



THE NORTHWESTERN Lutheran

April 13, 1958

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BRIEFS by the Editor

RHODESIA was the mission field that engaged our attention in the March 30 issue. Now we should like to share with you an incident that is reported by one of the missionaries in Northern Rhodesia.

A Sacrifice

"If any man will come after me, let him deny himself, and take up his cross and follow me."

"Our people are still young in their faith, but already they are being called upon to lose their friends and make sacrifices for the Lord.

"After I had conducted a Saturday class at Chibolya, an African suburb of Lusaka, the owner of the house in which we hold our service told me this story: One of his very close friends, a Pentecostal preacher, had asked him for permission to use his house for their services on Sunday morning. Our member replied that he could not do that since he is a Lutheran and does not agree with the teachings of the Pentecostal Church. And furthermore, he added, if I had done such a thing, it would have confused the rest of the people. They would have been led to believe that it doesn't matter where you go to church, just so you go to church.

"Because of such a firm stand, this man has lost a very close friend. Well might we examine ourselves to see whether we are making sacrifices for our Lord. Are we taking our cross and following Jesus?"

A NEW VENTURE IN APACHE-LAND is reported in "News from Our Missions." May God bless this method of communicating the Gospel to the Apaches.

* * * *

EASTER, ASCENSION, PENTECOST are the three great festivals of our church year which are indicated by the new set of symbols on our cover.

The Bursting Pomegranate, the top figure, is an emblem of the Resurrection of our Lord. It symbolizes His power, for He was able to burst the tomb and come forth alive. Since Christ conquered the grave for us, the bursting of the thick-skinned berry also may be regarded as a type of the resurrection of all true believers in Jesus Christ.

*Vain the stone, the watch, the seal;
Christ has burst the gates of hell.
Death in vain forbids His rise;
Christ has opened Paradise.*

The Fiery Chariot, or Elijah's Chariot, is the symbol of Christ's Ascension. It is based on the story of Elijah's ascension as told in II Kings 2:11: "Behold, there appeared a chariot of fire, and horses of fire,

and parted them both asunder; and Elijah went up by a whirlwind into heaven." This is a very ancient symbol of our Lord's Ascension; it is found sculptured on many tombs of martyred Christians in the catacombs.

*Soar we now where Christ has led,
Following our exalted Head.
Made like Him, like Him we rise;
Ours the cross, the grave, the skies.*

The Seven-Fold Flame is our third symbol. The remarkable incident recorded in the third verse of the second chapter of Acts suggests this obvious symbol for the Festival of Pentecost: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost . . ." (Acts 2:3, 4a). The Flame of Fire in the symbol represents the Holy Spirit. The symbol presents a dove descending, with a seven-fold flame descending from the dove. The flame is seven-fold because it represents the Seven Gifts of the Holy Spirit, as given in Revelation 5:12.

*Spirit of Adoption,
Make us overflow
With Thy sevenfold blessing
And in grace to grow.*

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

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Editorials

A New Look At Education

The Russian Sputniks have frightened the American people into re-appraising the public schools and colleges. It is generally

admitted that Russia has far outstripped us in educating their students in the field of science. While American students have chosen the easy subjects and shunned those which require diligent study, Russia in its educational policy has insisted upon the opposite course.

The recent outcry against American educational policy is motivated by fear of Russia's superiority in the arms' race. Science these days is being placed into the service of military destruction. It is toward this end that scientific efforts are so feverishly being directed. Science is a dangerous plaything when not kept under moral restraints. It is like letting a little toddler play with matches or a butcher knife.

That has been the trouble with public education. It has lacked the balance wheel of instruction in Christian truth. To the modern school of education, dominated by the ideas of Dewey, there is no such a thing as fixed truth or fixed morals. These are said to change according to the thinking of society as a whole at the moment. What was regarded as wrong in the past is regarded as right or harmless today. Human society is credited with the ability to create its own morals and religious views as time goes on. The Ten Commandments and the old tenets of the Christian religion are treated as outmoded. Good environment is regarded as the cure-all in modern education. The idea behind it is that if you place the child in the right surroundings it will develop into a good citizen; provide it with proper recreation in its leisure time, and the child will come out all right. Playgrounds are considered to be the answer. A police officer recently reported that after a million-dollar playground had been opened there was vandalism to the tune of \$30,000, and that the playground must regularly be policed.

The only hope is Christianized education such as our parochial schools offer, which recognizes the inborn depravity of man and which is centered in Christ. Moral truth and saving truth has been fixed by God Himself and is not subject to revision. It abides forever.

IM P. FREY.

* * * *

Student Support

Recently the disquieting thought was expressed that the registration of new students at a synodical school might be expected to decline if a business slump continued. Families affected by the recession might hesitate to finance the education of capable boys and girls at a synodical school preparing them for work in the Church.

If this prediction were to become a reality, the future growth of our Synod might be cut back. With trained manpower in short supply and with missions and area high schools bidding for a limited supply of pastors, this is no time to sow seed scantily.

The Synod's student-aid fund has not been a completely satisfying solution. Some parents do not apply to it for aid because they look upon an application for financial support almost as a declaration of bankruptcy;

some do not want to feel beholden to another's consideration; some are too modest to suggest that their children are more deserving of such support than others are. Whatever the reason, this fund has not been used as often as it might have been.

In view of this reluctance (even if the recession does not continue or grow worse) congregations should be encouraged to make available annual sums that are distributed to their young people who are enrolled in a pastor's or a teacher's course at a synodical school. Let the young boy and girl feel that the congregation is so much concerned about their preparation for work in the Church that it wants to have a part in making this education more readily available.

In our congregations there are also individual members whom the Lord has blessed with earthly means well beyond their needs. Such people can perform a service for their church when they, perhaps in consultation with the pastor and with the school, set aside funds for making the education of capable but financially handicapped students possible.

Such grants should not be called scholarships in the strict sense of the term. Then only A students could qualify. We know, however, that the work in the Church is in many cases done better by students with good average gifts than by those with superior talents. When a student demonstrates industry and faithfulness, a general range of acceptable scholarship should be sufficient to qualify.

Where there is a desire to be of assistance in recruiting workers for the Lord's ministry, there will always be students who will justify such encouragement.

C. TOPPE.

* * * *

Union Without Unity Is Blasphemy

Last November, in Chicago, about 500 educators met to discuss problems of religious education. The general theme of the convention was "Images of Man in Current Culture and Tasks of Religion and Education." The delegates were Jewish, Roman Catholic, and Protestant.

Although a reporter claimed that there were "important areas of agreement," it is doubtful that the three groups could agree on much more than the multiplication table. They would soon find that they differed widely on a definition of religion, education, and the image of man.

Their disagreement becomes painfully evident from the three essays printed in *The Christian Century* (Dec. 11, 1957). It is, therefore, not surprising that the editorial reporter remarks that "the representatives of the three major religious orientations found difficulty in locating a common basis for their discussions." The three lecturers were professors of theology: a Jew, a Jesuit, and a Liberal Protestant. The Jew presents the clearest and most readable view. "But perhaps," the reporter cautiously adds, "the R. E. A. (Religious Education Association) is to be understood as existing

(Continued on page 119)

Studies in God's Word: The Fruits of Easter

"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." I Peter 1:3.

The Collect for the Day on the Sunday after Easter, in Christian use for more than twelve hundred years, collects the petitions of God's people in the following simple way: "Grant, we beseech Thee, Almighty God, that we who have celebrated the solemnities of the Lord's resurrection may, by the help of Thy grace, bring forth the fruits thereof in our life and conversation; through the same Jesus Christ, our Lord."

The fruits of Easter, of course, are limitless. There is very little about a Christian life which is not in some way related to the Lord's resurrection. A beautiful summary of these fruits is found in the Eisenach Epistle for the Sunday after Easter (I Peter 1:3-9), introduced by the verse of our text. While the glorious Easter Gospel still echoes in our hearts, we wish to view THE FRUITS OF EASTER in our worship of a living Christ, and in our trust in a loving God.

