

The Northwestern Lutheran

Prof. Henry J. Vogel
395 Ellis St.
Jan. 46

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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TRIUNE GOD

TWO weeks ago we observed the festival of the Trinity. The Trinity is a deep mystery to us, far too deep for human mind to fathom. God is one, one in number and essence. Yet there are three distinct Persons which possess this divine essence, rather, each one of which is the divine essence. For these three persons, Father, Son, and Holy Ghost, are not outside of the divine essence, holding the divine essence as a common property, they are themselves God, each one is God in His entirety. Three persons are God, and yet there is only one God. We must stop trying to figure that out.

Scripture does not ask us to grasp the mystery. It does not speak about God as presenting a mathematical puzzle in His essence. Scripture simply proclaims God as one, and then speaks about the Father as being that God, likewise the Son, and just so the Holy Ghost. Scripture invites us to believe in this one God and to trust in what Father, Son, and Holy Ghost have done for our salvation.

It is a grave mistake, then, to speculate about the Trinity, its how and why. If we do, the devil will watch for an opportunity to tempt us, to make us question or doubt this doctrine, lead us to deny, perhaps, the deity of the Son or of the Holy Ghost. We should, rather, give ourselves prayerfully to pondering the love which the Triune God, Father, Son, and Spirit, has for us sinners, and to rejoicing in the salvation which He did prepare.

The Way of Approach

St. Paul points us the way for a proper meditation on the Trinity. In the blessing with which he closes his second letter to the Corinthians he says: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all" (chap. 13, 14).

Begin with Jesus Christ. He is the Way, the Truth, and the Life. No man can come unto the Father except through

Him. He is the Word, through which God made Himself known to us.

Jesus Is God

Jesus was a true man. Everybody that knew Him could see that.

In the days of His flesh there were many people who considered Him to be a mere man. When He told them that He is the Son of the Living God they charged Him with blasphemy.

So there are many today who see no more in Him than a man. They deny His virgin birth, they deny His bodily resurrection from the dead. They denounce His ascension into heaven as a myth. They grant that He was a wise man, a noble man, a great teacher and educator; but they will not admit that He is God.



If any one discards the truth that Jesus is God, he thereby throws away also his faith in the Father. He loses God altogether by losing the Son.

Jesus came to reunite us with God. Our sins separate between us and God. As long as our sins have not been atoned for we remain under the wrath of God. By the judgment of the righteous God we have been separated from Him forever in eternal death and damnation. God still is the wonderful God, the fountain of life and happiness, but He is not our God as long as we remain in our sins.

Jesus came to bring about a change. He came to reconcile us unto God. For that purpose our sins were imputed to Him. He was forsaken of God in our stead. In our stead He took up the

struggle with the old serpent, the devil, to crush his head. In our stead He exposed Himself to death and hell, in order to vanquish them.

A tremendous undertaking! No one save God alone could hope to be successful. Men, wise men, great men, mighty men have often undertaken to work a way out of the misery of sin. They failed. If Jesus was nothing but a man He too must fail.

Jesus is more than a man. He Himself claimed to be the Son of God, to be one with the Father. By His resurrection from the dead He was declared to be the Son of God with power.

Through Him we again have access to the Father, and the Triune God again is our God. The Father's heart is open to us, and all His rich blessings are ours. — But only if Jesus is God indeed.

Therefore it is of the utmost importance that we nourish our faith in the godhead of Christ. We observe that the Scriptures call Him God, and the Son of God. This must be taken in the fullest sense of the word. For in describing Him the Scriptures speak of Him in a way as befits God alone. They picture Him as having all the divine attributes. He is eternal, almighty, omniscient, omnipresent. They tell of Him that in His own right He performs divine works. It was He through whom the world was created in the beginning, and it is He through whom the dead will be raised for final judgment, which He will execute. To Him full divine honor and glory is due.

The Holy Spirit Is God

What is the Holy Spirit? Is He really a person in the Trinity, or does He not rather represent some spiritual force, some special mode of thinking. We speak, for instance, of the spirit of revenge, but thereby do not understand a personal being, only an attitude. We

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Editorials

Boy Scouts And The Missouri Synod We were shocked beyond measure to read in the *Lutheran Witness* that the Missouri Synod reports having 187 Boy Scout troops and 35 Cub packs — the third highest number among the Lutheran bodies. We were more than shocked that the *Lutheran Witness*, the official publication of the Missouri Synod, would publish this fact, especially at a time when other sister synods in the Synodical Conference, the Wisconsin Synod in particular, are taking strong issue with the Missouri Synod on the question of Scouting. Nor is the Wisconsin Synod alone in its opposition to Boy Scouts. A great number of ministers in the Missouri Synod whose Scriptural knowledge and conscientiousness are well established are unalterably opposed to letting down the bars to the Boy Scout movement. To publish such a tabulation and commitment at this time on the part of the editors of the *Lutheran Witness*, when this movement is causing untold confusion and offense in certain localities, is most shocking. Is it an attempt to violate and force the consciences of these men and to create disruptions? We dare not permit ourselves to draw this conclusion. But — what conclusion is one to draw from this inexcusable publicity? It seems daring to us for the editors of the *Lutheran Witness* to flaunt this announcement into the face of their own brethren, — and there are enough of them, — who do not see eye to eye with them on the question of Scouting. It simply does not seem to be a fair thing to do; it is not brotherly. The ministers of the Missouri Synod and we of the Wisconsin Synod want to know how the Missouri Synod can use the Boy Scout organization in the church which *under oath* demands that every Boy Scout, no matter what his creed may be, “keep himself in conscious harmony with God?” (*Handbook For Boy Scouts*, page 108.) Of course the Boy Scout movement claims that “the church is the divinely appointed agency through which men are helped to keep close to God” (*Handbook For Boy Scouts*, page 108) — but which church is the divinely appointed agency? — Any and every church? — According to Scouting — Yes! Who will deny that that is a gross error, to say the least. Every Christian knows, warned by the Savior, of false churches, so false that they “deny the Lord which bought them,” and that these churches are not “divinely appointed agencies” but are false prophets “who privily bring in damnable heresies.” 2 Peter 2, 1. How can any one in the face of these and so many other passages of Scripture, subscribe to this statement in the *Handbook For Boy Scouts*? It is a fact that the Boy Scout movement acknowledges and owns a god, but any god that the individual or a church body may choose. It need not be the God who revealed Himself in the Bible. That God, of course, will not fit into the fabric of that organization because it is committed to admit into its membership Christian and non-Christian boys. This action on the part of the *Lutheran Witness* hurts beyond the ability of expressing it. Knowing the position of some of them on the Boy Scout issue we at least had a right to believe that they would honor our sincere opposition and so say or write nothing that might embarrass us. Brotherly love demanded this. And the well known fact that within the Missouri Synod there are many who disagree with their synod’s policy in this matter, ought to have prompted the editors to use caution. We are sick at heart. We can’t imagine the Missouri Synod doing such a thing under the rugged leadership of the godly and valiant men of a few decades ago. We deeply deplore the incident, sick at heart.

