

THE NORTHWESTERN
Lutheran

January 31, 1960
Volume 47, Number 3



BRIEFS

by the Editor

In the December 20 issue we were able to bring you an illustrated account regarding the fine new building erected by the Wisconsin Lutheran High School Association at Milwaukee, Wisconsin. In this issue we move across the State to the La Crosse area. Our fellow Lutherans there have also dedicated a fine building to increase the facilities of their Luther High. When one reads these reports and the news items which have appeared in "Direct From the Districts" regarding our other area high schools, one is awed by the measure of blessing God has granted in the field of Lutheran secondary education.

* * * *

The last few months have brought two developments in the Lutheran world on which we feel constrained to bring information and comment.

The first is a decision by The Lutheran Church—Missouri Synod to engage in certain talks with the National Lutheran Council (NLC). The NLC had extended the invitation for talks which had as their purpose to see whether Missouri would not widen the areas of cooperation with the NLC. In January of 1959 the Missouri Synod consulted with the

other member bodies of the Synodical Conference. These bodies, through their union committees, had declined the NLC invitation. All three pleaded with Missouri to do the same. They argued that our energies should first be devoted to restoring full unity in the Synodical Conference. The Missouri Synod declined the invitation.

Then there was a great flurry in the press, both religious and public, because Dr. Behnken had stated in his letter to the NLC that the doctrinal position of its member bodies was "in a state of flux." The Missouri Synod leaders yielded to the pressure of an adverse press. Dr. Behnken withdrew the statement just mentioned. Later the NLC invitation was accepted, after Dr. Behnken had secured from NLC leaders the agreement that "doctrinal discussions are primary on the agenda." On November 19, representatives of the NLC and the Missouri Synod met in Chicago to make arrangements for a meeting "during the first part of July." The purpose of that meeting will be to "explore theological implications of present and future cooperative activities in American Lutheranism."

Before the Missouri Synod accepted the invitation, the members of our

Commission on Doctrinal Unity had another opportunity to express themselves regarding this projected step. They counseled strongly against it, and they stated plainly that, if the talks should lead to a wider cooperation with the NLC, the future life of the Synodical Conference would be endangered.

It is hard to conceive that the NLC will yield in the matter of doctrinal agreement. It has consistently held that the present extent of agreement is enough; that the existing doctrinal differences are allowable and do not stand in the way of cooperation on all fronts of church work or, for that matter, of full pulpit and altar fellowship. We can only pray that Missouri will not yield to such a spirit, but will become more resolute in upholding a stand which it took for decades and to which it repledged itself by reaffirming the "Brief Statement" at its 1959 convention.

* * * *

Another development, one that causes even graver concern among us, has taken place: the Missouri Synod's Board for Home Missions in December applied for membership in the Division of Home Missions of the National Council of Churches. Upon release of this news, the step taken by the Missouri Synod Board was at once interpreted by some outside the Synodical Conference as "a crack in the seawall" which "had traditionally separated Missouri Synod Lutherans

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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

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THE COVER — St. Peter's Ev. Lutheran Church, Schofield, Wisconsin; G. C. Marquardt, pastor.

Editorials

God's Right To Be Angry Only an unthinking, unfeeling reader was not shocked when he saw the headlines, "Wrong Kind of Oil Paralyzes 10,000

in Morocco." Looking for a way to turn a quick profit, greedy Moroccan cooking-oil dealers had bought up cheap surplus aircraft machine oil, had mixed it with cooking oil and then sold it to the natives. Within a few days a chemical in the machine oil caused 10,000 cases of paralysis. Since no cure for the paralysis is known, the unfortunate victims face the prospect of being crippled for life.

An incensed public will agree that hanging is too good for these avaricious scoundrels. If they are spared a deserved hanging, however, they should at least be sentenced to a lifetime of caring for those whose lives they have ruined.

Anger flares up inside us as we think about such shameful wrongs to our fellow men. Ordinary human decency burns with indignation at the tragic suffering caused by selfish greed.

And yet many of those who felt anger and sympathy when they heard of the tragedy in Morocco are offended when they read expressions of God's anger. It may even seem offensive to them that God should, for example, be filled with wrath against those who teach otherwise than God's Word teaches. That God should call for the utter destruction of peoples and nations that do not heed His Word seems inconceivable. It seems incredible to them that Christ should declare those eternally damned who do not accept His teaching.

Man will not understand this anger of God against error until he realizes that in the eyes of God false teaching is a virulent poison that adulterates the pure oil of His Word. Every religious teaching that is contrary to God's revealed Word can cripple a human soul.

Should not God be angry when He sees the souls of men paralyzed by falsehood and error? Our hearts go out to those whose bodies have been crippled by poison and disease, but do we comprehend the anger of God against an evil that cripples and destroys a human soul? We need to be wrought up about that, too.

C. TOPPE

The Issue A religious periodical called *Christianity Today* recently asked 25 scholars to state for publication what they considered "the most vital issue facing contemporary Christianity." This is not at all a new question. In this or similar form the question has been put over and over ever since the Church was established. Sometimes the question appears in a negative form: What is wrong with the Church? We may find it on the bulletin board in front of a church: What does this town need most?

The Church as it appears in the world and as we observe it is never perfect. There are always important issues. There are always tares among the wheat, and as Christ Himself pointed out, the kingdom of heaven is like a net cast into the sea that encloses fish of every kind. There will be times when the Church has peace and flourishes mightily; and there will be times when the Church will appear like the one in Sardis of which

the angel wrote: "Thou hast a name that thou livest and art dead." So it is natural to ask what vital issue faces Christianity today. The Church is always facing an issue.

It was interesting to note that not one of the 25 scholars mentioned Communism, juvenile delinquency, labor relations, or racial troubles, and few seemed much influenced by the social Gospel. According to the scholars quoted, these are some of the vital issues facing Christianity today: Modern man's rebellion against God; The need to discover the importance of the Gospel; The need for Church unity; The failure of Church members to be an example of living Christianity.

Without actually quoting Christ, some of the answers agree with what Scripture tells us is the Church's need. Scripture gives one answer and always the same answer. Jesus said that only one thing is needful and commended Mary for having chosen that part. What that one needful thing is, God Himself proclaimed from heaven on the Mount of Transfiguration: "This is my beloved Son, hear him." Christ said it when He took leave of the Church and gave it its mission to preach the Gospel to the whole world. "What think ye of Christ? Whose Son is he?" That was Christ's way of putting the issue before the world. What the Church needs to do is to preach the Gospel, whatsoever Christ commanded us, without adding to it or taking from it.

E. E. KOWALKE

Christian Security Paul had just asserted that if God be for us, nothing can be against us. Then he lists some things that might be regarded as being against us, when he writes: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through him that loved us."

When things go hard with us, when crosses, afflictions and disappointments enter our lives, it looks to others, and often to ourselves, that God is taking it out on us for our many great sins. Unbelievers look at the tormented Christians and say in derision: "Where is now their God?" In the midst of their deep trials Christians are prompted to say in consternation with the Psalmist: "Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." Is this my reward for trying to be a good Christian and trying to serve God?

Such cries frequently rise up out of the stricken hearts of Christians. But trials are not a sign of God's wrath but rather of His love, "for whom the Lord loveth he chasteneth." He is using them to keep us from straying, to keep our feet on the road to the heavenly goal. Such trials do not separate us from the love of Christ but are being laid upon us in loving concern for our souls. In spite of them God is still for us. He is still on our side.

IM. P. FREY

Studies in God's Word: Why Are Ye Fearful, O Ye of Little Faith?

"And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him" (Matthew 8:23-27).

Emotions of anxiety and fear are certainly very noticeable among us today. We're afraid of almost everything. We're afraid of youth, and we're afraid of old age. We're afraid of progress, and we're afraid of standing still. We're afraid of work, and we're afraid of leisure. We're afraid of prosperity, and we're afraid of a depression. We're afraid of life, and we're afraid of death. Our fears become very pronounced when some unexpected tempest enters our life, something for which we have not planned and for which we are not prepared.

But why are we afraid? Jesus pointed to the cause of all fear when He asked His terrified disciples in the ship, "Why are ye fearful, O ye of little faith?" A lack of faith, a lack of trust in God and His providential care — that's why we're afraid. With this rebuke Jesus reminds all His disciples, then and now, that there is really nothing to be afraid of. Why not?