In Our Worship of a Living Christ

"Blessed be the God and Father of our Lord Jesus Christ," Peter begins. Like an Easter Alleluia (Praise the Lord) these words resound. For this God, Peter continues, "according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Praise the Lord for this resurrection of Christ! Ours is now a lively hope. Our redemption is now complete. We have a new birth and a new life in God. And all this is positively assured in the resurrection of Jesus. Yes, already now, Peter continues, the resurrection guarantees us a possession to be enjoyed forever: "To an inheritance incorruptible, and undefiled, and that fadeth not away,

reserved in heaven for you." Our lively hope through our living Lord endures to all eternity. We have this by faith. And this faith is God's power in us, Christ's life in us, for we are "kept by the power of God through faith unto salvation ready to be revealed in the last time." Our Christian life, our lively hope, our eternal inheritance, our faith unto salvation — all are founded on the glorious truth of Christ's resurrection from the dead.

This resurrection truth was the keynote of the apostolic sermons and Epistles. It gave impetus to a surge of missionary zeal before which we can do nothing but marvel. Self-evidently it found expression in the worship of Christ. "The first day of the week" of the Easter Gospel became the Lord's Day. It was uniquely His through His resurrection victory, and in joyful commemoration of this fact the early Church made this a weekly celebration (Acts 20:7; I Cor. 16:2; Rev. 1:10). The writings of church fathers as well as historians from the early centuries of Christian history speak of Sunday worship as a matter of fact, but always a fact to be remembered because on that day Jesus rose from the dead. It was the living Christ, present in Word and Sacrament, who dominated the spirit of early Christian worship.

The Easter Festival itself became the first festival of the Christian year. The entire "pentecost" of fifty days from Easter to Whitsunday was kept as a time of rejoicing. Particularly the first eight days were celebrated in a continuous expression of Easter joy. Those baptized on the eve of Easter wore their white baptismal robes at daily services until the octave or Sunday after Easter, when they received their first communion. (From the white robes probably came the name Whitsunday — "White Sunday.") This practice continued until as late as the eleventh century, when the feast itself was abbreviated to a cycle of three days.

We mention this to show to some extent the way in which the Easter triumph permeated the entire spirit of early Christian worship. Unfortunately, in medieval times an atmosphere of fear and uncertainty began more and more to pervade this joyful mood. The Reformation, which restored the Gospel in Word and Sacrament to its rightful position, again recaptured the fruits of Christ's resurrection in the worship of the Church. So important was the VIVIT (He lives) to Luther that he placed it in his coat of arms. Easter hymns were sung every Sunday until Ascension. He who "was delivered for our offenses, and was raised again for our justification" again became the Source of that lively hope expressed in the worship of a Christian congregation as it assembled on the Lord's Day.

May God grant by the help of His grace that we also express the fruits of our Lord's resurrection in our worship of a living Christ!

In Our Trust in a Loving God

Peter now continues his post-Easter song: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." The Apostle was writing to Christians who were experiencing much trouble and discouragement. Yet in the light of their eternal inheritance assured in Christ's resurrection these "manifold temptations" were but "for a season" (compare Luther's translation, "eine kleine Zeit") and "if need be." Their necessity and purpose they were to leave to their heavenly Father's discretion, as Peter points out, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." In joyful anticipation of this glorious appearing of Jesus Christ on the Last Day, they could now live by faith in His abiding presence even though they could not see Him, as Peter con-

cludes, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

We cannot repeat this passage (I Peter 1:3-9) without thinking of

the many times it has been used by our pastors as a special word of comfort to the distressed. As we see these people, deprived of earthly joy, alone, sick, shut-in, bereaved, yet still loving Jesus, their living Savior, still clinging to Him whom they do not see, we are reminded of the words of the risen Savior to

Thomas, "Blessed are they that have not seen, and yet have believed" (John 20:29).

May God also grant that we experience the fruits of our Lord's resurrection in our trust in a loving God!

E. WENDLAND.

Smalcald Articles

Part II. Art. IV. Of the Papacy

I.

In discussing the Papacy, Luther states this as his leading thought that the Pope in Rome is not the head of the Christian Church on earth by divine right. God did not appoint him to that position, but the Pope usurped it. Among the disciples of Jesus, some were tempted strongly to aspire to a position of lordship over the others, but Jesus rebuked them sharply for it.

On one occasion He placed a little child into their midst and told them: "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:1-4).

On another occasion He warned His disciples: "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ" (Matt. 23:8-10). — Here Jesus is not forbidding the use of titles of respect, nor is He denouncing the institution of certain offices for the sake of order and efficient work; but He is declaring that it is contrary to the nature of His kingdom that anyone should hold rule and authority over others. Paul says in II Cor. 1:24, "Not for that we have dominion over your faith." Peter warns: "Feed the flock," . . . not "as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:2, 3).

Text

- 1) *That the Pope is not, according to divine law or according to the Word of God, the head of all Christendom;
For this name belongs to One only, whose name is Jesus Christ;*

But (he) is only the bishop and pastor of the Church at Rome, and of those who voluntarily, or through a human creature (that is a political magistrate) have attached themselves to him, to be Christians, not under him as a lord, but with him as brethren and comrades — as the ancient councils and the age of Cyprian show.

Primacy of Peter?

The position and name of being the head of the Church belongs to only One, to Jesus Christ. Jesus Christ Himself claimed that position in one of the passages quoted above. St. Paul says of Him: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

With these statements of Scripture compare some decrees of the Vatican Council (held in 1870) in its fourth session, chapters I and II:

"We teach and declare that, according to the testimony of the Gospel, the primacy of jurisdiction over the universal Church of God was immediately and directly promised and given to blessed Peter, the Apostle, by Christ the Lord. . . . That which the Prince of Shepherds and great Shepherd of the sheep, Jesus Christ our Lord, established in the person of the blessed Peter to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church. . . . The holy and blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith, and foundation of the Catholic Church . . . lives, presides, and judges to this day and always in his successors, the Bishops of the Holy See of Rome. . . . Whence, whosoever succeeds to Peter in the See, does by the institution of Christ himself obtain the Primacy of Peter over the whole Church."

Scripture Proof for the Primacy of Peter?

On what Scripture passages did the Vatican Council base their claim for the primacy of Peter? They refer to the fact that Jesus gave to Peter, who by his father had been named Simon, the name Cephas, or Peter, meaning a rock. — Then they refer to Matt. 16:13-19. Jesus asked His disciples, "But whom say ye that I am?" He addressed this question to His disciples in contrast to the common people. He addressed it to all of His disciples. Then Peter answered in the name of all: "Thou art the Christ, the Son of the living God." That was the confession of all of them. Then Jesus

said to Peter, the spokesman, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

To base the primacy of the Pope on this passage, in the first place, ignores the fact that Jesus makes a distinction between a loose stone and a rocky ledge. He called Peter a stone, and promised to build His Church on the solid ledge on which Peter himself was standing. — Furthermore, the fact is ignored that Jesus, a little later, expressly repeated for all the apostles the promise about "binding" and "loosing." See Matt. 18:18.

As a second passage the Council mentions John 21: 15-17. "It was upon Simon alone that Jesus after his resurrection bestowed the jurisdiction of chief pastor and ruler over all his fold in the words: 'Feed my lambs; feed my sheep.'" — They ignore the fact that Peter had three times denied his Lord with an oath and with cursing. Jesus then, after His resurrection, asked Peter three times, if he really loved his Lord. And when Peter affirmed it with a sigh of grief, then Jesus solemnly committed the care of His flock to him. He reinstated Peter into the office which he had forfeited by his base denial. — And when Peter then curiously inquired about John, Jesus told him that that was none of his business: "If I will that he tarry till I come, what is that to thee? Follow thou me" (John 21:22).

Bishop of Rome

Among the gifts which the exalted Christ gave to His Church from the beginning, there were also "pastors and teachers." There were bishops and presbyters and deacons. Every congregation had its ministers. So also the congregation in Rome had its bishop. The bishop of Rome had a divine call to feed Christ's sheep and lambs in that city. If other people also wished for his spiritual counsel, it was their privilege to place themselves under his supervision. *Voluntarily*, is the expression which Luther uses. It might also be that "political magistrates" called on him and made some arrangements with him.

But Luther is very careful to remind us that all such arrangements would be merely a "human creation." The Pope, however, maintains that he has "the primacy of jurisdiction over the universal Church of God" by divine right.

Of the early councils, of which Luther speaks, we mention only the first, the one held at Nicea in 325, from which our Nicene Creed has its name. The Emperor Constantine called and opened the Council, and several bishops alternated in presiding over the sessions as moderators. The bishop of Rome was not present.

