourselves and our doings in the year 1956.

But we do not despair. The more we are dissatisfied with ourselves, the more we will turn to Him for strength and help who is from everlasting to everlasting — God. Those who acknowledge this will continually look to Him and cry to God for help and strength. These will go from strength to strength because they will receive from the Lord grace for grace. And it is this we will need for the year just opened to us, the year 1957. In His name, then, let us go on undismayed by our past failures. The same God will be with us, the same Savior's grace will urge us, the same promises will give us courage and the will to serve Him, and Him alone, in 1957.

W. J. S.

## The Letter of the Word

Liberals and modernists like to ridicule those who believe in the verbal inspiration of the Bible as literalists. The modernists like to defend themselves, and exalt themselves, by claiming to be the upholders of the spirit of the Word. Actually they turn the words of the Bible into weasel words when what it teaches does not suit them and clashes with their own reason. They proceed from the premise that anything supernatural in the Bible is superstition if the words are taken literally, and so they make it their business to explain away the literal meaning and substitute what they call the spirit of the words. When the Bible says that Jesus rose from the dead and still lives, they explain it in the sense that He did not rise bodily but that His spirit and influence still lives among men. When Jesus calls Himself the Son of God they take it to mean that Jesus gradually worked Himself up to it by His holy life and endeavors, as we can, too, if we only work at it hard enough.

It must be admitted that certain statements are not to be taken literally but are clearly used in a figurative

sense. When Jesus says: "I am the bread of life," He does not say that He was made of flour and baked in the oven. He means that He satisfies the needs of our sin-stricken souls and can preserve them unto eternal life. When Jesus says: "I am the vine, ye are the branches," He does not declare Himself to be a physical vine growing in the garden and that we are physical branches of it. No, He means to say that He is the only source of spiritual strength and life.

But whether the words of Scripture are to be taken in the literal or figurative sense is not to be determined by reason of our own prejudiced opinion but by the rules of human language, by the intent of the holy writer. We are not to reject a teaching because it would mean believing in supernatural intervention or because we find it hard or unpleasant to believe.

We must accept God's Word at face value. We must neither try to tone it down nor build it up. Our attitude must be: "Speak, Lord, for thy servant heareth." In that sense we are to be and remain literalists.

I. P. F.

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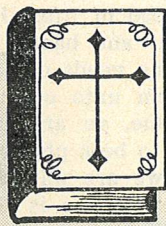
## Religious Vagueness

Modern literature and speech, yes, even modern popular songs, frequently refer to a deity, heaven and other things which lie in the sphere of religion. And that is regarded as a good sign. It is looked upon as an indication that the American people are getting more religious. But the whole thing is pervaded by a spirit of religious vagueness. God is referred to in such terms as "the man upstairs." Heaven is spoken of in the vaguest terms, as it is in the song (not so recent) "Beautiful Isle of Somewhere," which superficial people like to have sung at funerals. A wedding song is regarded as religious because it contains the statement: "Because God made you."

The spirit behind it is expressed in the sentiment: Have some kind of religion. It makes no difference what kind, but at least have some sort of religion. Believe in a Higher Being, no matter what your particular conception of it. Who has not heard talk like that? Semi-religious organizations purposely keep their religion vague, so as not to offend any member or keep anyone from joining. It is an umbrella-like religion designed to cover everybody, leaving it to the individual to fill in as he sees fit. Each one worships and serves God as he wants to. The result is a religious conglomeration which is neither fish nor fowl nor good red meat.

That may be religion, but it is not the Christian religion. It is not the religion of the Bible. The God of the Bible is not a vague Higher Being. He has revealed Himself in specific terms, and He resents any vague substitution. He says: "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images." The true God is the One who sent His own Son into the world and to the cross for the redemption of sinful men. Any other portrayal of God is a misrepresentation, the most awful blasphemy. Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." No man can eliminate Jesus as the Redeemer of men and still worship God. God as He has revealed Himself in the Bible is the only true God. Any other is a worthless imitation. Let us settle for nothing less than the God of the Bible, the Father of our Lord Jesus Christ.

I. P. F.



# Studies in Nathanael's Epiphany

## God's Word

### Confession

John 1: 43-51

**R**ABBI, thou art the Son of God; thou art the King of Israel." This was the joyful tribute which Nathanael paid to Jesus as the Epiphany light of His glory first fell upon his soul. The account of this testimony also belongs to the things written in St. John's Gospel "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

#### Prepared by Philip's Joyful Testimony

When upon the Savior's first public appearance Andrew and James, Peter and John had themselves become convinced that they had found the Messiah, the promised Redeemer of Israel, they seemingly imparted the good news also to Philip, their fellow townsman of Bethsaida in Galilee. For when Jesus found Philip on the day following, the simple invitation, "follow me," sufficed. Not only was Philip ready to follow Jesus as one of His disciples but he also felt an immediate desire to share his newly found blessing. True faith always awakens an ardent spirit of sharing. Thus Philip wanted his friend Nathanael to be a partner of his joy. He hurried to find him and with great excitement broke the joyful news: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

This was certainly a fine testimony concerning Jesus as the Savior. For this is the kind of Savior that Jesus is, not an unexpected, self-appointed Savior, but one promised and foretold by God throughout the Old Testament, beginning with the first promise announced in Paradise. The whole history of Israel, God's chosen people, as set forth in the Scripture was meaningless without the promise of the coming Savior. The good news that Philip now brought to his friend was this that the great Redeemer of whom so much had been written and on whom their mutual longing had been set was at hand in Jesus of Nazareth, the son of Joseph. It need not surprise us that he spoke

of Jesus as the son of Joseph. For legally, though not physically, Jesus was the son of Joseph. What Philip stressed in his testimony was in line with Jesus' own testimony concerning Himself. Again and again Jesus spoke of His person, life, and work as a fulfillment of the Scriptures. On Easter day He showed the two disciples on the way to Emmaus how with His passion, death, and resurrection He had brought all into fulfillment that Moses and the Prophets had written concerning Him; and on Easter evening He brought this same testimony to the Eleven. Let us be reminded by Philip that it is a blessed thing to testify of Jesus; it is that even though our testimony may not find immediate reception.

#### Momentarily Held Up by Doubt

Philip's testimony did not immediately move Nathanael to acknowledge Jesus as the Son of God and the King of Israel. Nathanael replied: "Can there any good thing come out of Nazareth?" He could not imagine how anything so good could come forth out of Nazareth, namely the highest good of all, the Messiah. Galilee was much despised as a half heathen land. The Messiah's coming from Nazareth in Galilee may not have seemed to agree with Micah's prophecy that He should come forth out of Bethlehem, David's ancestral home in Judea. Also Philip, who himself had just become a disciple, may not have been in a position to clear up these matters for his friend. Yet Philip knew a sure way of allaying Nathanael's doubts, namely by bringing him into contact with Jesus. Instead of engaging in vain argumentation he simply extended the invitation, "Come and see." This is something that all of us will want to bear in mind in our witnessing for Jesus. We, too, may not always be in a position to solve every doubt-raising question which arises from man's limited knowledge and understanding. Yet if we have friends with whom we would like to share the Savior's blessings, we can like Philip invite them to meet Jesus; we

can direct them to His Word, where He now stands ready to meet people. We can invite them to our churches, where His Gospel is proclaimed. Through His Word Jesus will reveal His Savior's glory. Through His Word Jesus awakens faith to allay all doubts concerning Him.

#### Called Forth by the Savior's Omniscience

Nathanael went to see Jesus. As he came to Him Jesus said to those who were standing near Him but so that Nathanael could hear it: "Behold an Israelite indeed, in whom is no guile." Israel, that is Jacob, had died with the confession, "I have waited for thy salvation, O Lord." Such humble waiting in faith for the fulfillment of God's saving promises marked the true Israelite. This characterized also Nathanael as a true believer of the Old Covenant. There was no insincerity in his humble desire for God's salvation.

