

The Northwestern Lutheran

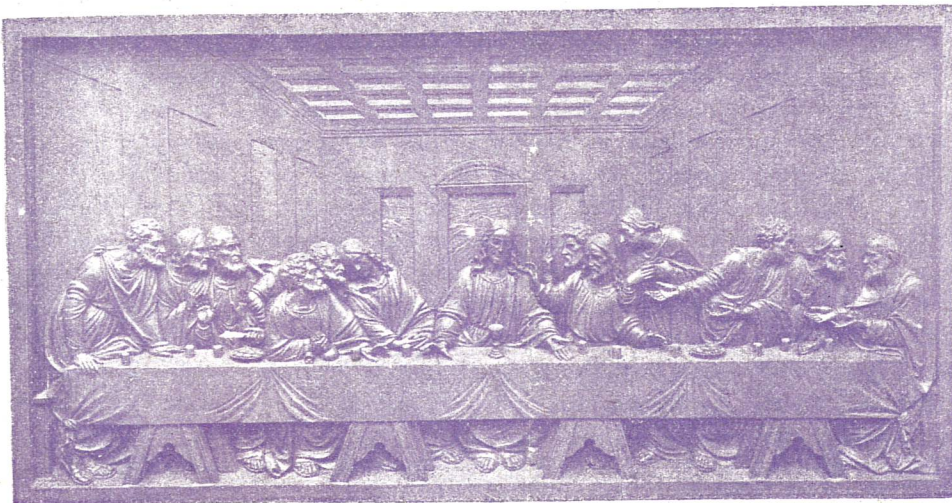
The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57

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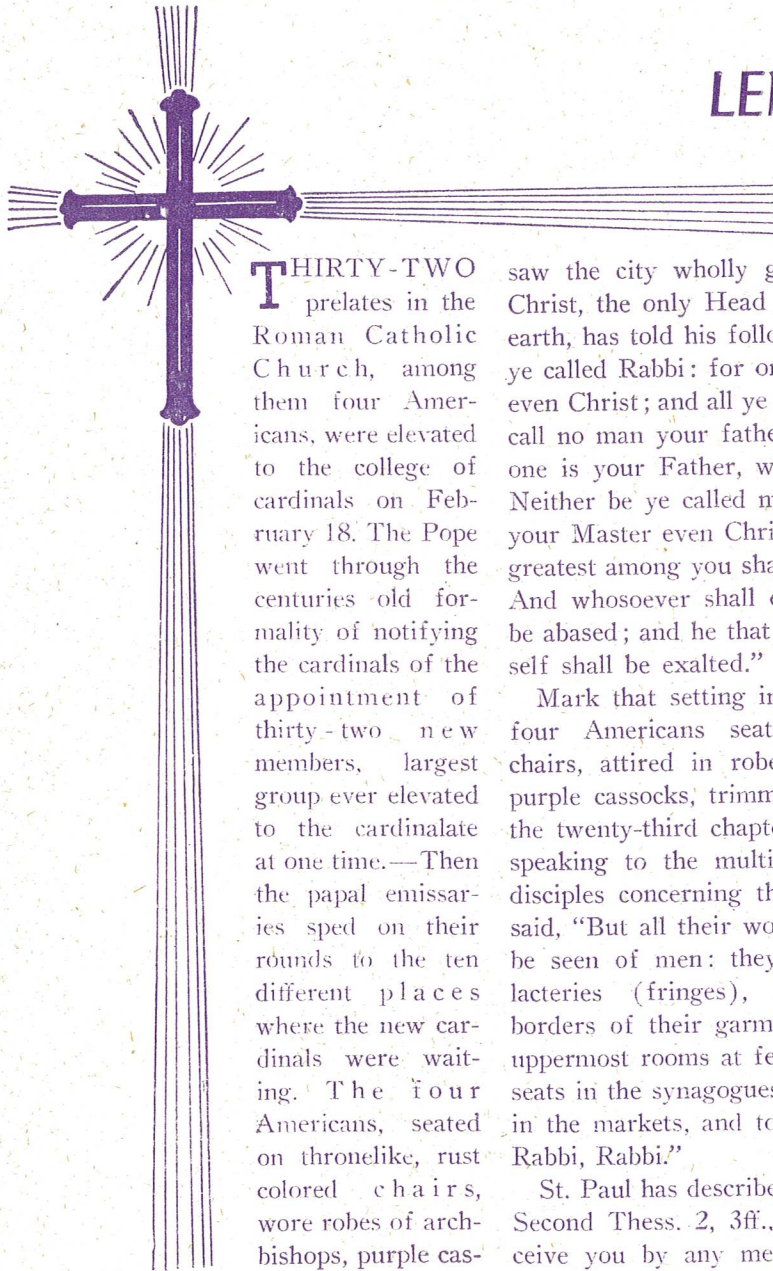