Cyprian was a very faithful bishop of Carthage, although at times somewhat rigoristic. He emphasized the unity of the Church, and stressed the unity of the bishops' office, of which "every individual bishop has an equal share and equal authority with all the rest." He died as a martyr on September 14, 258.

(To be continued)

J. P. MEYER.

From a Wider Field

Dear Editor:

In a few days from now we could mark a little-known anniversary. Since it is unlikely that anyone else will bother to alert you to this fact, let alone to sponsor a formal public observance, I take this occasion to make mention of it. Did you know Philip Schwartzerd? With your knowledge of languages you should have no difficulty in identifying the man who bore that name. Being a professor of Greek and therefore typically playful about translating everything within reach, he changed it to Philip Melancthon, or Melanchthon. Now you recognize him, of course. He died 398 years ago this April 19.

There is some trouble in understanding this man Melanchthon. He

was at one time a vital instrument of the Reformation wrought by God through Martin Luther. Luther cherished him as his right hand in the early days of the struggle. Yet Melanchthon also became known as the divider of Lutheranism and, in the words of Dr. Franz Pieper, as "the father of synergism in the Lutheran Church" (than which there could not be a more disgraceful epithet).

How do you explain the spiritual complexity of a man who could become the author of the Augsburg Confession, one of the finest documentations of our faith, and ten years later republish it in a form that surrendered ground to the very doctrinal errors it had sought to

combat; who at the colloquy in Marburg proved to be more sharp and vehement in his opposition to Zwingli than Luther himself, yet approved a compromise of the Sacramentarian controversy in 1548; who in 1521 could publish a book so prized by Luther that in the Reformer's enthusiasm he likened it to the Sacred Scriptures in value, yet 14 years later put out a revised edition that taught human cooperation in conversion?

In a recently published biography of Melanchthon written by Prof. Clyde Manschreck of Duke University, the author tries to analyze the difficult spirit of this man by the following explanation:

"The key to the mystery of Melanchthon is his recognition that human beings are finite, that no human being has final truth, that no human action is final, and that the gospel cannot be absolutely translated into human thought and action, that man stands in a faith relationship to God which breaks through all forms of human finiteness so that man does not contain but is contained."

On the basis of that finding we suggest that the full obituary of Melancthon cannot now be written. For though he be dead, he yet speaks. He speaks in the spirit of his theology which lives on in the ecumenical Lutheran Church as well as in so many Reformed church bodies, and is gaining ground. For it is quite true, as a recent review of the above-mentioned book says, that while genuine Lutheranism speaks of a Christian faith rooted and grounded in doctrinal propositions and facts supplied by an inerrant, written, and inspired Word, there is a large segment of Lutheranism which says that "faith is not assent to propositions and facts but confrontation with the living God in decisive fashion in the form of his Son Jesus Christ, to whom Scripture is a witness."

The view that "no human being has final truth" and "that the gospel cannot be absolutely translated into human thought and action" is, of course, merely a form of unbelief. It regards as impossible the miracle by which God revealed to man in a Book the divine truths necessary for man to know by pressing them into clear human language. According to those who deny this, each person must experience God in his own way, find the truth by his experience and interpret Scripture accordingly. Zwingli voiced this attitude plainly when he said: "The most precious words concerning the eternal deity and the true manhood of Jesus Christ must by figures and tropes be *made to agree with the right sense which faith demands.*" (My emphasis.)

As far as I know, Melancthon never expressed this principle so

crudely and openly; but in his willingness to compromise in matters of doctrine he betrayed his sympathy with the proposition that Scripture must be made to conform to the views of "faith." Being interpreted, that means that human reason and judgment dictate what Scripture ought to say and mean.

Luther has told us that his work in behalf of the Truth consisted chiefly in combating this very conceit. He wrote:

"We have first had to remove the error that the Scriptures are obscure and must be illuminated by the doctrines of men; this had taken a deep hold. It certainly is a capital error and a blasphemy; in fact, it amounts to taking the Holy Ghost to school and teaching Him how to speak."

Like many people who by the teaching of error engage in this blasphemy in one form or another, Melancthon did so with expressions of humility. But such humility becomes the cloak which hides a denial of the sufficiency of Holy Scripture as the one and only source of divine Truth. One can adapt himself to the differing doctrinal views of others and compromise the Truth only when one does not truly believe that clear Scripture is in itself absolute Truth to be received in childlike faith. It is well to be humble; but those who accommodate their beliefs to the convictions of men rather than to God's Word are not humble; they humiliate God's Word.

All this gobbledegook* about being "confronted with the living God in decisive fashion in the form of His Son Jesus Christ" is simply a pious way of saying that we are not finally

and fully confronted with the living God in the bare words of Holy Scripture.

How different was the spirit of Luther. He said: "With the text and from the foundation of Holy Scriptures I have silenced and slain all my opponents. For whoever is well founded and practiced in the text will become a good and fine theologian, since a passage, or text, from the Bible has more weight than many commentators and glosses (interpretations or explanations — Ed.), which are not strong and round and do not help in the controversy." And again: "When the fathers teach anything, they do not trust their teaching, fearing it to be too obscure and uncertain, but they go to the Scriptures and take a clear passage out of it to shed light on their teaching. How should they have overcome the heretics if they had fought with their own glosses? They would have been regarded as fools and madmen; but when they brought forward clear texts which need no glosses, so that reason was brought into captivity, the evil spirit himself with all his heresies was completely routed."

It were better for us had not only Melancthon, but Melancthonianism, died on April 19, 1560. But with his spirit abroad, let us ask ourselves diligently and relentlessly: Are we still as certain of the inspired Word as Luther was, and as willing to use this sword in defense of full, final, absolute Truth?

Cordially yours:

E. SCHALLER.

*Gobbledegook is high-sounding, but unclear and usually confusing language. — Ed.

EDITORIALS

(Continued from page 115)

only because *an agreement is implied that no consensus will be attempted.*" (Emphasis ours.) In unionistic gobbledegook that means, "We agree to disagree." Then why meet at all?

Such meetings fit into the pattern of the present-day "ecumenical awakening." One of its advocates, Norman McLean of Scotland, says that one of the "roads along which we cannot hope to arrive at union" is unity of doctrine! But is there any other God-pleasing road?

Winfred Ernest Garrison, one of the chief priests of ecumenism, says the same in his recent book, *The Quest and Character of a United Church*. According to a discerning review in the "Book News Letter" of the Augsburg Publishing House, he "is fearful that the World Council of Churches will bring 'A United Church'

on the rocks because it refuses to learn from its earlier voyages in history that there is no common doctrine on which a united church can be constructed." How do such men read their New Testament?

In his blueprint for a "United Church," Dr. Garrison lists as point five: "There must be no creedal or doctrinal test for lay members or for the ministry, other than 'Jesus is Lord.'" Even the devil would subscribe to that.

Count Tolstoi was a kind of ecumenist and dreamed of uniting all mankind in one great family. After years of futile effort he exclaimed with disillusionment, "I have learned that you cannot have a brotherhood with-out brothers."

The Apostle Paul was truly ecumenical. He prays "that ye be likeminded, having the same love, being of one accord, of one mind" (Phil. 2:2).

H. C. NITZ.



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Need a Christian Fear Judgment Day?

The thought of an approaching day of judgment may fill you with fear and apprehension. Truly, man is terrified by the fact that he must give an account of himself. And Judgment Day is the day when every man shall have to give an account of his life to Christ, the righteous Judge.

All Will Be Judged

Scripture speaks of Judgment Day as a day of reckoning for all men. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). All, Christians and unbelievers, will be judged. They will be judged according to what they have done; their works will come under God's scrutiny and judgment. Also every word that man has spoken will be judged. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). If we fear to have the righteous God examine every work of ours, how much more fearful is it to have Him judge also every word that has ever crossed our lips. Not even the secret thoughts of our hearts shall escape His scrutiny, for we read of "the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). Indeed, terrifying is the thought that the holy, righteous God, who hates and abhors sin and evil, examines and judges every thought, word, and deed of ours.