Yet that Jesus, who had never met him, should know this and testify of it even as he was approaching caused Nathanael to ask in amazement, "Whence knowest thou me?" Jesus replied: "Before that Philip called thee, when thou wast under the fig tree I saw thee." Therewith the Lord let even some brighter rays of His divine omniscience fall upon Nathanael's soul. The fig tree was the favorite garden tree in the Holy Land. It formed a natural arbor affording shade and privacy. Also here at his temporary lodging place away from Cana, his home, Nathanael had found such a fig tree for rest and contemplation. We are not told what the specific thoughts were which had gone through his mind there. Yet this much is clear that Nathanael realized that Jesus had known all about it even before Philip had come to him with his joyful news. Nazareth or no Nazareth, here was one who saw what he had been doing even before He had ever met him, and who had read the innermost thoughts of his heart. Philip was right. This Jesus of Nazareth could be none other than the divine Redeemer, the promised Sav-

ior King. Thus Nathanael broke forth with the joyful confession: "Rabbi, thou art the Son of God; thou art the King of Israel."

#### Deepened by the Savior's Promise

Jesus added: "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these . . . Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." This promise, given to Nathanael to nourish the faith which he had just confessed, was at the same time addressed to the other disciples present.

As the chosen witnesses of His Savior's activity they would now come to behold something even far grander than Jacob's vision at Bethel. They

would see heaven opened. Now that Jesus would publicly manifest Himself in word and deed as the Savior, they would ever see a relation of perfect fellowship obtaining between him and the heavenly Father. Even as God uses His host of holy angels to carry out His mighty works, so it would become evident through the mighty deeds of divine power and grace which the disciples would see Jesus perform that God's angels as a mighty army waited upon His very beck and call and ministered to Him.

All this they would behold in Jesus as the *Son of Man*. This is the name which Jesus specially chose in designating Himself as the Savior of men. It points to the fact that as the Savior He had indeed become true man and yet implies that He is at the same time more, also true God as all of

His mighty works clearly testify, but that as this wonderful person He nevertheless came to be the representative and substitute of mankind. Thus as the disciples saw heaven open for Him, it could assure them that through His work as their substitute heaven was also being opened for them and for all mankind. This Nathanael and his fellow disciples indeed came to behold; they understood it fully when His redemptive work was finished. May this Epiphany vision also remain with us, that in Jesus we see heaven opened, opened for us so that God's angels are now ascending and descending to minister unto us, inasmuch as through Jesus and by faith in Him we unworthy sinners have become God's re-adopted children and heirs of His heavenly glory.

C. J. L.

## From A Wider Field

Dear Editor:

TO what special Christian activity shall we dedicate the new year? What exercise of our calling as believers ought to be given particular emphasis in 1957?

We must allow for a variety of answers to those questions. But I believe that for Lutheran Christians who have kept a finger on the pulse of religious life in the days that have now become recent history, who have watched the trends developing in many churches, one urgent need has made itself sharply felt. It is time that we intensify our efforts in making it known in every street and byway that genuine Lutheranism is *different*. For our Church must resist the terrible peril of fading and melting away into the shapeless background of present-day Protestantism; and the strenuous exercise of active testimony is an important part of the effective resistance we can offer to this danger.

There is a huge conspiracy afoot. Its aim is to pour each segment of what men call the Protestant Church into a manmade mold, where all distinctive doctrines, the true as well as the false, are melted down to the uniform pattern of a Jesus-cult which has about the same relation to the Gospel that a strawstack has to a field of grain.

By every possible means this project is being promoted. The public mind is being conditioned to look for and to recognize and to accept that meaningless, worthless imitation of the Gospel which is now being persistently presented as the foundation of Protestantism. Both in secular and in religious periodicals propaganda for it is being made.

\* \* \* \*

Thus, for example, I have before me an article which appeared in *The Christian Century* of December 19, authored by Dr. Roy Burkhart of First Community Church, Columbus, Ohio, and bearing the suggestive title: "Toward a Healthy Theology." What a "healthy theology" would be, he indicates indirectly by expressing concern over certain "emphases" in modern preaching and teaching. He complains about "the emphasis on sin rather than on growth and salvation." He is opposed to "making the concept of original sin a lazy substitute for what the love of Christ will do from the moment the baby is conceived." He does not approve "that interpretation of Jesus which puts a limitation on what the person feels he can become."

If all this leaves you a bit mystified as to what Dr. Burkhart really wants, he helps you by offering a

partial blueprint of a "healthy theology," which I can only describe as a Jesus-cult. What are some of its chief tenets? Writes the author:

. . . "I believe that Jesus won a special relationship with God, and that he achieved a spiritual level where he had access to powers not ordinarily known. But did he have resources that are not available to us? Did God expect more of him than of every baby who is born?"

"Jesus himself never put a limit on what man can become. He centered on man's potential, not on his limitation. . . ."

. . . "It is not the death of Jesus but his love that saves."

. . . "One emphasis which I feel should be in our teaching and preaching is that which holds that the baby at birth is good. Again, we take our clue from Jesus. Never once did he ask children to become like adults. Instead, he said: 'Truly I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.'

. . . Jesus is your elder brother. With resources available to you also he came to love as God loves, to feel as God feels. . . . Once I was sure that Jesus was born of a virgin; I accepted the doctrine of immaculate conception. Then I became sure that Jesus was born normally. Now

I have no need to make an issue of either conclusion. . . ."

This sort of thing is constantly being published and is read by thousands. Aided and abetted by the secular press with such articles as, for example, the pictured story of the "seven Sacraments" published in *Life* magazine during December, the vital doctrines of our historic Christian faith are distorted, doctrinal differences are made to appear insignificant, and that essential feature of true faith, unqualified obedience to the inspired Word of God in all its parts and words, is disdainfully ignored.

\* \* \* \*

Are we endangered by such attacks upon our faith? How far are we removed from a plunge into Dr. Burkhardt's "theology"? Who of us would dare to measure the distance? It may be smaller than we think. We need but to be reminded that Scouting and the Military Chaplaincy, for example, are powerful instru-

ments which by their very design serve as levers that crowd the thinking of Christians toward the maw of that modern Protestant mold; and these instruments have already too long been an influence within our fellowship. In fact, all unionism, in whatever guise it assumes, strains toward the comfortable platitudes of that "healthy theology." The path to it leads from unionistic fellowship among Lutherans to unionistic fellowship with other Protestants to complete collapse of Scriptural confessionalism. How long is that path? How many corners can we turn before we are caught in the treacherous current that overwhelms true confessional Christianity?

Our day cries for a stepping-up of the volume of real Lutheran witness. If the chorus of those who would drown out the confession of the life-giving doctrines of the Holy Word is loud, our public profession of those doctrines must become louder. The Truth will have to be trumpeted forth more insistently; and not mere-

ly in our own restricted circle, but among men everywhere as the opportunities present themselves. And this task cannot be borne by our church papers alone, least of all by any so-called public relations office. The need of the hour is for rugged and sustained testimony given by every Christian in our midst who enjoys the blessed possession of the saving Truth. The unconsciousness that those having the unadulterated Gospel in hand and heart are in a class by themselves will be strengthened by such witnessing in those who testify; and the world shall not be allowed to forget it, lest it cause us to forget also. Do you think our Christians can be persuaded to devote the year 1957 to an increase in the witness of faith, to the individual exercise of their spiritual priesthood as contenders for the faith once delivered unto the saints? May God grant it.

Cordially yours,

E. S.

## ETERNITY

### Heaven

(Fifth Continuation)

ONLY a few days ago we closed the old year and entered a new one. We no longer date our letters and documents as of 1956, we write 1957. It took us a long time to get accustomed to the number 1956; many a time it may have happened that we still wrote the number of the previous year, at least, we had to make a special effort to put in the new number. And now that we have become used to 1956 we must change again. — Time is fleeting, and every year, yes, every day, every hour and every minute brings us closer to the end, to the moment when time will merge into endless eternity.