W. J. S.

A Timely Warning The Lutherans of the Synodical Conference will do well to read and heed the words of Dr. L. Fuerbringer, professor at the theological seminary of our sister synod, in St. Louis, Missouri, and a veteran of eighty years. He sounded this warning in the *Lutheraner* of May 15, 1945. We shall give a free translation of his words. Conceding that we will have work to do in the so-called Lutheran sections of Europe in the post-war days he sounds a warning note against involvements with those church bodies who are not in full harmony with us in confession and practice. He warns the Missouri Synod not to compromise its historic position and not to overdraw the picture of Lutheranism in Europe. He has this to say: “The number of Lutherans is, of course, not as great as is often claimed. Often the number of united churches and even the Reformed Churches (in Germany) are added. But without doubt our synod will have to extend its help and bear witness of its confession. Nor do we harbor the exaggerated hope which is expressed here and there. *Our synod (Missouri) will have to take a firm, uncompromising, Lutheran, confessionally true position which others do not want to share and take and beware of unions and admissions that contradict this stand. We will hold faithfully to our confession in doctrine and practice. And here warnings are necessary which come to us off and on from unexpected sources. A well known theologian of our land — we cannot reveal his identity for good reasons — who is not a member of our synod nor of a synod affiliated with the Synodical Conference, but who is well informed as to our position and our history and who has an open eye in regard to the matters that are happening in the church, expressed himself in this wise: that he has sorrowfully noticed how many are inclined to forfeit the inheritance and the position of our synod, and that a crumbling away is taking place, admissions are being made, questionable things are happening, and added, that the Missouri Synod — by its firm, determined position over against all wrong unionistic endeavors — has been a blessing to the Lutheran Church of America and beyond the borders of America. The words of the holy writer, Revelation 3:11, “Hold that fast which thou hast, that no man take thy crown,” are especially applicable in these dangerous times.* (All italics are ours.) We hope that the voice of this consecrated, scripturally grounded, God-fearing veteran of the church will not be dissipated by the liberal and unionistic tendencies of the present day. May God in His mercy grant that this voice may penetrate to the farthest corners of his synod and ours and that his words of wisdom will be heeded.

W. J. S.

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The Camel And The Needle’s Eye The May issue of the *Reader’s Digest* on page 94 prints, from the *American Mercury* “The Way of the Translator,” the following: “It is easier for a camel to go through the eyes of a needle, than for a rich man to enter into the kingdom of God. This scriptural saying has been repeated millions of times, but it is a mistranslation from the original Greek.

“The idea of a camel going through the eye of a needle was striking. The Greek original of the Gospel, however, merely spoke of the difficulty a rope would have in passing through the eye of a needle. The Greek equivalent of rope is kamilos, but another Greek word, kamelos, means camel.

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STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVIII Of Ecclesiastical Power

I

THE struggle for supremacy in Europe between Pope Gregory VII and Emperor Henry IV, coming to a head in Henry's penance at Canossa, is well known to everybody. This was not an isolated case. The struggle had been going on for years, because the popes claimed it as a right inherent in their office that they not only rule the entire church, but that also all secular government must be subject to them. Nor have their claims been revoked to the present day. The Roman Church may "soft pedal" for a while, or even support the separation of church and state, when it finds that policy to be of advantage to itself; but whenever it feels strong enough to carry out its designs it will insist on absolute supremacy — as witness its frantic effort at present to keep Protestant missionaries out of South America.

Pope Gregory VII formulated his ideas in a document which is known as the *Dictatus Papae*. It itemizes 27 different claims. We list a few. (3) He (the pope) alone can depose bishops, or reinstate them. (6) With persons excommunicated by him we may not, among other things, remain in the same house. (19) He may be judged by no man. (21) The more important cases from every church must be referred to him. (22) The Roman Church never erred, and according to the testimony of the Scriptures it will never err. — The foregoing statements refer chiefly to ecclesiastical matters, showing the exorbitant claims of the popes and their ruthless attempts to tyrannize consciences. We now add two statements about the pope's alleged power in secular matters. (12) It is within his province to depose emperors. — Of course, if even emperors, then also all princes of lesser rank. — (27) He may absolve subjects from their oath of allegiance to wicked rulers.

If we keep these claims of the Roman Church in mind we shall be in a better position to appreciate the truth confessed by our Augsburg fathers in Article XXVIII. A thorough study of this matter should also help to fortify us against any temptation to inject, *e. g.*, our own church's numerical strength into politics, or to supplement the spiritual

work of the church with secular means and forces.

Our Article is easily divided into three parts, in the first of which our fathers present the proper distinction between "the power of the church" and "the power of the sword." In the second part they take up a more specific question concerning the authority of bishops about ceremonies. The third part discusses a very special case, namely, what connection is there between the power of the bishops and the general observance of Sunday.