The Verdict for Those Without Christ

Perhaps someone will say: I shall not fear, for I have always tried to do what is right. The righteous Judge, however, reminds him: "Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2). Another may attempt to justify himself by saying: But look at all the good deeds I performed. The righteous Judge will say: "All (your) righteousnesses are as filthy rags" (Isa. 64:6). "Without me (Christ) ye can do nothing" (John 15:5). Whoever stands before Christ on that Day of Judgment, clothed only in his own works, standing only upon his own sinful deeds, must remember that "the wages of sin is death," and eternal death is the only judgment that the holy Judge can pronounce upon him. To him that will be a great and dreadful day.

The Cause of Terror Removed

But what about the Christian on Judgment Day? What about you who have placed your trust in Christ Jesus? Through Isaiah, God says: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). The Psalmist writes: "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). John writes: "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Only think

what that means for you, a Christian. Through Jesus' blood every sin and transgression has been cleansed, removed, blotted out, separated from you as far as the east is from the west. God remembers not one sin of yours any longer.

Apply that now to the day when you must give an account of yourself. As you, robed in Jesus' righteousness and cleansed by His blood, stand before the righteous Judge, not one evil thought, word, or deed can be charged against you, for they have all been removed. Not one sin of yours will be brought to mind in the judgment, for all have been blotted out and are remembered no more. The only works that will be mentioned are those that you performed through faith in Christ, your good works. Only the good fruit that you brought forth as a branch abiding in Christ the Vine (John 15:5) will be mentioned. Read Matthew 25:32-40 and note that in the judgment, when the King refers to the works performed by His sheep on His right, not one evil work is called to mind but only those works by which the King Himself had been served. Thus it will be for you, a Christian.

Boldness in the Day of Judgment

That is why we hear Jesus saying: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation" (John 5:24). That is why the Apostle Paul could write triumphantly: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). For you, a Christian, Judgment Day is not a day of condemnation.

Is the Day of Judgment then a day to be feared by the Christian? Not at all. Through Christ, through faith in what His love has accomplished for us, "we may have boldness in the day of judgment" (I John 4:17). Indeed, you can look forward joyfully and hopefully to that day, for St. Paul writes to Timothy: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8). What a glorious day, the day when we shall inherit that blessed crown, a gift from our Savior by faith!

"Come, Lord Jesus"

Whoever, then, is facing Judgment Day without Christ is still in his sins. For him that day will come as a day of terror and condemnation. But with Christ, through His cleansing blood, that day has become for the Christian the day of salvation, when we shall ever be with the Lord. Keeping that in mind, you can say with St. John (Rev. 21:20b): "Even so, come, Lord Jesus."
A. SCHUETZE.

News FROM OUR Missions



EV. LUTHERAN APACHE MISSION IN ARIZONA



Norman Janeway, our interpreter at Cibecue, Arizona, making a tape for the new Apache-Language Radio Broadcast

In the Midst of Heaven The Everlasting Gospel

THE Epistle for Reformation Sunday is recorded in Rev. 14:6,7 and reads as follows: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and wor-

ship him that made heaven, and earth, and the sea, and the fountains of waters."

The Lord of the Church has used the Wisconsin Synod to preach this Gospel to the Apaches. Since Oct. 9, 1893, when our first missionaries arrived in Apacheland, our Synod has sent many "angels" to preach this everlasting Gospel. Some of our ministers have given their entire ministry to these people, once the fiercest tribe of all American Indians.

Superintendent F. U. Uplegger, who gave the Apaches their own

language in writing, after 60 years in the ministry is still active in the Gospel ministry at San Carlos, Arizona. Since the Rev. R. H. Zimmermann of Glendale, Arizona, has been appointed Field Secretary for our Apache Indian Mission, the Superintendent can devote his full time to record for posterity and the missionaries in the field the Apache tongue and the Gospel preaching in that language.

The Gospel on the Air for Apacheland

Many more Apaches are to enjoy the fruit of our mission endeavors in Arizona. This is made possible by an Apache-language radio broadcast. The program is aired weekly on Saturday mornings immediately following an Apache tribal broadcast over KVWM at Showlow, Arizona — just off the Fort Apache Reservation.

Expenses for the broadcast are defrayed by the Christmas Fund, to which many congregations and many organizations within congregations contribute. The script, currently on various parts of the Creed, is supplied by Pastor William Bein. The aim of the program is: to reach into the home of every Apache family every week with the Gospel in the interests of more thorough indoctrination. A survey will be made soon to determine the extent of the coverage.

"Speak Words of Comfort"

THE campfires had been burning the last four nights in the distance across the creek from East Fork Mission. Each night we wondered if the body had been brought back from Phoenix. She had been badly

burned that night about three weeks ago. Our doctors and nurses had worked heroically over her all through the night. Very early the next morning Pastor Arthur Guenther was called to her bedside. At

nine our interpreter, Arthur Burdette, was with her as she was placed aboard the hospital plane, to be taken to Phoenix. By air the flying time would hardly be one hour; by road it would take five hours.

Tuesday night now, as I was ready to go to bed, there was a knock. It was the father asking me to come

over to the camp and "speak words of comfort." It was sleeting and blowing — and they wanted me again the next night with Alfred Burdette — and the funeral would be Thursday morning. Here she had been dead since Friday. When I asked why he had come for me so late, he replied that the body had just been brought back, about 8:30. If I could come, they would take me over there and bring me back. I dressed and went with him to the pickup.

Just beyond the store the pickup stopped, and we walked up the small rise. There was a fire near the lee side of the house and probably four young men huddled over it. Only Indians can make a fire out in the rain or sleet and keep it going. Not far from the house were more fires, carefully tended. There were

also tents, that is, pieces of canvas propped up in the middle and slanting down like a long roof.

The father went before me into the dimly lighted house. Men and boys were sitting along the walls and out over the floor. A place near a stove was pointed out to me. I stepped over some forms to the stove and began to speak.

Afterwards the father and I stepped out from among the forms into the rain and sleet. He led me over to a tent in which was a casket. On the ground very close to it were some men next to a hot bed of ashes. We stepped over it and looked at what was once a beautiful young lady of 21. She had been baptized, had attended East Fork school, but in these last years she had been negligent in church attendance. Oh, yes, she used to greet us on the road

and listen to us at our camp visits, but —

God had been very kind to her. He had extended her time of life when, according to the doctors, she should have died in a day or two, yes, perhaps even on the way to the big hospital. God had the salvation of her soul in mind.

Thanks to the white Lutherans back East, missionaries were able to bring to her the comfort of the Gospel, listen to her confessions, and lead her into a sure faith in our mutual Lord and Savior. That the work was not in vain we see from the fact that she did not want our venerable missionary in Phoenix, who visits the Indian hospital regularly, to leave her bedside. Now she is with her merciful Savior, with whom she had expressed a desire to be.

P. S.

II. Some Practical Suggestions for Your Vacation Bible School

ARE you interested in V.B.S.? Would you like to try one in your church this year? We hope so, and so we are offering just a few practical suggestions.

1. *When should we have V.B.S.?* Most churches with a V.B.S. prefer to conduct it the first few weeks after school is out in spring, but other time during the summer can also be used to good advantage. The morning hours are to be preferred to the afternoon hours — the children are more alert, and it's cooler. Our personal view is that a half day is a sufficient period for meeting, and we would also suggest only a two-week term. At the end of two weeks the children still eagerly desire to come back — a good starting point for enrolling the unchurched children in your Sunday school.
2. *If possible make use of visual aids* — pictures, flannelgraph, filmstrips, and sound movies. Most V.B.S. materials include some kind of handiwork which is very helpful in making the lesson application stick. This handiwork is fun, too!
3. *By all means take time for singing!* The children love to sing! Singing is a wonderful means of instruction. Choose songs and

hymns which are easy for the children to sing. Choose songs and hymns according to the age level of the children. Choose songs and hymns which are correlated to the lesson as closely as possible.

4. *Advance registration is very helpful.* It helps to know how much material to order. It enables one to contact the children of members who have not registered and perhaps do not intend to come to V.B.S. We have a registration form which includes the registration of pupils, teachers, helpers, transportation offers, and, by all means, leads for unchurched children that members are contacting. This also enables the pastor to extend an invitation to these unchurched children.
5. *Who should come to V.B.S.?* Our experience is that children from four through confirmation age get very much from V.B.S. In some congregations where there is someone especially trained or suited for work with three-year-olds they also could be included. It is best to keep the three-year-olds and even the four-year-olds in classes by themselves.
6. *Plan a Closing Program for your V.B.S.!* Send out special invitations to the parents! The program should be in the evening,

for this gives members and non-members a chance to see what has been going on at V.B.S. They will enjoy the children's singing and recitation of Bible verses. The display of handiwork will be eye-catching. A social hour may follow! This will give the pastor and church members a chance to meet the unchurched parents under very informal conditions and gives them more time than on a Sunday morning to become acquainted.