Jesus Sends the Tempest

Jesus had spent a very busy day in His ministry of teaching and healing. It was getting late, and still great multitudes pressed about Him. In order to escape the throng, many of which had undoubtedly come only out of curiosity, Jesus instructed the

disciples to prepare a boat so that they might cross over to the other side of the Sea of Galilee.

The sea was calm as they embarked. The Lord Jesus, true Man that He is, wearied by the day's labor, soon fell asleep. Without warning, a great tempest arose in the sea. The storm was so fierce that even the disciples, who had weathered many a storm in their work as fishermen, were almost beside themselves with fear. To make matters even worse, Jesus was peacefully sleeping. He didn't seem to be aware of the danger. He didn't seem to care what happened to them. When their fear became so great that they could no longer control themselves, they roused their Master with the frantic plea, "Lord save us: we perish."

Jesus, however, was not so much concerned about their fear, as He was about the cause of their fear, their weakness of faith. In a loving way He chided them for it. He wanted to remind them that they had no reason to fear, for their Master, though sleeping and seemingly unconcerned about them, was nonetheless protecting them and keeping them safe from harm. This tempest was not in the nature of a sudden emergency over which He had no control. It had occurred with His knowledge and permission. Since Jesus had sent the tempest, it could not possibly harm them.

God often sends tempests into our life, at times with such shocking suddenness that we also cry out with the frightened disciples, "Lord save us: we perish." It is comforting to know that we also have a Savior who assures us that there is nothing to fear. He is with us even to the end of the world. He hasn't forgotten us. Our present distress, whatever it may be, is ours not by chance or accident. It is sent by a loving God. Therefore it cannot harm us.

The poet has well said:

In God, my faithful God,
I trust when dark my road;

Though many woes o'ertake me,
Yet He will not forsake me.
His love it is doth send them
And, when 'tis best, will end them.
(LH 526:1)

Jesus Ends the Tempest

Having taken care of the most important matter, their weakness of faith, Jesus arose and rebuked the storm. Immediately there was a great calm. One command from the Almighty Ruler of heaven and earth, and the turbulent elements were quiet. Jesus had ended the tempest.

He had also ended the tempest in the hearts of His disciples. Now they realized how groundless their fears had been. But the tempest had served a good purpose. The disciples had been permitted to witness another convincing demonstration that their Master was indeed the very Son of God who looks after His own with loving care, who calms their fears and hears their cry of distress. Their faith had been greatly strengthened. They were now better equipped to face the next tempest that would come into their lives.

It is this God who also sends the tempests into our lives, not in anger, but in love; not to harm, but to bless. And, when 'tis best, He will end them. We will recognize His good and wise purpose in sending them. We will find that our faith has been strengthened and purified.

To this God, who does not cast us aside, but strengthens and upholds us in our weakness and fear, we may cheerfully commit ourselves in body and soul, in every present and future need. We do well to heed the words of Paul Gerhardt:

Commit whatever grieves thee
Into the gracious hands
Of Him who never leaves thee,
Who heav'n and earth commands.
Who points the clouds their courses,
Whom wind and waves obey,
He will direct thy footsteps
And find for thee a way.

(LH 520:1)

C. MISCHKE

In the article on the "False Repentance of the Papists" Luther briefly treated of Confession, which was presented by the schoolmen as being the second part of their sacrament of Penance. We repeat his words.

"As regards confession, the procedure was this: Every one had to enumerate all his sins (which is an impossible thing). This was a great torment. From such as he had forgotten he would be absolved on the condition that, if they would come to him, he must still confess them. In this way he could never know whether he had made a sufficiently pure confession, or when confessing would ever have an end. Yet he was pointed to his own works, and comforted thus: The more fully one confesses, and the more he humiliates himself and debases himself before the priest: the sooner and better he renders (would render) satisfaction for his sins; for such humility certainly would earn grace before God."

On this type of enforced confession Luther offered the critique: "Here, too, there was no (mention of) faith nor Christ, and the virtue of the absolution was not declared to him, but upon his enumeration of sins and his self-abasement depended his consolation. What torture, rascality, and idolatry such confession has produced is more than can be related."

In the Article which we propose to study now, Luther points out the salutary use for which God intends confession. In the very first sentence he sets forth that the important part of the Confession is not the enumeration of sins in detail together with the accompanying circumstances — no, it is the Absolution. In the Small Catechism, Luther defines Confession thus: "Confession embraces two parts: the one is that we confess our sins; the other, that we receive absolution, or forgiveness, from the confessor as from God Himself, in no wise doubting, but firmly believing, that our sins are thus forgiven before God in heaven."

Text

- 1) *Since Absolution, or the Power of the Keys, is also an aid and consolation against sin and a bad conscience ordained by Christ Himself in the Gospel, Confession and Absolution ought by no means to be abolished in the Church.*

Uses of Confession

In presenting his reasons why the institution of Confession should be retained in the Church, Luther unfolds some of the beneficial purposes which this institution may serve.

One is this. A Christian may fall into some sin, which then begins to bother his conscience. He hears

the general Gospel message proclaimed from the pulpit that Christ died for our sins, for each and every one of our sins, for the sins of the whole world. Yet for some reason or other he fails to be comforted by this message. His conscience still is not at rest and continues to trouble him. — When the general Confession is spoken by the congregation he joins sincerely, with his particular sin specifically in mind. He hears the general Absolution; but again the devil finds ways and means to prevent this absolution from soothing his trembling heart. He may in this condition hesitate to take Communion, because he feels himself unworthy.

It may also happen that someone has not committed any special sin to burden his conscience, but in a general way he is assailed by doubts about his faith and his salvation.

In such and similar cases it would be a great blessing if occasion for private confession were arranged by the Church, so that the pastor from the Word of God could specifically apply the announcement of forgiveness, as it pertains to the specific case. — We still have the custom of "Announcement" for Communion, but in many instances it threatens to degenerate into a mere "registration." — Could it not be revived and redeveloped?

According to Luther, Confession is to serve "timid consciences."

A second benefit is this. There are the young people, newly confirmed, but still far from being mature. A regular personal meeting with their pastor, with even a very brief discussion, would go a far way to advance them in their faith and to keep them on the strait and narrow path. Luther says that the institution of Confession should not be abolished,

- 1) . . . especially on account of (tender and) timid consciences, and on account of the untrained (and capricious) young people, in order that they may be examined and instructed in the Christian doctrine.

Auricular Confession

We see that what Luther has in mind with private Confession is a far cry from the Auricular Confession, which by the Fourth Lateran Council (1215) was made obligatory for every confirmed member of the Catholic Church on pain of excommunication. The Canon reads: "The faithful of both sexes, after arriving at years of discretion, shall confess at least once annually to their own priest, reverently receiving the sacrament of the Eucharist at least at Easter, and faithfully acknowledge in private all their sins."

Our Smalcald Articles say:

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THE LORD'S NEW HOUSE AT TAPPEN, NORTH DAKOTA

Thanksgiving Day, 1959, marked the end of a third of a century of services in the old church building of St. John's Congregation, Tappen. Exactly 33 1/3 years before it had celebrated the dedication of the wooden structure.

God's blessing during those years was evident in the completely filled church Sunday after Sunday. And still there was not room for all to worship. This continued blessing moved the congregation to resolve in November of 1958 to build a new church.

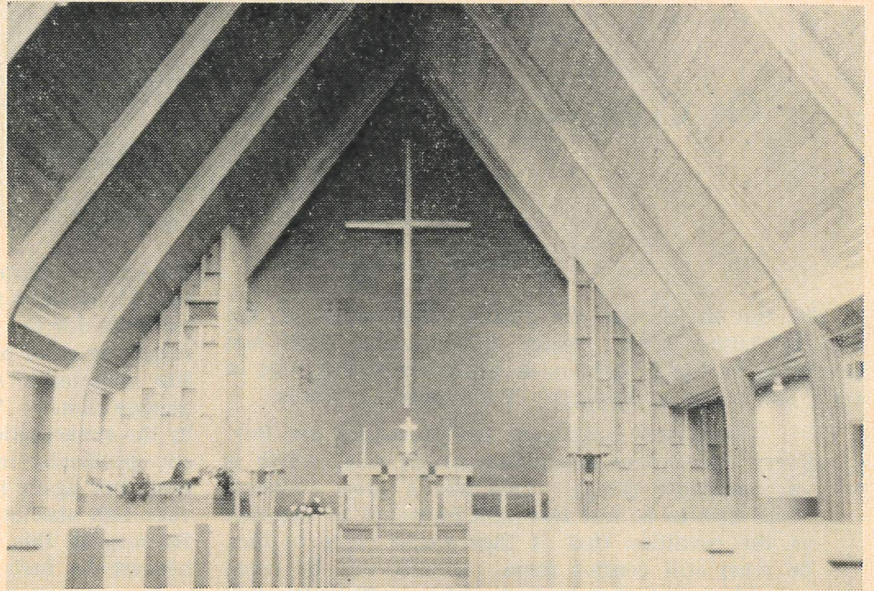
Ground was broken the Sunday after Easter. Pastor S. Baer of Morton, Minnesota, who "broke ground" for the founding of the congregation with his first canvass of the area, preached the sermon and turned the first shovelful of earth.

