

The Northwestern Lutheran

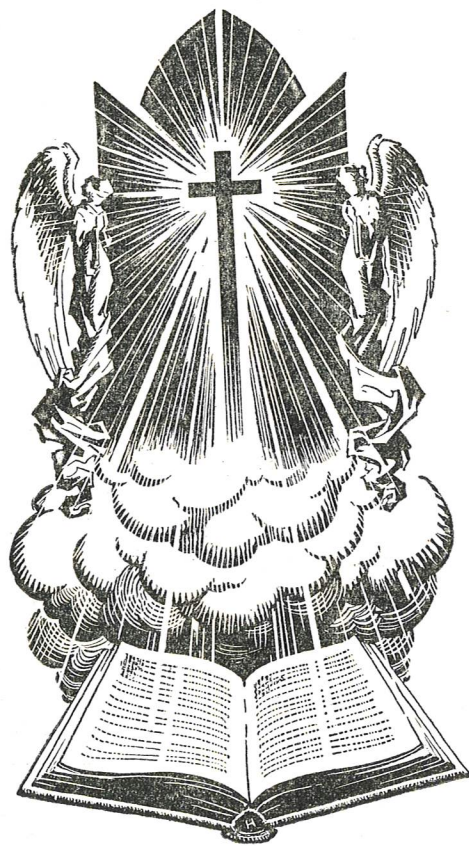
Rev. Wm. F. Lutz, Jan 46
1211 4th Ave S

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

Volume 34

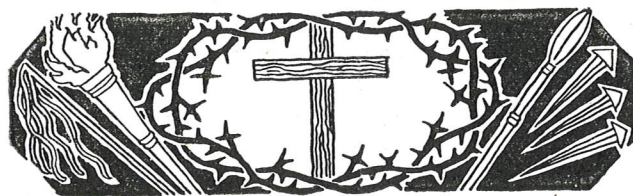
Milwaukee, Wisconsin, January 20, 1946

Number 2



For out of Zion
shall go forth
the Law,
and the
Word of the
Lord from
Jerusalem.

Is. 2, 3



EPIPHANY---

THE MISSION FESTIVAL OF THE CHURCH

THE Festival of our Lord's Epiphany, His manifestation to the Gentiles, must be deemed of high importance by all thoughtful Christians. It does not merely commemorate one of the most beautiful incidents of our Savior's infant life, but it presents one of the most vital features of Christianity.

Jerusalem" saw their hopes fulfilled in the Christchild.

Salvation is of the Jews

God favored His people Israel in times past. "The promises," St. Paul writes in Romans 15, 8, "were given to the fathers." These were the promises of



Christ was born in Bethlehem, "little among the thousands of Judah." His birth was proclaimed to the shepherds keeping watch over their flock in that same country, near little Bethlehem. At His presentation in the Temple the Christchild was laid into the arms of the aged Simeon who waited for the consolation of Israel; and with Simeon a small group "who looked for the redemption in

the . Messiah, "the Consolation of Israel," "the glory of His people Israel." Because of these promises Israel had "a hold" on God. He must fulfill the promises made to the fathers. With the annunciation of Christ's birth to Mary and the birth of the forerunner of Jesus, John, to Zacharias, the hymns of Zacharias and Mary emphasize God's faithfulness toward His people Israel. Zacharias

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said, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham." And Mary's Magnificat strikes the same note, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. — He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed forever." Luke 1. Thus Israel rejoiced in the birth of Christ as the fulfillment of God's promises to this people. In Romans 15 St. Paul therefore says that Jesus Christ came for the *truth of God*, to confirm the promises made unto the fathers.

At Jacob's well in Samaria the Samaritan woman said to Jesus, "Our fathers worshipped in this mountain (Mount Gerizim in Samaria); and ye say, that Jerusalem is the place where men ought to worship." And Jesus answered her, "Ye worship ye know not what: we know what we worship: *for salvation is of the Jews.*" These words of Jesus hark back to a prophecy in Isaiah, "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." Is. 2, 3. The plain truth of the prophecy and of the Savior's assertion is this, that only Israel of old had the truth concerning God and the way to salvation. And if the world was to be saved the truth must be brought to the world by the Jews, out of Zion, Jerusalem.

Salvation is for All the World

Now the thoughtful Christian will ask, was the eye of the Lord to rest in love and favor only on the hills and valleys of Judea? Was Jesus Christ sent only to the lost sheep of the house of Israel? Did He come only to confirm the promises (Continued on page 25)



Editorials

The Russian Orthodox Church One has heard little of this church in America.

The Roman Catholic Church has had all the attention and publicity. In fact, the great mass of people may little know about the existence of this great church body. This is due to the fact, perhaps, that the Russian Orthodox Church has been limited more or less to the Slavic nations, Rumania, Bulgaria, Serbia, Russia and others.

Its rise dates back to the early centuries after Christ. The church, partly due to political causes, partly to personal feuds between the bishops of Constantinople and Rome, and partly due also to doctrinal differences, was divided into two camps known as the Western (Rome) Church and the Eastern Church. In 1448 the Russian Orthodox Church declared its independence of Constantinople and became an independent body with the see in St. Petersburg (renamed Petrograd).

When bolshevism got control of Russia the atheistic and anticristian tendency of this political machine worked hard upon the church which was finally, under the present leadership in Russia, entirely suppressed. The churches were destroyed or used for other purposes and many of the priests were driven out of the country. Within the last years, however, the church was permitted to reorganize under the "protection" of the Russian government and a new patriarch was installed at Moscow. The church has received a new lease on life and has become internationally active.

Just now a convocation was held of all American and Canadian bishops and archbishops of this church in Chicago. There appeared before these men one Alexei, an Archbishop of Russia, who tried to persuade them to recognize the primacy of the mother church in Russia and to recognize the authority of Moscow. He met with a general refusal. While they were ready to recognize the Moscow patriarchate they insisted on retaining "administrative responsibility for their churches on this continent." At the same time these American bishops and archbishops demanded that Metropolitan Benjamin, the Moscow patriarchate in this country for 10 years, "must be recalled because he had 'zealously lectured on politics' and has not confined his efforts to the growth and progress of Christianity." That is that. We need not expect this to be the end of Moscow's efforts in this country. Her ambitions seem to be more of a political than of a religious nature. It were well if we watched these maneuvers in the future.

W. J. S.

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Pope Says Roman Catholic Church is Improving "No one will be surprised that Pope Pius XII marked the 400th anniversary of the opening of the Council of Trent by inviting the other branches of the Christian church to union with the See of

Rome. But some of the things which the pope said in extending his invitation may cause eyebrows to lift in certain Roman Catholic circles. The argument that both church and society were at their best before the schism produced in European life by the Reformers is seriously undermined by this latest papal document. The pope's claim that the Protestant Reformation represented a 'tragic breach' in the household of faith which can be repaired only by 'that necessary union with Peter and his successors' will hardly stir much discussion among Protestants. The thesis is too familiar. It has been too long debated and, by Protestants, too firmly rejected. But there is one feature of the pope's invitation that Protestants will study with interest. Come back to the arms of Mother Church, in effect says Pius XII, because it is a better church now than it was when you left! Or to quote the papal document as it appeared in the *New York Times*, since the Council of Trent got through with its housecleaning inside the Roman branch, the resulting reform 'has provided the church with bishops, priests, and religious leaders of such quality that they have shown themselves superior to their predecessors of the preceding centuries.'" The above is taken from the *Christian Century*.

We are neither ready nor willing to dispute or argue on that point with the pope. If, in his opinion, the quality of the bishops, priest and whatnot are of a superior caliber within that church body today than at the time of the Reformation we are still in the dark as to how high that standard is. But, be that as it may, it is the first time that we have heard the concession from the mouth of a pope that things were not so good within the Roman Church at the time of Luther. Yet it was not the low standard of the priests and bishops that incensed Luther but the vicious doctrines of the Catholic Church, the falsifying of the Bible and the havoc it raised with the consciences of the people. What progress has Rome made in these matters? Has Rome returned to the Bible and its precious comforting truth of salvation through grace alone and faith alone? This would interest us. We would like to hear from the lips of the pope that the Bible and nothing but the Bible shall be the basis of faith. If this were done he would not have to issue a call to all Christians to come back into the fold of the Church. Why waste words on extolling the "superior priesthood" when the doctrines of the Roman Church are blasphemous and contradict the clear word of God? This is the place to begin cleaning the mess which has been the offense of Christians since the day of Luther.

W. J. S.

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Concerning the Collection Interest in the progress of our Synod Building Collection is running high. We, who are now in contact with practically all the congregations of our Synod are encouraged by the

(Continued on page 25)

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVIII

Of Ecclesiastical Power

XII.

AFTER discussing the Biblical truths that are involved when special legislative powers are claimed for bishops, our fathers conclude this part of the present Article by citing some practical examples to show that all ordinances concerning times and ceremonies are necessarily of a transitory nature. No ordinances have ever been devised in such



matters that were valid permanently. Times and conditions are always changing, and what may have been a very suitable way of living a hundred

years ago would make us all feel very awkward if it were enforced today. Think of the language question. Fifty years ago it was most proper that divine services were conducted in German in the great majority of our churches. If a service was desired in English, special permission had to be obtained. How would our churches fare, should any one try to enforce these old rules today?

