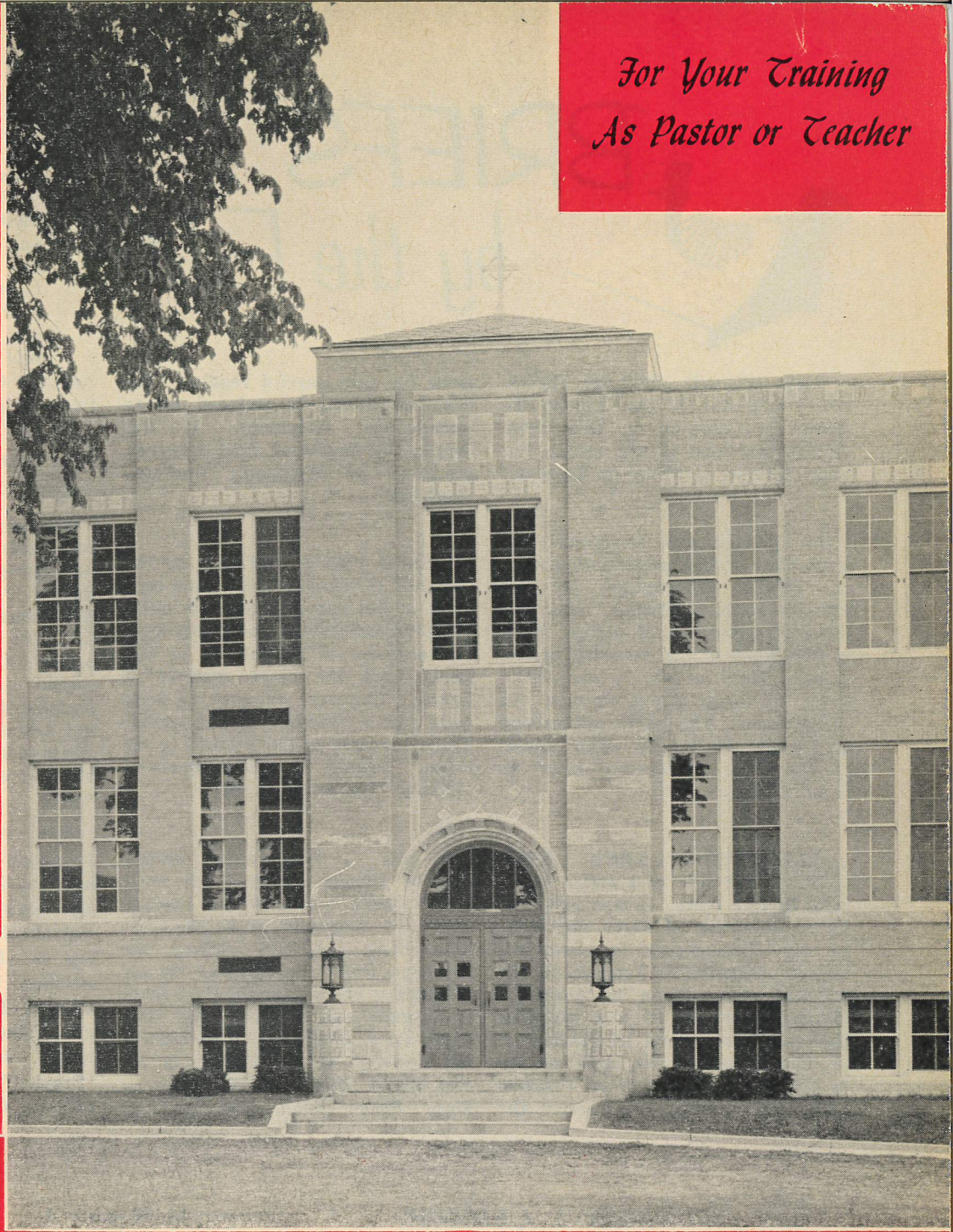


*For Your Training
As Pastor or Teacher*



THE NORTHWESTERN Lutheran

February 12, 1961
Volume 48, Number 4



BRIEFS

by the Editor

"THE SECOND STEP IN TRAINING PASTORS" is the title of the special presentation in this issue. This is the third in the series "For Your Training as Pastor or Teacher."

* * * *

Our outlook was brightened last week when several congregations took out blanket subscriptions for THE NORTHWESTERN LUTHERAN. How we felt isn't important, of course. What is important is the ministry of the printed Word as we in our Synod strive to carry it out through our churchpaper. The more subscribers are gained for it, the wider should be the range of blessing which it, under God, can bring.

* * * *

"FELLOWSHIP THEN AND NOW" is the title of a series beginning in this issue. It was prepared by a committee of three appointed by the Commission on Doctrinal Matters. Meeting on January 26, the Advisory Commission on Doctrinal Matters approved of this presentation and arranged for its publication in these columns. We shall not try to give a description of its contents here, but merely recommend the

essay for your careful reading. The first installment is prefaced by an introductory statement. It was written by Professor Carl Lawrenz, president of Wisconsin Lutheran Seminary.

* * * *

BISHOP PIKE'S ARTICLE in *The Christian Century* received some comment in this space in our last issue. We promised further comment in a future issue. It cannot be in this issue, since the space required is lacking. However, we want to share with you a reaction to the article which appeared in the "Letters to the Editor" section of the February 1 *Century*. We quote in part:

Sir:

It was a discouraging confession he [Bishop James Pike] made in his latest article in the Century (Dec. 21). Seems to me he has come dangerously close to sacking the Christian faith. But denying the exclusiveness of Christianity [that there is salvation only in Christ, and none apart from Him], by reinterpreting the doctrine of the Trinity to his own liking (others did the same — Mary Baker Eddy, Charles Taze

Russell, Joseph Smith), by classifying the Virgin Birth as a myth (once one mythologizes one supernatural event, is there any stopping?), Bishop Pike has lamentably betrayed his church's trust in him. Yes, there are those outside the Episcopal fold who will be watchdogs over Anglican orthodoxy; what he says, reflects on all Christendom. . . .

Robert N. Hullinger

First Lutheran Church
Auburn, Calif.

The emphases are ours. We add a few words of comment. The writer is not strong enough in his judgment. Bishop Pike has not only "come dangerously close to sacking the Christian faith"; he has actually sacked it, that is, abandoned, discarded it. To deny the Scriptural doctrine of the Trinity is enough to put a man outside the boundaries of Christendom, to say nothing of his other denials of cardinal Christian truths.

Some readers may want more information regarding the three people mentioned as such who have come up with their own version of the Trinity, instead of the Bible teaching regarding it. Mary Baker Eddy is the founder of Christian Scientism. Charles T. Russell is the spiritual grandfather of the Jehovah's Witnesses. Joseph Smith was the first "Prophet" of the Mormons or Church of Jesus Christ of Latter Day Saints.

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

The Northwestern Lutheran

* Volume 48, Number 4 *

February 12, 1961

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
In Milwaukee	\$2.25
For blanket subscriptions	\$1.75
In bundle subscriptions	\$1.60

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. Fred Blume Prof. Armin Schuetze

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin

CONTRIBUTING EDITORS —

I. P. Frey E. E. Guenther E. E. Kowalko
C. Mischke H. C. Niitz J. Schaad
C. Toppe

THE COVER — Library Building, Northwestern College, Watertown, Wisconsin.

Editorials

Fifth-Place Preaching According to *Christianity Today*, a Dr. Samuel W. Blizzard

asked 1300 Protestant ministers to arrange six roles or functions — preacher, pastor, priest, teacher, organizer, and administrator — in the order of importance according to what they believed to be an ideal pattern. The more than 700 who replied felt the minister is: first, a preacher; second, a pastor; third, a priest [officiating at baptisms, marriages, Lord's Supper, etc.]; fourth, organizer; fifth, teacher; sixth, administrator.

Dr. Blizzard also asked them to arrange the same six functions according to the amount of time they spent performing these roles. The results were: first, administrator; second, pastor; third, priest; fourth, organizer; fifth, preacher; sixth, teacher.

During an average 10½-hour workday, these men spent an average of only 38½ minutes preparing to preach. The time spent on administration was seven times that spent on preaching.

The blame for this sorry state of affairs that relegates the role of preaching to a weak fifth place must lie first of all with the preachers who do not take the Lord's injunction, "Preach the Gospel," as their sovereign responsibility. The broadest and most widely influential aspect of the minister's work is his preaching from the pulpit. The preacher who through a preference for other activities in the parish, or by yielding to the pressure of less important demands on his time and energy, or because of a disinclination to apply himself to the demanding work required by good preaching, is short-changing his God and his congregation.

The congregation, too, is responsible for the decline in the pulpit if it imposes upon its minister all the concerns of the parish or expects him to do seven hours of parish administration work for every hour he spends on his Sunday sermon. Every parish appreciates and expects good preaching; yet it is often at fault if it permits the Sunday sermon to run a poor fifth in the minister's service to the congregation.

When administration chores were usurping the time the Apostles needed for prayer and the ministry of the Word (Acts 6), these preachers asked the congregations to appoint administrative assistants from their midst. If parish administration is cheating preaching out of its rightful claims on a preacher's time and energy, the administration program should be given a hard look and be pared down wherever possible. If adequate reduction is not feasible, the preacher should ask for, and the congregation should grant the administrative assistance the minister of the Word needs, whether the congregation accomplishes this by engaging another parish worker or secretary, or whether it doubles the size of the board of elders.

There is no substitute for good preaching and there is no excuse for hindering it.

C. TOPPE

* * * *

A Living Savior Some years ago when the interior of St. Mark's Church in Watertown was redecorated, many curious visitors from other churches wandered into the church to view the work that had been done. One such visitor stood a long time

before the altar looking at the large figure of Christ on the cross that was part of the altar and finally remarked, "In our church we worship a living Savior."

Well, so do we in St. Mark's and in all our other churches where Christ crucified happens to be pictured. We do not worship a dead Savior, but we do worship a Savior who died. When we see Christ on the cross we see Him as the Son of God who gave up His life for us sinful men, but who rose again triumphant from the grave. We do not see Him as on the first Good Friday when "there was darkness over all the earth until the ninth hour," but we see Him with the brilliant light of Easter lighting up the cross and proclaiming that Death is swallowed up in Victory.