On Pentecost the cornerstone was laid. Prof. Loren Schaller, who was privileged to sow the seed for the future building program during his pastorate, was the guest speaker. During the pastorate of E. J. Otterstatter the Building Fund was inaugurated.

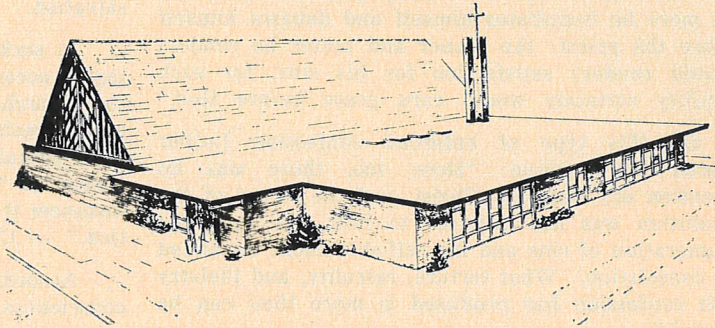
The Lord granted His people the privilege of ushering in a new church year with dedication services in the new brick structure. The morning dedication sermons in both English and German were delivered by a former pastor, Ruben Kettenacker. The congregation provided a "thanksgiving dinner" for relatives and friends from near and far. The afternoon saw a capacity audience fill the Lord's new house. Pastor Donald Kolander of St. Paul, Minnesota, was guest speaker. The festive day was climaxed with a 7:30 evening service. Pastor Martin Janke of Roscoe, South Dakota, encouraged us to serve the Lord faithfully, for He alone had made our house of worship possible.

Our new building is of contemporary adaptation, built entirely above ground. The only steps are those leading into the chancel. Overall dimensions of the building are 102 by 86 feet. The church proper is able to seat 325.

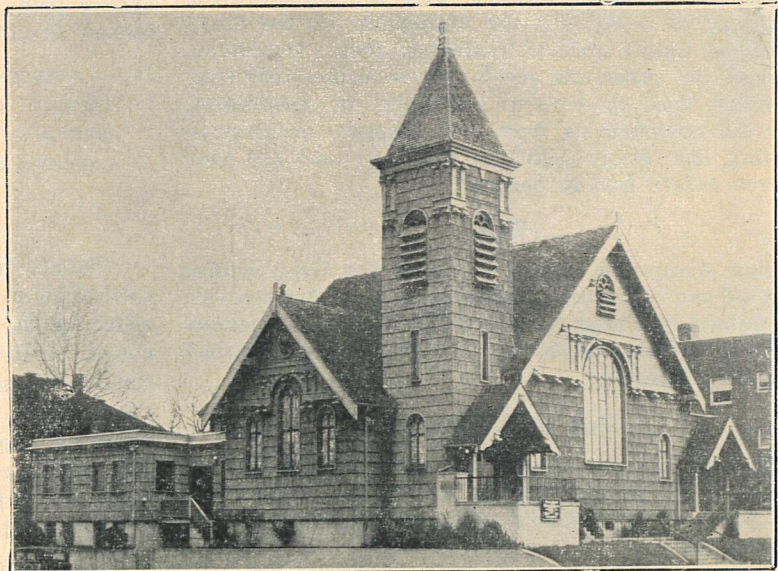
A large narthex combines to serve as a vestibule for the assembly area. This area alone is larger than the old church. It accommodates the upper classes of the Sunday school, provides ample dining area for special occasions, and social activities. The



Interior of St. John's, Tappen, North Dakota



St. John's, Tappen, North Dakota



Grace Ev. Lutheran Church, Portland, Oregon

classroom is used for the primary Sunday-school classes. Meetings of the young people and Ladies' Aid are also held here. The sacristy-study is large enough for the church council and Sunday-school teachers' meetings.

Interior walls are of light masonry. The entire roof structure is made up of laminated beams and trusses.

The chancel wall is of brick. A large cedar cross is suspended above the altar. The altar top is of oak. The altar is largely of Wisconsin limestone. Walnut panels are used as inserts, with Alpha and Omega done in brass, to remind the congregation that Christ is the beginning and the end in all things.

Were it not for His guidance of our congregation so that seven out of every eight members were able to help, donating nearly 10,000 hours of labor; were it not for His blessing upon the architect-contractor and laborers; certainly our building would not yet be dedicated to His service. Only our Lord Himself could work in our hearts the willingness to serve Him in this glorious undertaking. Therefore all praise and honor and glory to Him.

F. MUTTERER

FIFTIETH ANNIVERSARY

Grace Lutheran Congregation Portland, Oregon

The old church at the corner of N.E. 24th and Broadway in Portland, Oregon, is often referred to in the local press and by citizens of the community as "the church with a cornerstone dedicated by a president of the United States." It was in October, 1909, that President William Howard Taft officiated at the laying of the cornerstone of this church being erected by a congregation of Universalists. However, the celebration held in this building on November 22, 1959, was not in observance of the 50th anniversary of that historic occasion. The assembled worshipers were commemorating an altogether different event which had occurred in that same year in another part of the city. Their special interest was the founding of

Grace Lutheran Congregation on January 28, 1909, and they wanted to praise the Lord for the "fifty years of grace" which He had granted them.

Grace Congregation was organized by a few Missouri Synod Lutheran families as the first church of the Synodical Conference in Portland to preach and teach in the English language exclusively. Its purpose and its very right to exist were challenged from the very beginning, and most of its 50 years reads like the story of a well-planned "obstacle course" for churches. The services were moved from place to place, the first pastors remained but a short time, and by 1918 the congregation seriously considered disbanding, but a resolution to do so was defeated.

A turning point came in 1919 when the Rev. Carl H. Bernhard was called as pastor, the congregation became self-supporting, and in the fall of that year purchased its present church plant from the Universalists for \$11,000, dedicating it to the service of the Triune God in January of the following year. However, the congregation's severest trial was yet to come. Troubles developed which led to the exclusion of the congregation from its synod. In 1929 it was accepted into the Pacific Northwest District of the Wisconsin Synod, but it took another 20 years before "The Portland Case," an intersynodical matter, was settled.

Though external peace was a rarity to this flock through all these years, the precious Gospel was being preached in its midst nevertheless, bringing God's peace in Christ to many souls. Pastor Bernhard retired because of ill health in 1932. The Rev. William Lueckel was pastor from 1932 to 1950. The present pastor, Lee Sabrowsky, has served the congregation since July 1950.

The church was filled with members and former members and friends for the anniversary service in which the Rev. William Lueckel was the guest speaker, preaching on "Fifty Years of Fellowship in the Gospel," with Phillipians 1:3-5 as his text. Scarred by the many battles of its troubled history, and yet surviving

and even thriving, the congregation deeply feels and readily acknowledges the only possible explanation: "The grace of God was upon us."

LEE SABROWSKY

A TRIPLE ANNIVERSARY

A triple celebration was held on Sunday evening, November 8, 1959, in a special service at St. John's Lutheran Church, Lewiston, Minnesota. Pastor R. P. Korn's 50th anniversary of ordination was observed, together with the 25th and the 30th years of Mr. E. A. Wilde and Miss Margot Schuetze as Christian day-school teachers at St. John's. Pastor Korn is now retired and living at St. Charles, Minnesota. The altar service was conducted by Pastor H. Backer of Winona, circuit visitor, and the sermon was delivered by the local pastor, R. T. Beckmann.