Our fathers point to two kinds of instances, one in which a certain ordinance was enacted under the leadership of the apostles themselves, the other from the times of the bishops. We take up the first one first for closer study.

The Apostles commanded Acts 15, 20 to abstain from blood. Who does now observe it? And yet they that do it sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

NOTES

When the question concerning circumcision troubled the early church because

was necessary for salvation, yes, that people who were converted to faith from some devout Christians insisted that it the Gentiles must be held to observe the whole ceremonial law of Moses, then representatives of the church at Antioch, which was chiefly of Gentile background, met with the church at Jerusalem, where the Apostle Peter was present personally. The question was discussed most thoroughly and the conclusion was reached that the Gospel of grace definitely does not admit of an admixture of law in any form.

Then a letter was drawn up to be sent to Antioch and to other churches that were founded in Gentile countries, and in this letter also the command was contained to which our fathers refer, namely, *to abstain from blood.*

Blood had a special meaning for the Children of Israel. They were forbidden to eat it in any form; it was reserved for sacrifices. "Whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, *that eateth any manner of blood*: I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and *I have given it to you upon the altar to make an atonement for your souls*; for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood" (Lev. 17, 10-12).

The reason why God forbade the Children of Israel the use of blood in their meals is very clear. Like the Sabbath which He commanded them to observe, and other ceremonies, it was a shadow prefiguring Christ. Now since Christ has come and has purchased redemption for us by His own blood, all types and shadows of the Old Testament, including the blood, have outlived their usefulness. Who would turn to a dim shadow when the body itself is at hand? Yes, clinging to the shadows, insisting on them as necessary for salvation, would really spell contempt for the blessing it-

self, as though the shadows were better, or as though at least the blessing were not complete without the shadow.

But if that is the case, why then did the apostles command the Gentile Christians to abstain from blood? Certainly not because they considered the eating of blood as a sin in itself, or the abstaining from blood as necessary for salvation. They did so because of the conditions of the times.

There were at that time very few, if any, purely Gentile congregations, just as there was probably only one purely Jewish church, the one at Jerusalem. The great majority of churches were of mixed membership, partly with a Jewish, partly with a Gentile background. Each group had its peculiar customs, some of which were rather repulsive to members of the other group. Now they were to live together and associate together as members of the same congregation. For an adjustment it was necessary that they meet each other at least half way in customs that were in themselves indifferent.

To come to the point in question. Christians from Gentile stock were accustomed to eating blood, just as we today eat, for instance, blood sausage. To the Jews, however, who for generations had religiously abstained from the use of blood, it was revolting, it was even nauseating, just to see any one eat blood, let alone that they should touch it themselves, though they understood that there

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HOW GOING TO CHURCH CAN BECOME DANGEROUS TO OUR FAITH

FAITH cometh by hearing, and hearing by the Word of God. Since it is the Word of God which kindled faith in our hearts, and since faith is nourished by the Word of God, can going to church, where the Word of God is proclaimed, where we meet fellow Christians for mutual strengthening and join them in prayer and praise of God — can going to church ever become dangerous to our faith? Jesus not only admonished repeatedly: "Who hath ears to hear, let him hear," He also warned: "Take heed, therefore, *how* ye hear" (Luke 8, 18),



and told the parable of the fourfold field to illustrate this point. Yes, hearing the Word of God may become dangerous to our faith. Let us take King Herod for an example, the Herod who beheaded John and on Good Friday became a friend of Pilate.

Herod Heard John The Baptist

Yes, he was glad to hear him, and he obeyed him in many things. So we are told in the Gospel according to St. Mark. For Herod feared John, knowing that he was a just man and an holy, and observed him (that is, protected him and kept him safe); and when he heard him, he did many things, and heard him gladly" (chapt. 6, 20).

That sounds very good. Herod realized that John was a *just* man. He did not only preach to others, but he practiced what he preached. He realized that John

was a *holy* man, a man called by God to be His messenger. He did not perhaps know that John was the forerunner of Christ, but he did consider him as a prophet of God. He protected John, not only in a general way, but particularly against the plots of his own wife, Herodias, who hated John. More than that. He heard John *gladly*. Often would he call for him and discuss matters with him. And he *did many things* that John preached.

We are not informed just what particular things of John's message Herod carried out. It may have pleased him when John told the people: "He that hath two coats, let him impart to him that hath none, and him that hath meat, let him do likewise." Or when he told the publicans not to exact more than that which was appointed. Or when he told the soldiers: "Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3, 11-14).

By Hearing John Herod Stifled His Own Faith

When reading the above report about Herod we may wonder how his attitude could become dangerous to his faith and prevent his faith. He heard John attentively and obeyed him in many respects: was he not doing the very thing that was necessary to kindle and nourish his faith?

He completely misunderstood John. John did not come to work reforms, to raise the standard of living among the people to a higher level of morality. He came to prepare the way for Christ. The burden of his message was: "Repent ye, for the kingdom of heaven is at hand" (Matth. 3, 2). By misunderstanding the purpose of John's mission Herod robbed himself of the benefits of his preaching.

He did many things — but the one thing that summed up all John's preaching he refused to do. Herod refused to repent. John pointed out his sin to him specifically. He said to Herod: "It is not lawful for thee to have thy brother's wife" (Mark 6, 18). The woman's name was Herodias. She was a granddaughter of Herod the Great, who slaughtered the

infants at Bethlehem. She was married to her father's brother, her uncle, Philip, and lived with him in Rome. There Herod, her father's and her husband's half-brother, met her and induced her to leave her husband. Herod himself was married to a daughter of the Arabian king Aretas (mentioned in 2 Cor. 11, 32). He sent his wife back to her father (who then threatened with war, but the Romans intervened) and married Herodias.

John preached: Repent. It is not lawful for thee to have thy brother's wife. Although Herod did many things that John said, he did not repent, he continued in his unlawful marriage with Herodias.

Today Many Still Hear The Word In Herod's Fashion

Some mistake the purpose of the Word. The Word is to bring us into the kingdom of heaven by way of repentance. Yet many people refuse to regard the Word in that light. For the Gospel of salvation they try to substitute a social gospel. They expect the church to improve living conditions on earth socially, politically, economically. But by doing this their very hearing of the Word becomes dangerous to their faith. They hear everything with a wrong bias.

Others use the selective method when they hear the Word. They come to enjoy a good sermon, and take out of it whatever suits them. They do many things that the Word says. They are often very active in church work. They may contribute liberally in alleviating the distress of the poor and of the suffering. They may contribute liberally toward missions. And the like. And just because they are doing this, they imagine that they are pretty good Christians, and all the more close their hearts against the real message of the Gospel, the forgiveness of sins for Christ's sake. Let us be warned lest Herod's fate overtake us.

Herod Is Enmeshed In The Power Of Sin

Herod thought that he did not have to repent. Did he not hear John gladly? Did he not do many things that John told him? About that unlawful marriage, oh, he would keep the sin in check and yield to it only as far as he would choose.

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Siftings

The Baptist World Mission Crusade which will come to a close in April of 1947 estimates that the \$14,000,000 will have been raised at the end of that time for the rebuilding of mission stations destroyed by the war, the replacement of missionaries, world relief, Christian education and related activities, reports the *Christian Digest*.

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Chicago Is Going To Have three Lutheran high schools if the plans of the Lutherans in the Chicago area will not miscarry. Chicago has always had a high school known as Luther Institute. However, its unfavorable location never satisfied those who fostered this institution. Now they are going to do something about it. The proposal and plans for three high schools to be strategically located in Chicago is the result. Each of the new high schools is to accommodate about 500 pupils. The cost of this project is estimated at \$2,000,000. This sum, it is hoped, will be raised by the Lutheran congregations of greater Chicago during 1946. We wish them God's blessing for this new venture.

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Quoting From The Yearbook of American Churches the *Lutheran Witness* says that it reveals that there are 64,501,594 members enrolled in the churches of America. Of these the Roman Catholic Church claims 21,284,455. That leaves 43,217,139 members of all other churches and cults. The Baptists lead all other Protestant groups. The grand total of all Lutheran bodies of America shows 5,250,923 members. The deplorable fact still remains that there are *seventy million* Americans who are not affiliated with any church. Have we a right to claim the title *Christian Nation*?

* * * *

Death Claimed the Reverend John Adam Fahling on November 23, 1945. He was widely known for his excellent *Life of Christ*. He also compiled a

scholarly *Harmony of the Gospels*. Both books are deservedly popular.

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The Cost Of World War II. The *Lutheran Outlook* reports, "It has been calculated by the *United States News* that participation in World War II by the United States has cost this country 1,100,000 casualties, which includes 300,000 killed, a figure six times the number killed in World War I. The war just ended will have cost \$336,000,000,000 when the direct war-cost bills are all paid. This gigantic sum is eleven times the cost of World War I and almost twice the total spent by the national government in the 151 years between 1789 and 1940 for operating the government and paying for all past wars. 'The cost in dollars,' continues the *News*, 'cannot be measured in full simply by a dollar sign. The dollars often represent vital reserves of iron ore depleted and not replaceable, forests cut down not to be replaced for many years, oil resources used up, copper, lead, zinc, and other mines worked out, leaving the United States that much poorer. Wastage of American resources was on a colossal scale.' Thus wars reduce themselves to an absurdity — but they continue even as the Lord has prophesied.

