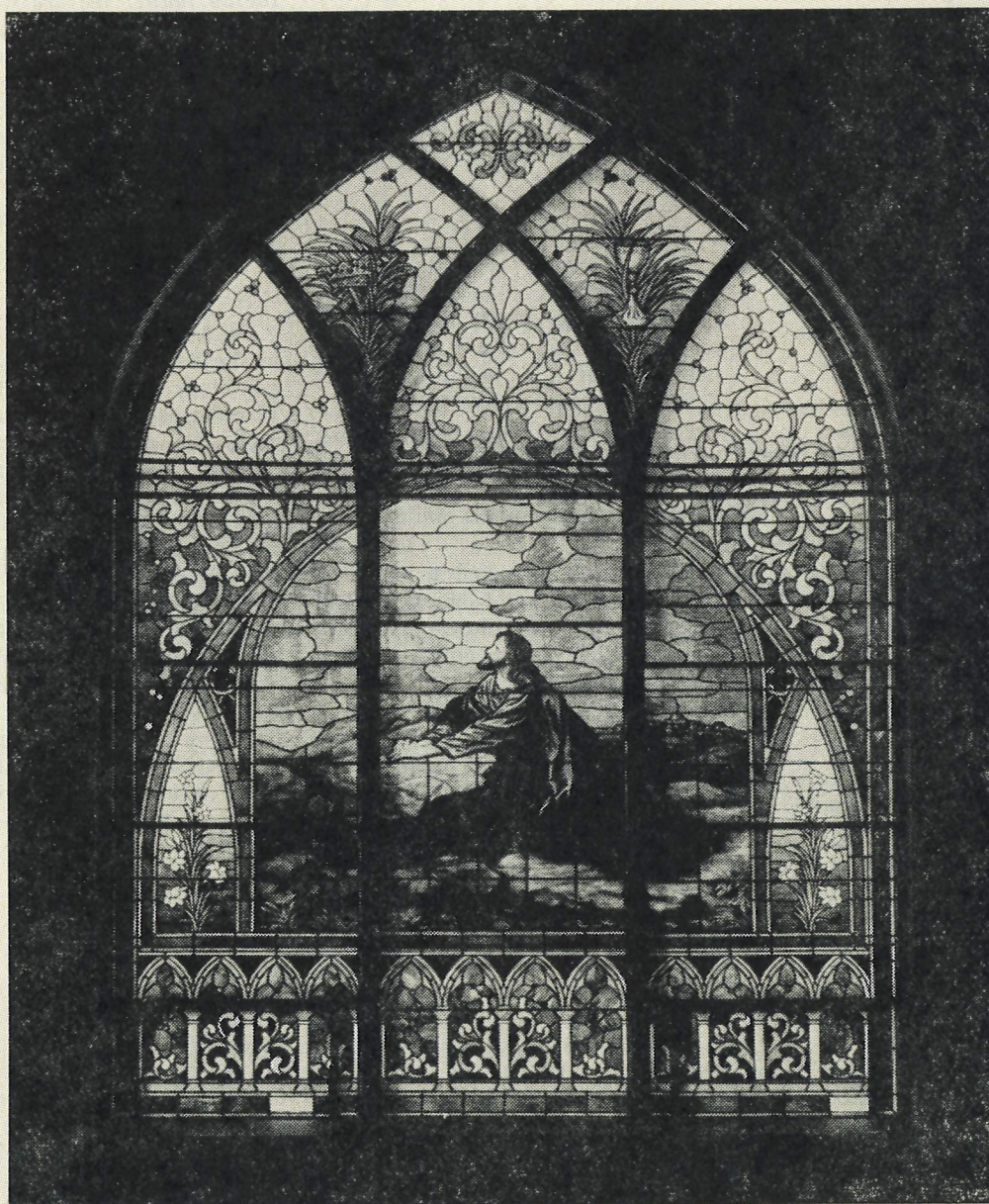


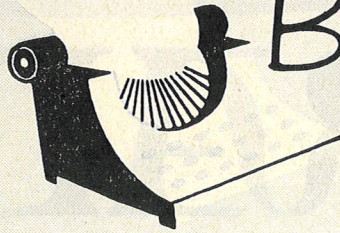
LUTHERAN

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." I KINGS 8:57



BRIEFS by the Editor

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COVER DESIGN
Church Window
St. Paul's Ev. Lutheran Church
Tomah, Wisconsin
J. C. Dahlke, pastor

Pastors, organists, and choir directors will do well to read the announcement in this issue concerning the workshop to be held at Dr. Martin Luther College. It seems to us that these meetings ought to be of utmost interest to all who have to do with music in the church service. We are confident that the hours spent in these meetings will repay the participant many times over. They will certainly lead to a better understanding of the church service, the church music, and the proper decorum. We hope you will read the announcement and make your reservations.

News Bureau (National Lutheran Council) reports, "Some 3,000 Twin City Boy Scouters will be sought for service during the forthcoming Assembly of the Lutheran World Federation here, August 15-25.

"The Scouts will be recruited from local troops in cooperation with the Viking Indianhead Boy Scout Councils in Minneapolis and St. Paul, respectively.

"Scouts will be asked to serve as couriers operating from a central message center in Minneapolis Auditorium during Assembly plenary (business) sessions.

"Explorer (older) Scouts will staff several mobile first-aid units and aid stations to be located at points where large public meetings have been scheduled during the 11-day Lutheran conclave.

"Boy Scouts will also carry flags of some 62 nations expected to be present at the Assembly during processions and other internationally-oriented events.

"Local Scout troops will be asked to assist in preparations for 'Children's Day' during the Assembly, which will feature special exhibits for Sunday school-age youngsters, as well as a 'teen-age' youth parade through the Minneapolis downtown area on Sunday, August 24.

"Heading a committee for these purposes is Loren M. Ness, Minne-

apolis, chairman of the National Lutheran Committee on Scouting."

* * * *

We give you the above report only to show the inroads that Scouting has made in the Lutheran Churches. We wonder if all those scouts that are being asked to serve are of the Lutheran faith? We are sure they are not. And if they are, what has their uniform to do with the Christian symbol of the cross — just to mention a minor thing in this paradox? One thing is certain — Scouting has firmly ensconced itself as an entity in many Lutheran churches of our day. May the gracious Lord guard us against this pitfall.

* * * *

Dr. Archibald F. Ward Jr., lecturer in the department of psychiatry and neurology at the Medical College in Virginia, says that religion, when misused, can cause devastating mental illness. "Part of the problem," says he, "of nearly every sick person is that of religion. Religion involves his total world view and includes his relation to himself as well as to God." It is the opinion of Dr. Ward that some people have been "hurt" by religion because their whole association with it has been in negative terms. On the other hand, there is a growing belief among physicians and psychiatrists here that religion has a great deal to contribute to the cure of mental illness (Christian Century).

* * * *

Two services were held in Washington, D. C., in which the 100th birthday of Woodrow Wilson was commemorated: one in Washington Cathedral, the other in Central Presbyterian Church, which Wilson attended during his days as President. The speakers at these services were Francis Pickens Miller and John A. Mackay of Princeton Theological Seminary. Relatives and friends of former President Woodrow Wilson attended both services.

Editorials

Looking Toward Lent This Sunday, called Septuagesima, we have begun the preparation for Lent. As we again near this season of the Christian year, we hear Christ say to His disciples (Matt. 20:18), "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him." Those were ominous words. It is true that at the time when Jesus spoke these words to His disciples that they did not understand the meaning of them, as Luke tells us (18:34), "And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken." How little the disciples understood this "going up to Jerusalem" we see from the words that Peter spoke to Christ at another time when Christ spoke of His going to Jerusalem. Peter said, "Be it far from thee, Lord: this shall not be unto thee" (Matt. 16:22). Peter meant to tell the Lord, "if they seek to kill thee in Jerusalem then don't go there." Yes, Peter had made some wonderful confessions at other times concerning the person and the power of Christ and what Christ means to men; but Peter did not understand the purpose of Christ on this earth fully, not until the Holy Ghost was poured out upon them at Pentecost. Then that happened what Christ had told His disciples, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Now, that the Spirit was given them, they understood the cross, the death, the whole work of Christ on earth.

That must be the purpose of our preparation for Lent. When we undertake anything important in life, we prepare for it. Is there anything more important than to understand better and better the *work of Christ*? Let the next few Sundays, then, fix our eyes on the Savior and His cross. Let us learn anew what it all means to us for our salvation.