In the social hour that followed in the school auditorium, Pastor Backer served as master of ceremonies. He called upon several visiting pastors and teachers to bring congratulatory messages for the jubilarians. The upper grades of the school entertained with two songs. Mr. Otto Bartsch spoke in behalf of the congregation and presented Pastor Korn with a gift from the congregation. Mr. John Nahrgang spoke in behalf of the school board and congregation and presented Miss Schuetze and Mr. Wilde with gifts from the congregation. Each of the jubilarians responded, expressing his deep gratitude for the many kindnesses over the past years.

R. T. BECKMANN

PLEASE NOTE

(The following information regarding the Board for World Missions was received too late to be included in the Northwestern Lutheran Annual.)

The Rev. Ernst H. Wendland is the secretary of the Board for World Missions (not the Rev. Alfred Maas).

The Executive Committee of this Board consists of: The Rev. Edgar Hoenecke, Chairman; the Rev. Ernst H. Wendland, Secretary; Dr. Arthur W. Tacke.



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Shall I join a congregation of the American Lutheran Church?

A reader writes: "Please answer this question: Why can't I become a member of the American Lutheran Church as long as Christ Crucified is taught and I know that I am saved only through faith in Jesus as my Savior?" This really brings up a number of questions. What kind of church does God want me to join? Isn't it enough if a church teaches at least the main points of the Gospel correctly? Isn't this most important that I believe in my heart? What is the meaning of church membership? Does the American Lutheran Church teach correctly? If not, where is it in error? We can hardly hope to answer all these questions fully in this brief article. Let us, however note some important considerations.

An Intimate Fellowship

First, it will be well to keep in mind that church membership is something that involves our life very deeply. It is not like membership in some club or secular organization, which we may change or drop without too much thought. When I choose a church, I am choosing a group of Christians with whom I intend to approach the throne of God in prayer, with whom I shall sing His praises and glory, with whom I shall receive the body and blood of my Savior, through whom God's holy Word is to be proclaimed to me and by me. Through my membership I choose the church that is to comfort me in time of sickness and prepare me for death and eternity. Through my membership I am saying that what this church teaches, confesses, and stands for is what I believe, confess and stand for. So my church membership brings me into a close relationship, into intimate religious fellowship with that church and its members. With what care we must choose our church!

Christ Crucified Must Be Preached

But now the question is: On what basis shall I choose? First, we think of that which is also mentioned in our question: The church to which I belong must teach Christ and Him crucified. It must tell me of my sin and point to Jesus Christ as the One who on the cross purchased and won me with His holy precious blood from all sin, death, and from the power of the devil. For there is salvation in none other. The question of membership in religious groups that completely fail to teach that should never even arise.

What Preaching Christ Crucified Involves

But does that mean that it is enough if a church is teaching at least some or most of the main teachings of Scripture? Is that really in its complete sense to preach Christ crucified? What does Scripture tell us? The Apostle Paul in his preaching was determined not to know anything "save Jesus Christ, and him crucified"

(II Cor. 2:2). To the elders of Ephesus he said what he meant: "I have not shunned to declare unto you *all the counsel of God*" (Acts 20:27). Faithful and true preaching of Christ crucified is faithful preaching of all the counsel of God. When Jesus commanded His disciples to go out and preach, He said: "Teaching them to observe *all things* whatsoever I have commanded you" (Matt. 28:20). He did not say "most things" or "the most important things" or "the things you consider important," but He said "*all things*." Therefore, truly to preach Christ and Him crucified means to faithfully proclaim everything He has entrusted to us in His Word. We are not to add to it nor to take from it.

What God Says in Romans 16:17

Furthermore, God has also told us what to do over against those who do teach error, over against those churches where error is allowed to stand alongside truth. This is what He tells me: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and *avoid them*" (Rom. 16:17). He does not tell me to join those who cause divisions and offenses contrary to the doctrine we have learned from the Scriptures, particularly if the main truths are still being taught; He does not tell me to ignore or overlook the things that to me may seem comparatively unimportant; but He tells me to *avoid* them.

The Name "Lutheran" Does Not Decide

However, someone may say: But we are here speaking about churches that also are Lutheran. Doesn't that make a difference? It really should, for to us the name *Lutheran* means that we, like Luther, adhere to all of Scripture, that Scripture alone will be taught and followed in our churches in everything. Unfortunately, the mere name *Lutheran* is not a guarantee that that is the case, even if that claim is made by a certain body. We must still ask: What do they teach? Is it truly Scriptural? Are they teaching any false doctrine? Are they following unscriptural practice?

Departure from the Word in the ALC

Now what about the American Lutheran Church (this body will soon merge with three other Lutheran bodies to form a new body with almost the same name, The American Lutheran Church)? Since space will not permit us here to enter fully upon this question, we refer you to a booklet published by our Northwestern Publishing House, *A Catechism of Differences*, by Pastor H. Wicke. Let us here at least list the doctrines mentioned in this booklet concerning which there are departures from God's Word: the inspiration and in-

(Continued on next page)

TWENTY-FIVE SOULS ADDED TO A CONGREGATION

Since the 1959 adult confirmation at St. Stephen's, Adrian, Michigan, was held on Pentecost Day, the pastor and the congregation involuntarily thought of these words found in the account of the first Pentecost: "There were added unto them about 3000 souls" (Acts 2:41). Though 25 is a far cry from 3000, yet they gratefully realized and acknowledged that it was the same Holy Spirit who had added 25 souls to their number.

Pastor Gieschen points out that 17 of this adult class were baptized on confirmation day. He also mentioned that most of these people who were instructed and confirmed had had no previous church affiliation, but had been unchurched.

We rejoice with St. Stephen's over this red-letter day in its congregational life. May the experience God granted this congregation tell us: The Word does not return void; the Spirit does bless our efforts.



Adult Confirmation Class at Adrian, Michigan
This class numbers 25. Pastor Daniel Gieschen is at the right.

BRIEFS

(Continued from page 34)

from other church bodies in the ocean of world Protestantism." This statement in a United Lutheran news release was countered by a statement of the Missouri publicity bureau. In it Dr. William H. Hillmer, executive secretary of the Missouri Synod Board for Home Missions denied that the application for membership in the National Council Division of Home Missions was a reversal of previous policy. He stated that the Missouri Synod Board would partici-

pate in the work of the National Council division "to the extent our principles permit."

Member bodies of the NLC evidently were unconvinced. Commented the *Lutheran Standard* (ALC — Jan. 9): "The synod has insisted in the past upon 'doctrinal agreement' before participating in joint services of public worship with other denominations or in the conduct of jointly controlled mission projects." Observed *The Lutheran* (ULC — Jan. 6): "Although Missouri had cooperated in some areas of the Council's work,

it had previously set 'doctrinal agreement' as a prerequisite for full participation in interchurch activities." As we write, our men on the Union committee are meeting with the corresponding committees of the Synodical Conference. We know that they will ask for a full discussion of this development and that, if the facts are as reported in the news releases, they will enter a vigorous testimony and protest against the step taken by the Missouri Synod Board of Home Missions. Therefore we refrain from further comment at this time.

A LANTERN TO OUR FOOTSTEPS

(Continued from page 40)

errancy of the Bible; conversion; predestination or election; justification; the doctrine of the Church; the doctrine of Sunday; the essence and object of the Lord's Supper; millennium and related teachings. The last part of the booklet also refers to two important points of practice in which there is a difference: unionism and the lodge.

What We Do Not Say

In conclusion let us add, lest there be misunderstanding: we do not say that there are no Christians in the American Lutheran Church (or in the other Lutheran bodies with whom we are not in fellowship); we do not say that Christ crucified is not taught in them. No doubt, many fine Christians may be found in these bodies, and sermons pointing to Christ are preached. But we

must say that certain errors are taught and tolerated, and in such a situation the Word of God has told us what to do.