No, we do not worship a dead Savior; we worship a living Savior who gave Himself into death that we might live. If Christ had not died, we should be yet in our sins; if He had not died, there would have been no resurrection either; neither would there now be a Gospel or a Christian Church. If He had not died and risen again, we should all be hopeless worshipers of idols.

Christ on the cross is a constant proclamation of the Christ "who was delivered for our offenses, and was raised again for our justification." He is the same living Savior of whom St. Paul wrote to the Corinthians: "I determined not to know anything among you, save Jesus Christ, and him crucified"; of whom he also wrote in the same letter, "But now is Christ risen from the dead, and become the first fruits of them that slept. . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

When we worship a Christ who died on the cross, we do indeed worship a living Savior. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14:9).

E. E. KOWALKE

* * * *

The Keynote of Lent During the Lenten season our chief emphasis is on the suffering and death of Jesus. But that is not an afterthought or seasonal thought with us. It already creeps into our Advent meditations. The great Advent figure is John the Baptist. He identified Jesus as the promised Messiah to the Jewish public.

It is significant in what words he did it. He pointed to Jesus and said: "Behold the Lamb of God, which taketh away the sin of the world." He did not just say: Behold a good and fine man, in fact, the purest and noblest man that ever lived. No, what he said was: "Behold the Lamb of God, which taketh away the sin of the world," in other words, the Savior and Redeemer of lost mankind.

It did not just happen that John referred to Jesus as the Lamb of God. It would not have been the same thing if he had said: "Behold a man of God." By referring to Jesus as the Lamb of God, he indicated in advance by what method the taking away of the sin

(Continued on page 61)

Studies in God's Word: Bearing Christ's Reproach

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen (Hebrews 13:12-16, 20, 21).

The cross of Jesus Christ is the great comfort of Christians. It assures us of the forgiveness of sins, the resurrection of the body, and the life everlasting. That same cross imposes responsibilities and obligations. We who call ourselves by the name of Christ are also called upon to bear the reproach of Christ.

Bearing Christ's REPROACH

In permitting Himself to be crucified, Jesus permitted Himself to be counted with lawbreakers. He permitted Himself to be executed in shame outside the walls of the city of Jerusalem together with two men who deserved the disgrace that goes with public execution. As followers of Christ we are called upon to carry that disgrace with Him.

The reproach the Christian bears takes different forms in different centuries. The people for whom the Epistle to the Hebrews was first written had borne and were bearing Christ's reproach. Some of them were imprisoned because of their belief in Jesus. Some had their prop-

erty confiscated. There was even the threat of death hanging over them. Some felt Christianity was not worth the price and repudiated their Christian faith in order to escape Christ's reproach. The Epistle is written in order to encourage the Hebrew Christians to hold onto Christ at any price, even the price of their own lives.

Today in this land of religious liberty we do not face loss of freedom, property, or life because we are Christians. However, as individuals and as groups we will continue to bear reproach for the name of Jesus if we conscientiously follow Jesus' teachings. The young man or woman with Christian standards of morality who insists on keeping these standards, even though it may mean enduring mockery and loneliness, is bearing Christ's reproach. The family that gives generously for the Lord's Work when relatives and friends feel certain this money could be spent in better ways is bearing Christ's reproach. The church that continues to preach the gospel of God's free grace for a sinful world will often enough find itself bearing Christ's reproach.

Bearing CHRIST'S Reproach

We need to be sure, however, that it is Christ's reproach we are bearing. Churches which make for themselves and others rules of conduct which God has not made cannot claim they are suffering for the name of Jesus. Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

Congregations that are concerned only about their own small cliques and have no heart for those in the community who are really down and out are not suffering for the name of Jesus. In the parable the servants were sent out into the highways and hedges among all manner of men to compel them to come in.

The individual Christian who suffers reproach because he is proud of his real or imagined superior knowledge of the Bible and is rude to those who show a more limited knowledge is not bearing *Christ's* reproach. Of Jesus it was said, "A

bruised reed shall he not break, and the smoking flax shall he not quench" (Isa. 42:3).

We bear the reproach of Christ when we suffer some ill because we are following in the footsteps of Jesus. When we are busy in offering our thanks and praise to God in our public and private worship; when we reflect the spirit of Jesus by doing good and sharing with the less fortunate the good things God has entrusted to us; when these Christian activities cause people to ridicule us, then it can be honestly said that we are bearing Christ's reproach.

BEARING Christ's Reproach

If it is truly suffering that comes to us because we are followers of Jesus, we will bear it patiently, even joyfully. The Apostle Peter says, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you" (I Pet. 4:14). Of the Apostles it is said that they rejoiced because they were counted worthy to suffer shame for the name of Jesus (Acts 5:41).

An appreciation of Jesus will produce this patience in us. As we recognize Jesus as our Lord and Savior, as we recognize His death and resurrection as our guarantee of a resurrection to eternal life, we feel compelled to serve Him. Whatever we can do for Jesus will be counted a privilege. If we may suffer because we are called by His name and follow His example, that will also be counted a privilege.

Also in this area our natural selfishness continues to battle with our regenerate Christian self. For this reason we continue to need the prayer of the Apostle, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

JOHN SCHAADT

When we attempt to form a picture in our minds of the kind of education which Hebrew men and women knew in the days of the prophets and which these prophets of the Lord had themselves enjoyed, it is quite evident that we must realize at the start that education meant something quite different among God's People in that day from what it means to us in our time. All thoughts of school buildings and classrooms for children of what we call the primary grades must be put aside. The education of teenagers in the institutions we call "high schools" is an arrangement that had no place in the scheme of things of that ancient day. Colleges, normal schools, and theological seminaries as we know them are not part of the picture we make for ourselves of education, both elementary and advanced, as it was practiced in the days of Israel's prophets, though here there are some striking parallels to things very familiar to us.

The difference in education between then and now, while great, was an outward, a formal one, rather than one that affected the fundamental objectives and responsibilities of the persons concerned.

Parents Were the Educators

From the account that the Bible brings us, it is clear that from the earliest times on, the training of the next generation was in the hands of the parents. Of course, it is entirely possible, where the means and the occasion were at hand, that special teachers or tutors for the children in the household could have been employed. But stress was put upon this that it was the parents who had to assume all responsibility for the education of their own children. There was no feeling that this duty lay first of all with the State, or even with the Church. For in Genesis 18:19 it was said of Abraham:

For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.

Deuteronomy 6:6f informs us the Lord had directed Moses to instruct the people that it would be their duty to drill the Divine Truth revealed by God into the hearts and minds of their own children:

And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently (in Hebrew "sharpen them") unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Priests Also Were Educators

Outside of the home, education seems in special cases to have been in the hands of the priests. Samuel was apparently educated by Eli, the priest at Shiloh, I Samuel 2:11ff, and this same Samuel seems to have established schools of the prophets at Ramah and elsewhere, if we read the Biblical account at I Samuel 10:10 and 19:18-20 correctly.

Place and Method of Instruction

Normally, the instruction that was not given in the home or in the dwelling of the teacher seems to have been given by way of a personal conversation between teacher and pupil rather than in a special room or building put up for school purposes though, of course, the latter setup ought not be felt to have been everywhere impossible. But if such existed, it was the exception rather than the rule. When Jesus taught His disciples, He carried on His instruction while walking about the countryside, or, in the manner of a Jewish rabbi, He would be seated while His disciples would stand gathered about Him, listening to His words, and asking Him questions. The method of teaching which Jesus used must have been one familiar for centuries to His people.

The Schools of the Prophets

However, in the case of the so-called "schools of the prophets," we have an arrangement that looks much like the type of school we have in our Church at this very time for the education and training of the future teachers and pastors of our congregations.

The prophet schools that we find established in Israel were, like ours, boarding schools, as the story recorded II Kings 4:38-44 makes very plain. In those days, however, it was thought quite in order that the buildings at these schools should be erected by the students themselves. In II Kings 6:1-4 we read:

And the sons of the prophets (the students in these prophet schools) said unto Elisha, Behold now the place where we dwell with thee is too strait (small) for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood.

II Kings 4:43f makes it plain that these prophet schools were supported by the voluntary contributions of the people.

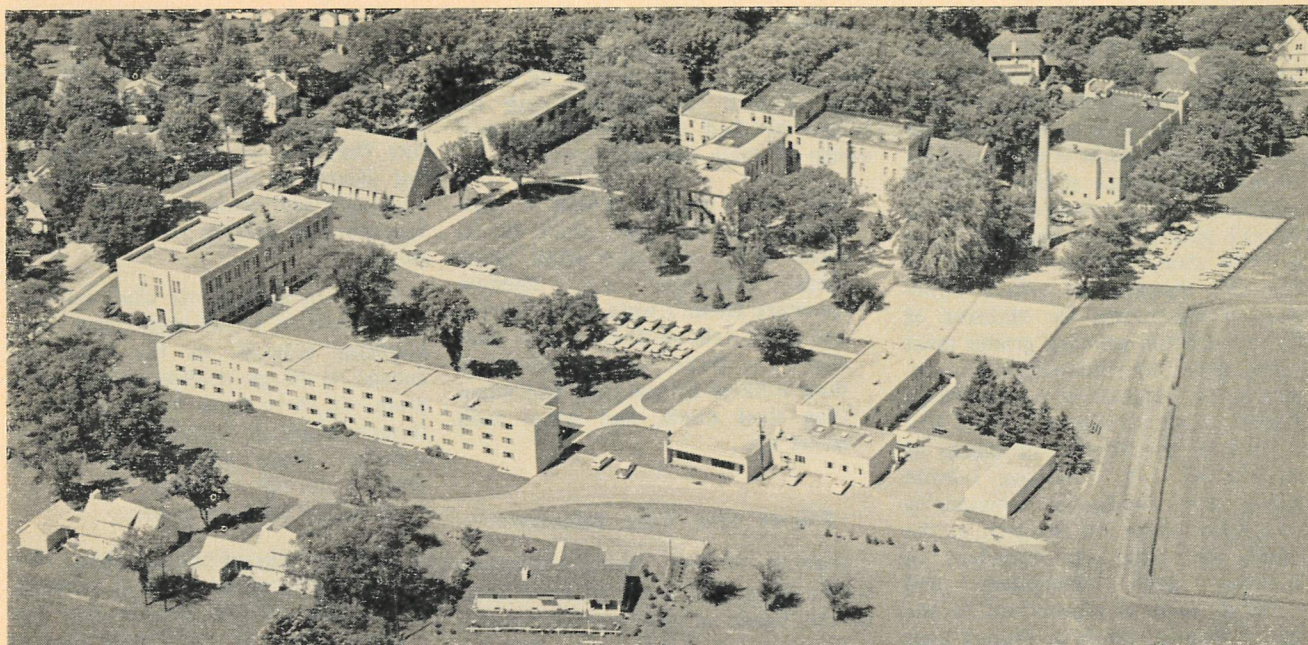
The mere training received in these "schools of the prophets" did not make the students into prophets of almighty God. They were here surely trained in the revealed Word and Law of Israel's God. But of the men thus trained the Lord Himself then especially called some into His service, endowed them with His Holy Spirit, and sent them out as spokesmen of His Word.