* * * *

The Catholics In Chile. The *Christian Century* reports that the leaders of the Catholic Church in Chile released the following statement, "All popular editions of Scriptures heretofore have been made by the heretics (Protestants). From now on, we shall undertake this work. We must remember that when there is need to divulge the teaching in this book, it falls upon Catholics (*i. e.* the priests — not the members. Ed.)" to do it. We have been expressly ordered to do so. We must not leave the field to the heretics (Protestants. Ed.)" But we can assure them that the Catholic Church will continue to leave the field to the "heretics". The Catholic Church does

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not want the Bible, the open Bible. As early (or late) as the Synod of Toulouse in 1229 they prohibited the laity from having in their possession the "books of the Old and/or New Testament except perhaps the psaltery or breviary." This was and remains their policy.

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The Churches In England escaped extensive damage. Not one of the great cathedrals was destroyed. Coventry's Gothic church, familiar to many students of architecture, was completely destroyed. The churches in the City of London were the hardest hit and destruction was more thorough than elsewhere. Except in London most of the ancient glass had been removed in time to escape the bombings.

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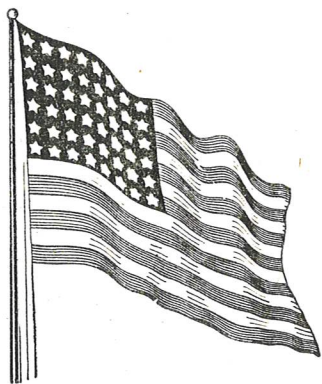
Another Donation. Mr. John D. Rockefeller, Jr., recently donated \$1,000,000 to the World Council of Churches. "This contribution," he said, "is for . . . the strengthening of nondenominational and interdenominational Christian work and leadership in Europe." Rockefeller will be remembered as the one who about a year ago proposed a plan for a United Christian Church whose motto was to be, "Deeds not Creeds." If a God-pleasing union cannot be accomplished in a God-pleasing manner, there is always the expediency of money. Let us not forget that the love of money is the root of *all* evil — still.

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The American Bible Society reports that it is making plans for distributing the Bible in Russia. Bible work was carried on in Russia for almost a century by the British and Foreign Bible Society of London utilizing the Russian Bible society. "We hope to encourage the foundation of a Russian society," said Rev. Arthur Henry Wilken-son, secretary of the British agency. "If it needs funds, the American Bible Society and we, will be very happy to supply the funds." All these plans, however, are tentative and depend on the developments in the religious situation there. We sincerely hope that religious freedom will come to Russia.

SHOULD WE ABANDON THE AMERICAN PRINCIPLE OF THE FREEDOM OF RELIGION?

BY J. A. BUCKWALTER



children taught. And that right cannot be justly assumed by the state nor be counteracted by public school instruction.

Furthermore, every pupil, regardless of belief or unbelief, orthodoxy or heterodoxy, conformity or nonconformity, has an *equal right* to enjoy the benefits offered in the public schools of our land without infringement of his freedom of worship, belief, or conscientious convictions. Even the "released time" policy ignores the great principle of equality for all, by subjecting the children of the small minorities to the embarrassment of excluding themselves from school exercises because of religious convictions or differences. The very exclusion of these children on religious grounds constitutes an act of preference by the state in favor of the majority who choose to conform and an act of discrimination against the nonconforming minority. This amounts to a species of social ostracism. Thus, in effect, the equality of all children under our public school system would be destroyed — an equality which the laws of a free America are bound to maintain.

Nor is this all. Are we to ignore the rights of teachers whose belief or disbelief may not conform to the syllabus of instruction outlined, or even to the simple reading of a few Bible texts? Would America lose from her public schools those teachers of freedom who do not believe in the union of church and state? Again, what requirements of a religious nature would be asked of a teacher in order that he or she qualify as an instructor of religion, even of the most elementary character? What limitations would be imposed upon him? Any attempt to maintain a uniform orthodoxy among teachers is an attempt to regiment by degrees the religious life of the nation and circumscribe private opinions in religious matters. It should be unlawful for public schools to teach the philosophies of atheism, agnosticism, sectarianism, antidenominationalism, ecumenicalism, or any other religious philosophy, for, in respect for the common rights of

all, the state as an educator must be kept out of the field of religion. Remember Madison's statement of fundamental principle: "Religion is not in the purview of human government."

Religious Education Through the Public School Is a Subtle Form of Religious Discrimination

The growing intolerance toward minorities is already so widespread that it would be exceedingly unfortunate if religious legislation in the field of education should make of our public school system an instrument for the social and educational ostracism of the unorthodox. By granting freedom of absenteeism to those who do not conscientiously conform, educational authorities admit that religious education in public schools cannot accommodate all religions on an equal basis. To force students to attend would be intolerance. To force them either attend or absent themselves is a dangerous step, fraught with possible tragic consequences. The state cannot guarantee that no pressure will be brought upon the children of nonconforming parents to make them feel that they must be like the rest. Will not those who fail to conform be exposed to social persecution as despised dissenters, unpopular and shunned; deserving, in the minds of their playmates and adults too, the epithets of "queer," "peculiar," "fussy," "fool," "heretic," and whatever adjective may spring to the lips of their tormentors? Would not such state-supported religious discrimination through our public schools constitute unfair competition in the field of evangelism? Is it wise to inaugurate what might well become a government-supported and government-supervised proselytizing propaganda in favor of the majority group or federation? Legislation on the subject of religious education is legislation in the field of religion, and all religious legislation is dangerous.

How Shall the Bible Be Explained?

Very few children are sufficiently matured to understand without some guidance and explanation the main portions of the Bible. What explanation shall be given to the children of various faiths? Would the instructors adhere to a literal interpretation of the Bible or

IT has been said that "Christian education is today the imperative need of America." It certainly is. As never before, the home, the church, and the church school are challenged to supply this spiritually anemic generation with the religious instruction necessary to a well-balanced life. It is their sacred duty and inalienable right. It does not necessarily follow, however, that Christian education is the responsibility of the public school, which exists for the equal welfare and educational advantage of all students, regardless of creed, belief, or unbelief. There are those who argue that the secular state should come to the aid of the church as an educator in the field of religion. Have all such carefully weighed the consequences of a move which would no longer leave the religious field open to the complete freedom of the home, the church, and the church school? Since the state has no responsibility for, or jurisdiction over, the souls of its citizens, what qualifications, competence, or right has it to teach religion? Complications vital to the free way of life are involved and should be candidly considered. Seven of these are listed herewith:

State Religious Education Invades Basic Human Rights

Religious liberty is not confined to freedom of faith and worship; it also includes freedom of religious education. It is the parents' right to teach religion, and to choose that church or church school in which they would have their

teach a modern form of gnosticism? Will Modernists or Fundamentalists profit from the instruction given? Protestants or Catholics? Just how much doctrine about the Bible and its truths is compatible with all faiths? Will Jewish children be compelled to read the New Testament? Or will Catholic children be forced to hear the Bible read without the interpretation of the church? Or would Protestant children have to listen to the reading of the Apocryphal books of the Catholic Bible? Would the board of education provide when needed, the sacred books of the Mohammedan, Chinese, or Persian pupil too? Shall we drive the wedge of dissension and inequality into an institution which was founded on the basic principle of equality and liberty? God forbid!

Whose Religion Will Be Taught?

It is foolish to answer either "nobody's" or "everybody's," since neither answer would be true, for it is self-evident that if religion is to be taught, some individuals or organizations will be responsible for the outline of the instruction to be given. We therefore respectfully ask, What religion will be taught? Whose religion? The state's religion or the church's religion? Which church or federation of churches? Obviously a public school theology must be established through the co-operation of religious and secular authorities, and of necessity some sort of synthetic religion will develop to which all, it is doubtless expected, will in the end more or less conform. It would be only natural for this synthesis to be the product of the more powerful and influential religious bodies. What churches or church federation would profit most by this religious teaching?

Just what type of synthetic religion would it be possible to teach and still be fair to all pupils of all denominations? Baptists should not be taught sprinkling, nor Seventh-day Adventists Sunday observance, nor Christadelphians the doctrine of the inherent immortality of the soul. Would the Jewish child be taught that Christ is the Messiah? What possible synthetic interpretation of the first chapter of Genesis, the fall of Adam and Eve, and the Deluge could equally satisfy the divergent beliefs of the children of

the evolutionist and the children of the creationist? And what would the school do with the Ten Commandments when even some clergymen, strangely enough, contend that they have been abrogated? If they are taught, will they be merely grouped with the laws of the nations of antiquity, or be interpreted as the will of the Eternal? Will they be taught as they are found in the Bible, or as they appear in the Catholic catechism? But it is argued that no doctrine will be taught. Nonsense! Can one give heed to the reading of the Bible without learning doctrine? If all that is sought is a code of ethics, then let us have a course in ethics and cease the attempt to make religious instruction a part of the public school system.