W. J. S.

* * * *

Too Far! Who has not heard the excuse for not going to church or for attending a church which teaches false doctrine and has an unscriptural practice for no other reason than that it is closer by? That is especially a common excuse when young people leave home and settle in a large city. It may be only a pretext to assuage a guilty conscience, but that is the vocal excuse which they often offer. A twenty-minute drive by car is too far for church, and a half-hour bus ride is too long. And yet these same people think nothing of driving 25 or 30 miles on Saturday or Sunday night to attend a show, or fifty miles to go skiing in the mountains on Sunday morning, or to a football game on Saturday afternoon. In the face of this, this excuse has a rather hollow sound.

And, what is worse, it borders on blasphemy. Jesus did not consider it too far to come all the way from His heavenly throne to the stable of Bethlehem. He did not

consider it too far and too inconvenient to go all the way to the bloody cross for us. And, after that, we dare to say that it is too far to worship Him in Spirit and in truth!

The real reason behind it is not distance but indifference and lack of real interest in God's Word. The real reason is that they do not care enough for, what Jesus called, "the one thing needful." And the reason for attending and joining a church which is closer by, though it does not teach and practice the Truth as they have learned it in their home church, flows from the thought that that is not of prime importance. Paul said: "We can do nothing against the truth, but for the truth." They, on the other hand, can do nothing or very little for the truth but have no compunctions about doing something against the truth.

Let everyone whose decision to stay away from church or to choose a wrong church rests on such flimsy considerations know that his motives are not spiritual but carnal.

I. P. F.

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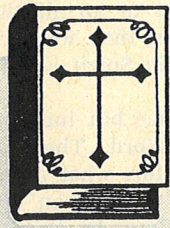
Astrology Both astronomers and astrologers, as the Greek origin of the words signifies, have to do with the study of the stars, but for two very different reasons. Astronomers study the stars for scientific reasons. They study the revolutions of the heavenly bodies, and as a result of their charting are able to predict the reappearance of stars and planets, which temporarily have vanished from sight.

The astrologers, on the other hand, study the stars and planets for superstitious reasons, to discover the effect on the position of the stars on human destiny. There is much interest in astrology and horoscopes in our day. You find horoscopes printed in your daily newspaper. Books and magazines dealing with horoscopes are found on the racks of most bookstores and drugstores. You find people intently pouring over them on the buses and trains.

That is an occupation of those who do not know the true God who guides the destinies of men. It lies in the sphere of superstition and the general field of, what the Bible calls, witchcraft. Such people feel that the star under which they were born mightily influences their fate. They will undertake no new project until the conjunction of the stars is just right. And it is not just the illiterate who feel that way about it. We find this interest in the highest strata of society among university graduates and other highly educated men and women. It is a demonstration of what St. Paul writes (II Thess. 2:11,12): "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." How widely this superstition is indulged in is illustrated by the statement of a certain writer: "More worldly-wise adults in the Americas are said to consult newspaper horoscopes than consult the Bible for light on the day's decision."

They are people who are living without God and without hope in the world and look upon themselves as the playthings of fate. How thankful we ought to be that our fate does not depend on the position of the stars, but that we have a loving Heavenly Father to look after us, without whose gracious will not even a hair falls from our heads.

I. P. F.



Studies in Living Branches of Christ, The Vine God's Word

John 15: 5

A grapevine with its fresh, green branches is an inviting sight in nature. Especially in autumn, when these healthy living branches are heavily laden with luscious grapes, are they a delight for our eyes. If at springtime you have had occasion to cut into such a grapevine, the profuse manner in which the sap ran forth from the gray wood may have been something of a surprise to you. This abundance of sap is meant for the branches, it is meant to keep them green and healthy and to enable them to bear a rich measure of fruit at the proper season. The branches draw their life and strength from the vine. If they are cut off they will wither and dry up in a short time. Only as they remain on the vine and are constantly nourished by it, can they bear rich fruit. Jesus used these facts to instruct us concerning the truths of spiritual fruit. The Savior says: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." It is vital that we be and remain branches in Him, our spiritual vine.

As Such Branches We Can Bear Much Fruit

We Have Life In Christ God, the heavenly gardener and vine-dresser, has ordained His Son Jesus Christ as our spiritual vine. In doing so He looked forward to human branches, united with Christ in faith, who would be laden with an abundance of spiritual fruit. Only Christ our Lord has spiritual life and strength in Himself. Yet He has been given to us sinners as a spiritual vine, that we who lack it of ourselves might through Him come to spiritual life and strength. Only through Him can we find the strength to bear spiritual fruit.

The Fruit God Seeks What is this fruit which God seeks from us? On the living branches of a natural vine we look for only the one fruit — healthy grapes. The one fruit

which God seeks of us as spiritual branches of Christ is love, that we love Him our God and Lord with our whole heart, mind, and soul. Yet just as the one fruit of the natural vine is put to quite a variety of wholesome uses, so the spiritual fruit of love, which Christ, the heavenly vine, enables His true branches to bear, is meant to glorify our God and Savior by an even richer variety of beneficent manifestations. Such faith-born love will constrain us to thank our God daily for His bounteous gifts, to praise the riches of His grace, to worship Him joyfully and boldly in the sight of men, to spread the glory of His name, to work with zeal for the extension of His kingdom, to stand in childlike awe and reverence before Him, also in His unfathomable ways, to submit humbly and willingly to His will in all things. The love toward God which takes possession of our hearts as we are united with Christ as His living branches leads us to honor and obey, cherish and esteem those whom God has placed over us in our earthly life, to love those whom He has placed at our side and commended to our care, to give earnest attention to the needs of our fellow men, to seek their welfare as though it were our own, to be patient, forbearing, and forgiving in our thoughts, words, and actions.

Our Strength To Bear It Yet what is the secret of this strength to bear such God-pleasing fruits of love in our union of faith with Christ, our spiritual vine? It is the strength of His saving grace which we have come to enjoy. With His holy life and His innocent suffering and death He has covered the guilt of all men and established a righteousness for them which avails before God. As God offers and extends this righteousness to us in the Gospel as a pure gift and leads us to embrace it in humble faith, we become united with Christ as living branches. As such living branches we have the blessed assurance that we are cleansed and justified before

God, that we are dear children in His sight, that God's love is now active in everything that we experience and receive, that heavenly joy and glory lies in store for us. In this rich assurance of faith our hearts are overwhelmed so that we are led to love Him who first loved us and showered us unworthy sinners with the full bounty of His free gifts of salvation. In such thankful love toward God we are also led to love our neighbor for His sake. All this makes it very evident, however, that we have the strength to bear true spiritual fruit only as we continue to cling to our Savior in faith. Just this Jesus asserts when He tells us: "He that abideth in me, and I in him, the same bringeth forth much fruit." Because of our sinful flesh we are in constant danger of losing sight of the treasures of God's grace and of growing weak in our faith. But as our faith falters and weakens, so will also our strength to bear spiritual fruit. If we are to be and remain fruitful members of Christ, the spiritual vine, our faith in the Savior and His saving gifts must constantly be strengthened and renewed through the Gospel.

Without Christ We Can Do Nothing

Whoever is not united with Christ in faith lacks all power to bring forth spiritual fruit. The Savior's words are very clear in this matter. He says, "For without me ye can do nothing."

Still, this is something which even Christians are often led to forget in their daily evaluations. As we observe people around us who do not profess faith in Christ as their Savior, who make it clear enough that they do not look to His gracious pardon to be justified in God's sight, we may still observe much in their lives that looks so very much like the life to which we as Christians are moved by our faith-born love toward God. Such people often reveal themselves as honest, truthful, and loyal in their relations with their fellow men. We see them showing a great measure of affection as children and parents, as husbands and wives. They give evi-

dence of kindness, forbearance, and considerations as friends and neighbors. We find them sympathetic toward those who are in need, and quite ready to offer help and assistance. Occasionally they may even seem to put us Christians to shame as we think of the many things that we have neglected to do or have done amiss in our bitter struggle with our sinful flesh.

At times, of course, such unbelievers let it become quite evident from their own expressions that it

is still basically a selfish motive which lies beneath their outwardly virtuous conduct, that they are really prompted by considerations of pride and self-interest, that they wish to justify themselves in the sight of God and man, that they help others so that they may receive help for themselves, that they seek recognition and acclaim with their goodness. Yet, even if we cannot put our finger upon such motivation, we still know from God's Word that man is by nature basically selfish, without true fear and love of

God. True fear and love of God is a fruit of faith in the Savior. Whatever does not flow out of faith-born fear and love toward Him is not spiritually pleasing in God's sight. It is not spiritual fruit in God's eyes, even though such conduct contributes toward outward decency and order in human relations. The Savior's Word, "Without me ye can do nothing," bids us to distinguish between true fruits of the Spirit and conduct which is only outwardly decent and virtuous.