For us who believe in our Savior, who was born for us on Christmas Day, who on the day of His circumcision received the name Jesus, whose manifestation as Savior, Savior also of the Gentiles, we observe on the date of this issue of *The Northwestern Lutheran*, for us our entry into eternity will be a most

joyous experience. In our recent studies we have looked at the joys of heaven from various angles in the light of a number of Scripture passages. Today we shall take our clew from the New Year's Epistle pericope. It closes with the words: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

#### Heirs

The Scriptures often call us heirs. In the Epistle to the Galatians, from which the above quotation was taken, Paul uses the word three times. In the Epistle pericope for the Sunday after Christmas the word occurs twice. There Paul speaks of an heir who is still a *child*. Outwardly there is no difference between him and a servant. He is under the care of a guardian. Paul uses the term "tutors and governors." Yet in spite of this treatment he is heir, that is, "the lord of all" (Gal. 4:1,2). The pericope closes with the statement: "Wherefore thou art no more a servant, but

a son; and if a son, then an heir of God through Christ" (v. 7).

The fact that with our adoption as God's sons we receive also the status of heirs is stated by Paul also in other places. Rom. 8:16,17: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God and joint-heirs with Christ." We are God's children and heirs by virtue of our justification, which He has granted us in His grace and sealed to us in our baptism. "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:5-7).

Also James calls the Christians heirs. Although they may be poor in earthly goods, rich people should not look down on them; in spite of their earthly poverty they have a wonderful inheritance awaiting them.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. 2:5).

### The Inheritance

It always arouses a feeling of happy anticipation when a person is notified that he has been designated in some one's last will as an heir to his estate, in whole or in part. This is precisely the feeling which God wants us to have by believing that we are to be heirs of heaven. On earth we are poor, we must endure many privations, we must bear the cross for Jesus' sake. This is not easy, and we sometimes lose courage. Then, to brace us, God speaks to us about our inheritance. — We here list only a few passages.

In the Epistle to the Ephesians Paul mentions the inheritance several times in glowing terms: "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (chap. 1:18). A few verses before this one he referred to the great pledge which God has given us as security of our inheritance: "After that ye believed, ye

were sealed with that *Holy Spirit* of promise, which is the earnest of our inheritance" (v. 13, 14). Then he pronounces it as the greatest curse over people who live according to the lusts of the world, namely, that they will be barred from the inheritance. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (chap. 5:5).

St. Peter sings the praises of this inheritance: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:3, 4).

### How Shall We Live as Heirs of Heaven?

An heir of a rich inheritance is not supposed to live as a pauper. An heir will also carefully avoid everything harmful, so that his inheritance may not be squandered. He will show a lively concern for the estate and will gladly work in its interest.

In one of the passages quoted above

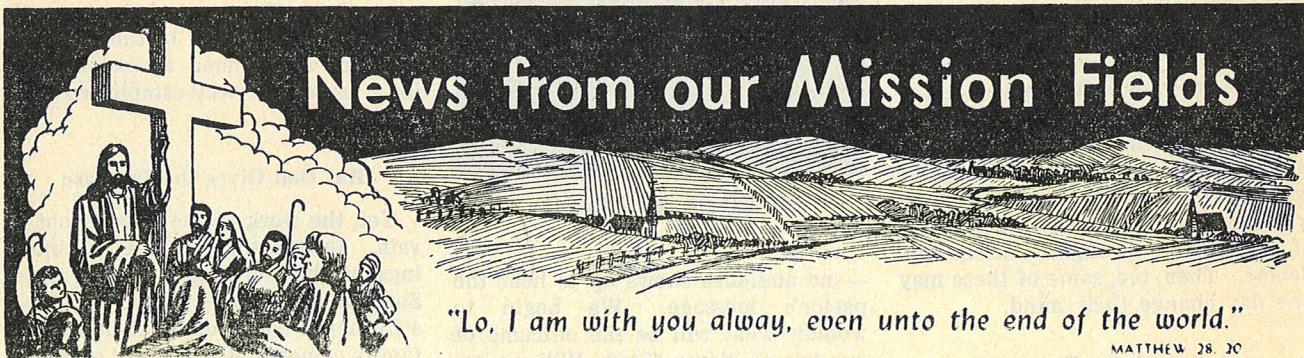
Paul calls it an inheritance "in the saints." When he took leave from the Ephesian elders he encouraged them to take good care of themselves and of their congregation, and warned them against false teachers who might come to them from without or even spring up in their own midst. Then he added: "Now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). In view of our glorious inheritance let us then strive to lead a life of sanctification, a life worthy of our high calling.

A warning is in place. Let us lead a life of sanctification, but not with the thought that in this way we merit our inheritance or make ourselves worthy of it. The inheritance is ours by grace alone. And anyone who tries to work his way into the inheritance, will forfeit it. Paul warns the Galatians: "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" (chap. 3:18).

Let us then always rejoice in the promised great inheritance.

(To be continued)

J. P. M.



## News from our Mission Fields

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

MATTHEW 28. 20

### A JOURNEY TO A NEW MISSION

#### The Difficulties and Joys

TODAY we take you to a new mission in its very beginning to enable you to observe the fruits of your offerings and prayers also in this phase of mission work. As you go with us on this journey you will behold the difficulties and joys of opening a new field.

#### The District Board at Work

Before we arrive at the field itself, we must take a sidetrip to a meeting of the Minnesota District Mission Board. Here a meeting is in session

with the chairman presiding. The members of the Board are in deep thought as they consider a new field.

#### Mason City, Iowa, Chosen

The new field under consideration by the Board is Mason City, Iowa. There are unusual circumstances to take into consideration, for this is not the first time this city was discussed. It was the conviction of the Board years before that a new mission should be started in this growing city of 33,000. There was only one other Synodical Conference Lutheran church there. But for

various reasons the matter was postponed.

#### General Home Board Agrees

At this meeting we hear the Board decide that they can delay no longer; the conditions of the proposed field warrant immediate action. Hence the Board now votes unanimously to begin a mission of your Synod in Mason City. It will now be necessary for the chairman to take the decision to Milwaukee to be processed in a "Little Synod Convention," one of which you read about in the November 25 issue. Here final approval is

received and the Board can go about the task of beginning services and calling a resident missionary.

#### A Canvass is Made

This sidetrip being completed, our journey now takes us to Mason City itself. Here on a winter day of the past season we see neighboring pastors canvassing in the southwest part of the city — the section chosen by the Board as the location for the new mission. As we go with them from house to house, each on a different street, we may be surprised at the results of the interviews. It may sound strange to us that we hear almost everyone claim to hold membership in some church or another. It must be remembered here, however, that as we listen to further questioning the truth comes out that many of these never attend church at all and that their spiritual life is completely neglected. Probably this type of a person still claims church membership because of a troubled conscience. But as we go down the street farther we hear others tell the pastors that they do not attend any church, and some of these sound as though they may be interested in a Lutheran church in this location. Of course, it can be heard from the replies of some that they are not interested in hearing the Word of God or caring for the needs of their soul; they have become hardened in the ways of sin and unbelief. Even this can not discourage the missionaries in their labors. There will always be those who refuse to give ear to the message of salvation through Christ, the Savior. Then, too, some of these may one day change their mind.

#### A Search for Property

While this is going on we observe other activity at Mason City. The Mission Board is searching for property. The difficulty of this task is tremendous. Suitable locations are either not available or else the cost is prohibitive. But after many trips and much searching they decided to rent a newly erected home at 1658 Meadowbrook Drive. They also find some lots for the future church nearby and negotiate to purchase them. The lawyer, however, informs the Board that there are restrictions which would forbid the building of a church on the desired lots. This means more searching for

the permanent location of the mission.

#### Attendance Zero

The time comes when we see an ad in the *Mason City Globe-Gazette*, stating that the first service will be held Feb. 5, 1956, in the basement of the home which is to house the mission temporarily. The pastor from Charles City is to conduct the services until a resident pastor arrives. The time for the first service is here, but there is no congregation



Pastor L. R. Schmidt

— no audience shows up to hear the pastor's message. We begin to wonder what will be the outcome of our trip to Mason City? Will we see the beginning of a mission or not?

#### The Missionary Arrives

Before making any decisions in regard to this matter, let us make a few more stops on our trip. This next one is again at the home housing the new mission. We see a furniture van out front and Pastor L. Schmidt and family are arriving from Newton. He will be the first resident missionary for Gethsemane Lutheran Church. There is no congregation, no established church plant, not even a permanent location, but this does not mean that all is hopeless. Pastor Kell, chairman of

## The Northwestern Lutheran

the Mission Board, and Pastor W. Geiger are there to welcome their brother and to express the faith and trust that the Word of the Lord shall not return void, but shall accomplish that which the Lord pleases.