I. The Difference Between Spiritual and Secular Authority

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

NOTES

In the beginning of the church the bishops held purely spiritual authority. Compare Paul's words to the elders of Ephesus: "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you *overseers* (so the Greek word *bishop* may be rendered in English) to feed the church of God which he hath purchased with his own blood" (Acts 20, 28. — Read the whole farewell address of Paul, verses 17-36). Twice in the epistles of Paul do we find listed the qualifications required in a bishop (1 Tim. 3, 1-7; Tit. 1, 5-9), but in neither instance does the bishop appear as a secular prince administering the affairs of some political division, some district or province. He is assigned

purely spiritual work to which he is to apply himself, and strictly to confine himself.

At an early date, however, churches began to acquire large estates with rich incomes, the administration of which was vested in the bishops. Later the bishops, being well educated and trained as leaders, were appointed as rulers over territories equal in size and importance to secular principalities.

We may disregard for the present the fact that in the eyes of the bishops and of the general public the secular duties often loomed as more important than the functions of the spiritual office. Bishops devoted themselves to the administration of the temporal affairs of their diocese, and left the preaching and teaching and the cure of souls to their subordinates. Worse than this: in the minds of the people the two offices vested in one person were often "awkwardly confounded." They could not keep the two apart, whether the bishop acted in his capacity as a minister of the Gospel or as a secular prince. Particularly the Roman Pontiffs appealed to "the power of the Keys," not only when they made new church regulations or burdened consciences by conditioning the forgiveness of sins on the findings and judgments of the Roman court — and frequently even by excommunicating without any cause — but also when they meddled in the affairs of the empire, as indicated in our introductory remarks above. The warnings of learned and godly men went unheeded.

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NOW CONCERNING THE COLLECTION . . .

GOD LOVETH A CHEERFUL GIVER

2. Cor. 9:7

ONE could almost argue that it is taking unfair advantage of our contributors to quote this passage in connection with our current collection for our Synodical Building Fund. For this not only reminds them once more of their duty of giving their share, but at the same time deprives them of the time-honored "privilege" of venting their feeling by a vigorous outbreak of grumbling criticism and outspoken complaint, which the average citizen seems to consider his inherent right.

Nevertheless, to forestall these outbreaks of the Old Adam is precisely what Paul had in mind when he wrote these words, for in an earlier verse we find him saying about the offering which he was asking of the Corinthians: "that the same might be ready, as a matter of bounty, and not as of covetousness." A modern translator, James Moffatt, makes the meaning very plain: "I want it to be forthcoming as a generous gift, *not as money wrung out of you.*" Yes, God wants nothing which is given grudgingly. He loves a cheerful giver.

But before we go any farther, let us remember what our God has done *to make the giver cheerful.* First, and above all, He has provided for our salvation, redeemed our souls from the terrible consequences of our sins, — and this at untold cost to Himself as well as to the Son who suffered and died in our stead. And

this is only one of the many things He has done for us, albeit the chief one. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?"

Should we not, among these other things, list the fact that to this day, and in these troubled times, He has defended us from all danger, and guarded and protected us from all evil? Dare we, who are even now beginning to make preparations for the celebration of our Synod's Centennial, and are therefore able to look back upon a history of almost a century, forget that during these many years He has blessed us beyond all deserving with His saving Gospel, that during all this time He has let even our calamities serve for our correction? Surely, these are some of the particular blessings which we should remember in connection with this Million Dollar collection of ours, which

will make it a true Thank Offering, which will call to mind what our Lord has done to make our giving cheerful.

God *loveth* a cheerful giver! That is why He holds up such blessed promises to those who heed His words in these matters. "He which soweth bountifully shall reap also bountifully." That is why He will not let the cheerful giver suffer through his giving, for "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

In view of these glorious promises, may our present Million Dollar Offering become for us an occasion when we learn anew, and learn even better, the art of *cheerful giving.*

The Building Committee,
E. REIM, Chairman.

MEMORIAL WREATHS

In memory of	Sent in by Pastor	Amount
S/Sgt. Elmer Boenke	Wayne Ten Broek	\$ 25.00
Reinhard Boechner	Alwin T. Degner	25.15
Fred Hansfuergen	Alwin T. Degner	14.50
Doretta Meyers	Alwin T. Degner	50.00
Henry Germer	Alwin T. Degner	15.00
Cpl. Harold Ebe	Walter Voss	2.00
Mrs. Eric Bandkow	Walter Voss	2.00
Ensign Norbert Diersen	N. Luetke	2.00
Ernstina Kropp	M. Wehausen	16.00
Gilbert Hurst	O. Frey	2.00
Sgt. Lester Odell	M. Wehausen	35.00
Albert Kremlien	J. Martin Raasch	1.00
Linda Oitzmann	Karl Gurgel	3.00
Loretta Diane Capp	H. E. Russow	9.50
Mrs. Katherine Gallow	H. E. Wicke	7.00
Norton Koerble	Gerh. Kaniess	15.00
Fred Schuldt	W. C. Voss	16.00
Carl Boehlke	F. R. Weyland	6.00
Fred Neumann	M. F. Liesener	10.50
Total for May		\$ 256.65
Previously reported		1,031.50
		<hr/> \$1,288.15

The total receipts for the Building Fund were on May 28, \$32,410.46. From reports many congregations are now in the midst of the collection.

G. W. FISCHER, *Financial Secretary.*

IMPORTANT NOTICE!

I have received a number of Victory Bonds assigned to the Wisconsin Synod (Building Fund) which were not accompanied by remittance advices. Our Treasurer's Committee suggests that when bonds are purchased for the Building Fund that they should be sent to the treasurer or pastor of the local congregation who then can forward them to me with proper advices. Only in this way can we know which congregations to credit with the amount of the bonds.

JOHN UNGRODT,
Treasurer.