State Religious Education Lays a Foundation for Religious Regimentation

Prescribed religious instruction, however innocently it first appears, is a step toward church-state regimentation of religion. One of the great lessons of history is that synthetic uniformity and conformity in religion have always been a menace to the spiritual welfare of a nation and to human progress. And today the greatest danger that America faces is the subtly organized attempt of political-minded religious hierarchies, Protestant and Catholic, to dominate our political and educational system. This source of pressure upon our boards of education should be repudiated by all freedom-loving Americans. A state theology is a contradiction of Christianity, and America has decreed that the power of the state shall not be so used. Let us beware of even apparently harmless infractions of that principle. If the principle once be destroyed, the law is nullified.

Public School Religious Institution Secularizes Religion

Religious instruction in public schools would encourage a further secularization of religion as a common subject of the secular curriculum. Religion might become just another "R" to be added to the three "R's" of age-old standing — a classification which would rob it of its peculiar sacredness in the minds of many.

The Northwestern Lutheran

Tax-supported Religious Training Violates the Principle of the Separation of Church and State

In His famous dictum, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" our Lord put religious education beyond the legitimate reach of secular government. The only safety for our democracy is to insist upon the separation of church and state in matters pertaining to religious education, and abide by the eternal wisdom of the Christ. Every sincere Christian claims the divinely given right for himself and his children to worship God according to the dictates of conscience. This right which he claims for himself is a duty he owes to all others! You, dear reader, claim that right. I claim it. It thereby becomes the duty of both of us to grant it to all others, whatever our differences of opinion might be. Our fair land can enjoy freedom of soul just so long as its peoples are united and agreed on this common religious heritage of man. Sectarian or antisectarian instruction in the public schools would jeopardize our democratic foundation of government, for, as a justice of a court in the state of Ohio once observed, "United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both." — *Board of Education of the City of Cincinnati v. John D. Minor, et al.*

The laws of the land must preserve freedom of conscience to all and provide an educational system which maintains that freedom of conscience. But religious instruction in public schools establishes a form of state theology and in addition requires its compulsory support by taxing all classes of citizens. If the Protestant culture is dominant in such an educational system, can we wonder if the Roman Catholic communion seeks separate school grants on the grounds that Protestant teachings are being inculcated in the state's public school system? And should the instruction merit the blessings of the Catholic Church, then what would be the reaction of Protestants to the inculcating of Roman Catholic teaching in

our public schools? Are great religious bodies to vie with one another for the control of public school religious philosophy supported by common funds of all? In this matter the only safe position for the state is benevolent neutrality toward all and special favors toward none.

To sum up, we quote the words of President Grant: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the church and state forever separate." — Speech at Des Moines, Iowa, 1875. — *Liberty*

EPIPHANY--

THE MISSION FESTIVAL OF THE CHURCH

(Continued from page 18)

made to the fathers? — Let us look at these promises given to the fathers of Israel again. To Abraham God said, "I will bless thee," but He added, "In thee shall all the nations of the earth be blessed." Gen. 12, 3. Even Abraham in his day beheld the Epiphany of Christ, His manifestation to the Gentiles. And we may mark how this promise which was given to Abraham was repeated from time to time in the Old Testament. Jacob gathered his sons about him and prophesied, "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Gen. 49, 10. David delights in singing about the Messiah and the extension of His kingdom into all the world. In the second Psalm we hear the Lord speaking to the Savior, "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." The seventy-second Psalm has it, "The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him." The prophets speak of the lengthening of the cords of Zion. In Isaiah 11 we read, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." And we are all familiar with the Epistle for the Festival of the

Epiphany, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. — Then thou shalt see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory." Is. 60, 1-7.

Thus a good portion, and certainly a most cheering portion of Old Testament prophecy points to the Savior as the Savior of the Gentiles, the Savior of the world, your Savior and mine. And in the passage in Romans 15 St. Paul says, "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people."

Where is He that is Born King of the Jews?

The prophecies of the Old Testament were fulfilled with the coming of the wise men to worship the Christchild. They said, "Where is He that is born King of the Jews? For we have seen His star in the east, and are come to worship Him." — A procession formed when these Gentiles began their journey from the east to Jerusalem, a procession which led to Bethlehem and from Bethlehem it was to make its way to the uttermost parts of the world. So many years back our fathers, too, joined this procession, and it was their hope and prayer that their children and children's children might never lose sight of the Star.

The Star which the nations are to follow is the Word of the Lord. It leads

to Christ. Our Savior has said, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24, 14. The Savior cannot be manifested to the nations except through His Gospel. This Word is the power of God unto salvation to all who believe, to the Jew first and also to the Greek.

But who is to proclaim the Gospel? "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." The Church, the believers in Christ, you and I are to proclaim the good tidings. The believers have the Gospel not only in the Bible, but in their hearts, and Christ has said, "Ye shall be My witnesses unto the uttermost part of the earth."

The festival of the Epiphany of our Lord is the mission festival of the Church. It is God's call to all Christians to preach the saving health of Christ to all nations. — Will we heed the Lord's call in this new year? A. P. V.

EDITORIALS

(Continued from page 19)

daily heavy flow of contributions to believe that within a few months we shall have reached the million mark. On January 12 \$707,613.55 had been remitted to Mr. Ungrodt, treasurer of the Building Fund. Naturally the collection will not be considered completed until every district, and every conference, and, if at all possible, every congregation has remitted the required minimum. The few congregations who were not able to begin the collection in 1945 are getting to work and hope to complete it in a few months. Practically all congregations have reported a surprising readiness on the part of the members to collect for this worthy cause. Many congregations which have already reached the \$6 per communicant minimum are continuing the collection until every member has been contacted. Some congregations which did not quite reach the required minimum sent us a check for the balance from their own current expense treasury. The other morning we received a check for over \$1,300 which a congregation drew from its own treasury to complete its \$12,000 goal. On January 21 we shall close our

books for our 1945 report to the Conference of Presidents which meets on January 30. We ask that all congregations who have monies for our Fund send them to Mr. John Ungrodt, 1337 South 16th Street, Milwaukee 4, Wisconsin, by January 19 and send the carbon of the remittance advice to the undersigned. Let us all continue to pray and work!

G. W. FISCHER,
Fin. Secretary of Treas. Committee.

HOW GOING TO CHURCH CAN BECOME DANGEROUS TO OUR FAITH

(Continued from page 21)

Yet the only way out of the power of sin is true repentance. You cannot control sin and say, So far I'll go and no farther. Herod found this out when it was too late. He knew that Herodias wanted to kill John. But he thought that he was well able to stop her and to protect John. In order that Herodias might not hire some assassins to do away with John, he kept him in prison in the fortress Machaerus.

We know what happened. In an unguarded moment he promised to his wife's dancing daughter anything she might ask up to one-half of his kingdom. He swore a horrible oath. And when his wife's daughter, at the instigation of her mother, demanded the head of John the Baptist, he found no way of escape from the clutches of sin. He sent and beheaded John in prison.

Can going to church become dangerous to our faith? Yes, if we hear the Word in Herod's fashion and refuse to repent of our sins.

But blessed are they that hear the Word of God as the power of God unto their salvation. J. P. M.

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 20)

was no sin connected with it. Paul had mastered the art, he could eat in Gentile fashion without being made sick. Also Peter had mastered the art, as Paul reports in Gal. 2, 14. But with the great

majority of Jewish Christians it was as a newly converted Jewish lady put it when offered some pork by a Christian friend: "I believe in Jesus, my Savior. My heart is converted, but my stomach is not yet quite converted."

Thus, in order to avoid unnecessary friction, the apostles commanded the Gentile Christians to abstain from blood. It was not a burdensome yoke they laid on them in this way, rather, they pointed out a way in which to practice their Christian liberty under the prevailing conditions. When this ruling of the apostles was reported to the church at Antioch, "they rejoiced" (Acts 15, 31). A similar strengthening of faith is reported of other churches where the "decrees" of the apostles were delivered (Acts 16, 4, 5).

When in the course of time conditions in the churches changed, the ruling of the apostles, no longer serving any purpose, was put out of effect.

Our fathers here appended the caution that in the case of this decree, as in all other matters, the one and only aim of the Gospel must be firmly kept in mind.

Our fathers next adduce the fate that daily befalls ordinances enacted by bishops.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

NOTES

Really no comment is required.

Even the most ardent traditionalists cannot stem the progress of the times. In recent years we frequently heard the phrase about the "horse and buggy" days. Methods that were very effective in those horse and buggy days do not bring results in the day of the auto and the telephone. It would be folly to retain them just because our fathers used them successfully in their time. Let them go out of use,

and let them be replaced by better ones in keeping with the progress of the times.

Here a double caution is in place. For the first, consciences must be instructed that we observe any ordinance, not as necessary for our salvation, but in the free exercise of our Christian liberty. When an ordinance no longer serves its purpose, *no harm is done consciences if it goes out of use.*

In the second place, the caution appended to the foregoing paragraph must be repeated very emphatically. Times may change, customs may change, but the Gospel ever remains the same. Too many people are prone to declare the Gospel itself as outdated. That is a grave error. *We must perpetually consider what the aim of the Gospel is.*

AN OPEN LETTER OF ACKNOWLEDGMENT

January 11, 1946.

Dear Mr. Luening:

The report of your resignation as manager of our Northwestern Publishing House after forty-seven years of service was received with regret by the members of our Synod, particularly by those to whom your person has through these many years practically become identified with this department of our synodical household.