#### City Code Presents Problem

Another problem is discovered this very day. There is a note tacked at the entrance to the basement signed by the city building commissioner. It reads: "Use of the basement for public services must cease immediately — contrary to city code." We go to the city hall and discuss the matter. As a result special permission is received to continue use of basement for services until other arrangements can be made, but no Sunday School is permitted.

On our next stop we see a large gathering in the basement chapel for the installation service of the missionary. Friends of mission work from many miles around are present.

#### Again the Missionary Stands Alone

The next service, however, is not so well attended. The only ones we see present are the pastor and his family. This condition prevails for some time. This part of the trip will indeed seem strange to those of you who are accustomed to membership in a large and well-established congregation.

#### But God Gives the Increase

Yet, the work of the Lord is not in vain. In due time we see the blessings of the Lord upon Gethsemane. Soon we see families attend who have a Lutheran background; then another family comes that is without a church home. And so the mission now has regular worshipers at its services, averaging 15. The young mission also has a meeting to organize into a congregation with five voters present.

#### Relocation and a New Parsonage-Chapel

The next stop in our journey is an important one. It is in the opposite sector of the city, northeast. We see here the relocation of our mission is in progress. Gethsemane is relocating because no suitable property for the future church and permanent location is available in the southwest.



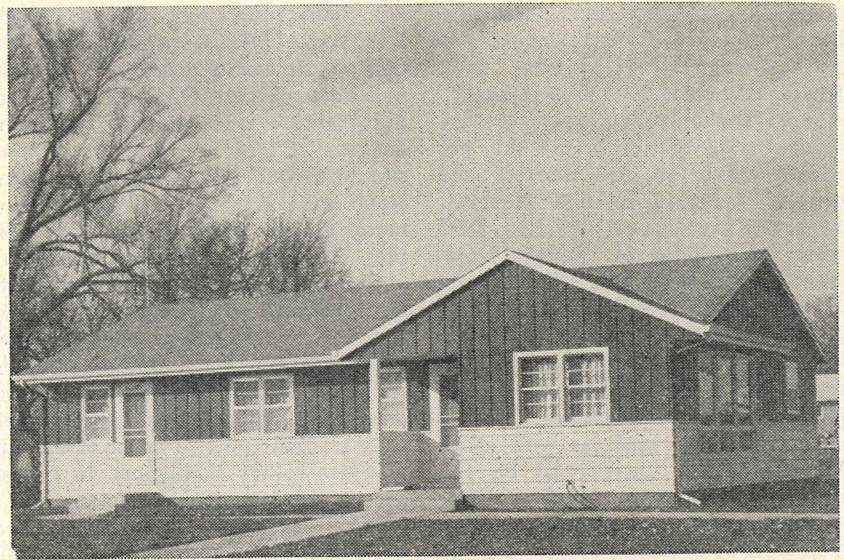
Also certain developments in the city warrant such action. What is even more important, there is a new parsonage-chapel being built on a wonderfully-located acre and a quarter, which sold for \$8,500.00. This first unit in the mission's building program is to cost about \$15,000.00. Later on, when the chapel can be built, it will become a comfortable three-bedroom parsonage with study. Thanks to the Parsonage-Teacherage Fund of Synod that it can be built.

#### Dedication

Next in our journey we attend a very happy occasion. It is Sept. 9, and the first unit of the parsonage-chapel is being dedicated. The guest speaker, the chairman of the District Board, is speaking to an audience that only half fits into the chapel, for it seats about 40 people. The rest of the congregation is assembled in the basement, listening to the service on a loudspeaker system. Many visitors have come from other congregations to share in the joy of dedication day.

#### The Blessed Fruit of Mission Work

Before going on our homeward way, we'll let you see what the mission is like now and how a better physical plant has been a real help. On our last stop we see 36 attending the service. This very nearly fills the neat little chapel. We also see a Sunday School with an enrollment of ten. There are three enrolled in



The New Parsonage-Chapel — Gethsemane Lutheran Church  
658 12 St. N. E., Mason City, Iowa

an adult membership class. We see an adult Bible Class with an average attendance of six. There are two in the children's confirmation class. God's Word is bearing fruit as He has faithfully promised. Mason City is the location where *you* have a small but active mission; a mission where in the years to come more and more will find refuge for their souls in Christ Jesus, the blessed Savior.

#### An Investment in Souls

As you now return home from this journey to Mason City, Iowa, may you

be encouraged to more zeal in the work of the Lord, for many of our large congregations, probably the one to which you belong, had such small beginnings fraught with so many difficulties. Therefore on your homeward way, may you ponder anew what Christ has done for you on Calvary, and then be eager to bring the Gospel of Christ to others. Come to this God-pleasing conclusion — mission work does indeed pay — it is an investment in immortal souls!

*As told by Leonard Schmidt*

W. R. H.

## In the Footsteps of St. Paul

### The First Epistle To The Corinthians: A Resume

#### I. Paul Corrects Abuses in Corinth

THE First Epistle of Paul to the Corinthians constitutes one of his major writings. It is worthy of our special study. It affords us a better insight into the heart and soul of Paul and his theology. We should like to review the main thoughts of this epistle.

To his own greetings Paul adds those of Sosthenes. Whether this Sosthenes is identical with the former

ruler of the synagogue in Corinth who took the place of Crispus and who was flogged in the presence of Proconsul Gallio, we cannot say. He, too, may have been converted to the Christian faith as was Crispus (Acts 18:8, 17). It is a plausible conjecture. Paul emphasizes his own apostleship of Jesus Christ, which had been impugned by some of the Corinthians. The Corinthians he addresses as saints. For the Galatians he had

no such endearing title. He thanks God for the grace and the enrichment of knowledge given to the Corinthians by Jesus Christ.

After these introductory greetings Paul proceeds at once to his major grievance. On indisputable authority he has heard that there are schisms and much strife among the Corinthians, some claiming that they belong to Paul's party, others to Apollos', still others to Cephas', and

to top it all, some even asserting that they belong to Christ's party. Is Christ divided? Has he, Paul, been crucified for them? To his knowledge he had only baptized three out of their congregation to prevent any vain glorying on the part of the members. To all he had preached the simple message of the Cross, foregoing any display of rhetorical eloquence. The preaching of the Cross was revolting to the self-righteous Jews, who demanded a sign for the Messiahship of Christ. To the Greeks it appeared as foolishness in the light of their vain reason. To the foolish and the weak as well as to the despised it proved to be the power of God unto salvation. Not many wise and noble Corinthians had been won by this Gospel, lest anyone boast. Let those who would glory rather glory in the Lord. Should that not eliminate all schisms and further contentions?

Lest the Corinthians think that his, Paul's, preaching was utter folly, he would rather want them to know that it was wisdom of the deepest as well as of the loftiest kind; for it was his determination to know nothing among them save the crucified Lord. He had brought them divine revelation, one which no man had ever conceived in his own imagination. Only the Spirit of God can search the depths of the wisdom of God. Natural man can neither conceive nor comprehend them. Only he whose heart has been enlightened by the Spirit of God can begin to understand the thoughts of God. This Paul could claim for himself, and thus he was able to preach to the Corinthians the divine wisdom of the Cross.

Is it not ironical that Paul could only preach the simplest elements of this divine revelation to the Corinthians, who as Greeks were so proud of their wisdom and knowledge? He had not given them meat, only milk, for they had been too feeble to digest stronger food. It was not surprising, then, that fleshly considerations had

led them into their schisms. Both Paul and Apollos were only ministers of God. He had planted and Apollos had watered, yet God alone could and did grant the increase. On the foundation of Christ only precious stones should be laid. Only they would withstand the test of fire, not combustible material such as wood, hay, or stubbles. Paul had built a sound superstructure on the foundation of Christ. Let everyone else strive to do the same. The Corinthians should know and not forget that they were temples of God and that the Spirit of God dwelled in them. Was it not utter folly on their part to boast of human teachers rather than glory in Christ and refrain from vain boasting?