A. SCHUETZE

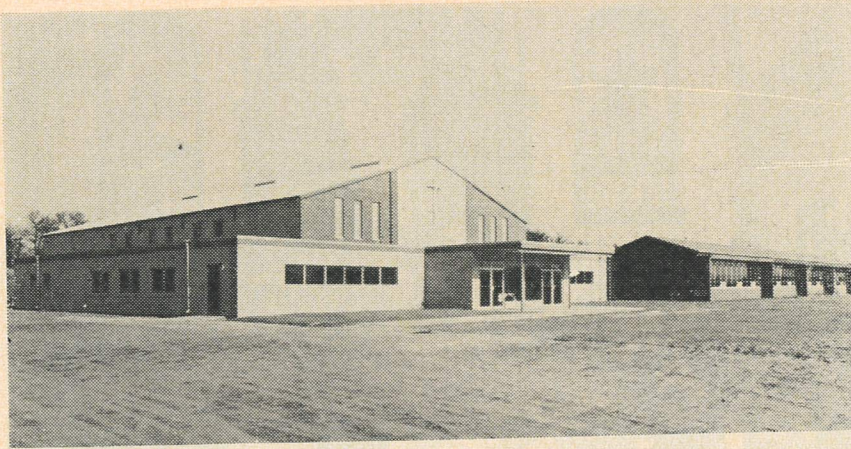
SMALCALD ARTICLES

(Continued from page 37)

- 2) But the enumeration of sins ought to be free to every one, as to what he wishes to enumerate or not to enumerate. For as long as we are in the flesh, we shall not lie when we say, "I am a poor man, full of sin." Rom. 7:23: "I see another law in my members," etc. For since private absolution originates in the Office of the Keys, it should not be despised (neglected), but greatly and highly esteemed, as (also) all other offices of the Christian Church.

(To be continued)

J. P. MEYER



Exterior View, Luther High School

LUTHER HIGH OF ONALASKA DEDICATES

Onalaska, Wisconsin

Beginning only its third year of operation, Luther High School of Onalaska, Wisconsin, considered it a singular blessing of the Lord to be able to dedicate a completed new school building on November 1, 1959. Since the date of the dedication coincided with the Reformation Festival, the congregations of the Luther High area chose to mark the day by conducting a joint Reformation-Dedication service in the school auditorium.

The attendance at this special afternoon service was in itself a cause for rejoicing. Over 1700 people taxed the school's auditorium facilities to the utmost. A choir of 350 adults and 100 elementary-school children, conducted by the Rev. Wayne Schmidt, director of the school, provided appropriate choral music. The Rev. Arden Stuebs of Bangor, Wisconsin, chairman of the Luther High Board of Control, served as liturgist, and Pastor O. W. Heier of Tomah, Wisconsin, took the opportunity in his sermon to speak on a Reformation theme of "Boasting in Christ."

After the excitement of the joyous festivities had passed, each one was able to go home and by himself reflect upon the Lord's careful direction of our efforts to establish a Lutheran high school in the area of La Crosse, Wisconsin. To be sure, the minutes of the High School Association's secretary re-echo days of discouragement and disappointment. Preliminary meetings in the interest of establishing a Lutheran high school date back to 1944.

The years passed by as interest in the project would rise and wane. At

times students were ready to enroll, but a faculty and building could not be obtained. At other times temporary quarters and faculty seemed to lie within reach, but students necessary to pioneer the new school were hesitant. Property was bought in the city of La Crosse and later sold. Finally, however, a 40-acre tract of rolling land — undeveloped, but with much promise for future development — was purchased in Onalaska, the city limits of which touch La Crosse.

The decision to erect a new building on this site was finally reached in 1957. The first school term opened in September of that year with an initial ninth-grade class of 20. Since that time the Lord has seen fit to work in the hearts of the members of the La Crosse area congregations a genuine and spirited interest in a project so long in coming. Cooperation and unity have characterized every undertaking in the interest of Luther High. The first unit of the building was completed in 1957; an

addition was begun in 1958; a building adequate for a high-school enrollment of 150-175 was completed in 1959.

At the present time instruction in grades nine, ten, and eleven is being offered. Next year grade twelve will be added as plans for graduation of the first class will be made. At the present, 72 students are enrolled and are taught by four full-time and three part-time instructors. The Rev. Wayne Schmidt, Mr. Herbert Grams, Miss Lois Buss, and Pastor LeRoy Boerneke constitute the full-time staff. Mr. Frederick Miller, Mr. Frank Italiano, and Mrs. Gerhard Albrecht teach in a part-time capacity.

It is interesting to note that both of the pastors on the faculty are graduates of another area Lutheran high school, the Winnebago Lutheran Academy of Fond du Lac, Wisconsin. This, however, is not the only connection which Luther High has with schools elsewhere in our Synod. Among those interested in our project we find lay members who themselves have attended such schools as Winnebago, Wisconsin Lutheran at Milwaukee, Northwestern College, and Dr. Martin Luther College at New Ulm; or, if they themselves have not attended, in years gone by they may have sent their children to our synodical schools for a Christian high-school education. Realizing the benefits of such an education, these people have now joined others of the same conviction in establishing such a school in their own community. In this way the influence of the training in our Lutheran schools spreads to many areas in our country.

Problems still remain to be solved at this infant school. Nevertheless, Luther High does not view its future



Gymnasium-Auditorium, Luther High

with misgivings, but rather with the confidence that the Lord will guide the endeavor in that way which He sees will best serve His kingdom. At the same time, it is our hope that a recounting for you of God's blessings in our behalf will encourage you in your undertakings in His Church.

WAYNE SCHMIDT

PARSONAGE DEDICATION

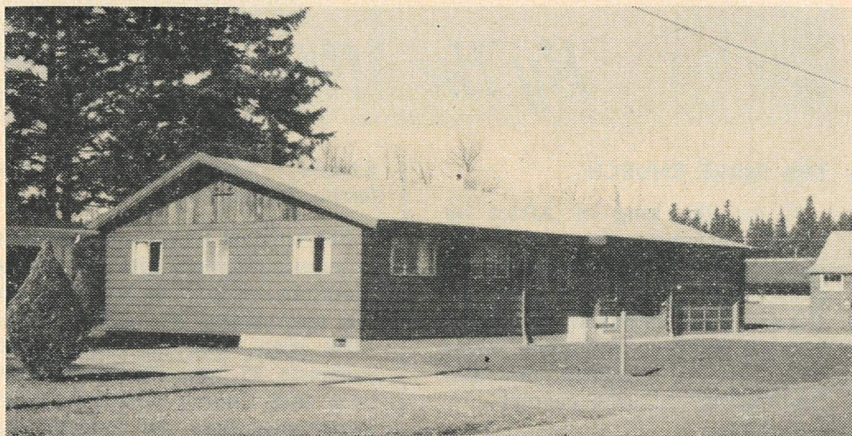
Woodland Park Lutheran Church Portland, Oregon

On December 6, 1959, members and friends of Woodland Park Lutheran Church gathered in a special evening service to dedicate its new parsonage to the glory of God and the service of His church. Pastor Paul Nitz, a member of the Pacific Northwest District Mission Board, from Tacoma, Washington, was the guest speaker.

Although the completion of a building for the use of the church is far less important than the conversion of a sinner or the finding again of that sheep that wandered away, we welcome the opportunity to show our appreciation for the gift of love which we have received from you, our fellow Christians throughout the Synod. The \$14,600 which you have lent us has built a home here which is worth far more than this amount. The reason for this is the fact that a member, Mr. Palmer Engalgau, was the contractor, and members did all the painting and interior wood finishing. There are 1464 sq. ft. of living area, including, besides the normal parsonage requirements, three bedrooms, an extra half-bath, a beautiful (and in this area, very practical) fireplace, a large covered patio, and a full double garage. We thank you, in Jesus' name, for making this possible for us.

The next step for this young congregation in the growing suburbs of East Portland, even as it is for so many of the struggling missions of our Synod, will have to be a new chapel. We are still working with a small house that was remodeled and enlarged.

We of Woodland Park have rededicated ourselves to work and pray together with you for the day when, the Lord granting us the ability and the zeal, we may repay our Synod



Woodland Park Lutheran Parsonage, Portland, Oregon

and its C.E.F., and begin to give more of a helping hand in the blessed work of bringing the Gospel of Christ Jesus to many more lost, dead

sinner, "while it is day, before the night cometh, when no man can work."

G. HAAG

† MRS. GERTRUDE BUENGER ERTNER †

Mrs. Gertrude Buenger Ertner, a teacher in our Lutheran parochial schools for 34 years, died suddenly and unexpectedly of a massive cerebral hemorrhage, while eating dinner with her family on December 15, 1959. At the time of her death she was the kindergarten teacher, preparing her class for the observance of Christmas, at Friedens Congregation, Kenosha, Wisconsin.

Mrs. Ertner was born in Kenosha, February 24, 1907, the daughter of the late Carl H. Buenger and his wife, Clara Buuck. Soon after her birth she was received as a child of God and an heir of life eternal in the blessed Sacrament of Holy Baptism. Later, after a Christian training in the parsonage and in the Christian day school of Friedens Congregation, she was confirmed. Four years later, in 1925, she graduated from Friedens Lutheran High School.