As we review the history of our Publishing House and observe its steady growth, we cannot fail to realize that our gracious Lord has employed your faithful services and outstanding talents most effectively for the good of our Church.

Permit me, therefore, to express herewith our deep appreciation of these blessings and to convey to you the sincere thanks of our Synod for your faithful labors.

Wishing you the richest blessings of the Lord for your future, I am,

Sincerely yours,

JOHN BRENNER,

*President of the Evangelical
Lutheran Joint Synod of
Wisconsin and Other States.*

OUR STUDENT CHAPEL IN MADISON

Calvary Lutheran University Church is observing its twenty-fifth anniversary during the present school year. Its work was begun during 1920—21. The first service was held by Pastor Ad. Haentzschel on September 26, 1920. Since then the work has gone steadily forward.



Rev. Wm. C. Burhop

Thousands of students have heard the saving Word of God proclaimed here during these twenty-five years. A goodly number have been won for the Lord through instruction and Baptism or confirmation; many more have, by the blessing of God, been kept with the church and have had their faith strengthened. The investment of our congregations in this chapel and its work has brought rich spiritual returns the extent of which only the Lord knows.

The observance of this anniversary is being spread out over the year. But our attention will be focussed upon it especially on the Sundays of Religious Emphasis Week, February 10 to 17, and in May, when it will be brought to a conclusion in services of thanksgiving to which the people of our congregations in Wisconsin will be invited. During this year it behooves us all to give the chapel a special place in our thoughts and prayers and to rededicate ourselves to the Lord's work which is being done here for our young people.

Now that the enrollment at the University is rapidly increasing, we feel ever more keenly the need of a number of improvements to our physical plant. Furthermore, we ought to have additional equipment in order to be able to do our work efficiently. Instead of asking the synodical bodies sponsoring our chapel to appropriate money for these purposes, the Madison Joint Board approved our plan to give those who attended our chapel while they were studying in Madison and who are now earning their own money, an opportunity to show their appreciation by making voluntary contributions to our Twenty-fifth Anniversary Fund. It was felt that many of them would welcome an opportunity to do this. The fund already contains \$170.00. We need much more.

The Joint Madison Board is given an accurate accounting of all moneys received and expended by us. The anniversary fund will be included in this accounting. Furthermore, for improvements or purchases which are made, the approval of the Board will be sought.

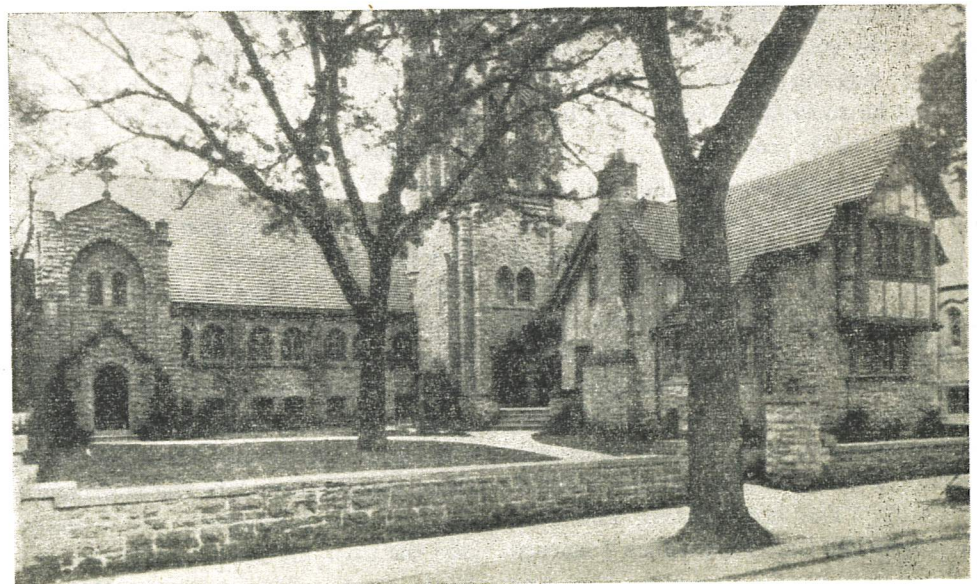
We kindly request all of our pastors to apprise their congregations of the fact that this is our anniversary year. Furthermore, we would ask them to encourage their members who have studied here during the past twenty-five years and have therefore enjoyed the use of Calvary, to write to the undersigned for

information about our anniversary plans and our needs. By doing this our pastors would again be emphatically centering the attention of our people in Wisconsin on the God-pleasing work which they are sponsoring here.

Many of you will have learned the plans for the development of the "Lower Campus" area between Lake Mendota and West Johnson Street and between Lake Street and Park Street. The plans, which were submitted by the University of Wisconsin Alumni Association, have been accepted "in principle" by the University's Board of Regents. If they were to be carried out as outlined, the development would call for the acquisition of the property of our chapel and of the properties of five other religious bodies doing work among the students. The student pastors of all of the religious bodies affected are now negotiating with the university authorities and with influential alumni with the purpose of having the plans altered in such a manner as to permit the student chapels to remain where they are. We have reason to believe that our efforts are bearing fruit. Should they fail, however, steps of a more far-reaching nature will have to be taken. When our present negotiations have been completed, we shall apprise you of the results.

May our Lord continue to bless the work being done here!

WM. C. BURHOP, *Student pastor.*



Calvary Lutheran University Church

OLD FRITZ

A BRAND PLUCKED FROM THE FIRE

"OLD Fritz," the neighbors called the old farmer and bachelor, who lived across the street from the parsonage and not more than one hundred feet from the church. The land on which the church stands and the parcel of land for the burial grounds was cut out of his land. Old Fritz, my next neighbor, did not work his farm any more when I learned to know him. An elderly woman did his housework. He had never married. In spite of the fact that the church was so very near he never went to church.

Soon after I had taken charge of the congregation I called on Old Fritz. I told him that I was the new minister of the church and that I came over to give him a neighborly greeting and that I much desired to live peaceably with my neighbor since good neighbors also are included in the fourth petition of the Lord's prayer. At our first meeting I thought I detected a suspicious glint in his eye. Later he became a bit more friendly. But when I began to speak to him about church and church attendance and invited him to come to church he evinced perceptible anger and bluntly answered, "Nay!" I asked him to tell me the reason for his antagonism toward the church but he refused to do so. All his life he had lived on that farm and, I was told by other members of the church, that in his younger days he had been a regular and interested church member but that he suddenly quit going to church. That was forty years ago.

Now and then I visited him as a neighbor. I was able to talk to him on any subject but not about church and church affairs. When, on another occasion, I again asked him why he did not attend church services and intimated that I had heard he at one time attended services regularly, he answered me, "Because the church does not have the true faith anymore." I asked him, to explain himself. He said, "The congregation has done away with the Catechism which I learned and has introduced a new one. This new Catechism does not contain the seventy-

three Christian questions that were in the old one." I explained to him, "You are mistaken, the seventy-three questions are in the new Catechism and the children recite them at each confirmation service." His look convinced me that he put no credence in my words. Nor did he come to church now.

Years passed by. One day I was informed by his housekeeper that Old Fritz was sick. As a neighbor I made haste to visit Old Fritz. I spoke to him about the "one thing needful." He thanked me graciously for the visit but refused to enter upon the subject with me. As I was leaving I asked him, "Have you a pastor?" He said, "I have not." I pleaded, "In that case you had better call one; you are in need of one." To which he replied, "I will think about it." I urged, "Don't think about it too long." After two days I again went over to visit him. He was lying on the sofa and evidently a very sick man. I again spoke a few words of Scripture. When I left I asked him again if he now had a pastor. Again he answered, "No." Once more I urged him to call a pastor telling him, "You need one. You have, it would seem, but a short time to live. Call a pastor from the city, if you care to and in whom you have confidence. Don't think that you will hurt my feelings if you call for a pastor other than myself." "I shall think about it," said Old Fritz. "It seems to me," I said, "that you have little time left to be thinking about it." With this remark I left him.

Very early on the next morning I left to attend a conference at some distance from home. I had gone but one-half hour when Old Fritz sent for me. When he was told that I had gone and his housekeeper asked him if she should call a pastor from the city he told her he would wait until the pastor from across the street would return. In the afternoon of the next day I returned. As I stepped into the door my wife said to me, "Old Fritz wants to see you. Yesterday morning shortly after you left he sent

for you. Hurry to him for he is waiting." I went immediately.

One look at Old Fritz and I knew that his hours on earth were numbered. I took a chair near the bed and asked him whether he had sent for me. He answered with a crisp "yes." "Does that mean," I asked him, "that you desire me to be your pastor?" He answered with a simple "yes." I told him, "I am glad to know this. I am now your pastor. Tell me," I proceeded, "do you believe that you are a sinner?" Quickly he answered, "Yes, I am a great sinner." I said, "Yes, a sinner you are. How long is it since you were inside the church for a service?" "I don't know," he answered, "but it's a long time; perhaps forty years." "For forty years you have despised God's Word," I told him. "Sunday for Sunday God called you by the church bells: 'Fritz, come, come to church' and each time you answered, 'I will not.' All these years you have despised and rejected the grace of God and accounted the salvation of Christ as nothing. And you did this against better knowledge. And all these years you gave serious offense to all these Christians by neglecting and refusing the Sacrament. Yes, you are right, you are a great sinner. Do you know what you deserve because of your sins?" He answered, "To be damned in hell." "Yes," I said, "that is exactly what you deserve. You have deserved hell a thousand times. But tell me, do you, confessing to be a great sinner worthy of hell, have any hope of being saved?" "Yes," he said, "I do hope and believe that." "What," I said, "a sinner as great as you are has the hope of being saved?" He answered with a definite "yes." I asked him, "How dare you, how can you have such a hope?" Confidently he answered, "I believe that the grace of God is greater than my sin." I quickly assured him that it is. "God's grace and the merits of Christ are greater than all your sins. Cling to that and it shall be well with you."