The Corinthians should rather see in their ministers servants of God and Christ and require nothing of them save faithfulness in their ministry. God is the final judge of all. What we are, we all have received from God. We are fools for Christ's sake, scum and rubbish in the eyes of the world. Paul could truthfully call himself the spiritual father of the Corinthians and ask them to follow in his steps. When he would come to them, should he be forced to chastise them or rather speak to them in love and gentleness?

One report had grieved the Apostle greatly. He had been informed of a case of incest within the congregation, of a son taking his father's wife, something unheard of even among the heathen. Instead of expelling the offender it must be said to their shame that they had retained him as a member. Sorry to say, they felt no shame, but rather were puffed up in their own pride. Even though he was absent in body from Corinth the Apostle resolved to do what he would have done at once, if present — to excommunicate that member from the congregation at once in the name of Christ till he repented in order that his soul might be saved. In their pride, self-glorification, and reliance on human wisdom the Corinthians had forgotten that a little leaven

leaveneth the whole lump. The old leaven of tolerance of false practice they were to purge, and to cast out the unworthy and offending member. They were not to associate with fornicators and idolaters, who by their deeds place themselves outside of the Church of Christ. This does not mean that we are to leave the world. We are to live in it, but not to approve of and even love its way of life. Self-evidently Paul expected the Corinthians to follow his example and expel the wicked man from their congregation. They were to have no dealings with him till he repented.

Paul now calls the self-styled wise Corinthians' attention to still another abuse. They should know that the saints are to judge the world and the angels. How could they then go to law against one another with their own earthly and trivial matters? Were there no sincere and able members in the Church, who could serve as judges in quarrels among themselves? It would be far better if they had no quarrels at all. If need be, they should rather suffer wrong and losses than inflict them on their brethren in the faith. Just as fornicators and idolaters will not inherit the kingdom of God, they should also know that the unrighteous shall not inherit the kingdom of God. Let there be no false conception and deception on this vital matter. As Christians we are to know that all things are lawful to us, but not all of them are expedient. We are to bring our bodies under subjection to the will of God and to refrain from the sins of the flesh. Our bodies are members of Christ. We are to flee fornication, which is a sin against one's own body. Again Paul emphasizes that the Corinthians should know and always remember that their bodies are temples of the Holy Spirit. They have been bought with a price, and what a price was it not indeed! Therefore they should glorify God in both body and spirit, for both belong to God.

H. A. KOCH.

## Synodical Conference Convention

THE 1956 sessions of the Ev. Luth. Synodical Conference of North America were held Dec. 4-6 in Chicago in First St. Paul Ev. Lutheran Church, a congregation which

only a few weeks before had been permitted to celebrate the 110th anniversary of its founding. The Synodical Conference consists of four constituent synods: The Missouri

Synod, the Slovak Synod, the Norwegian Synod and our own Wisconsin Synod.

It was generally recognized that this would be a very critical conven-

tion because of the controversy which has arisen within the Synodical Conference in recent years. The seriousness of the situation was seemingly felt by all present and hung as a Damocles sword over the proceedings. It was realized that the steps taken at this convention would have a great bearing on whether the wounds would be healed or the breach would become final and complete. The presidential report of Dr. Baeppler squarely faced the realities of the situation and stressed the importance of resolving the controversy on the basis of God's Word. As is well-known, the Norwegian Synod had suspended church fellowship with the Missouri Synod, and our own Synod is in a "vigorously protesting fellowship."

A sober spirit pervaded the entire assembly, and the proceedings were carried on in a quiet manner. There was little speechmaking, and it was generally felt that under God much depended on the recommendations of the Floor Committee on Doctrinal Matters.

#### Doctrinal Matters

This Floor Committee had met already on the day prior to the convention and was ready to submit its report the first afternoon. It had studied and digested all the reports of the four member synods relating to the controversy as well as the pertinent memorials on the subject. All four of the constituent synods at their own conventions had expressed a willingness to discuss the matters at issue in joint committees, which set the pattern for the recommendations of the Floor Committee.

The gist of recommendation No. I was:

"That the president of the Synodical Conference be authorized to call a joint meeting of the union committees of member synods in order to:

1. Establish the significance of the action taken by the synods at their last convention; and to
2. To develop a program of future discussion on the basis of these findings."

There were several sub-points pertaining to procedure, such as drawing up a list of the problems and issues involved, setting forth the views of each synod in thetical and anti-thetical form, with pertinent proofs

from the Scriptures and the Confessions, publication in the official organs of the findings of the joint committees for discussion by the various conferences and Districts, and the forwarding of their evaluations to the 1958 convention of the Synodical Conference through their synodical office.

II. "That as the union committees or member synods reach agreement in the controversial issues they draw up a common doctrinal agreement to serve the Synodical Conference."

III. "That the Synodical Conference request the joint union committees and officers of the constituent synods, prior to the next convention of the Synodical Conference, to study the advisability of calling a conclave of conservative theologians of Lutheran Churches in fellowship with the Synodical Conference throughout the world to assist in the solution of any unsolved doctrinal problems existing in the Synodical Conference."

IV. "That all member synods sincerely endeavor to create an atmosphere amenable to the spirit of harmony and refrain from hindering the work of the above-mentioned committees by unwarranted public attacks or by lack of patience in waiting for the Spirit of God to create true harmony through the testimony of His Word."

After slight amendments the report of the Floor Committee was declared unanimously adopted.

#### Convention Essay

Dr. Carl Meyer of Concordia Seminary, St. Louis, read an essay to the convention on the theme, "The Synodical Conference — The Voice of Lutheran Confessionalism." He treated his subject under the following four heads:

1. The Voice of Confessionalism Testified of Its Faith.
2. The Voice of Confessionalism Testified by Its Practices.
3. The Voice of Confessionalism is Praised and Blamed.
4. The Voice of Confessionalism Continues to Bear Witness.

#### Missions

Our mission work among the Negroes in our own country and in Nigeria, Africa, was considered at

length. The reports covered more than 55 pages in the printed Book of Reports and Memorials in the hands of the delegates. Lack of space does not permit us to go into detail here. The Executive Secretary, Dr. Kurth, explained and amplified the printed reports. A number of missionaries in the domestic field were present, as well as the presidents of our educational institutions at Greensboro, N. C., and Selma, Ala., all of whom gave much information and interesting sidelights. Prof. Norbert Reim of Nigeria was also present to contribute information on the progress in our Nigerian Mission.

It was resolved to support these two missions adequately with the means which our Lord provides through our membership, also Immanuel College and Seminary at Greensboro and Alabama Lutheran Academy at Selma, where workers for the Church are being trained. New buildings are sorely needed to carry on the work efficiently.

These missions are being supervised by a Missionary Board on which all member synods are represented. Pastor H. C. Nitz of our Synod was elected to that Board to succeed Pastor Im. F. Albrecht, whom the Lord several months ago called to the heavenly rest after many years of labor on the Board. The expenses of the joint mission work are pro-rated among the member synods according to the communicant membership. No one could listen to the mission reports without feeling that the Lord has called us to carry on a great work of soul-saving in the two areas which merits our prayerful and generous support.

#### Services

Two convention church services were conducted. Dr. Andrew Daniel of the Slovak Synod, first vice-president of the Synodical Conference, preached at the opening service on Tuesday morning. Prof. Norbert Reim, head of our Seminary in Nigeria, spoke the Word on Wednesday evening.

#### Elections

President Baeppler and Secretary Franzmann, who had served several terms in their respective offices, asked not to be considered for reelection.

The election results were:  
 President: Dr. John S. Bradac of the Slovak Synod.  
 First Vice-President: Rev. Carl M. Zorn of the Missouri Synod.  
 Second Vice-President: Rev. Karl Krauss of the Wisconsin Synod.

Third Vice-President: Rev. Julius Anderson of the Norwegian Synod.  
 Secretary: Prof. H. Bouman of the Missouri Synod.

These newly elected officers were formally inducted into office by Presi-

dent Baepler just before adjournment.