IN THE FOOTSTEPS OF SAINT PAUL

THE MARTYDOM OF STEPHEN

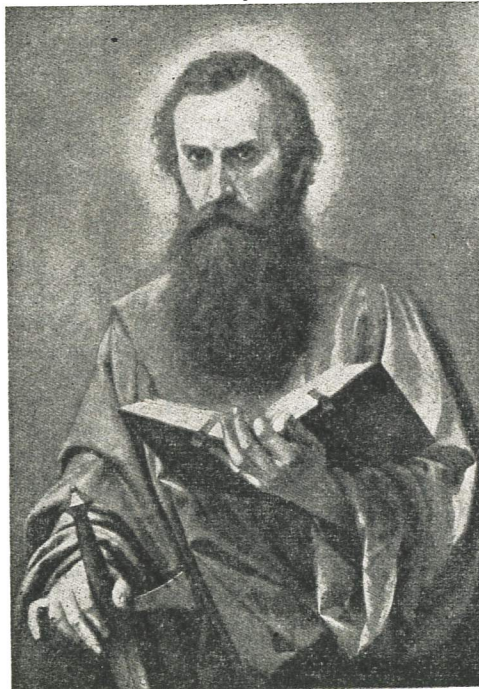
BY DR. HENRY KOCH, MANITOWOC, WISCONSIN

LUKE, the inspired church historian gives us a masterful sketch of the last sermon and hours of the first martyr of the Christian Church. The intrepid deacon did not have to wait long for his piercing words to take effect in the minds and hearts of his enemies: "Ye stiffnecked and uncircumcised in hearts and ears, ye do always resist the Holy Ghost: as your fathers did, so do you. Which of the prophets have not your fathers persecuted and slain?" (Acts 7, 51). With Oriental imagery Luke tells us: "When they heard these things, they were cut to the heart and they gnashed on him with their teeth." They lose no time to carry out their devilish plan to get rid of this truthful witness. They hurry him out of the city as was Naboth of old hurried out by the henchmen of Jezebel, as was Jesus by the incensed people of Nazareth and Jerusalem. It is very probable that they led him along that same way that Jesus was led to the place of His crucifixion. To this very day there exists a Stephen's Gate in Jerusalem, but archaeologists inform us that this is hardly the gate, through which Stephen was led. They rather point to the gate leading toward Damascus and to a knoll, under which excavations revealed the ruins of a church once erected in honor of Stephen. Unearthed tombstones record the names of deacons buried there. It is near the place of the crucifixion of our Lord. What sad and foreboding thoughts must not have gone through the mind of Stephen, when he had to follow in the footsteps of His divine Master. "The disciple is not above His Master."

Even though the enemies start out with a formal judicial procedure, they at last do not even maintain the semblance of one. Blinded in their hatred and infuriated by the stinging words of Stephen, they hurry their victim to his execution. The implied, but not expressly mentioned accusation is that of blasphemy. They stop their ears in order not to hear Stephen tell them: "I see the heavens opened and the Son of Man standing on the right hand of God." This was a comforting sight for Stephen, Jesus ready to receive his faithful martyr and to place the crown of righteousness upon. They were ominous words for his enemies, for they reminded them of the prophecy of Jesus, when He stood before that same Sanhedrin saying: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds

of heaven." Matt. 26, 24.) Now they accused Him of blasphemy, then He would be their judge.

According to Mosaic law anyone convicted of blasphemy was to be stoned: "Bring forth him that hath cursed without the camp and let all that heard him lay their hands upon his head and let all the congregation stone him." (Levit. 24, 14.) Jewish tradition had developed an elaborate procedure in the course of time. About ten cubits from the place of execution the victim was to be undressed and asked to confess. This was done to prevent the witness from committing per-



jury and become guilty of murder in case of false and frivolous accusation. Then the victim was felled in such a way as to fall on his back. If he already was dead as a result of the fall, nothing more was done. If not, one of the witnesses threw a stone at his heart. If this too did not prove fatal, then all the others present finished the gruesome work of stoning.

With Stephen this whole procedure was ignored. The witnesses hurriedly laid down their clothes at a young man's feet named Saul. This is the first allusion in history to a name which was destined to become the foremost among mortals. Saul was not actively engaged in the stoning, but he kept the clothes and Luke, his beloved friend and later companion, informs us that he consented to the death. Yes, Paul himself tells in his defense be-

fore the Jews in Jerusalem: "When the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death and kept the raiment of them that slew him."

Did the Jewish Sanhedrin have the right to stone, to kill? Not according to the Roman law of that time. The Romans only permitted the Sanhedrin to try cases involving religion. The death sentence, if imposed, had to be carried out by the Roman authorities as in the case of Jesus. Just why this was disregarded in the case of Stephen we do not know. Prelate Gerok in his wonderful book of sermons on the Book of Acts is convinced that they took the law into their own hands. Thus they became guilty of lynching with Pilate most likely conniving in order to regain the good will of the Jews because of his other cruel measures. Others opine, but less plausibly, that Pilate already had to leave for Capri to answer for the accusations of the revengeful Jews before cruel Tiberius. Blinded in their passion they ignored all law and order. In their fury they lowered themselves below the level of beasts. They wanted to see the blood of their victim. Thus they have the sad distinction of not only having handed over their Messiah to Pilate, but also for having shed the blood of the first Christian martyr.

There is a striking comparison between the death of Jesus and that of Stephen. Both were most likely led out along the same way to the place of their execution. Both prayed for their enemies, Stephen crying with a loud voice: "Lord, lay not this sin to their charge." As David forgave Shimei who had hurled stones at him, when he fled before his rebellious son Absalom, so Stephen forgave his enemies who hurled stones at him, hoping and praying for their final repentance and salvation. Let us Christians remember this in these days of hatred and revenge. May we not forget the precept of our Lord: "Love your enemies" and the glorious examples of Holy Writ and Church History.