7. *Are you worried about the cost?* It really doesn't cost very much to operate a V.B.S. considering the wonderful mission it accomplishes. Our V.B.S. costs about \$1.50 per pupil. That includes lesson and handicraft materials, a little (surprise) gift for the pupils with perfect attendance, and also a little appreciation gift for the teachers and helpers.
8. *If possible, have at least two persons in charge of a class* — one teacher and a helper. Of course, the more experienced and mature person should be the teacher and have the greater responsibility. A younger boy or girl as helper can gain valuable experience for future teaching either in Sunday school or V.B.S. Congregations with Christian day schools have a decided advantage in conducting a V.B.S., for they

have trained teachers to serve as leaders. Of course, you'll need additional teachers and helpers besides your Christian day school teachers.

Why don't you try V.B.S. this year? We are sure that you will be very pleased with the results! It

will be a blessing to your congregation, for while bringing the Word of Jesus to your children, it will also be giving them very pleasant memories of their church. How important! V.B.S. will also help you to gain the unchurched children and parents in your community for the

Lord Jesus and for your church, your Christian day school, your confirmation class, and your Sunday school. What an important mission challenge! Can we afford to pass it by? May God bless your VACATION BIBLE SCHOOL this year!

A. PAUTSCH.

Northwestern College

"The Lord Gave Our People Willing Hearts"

NEAR the end of March, President Naumann relayed to us the news that the last dollar of the cost of the entire building program at Northwestern College has now been paid. At the time of the Synod meeting at New Ulm last summer, the committee in charge of the "Gift for Jesus" collection reported that there still remained \$12,000 to be collected. That sum had been borrowed from the Synod's operating budget to pay the last bills. Now the \$12,000 have been collected and returned to the Synod's treasury.

Since 1950 the Synod has placed on the grounds of Northwestern College an administration building containing the library, the laboratories, the main offices, and four large classrooms; a permanent stage as an addition to the gymnasium; a heating plant; a new classroom building; a chapel; a dormitory for 170 students; and a new dining hall and kitchen.

To make room for the new buildings, the old dining hall, the old recitation building, and one residence

were torn down. No additional land needed to be bought, since the city of Watertown deeded to the College all its rights to the abandoned cemetery that adjoined our property, and the College also had come into possession of another tract of land by the will of the late Professor John P. Koehler. These two tracts comprised more than five acres, and both adjoined our property.

The only old buildings now remaining on the campus are the original dormitory of 1875, the newer one of 1905, and the main hall of the gymnasium, which was built in 1911.

The total cost of all these buildings was about \$1,900,000. That is less than many cities are paying for one high-school building. We have received exceptional value for the money expended, as everyone who has had experience with building assures us. There are no frills; there is little useless ornament; the buildings are very substantial, and yet they are beautiful too.

Through the will of Mrs. Meta Kilgas Michelson of Manitowoc the College received a gift of \$96,000 for the building of a chapel. The chapel

was built and furnished for something less than that amount; the rest went into the attached classroom building. For the furnishing of the dormitory, the college received gifts amounting to \$32,500 from Ladies Aids, from other church societies, and from individuals through special gifts as memorial wreaths.

The remainder of the money was contributed by our members over a period of less than ten years. It was an achievement that has made us all very happy. It is a fine thing to be able to say that our congregations put up these buildings and paid for them without borrowing and without leaving a debt or a mortgage behind.

The Lord gave our people willing hearts to do a work that few considered possible before 1950. Now the work is done, and the effort that went into it has in most cases already been forgotten.

We should feel greatly encouraged to go ahead with confidence to complete the work that still remains to be done at Dr. Martin Luther College, at Mobridge, and at the new academy in Nebraska.

E. E. KOWALKE.

† LYDIA BUUCK HERRMANN †

Mrs. Herrmann, widow of the late Professor William Herrmann, professor at Northwestern College, Watertown, from 1927 till 1938, died March 17 after a prolonged illness. The funeral service was conducted on March 19 at Trinity in Watertown, where Mrs. Herrmann was a member.

The former Lydia Buuck was born in Milwaukee on May 5, 1877, the

daughter of the late Mr. and Mrs. Frederick Buuck. She was married in 1899 to Professor William Herrmann. The couple came to Watertown in 1927 from Oak Park, Illinois.

The interment took place in the Lutheran Cemetery in Watertown, where her body awaits the resurrection unto life. There survive two daughters, Mrs. Alfred Thomas of Villa Park, Illinois, and Mrs. B. J.

Engelbrecht of Downer's Grove, Illinois; two sons, Arnold of Jefferson, Wisconsin, and Wilbert of Chicago. There are five grandchildren and one great-grandchild. There is one sister, Mrs. Charles Hoch of Wauwatosa and a brother, Frederick Buuck of Plymouth, Wisconsin. Three sisters, a brother, and a daughter preceded her in death.

K. A. TIMMEL.

**CHURCH DEDICATION
ST. JOHN'S LUTHERAN CHURCH
CORNELL, WISCONSIN**

On December 15, 1957, the Third Sunday in Advent, the members of St. John's Lutheran Church at Cornell, Wisconsin, assembled to dedicate their new house of worship. Joy and thanksgiving to God ruled in their hearts, for their hope of having a new and adequate house of worship had been realized. In the morning service the rite of dedication was performed by the undersigned, and the Rev. Wm. Fuhlbrigge of Egg Harbor, Wisconsin, the second pastor of this congregation, was the guest speaker. He based his sermon on Luke 2:14, "Glory to God in the highest, and on earth peace, good will toward men." The speaker for the afternoon service was the Rev. Elmer Prenzlöw, Jr., of Bloomer, Wisconsin, a son of the present pastor. His text was Psalm 26:8, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." An overflow crowd attended the services. Many guests had come from neighboring congregations.

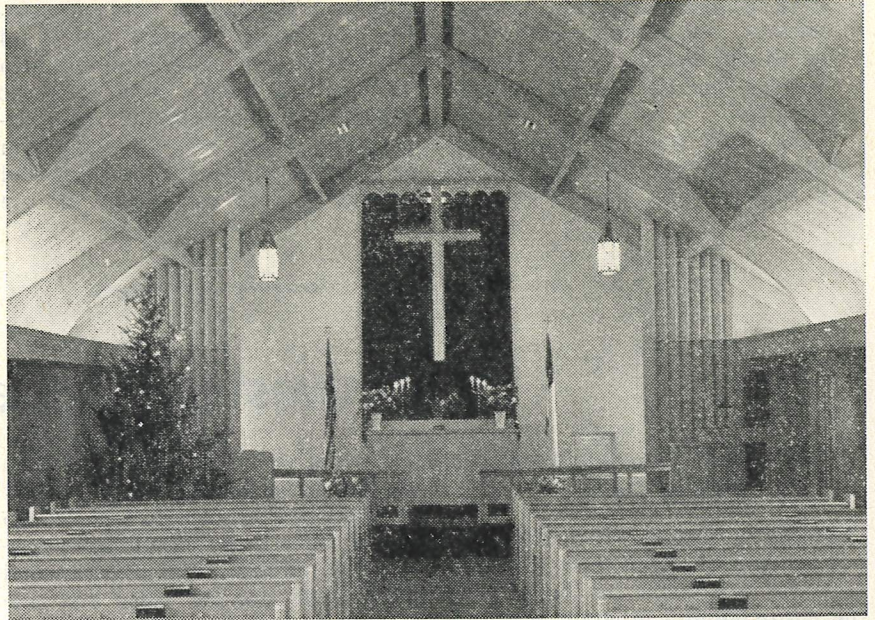
St. John's Lutheran Church was organized January 23, 1918, under the pastorate of the sainted Rev. Im. Albrecht. The same year a small frame church was built and dedicated. It served the congregation until the present time.

At its annual meeting in January 1955 the congregation decided to build a new church at a new location. One half of a city block was purchased from the Fox Estate. Mr.