I now preached the Gospel in all its sweetness, exalted the grace of God and reassured him that Christ, the Lamb of God, took on Him all his sins and paid for them on the cross and that he should

place all his confidence in Christ and trust in the grace of God who for Jesus' sake wiped out the handwriting against him. I quoted many Bible passages to assure him of this fact. I then knelt and spoke a prayer. Old Fritz folded his hands and joined in the prayer. When I said, "amen" his voice was clearly heard to say "amen" also. Arising from prayer I looked upon the face of Old Fritz. The old hardness was gone and it reflected the peace that had entered his heart, that peace which the world can not give, the peace of a reconciled sinner.

Old Fritz thanked me profusely for my services. Happy at heart I crossed the street to the parsonage. I had promised Old Fritz to come back the next day. But before the next day arrived, in that same night, he called me again, for he knew that his last hour had come. I sat with him and repeated many gem passages of the Scriptures. Isaiah 1: "Though your sins be as scarlet they shall be white as snow." Isaiah 53: "Truly He hath borne our grief and carried our

sorrows." John 3: "For God so loved the world," etc. Romans 8: "Who will lay anything to the charge of God's elect," etc. I showed him the love of God toward sinners such as the malefactor on the cross, Zachaeus, Peter, Paul and David. And while I talked to him he closed his eyes and quietly fell asleep, a saved sinner — a brand plucked from the fire; a malefactor whom the Lord granted repentance and faith in the merits of Christ.

It was a large funeral, the funeral of Old Fritz. The whole congregation and many strangers gathered at the house of God for the service. In the sermon I told the people what I have written here. As my text I used the story of the malefactor on the cross. The people that heard and knew Old Fritz were happy to hear that God in His grace had accepted him and that he died firmly trusting in his Savior.

W. BODAMER in *Gemeindeblatt*

Translated by W. J. S.

593 A. D. *Rome invented Purgatory.* In spite of Luke 23, 43; Luke 16, 26; Hebrews 9, 27; Rom. 8, 1; 2 Cor. 5, 19.

754 A. D. *Pope Stephen II* crowned Pepin King of the Franks in return for Pepin's assistance in establishing the authority for the Pope in Italy. From then on the Pope claims to be not merely a spiritual ruler, but a temporal ruler higher than all rulers on earth. This in spite of John 18, 36.

847 A. D. *The Decretals of Isidore.* Forgeries upon which Roman Catholicism is built. Even though the Roman Church admits these to be forgeries, it has never abolished their principles from its canon law.

858 A. D. *Donation of Constantine.* This is another forgery according to which Constantine the Great was to have given the Pope of Rome the primacy over all other bishops and given him the same honorary rights as an emperor. Roman historians admit that these are spurious documents, now, after historians since the Reformation have exposed them as lies. But what is a lie, if it benefits the pope. (Eph. 4, 25; 2 Thess. 2.) How queer that the pope got his power from a Roman emperor!!

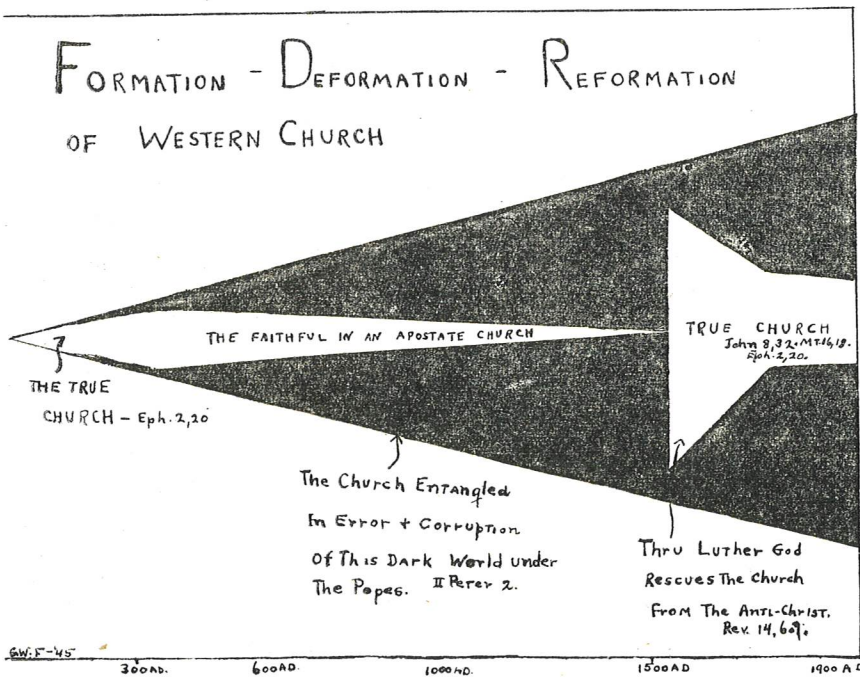
1075 A. D. *The greatest Mass Divorce* in history forced upon the clergy by Gregory VII. Gregory VII declared all clerical marriages invalid, in spite of Heb. 13, 4; Mark 1, 30; Mark 10, 9; 1 Tim. 3, 2, 4, 5; 1 Tim. 4, 1-3.

1100 A. D. *The practice of giving priests money for a Mass* dates from the seventh century and became universal practice in the twelfth. This in spite of Acts 8, 20; Mark 7, 9, 13; Matthew 15, 9, is practiced today even though the popes admit that this is not taught in the Bible.

1184 A. D. *The Inquisitions* established to torture and to kill the heretics, that is those who oppose the teachings of the pope. Yet the Bible teaches the opposite in Matthew 26, 52; Eph. 6, 17; Matthew 11, 29; Eph. 4, 1, 2; Matthew 5, 10-13.

1190 A. D. *Indulgences*, by which good works of another, esp. a "saint" were sold and applied to individuals for the remission of the punishment due to

THE DEFORMATION OF THE CHURCH



WE have been asked to show from history evidence of the error and corruption under the rule of the popes which all but blacked out the Christian Church. So we are reprinting the above illustration from the November *Messen-*

ger and refer our members to a new booklet just printed: "The Split between Roman Catholicism and Christ." Here follow the most outstanding antisciptural errors which the popes imposed upon the Western Church, as given in this booklet:

others. This inspite of Psalm 49, 7, 8; Luke 5, 21; 1 John 1, 9; 1 John 1, 7.

1215 A. D. *The doctrine of transubstantiation*, by which the ordained priest has the power to change the bread in the Lord's Supper to the body of Christ. This inspite of 1 Cor. 11, 26-28; 1 Cor. 10, 16.

1226 A. D. *The Adoration of the host* was started and later approved by the pope. This is still practiced in the Roman Church during the Elevation of the host. Such idolatrous practice is renounced in the Bible: John 4, 24; Psalm 81, 9.

1229 A. D. *The Church opposes the use of the Bible* by the common people and claims that the Roman Church is the only divine custodian and interpreter of the Bible, and claims that *traditions* must also be believed. This inspite of the clear Bible teachings: John 5, 39; 2 Tim. 3, 16, 17; 2 Tim. 3, 15; Acts 17, 11.

1303 A. D. *Claim of Pope that he is supreme* even in temporal things. This inspite of Matth. 23, 10; Luke 16, 15; Matthew 22, 21; John 18, 26.

1415 A. D. *The communion cup* is withheld from the laity. This inspite of the Bible: Matth. 26, 26; Mark 14, 22; 1 Cor. 11, 24; Mark 14, 23.

1545 A. D. *Tradition is made equal in authority to the Bible*, even though the Bible teaches clearly 2 Pet. 1, 16; 1 Cor. 2, 2, 4; Col. 2, 8, 9.

1545 A. D. *The doctrine of "Justification by faith in Christ Jesus"* is condemned even though the Bible teaches clearly: Rom. 3, 28; Rom. 5, 1; Gal. 3, 24; Eph. 2, 8, 9; Phil. 3, 9.

1600 A. D. *Scapulars* admitted as powerful and helpful for salvation. This practice of wearing medals is taking a strong hold on our American people even

though the Bible warns 1. Pet. 5, 6, 7; 1 John 2, 1; 1 Tim. 2, 5.

1854 A. D. *The Immaculate Conception of Mary* is made a doctrine of faith by Rome. The Bible however teaches: Eccl. 7, 20; Romans 3, 23; Is. 64, 6. Mary too needed a Savior. Luke 1, 46, 47.