As Jesus commended His soul into the hands of His heavenly Father, so did Stephen when he prayed: "Lord Jesus, receive my spirit." Who can recall how many other Christians prayed the same prayer when about to die, martyrs as well as other believers, who were not granted the same honor? The historian Luke

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FROM OUR MISSION FIELDS

HOW do our mission congregations feel about aid that is given them through the contributions of the members of Synod? In May of this year the 30 communicant members of Trinity Lutheran Church in Winslow decided that they could go on without the financial aid of Synod. They therefore passed the following resolution:



“Whereas the growth and the development of our congregation have come to demand the full-time energies and efforts of a resident pastor; and whereas the financial condition of the congregation

has reached a stage where it believes itself capable of assuming the responsibility of supporting a pastor of its own without the help of Synod;

Trinity Lutheran Church, Winslow, Arizona, resolves to become self-supporting, beginning with the first day of July, 1945.

In grateful recognition of the generous support of the Wisconsin Synod and the sympathetic co-operation of the Arizona Mission Board during the past years; with sincere desire in this manner to relieve Synod of any financial burden with us, that it may thus more adequately supply the needs existing in other parts of Northern Arizona; and in firm trust that Christ, the ever-present Church's Head, to whom alone we attribute all success of the past, will also abundantly bless the future that lies ahead:

(Signed) J. E. SCHAEFER.
CARL W. WEBER.”

The resolution speaks for itself, and the action speaks louder than the words.

* * * *

By and large we think of our missions and the activities of our missionaries in terms of dry-as-dust figures of gains and losses in members, of contributions and subsidies, and thereby fail to see the drama in the work. And yet, the work of preaching the Gospel is filled with the drama of success and failure, or hardships and joys. Some of that is brought out in a report which the Arizona Mission Board recently received from Missionary G. P. Eckart who is stationed in the mining towns of Clifton and Morenci in Arizona. It is the desire of this Board to share excerpts of this report, referring to some work among some negroes, with you:

“Just a short distance from the smelter at Plantsite near Morenci is an isolated little group of ramshackle houses which is commonly referred to here as Tent City. Comprising only a few acres on the side of a mountain, it is set off from the rest of the city on nearly every side by the copper tailings of former years. We wouldn't say that these houses have an inviting front or back yard. On occasion the wind bears the sulphur smoke from the smelter in that direction, and then this little village becomes all but unlivable. In the path of one who would walk from these houses to the smelter lies a large cemetery for Mexicans.

“It was here that I met a few colored families about a year ago. An office employee from the recreation hall for white people half-sneeringly and half-jokingly said to me, ‘I hear that the niggers over at Tent City want a preacher; why don't you go over and preach to them?’ At first I figured that this was just talk, and that if these colored people did want any kind of preacher at all, they would want one of the “Holy Roller” type. But I decided to investigate anyway.

“I approached an old gentleman with the statement that I had heard that they were looking for a preacher to preach the Gospel to them. ‘Sho! Sho! We want a preacher, but it seems as though the ole debbil is against us.’ Of course, the people wanted to know who I was, and I told them that I was a Lutheran pastor. In the course of the conversation I told them that I would be glad to preach the Gospel to them if they wanted me to; the services would, of course, be Lutheran. I asked them to talk it over among themselves and let me know their decision. Their decision was that they wanted these services, and so this mission began.

“Fifteen were present in the rudely-constructed recreation hall for our first service. The singing was exceptionally good. But it was a new experience to have thirty large, dark eyes staring directly at me while I preached the sermon. And it was a bit startling to have on occasion a reverent ‘Amen’ come at me from the audience.

“However, I was soon to find that not all these people cared for this kind of a service. As one man expressed it: ‘These people never listened to just plain quiet preaching before; they expect the preacher to holler and run around the room, and get them excited.’ A few weeks later I was told: ‘We want to pay a little toward your salary for coming here, because you are risking your life.’ I never knew whether this man was

serious or not, because generally the people were friendly. There were a number of families who attended regularly, but the greater number of colored people were “twixt and tween” as far as attending services was concerned. No doubt this was due to a certain extent to the activities of the Jehovah's Witnesses who came into the settlement after our services and told the people that ‘that Lutheran preacher is a hypocrite for wearing a gown and that we were worshipping an idol by having a crucifix on the altar.’

“One Sunday we found a drunken man sleeping on the altar to the noise of the latest jitterbug tunes. A juke-box had been brought in, and there were beer and whisky bottles lying around on the floor. As a result, services were held in a private home. It wasn't until the juke-box broke down and many of the negroes left Morenci, that we were able to resume church services at the recreational hall.

“I never realized how superstitious these negroes were until it was brought up during the explanation of the Second Commandment. With bulging eyes the people described the ghosts and spooks that they had seen and heard. One evening one of the colored men was hurt quite badly when he was coming home from the midnight shift at the plant. He told me later that a couple of ghosts had chased him through the cemetery, and he had stumbled and fallen. Another man said, ‘I don't believe in ghosts, but I can't help running when I see one.’

“And now the negroes have been leaving Morenci and their places are being taken by Apache Indians. At the present time there are more Apaches in services than negroes. Perhaps it will not be long before all of the negroes will have gone their several ways, but I don't think that I'll ever forget my experiences there, preaching the Gospel to the colored people.”

So far the report by Missionary Eckert. The world, and perhaps even some Christians will adjudge this work to have been a failure, for it will never graduate into an independent congregation, indeed it has practically ceased its existence as any kind of congregation. Eternity, however, will adjudge it a success, for to these superstition-ridden, lowly human souls there was preached by the Wisconsin Synod the Gospel of our crucified and risen Lord which is the power of God unto salvation to everyone that believeth; and where this Gospel is preached, there the will of our Lord is carried out.

R. H. Z.

TRIUNE GOD

(Continued from page 121)

speak of a class spirit; and again we do not have in mind a personal being, but rather a way of thinking and acting common to a group of people. Is not the Holy Spirit to be understood in a similar sense? Faith certainly is a new and very powerful way of looking at sin and righteousness. Moreover, it is a common attitude which firmly unites Christians into one body, the church.