C. J. L.

From A Wider Field

Dear Editor:

DR. SCHRAMM, the editor of the *Lutheran Standard* of the American Lutheran Church (A.L.C.), printed a portion of a private letter in a recent editorial. Now that it has become public in this manner, I see no reason why I should not quote to you from it, although it was a letter from a pastor to one of his members, and as such should have been kept as a confidential communication by the recipient and her advisor.

It was a pastor of The Lutheran Church—Missouri Synod writing to a lady who wanted a release to a congregation of the American Lutheran Church. I can, of course, only quote from it as Dr. Schramm printed it:

"You surely recall that I taught you that whilst there will be Christians found in all Christian churches and will be saved if they believe, yet there are many errors found in these other churches I also taught you that we are certain that we have the teaching which is in full accord with Scripture You bound yourself by oath that you would not leave this teaching but remain true until death. This being the case, how can you now ask me to release you to a church which does not agree with our teaching? I do not mean to say that you cannot be saved in Church, but why play with fire?"

As you may well imagine, the editor of the *Standard* was not pleased. He wrote: "Such counsel, I had hoped, was no longer given by The Lutheran Church—Missouri Synod. Evidently I was wrong."

One can understand Dr. Schramm's surprise. He had some reason to hope as he did, because The Lutheran Church—Missouri Synod did give the impression to the world — and has not expressly corrected that impression — that the A.L.C. by its adoption of the Common Confession had revealed itself as a church orthodox in its confession, if not yet in its practice. Certainly the pastor in question acted correctly toward his member; for the A.L.C. is both in respect of doctrine and in matters of practice an erroristic church body and has been since its organization.

The heart is warmed in me by every sign that pastors of our faith have their own Scripture-bound convictions and live by them, especially when it is always easier to coast along with some majority in these critical times without bothering to examine and test the statements and principles of majority groups by the touchstone of the Word and the Lutheran Confessions.

* * * *

The other day I heard a doctor lecturing on the use of those new tranquillizing drugs that have made such a large place for themselves in the American scene. The medication is marketed under various trade names and is evidently being widely prescribed. Seldom has a drug so quickly achieved such huge popularity as have these tranquillity pills. A great many people in good health have come to regard them as a household staple. Not only are they kept on night-stands for use toward restful sleep; folks take them, we are

told, whenever they have been running themselves ragged and are tired, nervous, excited — or troubled by a problem. They take them and lo, they are troubled no more. Their worries grow small, their sense of well-being grows large.

Supposedly the pills are not habit-forming. But their general use can be extremely harmful, just the same. It is so easy to shake off a feeling of responsibility when one ought to meet a crisis head-on and see it through. Tranquillizers are no sane solution to the problems of life. Yet it is said that parents have been known to give these pills to their children when these become unruly and disorderly. A pill instead of a spanking. Don't bother to work things out the hard way in training a child; just tranquillize it! Can one imagine a more disgraceful, irresponsible evasion of duty, or a more harmful one?

The trick of escape from the duty of facing the issue was not invented when tranquillity pills were discovered. It has been found in church life for a long time, with all its dangerous effects. Most commonly it occurs when Christians, especially busy Christians, yield to the temptation to use their pastors, not only as their divinely appointed shepherds and instructors — which they are — but as tranquillizers.

Though we are all priests before God in our own redeemed right, and individually responsible to God for the use and preservation of the pure Truth with which He has blessed us, one observes that there are Christians who seem perfectly willing,

even eager, to let the pastors do their thinking for them in doctrinal matters. We all know full well that we are to be guided by the Word of God alone, and that man's word is of no decisive value in judging truth and falsehood unless it speaks as the oracles of God. Our Church faces critical issues on all sides these days. It is a time of religious confusion in the world and in the visible Church, a time when every saint ought face up to the issues confronting us, inform himself concerning them and study them with the ability God gives to each one, turning for guidance to the infallible, clear Word. This is and has always been the bulwark of the Church against the intrusion of human error.

But such activity is a strain. It requires effort, courage, time, thought and devotion. How much easier for a Christian to say: "Well, Dr. So and So says this and that. I think very highly of him. He's a good man. I'll

follow him, even though I don't know what it's all about. Seems a lot of people disagree on this thing, so how can I decide? If Dr. So and So says it's all right, that's good enough for me."

What then is the difference between Dr. So and So and a tranquillizing pill when he is used in that manner? Both offer escape from a problem.

The other day I received a bundle of printed Proceedings reporting District and Synod Convention work. No doubt they are being distributed to our church members everywhere. But what of those members who will not bother to read and study the Proceedings, especially the parts that concern doctrine and practice, in order to form a sound judgment of their own in the matters treated? Perhaps they say: "Why should we bother? Surely our delegates to the conventions were faithful men who did what they thought best, and we have every confidence in them."

It is indeed a blessed thing when Christians can have confidence in their brethren; but it is an evil thing when this confidence becomes an excuse for not examining their resolutions and thus coming to share them with personal understanding and conviction if they are right or firmly opposing them if they are wrong.

Any doctrinal issue, any decision or confession pertaining thereto, should be so clearly stated that simple, humble Christians can take hold of them, judge them, and come to a personal stand regarding them. The precious possession of the Gospel in its truth and purity should constrain us all to strive to meet these obligations. The devil will try to divert us from them with tranquillity pills of diabolical sweetness. Our Savior advises other measures. "Watch and pray!"

Cordially Yours,
E. S.

ETERNITY

Heaven

(Eighth Continuation)

THE joys in heaven will include the freedom from temptation. Bodily pain and sickness, also mental anxiety, grief and fear are great afflictions, but they are insignificant by comparison with the woes of temptation, to which a Christian is exposed. A Christian, with the image of God renewed in him, tries to lead a life pleasing to God, and he is happy when he succeeds. He loves the Word of God and gladly hears it. He is happy because at any time, day or night, he may approach God in prayer and pour out his heart before Him. He knows that God pays close attention to his child-like babblings, whether he speaks about his joys or his griefs. A Christian is glad to help his neighbor in need and, especially, to work for the kingdom of God. But temptations ever disturb him and spoil his joy.

There are particularly three sources of temptation, the devil, the world, and our own flesh.

The devil started it all when he tempted our first parents in Paradise,

when he led them to doubt God's Word and to set it aside. He there already showed his deep guile and great might, and he is still walking about as a roaring lion seeking whom he may devour.

Has it ever happened to you when you were in church, while you were singing with your heart, or while you were joining in the prayers of the congregation, or while you were attentively listening to the sermon and applying the divine truths to your heart, that suddenly you were distracted, and your thoughts wandered off? You were pained because it happened, but you could not explain it. Be sure that the devil was behind it, trying to snatch the seed of God's Word away from you. Or did it ever happen to you that, while you were preparing to make a contribution for God's kingdom in proportion as He had prospered you, and you were happy to make a sizeable donation, then suddenly the thought flashed through your mind: That is too much; better reduce it a little, there will always be an opportunity to give again? You did not

know where those miserly thoughts came from to spoil your happiness of giving; but you may be sure that the devil had his hand in shooting that deadly dart into your soul.

Or did it ever happen to you that, while you were quietly rejoicing because God has forgiven you all your sins for Christ's sake and has adopted you as His child, and will at the end receive you into His heaven, then suddenly strong doubts sprang up in your heart: How do I know that it is true? Perhaps there is nothing to it after all? And then this thought made you most miserable. Your previous joys were gone, and uneasiness and fear had taken their place. It was the devil with his old trick: "Yea, hath God said?"

What happiness, then, that in heaven we shall be rid of all temptations from the devil. Although he is now still going about as a roaring lion, he is a defeated enemy, who has lost his kingdom. Jesus overpowered him. He bruised the head of the old serpent. He has stripped him of his armor. He is leading him captive in a triumphal procession, and will at

the end cast him into the fire that was prepared for him and his angels. Then at last he will not be permitted to molest us any longer and to disturb our happiness. That will be a glorious freedom which we shall then enjoy.

We now suffer temptations also from the world. Most of these temptations do not come from open hostilities. It is true, it hurts when unbelievers speak evil of us, and try to ruin our reputation. It hurts when they harm us in our work or in our business, or do other damage to us. But much worse are the temptations when the world lures us with its wisdom, with its pleasures, and deceitful treasures. Then it easily happens to us, as it happened to Eve when she looked at the tree of the knowledge of good and evil. It was so pleasant to the eyes, and a tree to be desired. And before she gave it a second thought, she had taken of the fruit and eaten. The allurements of the world are the same to the present day. And oh, how difficult it is to resist, what a bitter struggle it costs; and how it hurts us when we stumble and slip, be it in a burning thought or in actual deed!