May God grant the Synodical Conference real unity on the basis of His holy Word and make it serve the cause of true confessionalism.

I. P. F.

## Money-Making Projects in the Church

**T**HE regular receipts of a congregation often fall short of expectation. And the need for a somewhat large outlay of money repeatedly presents itself. To augment the offerings, shall we have special dinners, bazaars, fairs, ice cream socials, bake sales, rummage sales and the like?

### If Outsiders are to be Included

*Worldly* Outsiders may readily participate in a church's money-making activities, but have been known to label them as overly-commercial. They tend to regard such methods as not quite in keeping with religious aims. It is easy for them to view it all with some cynicism and at times voice contempt for the *materialism* they consider out of place in an institution dedicated to spiritual values. "Be not conformed to this world!" warns Paul (Rom. 12:2).

*Misleading* Above all, do such projects gain souls for Christ? The way to a person's soul is not through the kitchen or the concession but through the conscience — with the preaching of Law and Gospel (Acts 2:36-39). Instead of leading to a knowledge of the truth, an outsider is likely to be confirmed in his *self-righteousness*. "It's for the church," he says, and feels that he has done the Almighty a good turn. We must inform him that "a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16).

*Obstructive* Furthermore, support by outsiders hampers members in their own support of the church. Members will be inclined to feel that the church is not their own full responsibility, since outsiders help pay its way. Such *hindrance* weakens the simple directness of giving. Outsiders do not seek our God or sacrifice unto Him as we do. Therefore, we must decline their

help and tell them frankly, "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel" (Ezra 4:3).

### Among Members Only

*Frail Aids* If money-making projects are only for church members, the question arises: Why is it necessary to have *props* in our giving to the Lord? What has the money-making project that moves us to give to it and through it but does not move us to give directly to church? Why not give the money right to the Lord? "He that giveth, let him do it with simplicity," without any strings attached (Rom. 12:8).

*Bargaining With God* Must I have a ham or chicken dinner or strawberry shortcake before I will give to the Lord? Must I have rolls and coffee for the dollar I hand to Jesus? Must I have an afternoon of tossing rings at canes, baseballs at bottles, a pony-ride, a whirl on the ferris-wheel and carousel, a try at drawing a lucky number, beer, soda pop and ice cream — in exchange for what I am willing to give to my Lord? Do I have to *haggle* with Christ before I will support His Gospel? With David, let us be able to say, "All things come of thee, and of thine own have we given thee" (I Chron. 29:14).

*Better in Private* But, you may interject, "I am skilled in preparing food, needlework or woodcraft, and desire to use my *talents* for the church." Fine, this is the spirit of Dorcas (Acts 9:36, 39). And you may sincerely wish the profit made on your items to go to the church. All may well be motivated by love for Christ. It is not a sin to desire to increase the church treasury through your particular talent or possession. You have this good example in the early

church: "Many . . . brought the prices of the things that were sold, and laid them down at the apostles' feet" (Acts 4:34, 35). *Make and sell your products or property on your own and then give the profits to the Lord.*

*Materialistic* However, what happens when done through the church? When the church becomes "an house of merchandise" (John 2:16), the noble spirit behind the money-making idea does not usually prevail. It becomes *commercial* before you know it. Members primarily concerned with practical matters readily take the lead. "Cumbered about much serving" (Luke 10:40), Martha censures Mary for giving Jesus' Word first place and sincerely believes her own zealous activity to be the big thing for the Lord. And the church gets a great reputation — for its cooking, baking, sewing, entertaining and playing, rather than for its preaching, teaching, saving, edifying and praying. The church at Sardis drew similar publicity, for which Christ had to cite it: "I know thy works, thou hast a name that thou livest, and art dead!" (Rev. 3:1).

*Promote Covetousness* In addition, money-making projects in the church easily adulterate the pure way of giving to the Lord with *avarice*. *Are you giving because you get something for your money? If not true, then why do you not just give the money outright?* What holds you back from putting all you are ready to spend on purchases at church sales into your envelope or onto the offering plate? *Must you get something for your money before you give it to Christ?* If so, "Thy money perish with thee . . . for thy heart is not right in the sight of God" (Acts 8:20, 21). Peter's curse still holds for all who are ready to pay God if there is something in it for them.

*Border on Theft* Is it that you do not love the Lord or trust Him enough to give without holding back? Ananias and Sapphira claimed that they gave all they had received from selling their lot, but kept back a part of the profit for themselves (Acts 5:1-4). Do not likewise be guilty of *stealing* from God.

*Tend to Bypass Christ* If I truly love my Lord, I will not make a deal with Him in my contributions. "Christ . . . the Son of God . . . loved me and gave himself for me" (Gal. 2:20) without bargaining with me. How often

dare I *insult the Lord* by bargaining with Him: "I'll give on the condition I get something in return for my money." There is no tariff on the Gospel. Why place one on my giving?

**Summary**

In conclusion, love for Christ may initiate money-making ventures in the church. But weak faith and sinful human nature have a way of creeping in. This tends to corrupt honest motives, proper Christian giving and the good name of the Church. The Gospel of Christ is free, "it is the gift of God" (Eph. 2:8). And it is to be supported by the free giving of freed sinners.

"What shall I render unto the Lord for all his benefits toward me?" (Ps. 116:12).

On giving, the Word of God says, Give "willingly" (Exod. 25:2), "freely" (Ezra 2:68), "bountifully" (II Cor. 9:6), "after (your) ability" (Ezra 2:69), "as God hath prospered" you (I Cor. 16:2). Nowhere, "Give when you get something in return!" Instead, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). Indeed, "It is more blessed to give than to receive" (Acts 20:35).  
A. C. KEIBEL.

## Anniversaries

### GOLDEN WEDDING ANNIVERSARY

The son and daughters of Pastor and Mrs. Arthur Sydow honored their parents on their 50th wedding anniversary at a special service at Grace Lutheran Church, Zillah, Wash., on Sunday, Oct. 28, 1956.

Also joining in grateful recognition of God's provident care and guidance in behalf of Pastor and Mrs. Sydow were members of Pastor Sydow's congregation, friends, and fellow pastors of the surrounding area. Pastor William Lueckel of Snoqualmie, Wash., delivered the anniversary address: "Jesus, for Fifty Years Our Wedding Guest," using John 2:1,2 as his text. The assembly joined in singing the hymns "The Lord hath helped me hitherto," "Let us ever walk with Jesus," and "Oh, blest the house, whate'er befall." Mrs. George Frey sang an anthem, "The Wedding Prayer," the honored couple's daughter-in-law, Mrs. Gilbert Sydow, served as organist, and the undersigned conducted the service at the altar. A reception in the annex of the church followed the service.

Pastor Sydow was born in Columbus, Wis., and Mrs. Sydow in Richmond, Va. They were married at Cross Ev. Lutheran Church, Milwaukee, Wis., on the evening of Oct. 31, 1906, with Pastor John Strassen officiating. During the first 12 years of their marriage they lived at Rib Lake, Wis., where Pastor Sydow served his first charge, St. John's Lutheran Church, Rib Lake, and Zion

Lutheran Church, Price County. Then during World War I a year was spent in San Antonio, Tex., where Pastor Sydow served as camp pastor. The remaining 37 years of their marriage were spent in Washington, 28 years at Tacoma in the parsonage of St. Paul's Lutheran Church, and nine years in Zillah, Pastor Sydow's present charge.

Their marriage was blessed with four children: Armin, who died in

infancy; Mrs. Esther Viebrock, Douglas, Wash.; Mrs. Gertrude Wessels, Omak, Wash.; and Pastor Gilbert Sydow, Ellensburg, Wash. There are eleven grandchildren, all of whom were present at the celebration with the exception of Michael Sydow, who is attending Northwestern Lutheran Academy at Mobridge, S. Dak.

With confident faith and submissive trust in their Lord who has brought them to this milestone in their lives, Pastor and Mrs. Sydow are continuing in the work of their calling in His service.

GEORGE FREY.