**CALL FOR
NOMINATIONS FOR DEANSHIP
IMMANUEL LUTHERAN COLLEGE**

The Missionary Board in a regular meeting resolved to issue a call for candidates for the deanship at Immanuel Lutheran College, Greensboro, North Carolina, and to publish notice to this effect in the official church papers of the constituent Synods of the Synodical Conference and in *The Missionary Lutheran*.

Congregations are now kindly requested to place names of candidates in nomination for this deanship. The dean is to assume duties as agreed upon by the members of the faculty and the Board of Control of Im-



Interior, St. John's Lutheran Church, Cornell, Wisconsin

Grant Paul of Eau Claire, Wisconsin, was engaged as architect to draw up plans for the new church. Although a building fund had been established, a vigorous campaign for more funds was carried on. Ground-breaking services were held May 5, 1957, and the cornerstone was laid September 1, 1957.

The new church, of a contemporary design, is of Way-lite block and brick construction. It measures 34x84 feet with an approximate seating capacity of 275. The interior of the church is completely furnished. Many of the furnishings were given as memorials. The interior features laminated arches and a knotty pine plank ceiling in a driftwood finish.

The altar, lectern, communion rail, baptismal font, and pews are of blond oak. The new church includes a spacious basement for fellowship and educational purposes.

The Ladies Aid purchased carpeting for the chancel, and kitchen and dining room equipment. Many hundreds of hours of labor were donated by the members to construct their house of worship. The cost of the church amounts to approximately \$65,000.

May the Lord our God be with us in the future as He has been in the past! May He richly bless all gifts and sacrifices that have made this house of God possible!

E. E. PRENZLOW, SR.

manuel Lutheran College. He is also to teach religion and other subjects as assigned to him.

Names of candidates should be forwarded during the next six weeks to:

The Missionary Board of the
Lutheran Synodical Conference
210 N. Broadway
St. Louis 2, Missouri
Paul Boecler, Secretary

PASTORS' INSTITUTE

The pastors' institute for this year will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, June 30 to July 4, 1958.

Further information concerning the program for this year's institute will be published in the very near future.

A registration fee of \$5.00 will be required from each pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five-day period will be charged \$12.50 for room and board in addition to the registration fee.

Registration should be made with Professor C. J. Lawrenz at the Seminary as soon as possible.

Secretary of the Board
Adolph C. Buenger

MEDITATION ON COMPASSION

Fret not yourself because the world is cold, O heart of mine!
For it was always so since man has lost the image all divine.
Man does not know the beauty of compassion true
Until God's Holy Spirit makes his sinful heart anew.

* * * *

When Abel's heart soared up to God in prayer,
His brother Cain in envy slew him there.

And when a man lay wounded on the road,
No priest or Levite paused, but onward strode,

Unmoved by pity for such dire distress,
For each thought first of his own happiness.

But there was one whom God sent to his aid:

A lowly man whom no priest honor paid,

Because he was not of their race or creed,

He was despised and never given heed.

But him God chose (though from Samaria he came)

To show compassion to the poor in God's own name.

And when a blind man cried for power to see,

The ones with sight rebuked him publicly,

But Jesus saw his anguish and his pain

And, in compassion, gave him sight again.

Yes, even when our Holy Savior died,
The people round about in mock'ry cried.

There was no pity or compassion there,

While Jesus pleaded for their souls in prayer.

They ridiculed and scorned Him while He bled,

When all the while for them His blood was shed.

O Jesus, help that nevermore I cry
Because the world so coldly passes by.

Help me remember it was always so
Since man Thy image lost on earth below.

But let me "lift my eyes up to the hills"

Until Thy love and mercy my heart fills,

Until I find forgiveness through Thy blood.

Then help me show compassion as I should

To all who are less fortunate than I.
O Jesus, help me never pass them by.

ADELINE WEINHOLZ-MOELLER.

† PASTOR EDWARD ZELL, SR. †

Pastor Edward Frederick Zell, Sr., was born at Minnesota Junction, Dodge County, Wisconsin, October 30, 1888, the son of the late William Zell and Mary nee Jung. He was baptized on November 3, 1889, at Oak Grove, Wisconsin. He received his elementary training at the St. John's Ev. Lutheran School at nearby Juneau, Wisconsin. After this he took four years of preparatory work at Northwestern College at Watertown, Wisconsin. There he also received his college training, graduating in 1908. He then spent three years at the Ev. Lutheran Theological Seminary, then located at Wauwatosa, graduating in 1911.

In the summer of 1911, Pastor Zell was ordained and installed in the St. Peter's Ev. Lutheran Church at Mishicot and in the Rockwood Ev. Lutheran Church, Town of Kossuth, Wisconsin. These two congregations he served faithfully for 47 years until the time of his death. From 1913 until the time it was discontinued he also served the Jambo Creek Ev. Lutheran Church, Town of Gibson, Wisconsin. During his ministry in these congregations he was privileged to baptize 648 persons, confirm 579, perform 211 marriages, and officiate at 246 burials, a truly fruitful ministry.

On June 16, 1912, Pastor Zell was united in marriage to Miss Alice Katharine Jindra of Mishicot. Their

marriage was blessed with six children. One of them, Evalyn, preceded her father in death. He passed away February 28, 1958, in the faith of the crucified and risen Christ, whom he so ardently proclaimed. He preached his last sermon January 26, though already seriously ill. His funeral was held from his beloved St. Peter's Lutheran Church at Mishicot on March 3. Those officiating at the service were sons of his two congregations, Pastor Delton Tills, of Hales Corners, Wisconsin, who took the obituary and the committal; William Redeker, student of theology at Concordia Seminary, St. Louis, Mo., who sang a solo; and the undersigned, who conducted the service and preached the sermon. A large group of brethren in the ministry acted as honorary pallbearers. The sermon was based upon I Corinthians 15:53-58, wherein Paul triumphantly proclaims, even as did our brother so often in his blessed ministry: "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

He leaves to mourn his departure his beloved wife, Alice; his three daughters: Miss Alice Zell of Sheboygan Falls, Wisconsin; Ruth, Mrs. W. J. Zarling, of Benton Harbor, Michigan, and Hazel, Mrs. Oscar Barthels of Two Rivers, Wisconsin; his two sons: the Rev. Edward Zell, Jr., of Detroit, Michigan, and the Rev.

William Zell of St. Paul, Minnesota. His body rests, awaiting the glorious resurrection morning when "all that are in the graves shall hear his voice and shall come forth" to have Him fashion our vile bodies like unto His glorious body.

All who knew him thank God for his ministry, which has also inspired many to enter the work of the Church, either as pastors or teachers.

KENNETH W. VERTZ.

† PASTOR MAX C. KUNDE †

On Sunday, March 16, Pastor Max Kunde conducted his usual Sunday service and thus rounded out exactly eight years of labor in St. Peter's Lutheran Church, Town Ellsworth, Minnesota. The next day he made plans to meet with his young people for their monthly meeting, when he suddenly succumbed to a heart attack about 6:15 and was called home to be with the Lord, whose Gospel he had proclaimed for almost thirty-eight years.

Max Carl Kunde was born in Harmony, Illinois, on December 3, 1894, the son of Albert and Auguste Kunde. He was baptized and confirmed in Zion Lutheran Church, Marengo, Illinois. After completing preparatory school at Fort Wayne, Indiana, he attended the Seminary at Springfield, Illinois, and was graduated in June 1920. He then accepted a call to a mission field in the Prince Albert District of the Missouri Synod, Sas-

katchewan, Canada, where he labored for three and one-half years, serving two congregations and several preaching stations.

On October 20, 1921, he married Hertha Ihle of Lost River, Saskatchewan. This union was blessed with three children, one of whom, Elmer, died in infancy.

In January of 1924 Pastor Kunde accepted a call to the Wisconsin Synod church at Centuria, Wisconsin, from where he also served Rock Creek and Bunyan. He was called to serve the Poplar Grove and Oronoco parish in May, 1928. There he labored until called to congregations in Brighton Township and Courtland, northeast of New Ulm.

In 1950 Pastor Kunde began his work at St. Peter's Ev. Lutheran Church in Ellsworth Township.

He leaves to mourn his departure his wife, a son Marvin, living in Phoenix, Arizona, and a daughter Thelma of Minneapolis, a daughter-in-law, two grandchildren, one sister, and four brothers.