What happiness that this will stop in heaven. On the last day Jesus will separate all people, placing the sheep on His right hand and the goats on the left. And that separation will continue forever, after He has taken us to Himself in heaven.

The most dangerous, and also the most painful, temptations assail us from within, from our own heart. All the imaginations of a man's heart are only evil from his youth. Although in our second birth, in our birth from water and the Holy Spirit, we received a new heart, yet also the old one is still present with us till we close our eyes in death. This old heart does not change, nor do its evil lusts ever subside. There is a daily struggle going on within our breast between the flesh and the spirit, often so severe that we doubt our own faith. There seems to be nothing left of it.

Paul speaks about the painfulness of this struggle in Rom. 7. Here are some of his words. "I delight in the law of God after the inward man." But "I find then a law, that, when I would do good, evil is present with me." Again: "The good that I would I do not, but the evil which I would not, that I do." "O wretched man that I am! who shall deliver me from the body of this death?" Paul was a man of very keen and very tender feeling. Perhaps not every Christian will feel the painfulness of this struggle between his flesh and the spirit as severely as Paul did. But every Christian will undergo the same painful struggle and will suffer from the pain.

What a joy, therefore, that in heaven this struggle will cease. There we shall be all spirit, and no trace of

our flesh will be left to trouble us. There our heart will be filled with only pure and lovely thoughts. There we will utter only God-pleasing words, and whatever we may do, we will do with pure joy; and it will proclaim the glory of God.

We quote only a few Scripture passages this time. St. James tells us that instead of battling against temptations in heaven we shall be wearing the crown of victory. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12). And St. Peter encourages us with the following words: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12, 13). We note that instead of "temptations" (the word which St. James has) Peter uses the word "trial," and for St. James' "crown" he says "exceeding joy."

Let us draw strength and courage from these words to stand up bravely in our trials and temptations, in the sure hope that in heaven we shall forever celebrate our triumph.

(To be continued.)

J. P. M.

Hearts, Dear Lord, Hearts!

FIGURES! Give us the figures!" That plea comes to the desk of the chairman of the Board of Trustees repeatedly. It comes today again. And from time to time an article appears with figures in answer to the plea. And this happens to be one of those times.

Here are figures. We received \$19,000.00 less in July 1956; \$500.00 less in August 1956; \$26,000.00 less in September 1956; \$56,000.00 more in October 1956; \$500.00 more in November 1956; and \$14,000.00 less in December 1956 than in the same months in 1955. In other words, our congregations contributed \$3,000.00 less in the last half of 1956 than they did during the same time in 1955.

In August we had a deficit of \$176,000.00; in September, \$155,000.00; in October, \$93,000.00; in November, \$54,000.00; in December, \$107,000.00. In other words, we are having deficit months when we should be building up a balance to carry us through those two months of February and March with their low receipts.

Thank the Lord! "For what?" you say. The figures this month are much better. As of today, February 5, we have received \$238,000.00, in round figures, from District cashiers. Three more Districts must report. But this article cannot wait. It must be at the Publishing House in twenty-four hours, so it is impossible to give a complete report. It is our estimate,

however, that the three Districts should send in an additional \$35,000.00. That means, our January receipts will be \$273,000.00 — a record month in the history of our Synod! Yes, thank the Lord! For we shall be able to pay all our requisitions, wipe out our deficit of 107,000.00, and close our books with a balance of \$3,000.00 to \$4,000.00.

But let no one think, now that this has been done and this victory has been won, we can all write to the Board of Trustees and get what was voted us in Saginaw two years ago. To our institutions we must say: We cannot give you the professors and professorages voted you despite our January receipts. To other depart-

ments we must speak likewise. We need more than one good month to be able to grant all that was voted. As thankful as we are for January, we must ask for more, not because we are such who can never get enough, but we are not given enough to carry out what Synod votes.

A balance of \$3,000.00 to \$4,000.00 in January is not enough to build professorages, etc. We had a balance of \$52,900.00 in January last year. Two months later there was a deficit of \$59,700.00. These two months are ahead of us now.

We are not flush. The Board of Trustees meets February 7. And on the docket will be the recommendation by the chairman to cut the budget of some departments, so that we can possibly help others.

So figures have been given again. But the giving of figures is not the solution. The answer is hearts, the giving of hearts to the Lord and His work, to the work of raising offerings according to our need and our voting. The Lord had Abraham's heart. "And Abraham stretched forth his hand, and took the knife to slay his son." That is what happens when the Lord has the hearts of men. That the Lord would have our hearts as He had Abraham's! Think what our hands would do. Hearts, then, are needed above all.

What means can we use, that God might have our hearts? There was only one means through which Abraham's heart was won for and given to God. That means was the Word, the Gospel, through which the Holy Spirit drew his heart to God, to faith

in the promise. That today still is the only means to this end. So it will ever be. And Gospel-giving, giving from such a heart, is the only giving which the Lord loves. Let us then inform our people with figures, etc., but above all, let us pray for the ability to preach the Gospel in all its truth and comfort, keeping faith in the strength of the Gospel to do the work.

Grant us hearts, dear Lord,
to yield Thee
Gladly, freely, of Thine own;
With the sunshine of Thy goodness
Melt our thankless hearts of stone
Till our cold and selfish natures,
Warmed by Thee, at length believe
That more happy and more blessed
'Tis to give than to receive.

HAROLD ECKERT.



News from our Mission Fields



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

MATTHEW 28. 20

DEDICATION — NEW EV. LUTHERAN CHURCH OF OUR REDEEMER

Wabasha, Minnesota

Dedication ceremonies were held on Sunday, December 9, 1956, for the new Ev. Lutheran Church of Our Redeemer, Wabasha, Minn. Three services were held. In the 10:00 a.m. service, the local pastor, Donald H. Hoffmann, preached the sermon and performed the rite of dedicating the church to the glory of God. In the 3:00 p.m. service, the Rev. R. J. Palmer, Minneapolis, member of the Minnesota District Mission Board of the Wisconsin Synod, delivered the sermon. The Rev. H. F. Muenkel, Zumbrota, the first called pastor of the congregation, Visiting Elder, and chairman of the Red Wing Conference, served as liturgist. In the 8:00 p.m. service, the Rev. O. E. Hoffmann, Madison, Wis., father of the pastor, delivered the sermon. The Rev. Theo. Albrecht, Lake City, founder of the congregation, served as

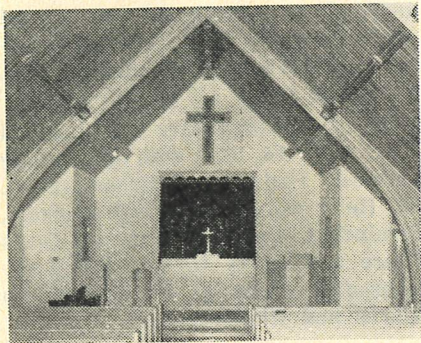
liturgist. The senior choir sang in the 10:00 a.m. and 8:00 p.m. services. The junior choir sang in the 3:00 p.m. service. Many pastors, former members, and friends of the congrega-

tion from the Winona and Rochester areas joined in the celebration.

The new Lutheran Church of Our Redeemer, located on the south side of the city of Wabasha, is of frame



Ev. Lutheran Church of Our Redeemer, Wabasha, Minnesota



Interior of Church, Wabasha, Minn.

construction in Old English design, showing great beauty in its simplicity. The altar, pulpit, baptismal font, lectern, and pews are all constructed of solid red oak in a silver blond finish, which is very striking when one enters the church. The thirty pews were purchased and given by thirty families of the congregation.

The cost of the new structure, complete with furnishings, is around \$30,000. The seating capacity in the church is 160 to 175 in the pews, with sufficient space for the placing of 40 extra chairs. A full basement is under the church, finished as an assembly hall. A modern kitchen, with all necessary equipment, has been constructed in one end of the church basement.

The first Lutheran service was held here October 2, 1937, when Pastor Theo. Albrecht, Lake City, Minn., came to serve several families. On August 20, 1939, the Rev. H. F. Muenkel was called as the first permanent pastor. Other pastors serving the congregation were Gordon Radtke, July 1944 to November 1946; Ralph Goede, November 1946 to May 1948; and H. Scherf, July 1948 to March 1953. The Rev. D. H. Hoffmann has been pastor since July 1953.

For the past 18 years the congregation has worshiped in a converted store building. During the past years the congregation has grown and prospered to such proportions that a different place of worship became necessary. The members had long dreamed of some day building a completely new church. On July 1, 1954, the New Church Building Fund was formed, and in 1955 the Building Committee came into being. With the help of the Minnesota District Mission Board, church plans and a loan of \$22,000 were secured. On June 17, 1956, the ground-breaking ceremony for the new church took place.