The particular similarities to, and differences from, what we know in our Church as the system for training the workers in the Lord's Vineyard are at once apparent.

FREDERIC E. BLUME

Northwestern College
Watertown, Wisconsin

The Second Step In Training Pastors



Thirty-six acres of land make up the beautiful park-like campus of Northwestern College. There are six major buildings plus a number of minor ones. Ample space is provided for athletics and general recreation. Buildings are pleasantly situated on beautifully landscaped grounds. The collection of trees is one of the most varied and unusual in the state.

WHAT NORTHWESTERN AIMS TO DO

The standard course at Northwestern College extends over a period of four years and leads to a Bachelor of Arts degree. For students whose high-school course did not afford them the necessary entrance requirements (particularly in case of insufficient language preparation) a special five-year course is offered. Again, a Bachelor of Arts degree is awarded upon graduation.

The prime purpose of Northwestern is to afford pre-theological training for students who will complete their education at the Seminary. It accomplishes this by offering a liberal arts course taught from the Christian point of view. Students are given the broad cultural type of education which the pastor calls upon so often in carrying out his complex and many-sided duties. He is adequately equipped to deal with the many people of varied backgrounds and educational attainments to whom he has the privilege of bringing the Gospel. At the same time, the college also equips the ministerial student with the tools necessary to carry on his later concentrated study of theology at the Seminary with maximum profit.

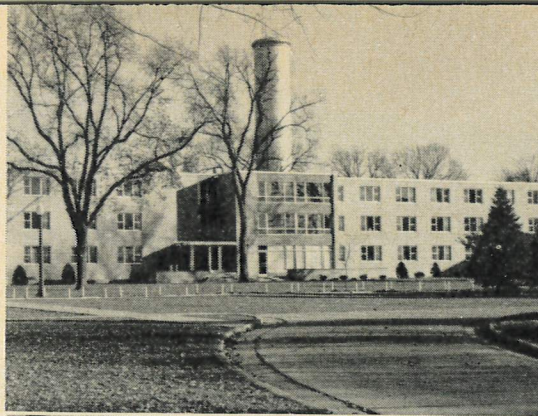
Specifically, the liberal arts curriculum offers courses in physical science, mathematics, psychology, philosophy, music, etc. — all of which makes for a well-rounded education. Special emphasis, however, is

placed upon religion, languages, and history. The importance of religion in the curriculum is obvious and fundamental. Languages are stressed since God, in His grace, chose to give man His saving message within the framework of language, that is, through the written Word. To deal with this Word as precisely and carefully as it deserves, the future pastor must be thoroughly acquainted with the structure of language. This requires extensive training in both modern and ancient languages, including those in which the Scriptures originally were written. A thorough study of history is considered important, since it enables the future pastor to trace the growth and development of God's kingdom through the ages. This, together with his study of the classics, also provides him with an insight into the customs and culture of the people who lived when the Scriptures were written. Such an understanding of the Bible's historical background is essential to the student of theology.

To all young men whom the Holy Spirit has blessed with the desire and the gifts to become pastors, Northwestern College offers a most cordial welcome. They are urged to visit its campus. Northwestern can help them prepare for the highest and noblest calling which God gives to man here upon earth.

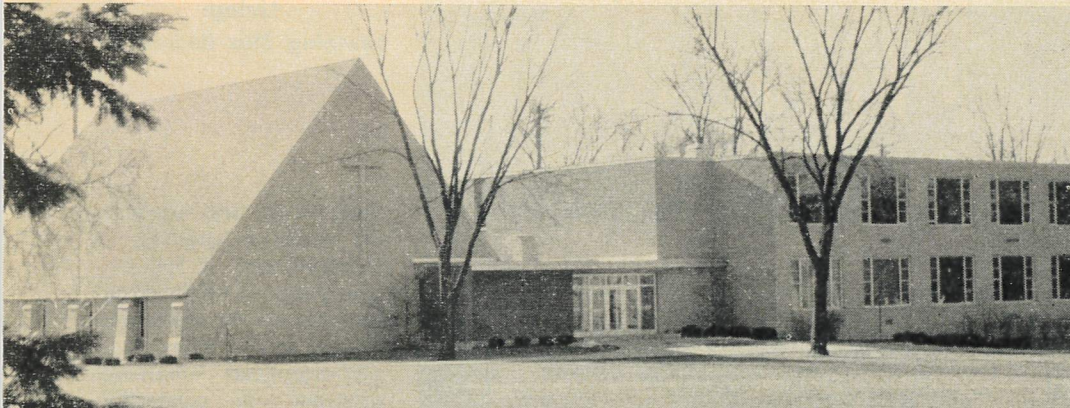
Pleasant Living

Modern, well-appointed buildings provide excellent living conditions for students. Both the dormitory for college men and the dining hall have been erected within the last five years. The dining hall has a capacity of approximately 400. Each dormitory room serves as a combination study and bedroom for two students. Since Northwestern is subsidized by the Synod, board and room costs are very reasonable. There is no tuition charge for students of the preaching or teaching ministry.



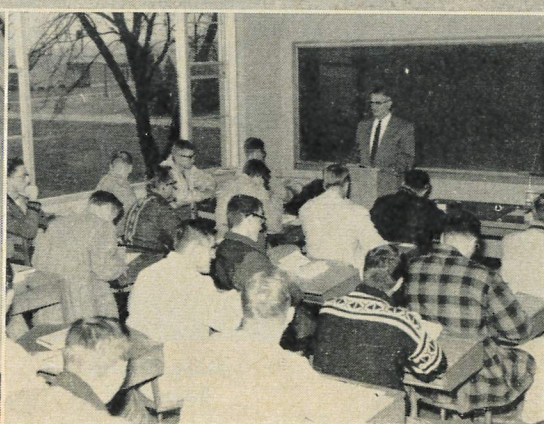
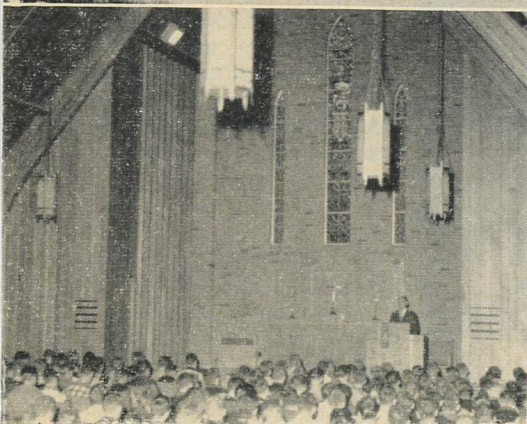
*Men's Dormitory
Dormitory Room*

*Dining Hall
Meal Time*



Living Under the Gospel

Life at Northwestern is centered in the Gospel of Christ. Morning and evening chapel services are held each day. Here the Bread of Life gives students strength to live their Christianity and to pursue their studies conscientiously. The influence of the Gospel is also felt in the classroom, where secular subjects are taught from the Christian point of view. Classrooms are well lighted and well equipped, providing a cheerful atmosphere. Average capacity is thirty-five. A new nineteen-rank pipe organ will be installed in the chapel this fall.



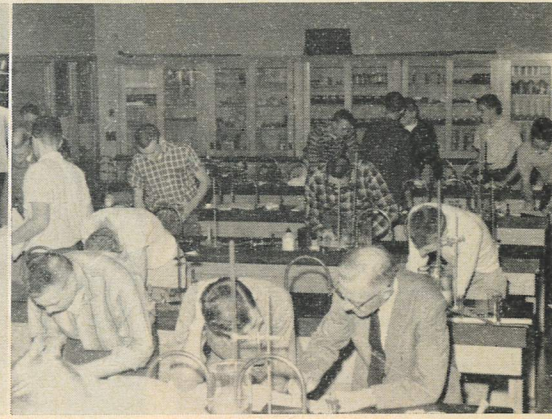
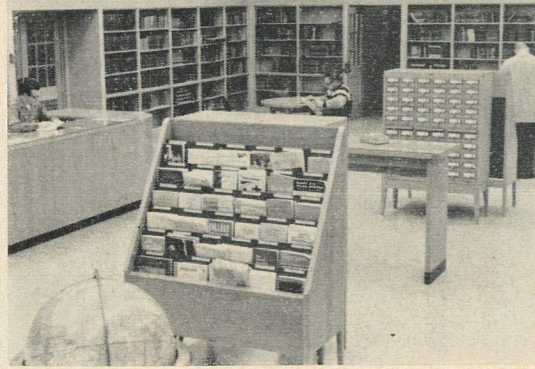
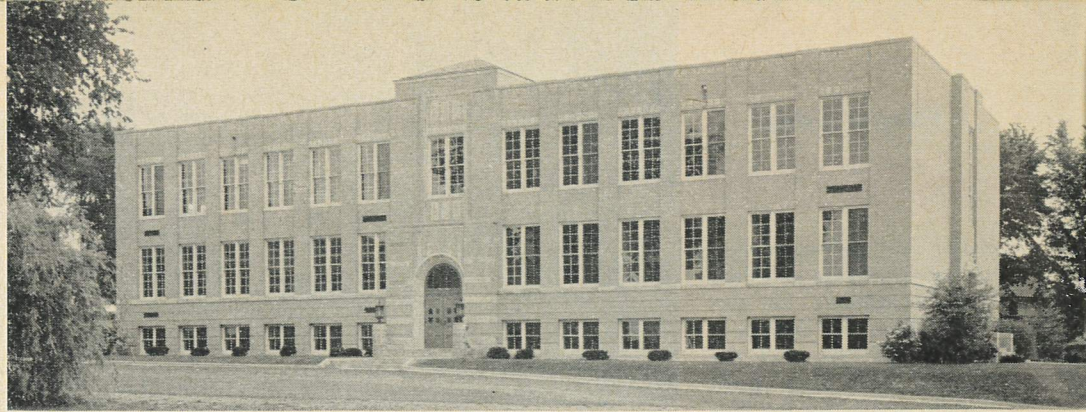
Chapel Classroom Building