1864 A. D. *The Pope refutes eighty serious errors*, including freedom of the press, Protestantism, Bible Societies, civil marriages, separation of church and state, public schools, religious toleration. This is what Rome teaches today: "As far as God's law is concerned no one has a real right to accept any religion save the Catholic religion, or to be a member of any church save the Catholic church, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church." Yet, read Zech. 4, 6; John 8, 31, 32; Matthew 22, 21.

1870 A. D. *A few cardinals, mostly Italians*, declared the Pope of Rome to be infallible as a teacher of the Church. This inspite of much opposition from Roman Catholic historians who showed that popes have erred and can err. But the Roman faction has won out and thereby through the Pope came the complete fulfillment of the prophecy concerning the great Antichrist in 2 Thess. 2, 3, 4. Now that the Pope is the God of the Roman Church and since his ambitions are to rule the world, we can be surprised at nothing. He will claim to be the merciful Father of all mankind, but will be the Great Beast who will tyrannically devour all that will dare oppose him. Therefore as Christians, Gal. 5, 1.

1908 A. D. *Decree invalidating all protestant marriages.* (More of this in a later article.)

G. W. F.

Messenger.

The Northwestern Lutheran

problems need solutions before we can decide, but it is a challenge. We expect to expand in that area, so that we will someday need such a school. May God give us vision, courage, trust and love to take every task He gives us! I fear that it may be offered to the Roman Catholic, if we refuse. Or to Salvation Army, which is respectable paganism.

"I have a request to open a church in Ikot Obio Nko, a village of Asutan Ekpe, a clan lying South of Ibesikpo. This village is about ten miles from Nung Udce. This would be our second station in this clan; Ikot Ediom is the first. opened last January.

"Several months ago I learned that about half a dozen Qua Iboe churches of Ndia has requested membership in the Methodist, but were not accepted, because the four old Missions had divided the land, and Ndia lies in Qua Iboe territory. When one of my members, now living there, came for Communion Examination I asked him to investigate and to report to me about the Church they joined. He did: 'It was not six Qua Iboe, but one African church, that had joined the Homeland Mission.' However, they were not satisfied, because the Homeland group could not produce the white missionary they asserted that they had. Now, the African Church is a totally rotten limb that broke off of the Church Missionary Society (Anglican). Schweppe took in an African congregation several months ago: of the 200 or more people present not one knew the way to heaven. Last Saturday the teacher of that Ndia school (forty-three boys and two girls) called in the office to investigate the Lutheran Church. Tomorrow afternoon at two o'clock I have a palaver scheduled with the representatives of that congregation. One question of the teacher I sidetracked was this: They want to know mainly about your attitude toward marriage. I know they will repeat it tomorrow. Will it be their stumbling-block, as it was with the five A. M. E. Zion congregations some months ago? I pray not! Ndia is the clan beyond Asuten Ekpe, also on the way toward Akai; thus far we are not represented in that area, and we need to be. I still have no report on the Qua Iboe churches.

NEWS FROM NIGERIA

EXCERPTS FROM LETTER RECEIVED FROM MISSIONARY CARL RUSCH, DATED NUNG UDCE, NIGERIA, JULY 30, 1945

"On the afternoon of that Friday (June 20) I had an appointment with the secretary of a school committee of nineteen villages of Iman Clan, which is opening a Group School in Afa Anyam, about 1½ miles from our church. They

intend to have only Standards IV to VI (Grades 6 to 8). They did not want Qua Iboe management. Some objected to the Salvation Army doctrine of Baptism. Anyang suggested the Lutheran. No doubt it will be offered to us. Many

"Not only we missionaries, but the entire Lutheran Church is elated over the news of your proposed visit. What a thrill having you with us for three or four months will be!"

* * * *

"You mentioned that you had received the Statistical Report. You will be much interested and probably as greatly thrilled as we were in these statistics, as of June 30, 1945. The enrollment in our schools had increased from 2,569 on December 31 to 3,827 on June 30, a gain of 1,258. After the present holidays the school in Ebighi Eta will open with an expected enrollment of 41 little pagans. A net gain of 1,299 pupils. (The fact that the So. Feld's schools showed an increase of 741 pupils, not counting the Girls' School, which serves the entire Church, is a source of great joy and encouragement to me. This truly thrills me. God's mercy and blessing has been so abundant that words fail us in describing it.)

"Furthermore, a blessing that makes our hearts leap for joy is the increase in the number of girls enrolled: from 660 to 1,161. Next January perhaps half a dozen new schools will be opened."

ANNIVERSARY

FIFTIETH ANNIVERSARY

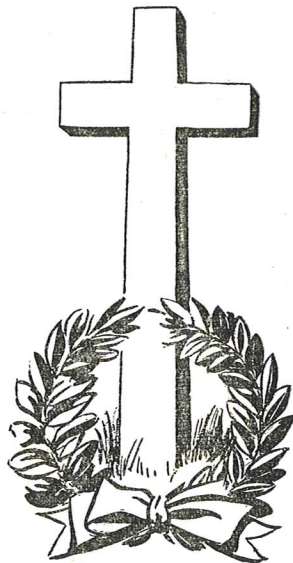
Mr. Wm. Westphal

Member of the Church Council for 50 Years

The fiftieth anniversary of Mr. Wm. Westphal as a member of the church council of St. Matthew's Ev. Lutheran Church of Iron Ridge, Wisconsin, was celebrated on the evening of December 27 in the school rooms of the church. Mr. Westphal has served without interruption since 1895, having been reelected at the expiration of each term. The sermon on this occasion was based on the words of Psalm 115, 1, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

May our faithful God and Savior also henceforth abide with Wm. Westphal with His grace and blessing!

F. ZARLING.



OBITUARY

† PASTOR KARL THEODORE BRICKMANN †

On December 29, 1945, the Lord called out of this vale of tears, after a lingering nervous ailment of about a year and a half, one of His faithful servants, Pastor Karl T. Brickmann, the son of Karl Brickmann, a wheel-wright by trade, and his wife Wilhelmina, née Tessmer, born at Caledonia, Minnesota, on November 11, 1881. On December 3, 1881, he was baptized by Pastor C. Gutknecht. His boyhood and youth were spent in the town of Caledonia and vicinity. On the 29th of March, 1896, he was confirmed by Pastor John Siegler in St. Peter's Church of Union, near Caledonia.

After a decision to study for the holy ministry in the year 1902 he entered Northwestern College, Watertown, Wisconsin, at the age of 21. In 1911 he was graduated from the Theological Seminary, then located in Wauwatosa, Wisconsin. On July 23 of the same year he was ordained into the holy ministry in Immanuel's Ev. Lutheran Church of Plum City, Wisconsin. He served a parish consisting of a congregation in Plum City and Eau Galle, and a preaching station in Waverly.

On December 4, 1912, he entered into holy matrimony with Emma Melinda, née Muenkel. The ceremony was performed by Pastor Paul Lorenz of Eitzen, Minnesota.

For nine years he served the Plum City, Eau Galle, Waverly parish and in 1920 he accepted a call to St. Charles, where he served in the Lord's vineyard for another nine years. Then in 1929 the Lord called him to serve St. John's congregation at Vesta, Minnesota, where he faithfully labored until the Lord summoned him to his eternal rest. He did his work faithfully in spite of his illness which hampered him in the last months and especially in the last weeks of his life. His last sermon was delivered on December 16.

He leaves behind him his faithful wife, Mrs. Karl Brickmann, née Muenkel; six brothers, August, a twin brother, Paul, Herman, George, John and Walter Brickmann, and one sister, Mrs. Ada Burnett.

After a service in St. John's Church, Vesta, Minnesota, the body was taken to Caledonia and there laid to rest until the Lord shall come to call His children into His Father's House. May he rest in peace, his soul in bliss, until soul and body are again reunited on the Resurrection Day.

W. J. ZEIGER.

A PLEA

Father, by Whose Word and power,
Heaven, and earth, and man were made;
Into Whose unfeeling mercy,
All our sins and cares are laid:
Help that when we kneel before Thee,
We may always trust Thy love,
That each fervent prayer we utter
May find answer from above.

Crush our doubts, and make us stronger
In our faith and trust in Thee.
As the Canaanitish woman
May our prayer unceasing be —
Till the hour which Thou appointest
Brings the answer to our prayer
That we may forever thank Thee
Feebly here, but better there.

Tender Jesus, by Whose suffering
All our sins were washed away,
Come, as Thou hast often promised.
Have compassion when we pray.
Thou, Who art our only Savior,
Thou, Who rent the veil aside,
That we may approach the Father
Let our prayers not be denied!

Holy Spirit, by Whose power
Jesus may be called our own,
Plead within us to the Father,
When we kneel before His throne:
Make our "Lamp of Faith" burn brightly,
Fasten Thou our hope above,
Till our prayers will all be answered,
Holy Trinity of love.

ADELINE WEINHOLZ.

ALONG THE PATHWAY OF THE CROSS

Men fear, that being a Christian,
Means taking grievous loss;
They dread the thorny pathway,
That leads beneath the cross.
But if we walk with Jesus,
He sanctifies our woe,
And blesses our distresses
Until the truth we know:
Along the pathway of the cross,
The sweetest roses grow.

THEODORA LAW.

ANNOUNCEMENT

Pastors who have members confined to Mendota State Hospital or Veteran's Administration Facilities at Madison, Wisconsin, are requested to send the names of these patients to Pastor Rudolph C. Horlamus, Institutional pastor, 2546 Fairfield Place, Madison 4, Wisconsin.