The Ladies Mission Society of the church served dinner, supper and lunch to all members, pastors, and friends who joined the congregation in its celebration.

Dedication of the beautiful new church on December 9, 1956, was to the glory, praise and service of the ever gracious God. Under His con-

tinued blessings, the congregation looks forward to a prosperous and successful future. On January 1, 1957, the congregation, with its sister church in Nelson, Wis., became, for the first time, a completely self-supporting parish.

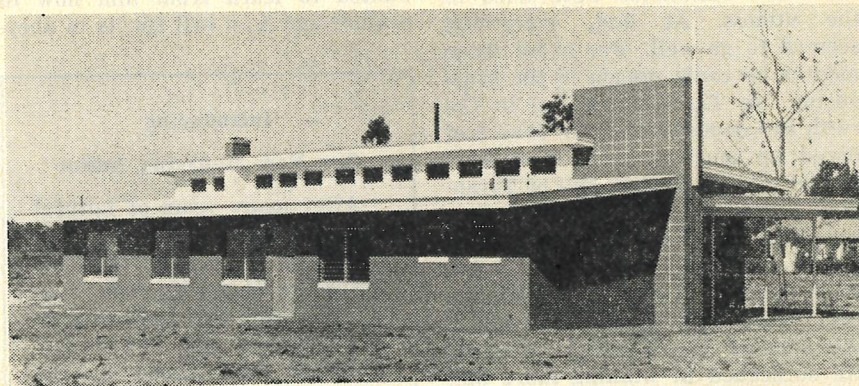
D. H. HOFFMANN.

**DEDICATION — OUR SAVIOR
LUTHERAN CHURCH
Orlando, Florida
(Synodical Conference)**

The Lutheran Church entered the Washington Shores community of Orlando, Fla., with the dedication of Our Savior Lutheran Church on January 27.

Approximately 200 were in attendance at the afternoon dedicatory service, including twenty members and guests of St. Paul Lutheran Church of Jacksonville, Fla., a host of fellow

Jones, missionary-at-large for the Synodical Conference in the State of Florida, performed the rite of dedication in the absence of the Reverend Paul Kluender of the Missionary Board of the Synodical Conference. Choral music was provided by the girls' choir of Trinity Church, Orlando, and Mrs. E. W. Bryant of St. Paul's, Jacksonville, served as organist for the occasion. Representing District President Kellerman, who was unable to attend, the Reverend Albert Besalski welcomed the estab-



Our Savior Lutheran Church, Orlando, Florida

Lutherans from Trinity Lutheran Church of Orlando, and many from the local community and local churches.

The Reverend James. P. Dretke, who has worked as missionary in the area since September, 1956, served as liturgist for the service. The dedicatory sermon was preached by the Reverend Floyd McAdoo of Salisbury, N.C. The Reverend William H.

lishment of the new mission in behalf of the Florida-Georgia District of The Lutheran Church—Missouri Synod.

Pastor Dretke, who began the groundwork for Our Savior Church with a nucleus of two communicants in the area, will serve as resident pastor until he and his wife leave for Africa where they will work as missionaries.

JOHN G. MURDOCK, Vicar.

**TWENTY-FIFTH ANNIVERSARY
OUR SAVIOR'S EV. LUTHERAN
CHURCH**

Jamestown, North Dakota

In 1931, a family concerned about pure doctrine and practice came to Jamestown, N. Dak., and was instru-

mental in beginning a mission. Pastor E. Hinderer of Tappen, N. Dak., was asked to conduct services. The first service was held in a home on August 2, 1931, with eight people present. Soon a more desirable place was sought. An unfinished church building was rented and the basement used for services and meetings.

In 1932, the Mission Board of the Dakota-Montana District provided a missionary in the person of H. A. Mutterer, who served the mission until July 1934.

Soon after, J. B. Erhart was installed as the next pastor. Under his leadership the congregation was organized, the rented church was bought and completed, and a parsonage was provided. This was done without aid from Synod. During these years the congregation also grew in membership and in the knowledge of the

Word. The congregation became a member of the Wisconsin Synod in 1938.

During the pastorate of O. W. Heier from 1940 to 1950, an important decision was reached—the congregation began a Christian Day School. It was opened in 1947 in the church basement with 29 pupils. Since 1953 there have been two teachers, Mr. LeRoy Greening and Miss Irma Paap. One teacher is subsidized by Synod.

Pastor W. Schuetze served the congregation faithfully from 1950 to

The Northwestern Lutheran

1955. The undersigned has served since February 1956. Present membership: 324 souls, 204 communicants, 71 voters.

The 25th anniversary was observed on October 14, 1956, with appropriate services. Pastors J. B. Erhart and O. W. Heier were the festival speakers, reminding the members of God's grace and mercy in Christ and encouraging them to be faithful to Christ and His Gospel.

H. E. RUTZ.

In the Footsteps of St. Paul

Paul's Imcomparable Triumphs and Overwhelming Trials

WHILE in Ephesus, Paul's faith and endurance were tried to the utmost. At first, everything seemed to go well. For about three months he could preach in the synagogue. In Thessalonica and in Corinth the opposition of the Jews had flared up much sooner. Then Paul moved into the lecture hall of Tyrannus. Even though he could only use the lecture hall during the off-hours of the day, when most of the Ephesians rested and withdrew from the heat of the sun, the Lord nevertheless blessed the Apostle's message. He succeeded in winning more and more listeners, both among the Greeks and the Jews. For a period of about two years he used this hall as a preaching center, and was able to carry the Gospel message throughout the whole Roman province of Asia. This was the Lord's doing. Satan and his vassals among the Jews and Gentiles were held in check. Many churches were founded in and around Ephesus. We can readily assume that most of the churches mentioned in the Book of Revelation were founded in these eminently successful days of Paul's ministry in Ephesus.

Through his preaching and also through the miracles wrought by the Apostle his fame was spread throughout Asia. The metropolitan cities of the ancient world were centers of pagan superstition, foremost among them Ephesus. The strange preacher from Palestine aroused much comment and varied interest everywhere.

Jewish sorcerers approached him and wanted to learn from him how to conjure and hold evil spirits in abey-

miraculous success of his Gospel message, the work of the Holy Spirit. Many came to confess their sins, to believe in Christ, and to lead a new, a changed life. Many who formerly had dabbled in the black art of magic brought their books to Paul and burned them publicly. Luke tells us (Acts 19) that the books of magic burned in Ephesus were priced at 50,000 pieces of silver, about \$10,000 in our money. This was a most blessed fruit of Paul's preaching. In return, the Ephesians received two most precious Books of the New Testament: Paul's circular Epistle to the Ephesians and John's Book of Revelation, addressed to the very churches of this region. The one proclaimed the glory of the Church militant, the *Una Sancta*; the other, that of the Church triumphant. Both have ever been a source of great comfort to all true believers. Destroyed is almost every vestige of the former glory of Ephesus; but the glory of these Epistles shines on undimmed through the ages.

However, not only incomparable triumphs awaited Paul in Ephesus, but also overwhelming trials and sufferings. It was only too natural that a great stir was aroused throughout the whole Roman province of Asia about the "way," or the teachings of the Christian Church concerning the way of salvation. To the elders of Ephesus, whom Paul met at Miletus, he could say (Acts 20): "Ye know, from the first day that I came into Asia, after what manner

Introducing

Our New Managing Editor

After many years of faithful service, Pastor W. J. Schaefer has asked to be relieved of his duties as Managing Editor of the Northwestern Lutheran. In the name of our Evangelical Lutheran Joint Synod of Wisconsin and Other States, I wish to express our sincere gratitude for the long and diligent service rendered to our Synod and to the church at large by Pastor Schaefer. May the Lord of the Church graciously reward him.

The Reverend Mr. Werner Franzmann, who was recently installed in his new office of literary editor at our Northwestern Publishing House, has accepted appointment to the position of Managing Editor of the Northwestern Lutheran.

The Reverend Mr. Walter Kleinke has been appointed assistant to the Managing Editor.

OSCAR J. NAUMANN, President.

ance. They even tried to imitate his miracles, but could not. Paul's greatest miracle, however, was the

I have been with you in all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Paul's stay in Ephesus was also one of many trials and persecutions. If ever anyone suffered for the cause of Christ, it was Paul. Some of his greatest sufferings Paul relates in his Epistles, especially in Second Corinthians (ch. 11). Luke reports others in Acts. We know that Paul was stoned at Lystra, scourged at Philippi, and suffered shipwreck near Malta. We are, however, unable to place most of the sufferings recorded by Paul. He speaks of being scourged no less than five times by the Jews, of having suffered shipwreck three times, of having been in great peril of life at the hands of robbers in the wilderness, at the hands of his countrymen, and of pagans in the cities.