At worship

At study

Living for Learning

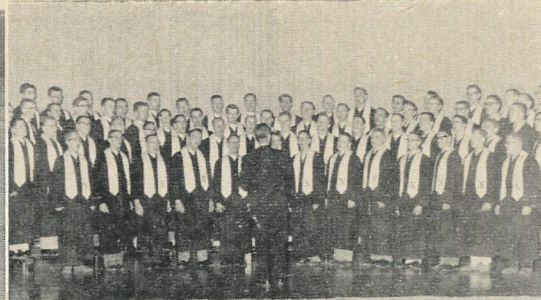
A fine spacious library affords students ample opportunity to do individual research and to prepare for their classes faithfully. Almost 26,000 volumes are found in the library. The library building also houses the science department, where the wonders of God's creation are studied, and students are trained in scientific procedures.



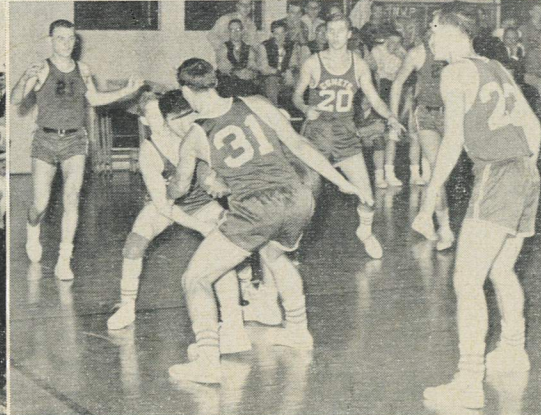
Library - Interior

Library Building

Science Laboratory



**Living:
Learning Plus Recreation**



Soul, mind, and body — all receive attention at Northwestern. A full athletic program offers recreation for all. In addition to varsity sports, there is a well-organized intramural program. In connection with athletics, Homecoming is a day of special importance each fall. Various musical and public speaking organizations provide further extra-curricular activity.

*Football
Homecoming*

*Male Chorus
Basketball*

In a world that knows not Christ, Northwestern College provides the second step for training pastors who will spread His message of salvation. It belongs to every member of the Wisconsin Synod. It is yours — yours to receive your sons and prepare them for the ministry, yours to support and remember in your prayers.

Fellowship Then and Now

CONCERNING THE IMPASSE in the INTERSYNODICAL DISCUSSIONS ON CHURCH FELLOWSHIP

(This statement also includes an introductory note regarding "Fellowship Then and Now," which follows.)

In the June 19, 1960, issue of *The Northwestern Lutheran*, Pastor Irwin J. Habeck reported the following concerning the May 17-19, 1960, meeting of the Joint Synodical Conference Doctrinal Committees: "Our Commission on Doctrinal Matters must regretfully express the conviction that in our efforts to resolve our differences with respect to the Scriptural principles of church fellowship — differences which we hold to be divisive — an impasse has been reached."

This very saddening development took place after intensive discussions on the principles of church fellowship had been carried on for several years in the meetings of the Synodical Conference Joint Doctrinal Committees. The impasse was recognized and declared by our Wisconsin Synod Commission on Doctrinal Matters on the basis of a written document which the Doctrinal Unity Committee of The Lutheran Church—Missouri Synod had presented after all these discussions in advance of this May meeting to set forth its well-considered convictions concerning the principles governing the exercise of church fellowship.

Also this was stated, however, by Pastor Habeck in the above-mentioned *Northwestern Lutheran* article: "The Committee of The Lutheran Church—Missouri Synod informed us that the document which they presented was a study document which would be reviewed and revised before it goes into print. After it appears in print the members of our Synod will be able to study it and then to pass judgment upon the action of our Commission."

Such judgment the members of our Synod are able to pass now that the *Four Statements on Fellowship* have been published and sent out to all pastors, teachers, and congregational chairmen within the Synodical Conference in accordance with a convention resolution of this body in August. The Missouri Synod's *The Theology of Fellowship, Part II, Principles Governing the Exercise of Fellowship* (pp. 39-47) is the revised edition of the original Missouri Synod document on the basis of which our Commission had recognized and declared an impasse at the close of the May meeting. As the preface of the *Four Statements on Fellowship* states, this revision of the original document was adopted by the joint theological faculties of St. Louis and Springfield on October 29, 1960.

During the meeting on January 24, 1961, of our Synod's Advisory Committee on Doctrinal Matters, which includes the Commission on Doctrinal Matters, this revised Missouri Synod document on the *Principles Governing the Exercise of Fellowship* was studied and the following resolutions were adopted:

WHEREAS, *The Theology of Fellowship Part II*, of the Missouri Synod, contained in the pamphlet *Four Statements on Fellowship* does not in substance differ from Part II, submitted on April 29, 1960, by

the Missouri Synod's Committee on Doctrinal Unity, the discussion of which resulted in our commission's declaration of an impasse in the deliberations on fellowship; and

WHEREAS, The changes are either changes in wording or further elaborations and expansions which, if anything, make the objectionable viewpoints on fellowship even more apparent; therefore be it

Resolved, That it is the consensus of this body that the changed Part II does not alter the situation from what it was when the impasse was declared; and be it further

Resolved, That the above resolutions be reported through our church papers.

During its meeting on January 24-26, 1961, our Advisory Committee on Doctrinal Matters likewise resolved to submit for publication in our *Northwestern Lutheran*, in successive installments, a document entitled *Fellowship Then and Now*, which had been prepared by a subcommittee consisting of Professors Gerald Hoenecke, Joh. P. Meyer, and Armin W. Schuetze. The purpose of this series of articles is to state very concisely, first of all, the two conflicting positions on church fellowship involved in the present impasse, and then to show at length that in its position on fellowship our Wisconsin Synod Commission on Doctrinal Matters is merely restating the historical Scriptural principles of church fellowship which have been jointly held in our Lutheran Synods both before and since the founding of the Synodical Conference.

CARL LAWRENZ, Chairman,
Commission on Doctrinal Matters

FIRST INSTALLMENT

In May 1960, our Wisconsin Synod Commission on Doctrinal Matters declared that there is an impasse with the Missouri Synod Committee on Doctrinal Unity in the discussions on the doctrine of fellowship. What does this mean? It means that the principles we enunciate in our Statement on Fellowship and those expressed by the Missouri Synod in its *Theology of Fellowship, Part II*, are not in agreement. It means that after thorough discussion each is convinced that it must abide by and uphold its position. That is an impasse.

Our Commission declared this to the Joint Union Committees of the Synodical Conference and reported it to our Synod and its Districts, and to the Synodical Conference Convention last August.

What are the conflicting positions?

The Wisconsin Synod Position: Concerning fellowship we hold, as Luther once stated it, "that there must be either genuine unity or none at all," or as a church historian has stated the position of the Early Church: "There is only complete church fellowship or none at all." Hence the same Scriptural principles (see the Wisconsin Synod Statement on Fellowship, Part B) govern every joint expression, manifestation, and demonstration

of a common faith, for example, pulpit fellowship, altar fellowship, prayer fellowship, fellowship in worship, fellowship in church work, in missions, in Christian education, in Christian charity.

The Missouri Synod Position: On the one hand, they correctly hold that "the functioning, repenting church . . . is able to bear with and help the weak and at the same time has the inner strength to confront and exclude the persistent errorist." On the other hand, they hold that in some manifestations of fellowship, such as joint prayer, the action is not determined by the above Scriptural principles that govern all expressions of fellowship. They hold that "a decision as to the propriety or impropriety of joint prayer" must be based on a consideration of "the *situation* in which such prayer is offered, the *character* of the prayer itself, its *purpose*, and its *probable effect* on those who unite in the prayer." (Theology of Fellowship, Part II.)

To bring the differences in principles more sharply into focus, we ask these questions:

1. Should church fellowship be treated as a unit concept, covering every joint expression, manifestation, and demonstration of a common faith? Does joint prayer, for instance, in principle presuppose the same fundamental unity of faith as does joint communion?

To this question we answer *yes*, and the Missouri Synod answers *no*.

2. Do the same principles govern *all* joint expressions, manifestations, and demonstrations of a common faith? Do the same principles which apply in determining who can practice pulpit and altar fellowship apply also in deciding who may pray together and jointly engage in various kinds of spiritual work?

To this question we answer *yes*, and the Missouri Synod answers *no*.

It is in the field of practice that these differences in principle become forcefully apparent and cause serious offense. For example, theological professors of the Missouri Synod attend the meetings of Lutheran seminary professors at which they join in prayers and devotions with representatives of synods with whom they are not in doctrinal agreement, not even in regard to the inspiration and inerrancy of the Bible. Other similar cases could be cited. While we are ready under proper circumstances to discuss doctrinal differences with representatives of other synods, we hold that joint prayer and devotions at such meetings are contrary to the Scriptural principles of fellowship.