Yet when the Scriptures speak of the Holy Spirit of God they do not mean some powerful influence issuing from God, but they mean a real person, the third Person of the Trinity.

When Jesus commanded His apostles to baptize He mentioned the Holy Ghost as being on a par with the Father and the Son. Baptize, He said, in the name of the Father and of the Son and of the Holy Ghost. As the Father and the Son are Persons of the Trinity, so is also the Holy Ghost.

Again, when Jesus promised to send the Holy Ghost upon His disciples He called Him, not a comfort, but the comforter, that is, a person who would bring them the comfort they needed.

Very personal activities are ascribed to the Holy Ghost. Just as the spirit of a man knows the things that are in the man, so the Spirit of God knows the things of God, and searches even the deep things of God (1 Cor. 2, 10, 11). Moreover the Spirit performs that very personal activity of choosing. Different Christians have different spiritual gifts, but not as it were by accident; no, the Holy Spirit selects the persons and chooses the gifts with which they are to serve the church, "dividing to every man severally as he will" (1 Cor. 12, 11).

This Person in the Godhead is the one who produces the new birth in us by calling and enlightening us with the Gospel, creating in us the new life of faith and love. This Person is the one whom Jesus promised to send us as our Comforter and Guide. He is the one who, when we are too weak to know what to pray for and how to pray properly, makes intercession for us with groanings which cannot be uttered.

The Father Is Our Father Through Jesus Christ

Many people today are prating about the fatherhood of God. God is our Father, but only through Jesus Christ, and any one who denies Jesus Christ thereby also denies the Father. St. Paul says: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3, 14, 15). If any one should boast God as his Father

he must seek Him in Jesus Christ, who is His Son and through whom He will be our Father.

Jesus Christ Himself frequently emphasized the same truth: "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him" (John 5, 23). Again when Jesus called Himself the Way, the Truth, and the Life, He added very emphatically: "No man cometh unto the Father, but by me" (John 14, 6).

What about prayers offered to the Father? There is only one way in which they may reach His ear, that is when they are offered up in the name of Jesus. Prayers offered up while denying Jesus will not only fail to be heard by the Father, they will be rejected by Him as blasphemous. The Father will be glorified in the Son. We should thank God that we have an approach to His Father's heart through His only-begotten Son Jesus Christ. We must cling in faith to our Savior Jesus that we may not lose our adoption as sons by doubting His Sonship.

"Whosoever denieth the Son, the same hath not the Father" (1 John 2, 23). But: "We have seen and do testify that the Father sent the Son to be the Savior of the world. Whoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4, 15).
J. P. M.

IN THE FOOTSTEPS OF SAINT PAUL

(Continued from page 125)

closes the report of the bloody tragedy with the beautiful words: "He fell asleep." Here too the ordinary procedure was not observed. It was customary that the body of the stoned hang on a gibbet till evening. Luke informs us that devout men carried Stephen to his burial. Here too we observe a likeness with the burial of Jesus, for whose burial the devout Joseph of Arimathea and Nicodemus provided. Most likely the lynching mob hurried away from the scene of execution convicted by their own consciences and always fearful of quick Roman justice. Divine Providence let the martyrdom happen, but did not condone the guilty. What God demanded of His own Son that He die on the accursed tree for the sins of man, He did not let Stephen suffer. He did not have to hang on a gibbet as a warning till sunset. The ways of the Lord are wonderful, full of mercy.

We do not know what thoughts wandered through the mind of the young man Saul. God alone knows. Paul never forgot the bloody scene. He calls

himself the chief of sinners, because he had been "a persecutor and injurious, yet obtaining mercy because he did it in unbelief." (1 Tim. 1, 12.)

Three kinds of deaths are recorded in the first chapters of Acts, a suicide: Judas, a judgment: Ananias and Sapphira and a martyrdom: Stephen. The Grecian name Stephen signifies a crown. He received the crown of victory, earning his name in truth. Truth may be suppressed for a time as when the King of Truth was crucified, but it will always rise again. In Florence Savonarola was burned at the stake, in Constance John Huss, in Brussels Henry Voes and John van den Eschen, but the Reformation could not be prevented. Today the Reformation is decried as a Protestant Revolt and our Twentieth Century of Progress records in its annals more martyrs of the Truth than even the early days of the Church beginning with Stephen, the Protomartyr. Let us always cling to the Truth and to the Truth: Christ, never swerving and ever mindful of our confirmation vow: even unto death!

EDITORIALS

(Continued from page 122)

The man who translated the Gospel into Latin confounded the two words — and from the Latin translation his mistake has passed into all the other languages of the world."

This looks bad for our English Bibles, which usually carry the words "translated out of the *original* tongues; and with the former translations diligently compared and revised."

However, a glance into the Greek New Testament reveals that the *American Mercury*, quoted by the *Reader's Digest*, is mistaken. The Greek word used in Mark 10, 25 is not *kamilos* but *kamelos* and is given correctly in our English translation. THEOPHIL HOFFMANN.

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 123)

For this reason our teachers, whose God-given duty it is to instruct and comfort consciences properly, were obligated to show what the Word of God teaches concerning the "difference between the power of the Church and the power of the sword," as was presented particularly already in Articles XIV and XVI. Both powers are gifts from God for our good. Both should be "held in reverence" and received with thanksgiving.

So far the introductory paragraph of this Article. A study of the proper distinction between spiritual and secular authority we shall, God granting, take up next time.

ANNOUNCEMENTS

CONVENTION OF THE JOINT SYNOD

The twenty-ninth convention of the Joint Synod of Wisconsin and Other States will be held August 1 to 6, 1945, at Dr. Martin Luther College, New Ulm, Minnesota, a permit having been granted by the War Committee on Conventions.