## Deaths

### † PASTOR ADOLF FISCHER †

Pastor Adolf John Carl Fischer, son of Albert Fischer and Henrietta Rossien, was born in Bay City, Mich., March 27, 1902. He was received into God's covenant of grace through Holy Baptism at Trinity Church, Bay City. After completing eight years of parochial schooling he renewed his baptism vow by the rite of confirmation. Having decided to serve in the Lord's kingdom, he entered Saginaw Seminary to prepare himself for his vocation. After graduation there he entered Northwestern College, Watertown, Wis., being graduated in June 1926. The following September he entered our Seminary at Wauwatosa, Wis., and was graduated in May 1929.

On June 16, 1929, he was united in holy matrimony with Miss Evelyn

Otto of Watertown, Wis., at St. Mark's Church, Pastor J. Klingmann officiating.

On Sunday, July 14, 1929, he was ordained into the holy ministry and installed as pastor of St. Matthew's Congregation of Freeland, Mich., by Prof. Adolf Sauer of Saginaw. He served this congregation for four years. He then accepted a call extended to him by the St. Paul's Congregation of Sodus, Mich. This congregation he served faithfully for 19 years. When St. John's Congregation of Burlington, Wis., extended a call to him, he accepted it and was installed into office on Sunday, January 20, 1952, Pastor Arthur Halboth of Milwaukee, Wis., officiating. This congregation he served until his untimely death, which came suddenly and unexpectedly on Satur-

day morning, December 1, after he spent all day Friday in the visitation of the sick, infirm, and aged.

A prayer service was conducted by Pastor D. Kuehl of Slades Corners in the morning. On Tuesday afternoon, services were conducted from St. John's Church, and the undersigned based his words of comfort on Rev. 3:11, while Pastor Rud. Otto acted as liturgist. The committal service was in Oak Hill Cemetery, Watertown, Wis., and Pastor N. Paustian of Oconomowoc officiated.

Pastor Alfred Maas spoke on behalf of the St. Paul's Congregation of Sodus, Mich.

Pastor Fischer reached the age of 54 years 8 months 3 days. He leaves to mourn: his faithful wife Evelyn; his aged mother, Mrs. Albert Fischer; one brother, George Fischer; one sister, Mrs. Marie Heller; and a host of friends.

Of Pastor Ad. Fischer it can be said that by the grace of His Savior he served the Church with his God-given talents, and to him the Lord will say "Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).  
ARTHUR F. HALBOTH.

**CALL FOR CANDIDATES**

Because of Prof. A. C. Stindt's retirement from the faculty of Dr. Martin Luther College, New Ulm, at the end of the current school year, members of Synod are respectfully requested to submit in nomination the names of men to fill this vacancy.

Candidates must be qualified for the chair of pedagogy and the supervision of the teacher training school.

To aid the Board of Control in

making a selection, pertinent and proper information concerning the individual nominated should accompany each recommendation.

All nominations must be in the hands of the undersigned not later than January 28, 1957.

Arthur Glende, Secretary  
Board of Control  
Dr. Martin Luther College  
17 South Jefferson Street  
New Ulm, Minnesota

**WANTED**

Surplus or unused copies of choir music that may be used by mission churches in Madison area. Anthems, Cantatas, anything. Write — David Lehr, Calvary Lutheran Chapel and Student Center, 713 State St., Madison, Wis.

**DR. MARTIN LUTHER COLLEGE CHOIR RECORDS AS GIFTS**

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**CALENDAR OF CONFERENCES**

**SOUTHEASTERN PASTOR - TEACHER CONFERENCE — MICHIGAN DISTRICT**  
Date: January 28 and 29, 1957.  
Place: Paul the Apostle Lutheran Church, Detroit, Mich.  
Host pastor: H. Hoenecke.  
F. P. ZIMMERMAN, Secretary.

**ST. CROIX PASTORAL CONFERENCE**  
Place: St. James Lutheran Church, Cherokee Ave. and Annapolis St., St. Paul, Minn.; C. Bolle, pastor.  
Date: Tuesday, January 15, 1957, 9:30 a. m.  
Preacher: A. Schubring; alternate: H. Ellwein.  
Agenda: Study of the Formula of Concord, Article I; P. Kurth. Exegetical Study of the Book of James and Luther's Remark, "An Epistle of Straw," J. Petrie.  
JOHN G. HOENECKE, Secretary.

**FOX RIVER VALLEY PASTORAL CONFERENCE**  
Place: Immanuel Lutheran Church, Black Creek, Wis., A. Wood, pastor.  
Time: Tuesday, February 12, 1957, 9:00 a. m.  
Preacher for the Confessional Service: P. Oehlert; alternate: W. E. Pankow.  
F. W. HEIDEMANN, Secretary.

**DODGE-WASHINGTON PASTORAL CONFERENCE**  
Place: St. Paul Lutheran Church, Slinger, Wis. (F. Gilbert, pastor).  
Date: January 9, 1957, 10:00 a. m.  
Preacher: Mielke (Reinemann).  
W. F. SCHINK, Secretary.

**NORTHERN CONFERENCE MICHIGAN DISTRICT**

Pastor-Teacher Conference meets January 28-29, 1957, at New Salem Ev. Lutheran Church, Sebawaing, K. Neumann, pastor. Communion service at 9:00 a. m. Monday; sermon by O. Frey (R. Frey). Please do not fail to send requests for meals and lodging to the host pastor.  
PAUL H. WILDE, Secretary.

**RHINELANDER PASTORAL CONFERENCE**

Place: Christ Lutheran Church, Eagle River, Wis., M. Radtke, pastor.  
Date: January 7, 1957.  
Preacher: G. Unke; alternate, F. Weyland. The conference will open with a communion service at 10:00 a. m.  
C. SCHLEI, Secretary.

**MISSISSIPPI VALLEY PASTORAL CONFERENCE**

Date: Wednesday, January 16, 1957.  
Time: 9:30 a. m.  
Place: St. Michael Church, Fountain City, Wis.; Roland Welch, host pastor.  
Preacher: Lloyd Lambert (opening communion service).

1. Exegesis: Heb. 9:11-15, Herbert Jaster.
2. Cursory study: Book of Job, Burnell Beyers.
3. Practical study: The Common Scripture Texts Relating to Divorce and Separation, Rudolph Korn.
4. Biographical study: Missionary Robert Moffat, Frederic Nitz.

With regard to your presence at the conference and communion, kindly inform the host pastor of your intentions. Dinner will be served.

ROLAND WELCH, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed  
Pastor  
Grigsby, Henry, in Zoar Lutheran Church, Detroit, Mich., by W. Valleskey; assisted by E. Frey and L. Rasch; First Sunday in Advent, December 2, 1956.  
Metz, Carl T., having successfully passed a colloquium held April 23, 1956, at Grace Church, Tucson, Ariz., was ordained to the holy ministry at Redeemer Lutheran Church, Tucson, by E. Arnold Sitz; assisted by P. Heyn, R. Hochmuth, and V. H. Winter; Nov. 25, 1956.

**CHANGE OF ADDRESS**

Pastor  
Valleskey, W., 10729 Worden, Detroit 24, Mich.  
Hanke, A., Minnesota City, Minn.

**MISSION FESTIVALS**

Twelfth Sunday after Trinity  
St. Andrew Church, Goodrich, Wis.  
Offering: \$169.60. J. D. Krubsack, pastor.  
Fifteenth Sunday after Trinity  
St. Peter Church, Twn. Greenwood, Taylor Co., Wis.  
Offering: \$201.08. J. D. Krubsack, pastor.