In view of the fact that for many decades there was complete agreement on fellowship within the Synodical Conference and so also between us and the Missouri Synod, it is obvious that somewhere a change has taken place. Otherwise we should still be agreed. We therefore ask: Which of the above two positions is the historical, Scriptural position of the Synodical Conference? We shall let history and the fathers in the Synodical Conference give the answer. The Scripture proof for the correctness of this position is given in our Statement on Fellowship.

The quotations will be arranged chronologically in four chapters: I. The Period of Groping, II. The Founding of the Synodical Conference, III. The Election Controversy, IV. The Time after Confessional Lines had been Clearly Drawn. We shall follow with some relevant quotations from earlier periods of church history and conclude with practical illustrations.

(To be continued)

By the Way

By H. C. Nitz

A Melancholy Quarrel

When some 300 years ago the Scottish Protestants were bravely fighting and suffering for "Kirk and Covenant," the Covenanting ranks were for a time cleft asunder by what Alexander Smellie in his admirable *Men of the Covenant* calls "a melancholy quarrel."

One party called itself the Protesters or Remonstrants, the other chose the name of Resolutioners. (They seem to have had difficulty in finding distinctive names.) These parties differed little, if any, in doctrine. The difference was mainly in their attitude toward "the chief Malignant," King Charles the First.

In this battle even men like the great Samuel Rutherford, says the

historian, "were but too human in the hotness of their tempers."

"So lamentable the breach became," says Smellie, "that the Church was practically rent in two, and for a number of years the Protester had communion with none but the Protester, the Resolutioner simply with his fellow Resolutioner. Ephraim distrusted Judah, and Judah vexed Ephraim."

Right well does Smellie comment with almost painful restraint: "The blindness of Christian men is occasionally excessive. And nothing helps it more potently than the false and unworthy heat of party zeal."

A sobering thought for us all. It takes a heap of grace to "speak the truth in love" when we "contend for the faith."

Stewardship Is Simple

Christina Forsyth, a widow, burned herself out for Christ in Xolobe, a most wicked and isolated spot in Fingoland in southeastern Africa. Mrs. Forsyth, Mary Slessor of Calabar, and Gladys Aylward of China, are stars of the first magnitude in mission history.

Christina gave her last ounce of strength to the evangelization of the almost unbelievably wicked people among whom she chose to work. She volunteered for the post, and worked without pay. She was so humble that her biographer, W. P. Livingstone, had much difficulty to gather the material for his *Christina Forsyth of Fingoland*, a highly commendable book.

Mrs. Forsyth summed up her aim in life in the simple statement: "I only wish to help the cause of God with my time, influence, and means." Reminds one of Paul's definition of stewardship: "This one thing I do."

"We Want A Young Man!"

"We don't want a grandpa. We want a *young man*." This is so often the plea of a vacant congregation that a District president is almost disappointed when it is not made in connection with a slate of candidates for a vacant pastorate.

In the field of law, medicine, architecture, engineering — and a number of other fields — *experience* is desired. But rarely does a congregation seek an experienced *pastor*.

To serve as an aid in a little sober and serious thinking on this matter we reprint an editorial that appeared in *Watchman-Examiner* (Baptist) some years ago.

"We know of nothing more untrue and unjust than the statement that a minister when he reaches fifty years of age has passed the zenith of his usefulness. With all good things to be said in favor of young ministers — and we have many who are demonstrating promise of great usefulness and power in Christian service — yet the ordinary run-of-the-mill are generally ready to admit that it takes years and years to learn how to be a well-trained, mature, and accomplished pastor. Most of the elderly pastors look back upon their youth with amazing gratitude to their early churches and to church members who put up with their failings and inexperience so bravely and hopefully. The age of fifty is no mark against any minister but is a badge of honor for him. If any man is incompetent he generally is so long before he reaches fifty. If he has been competent up to the time that he has reached his fiftieth birthday, then we boldly affirm that that man is at his best and undoubtedly is in the most promising period of his life. It is incredible to us that churches shall be so artificial as to put an age limit of fifty on any man they will consider for their pastorates. This would not be wise, and it certainly is an obstacle to the leadership of the Holy Spirit in the selection of a divinely called pastor. When a man reaches his fiftieth birthday, it does him no good to be set back or set down. Give him encouragement and hope, and he will render you unexpected service."

MEMORABLE MOMENTS

In My Parish Ministry

(This feature is the seventh in this series)

THE CASE OF THE SPIRITUALLY "HOPELESS" MAN

"Pastor, I suggest that you stop wasting your time and breath on me. I can get along very well without the church."

The visit had obviously come to an abrupt end. The man's mind was made up; his heart was bolted against the truth. We left him with an aching sense of futility in our heart.

Two years later, a midnight emergency call summoned us to the isolation hospital. There, in the lobby, we were met by a deeply distressed father — the same man whom we had given up as spiritually "hopeless" so many months ago. The younger of his two sons, age eight, lay dying of polio. He could not possibly live through the night, the doctors said.

"Pastor, pray for us," he pleaded. "I want to pray, but I don't know how." Then, falling to his knees, he repeated over and over again the words, "God, have mercy on me! God, have mercy on me!"

The lad survived — miraculously. The father, after due instruction, was received into God's kingdom of grace through holy Baptism and together with his wife, a fallen-away Lutheran, became a devout member of the church. Gratefully he bore witness to the grace which had come to him, wherever the opportunity presented itself. Under the Spirit's blessing, a number of souls were brought to Christ through his testimony. Included in these were his aged parents.

Only six short years after his conversion, his faith was put to a severe test. His devoted wife, just past her fortieth birthday, was unexpectedly taken from him. Friends and relatives were stunned by the "tragedy" of it, and from many lips came the age-old question "Why?"

His faith stood firm, however. With hardly a tear, his reply to all who offered their condolences was simply, "It is the Lord's will. Shall we weep disconsolately because the Lord has taken her to Himself, to heaven, our true home?"

During the week following the funeral the father and his oldest son stopped in at the parsonage to share with us the wholly unexpected news, "After long and prayerful consideration, my son has decided to enter the holy ministry. I am overjoyed at his decision. It is but small evidence of the thankfulness we feel for the grace bestowed upon us."

"WE SWALLOWED OUR PRIDE"

I was "fresh out of the Seminary" and serving a small congregation of 40 communicant members during the Great Depression of the '30's.

New members were scarce in an area that had "boomed out" with the stock market crash, and the members we had were unemployed, except for two families.

One morning the phone rang informing me that the father of one of the congregation's officers had died and that I was expected to officiate at the burial services. The deceased had no church affiliation and had given no evidence of interest in Word or Sacrament.

Knowing the family quite well, I felt that it would sever its connection with us if I refused the request for burial. Here was my first real practical problem. What could I do to solve it?

Long and patient explanation and instruction to my members in their bereavement was of no avail. They insisted that my services would be "Christian charity in action," the product of a sympathetic and understanding heart.

What was I to do? Should I stretch a point, give in a little, make an exception for expediency sake?

The Lord gave me strength to abide by the truth of His Word and by the honest practice of the ministry which it demands. I had to refuse the request.

The family left our church. Six members of a small and struggling congregation gone in one swoop!

But a few months later first the children, then their parents returned, one by one. We welcomed them with open arms. I couldn't completely cover my curiosity, it seems; so one day the man of the family explained: "We were so sure that you were wrong in refusing our request, but when we thought it all over, we had to admit that you were right; with good conscience you couldn't bury our dead. Now we've swallowed our pride, our hurt is healed, we came back home."

"My word shall never return unto me void," says the Lord. It always has its blessed effect, even though that effect is not always immediately visible.

This I Remember

FROM MY TEACHING MINISTRY

(This is the fifth in this series)

"A GREAT CALM ENTERED MY HEART"

There come moments in the life of a Christian day-school teacher where the old evil Foe would want to create doubt in his mind about the value and the results of his teaching. Because of this, the teacher may become downhearted and very much discouraged.

It was at such a time when this writer received an encouraging letter from one of his former pupils of quite some years past. Having been recently transferred to a different location, I had many discouraging problems confronting me.

One day, when arriving home, very much downhearted, I was handed a letter. Upon opening the letter, I found that it was written by one of my former pupils. This pupil, now a man, informed me that he was now a soldier. It was World War II. He was stationed on one of the Pacific islands, Okinawa. At this place, he found himself surrounded by great danger; death and destruction were all about him.

In his great distress and anxiety he was looking for comfort. Realizing that human help was of little or no value, his thoughts went back to his early school days. He recalled the instruction received in his Christian day school in the Word of God. He had attended this school for only a short time. But in his recollections he called to memory many Bible passages. He wrote that a great calm entered his heart.

He noted that he had found my address in the changes of addresses published in *The Northwestern Lutheran*. He sincerely wished to thank me for my patience and effort spent on him. Never before, he wrote, had he realized that the Word of God can give such great comfort. He was very urgent that I continue my teaching profession and bring the message of God's Word to other children so they, too, might enjoy such comfort in distressed times. So he wrote.

He also realized now that during his school days he certainly must have caused me considerable worry and grief because he at that time did not realize the value of the instruction. He hoped that his letter might bring some comfort and encouragement to me.

AND SO IT DID!

Diamond Anniversary

By the mercy of God, Zion Lutheran Church of Elroy, Wisconsin, was permitted to celebrate the seventy-fifth anniversary of its organization on November 6, 1960. Two former pastors were the festival preachers. On the basis of Isaiah 54: 10, Prof. G. Westerhaus pointed to the hand of God in the history of the Church in general and of Zion Congregation in particular. Pastor A. Dobberstein pointed out that the congregation was founded on the basic truth that we are saved solely by faith in Christ. He used Ephesians 2:8,9 as his text.

Pastor August Schlei of Wonewoc was the first to minister to the spiritual needs of Lutherans of German extraction in the Elroy area. On November 2, 1885, he organized Zion Evangelical Lutheran Church with eight voting members. By the next spring the membership had increased to such an extent that no place large enough for services could be rented. The congregation therefore resolved in the name of God to build a church. The building was dedicated to the service of the Triune God on October 6, 1886. During the course of years the building was enlarged by the addition of a sanctuary, a balcony, and a basement. In preparation for the anniversary the interior was redecorated and a Hammond organ installed.