More recently interpreters have emphasized Paul's words "in prison frequently" (II Cor. 11:23) as referring not only to Philippi and Rome, but also to Ephesus. This may well be the case, for we know of no place, where Paul was subjected to more trials and adversities than in Ephesus. It can not be affirmed definitely. We should like to delve deeper into Paul's brief record of his many sufferings and into the recesses of his soul, but we shall have to content ourselves with the Apostle's meager report.

Only a blessed eternity will reveal more to us.

In First Corinthians, Paul mentions that he even fought with beasts in Ephesus (15:32): "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" Some have interpreted these words as though Paul actually had fought with wild beasts in the arena and was acquitted by the presiding official and the clamoring public because of his valiant defense. Others have interpreted this fighting figuratively and are reminded of the pugnacious Jews and the buffetings of a fickle mob aroused by greedy Demetrius and the silversmiths. Again we must admit that we do not know. We are inclined to lean toward the figurative interpretation. To us it would seem as though Paul wanted to say: I do not fight for the glory of the Gospel as does the prizefighter in the arena against wild beasts. I withstood the ferocious enemies of the Gospel with the weapons of the Word alone, clad in the armor of God (Eph. 6). If the dead rise not, then it is more advantageous to heed the slogan of those who say: Let us eat and drink, for tomorrow we die.

Vividly Paul portrays his service to Christ and the Church to the Corinthians (I Cor. 4:9-13): "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger,

and thirst, and are naked, and buffeted and have no certain dwellingplace; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made the filth of the world, and are the off-scouring of all things unto this day." Can the many trials and sufferings of Paul be expressed more emphatically and convincingly?

To the many buffetings and sufferings from without, Paul adds his daily care and concern about the many churches he had founded. About his work in Ephesus and Asia, Paul writes (I Cor. 16:8,9): "I will tarry at Ephesus until Pentecost. For a great door and effectual (a wide door for effective work) is opened unto me, and there are many adversaries." Messengers and letters from the different churches he once had founded brought alarming reports regarding the inroads of Satan. Had not the Judaizers uprooted the work of the Gospel among the Galatian churches and did not Paul have to sit down in Ephesus to pen his flaming Epistle to them? Had not the grave schisms disrupted the work in Corinth and did he also not have to write to them from Ephesus? During his whole public ministry Paul had to cope with many adversaries. Ever and anew was he reminded of the words of the Holy Ghost once spoken to Ananias concerning him: "I will show him how great things he must suffer for my name's sake" (Acts 9:16). Not only astounding successes, but also daily reverses and afflictions were the steady companions of the great Apostle.

H. A. Koch.

The Heart Of Worship

DO you worship or do you only "attend church"? There is a notable contrast between worship and attending a concert, a lecture, a play, or an athletic event. It may seem unnecessary to say this, yet it is so easy to come to church and fall naturally into the role of mere spectator.

The Contrast

You may attend a concert and be delighted with the music. You may attend a lecture and learn from the speaker. You may watch a play un-

fold and be intrigued by the action. But you are not a real part of what is being done. Even as an excited spectator at a football game you are still not playing football! Now you may attend church and also enjoy the music, appreciate the choir, learn from the minister, even sing the hymns and pray the prayers. But you can do these things and be no more involved than you would be at a concert, a play, or a football game. You can do all these things and still not be worshipping. That is so be-

cause the vital factor in true worship is God.

God Acts

The truly wonderful thing about our Sunday service is that it is a "Sunday meeting" — with God. God comes; God meets us; God acts — with us and in us.

In Us

This is the great happening, the important event, the vital action in worship — God acts with and in us.

You cannot be a spectator in this kind of action. God involves you directly and completely. You are the object of His acting. Through it you believe and receive. The mighty event that happens week for week in Christian worship is that God works faith in us, thereby enabling us to receive then and there forgiveness, life, salvation, joy, comfort, a new will to follow Christ. If this does not happen to you and in you, you are only a spectator at the service and no worshiper.

"In Spirit"

This is what Jesus means when He says, "God is a Spirit: and they that worship him must worship him in *spirit* and in *truth*." "In spirit" means with the heart, sincerely, in faith. *Our chief part in worship is believing, receiving God's gifts.* This is the first and foremost result of God's acting on us and in us. Then that faith moves us also to act and respond with prayer and praise and thanksgiving.

"In Truth"

If it is true that we can really worship only "in spirit," that is, from a

faith-filled heart, then it should be clear why there can also be no real worship without God's Word and Sacraments. These are the means whereby God comes and acts on us and in us. "They that worship Him must worship Him in spirit and *in truth*." Our Sunday worship then is simply a gathering around the Word and Sacrament, so that through them God can act and transform us. Christians cannot worship God apart from the Means of Grace, and without those Means of Grace there would be no Christians.

Our Response

But if the heart of worship is God's acting in us through His Word to bring us to believe and receive His gifts, then what of our Sunday hymns, choir-singing, organ music, liturgy? These are all the natural response to God's acting in us. They are the expression of faith. Though we worship first of all "in spirit," we cannot express ourselves "in spirit." We are body and soul together and we cannot worship like disembodied spirits. Thus we bring our whole selves into worship to express our

faith in prayer, praise and thanksgiving. "With heart and hands and voices" — the eyes and ears and lips and tongue must worship also. The body will follow the soul into eternity. Our worship is a powerful reminder of that. Even the simple folding of the hands, the bowing of the head, and the bending of the knees can be acts of worship.

An Activity

Worship then is an activity that involves God's acting in us first of all, and then demands our whole activity as a result — the heart believes and the whole man expresses that faith. Will you worship next Sunday? Then be no spectator. Let God involve you. Tune your mind and ears to the Word. God will act in you. And you will find yourself a real part of every part of the service. Truly to worship God with your whole being together with your fellow believers in the divine service is the closest that you will ever come to heaven on this earth.

KURT EGGERT.

Christian Stewardship

TO some extent, the trouble with many of us Christians is that we do not know what simple, down-to-earth Christian stewardship is and, therefore, do not practice it the way we ought.

And if we *individual* Christians do not know and practice genuine Christian stewardship, then both the *congregation* and the *synod* to which we belong will suffer. But let us go the last step and say that the final result of *poor* stewardship is that the kingdom-work of our Lord Jesus Christ is made to suffer, not only at home but also abroad — indeed, throughout the world.

Where does Christian stewardship begin? What does it consist in? Some think that Christian stewardship begins and ends with the placing of a donation in the weekly or monthly church envelope. Such a view of stewardship is like flashing a movie

on an old-fashioned, narrow screen, whereas we must look at stewardship in cinema-scope proportions so that we short neither the Lord nor ourselves in this respect.

Christian stewardship includes the *whole* Christian and the *whole* life, and his *whole* relation to God. St. Paul tells us: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and *ye are not your own*? For ye are bought with a price: therefore glorify God in your *body* and in your *spirit* which are *God's*." To be a good steward and a good Christian we have to recognize first of all, that we are God's property whole and entire. We belong to God by virtue of *creation*— God made us; and we belong to God in a special sense by virtue of our *redemption* — God bought us back from Satan and sin with the price paid by His Son. But we also belong to God by virtue of the *sanctifica-*

tion of the Holy Spirit: by turning us from unbelief to belief the Holy Spirit set us apart from the godless world and connected us to God by faith. As a result of the sanctification of the Holy Spirit, God even dwells in us, making us His very own house.

Along with our body and spirit, everything else that we own (e.g., physical property) also belongs to God first and foremost, no matter how hard we in turn work for it: "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:18).

No matter how we Christians figure it, we and ours belong to God. He is the first owner, while we are merely second in command, or stewards of all our property. Since, as the

Apostle says: "It is required in stewards that a man be found faithful," we naturally are to be *faithful to God* and use our body, our spirit, our life, our talents, our minds, our speech, our possessions and resources, and our time in whatever way *God* chooses and shows to us in His holy Word.

We may therefore define the Christian principle of stewardship as the wonderful privilege and duty of dedicating and giving ourselves and our possessions completely over to God, for God to use in any manner He shall choose.