In the fall of that same year she attended Dr. Martin Luther College, New Ulm, Minnesota, for a brief period of time, later accepting a call in an emergency at St. Paul's Lutheran School, Cudahy, Wisconsin. She also taught at St. James Lutheran School in Milwaukee, and from 1930 to 1940 she served Trinity School in Caledonia, Wisconsin. Before coming

to Friedens Junior High School in 1943, she also taught at Cedarburg, Wisconsin. Mrs. Ertner was in Friedens Junior High Department until 1950, a period of seven years, and since 1951, until the time of her death, she was the kindergarten teacher.

The deceased entered the state of holy matrimony with Ewald E. Ertner, August 21, 1958. He lives to mourn the death of a devoted wife. The Lord endowed her with certain gifts of leadership and willingness to give of herself, which gifts in turn were dedicated to the Savior she loved, in the parsonage, in the classroom, in the home and wherever she saw the opportunity to serve.

She reached the age of 52 years, 9 months, and 21 days; and she leaves to mourn her death, her husband, one son, two brothers, two sisters, other relatives, the faculty of Friedens School and its pupils, present and past, the members of this congregation, and a large circle of friends.

Professor Frederic Blume, a close friend of the family, preached the funeral sermon at the burial service on December 18, 1959.

The Lord gave, the Lord hath taken away, blessed be the name of the Lord.

ADOLPH C. BUENGER

By the Way

By H. C. Nitz

THE FALSE CHURCH

"I am the king of Africa by Divine appointment!" stated the jaunty American bouncing off the plane. A self-styled "Bishop," Homer A. Tomlinson this year hopped between the major cities of Africa to perform his own "coronation" in each country.

Visits of fly-by-night religious-demagogues like Tomlinson add to the confusion caused by the false church in Africa. Unfamiliar with the historic divisions in the Western Church, the people tend to accept as Christians all who use the Bible, and look upon doctrinal distinctions as unnecessary bigotry.

Most firmly entrenched are the Roman Catholics. The All-Nigerian Marian Congress held in 1954 showed something of their strength as 70,000 delegates led by 300 bishops — and California's Cardinal J. F. McIntyre — attended ceremonies in Nigeria's capital. They claim 2 million members in the country, with 2,630 schools, 100 dispensaries, 40 hospitals, and 30 colonies for treating lepers.

In West Africa Roman Catholic priests number 1,500, and a new center to train missionaries for Africa is being established in England. Throughout Africa there is one priest for every 1,484 Roman Catholics. In the past six years 16 African bishops have been consecrated, and there are 1,690 African priests. The Hierarchy places so much importance on the work in East Africa that it publishes an Italian 36-page feature magazine, *Nigrizia*, giving photos and mission news.

Cults from East and West vie with each other in today's scramble for Africa. From Liberia, missionaries of the Baha'i World Faith (of Persian origin) spread their lofty but hollow philosophies. The President of the Watch Tower Society, Nathan H. Knorr, met with 27,906 African Jehovah's Witnesses in Nigeria earlier this year. Through mass literacy and Bible classes they are spreading their perverted teachings in areas where

nominal Christianity provides fertile ground.

The tropical temperament seems to germinate sects with surprising speed. In one part of South Africa the government recognizes about 1,000 sects, but the number in existence is actually more than twice that. Church members placed under discipline for wrongdoing leave and form their own sects. Many Africans become disillusioned by the hypocrisy of orthodox bodies; others find no satisfaction for their emotions in formal Western worship. These are often attracted by Pagan-Christian sects with low moral standards.

What Satan cannot accomplish by direct opposition he is seeking to do through confusion in Africa today.

Thus reports *Africa Now*, an informational quarterly published by the Sudan Interior Mission, a "faith" mission, which operates many stations also in Eastern Nigeria. An almost identical "operation confusion" is facing our missionaries in Japan. In his 1959 Christmas letter, Apache Missionary E. Edgar Guenther reports that due to "the sudden influx of many churches such as the Assembly of God, Jehovah's Witnesses, Miracle Church, and others, there is a resulting *confusion*."

But is that not also the case in our very own homes? From a thousand fronts the "father of lies" is confusing people through the press, radio, movies, and television. Not too many years ago, we were happily isolated by language and the lack of mass communication. Seldom did we hear any religion but what we got from our Bible, catechism, Bible History, hymnal, the Sunday sermon, and solid devotional books.

While the 1900's have with considerable justification been called "the century of despair," it might also be called the century of confusion. And yet, this is not a new situation. Early Christianity had a similar problem. A study of the Epistles of the New Testament reveals that the Gospel was even then joining battle with dozens of isms. The more the Gospel

is preached, the greater is the number of counterfeit religions offered by Satan.

"I HAVE PLANTED . . . GOD GAVE THE INCREASE"

Under this quotation (I Cor. 3:6), *Herald of His Coming* publishes this interesting story:

"Have you ever heard the story of the grain of 'Fife Wheat' planted by a Scotchman in Minnesota in 1881? That year it produced twenty-two stalks, yielding five hundred and sixty grains. In 1882 the five hundred and sixty grains increased to one-fifth of a bushel. In 1883 the one-fifth bushel produced a harvest of seventeen bushels. In 1884 this was sown in seventeen acres and produced a wonderful crop. In 1885 a hundred bushels were sown and yielded a harvest of 2,800 bushels, or four carloads of fine wheat."

The editor then makes the following striking application:

"If God can increase a grain of wheat to 2,800 bushels in five years' time, do you doubt His blessing spiritual seed — if you will sow it?"

"The seed is the Word of God' (Luke 8:11). 'He that goeth forth and weepeth, in travail of soul, bearing the precious seed' — the seed of the Word — 'shall doubtless come again with rejoicing, bringing his sheaves with him' (Ps. 126:6). This is God's method.

"The divinely ordained instruments of evangelization are The Seed, The Sower, The Supplication. When these three are present, God's Word says the results are both sure and certain."

In promoting our mission program, the stressing of stewardship, no matter how evangelical, must not let us forget the place of *supplication*. The Apostle pleads, "Brethren, pray for us." Our missionaries need and crave our frequent and fervent prayers.

With your prayers and your bounties
You can do what God demands;
You can be like faithful Aaron,
Holding up the prophet's hands.

DARWIN AND CHRISTIAN THOUGHT

Religious and secular journals during the past year brought a rash of articles to commemorate the centennial of Charles Darwin's *Origin of Species*. One of the latest defenses of Darwin's theory appeared in *The Christian Century* of January 6, 1960, under the title used above.

Typical of most liberals, the writer completely ignores the findings of scores of reputable scientists who disavow the validity of Darwin's theory of evolution. We lift a few statements from the long and well-written article to show the trend of the writer's thought.

"The fact of evolution," he says, "certainly challenged certain views defended by orthodoxy: the short time-span of the earth, the once-for-all creation of species and the fixity of species. But as most theologians now agree, these views are 'religious' only in the limited sense that they are the *theories* of the origins of species *implied* in Genesis. This aspect of Darwin's theory is a challenge to Christian faith only if one insists on the verbal infallibility of Scripture and the literal truth of all its statements, 'scientific' and historical as well as religious." (Emphasis added.) In other words, make the Bible fit the theory. But that is neither science nor theology.

In another paragraph he says, "What then does the Christian say about Darwinian thought? He will neither reject it nor give it unqualified endorsement. The theory of evolution can in itself be accepted by any Christian willing to question the verbal infallibility of Scripture and the specific theories of time and species contained in it. (Emphasis added.) In fact on these terms it is possible for evolution and Christian thought to cohere with surprising and even dangerous ease." Dangerous, indeed. If Genesis reports theories, and not history, we have no more a "sure word of prophecy."

The author is Langdon B. Gilkey, professor of theology at Vanderbilt University divinity school, Nashville, Tennessee. Will his students go out to preach a message of which they can say, "Thus saith the Lord"? If man in his pride can dub Creation a theory, he will not hesitate to doubt the Gospels as history.

THE INVOLABLE MORAL LAW

Under this title *Christian Economics* (Oct. 6, 1959) refers to a form of covetousness to which even ordinarily honest people are prone to succumb without realizing that they are transgressing several Commandments.

"New York has just sustained an increase of nearly twenty per cent in automobile insurance rates. In the City, for minimum insurance, the rate will now rise in some categories to \$423.80 a year.