In 1887, Pastor Schlei suggested that Zion call its own pastor. The congregations at Elroy and Town of Summit accordingly called Pastor Ziebell. When he left after a year and a half, Pastor Schlei again served Zion. Feeling that he could not serve the congregation adequately, he suggested that they ask Pastor Bredlow to serve them from Tucker-ville. In 1893, Zion voted to call a resident pastor and build a parsonage. Since then the following pastors have served: William Parisius 1893-1900; L. Rauch 1900-1904; Paul Schroeder 1904-1906; Emil Duerr 1907-1910; Gustav Westerhaus 1911-1916; Arthur Berg 1917-1921; Paul Lutzke 1921-1936; George Zunker 1937-1945; Arthur Dooberstein 1946-1953; Henry Meyer 1954-1956; Arthur Werner since 1956.

The seventy-fifth anniversary booklet concludes with these words: "That there still is a Lutheran Zion in Elroy is due to the grace of God alone. All praise and glory to Him for what His grace has accomplished

in it during the past 75 years, leading sinners to know Christ crucified and obtain eternal salvation through faith in Him. 'Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and for Thy truth's sake.'

A. WERNER

† Mrs. Ernest Schoenike †

Mrs. Erna Schoenike, wife of the Rev. Ernest G. Schoenike, died Monday, January 2, in Winona General Hospital after an illness of three

months at the age of 64 years. She was the daughter of the late Professor and Mrs. Otto Hoyer and was born in Watertown, Wisconsin, October 18, 1896, where she was baptized. After finishing parochial and high school, she took preparatory studies to teach in our Lutheran parochial schools and taught in Waukesha, Wauwatosa, Belle Plaine, and Watertown, Wisconsin, for 10 years before her marriage. Besides her husband, she leaves to mourn two sons, three daughters, a brother and a sister.

Funeral services were held Thursday, January 5 at St. Martin's,

Winona, Pastors Emil Geistfeld and R. Korn officiating. The choir of St. Martin's, of which the deceased had been a member for a number of years, sang. Burial was in Woodlawn Cemetery, Winona. In the congregation of which she was a member, she will be remembered as having served on the visiting committee for the sick. A number of memorials in her memory have been given toward synodical and congregational work.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

Editorials

(Continued from page 51)

of the world would be accomplished, namely by suffering and death.

The good example of Jesus could not do it because we do not and never could measure up to it. Lambs played an important role in the Old Testament worship. Lambs were continually offered upon the Jewish altars. Their fate and destiny was to die as symbols of the great redemption which the promised Savior was to accomplish. By designating Jesus as the Lamb of God,

John said in effect: This Jesus is going to die to take away your sins and to make you fit to stand before the just and holy God and to be received into the heavenly kingdom.

It was that Jesus might be able to suffer and die for us that He was born into the world and became man. As God, He could not die. But He took upon Himself our flesh and blood, "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." He is the great Sin-bearer.

IM. P. FREY

ESSAY AVAILABLE

"Blessings of Church Fellowship," an essay by Pastor John Raabe, prepared in catechetical form and delivered at the recent convention of the Minnesota District, is available in a 40-page booklet at a cost of 25 cents per copy plus postage. Congregations, church boards, or individuals desiring it for study may send their orders, enclosing the necessary remittance, to

Prof. M. Albrecht
43 Waldheim Dr.
New Ulm, Minnesota

IN NEED OF PEWS

St. Timothy, a small congregation, is sorely in need of church benches. These should be at least 10 feet wide. Any congregation having benches available contact Pastor H. G. Walther, 3360 Nebraska Ave., Toledo 7, Ohio.

HELP NEEDED

Single persons, married couples, to be house-parents, drivers, maintenance men, etc. Please write Bethesda Lutheran Home, Box 296, Watertown, Wis.

FRED L. NIENO, Business Manager

RHODESIAN MEDICAL MISSION

Names of Nurses Wanted

Synod endorsed the establishment of a dispensary in the Northern Rhodesia mission field. Limited medical aid has already been given by wives of missionaries. The Executive Committee is now ready to engage a full-time registered nurse to operate the dispensary. Applications or suggested names are to be sent to Arthur Tacke, M.D., 2465 W. Capitol Drive, Milwaukee 6, Wis.

A. L. MENNICKE

HELP WANTED

The Missionary Board of the Lutheran Synodical Conference is in need of a business manager for its Nigerian field. If inter-

ested, kindly forward to the address below your accounting background, other qualifications, experiences, and biographical sketch.

Dr. Karl Kurth, Executive Secretary
Lutheran Building, 210 N. Broadway
St. Louis 2, Mo.

HELP WANTED

We need house-parents (male and female) in our indoor or institutional program of treatment of emotionally disturbed boys.

House-parents perform the duties of a substitute parent in a Christian manner, in caring for and guiding a group of boys 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. Gary Kirst, Institutional Director, Lutheran Children's Friend Society, 8158 Harwood Ave., Wauwatosa 13, Wis.

HERBERT P. KOEHLER

NOTICE OF APPOINTMENT

The Board of Control of The Home For the Aged, Belle Plaine, Minn., has appointed the Rev. Robert L. Schlicht acting Superintendent of the Home during the leave of absence of Superintendent L. F. Brandes.

PAUL R. HANKE, Secretary

NOTICE OF WITHDRAWAL

Pastor Victor Tiefel, Denver, Colo., St. Luke's Ev. Lutheran Church in Denver, Colo., and Trinity Lutheran Church, Deer Trail, Colo., have withdrawn from our Wisconsin Evangelical Lutheran Synod because of our continued fellowship with the Missouri Synod.

HUGO FRITZE, President
Nebraska District

APPLICATION FOR COLLOQUY

Pastor J. F. Hering, at present residing at Casa Grande, Ariz., has applied for a colloquy, with a view to becoming a pastor in the Wisconsin Evangelical Lutheran Synod.

E. ARNOLD SITZ, President
Arizona-California District

"MULUNDU RINGS THE BELL"

Recorded greetings from the Lutheran Church in Northern Rhodesia, Africa: from the children of the Martin Luther School in words and songs; from the teachers; from Missionary Edgar Greve; introduced and narrated by Pastor Edgar Hoenecke, chairman of the Board of World Missions. Tapes only at 7½ ips. or 3¾ ips. 13 minutes. Available now for Mission Festivals, Sundays, or Rally. Order from:

AUDIO-VISUAL AIDS
3614 W. North Avenue
Milwaukee 8, Wisconsin

San Francisco Mission

Requests Names

Would all pastors, teachers, or members of our Synod please notify the undersigned of all past, present, and future names and addresses of members, relatives, or friends from our Synod who have moved or will move into the San Francisco, California Peninsula, or Bay areas? In order to organize our new congregation, we are interested in claiming or reclaiming as many souls as possible.

The Rev. R. Waldschmidt
1649 Sunnyslope Avenue
Belmont, California

RECESSED CONVENTION OF THE SYNODICAL CONFERENCE

The recessed convention of the Ev. Lutheran Synodical Conference will be held, God willing, at Wisconsin Lutheran High School, 350 N. Glenview Ave., Milwaukee 13, Wis., May 17-19, 1961, the first session beginning at 9:30 a.m.

The delegates and/or alternates certified for the August, 1960, convention are to serve.

Please direct all inquiries regarding housing reservations to Prof. Robert P. Krause, 1500 Valley Ridge Drive, Brookfield, Wis. All delegates are asked to bring their Proceedings. For further information regarding delegates, materials, etc., write to the undersigned.

Prof. H. J. A. Bouman, Secretary
801 De Mun Ave.
St. Louis 5, Missouri

AUDIO-VISUAL AIDS
TWO NEW FILMS

1 — **TREASURES IN HEAVEN** — 30 minutes; black and white. Produced by Family Films, to encourage Christian people to remember their church and its related institutions of learning and mercy in their wills. There is an introduction featuring President O. J. Naumann and two attorneys, who are active members of two of our churches.

2 — **A PLACE TO GO** — 40 minutes; color. Produced by Concordia Films, for the Wheat Ridge Foundation. The medical mission work sponsored by Wheat Ridge is shown, especially the fight against tuberculosis. Healing for the soul as well as for the body is brought to people of far away Nigeria, Japan, Hong Kong, India and New Guinea. The first two are of primary interest to our people. Two promotional folders are available in any quantity. Please specify number wanted when ordering.

Order from:
AUDIO-VISUAL AIDS
3614 W. North Avenue
Milwaukee 8, Wisconsin

RECESSED CONVENTION OF THE SYNODICAL CONFERENCE

Pastor John Daniel, President of the Lutheran Synodical Conference, has announced that the recessed convention of the Synodical Conference will be held May 17-18-19, 1961, at the Wisconsin Lutheran High School, Milwaukee, Wisconsin.

THEODORE SAUER, Secretary
Wisconsin Evangelical Lutheran Synod

CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Thirty-sixth Convention of the Wisconsin Evangelical Lutheran Synod will be

held August 8 to 17, 1961, at the Wisconsin Lutheran High School, Milwaukee, Wisconsin. Kindly note that the convention time is extended two days beyond the time specified in the Constitution and Bylaws because of the great amount of business and the weighty decisions to be made.

THEODORE SAUER, Secretary
Wisconsin Evangelical Lutheran Synod

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

APACHE LUTHERAN CONFERENCE

Place: Peridot, Ariz.
Date: Feb. 18, 1961.
Time: 9:00 a.m.
Speaker: C. Palenske.
Agenda: Report of the District President on Model Constitution for Apache Indian Congregations, Pres. E. Arnold Sitz.
Effective Soul-saving Camp Work, E. Edgar Guenther.
ARTHUR C. KRUEGER, Secretary

INSTALLATIONS

Pastor
Retzlaff, Nathan, as pastor of St. John's Ev. Lutheran, T. Minneola, and of St. Peter's, Goodhue, Minn., by H. F. Muenkel; assisted by L. Lillegard, G. Horn, and H. Schwertfeger; Jan. 8, 1961.