The convention will open Wednesday at 2 P. M. The opening service, with celebration of the Lord's Supper, will be held the same evening. Upon consultation with the Conference of Presidents, the General President and the undersigned, as executive officers of the Synod, wish to announce that sessions will be held Saturday afternoon and Sunday afternoon to make it possible to adjourn sometime Monday, thus relieving the problem of providing meals for such a large number under existing conditions.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, laymen) of their respective districts to the undersigned before July 20. This serves as accreditation for the delegates.

Delegates will find lodging in the dormitory of the institution, and they are requested to bring along bedding, towels, etc. These articles may be sent by parcel post to the College before the convention. Lodging and meals will be provided only for the accredited delegates and such as are required to attend the convention in an official capacity. All visitors must provide their own lodging and meals. Delegates are requested to send their announcement to Prof. C. Schweppe not later than July 20.

All memorials and communications must be in the hands of the General President not later than July 15.
Karl F. Krauss, Sec'y.

* * *

The Programs for the twenty-ninth biennial convention of the Joint Synod of Wisconsin and Other States will be sent out as soon as possible after June 15.
John Brenner, President.

NOMINATIONS

The following have been nominated for the inspectorship at Watertown:

Pastor D. Brick, Jefferson, Wisconsin.
Pastor H. Fritze, Valentine, Nebraska.
Pastor C. Frey, Detroit, Michigan.
Pastor A. Gentz, Marinette, Wisconsin.
Pastor W. Gieschen, Norfolk, Nebraska.
Pastor I. Habeck, Weyauwega, Wisconsin.
Pastor E. Hahn, Gresham, Nebraska.
Pastor R. Horlamus, Hurley, Wisconsin.
Prof. R. Janke, New Ulm, Minnesota.
Pastor R. Jungkuntz, Janesville, Wisconsin.
Pastor R. Kettenacker, Tappan, North Dakota.
Pastor G. Kobs, Markesan, Wisconsin.
Dr. H. Koch, Manitowoc, Wisconsin.
Pastor R. Mueller, Medford, Wisconsin.
Pastor H. Nitz, Waterloo, Wisconsin.
Pastor W. Pless, Fond du Lac, Wisconsin.
Prof. D. Rohda, Watertown, Wisconsin.
Pastor W. Schaefer, Milwaukee, Wisconsin.
Pastor H. Schnitker, Summit, South Dakota.
Prof. A. Schultz, Saginaw, Michigan.
Pastor W. Zank, Waterloo, Wisconsin.

The Board of Control will meet on June 20 to call. Any correspondence regarding these names must reach the secretary before that date.

Pastor K. A. Timmel, Secretary,
612 5th Street,
Watertown, Wisconsin.

NORTHWESTERN COLLEGE

The month of June used to mean Commencement Day and the beginning of the long summer vacation at Northwestern College. The war has changed that. Because of the acceleration of the course in the College Department, one Senior class graduated last March, and the present Senior class will graduate in December of this year.

We had planned to have special graduation exercises for the Seniors of the Preparatory Department at the close of school this month, together with a meeting of the alumni. But the Office of Defense Transportation let it be known that it was contrary to its policy to grant permits for graduation exercises and alumni meetings if such gatherings would attract more than fifty persons from outside the local area. So we change our plans.

There will be no alumni meeting this June. The graduating class in the Preparatory Department will receive their diplomas in connection with the usual closing exercises on the morning of June 15.

For the college classes there will be a short vacation from June 15 to June 25. On the 25th the Summer Session begins with opening exercises in the Gymnasium at 2 P. M. About twenty students who are preparing for teaching at our college in New Ulm will again enroll for this session, as they did last summer.

Since the Summer Session continues till September 7 and time will have to be taken for cleaning and repairing the buildings, the fall term will not begin till October 1. That is the opening day of the new school year for all the lower classes, from the ninth to the twelfth grade.

E. Kowalke

NOTICE

Tourists coming to Mexico City will be happy to know that English services are conducted every Sunday morning at 10:30 at our Lutheran Mission, Chopo 154, Colonia Santa Maria. Phone: Q-05-30.

Rev. B. J. Pankow, pastor.

CALENDAR OF CONFERENCES

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet at the Zion Ev. Lutheran Church, Jacksonport Twp., Door County, Wisconsin, June 26 and 27, 1945. The Rev. Frank Senger, pastor, Route 1, Box 157, Egg Harbor, Wisconsin. Session begins at 9 A. M.

Assignments: Practical Exegesis on Ezekiel 53, 8-9, in the light of the pastor's responsibility, C. J. Henning; Book Review of "The Lutheran Church Under American Influence" author: The Rev. Dr. Paul Spaude, H. Wicke; Catechesis on the last part of the Fifth Commandment, by D. Hallemeyer; Psychology and its use in the pastor's work, by K. Toepel; Study of Church Symbols, N. Rehm; Exegetical-Homiletical treatise of Ex. 3, 1-15, C. Krug; Isagogical treatise on Ezekiel, G. Franzmann; Addition to the New Agenda, M. Croll; Catechesis on the Sixth Commandment, O. Henning; Tithing, A. Voigt; The Essentials of Prayer, R. Ziesemer.

Sermon: R. Ziesemer (W. Zink).

Kindly announce early to the host pastor.

V. J. Weyland, Sec'y.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet, D. v., June 19 to 21, in Lincoln, Nebraska, with Pastor L. C. Grundemann. The first session will begin at 9:30 A. M.

Essays: A Study of the Liturgy in the Lutheran Hymnal, N. Mielke; Does Baptism Create or Require Faith?, I. G. Frey; Exegesis and Application of 1 Corinthians 11, 1-16, E. J. Hahn; Isaiah 65, 1-16, R. Stienke; Romans 9, L. Tessmer; Hebrews 10, S. Kugler.

Sermon: E. Breiling; L. Groth, substitute.

Please announce to Pastor L. C. Grundemann as soon as possible,
R. F. Bittorf, Sec'y.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The pastors of the Southeastern Michigan Pastoral Conference of the Michigan District meet July 10 and 11 at Jenera, Ohio. The lay-delegates to the General Synodical Convention should attend this conference. All teachers of the conference are also invited.