"There are two main reasons for this. The first is alcohol — drinkers who drive or, if you prefer, drivers who drink. A very large percentage of costly accidents, varying from place to place, is due to drinking.

"The second main course is the practice of 'soaking' the insurance company for higher damages and higher repair bills. Juries feel that, since the insurance company pays, 'we might as well give the victim a break,' and repair men are tempted to think that, since the insurance company pays, 'we don't need to be too careful about how high the repair bill runs.'

"This is another example of how the people penalize themselves in their desire to get some of the wealth of others. It is one aspect of coveting and stealing and it will bring increasing hardship upon us all.

"The moral law of God is not an accident. It cannot be repealed or modified. It can be violated but the penalty therefore cannot be avoided."

Not only automobile insurance, but hospital insurance, fire insurance, and the like, may tempt the policy-holder to try to recover more reimbursement for damages than he is justly entitled to. Reportedly, a district superintendent asked a class of African catechumens, "Why did God give two commandments against covetousness?" One of the youngsters promptly replied, "Because covetousness is the hardest sin to overcome." It is not only the hardest; it is among the worst sins. St. Paul pairs it with idol-worship.

ANOTHER MIXED MARRIAGE

"Personal Problem Clinic" is a regular feature in *The Lutheran*. Recently a reader asked the editor the following question:

"I am very upset because Anna is engaged to a Catholic. We tried to discourage the romance and encouraged her to go out with others, but she became more and more determined to hang on to this fellow. One evening Pat came in and said he had talked with his priest and that he insists on a church wedding or nothing. Anna is ready to go along with it.

"The date has been set, announcements given to the newspapers, and the wedding is now only two months off. I want to be a good Christian and do the right thing, but I cannot approve my daughter's marrying into a church which I have always abhorred."

To this the counselor replied:

"After young people have actually come to love one another it is just about impossible to head off the romance. They are usually determined to go ahead, and will heed no advice. Some day Anna will probably see things differently. Some things will then loom large which seem unimportant now. But it will be too late.

"It may be that at a much earlier date something could have been done. Unless young people are early conditioned to being friendly to Catholics but drawing a hard line against anything romantic, one may expect anything.

"About all you can do is to wish the couple the best, cherish no ill toward them, and show them every kindness. Ask God to help you make the best of a very painful situation. Your good will and kindness may in time have some very good effects. Unkindness can yield nothing but regret."

The sentence we have italicized emphasizes a warning that Lutheran parents should take seriously to heart. His advice regarding the attitude of parents after such a distressing marriage has taken place is also an evangelical piece of a practical wisdom for such a "painful situation."

Direct from the Districts

NEBRASKA

Mr. Raymond Brei, principal of St. Paul Lutheran School of Norfolk, has accepted the call to become professor of education at Dr. Martin Luther College, effective the beginning of the 1960-1961 school year. Mr. Eldon Hirsch has been called to become the principal of this school. Incidentally, since Mrs. Brei will accompany her husband to New Ulm, and Miss Backer and Miss Herbst are being married, St. Paul will need four teachers this next year.

Pastor Norbert Gieschen of Pueblo, Colorado, has accepted the call to Stoddard, Wisconsin.

Since your correspondent is also chairman of the auditing committee of our District, how about sending along bulletins and any other material which may give news to pass on to the District?

A number of our congregations had special offerings to help Robert Ehlers of Hastings prepare for the

ministry. May their good example inspire more of us to do likewise!

NORTHERN WISCONSIN

Mission Reaches Majority

In the best and kindest sense we speak of a mission congregation's reaching adulthood, and we join Mt. Calvary Lutheran Congregation of Kimberly in their rejoicing and thanksgiving at being able to "go self-supporting." This decision was made in the annual meeting of the congregation on January 17; it includes the purchase of the parsonage from the Synod. Both Mt. Calvary Congregation and Pastor E. Habermann speak in glowing terms of the satisfaction experienced on assuming full responsibility after 22 years of development; nor are they slow to express their gratitude to the Synod.

Mt. Calvary numbers 300 communicant members; 73 children are enrolled in the Christian day school.

Former pastors: Willmar Wichmann, Grand Island, Nebraska, Clayton Krug, Waukesha, Wisconsin, and Delmar Brick, D.M.L.C.

Mission Under Way

The "Oneida Mission," newest in the Northern Wisconsin District, is located on the west side of Green Bay. Its house of worship is nearly completed. Best of all, the pastor is expected to arrive the first week in February. He is Pastor Carl Voss of Beatrice, Nebraska.

Fox Valley Lutheran High

Pastor Ralph Unke will begin his work as teacher of religion and Latin at the beginning of the second semester. Mr. Melvin Selle will serve in the mathematics department during this semester. He is a member of the first class to be graduated from FVLHS and is at present attending the University of Wisconsin.

O. SOMMER

† MRS. THEOPHIL BRENNER †

To some it is given by the grace of God to live to a ripe old age and then depart this life peacefully and quietly. Such a life and death God granted to Mrs. Theophil Brenner, nee Lina Werner, the widow of Theophil Brenner who preceded her in death by 15 years.

Mrs. Theophil Brenner was born, baptized, and confirmed in Milwaukee. She was a member of Grace Church.

On February 21, 1900, she was married to Pastor Theophil Brenner. She spent 44 years in the parsonage, first at Prairie du Chien, Wisconsin, and then at New Freedom, Wisconsin, as a dutiful and devoted wife.

After the sudden death of her husband in 1944 (he died in church after preaching the sermon on Palm Sunday), she moved to Milwaukee, making her home with her son Arthur until 1946 and finally with her daughter, Mrs. Carl Badciong. She then became a member of Atonement.

The deceased enjoyed good health until a few days before her death, when she became ill. It was not thought to be serious but because of

her advanced age she was taken to a hospital. There she died that very night quietly and peacefully. She attained the age of 82 years, 10 months, and 5 days. Her mortal remains were laid to rest on December 26, 1959.

Left to mourn her death are her two children, Arthur Brenner and Mrs. Carl Badciong, one son-in-law, three grandchildren, and one great-grandchild.

W. J. SCHAEFER

MILWAUKEE LUTHERAN TEACHERS COLLEGE

Since the announcement was made that Synod would open a teacher-training college in Milwaukee, inquiries have been received about the facilities and services to be offered to the students.

The school will operate in the beginning under an arrangement with Wisconsin Lutheran High School, located on Glenview Avenue, just south of Bluemound Road. The curriculum will follow that used by Dr. Martin Luther College in New Ulm,

Minnesota. This means that after the completion of the two years in this college, male students may transfer to the Junior year at Dr. Martin Luther College. This is also true of women graduates, although they may also teach then, if they have had two summer courses at New Ulm.

Provision will be made for lessons in organ and piano, as well as cadet-teaching training in the schools of the area. For those students coming from out of town a list of Christian homes of members of Milwaukee churches will be provided, together with rates for board and room.

Entrance applications should be sent in without delay, because space limitations connected with the enrollment of Wisconsin Lutheran High School will make it necessary to restrict the college enrollment. Your pastor will supply you with an information brochure and application for the college. If he does not have one, send your request or application to:

PASTOR PAUL J. GIESCHEN
Route 1
Jackson, Wisconsin

A LETTER THAT SPEAKS FOR ITSELF

Longmont, Colo.
Dec. 22, 1959

Wisconsin Ev. Lutheran Synod,
c/o President Oscar Naumann,
Milwaukee, Wisconsin.
Dear Brethren in Christ:

We of our Savior's Congregation wish to thank you for receiving us into membership of the Wisconsin Ev. Luth. Synod at the Convention at Saginaw, Michigan, August 1959.

We pray that our association as members of Synod may be blessed by our Lord and Savior Jesus Christ.

Fraternally Yours,

Our Savior's Lutheran Church,
Longmont, Colorado,

W. H. Siffring, pastor.

President Wayne D. Pickett
Secretary Vernon G. Newburg

A REQUEST FOR HYMNALS

Trinity Lutheran Church, a mission congregation at Bangor, Michigan, is in need of used hymnals. If your congregation has such hymnals to sell, please write to:
The Rev. Paul Hoenecke
206 Lincoln Avenue
Bangor, Michigan

REQUEST FROM LUTHER HIGH

We respectfully request the members of the Synod to suggest the names of people who are qualified to offer instruction on the high-school level in Latin, mathematics, and science. Please send the names to:
The Rev. Wayne Schmidt
Luther High School
Onalaska, Wisconsin

HOUSE-PARENTS WANTED

Lutheran Children's Friend Society

House-parents perform the duties of a substitute parent in a Christian manner, in caring for and guiding a group of children in an institution. They need to have more than a baby-sitting job in mind. They should genuinely like children individually and in groups, and be able to express this not only in words, but also by their actions.