CHANGE OF ADDRESS

Teacher
Pahnke, Kenneth, 1231 Dewey Ave., Wauwatosa 13, Wis.

AUDIO-VISUAL AIDS
NEW FILMSTRIPS

1 — **"AND HE FELL AMONG THIEVES"** — 25 minutes, color, 7 1/2 and 3 3/4 ips and 33 1/3 rpm record. This is the story of our Church's work among the Mexican-speaking Americans in southwestern United States. Produced by the Board for Information and Stewardship—Wisconsin Synod.

2 — **"AND YOU ALSO ARE WITNESSES"**—Color. 33 1/3 rpm record. An effective personal witness to Christ is also a part of the young Christian's life. Produced by Concordia for the Walther League.

3 — **"THE LUTHERAN LITURGY IN SLOW MOTION"** — Color. 33 1/3 rpm record. The story of the Lutheran liturgy illustrated with modern art. Produced by the American Lutheran Publicity Bureau.

Order from:
AUDIO-VISUAL AIDS
3614 W. North Avenue
Milwaukee 8, Wisconsin

ACKNOWLEDGMENT AND THANKS

With gratitude to God for moving the hearts of these Christians to remember in their wills the Lord's work of our Wisconsin Evangelical Lutheran Synod, we gratefully acknowledge the receipt of the following bequests during the first six months of this fiscal year, July 1, 1960 to December 31, 1960:

Barbara Ferden Estate for Church Extension Fund..\$	3,528.99
Barbara Ferden Estate for Northwestern College, Watertown, Wis.	3,528.99

Bertha Meinenburg Estate for Northwestern College, Watertown, Wis., professorage.....	999.75
August 31 —	
Martha Langacker Estate for Church Extension Fund	50.00
September 30 —	
Martha Boelte Estate for Church Extension Fund..	3,000.00
Martha Boelte Estate for salaries of professors at the Wisconsin Lutheran Seminary of Thiensville, Wis.	3,000.00

October 31 —

A. G. Zibell Estate for Northwestern College, Watertown, Wis. 750.00

December 31 —

Alma Discher Estate for Church Extension Fund 6,172.95
Anna S. Menk Estate for the Home For the Aged in Belle Plaine, Minn., Building Fund 1,000.00

ALFRED C. SCHEWE, Secretary
Board of Trustees

ACKNOWLEDGMENT AND THANKS

Our Home for the Aged, Belle Plaine, Minn., has received the following donations since August 31, 1960:

Memorial, Betsy Snyder, resident, \$6.00; Memorial, Mrs. W. F. Krause, Revillo, S. Dak., \$2.00; Ladies Aid, St. Paul, Zachow, Wis., \$10.00; St. John, Wayne, Mich., \$75.00; Vacation Bible School, St. John, St. Clair, \$6.59; Board Members, \$20.00; Memorial, Mrs. George Nehring, Bear Valley, \$6.00; Christ, Zumbrota, \$2.00; Memorial, August Erickson, Jordan, \$1.00; Ladies Aid, Christ, N. St. Paul, \$20.00; Memorial, Richard Shinke, Gresham, Nebr., \$1.00; St. John, Sleepy Eye, \$17.00; Ladies Aid, Zion, Clatonia, Nebr., \$10.00; Ladies Aid, St. Peter, Darwin, \$10.00; A.A.L. Branch No. 1772, Hastings, \$5.00; Ladies Aid, St. John, Zumbrota, \$4.00; Elsie Gundlach, St. Paul, \$10.00; Ladies Aid, St. John, Boyd, \$15.00; Ladies Aid, St. John, Lewiston, \$10.00; Ladies Aid, Emanuel, Wellington, \$5.00; Ladies Aid, Bethany, Danube, \$4.00; Ladies Aid, St. John, Renville, \$20.00; Annaella Kaunas, Watertown, S. Dak., \$5.00; Memorial, Charlie Ningen, Hendricks, \$5.00; Mildred Albrecht, Lake Mills, Wis., \$1.00; Ladies Aid, St. John, Fairfax, \$25.00; Ladies Aid, St. John, St. Clair, \$10.00; Memorial, Dora Schultz, Norfolk, Nebr., \$2.00; Guild, Mt. Olive, St. Paul, \$15.00; Ladies Aid, St. Paul, Lake Mills, Wis., \$7.50; Ladies Aid, St. John, Buffalo, \$5.00; Ladies Aid, St. Peter, Balaton, \$10.00; Ladies Society, Emanuel, St. Paul, \$5.00; Ladies Aid, St. John, Hastings, \$15.00; Ladies Aid, St. John, Eagleton, Wis., \$10.00; Women's Society, Redeemer, Yakima, Wash., \$10.00; Ladies Aid, St. John-St. Peter, Reedsville, Wis., \$10.00; Ladies Aid, Immanuel, Hutchinson, \$10.00; Ladies Aid, Grace, Le Sueur, \$5.00; Ladies Aid, Trinity, Osceola, Wis., \$10.00; Ladies Aid, St. Paul, DeWitt, Nebr., \$5.00; Ladies Aid, Peace, Hutchinson, \$5.00; Ladies Aid, Snoqualmie Valley, Wash., \$10.00; Mrs. G. Turnblom, \$5.00; Mrs. Anna Semmler, Toledo, Ohio, \$1.00; Ladies Guild, St. James, St. Paul, \$10.00; Ladies Aid, St. Paul, Wisconsin Rapids, Wis., \$10.00; Memorial, Mrs. Lottie Schwartz, Dexter, \$2.00; Women's Society, St. John, Wood Lake, \$15.00; Evening Circle, Zion, Olivia, \$14.75; Ladies Aid, Grace, St. Paul, \$5.00; Dorcas Club, Peace, Hutchinson, \$14.96; Branch 187, A.A.L., N. Mankato, \$5.00; Ladies Guild, St. John, Minneapolis, \$28.00; Ladies Aid, Omak, Wash., \$5.00; Ladies Aid, St. Paul, Prior Lake, \$10.00; Benevolent Fund, St. Paul, Prior Lake, \$5.00; Dorcas Guild, Good Shepherd, Cedar Rapids, Iowa, \$10.00; Ladies Aid, St. John, Tappen, N. Dak., \$5.00; Ladies Aid, St. John, Frontenac, \$5.00; Ladies Aid, Immanuel, West Florence, \$5.00; Ladies Aid, St. Paul, Tomah, Wis., \$5.00; Ladies Aid, Trinity, Wabeno, Wis., \$20.00; Ladies Aid, St. Paul, St. James, \$66.00; Ladies Aid, Christ, Morristown, S. Dak., \$5.00; St. Paul, Jordan, \$12.50; Immanuel Sewing Circle, Gibbon, \$5.00; Mission Club, St. Paul, Arlington, \$25.00; Mrs. Ann Stratton, St. Paul, \$10.00; Circle No. 1, St. Paul, Minneapolis, \$6.50; Ladies Aid, Trinity, Ortonville, \$15.00; Ladies Aid, St. John, Lake City, \$10.00; Men's Club, St. Martins, Watertown, S. Dak., \$25.00; Ladies Aid, St. Matthew, Winona, \$5.00; Ladies Aid, Grace, Osceola, Wis., \$5.00; Ladies Missionary Society, Lake Mills, Wis., \$5.00; Ladies Aid, St. John, Whitewater, Wis., \$10.00; Evening Circle, St. John, Whitewater, Wis., \$7.50; Miss Mollie Kulisheck, Belle Plaine, \$5.00; Ladies Aid, Trinity, Belle Plaine, \$25.00; Ladies Aid, St. Paul, Arlington, \$10.00; Robbins Flooring Co., Reed City, Mich., \$50.00; St. Peter Women's Mission League, Gibbon, \$5.00; St. John, Burlington, Wis., \$50.00; Ladies Aid, St. Paul, Prescott, Wis., \$10.00; Emanuel Guild, St. Paul, \$5.00; Ladies Aid, St. John, Britton, S. Dak., \$11.15; Ladies Aid, Cross, Charles City, Iowa, \$10.00; Memorial, Ewald Schmechel, Fairfax, \$3.00; Memorial, Frank Darsow, Mankato, \$1.00; Ladies Missionary Guild, St. Paul, Moline, Ill., \$10.00; First Lutheran, La Crosse, Wis., \$76.69; Ladies Missionary Guild, St. Peter, Monticello, \$5.00; Ladies Aid, Trinity, Elkton, S. Dak., \$5.00; Ladies Aid, Immanuel, Ward, S. Dak., \$15.00; Memorial, Mrs. Louise Schultz, Elkton, S. Dak., \$18.00; Memorial, Mrs. Wm. Klein, Elkton, S. Dak., \$10.00; St. John, Red Wing, \$23.25; Ladies Aid, St. John, Baraboo, Wis., \$10.00; St. Paul, N. Mankato, \$52.40; Ladies Aid, Grace, Oronoco, \$5.00; St. John, St. James, Reedsville, Wis., \$5.00; Grace Church, Oshkosh, Wis., \$58.42.

Gifts of books, clothing, victuals, etc., from the following:

Ladies Aid, St. John, Buffalo; Guild, St. Peter, Minneapolis; Maria Kuecker, La Crosse, Wis.; Mrs. Emilie Riebe, Arlington; Mrs. George Brandt, Le Sueur; Mission Aid, St. Stephen, Beaver Dam, Wis.; Ladies Aid, Trinity, Austin; St. Paul, N. Mankato; Circle, Grace, Oshkosh, Wis.; Guild, Grace, Le Sueur; Mission Society, St. John, Belle Plaine; Missionary Society, St. John, Burlington, Wis.; Mission Society, Trinity, Marinette, Wis.; Ladies Aid, Christ, Zumbrota; Mission Circle, St. Paul, Tomah, Wis.; Ladies Aid, St. John, Goodhue; Ladies Aid, St. John, Sleepy Eye; Mrs. Harry Otto, Belle Plaine; Sewing Circle, St. Martin, Winona; Mr. A. H. Dannheim, New Ulm; Ladies Aid, Salem, Stillwater; Sewing Circle, Immanuel, Gibbon; Ladies Aid, Immanuel of Pelican Lake, Buffalo; Mr. and Mrs. J. A. Mohrbacher, Belle Plaine; Ladies Aid, St. John, Centuria, Wis.; Anderson Drug, Belle Plaine; Mahoney Bakery, Belle Plaine; Druke Super Market, Belle Plaine; Locker Service, Belle Plaine; Mr. and Mrs. K. E. Albrecht, Montgomery, Ala.; Ladies Aid, St. Paul, Jordan; Ruth Albrecht, Belle Plaine; Ladies Aid, St. John, Hancock.