**TREASURER'S STATEMENT**

July 1, 1956, to November 30, 1956

Receipts	
Cash Balance July 1, 1956.....	\$ 23,821.49
Budgetary Collections .....	\$689,284.92
Revenues .....	160,837.18
<b>Total Collections &amp; Revenues.....</b>	<b>\$850,122.10</b>
Non-Budgetary Receipts:	
Bequests .....	500.00
L. S. W. C. — Prayer Book.....	79.67
Notes Payable .....	175,000.00
Miscellaneous .....	300.00
<b>Total Receipts .....</b>	<b>1,026,001.77</b>
	<b>\$ 1,049,823.26</b>

**Disbursements**

Budgetary Disbursements:	
General Administration .....	59,295.77
Theological Seminary .....	31,698.27
Northwestern College .....	85,469.73
Dr. Martin Luther College .....	112,162.94
Michigan Lutheran Seminary....	63,842.38
Northwestern Luth. Academy....	28,143.92
Academy Subsidies .....	6,400.00
Winnebago Teacher Program....	11,247.95
Home for the Aged .....	16,345.26
Missions — Gen. Adm.:	
Home Missions .....	27.80

Foreign Missions .....	131.01
Indian Mission .....	76,004.23
Colored Missions .....	20,184.97
Home Missions .....	311,656.79
Refugee Mission .....	20,310.46
Madison Student Mission .....	2,826.58
Rhodesia Mission .....	21,501.27
L. S. W. Commission .....	4,393.94
Japan Mission .....	12,287.15
Winnebago Luth. Academy .....	1,250.00

General Support .....	37,848.50
Board of Education .....	5,755.00
<b>Total Budgetary Disbursements</b> .....	<b>\$928,783.92</b>
<b>Non-Budgetary Disbursements:</b>	
Notes Payable — paid .....	100,000.00
<b>Total Disbursements .....</b>	<b>1,028,783.92</b>
Cash Balance November 30, 1956	\$ 21,039.34

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to November 30

	1955	1956	Increases
Collections .....	\$677,341.25	\$689,284.92	\$ 11,943.67
Disbursements .....	889,547.63	928,783.92	39,236.29
<b>Operating Deficit .....</b>	<b>\$212,206.38</b>	<b>\$239,499.00</b>	<b>\$ 27,292.62</b>

**ALLOTMENT STATEMENT**

Districts	Comm.	Receipts	Allotment	Deficit	Surplus	Perc.
Pacific Northwest .....	1,454	\$ 5,186.91	\$ 5,963.31	\$ 776.40	\$	86.98
Nebraska .....	6,735	28,718.43	27,968.33		750.10	102.68
Michigan .....	23,152	96,092.25	95,558.32		533.93	100.55
Dakota - Montana .....	7,283	28,980.19	30,176.68	1,196.49		96.03
Minnesota .....	38,739	100,007.09	160,635.00	60,627.91		62.25
Northern Wisconsin .....	45,851	138,845.64	190,721.64	51,876.00		72.80
Western Wisconsin .....	48,840	129,607.00	203,245.00	73,638.00		63.76
Southeastern Wisconsin .....	47,909	151,534.03	198,944.97	47,410.94		76.16
Arizona - California .....	2,899	8,610.84	11,759.99	3,149.15		73.22
<b>Total .....</b>	<b>222,862</b>	<b>\$687,582.38</b>	<b>\$924,973.24</b>	<b>\$237,390.86</b>		<b>74.33</b>

C. J. NIEDFELDT, Treasurer.

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

For November, 1956	
For Missions	
Mr. and Mrs. E. H. Koehler, Moorhead, Minn. ....	\$ 300.00
Mr. and Mrs. Milton Owens .....	5.00
	\$ 305.00
For Northern Rhodesia	
Memorial wreath in memory of their mother, given by the Burger children, Menominee, Mich. ....	5.00
Winona Councilman's Conf., Morton Schroeder, Treas. ..	163.03
	\$ 168.03
For Nigeria Mission	
Winona Councilman's Conf., Morton Schroeder, Treas. ..	\$ 163.03
For Lutheran Spiritual Welfare Commission	
Cedar Creek Apache Mission, Rev. Paul Schliesser .....	\$ 10.00
Memorial wreath in memory of Mrs. C. H. Sieker, given by Mr. and Mrs. E. A. Drost, Mr. and Mrs. Wm. Umnus, and Mr. and Mrs. Roy Umnus .....	5.00
Roland Tietz, New Prague, Minn. ....	3.00
Children of St. Luke's Lutheran School, Kenosha, Wis. ...	33.70
Ruth Mission Club, Siloah Church, Milwaukee, Wis. ...	30.00
	\$ 81.70
For Special Building Fund	
Mr. and Mrs. Edward Yoeckel, on their 50th wedding anniversary .....	\$ 50.00
Memorial wreath in memory of Mr. Fred Polzin, given by Mrs. Martha Polzin .....	10.00
Mr. A. J. Liehe, Bloomer, Wis. ....	500.00
Memorial wreath in memory of Rev. Wm. Kuether, given by Fox River Valley Pastoral Conference .....	15.00
Memorial wreath in memory of Mrs. Mathilda Vollheim, sent in by Pastor E. A. Knief .....	8.00
Memorial wreath in memory of Mrs. Hilda Lehmann, given by Mr. Emil Lehmann, Hustisford, Wis. ....	100.00
	\$ 683.00
For Church Extension Fund	
Memorial wreath in memory of Rudolph Lenz, given by Mr. and Mrs. E. Lenz, Mr. and Mrs. W. E. Anderson, Mr. and Mrs. Henry Lenz, Mrs. Clara Schiffmann, Mr. and Mrs. A. Lenz, Mr. and Mrs. Hagstodt, Mr. J. E. Furstenuau, and Mr. and Mrs. Wm. C. Lenz ....	\$ 10.00

Memorial wreath in memory of Rev. Wm. Kuether, sent in by Rev. Waldemar F. Zink .....	70.00
Memorial wreath in memory of Mrs. Herbert Witt, given by girls of Centennial Hall, DMLC .....	26.50
Memorial wreath in memory of Arthur Feilbach, given by Mr. and Mrs. Albert Kipfer and Mr. and Mrs. Walter Wangerin .....	5.00
	\$ 111.50
Gift for Jesus	
Mr. and Mrs. John Kurschner, on the occasion of their 60th wedding anniversary .....	\$ 12.50
Mr. George G. Henning .....	3.00
Mr. and Mrs. Stanley Kallenbach, on the occasion of their 25th wedding anniversary .....	25.00
	\$ 40.50

C. J. NIEDFELDT, Treasurer.

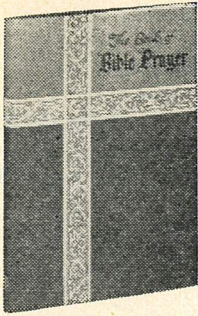
**ACKNOWLEDGMENT WITH THANKS**

During the past year the Library at Dr. Martin Luther College has received the following gifts and memorials. Our thanks go out to all donors for their thoughtful concern. With the growth of our school the demands made on the Library are increasingly great, and we therefore appreciate the substantial assistance given us by these gifts and memorials.

From DMLC Faculty in memory of Mr. Albert Klatt, Milwaukee, Wis. ....	\$ 18.00
From Mrs. Hy. Stelljes, Erich Stelljes, Prof. and Mrs. Otis Stelljes in memory of Mr. A. Klatt .....	3.00
From Mrs. Guy Camp, Lansing, Mich. ....	25.00
From Bethesda Lutheran Church, Milwaukee, Wis. (Pastor I. Habeck), through G. W. Sampe, District Treasurer, for Albert Klatt Memorial .....	58.00
In memory of Mrs. Ella Backer .....	8.00
The estate of Mr. R. H. Kellner, New London, Wis. ....	46.34
In memory of Prof. A. F. Sitz from DMLC Faculty .....	30.00
In memory of Rhoda Kiekbusch, by her parents, Mr. and Mrs. Otto Brettlow, Winona, Minn. ....	25.00
From St. Paul's Lutheran Church Memorial Fund, by Mr. Albert Wandersee, New Ulm, Minn. ....	5.00
In memory of Mrs. W. Winkelmann, New Ulm, Minn. ....	5.00
In memory of Mrs. Martha Ulichny, Cudahy, Wis. ....	84.00
From Bethesda Lutheran Church, Milwaukee, Wis. (Pastor I. Habeck) .....	7.00
From Mr. Martin Rauschke, Treasurer of Wisconsin State Teachers Conference in memory of departed colleagues .....	25.00

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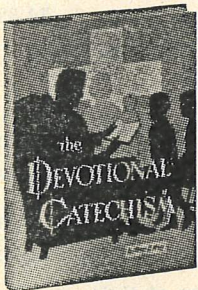
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