Any people in our congregations interested in becoming house-parents should contact Mr. Garry Kirst, institutional director at the Children's Home. Also, anyone interested in working on the housekeeping and kitchen staff should contact Mr. Gary Kirst.

Lutheran Children's Friend Society
8138 Harwood Ave.
Wauwatosa 13, Wis.

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO PASTORAL CONFERENCE

Place: St. Peter, Minn., St. Peter's Lutheran Church.
Time: Feb. 2, 1960, 9:30 a.m.

Preacher: D. Kock (alternate: R. Schlicht).
Agenda: "Basis of Our Definition of a Sacrament," P. Hanke; "The Six Days," M. J. Wehausen; "Mixed Marriages," A. Martens; Exegesis, D. Kock.

M. BIRKHOLOZ, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 23, 1960, 9:00 a.m.
Place: St. John's Lutheran Church, Redwood Falls, Minn.; E. A. Birkholz, pastor.
Speaker: E. R. Gamm (alternate: H. Hackbarth).

Agenda: Exegesis, Heb. 7:1-28, Norval Kock; Exegesis, I Thess. 5, Martin Lemke; May we Make Use of Laymen to Help with the Actual Distribution of Holy Communion? O. K. Netzke; Pre-Marital Counseling including the Special Problem with Reference to Catholicism, E. C. Schmelzer.

Note: By resolution of the Conference the pastors will provide for their own noon meal.
OTTO ENGEL, Secretary

NEBRASKA

ROSEBUD DELEGATE CONFERENCE

Date: Feb. 16 and 17, 1960.
Time: 10:00 a.m.
Place: Zion Lutheran Church, Mission, S. Dak., Karl Fuhlbrigge, pastor.
Please announce early to the host pastor for lodging.
KENNETH W. STRACK, Secretary

MISSION DISTRICT CONFERENCE

Date and time: Feb. 16, at 1:00 p.m., to Feb. 18, 3:00 p.m.
Place: Zion Lutheran Church, Fort Morgan, Colo.
Host pastor: Roy G. Hoenecke, 627 Ensign St., Fort Morgan, Colo.
Pastors and delegates are asked to announce their presence or absence to the host pastor at once.
CARL M. THUROW, Secretary

CENTRAL DELEGATE CONFERENCE

Date: Feb. 23 and 24, 1960; opening session at 10:00 a.m.
Place: Grace Lutheran Church, Sioux City, Iowa; D. Grummert, host pastor.
The Sermon: G. Frank (G. Free).
Papers: Augsburg Confession Articles 9-10, D. Grummert; Panel Discussion — Does a Christian Congregation Have the Responsibility of Providing Social Activities for its Membership; G. Frank (moderator), L. Groth and delegate, G. Free and delegate; The Historical and Doctrinal Background of the Nicene Creed, W. Sprengeler; Isagogical Study of the Book of Haggai, with Emphasis on Christian Giving, V. Schultz; Engagement and its Scriptural Place in Marriage, F. Werner; Church Life in Apostolic Times, W. A. Wietzke.
Reports: Mission, Convention, Board of Education, Academy, President's report, Financial.
Please announce to host pastor, D. Grummert.
W. A. WIETZKE, Secretary

SOUTHERN DELEGATE CONFERENCE

Place: Zion Ev. Luth. Church, David City, Neb.
Date: Feb. 23-24, 1960.
Time: 10:00 a.m.

Speaker: E. Schultz (W. Wichmann).
Old Papers: How Can We Assist Our Congregations to Appreciate the Liturgy? C. Nommensen; The Privilege and Duty of Voters to Attend Congregational Meetings, C. Voss; A Final Examination of Confirmands Based on the Example of Pentecost, A. Clement; Exegesis of Acts 9:1-31, H. Schnitker.

New Assignments: Augustana XVII, P. Manthey; Panel Discussion on the Pre-Budget Subscription System, L. Gruendeman (moderator), A. Clement, A. Fuerstenau, H. Lichtenberg.

Reports: Academy, Mission Board, Stewardship, Financial.

Please announce as soon as possible to: Pastor L. Gruendeman, 2845 Starr St., Lincoln 3, Nebr.

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: St. Paul's Ev. Lutheran Church, Dale, Wis.

Date: Feb. 9, 1960; 9:00 a.m.

Preacher: W. Zink (alternate: T. Baganz).

Agenda: Exegesis, Eph. 1:15f, H. Pussehl; Exegesis, Eph. 5, I. Boettcher; Exegetical-Homiletical Study of Matt. 16:13-20, A. Wood; Adult Instruction, L. Koenig; The Dangers and the Doctrinal Errors in the Modern Liturgical Movement, E. Kionka; The Resurrection of the Body, T. Baganz.
C. SCHLEI, Secretary

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Faith Ev. Lutheran Church, Fond du Lac, Wis., on Monday, Feb. 22, 1960. The host pastor is John Mattek. The conference will open with a Communion service at 9:00 a.m. Donald Bitter will be the preacher, with James Berger the alternate. No noon meal will be provided; each pastor will procure his own meal.
GLENN UNKE, Secretary

WESTERN WISCONSIN

SOUTHWESTERN CONFERENCE

Place: Tomah, Wis., O. Heier, host pastor.

Date: Feb. 23, 1960.

Time: 9:30 a.m.

Communion sermon: W. Schulz (R. Siegler).

Exegesis: Heb. 3, H. Krause (Heb. 4, E. Lehman).

Practical: Suggestion for Sermon Series, A. Werner (Classical Sayings of Luther in Regard to Pastoral Theology, M. Nommensen); Evaluation of Prof. Gehrke's Paper on "Church Fellowship."

Business: Visitor's Report, Financial Report, Stewardship Report, Casuistry.

Please announce to host pastor!

C. R. ROSENOW, Secretary

ORDINATIONS AND INSTALLATIONS

Pastor

Neumann, Karl H., in Dr. Martin Luther Church, Buffalo City, Wis., and in Christ Lutheran Church, Cochrane, Wis., by H. Backer; assisted by E. Schoenike, A. Hanke; and in Zion Lutheran Church, Cream, Wis., by H. Backer; assisted by E. Geistfeld, E. Schoenike, A. Hanke; Jan. 10, 1960.

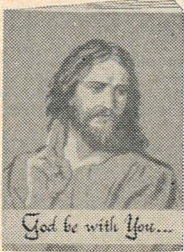
ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy, Moberg, S. Dak., at this time wishes to express its heartiest thanks to all, both in the Eastern and in the Western Conference, who participated in the fall ingathering of provisions for the commissary, whether such donations were brought by individuals to the Academy or through a joint effort by truck. We also wish to acknowledge with thanks the following contributions in money in lieu of produce, for general purposes, or for specifically designated use:

St. Peter's Saturday School, Chaseburg, Wis.: \$14.50; Rev. J. C. Hillmer, Morrystown, S. Dak.: \$10.00; Paul D. Katus, Wa-

tauga, S. Dak.: \$10.00; from Watertown, S. Dak., G. O. Foercher: \$5.00; N.N.: \$20.00; N.N.: \$5.00; George Fischer: \$2.00; Elmer Redlin: \$15.00; St. Martin's Mission Society: \$25.00; Mrs. Ernst Mueller, M.W. for Mr. Ernst Mueller: \$5.00; Emmanuel, Grover, S. Dak.: \$5.00; First Lutheran, Gary, S. Dak.: \$5.00; First Lutheran Aid, Gary, S. Dak.: \$5.00; Trinity, Clear Lake, St. Dak.: \$19.00; Zion Circle, Mission, S. Dak.: \$10.00; Rev. V. Thierfelder, Goodwin, S. Dak.: \$25.00; Trinity, Hendricks, Minn.: \$6.00; St. Paul's, Fargo, S. Dak.: \$17.50; Trinity, Elkton, S. Dak.: \$20.50; Emmanuel, Ward, S. Dak.: \$31.00; First Lutheran Congregation, La Crosse, Wis.: \$91.63; Mrs. Rudi Hemman Memorial, Reeder, N. Dak., for needy student: \$110.00.

R. A. FENSKE



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