Services were conducted in St. Peter's Lutheran Church on Thursday, March 20, with Galatians 6:14 as the funeral text for the sermon delivered by the undersigned. Pastor Martin Lemke of Fairfax was the liturgist, and President M. J. Lenz represented the District in his comforting words to the bereaved. About thirty pastors of the District served as honorary pallbearers. Interment was made in the church cemetery.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I to the world."

JOHN RAABE.

APPEAL FOR NOMINATIONS

The Jefferson County Lutheran High School Association has resolved to open a Christian high school this fall. Beginning tentatively with only the freshman class, the school will temporarily be housed in the vacated building of St. Paul's Lutheran School in Fort Atkinson, Wisconsin.

The Board of Regents herewith appeals for nominations for the principalship of this new school. All responses to this request should be in the hands of the undersigned by April 18, 1958.

HERBERT F. WISCH, Secretary
R. 1
Jefferson, Wis.

LIST OF CANDIDATES FOR PROFESSOR AT DR. MARTIN LUTHER COLLEGE NEW ULM, MINNESOTA

The following names have been placed in nomination as candidates for the position in the department of music at Dr. Martin Luther College, New Ulm, Minnesota:

Mr. James H. Albrecht, Milwaukee, Wis.
Rev. Bruce Backer, New Ulm, Minn.
Mr. Edward Bradtke, Wayne Mich.
Rev. Kurt Eggert, Milwaukee, Wis.
Mr. Henry Engelhardt, Milwaukee, Wis.
Prof. Alfred Fremder, Phoenix, Ariz.
Prof. Arnold O. Lehmann, Lakewood, Ohio
Prof. Wayne Schmidt, Onalaska, Wis.
Prof. Meilahn Zahn, Saginaw, Mich.
Prof. T. W. Zuberbier, Fond du Lac, Wis.

Correspondence regarding these nominations must reach the secretary not later than April 18, 1958.

Arthur Glende, Secretary
D.M.L.C. Board of Control
17 South Jefferson Street
New Ulm, Minnesota

CANDIDATES FOR THE SEVENTH VACANT PROFESSORSHIP LUTHERAN THEOLOGICAL SEMINARY

Thiensville, Wisconsin

The following men have been nominated as candidates for the seventh vacant professorship at our Theological Seminary at Thiensville, Wisconsin:

Pastor Herbert Buch, Yale, Mich.
Pastor Adolph C. Buenger, Kenosha, Wis.
Pastor Kurt Eggert, Milwaukee, Wis.
Prof. Martin Franzmann, St. Louis, Mo.
Pastor Werner Franzmann, Milwaukee, Wis.
Pastor Karl Gurgel, Caledonia, Minn.
Pastor Roland Gurgel, Belle Plaine, Minn.
Pastor Irwin Habeck, Milwaukee, Wis.
Pastor C. P. Kock, St. Paul, Minn.
Pastor A. T. Kretzmann, Crete, Ill.
Pastor Theodore Mittelstaedt, Oshkosh, Wis.
Pastor Oscar Naumann, St. Paul, Minn.
Pastor H. C. Nitz, Waterloo, Wis.
Prof. Hilton Oswald, Watertown, Wis.
Pastor W. O. Pless, Milwaukee, Wis.
Dr. J. A. O. Preuss, Mankato, Minn.
Prof. Dudley H. Rohda, Watertown, Wis.

Pastor James P. Schaefer, Milwaukee, Wis.

Pastor E. Schaller, Nicollet, Minn.

Pastor William Schink, Woodland, Wis.

Pastor Armin Schuetze, Milwaukee, Wis.

Pastor William H. Schweppe, Nigeria, Africa

Pastor Oscar Siegler, Town Forest, Wis.

Prof. Carleton Toppe, Watertown, Wis.

Pastor Walter E. Wegner, Columbus, Wis.

Pastor E. H. Wendland, Benton Harbor, Mich.

The Board of Control of the Seminary is scheduled to meet Tuesday, April 15, 1958, to call one of these men. Any correspondence relative to any of these candidates must be in the hands of the secretary of the Board by April 14, 1958.

Adolph C. Buenger, Secretary
5026 19th Avenue
Kenosha, Wisconsin

CORRECTION

In the issue of March 30, 1958, on page 111, under "Donations Sent Directly to Treasurer—For Missions," it should read: Memorial wreath in memory of Otto Imm, given by Mrs. Alma Imm, Wausau, Wis.

CALENDAR OF CONFERENCES

MICHIGAN DISTRICT SOUTHWESTERN PASTORAL CONFERENCE

Date: April 21 and 22, 1958.

Place: St. John's Lutheran Church, Arbor and Fairfield, Battle Creek, Mich.; host pastor, H. Juroff, 25 S. Woodrow St.

Morning Session, April 21

10:00 Opening devotions.
10:05-10:15 Minutes and adoption of agenda of business.
10:15-11:25 O.T. exegetical paper — Psalm 103, C. Kipfmiller.
11:25-11:55 O.T. isagogical paper — Jonah, D. Habeck.

Afternoon Session, April 21

1:15 Devotions.
1:20- 1:30 Minutes.
1:30- 2:30 Doctrinal paper: Is Our Sunday a Replacement of the Sabbath Day? H. Zink.
2:30- 3:45 Stewardship discussion (Round table), E. Wendland.
3:45- 4:45 Practical paper: Suspension from Church Membership and Excommunication, H. Walther.
7:30 Evening Communion Service, Preacher: N. Berg (alternate: D. Habeck).

Morning Session, April 22

9:00 Opening devotions.
9:05- 9:15 Minutes and adoption of agenda of business.
9:15-10:30 N.T. isagogical paper — Hebrews, H. Juroff.
10:30-10:45 Arrangements for next conference.
10:45-11:55 Reports of Visitor, Mission Board, etc.

Afternoon Session, April 22

1:15 Devotions.
1:20- 1:30 Minutes.
1:30- 2:00 Reports of Visitor, Mission Board, etc.
2:00- 3:00 The Office and Duties of the Conference Visitor, E. Tacke.
3:00- 4:00 Doctrinal paper: The Divinity of the Call, W. Zarling.

Note: Please announce to host pastor.
DANIEL E. HABECK, Secretary.

**DAKOTA-MANTANA DISTRICT
TEACHERS CONFERENCE**

April 14, 1958

Jamestown, North Dakota

- 9:00- 9:25 Opening devotion, Pastor H. E. Rutz.
9:25- 9:30 Reading of minutes of previous conference.
9:30-10:30 Recognition of Parts of Speech — How much time should be spent on speech in grades five to eight, Prof. W. Nolte.
10:30-10:45 Recess.
10:45-11:50 Practical Lesson on Science for Third Grade, Miss Hazel Baer.
11:50-12:00 Closing.
12:00- 1:15 Noon Recess.
1:15- 1:20 Devotion; Reading of minutes of morning session.
1:20- 2:30 Proper Relationship of Word Problems and Fundamentals, Mr. Lester Raabe.
2:30- 2:50 Recess.
2:50- 3:20 Business meeting.
3:20- 3:50 Your Problems and Mine (Round table discussion) conducted by Mr. Ellsworth Steinbach.
3:50- 4:00 Closing devotion.

RHODA ARNDT, Secretary.

GADSDEN DELEGATE CONFERENCE

Date: April 21 and 22, 1958. Opening Devotion at 10:00 a.m.
Place: Grace Church, Tucson, Ariz.

Papers: Critique of the Pastor's Sermon, M. Nelson; John 6, J. Gerlach; Reading of E. Schaller's Treatise on the Office of the Visiting Elder, R. Hochmuth; Educational Subject, K. Moeller; Israel and Zionism, W. Wagner; I Peter, V. Winter.

Confessional speaker: G. Hinz.

V. H. WINTER, Secretary

LAKE SUPERIOR CONFERENCE

The Lake Superior Conference will meet at Lena, Wis., April 22 and 23, beginning at 9:30 C.S.T.

Program: Exegesis of II Cor. 8, Schmlezer; Holiness Bodies, Especially the Assembly of God, Hoffmann; Genesis 24, Geyer; Antichrist, Hanson; II Cor. 9, Stelter; Genesis 25, Eckert; Why Are Lodge Oaths Objectionable? Geyer; The Open Forum, its Functions and Possibilities, Naumann; plus regular order of business.