Now an indispensable part of every Christian's program of stewardship is Christian *sanctification*, i.e., living a holy life to the glory of God. This aspect of stewardship is perhaps emphasized more than any other by the various holy writers. St. Paul wrote to the Corinthians: "Glorify God in your body and in your spirit, which are God's." The same Apostle wrote in his letter to the Romans: "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members *servants* to righteousness unto holiness" (Rom. 6:19). According to God's word we are to be "zealous of good works" (Titus 2:14); "we are . . . created unto good works" (Eph. 2:10); we are "called . . . unto holiness" (I Thess. 4:7). Scripture summarizes stewardship in the form of sanctification thus: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Christian stewardship must include a vigorous program of *love toward our neighbor* based on our love for our Savior. One of the reasons why God loves us and blesses us so, is that we might abundantly love and bless our fellow human beings. We live in a home; we are members of a congregation; we are part of the population of a city, town or township area; we are citizens of a state and nation; we are human beings together with all people on earth. But in each one of those realms we are to show deep love and concern for others.

Doing it as unto God, we then are inspired to give *freely* of our time, our money, our food and clothing, our talents, our cheer and comfort; and to give these things freely to the poor, the sick, the oppressed, the handicapped, the widows and orphans.

But it is here that Christians, even on the congregational level, often go astray and act the part of selfish stewards. Above all other people and groups of people, the Christians and Christian churches in any community should be models of love and generosity. The members should do all they can to alleviate human suffering in the community, giving generously, where possible, to the needs of others, remembering all the while the wonderful example which our Savior left us.

Yet, too often instead of *giving* in the community, the church *begs* and the church *receives*. Recently a poor family told us how they watch for churches to announce rummage sales that they might buy clothing for their little children at a cheap price! How much more bold God's stewards shall be to stand before Him on Judgment Day who GIVE, not SELL, to the poor. Any community has its merchants whose BUSINESS it is to buy and sell; there is only one business of the Church regarding the needy, and that is LOVE, FREE GIVING. Have we not read in the Scriptures, "It is more blessed to give than to receive." "Give and it shall be given unto you." "He that hath pity upon the poor lendeth unto the Lord." "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith"? What the Lord wants in the Church is a communion of saints who give from *their hearts* for Christ, and not a commercial enterprise.

God also expects good stewardship in the field of Christian service, i.e., especially service on the congregational level. The Bible says that the Holy Spirit does not give the same *kind* of gifts or the same *proportion* of gifts to each and every Christian. To some Christians He gives the ability to help care for the spiritual needs of the church; to others He gives the time and ability to help care for the congregation's physical plant. To some He gives the special qualities of leadership; to others He gives an extra measure of kindness and simplicity that makes them especially qualified to visit and cheer the sick, the shut-ins, and those who are sorrowing. Some can teach, and some can sing. Some can organize and plan, and others can build. Some can rule, and others can follow. Some have a lot of money from which to donate to the Lord's cause, while

others can not give nearly as much. But each one in his own realm — according to the type and measure of ability given to him — should serve the Lord and the Church. And the object is not just to *serve*, but to *serve well*. "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9:10).

Last, but by no means least, is the all-important stewardship activity of mission work that must be the work of every single Christian. We call upon the Apostle Paul once more for a passage to guide our hearts. Writing to the Corinthians, he says; "For *ye know* the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "Ye know," Indeed *we* know who our Savior is; *we* know what He has done for our sins; *we* know how to get to heaven. But that is knowledge that should burn holes, as it were, in the pockets of our heart so that we simply can't help but spend it freely on the spiritually ignorant. There is nothing in the world more needful on which to spend our time, our talents, our prayers, our money, than the glorious work of telling lost souls about Jesus.

There is only one way that sinners can be saved — through Jesus, through faith and trust in Him. There is only one way sinners can obtain faith — through hearing the Gospel. There is only one way that sinners will get to hear the Gospel — by our preaching it to them. When the Lord Jesus told His Christians: "Ye shall be witnesses unto me," He indeed had every good reason for doing so.

Is there any thing that we can do with our possessions that will have a farther-reaching effect, or more glorious results, than simply telling other sinners: "Christ died for you"? We must not let anything hinder or stop us from doing this most necessary and glorious work, this work of Christian stewardship. Let us all know the love of Christ so deeply that we, being filled with joy and thankfulness and with the power of the Holy Spirit, will feel we *must* tell others about their dear Savior from sin, and that we must become perfect stewards in every single work which the Lord shall choose for us to do. Then will our Christianity cease to be a questionable thing, and will become instead a joy to our Savior's heart.

ARTHUR CLEMENT.

Ah, Whither Shall I Flee ?

(Wo Soll Ich Fliehen Hin?)

Ah, whither shall I flee?
What shall my refuge be
When sins I cannot number
My conscience sore encumber?
Though all men aid would lend me,
Still anguish would attend me.

O Jesus, full of grace,
I lift my anguished face,
In Thine own counseled fashion,
To Thee of great compassion.
Cool drops of grace, oh, give me!
From burning guilt relieve me!

Though I, Thy troubled child,
Am thoroughly defiled,
I cast my sins uncounted,
Whose terror high has mounted,
Where oft I have found healing:
Thy wounds, deep, all-concealing.

With Thine, the sinless blood,
The precious crimson flood,
Blot out my guilt unbounded;
Bind up the heart sin-wounded.
My sins — no more recall them!
The deepest sea let pall them!

Thou comfortest my heart,
Who my Redeemer art.
My many sins and varied
Thou hast in Thy grave buried,
Entombed my load appalling,
Entombed past all recalling.

Great though my evil be,
I am at once set free
When Thy blest blood and merit
I take to rest my spirit.
All dread departs before Thee,
In all who but implore Thee.

My need is dire and sore,
Yet Thou hast laid in store
The goods my wants supplying,
E'en by Thy bleeding, dying.
Thus vanquish I all evil:
Death, sin, and hell, and devil.

Though Satan range all foes,
In force me to oppose,
Hopeless I need not meet them;
With Thee I can defeat them.
My banner of reliance,
Thy blood, quells their defiance.

Thy blood, the golden show'r,
Has such a wondrous pow'r,
One little drop works purging
Of sin the world o'er-surg'ing,
Yea, can release, deliver
From Satan's jaws forever.

O Christ, I build alone
On Thee, the Cornerstone.
Damnation cannot claim me;
Thou as Thy heir dost name me.
All this Thou hast attained;
Thy death for me has gained.

Oh, guide my mind and heart,
Through Thy great Spirit's art,
That I shun all things ever
Which me from Thee can sever.
My Head, here keep, uphold me!
As member there enfold me!

"Amen!" — in ev'ry hour
This trust I shall outpour.
Lord Christ, I pray Thee, lead me
Always — always I need Thee,
Until through heav'nly ages
"Amen" my lips engages.

—J. Heermann, 1585-1647

(Tune — Lutheran Hymnal No. 57)

WERNER H. FRANZMANN, translator.

PASTOR - ORGANIST - CHOIR DIRECTOR WORKSHOP

Dr. Martin Luther College, New Ulm, Minn., has arranged a Pastor-Organist-Choir Director Workshop, especially for the Minnesota District, to be held at the College Auditorium, Sunday, March 24, 1957. The program will be under the direction of Professor Emil D. Backer, Professor Martin Albrecht and Professor Theodore Hartwig. It will be carried out in two sessions, the first from 2 to 5 p. m., the second from 6:30 to 8:30 p. m.

The object of the workshop will be to discuss, evaluate, and demonstrate proper church music for the organ and the choir, based on the Sundays from Easter to Trinity Sunday.

Supper will be provided for in the Dining Hall at a nominal fee. We invite all pastors, teachers, organists, choir directors, and church musicians in general to attend. We hope that many will take advantage of this opportunity. Kindly announce your intentions to

EMIL D. BACKER, Chairman
Music Department

CANDIDATES FOR PROFESSORSHIP AT DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

The following names have been placed in nomination for the professorship at Dr. Martin Luther College, New Ulm, Minn.:

William Arras	Monroe, Mich.
Emanuel Arndt	Winona, Minn.
Raymond Brei	Norfolk, Neb.
Adolph Fehlauer	Appleton, Wis.
Arthur Glende	New Ulm, Minn.
M. J. Ingebritson	Omaha, Neb.
Victor Lehmann	Neillsville, Wis.
Frederick Manthey	Manitowoc, Wis.
Lester Raabe	La Crosse, Wis.
Rev. William Schink	Woodland, Wis.
Arthur Schulz	Milwaukee, Wis.
Fred Hagedorn	Mt. Calvary, Wis.

The man called is for the chair of pedagogy and the supervision of the teacher training school. Any correspondence regarding these nominations must reach the secretary not later than March 8, 1957.

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

APPOINTMENTS

Executive Secretary of the Japan Board

Pastor Harry Shiley of Milwaukee, Wis., has been appointed executive secretary for the Japan Mission Executive Committee to fill the vacancy caused by the resignation of Pastor W. F. Dorn of Irving, Tex.