Pastor Horlamus will be pleased to visit patients admitted to other hospitals in Madison also. Their names should be sent to Rev. Horlamus.

CALENDAR OF CONFERENCES

NORTHERN PASTORS' AND TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will convene Monday and Tuesday, January 21 and 22, at St. John's Congregation, Zilwaukee; R. Koch, pastor.

Papers: Doctrinal Affirmation, A. W. Hueschen, O. J. Eckert, W. Franzmann. Bring your own copy along! "Fundamental and Nonfundamental Doctrines," O. J. Eckert; Roundtable Discussion, "An Evaluation of the Junior Northwestern," R. Slevert; Exegesis of Isaiah 61, R. Hoenecke.

Sermon: C. Leyrer, (E. Leyrer).

Confessional: B. Westendorf, (A. Westendorf).

Kindly announce early.

M. R. Toepel, Secretary.

SOUTHEASTERN MICHIGAN PASTORS- TEACHERS-DELEGATE CONFERENCE

The Southeastern Pastors-Teachers-Delegate Conference of the Michigan District will convene on Monday and Tuesday, January 21 and 22, at Zion Lutheran Church of Monroe, Michigan, S. Westendorf, pastor. The opening session begins at 10:00 A. M.

Kindly announce early!

A. Hefel, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Kaukauna, Wisconsin. Paul Th. Oehlert, pastor.

Date: January 22 and 23, 1946.

Time: Opening at 10 A. M.

Essays: Exegetical-homiletical treatise of the Gospel of the new series for the following Sunday, F. Reier; Isagogics of Hosea, D. Brick; Practical Exegesis of James 2, 14-26, G. Struck; Church Symbols, M. Croll; Catechesis of the Sixth Commandment, O. Henning; Catechesis of the Seventh Commandment (substitute paper), C. Henning; The Primacy of the Pope, F. Senger; Church Discipline in our congregations, according to Matthew 18, V. Weyland; Discussion of the Doctrinal Affirmation, under the leadership of W. Pankow, F. Brandt, and A. Werner; Discussion of the Specific Duties of the Visitor and the Purpose of Visitation, under the leadership of W. Zink, R. Ziesemer, and R. Lederer; Exegesis of 2 Peter 1, 1-10, F. Thierfelder; "Does Charity Demand that we Fellowship with an Orthodox Congregation of the American Lutheran Church?" P. Oehlert; Why we should have a Lutheran High School in the Fox River Valley, W. Hoepner; Substitute Papers: Freewill and Conversion, F. Knuettel; The Hand of God in the Fulfillment of Old Testament Prophecy, E. Lehninger.

Sermon: Th. Baganz (Substitute: Im. Boettcher).
Remarks: Kindly notify Pastor Oehlert of your intended presence or absence.

V. J. Weyland, Secretary.

SOUTHEASTERN CONFERENCE OF THE MICHIGAN DISTRICT

The pastors of the Southeastern Conference of the Michigan District will meet Monday and Tuesday, January 21 and 22, at St. John's Congregation in Allegan; L. G. Meyer, pastor.

Papers: A. Hoenecke, W. Westendorf, L. Meyer, H. C. Haase, H. Hoenecke, A. Fischer. Bring your "Doctrinal Affirmation."

Speaker: E. J. Berg (W. Westendorf).

C. J. Kionka, Secretary.

MISSOURI VALLEY PASTORAL CONFERENCE

The Missouri Valley Pastoral Conference meets, D. v., at Mt. Calvary Church, La Crosse, Wisconsin, (Pastor Theo. Miller) January 22, 1946, at 9:30 A. M.

Topics for the Conference are: Study of Genesis 2, 4ff, Dr. A. Sauer; Introduction to Ezekiel, Roland Gurgel; Comparison of the new catechism with that of Schwan and of Gausewitz, Rud. P. Korn; Catechesis on "What is the office of the Keys?"; C. F. Kurzweg; Refutation of Millennialism, W. Schumann.

The Communion Service will be held at the end of the afternoon session.

Herbert Nommensen, Secretary.

EASTERN PASTORAL WINTER CONFERENCE

The Eastern Pastoral Conference of the Southeast Wisconsin District will meet for its winter session on February 5, 1946, at Nain Lutheran Church, West Allis, Pastor W. Keibel.

Communion service at 9:30 A. M. Sermon: A. Krueger (H. Lange).

Agenda: The entire session will be devoted to a discussion of the Doctrinal Affirmation.

C. S. Leyrer, Secretary.

TWIN CITY MIXED WINTER CONFERENCE

The Winter Conference of the pastors of the Synodical Conference of Minneapolis, St. Paul, and vicinity, will meet February 19, 20, and 21, at Trinity Lutheran Church, St. Paul, Minnesota, the Rev. A. C. Haase, pastor. The opening session will begin Tuesday, February 19, at 9:30 A. M.

Essays: "An Analysis of Problems within the Synodical Conference," Dr. E. J. Friedrich; "The Doctrine of the Church with Special Reference to the Word 'ecclesia' as It Is Used in the New Testament," Prof. E. E. Kowalke; "The Doctrine of the Vicarious Atonement with Special Reference to Objective and Subjective Justification and Its Relation to Our Preaching," Pastor H. J. Bauman.

Communion Service Tuesday evening, February 19. Confessional Address, Pastor G. A. Thiele; Pastoral Sermon, Pastor R. G. Heyne.

Morning devotions: Pastors N. A. Madsen, Lawrence Gallman, and R. C. Ave-Lallement.

P. R. Kurth, Secretary.

INSTALLATION

Authorized by President A. P. Voss and assisted by the Pastors F. Graeber and E. Duemling, D. D., the undersigned installed the Rev. E. C. Schroeder as pastor of Apostle's Ev. Lutheran Church on the Sunday after Christmas, December 30, 1945.

Address: Rev. E. C. Schroeder, 3815 West Michigan Street, Milwaukee 8, Wisconsin.

J. G. Jeske.

ACKNOWLEDGMENTS AND THANKS

A memorial wreath in the amount of \$15.00 in honor of the late Mrs. Wm. F. Muesing of New Ulm, Minnesota, was donated to the Library of Dr. Martin Luther College. To all the kind donors I wish to express our sincere appreciation.

E. R. Blifernicht, Librarian.

* * * * *

At the close of the year the library of our Theological Seminary at Thiensville, Wisconsin, again received from Mr. Walter A. Getzel, a member of St. Peter's Church in Milwaukee, a gift of \$500.00. This is the third time in three years that a donation in the same amount was given to

the Seminary library by Mr. Getzel through his pastor, the Rev. Paul Pieper. We are happy indeed to acknowledge this new gift and extend to the kind donor once again our heartiest thanks in the name of our institution.

Adalbert Schaller, Librarian.

* * * * *

The Dr. Martin Luther College Music Department of New Ulm, Minnesota, received a gift of \$16.15 from the New Salem Evangelical Lutheran Church of Sebawaing, Michigan.

We herewith express our heartiest thanks.

Emil D. Backer, Music Department.

* * * * *

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, received a memorial wreath of \$15.00 from relatives and friends in memory of the departed Mrs. Wm. F. Muesing, Sr., New Ulm, Minnesota.

We herewith express our sincere thanks to the kind donors.

Emil D. Backer, Music Department.

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The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, received a memorial wreath of \$15.00 from Mr. and Mrs. William Redemsk and Mr. and Mrs. Otto Redemsk. The amount is in memory of John Lange, a member of St. John's Lutheran Church, Rauville, South Dakota.

We herewith express our heartfelt thanks to the kind donors.

Emil D. Backer, Music Department.

CHANGE OF ADDRESSES

Rev. Fred A. Schroeder, 327 S. Blanchard St., Findlay, Ohio.

Rev. E. C. Schroeder, 3815 W. Michigan St., Milwaukee 8, Wis.

TEMPORARY CHANGE OF ADDRESS

Rev. Arthur Wadzinski, Manchester, Wis. L. B. 18.

PASTORS PLEASE NOTE

In submitting notices of mission festivals please submit:

1. The Sunday on which mission festival was held (Sunday in the Church Year, not date).
2. Name of Church.
3. Place.
4. Offering: \$.....
5. Pastor's name.

Notices for the Gemeinde-Blatt should be mailed to its editors.

MISSION FESTIVALS

Twenty-first Sunday after Trinity

Trinity Ev. Lutheran Church, Terry, Montana. Offering: \$232.79. A Walther, pastor.

Twenty-third Sunday after Trinity

Christ Ev. Lutheran Church, Eagle River, Wisconsin. Offering: \$461.15. Jos. D. Krubsack, pastor.

Grace Ev. Lutheran Church, Three Lakes, Wisconsin.

Offering: \$49.75, Mission Society \$4.00; total \$53.75. Jos. D. Krubsack, pastor.

Twenty-fourth Sunday after Trinity

Salem Ev. Lutheran Church, Circle, Montana. Offering: \$318.50. A. Walther, pastor.

WANTED

Church pews for Mission station. If your church has any benches to sell or donate, kindly inform Pastor Paul Heyn, 22497 Logue Avenue, Van Dyke, Michigan.