Preacher: Hanson.

Please announce to host pastor.

W. T. KRUEGER, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: Monday, April 14, 1958; 9:00 a.m.
Place: Trinity, T. Liberty, Wis., S. Kugler, pastor.

Preacher: A. Degner (alternate: W. W. Gieschen).

J. J. WENDLAND, Secretary.

**NORTHERN WISCONSIN DISTRICT
CONVENTION**

The Northern Wisconsin District Convention will be held June 23-26, 1958.
Place: Fox Valley Lutheran High School, Appleton, Wis.

Opening: Communion service, June 23 at 10:00 a.m.

Credentials must be signed by president and secretary of congregation and be in hands of District secretary not later than June 6.

S. KUGLER, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Grace Lutheran Church, Pickett, Wis., Robert Kleist, pastor, on June 14, 1958. The conference will begin with a communion service at 9:00 a.m. Pastor John Mattek will be the preacher, and Prof. Jackson Petrie will be the alternate.

R. REIM, Secretary.

**DODGE-WASHINGTON PASTORAL
CONFERENCE**

Place: Bethany Lutheran Church, Hustisford, Wis.; Erwin B. Froehlich, host pastor.

Date: April 15 and 16, 1958.

Conference will begin with a Holy Communion service on Tuesday, April 15 at 9:30 a.m. Speaker: H. Schaar (alternate: Wm. Schink).

Essay Assignments: Exegesis, Genesis 3, Wm. Schink; Exegesis, I Corinthians 3, M. Westerhaus; Four-H's and Home-makers' Clubs, H. Schaar; Commercialism in the Church, M. Bradtke; What is Divisive of Church Fellowship? B. Hahm.
CARL J. HENNING, Secretary.

**NORTHERN CONFERENCE
MICHIGAN DISTRICT**

The Pastor-Teacher Conference meets Friday, April 25, 1958, 9:00 a.m., at Redeemer Church, Scottville; Pastor R. Freier.

Preacher: E. Hillmer (alternate: O. Hoenecke).

Please excuse to the host pastor, if you are unable to attend.

M. R. KELL, Secretary.

**RHINELANDER PASTORAL
CONFERENCE**

Date: May 5 (12 noon) to May 6 (12 noon).
Place: Crandon, Wis.

Preacher: G. Bunde (W. Gawrisch, alternate).

Agenda: How To Decide A Call, Weyland; A Study of Lutheran Pioneers, Unke; A Study of R. C. Marriage Contract, Hein; Exegesis of Ephesians (cont.), Bergfeld.

WILLIAM HEIN, Secretary.

**SOUTHEASTERN MICHIGAN DISTRICT
TEACHERS CONFERENCE**

April 25, 1958

Zion Lutheran School
Toledo, Ohio

9:00- 9:15 Opening Devotions
9:15-10:15 Bible Story Demonstration Lesson (Grades 1 and 2), Mrs. E. Bradtke. Discussion following lesson.

10:15-10:30 Recess
10:30-11:30 Social Studies Demonstration Lesson (Upper Grades), Mr. W. Arras. Discussion following lesson.

11:30-11:45 Business meeting
11:45- 1:00 Noon Recess
1:00- 1:30 Educational Film
1:30- 2:30 Practical Suggestions for the Christian Kindergarten, Mrs. R. Schultz.

2:30- 2:45 Business and Elections
2:45- 3:00 Recess
3:00- 4:00 Swap Shop
4:00 Closing Devotion
THELMA STORM, Secretary.

**SOUTHEASTERN MICHIGAN DISTRICT
PASTORAL CONFERENCE**

Place: Zion Lutheran Church, Lansing, Mich.

Date: Monday and Tuesday, April 14 and 15, 1958.

Opening service, 10:00 a.m.
F. P. ZIMMERMANN, Secretary.

**FOX RIVER VALLEY
PASTORAL CONFERENCE**

Place: St. Paul's Ev. Lutheran Church, Green Bay, Wis.; A. Voigt, host pastor.

Date: April 15, 1958.
Time: 9:00 a.m.

Preacher: F. Thierfelder (alternate: K. Toepel).

R. R. WERNER, Secretary.

**PACIFIC NORTHWEST DISTRICT
PASTORAL CONFERENCE**

Time: April 15-17, 1958.

Place: Grace Ev. Lutheran Church, Seattle, Wash., A. Zimmermann, pastor.

Chairman: R. N. Baur.
Sermon: John 11:18-27; W. Lueckel, preacher.

Program

Tuesday
2:00 P.M. Opening devotion and minutes
2:15 Report of District President
2:30 Recess
3:15 Isagogical study of Habakkuk, J. Albrecht
4:25 Announcement of pastoral problems
4:50 Adjournment

Wednesday
9:00 A.M. Devotion and minutes
9:15 Criticism of sermon and service, G. Haag

9:45 Pastoral problems
10:30 Recess
10:45 "Gaining adults through our teaching of their children," E. Zimmermann
11:45 Adjournment
2:00 P.M. Devotion and minutes
2:15 Homiletical study of Isa. 52:7-10, A. Sydow
3:15 Recess
3:30 "Canonicity of the Book of Esther," P. Nitz
4:30 Adjournment

Thursday

9:00 A.M. Devotion and minutes
9:15 Report of District Mission Board
10:00 Announcement of Fall conference program
10:15 Recess
10:30 Unfinished business
11:30 Adjournment
Please announce your intended presence or absence to the host pastor.

T. HENNING, Secretary.

**SOUTHEASTERN WISCONSIN DISTRICT
SOUTHERN CONFERENCE**

Date: May 13 and 14, 1958.
Place: First Lutheran Church, Elkhorn, Wis.; host pastor, H. Lau.

Preacher: H. M. Schwartz of Kenosha, Wis., (Text from I Tim. 6).

Agenda for May 13

Service with holy communion at 9:30 A.M. (Wis. time). Exegesis of Philippians 2, vs. 16ff., F. Schulz; Chrysostom, R. P. Otto; Pros and Cons of Professional Fund Raising, H. Schwartz; Faith Healing, H. Lange.

Agenda for May 14

Opening at 9:00 A.M. Visitor's Report; How shall we advise our members with regard to worship with heterodox relatives? Molkenin; Modern-Day Evangelism, Heier; Conference Business; Completion of Discussion on Paper: Witnessing for Christ, Positively and Negatively, G. Boldt.
H. HENKE, Secretary.

**WESTERN WISCONSIN TEACHERS
CONFERENCE**

St. John's Lutheran School, Neillsville, Wis.
Thursday, April 24

9:00 Opening Devotion
9:15 Faith Healing — How to Counteract its Inroads on our People, Rev. F. Miller (Alternate) Practical Suggestions for Correcting Commonplace Transgressions of the Second Commandment, Rev. W. E. Schulz

10:15 Recess
10:30 Open Forum on the Testing Program, Mr. W. O. Johnson (Alternate) How I Do It, Mr. A. Huhn

11:30 Business Meeting
12:00 Noon Recess

1:15 Devotion
1:25 Map Study Skills, Representative from Nystrom Map Co. (Alternate) Phonics, Grades 1, 2, 3, Miss M. Hamisch

2:25 Recess
2:40 Improving Arithmetic Instruction and Learning, Mr. Raabe (Alternate) How to Make Teaching of Current Events Interesting, Mr. F. Redeker

4:00 Adjournment

Friday, April 25

9:00 Devotion
9:15 Panel Discussion of Christmas Eve Service, Miss G. Boelter

10:15 Recess
10:30 Suggestions for School Music in our Schools, Miss R. Lau

11:00 Report by Mr. E. Trettin, followed by Business Meeting

12:00 Noon Recess
1:15 Devotion

1:25 Sectional Discussions
7 & 8 Mr. A. Moldenhauer
Alternate Mr. R. Moldenhauer

5 & 6 Mr. E. Jirtle
Alternate Mr. P. Schwartz

3 & 4 Mr. V. Meyer
Alternate Mr. G. Synhorst

Kdgt., 1 & 2 Mrs. L. Krueger
Alternate Miss O. Bailey

2:30 Business Meeting
2:45 Inspirational Address,
Rev. Wm. Lange
(Alternate) Rev. R. Reede



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