Editors of the Gemeindeblatt

Professor Heinrich J. Vogel of our Theological Seminary at Thiensville, Wis., has been appointed Managing Editor of the Gemeindeblatt, to fill the vacancy caused by the resignation of Pastor Walter Hoenecke, who resigned for reasons of health and advanced age after many years of faithful service.

Pastor E. Philip Dornfeld has been appointed a member of the Editorial Board of the Gemeindeblatt in place of Prof. H. J. Vogel, who has become managing editor.

May the Lord richly bless their labors in the promotion of His kingdom of grace.

OSCAR J. NAUMANN, President.

CALENDAR OF CONFERENCES

The General Synodical Committee will meet, God willing, on May 22 and 23, 1957, at 9:00 a. m. in the auditorium of the Synod building, 3616-32 West North Avenue, Milwaukee 8, Wis. The preliminary meetings will again be held on Monday and Tuesday of that week. All materials to be included in the book of reports and memorials for the August convention of Joint Synod must be on my desk no later than May 10, 1957.

OSCAR J. NAUMANN, President.

The Thirty-fourth Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene, God willing, from August 7 to August 14, 1957 at Dr. Martin Luther College, New Ulm, Minn.

OSCAR J. NAUMANN, President.

CROW RIVER VALLEY PASTORAL CONFERENCE

Place: Litchfield, Minn.
Time: February 27, 1957, 10:00 a. m., beginning with a communion service.
Papers: Exegesis of Matt. 10:1-15, N. Kock; Continuation of "Names of God in the Old Testament," G. Geiger.
L. SCHALLER, Secretary.

THE COLORADO DISTRICT CONVENTION

Date: February 19, 1957, 1:00 p. m., to February 21, 1957, 4:00 p. m.
Place: St. James Lutheran Church, Golden; Pastor H. A. Schulz.
Preacher: R. Roth (alt. A. C. Bauman).
Papers: Review of the Revised Version of the Bible, E. C. Kuehl; Audio-Visual Education in Religious Education, W. Schaller; Cursory Exegesis of Romans 6, P. Lehmann; Cursory Exegesis of Romans 7 and 8, W. Krenke; Isagogical Review of Hosea With Practical Application, A. Sippert; The Principals of Supervision and Their Application to Our Church Work; Concordance Study of Selected Words of Scripture, Such as Righteousness, Gospel, Covenant, etc., Using the Original, H. Schulz; The Doctrinal Controversies Disrupting the Lutheran Church from the Years 1546 to 1580, N. Gieschen.
A. SIPPERT, Secretary.

ROSEBUD DELEGATE CONFERENCE

Date: February 18 and 19, 1957.
Place: Valentine, Nebr.
Time: 10:00 a. m. C.S.T.
Preacher: W. L. Bartelt.
Agenda: What does it mean to belong to a Synod? E. Kitzerow; Isagogical paper on Ezekiel, D. Worgull; How may more frequent attendance at the Lord's Table be fostered in any congregation? O. Eckert; An explanation of our 'Order of Morning Worship' in our Lutheran service, H. Witt.
W. L. BARTELT, Secretary.

NEW ULM PASTORAL CONFERENCE

Date: February 27, 1957.
Place: St. Paul's Ev. Lutheran Church, New Ulm, Minn.
Time: 9:30 a. m.
Confessional Speaker: Paul Nolting; alternate: E. Biebert.
R. UNKE, Secretary.

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WISCONSIN SYNOD TEACHERS' CONFERENCE — MINNESOTA DISTRICT

Wood Lake, Minnesota

February 22, 1957

9:30-9:45 Devotion, Pastor Lloyd Huebner
9:45-10:45 The Unjust Steward by Prof. M. Galstadt (Substitute: The Unjust Judge by Pastor Bartels)
10:45-11:00 Recess
11:00-12:00 School Solicitation During Summer Vacation (Round Table) E. Sorgatz (Substitute: Our Goals in Teaching History) (Including fusion of Biblical and secular History)
12:00-1:00 Noon
1:00-2:00 Presentation on Phonics (Purpose and place of phonics and report on methods and materials) by Lois Prueter (Substitute: What I Expect of my Principal—Panel Discussion) Mr. W. Voigt, Moderator, Mr. A. Gerlach, Miss M. Gamm, Miss M. Dueterhoeft
2:00-2:30 Report by delegates to the Synodical Conference, A. Will.
2:30-2:45 Recess
2:45- Should the Minnesota State Teachers' Conference be divided?
4:00- Adjournment
MELDA A. BREI, Secretary.

* * *

CENTRAL DELEGATE CONFERENCE NEBRASKA DISTRICT

Date: February 26 and 27, opening session at 10:00 a. m.
Place: St. John's Lutheran Church, Stanton, Nebr., Lester Groth, pastor.
Papers: Christ's Descent into Hell, G. Frank; The Grange and Y's in the Light of Scripture, F. Werner; Augsburg Confession — Articles VI, VII, and VIII, D. Grummert; The Conduct of a Christian in this world, Mr. Jack Sprengeler; Church Discipline, L. Groth; Panel Discussion — Family Worship; J. Martin as moderator, H. Spaude and Delegate, M. Weishan and Delegate.
Reports: Mission Board, Board of Education, Academy Committee, Financial, Periodicals, Synod Convention.
Speaker: M. Weishan (H. Fritze).
Please announce to host pastor, Lester Groth.
W. A. Wietzke, Secretary.

* * *

SOUTHWESTERN PASTORAL CONFERENCE — WESTERN WISCONSIN DISTRICT

Date: February 26, 1957.
Place: Kendall, Wis., M. Herrmann, host pastor.
Communion Sermon: J. Dahlke (M. Herrmann).
Exegesis: Titus 3 by A. Stuebs (Rev. 2:1-11 by M. Herrmann).
Sermon Study: Gospel for First Sunday in Lent by C. Rosenow.
C. R. ROSENOW, Secretary.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Date: February 25 and 26, 1957.
Time: 10:00 a. m.
Place: Christ Ev. Lutheran Church, 1300 Grand Island Ave., Grand Island, Nebr.
Host Pastor: W. R. Hoyer.
Preacher: Robert Hoenecke; alternate: Hugo Schnitker.
Notice of Excuses and Lodging: Please notify the host pastor in due time.
ARTHUR CLEMENT, Secretary.

* * *

REDWOOD FALLS PASTORAL CONFERENCE

Date: February 26, 1957 (9:00 a. m.).
Place: Zion Lutheran Church, Winthrop, Minn., Pastor C. Wm. Kuehner.
Preacher: L. Wenzel or S. Baer.
Work:
1. I Thess. 2:21ff, Pastor L. Huebner.
2. Investigation of 4-H Clubs and Alcoholics Anonymous, Pastor E. Gamm.
3. "Descensus ad Inferos," According to our Lutheran Confessions, With Special Reference to Recent False Doctrine in Synodical Conference Circles, H. Kesting.
4. Duties of Visiting Elders, a Committee Report.
5. Report on Synodical Conference Meeting, Dr. P. Spaude.
G. F. ZIMMERMANN, Secretary.

* * *

MANITOWOC PASTORAL CONFERENCE

Place: First German Lutheran, Manitowoc, Wis., L. H. Koeninger, pastor.
Date: Tuesday, February 26, 1957.
Time: 9:00 a. m. Opening service with holy communion.
Preacher: John J. Wendland; alternate: E. G. Behm.
V. J. WEYLAND, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Bradtke, Martin, in Good Shepherd Church, West Bend, Wis., by G. Klonka; assisted by F. Gilbert, P. Gieschen, and M. Volkman; Fourth Sunday after Epiphany, February 3, 1957.
Degner, A. T., in St. John's Church, Tn. Newton, Wis., by S. G. Kugler; assisted by H. Meyer; Third Sunday after Epiphany, January 27, 1957.
Eibs, M. H., in St. John's Church, Rauville Township, S. Dak., by W. A. Schumann; January 20, 1957.
Reimers, Reuben O., in Resurrection Mission, Rochester, Minn., by H. C. Duehlmeier; assisted by A. P. C. Kell, H. Muenkel, N. Luetke, K. Roever; Second Sunday after Epiphany, January 20, 1957.

CHANGE OF ADDRESS

Pastors

Degner, A. T., R. 3, Manitowoc, Wis.
Knief, E. A., 560 W. Wheelock Parkway, St. Paul 3, Minn.
Reimers, Reuben O., 1124 Fifth Avenue N. W., Rochester, Minn. Telephone 2-8280.

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