Papers: Continuation of Exegesis, 1 Cor. 12, A. Baer; Table of Duties, John Gauss; Relation of Lord's Supper, Agape and Paschal Festival, R. Schaller; Witnessing against Jehovah Witnesses, E. Frey.

Requests for meals and lodging should be in the hands of the local pastor, J. Gauss, no later than June 30.
A. Tiefel, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will meet at St. Paul's Lutheran School, New Ulm, Minnesota, June 20, at 9 A. M.

Confessional address: Prof. O. Naumann (Prof. R. Janke).
W. Frank, Sec'y.

DELEGATE CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT

The Delegate Conference of the Pacific Northwest District will convene June 26 to 28, noon to noon, at Grace Lutheran Church, Yakima, Washington, T. Adascheck, pastor.

The opening service will be held Tuesday afternoon at 2. The conference will be held Tuesday evening, and will be a Communion service.

Credentials of the delegates should be signed by the chairman and secretary of the congregation.

Please announce to the host pastor before June 16.
George Frey, Sec'y.

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet, D. v., June 24 at 2 P. M. at Grace Lutheran Church, Oshkosh, Wisconsin, E. Benj. Schlueter, pastor. Purpose of the meeting is the discussion of the Program for the twenty-ninth biennial convention of the Joint Synod of Wisconsin and Other States to be held at New Ulm, Minnesota, in August.
Heinrich J. Vogel, Sec'y.

NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will convene on Tuesday and Wednesday, June 26 and 27, at Zion Congregation, St. Louis, Michigan, C. G. Leyrer, pastor, beginning at 9 A. M., C. W. T. (legal time). Announcements for meals and lodgings should be

in the hands of the local pastor no later than June 16.

Papers: Fundamental and Non-fundamental Doctrines, etc. (continued), O. J. Eckert; Exegesis of Is. 61, R. Hoenecke; What do our Confessional Writings say as to the Scope of what the Law Reveals, etc., A. Schulz; Preparing an adult for Communicant Membership, W. Voss; What is the meaning of "righteousness" in Mt. 3, 15? J. Vogt. Sermon: W. Kehrberg (R. Koch).

Confessional: V. Winter (B. Westendorf).

Willard Kehrberg, Sec'y.

WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

Meets In Three Circuits

At Bowdle — June 12 at 9:00 C. W. T.

At Tappan — June 26 at 9:00 M. W. T.

At Morrystown — June 13 at 9:00 M. W. T.

Each circuit begins with a short communion service.

Work: Business of General Synod.

A. Sippert, Sec'y.

ORDINATIONS AND INSTALLATIONS

Authorized by President Karl Krauss of the Michigan District the undersigned ordained his son, Norman A. Maas, as missionary to Durand, Michigan, and vicinity. The services took place at St. John's Church, Northfield Township, Washtenaw County, Michigan, Sunday, May 20, 1945. Following pastors assisted: Arthur Wacker, H. Engel, Carl Schmelzer, R. Scheele, Jack DeRuiter, and Ed. Zell.

May the Lord bless both pastor and his work.

Address: Rev. Norman A. Maas, 407½ Oak Street, Durand, Michigan.
Alfred F. Maas.

* * *

On Sunday Misericordias Domini, April 15, at the request of President E. Behm, the undersigned, together with Pastors Hugo Warnke and Traugott Redlin, ordained and installed Candidate Richard D. Ziesemer as pastor of Zion Ev. Lutheran Church, Ripon, Wisconsin, May Jesus, the Head of the Church and the Savior of the Body, make him a blessing unto many.

Address: Pastor R. D. Ziesemer, 117 Shepard Street, Ripon, Wisconsin.
R. E. Ziesemer.

* * *

Authorized by President A. Ackermann, Rev. Martin Lemke was installed as pastor of St. John's Ev. Lutheran Church at Darfur, Minnesota, on Sunday, March 11, 1945. Pastors Ernst Birkholz and Herbert Kothe assisted in the installation. May God's blessing rest upon pastor and congregation.

Address: Rev. Martin Lemke, Butterfield, Minnesota.
R. Schierenbeck.

* * *

Candidate of Sacred Theology, Mr. Markus Koepsell, Coleman, Wisconsin, was ordained to the Holy Ministry Exaudi Sunday, May 13, 1945, in St. John's Lutheran Church, Bay City, Wisconsin. For this happy occasion Pastor Karl Nolting served as liturgist and the Rev. Herbert Lietzau preached the sermon. In the laying on of hands and in prayer the Pastors J. Baumann, F. Weindorf, R. Schoeneck, and Prof. Laukandt assisted.

Pastor Koepsell then was installed as shepherd of the Bay City-Maiden Rock Mission Parish.

Address: Rev. Markus Koepsell, Bay City, Wisconsin.
Otto Klett.

* * *

Authorized by President E. G. Behm the undersigned installed the Rev. Walter J. Oelhafen as pastor of Trinity Lutheran Congregation of Red Granite, Wisconsin.

Address: Rev. Walter J. Oelhafen, R. R. 5, Berlin, Wisconsin.
T. W. Redlin.

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Authorized by President F. Stern of the Pacific Northwest District, and assisted by Rev. T. R. Adascheck, the undersigned installed the Rev. Ewald Kirst as pastor of St. Paul's Lutheran Church, Leavenworth, Washington, on April 22, 1945.

Address: Rev. Ewald F. Kirst, 132 West Street, Leavenworth, Washington.

CHANGE OF ADDRESS

Rev. A. F. Herzfeldt, 350 North Richmond Street, Appleton, Wisconsin.

Rev. E. J. Berg, 786 Buss Avenue, Benton Harbor, Michigan.

NOTICE

We need a Communion Set badly! Would any congregation which has an old Communion Set, and is willing to either sell or donate it to Grace Lutheran Mission, Zillah, Washington, please contact —

Rev. R. Waldschmidt,
905 N. 9th Avenue,
Yakima, Washington.