Our sincere thanks to all.

L. F. BRANDES

ACKNOWLEDGMENT AND THANKS

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Wisconsin Lutheran Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

Barenz, N., \$5.00 and supplies; Bitter, D., supplies; Bittorf, R., \$6.00 and supplies; Breiling, E., \$5.00 and supplies; Cares, G., \$25.00 and supplies; Degner, A., supplies; Denninger, supplies; Dobberstein, L., \$21.72; Dornfeld, E., \$8.00 and supplies; Eggert, K., \$25.00; Flemming, R., supplies; Fuhlbrigge, W., supplies; Gieschen, P., supplies; Habeck, L., \$6.00; Hahm, B., supplies and linens; Hallauer, L., \$10.00 and supplies; Huebner, P., supplies; Kionka, G., \$5.00 and supplies; Knickelbein, P., \$11.00 and supplies; Koch, Dr. H., supplies; Koch, R., supplies; Koelpin, supplies; Krause, B., supplies; Lehman, L., \$15.00 and supplies; Menke, N., supplies; Meyer, H., \$19.00 and supplies; Mittelstaedt, A., supplies; Molkentin, K., supplies; Nommensen, W., \$17.00 and supplies; Schaefer, J., supplies; Schewe, A., \$118.95; Semenske, E., \$10.00; Schmeling, G., supplies; Schultz, A., supplies; Schulz, F., \$5.00 and supplies; Smith, M., supplies; Tabbert, F., \$153.24; Tacke, A., supplies; Tetzlaff, D., \$5.00 and supplies; Von Rohr, A., \$4.00 and supplies; Weigel, C., \$20.00 and supplies; Wendland J., \$6.00 and supplies; Westlerhaus, M., \$15.00 and supplies; Wiechmann, R., supplies; Witte, H., \$16.00 and supplies.

The following gifts have been received from societies and individual donors:

Atonement Church Evening Guild, Milwaukee, \$20.00; Blegen, Rev. Allen R., Wheaton, Ill., \$5.00; Brown Deer Nurseries, Milwaukee, evergreens; Clemens Orchards, Thiensville, apples; Colgate-Palmolive Company, Milwaukee, merchandise; Divine Charity Ladies Guild, Milwaukee, \$25.00; Dreier, Mr. and Mrs. John, Green Bay, \$100.00; Drews, H., Hales Corners, \$25.00; Emmanuel Ladies Aid, Mayville, cookies; Fairview Ladies Aid, Milwaukee, \$12.00 and supplies; First Lutheran, La Crosse, \$60.77; First Lutheran Ladies Aid Society, La Crosse, \$40.00; First Lutheran Ladies Aid Society, Lake Geneva, \$25.00; Friedens Ladies Aid Society, Kenosha, \$50.00; Geiger, Charles F., Milwaukee, \$50.00; Goll, Art, Jackson, supplies; Grace Ladies Mission Society, Milwaukee, \$10.00; Hoffmann, Glenn, Jefferson, time and labor; Prahl, H. F. Corporation, \$300.00 deduction on bill; Jerusalem Ladies Guild, \$20.00; Krahn, John, Mayville, \$2.00; Krause, Mr. Ben, Jackson, supplies; Krubsack, Joseph, Athens, \$1.00; Lovenson, S. M., Thiensville, supplies; Moersfelder, Mr. and Mrs. F., Hales Corners, supplies; Mt. Zion Ladies Aid Society, Kenosha, \$10.00; Nitz, William, Hales Corners, \$10.00; North Trinity Ladies Aid Society, Milwaukee, \$50.00; Peuschel, Walter, Thiensville, time and labor; Runge, David, Milwaukee, \$10.00; Schley, Mr. and Mrs. Ervin, \$50.00; Siloah Ladies Aid Society, Milwaukee, \$10.00; Stark, Walter, Milwaukee, tiling two washrooms; Skobis, Miss Anna, Milwaukee, supplies; Steiner, Erich, Manitowoc, supplies; St. James Ladies Aid Society, Milwaukee, \$57.00; St. John Ladies Aid Society, Milwaukee, \$25.00; St. Lucas Ladies Aid Society, Milwaukee, \$10.00; St. Matthew Ladies Aid Society, Milwaukee, \$25.00; St. Paul Ladies Missionary Society, Lake Mills, \$5.00; St. Peter Church, Milwaukee, \$15.00; St. Peter Lutheran Saturday School, Chaseburg, \$16.00; Thierfelder, Franklin, Germantown, supplies; Wisconsin Lutheran High School Guild, Milwaukee, \$5.00; Zebaoth Ladies Auxiliary, Milwaukee, \$10.00; Zion Ladies Aid Society, Mayville, cookies.

To all these donors we wish to express our sincerest appreciation and thanks.

HEINRICH J. VOGEL, Bursar
Wisconsin Lutheran Seminary

MEMORIAL WREATHS
SOUTHEASTERN WISCONSIN DISTRICT

October — November — December
1960

In Memory of — Sent in by Pastor C.E.F.
Arnold Tews — P. Gieschen \$ 8.00
Mrs. Berga Falk — W. Pless 3.00
Mrs. Alfred Spielvogel — A. Schewe 26.00
Mrs. Bertha Schmidt — W. Nommensen 3.00
Rev. Henry Woyahn — M. Volkmann 55.00
Mrs. Ida Busse — G. Boldt 10.00
\$ 105.00

G. W. SAMPE, District Cashier

ACKNOWLEDGMENT AND THANKS

During the fall and early winter months, Northwestern Lutheran Academy, Moberg, S. Dak., received generous donations in foodstuffs, both from individuals and from groups. We value most highly the interest thus shown in our school and the fine spirit that prompted the giving.

We have also received the following gifts in money: Good Shepherd Guild, Sioux Falls, S. Dak., \$15.00; Mrs. Bertha Krege, Clear Lake, S. Dak., \$1.00; Trinity Lutheran Church, Hendricks, Minn., \$8.00; from T. Argo, David Vallesky, \$10.00, Martin Michel, \$5.00, Herman Michel, \$7.50; George Fischer, Watertown, S. Dak., \$1.00; N. N., Watertown, S. Dak., \$4.00; Oscar Meyer, Clark, S. Dak., \$9.00; Mt. Calvary, Estelline, S. Dak., and Dempster, S. Dak., \$10.00; from Mound City, S. Dak., congregation, \$3.00; August Wessel, \$5.00; John F. Rossow, \$5.00; Wm. Beyers, Roscoe, S. Dak., \$10.00; Rev. J. Brandt, Clear Lake, S. Dak., \$5.00; Rev. W. Lindloff, from congregation at Elkton, \$19.50; from Ward, \$27.50; Rev. W. Schumann, Watertown, S. Dak., \$10.00; memorial wreaths in memory of Mr. John Klein, Moberg, S. Dak., from N. L. A. Faculty, \$15.00, and N. N., \$5.00.

Our sincerest thanks to all the donors.

R. A. FENSKE

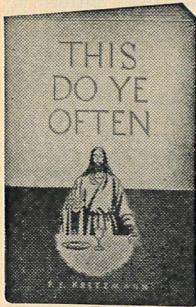
For Your Lenten Reading

THIS DO YE OFTEN

By P. E. Kretzmann

No. 5N20

\$.65

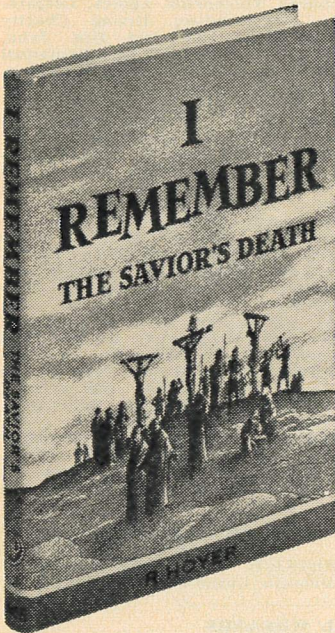


Sixteen brief meditations setting forth the doctrinal basis of the plea for a more regular and a more frequent attendance at the Lord's Table.

Pastors can profitably use these devotional articles in their Bible class, Young People's Society, etc., and urge every confirmed member to use this booklet for his private preparation for attendance at Holy Communion. Paper cover, 4½x6½, 76 pages.

I REMEMBER THE SAVIOR'S DEATH

By Robert Hoyer



In fourteen fascinating chapters the author presents the letters of fourteen people who were present at the crucifixion of the Savior. The writers are people like Judas, Pilate, the rich young ruler, Mary the mother of Jesus, one of the children whom Jesus blessed, a member of the mob. In their letters they give an eyewitness account of the Crucifixion as it might have been seen by you or me or every man.

The imaginative approach and interesting style of the author enhance the devotional value of the book. I REMEMBER is easy reading, but also profitable reading for Lent or any other season of the year. 118 pages, 5¼x7½. Cloth.

No. 5N15

\$2.00

SYMBOLS OF OUR LORD'S PASSION

A Devotional Booklet
For Use During Lent



This attractive booklet contains the complete Passion story from the four Gospels; an appropriate Lenten prayer for each lesson; an illustration in color with explanation of the seven traditional Passion symbols. The cover bears the symbol of the Passion Flower.

Size, 4½x7 — 16 Pages

No. 5N18

25 cents each; \$2.75 doz.

NORTHWESTERN PUBLISHING HOUSE
3616-32 West North Avenue, Milwaukee 8, Wisconsin

On orders for \$5.00 or less, please add
25 cents service charge

George M. Kretzmann
1065 South Alfred Street
Brookfield, Wis

Jan 61 62