This cup is my blood of
the New Testament
which is shed for many

Mark 14:24

LENT ---

THE ALL-SUFFICIENT SACRIFICE



THIRTY-TWO prelates in the Roman Catholic Church, among them four Americans, were elevated to the college of cardinals on February 18. The Pope went through the centuries old formality of notifying the cardinals of the appointment of thirty-two new members, largest group ever elevated to the cardinalate at one time.—Then the papal emissaries sped on their rounds to the ten different places where the new cardinals were waiting. The four Americans, seated on thronelike, rust colored chairs, wore robes of archbishops, purple cas-

socks trimmed with gold, purple capes, skull caps and purple hats. The official notification to the cardinals read, "The holiness of our Lord in the secret consistory this morning has benignly deigned to elevate the dignity of his excellence, the most Rev. Msgr. (name and title). This gracious act of sovereign consideration of the holy father is communicated to (name) for his information and guidance."

The Antichrist

Had St. Paul, who calls himself "a servant of Jesus Christ" in his letter to the Romans, been present in Rome on February 18 of this year, his spirit would have been stirred within him, when he

saw the city wholly given to idolatry. Christ, the only Head of His church on earth, has told his followers, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23.

Mark that setting in Rome again, the four Americans seated on thronelike chairs, attired in robes of archbishops, purple cassocks, trimmed with gold. In the twenty-third chapter of St. Matthew speaking to the multitudes and to His disciples concerning the Pharisees Jesus said, "But all their works they do for to be seen of men: they make their phylacteries (fringes), and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues and the greetings in the markets, and to be called of men Rabbi, Rabbi."

St. Paul has described the Antichrist in Second Thess. 2, 3ff., "Let no man deceive you by any means: for that day shall come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." All the features of the Antichrist as they are drawn in this prophecy are the outstanding characteristics of the Papacy. Hence we subscribe to the statement of our Lutheran Confessions that the Pope is the very Antichrist.

The Mass

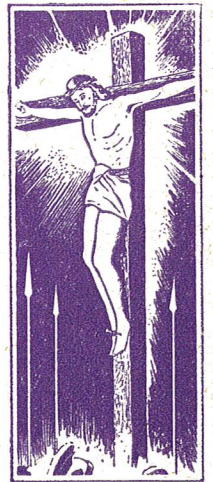
The soul of Roman Catholicism is the mass. Nothing is so excessively pompous even in the Roman Catholic Church as

the celebration of the mass. The priest appears in alb and chasuble, with the amice, the girdle, and the stole. The vestments change in color during the mass from white to red, to green, to violet, and the black. The people in attendance rise when the priest enters from the sacristy; they stand when the priest approaches the altar; they kneel when he recites prayers at the foot of the altar; they rise at the intoning of the "Gloria"; they sit when the priest sits down; rise when he kisses the altar before singing the prayers, and so forth.

Is all of this merely a colorful ceremony? — It is the soul of Catholicism. To Roman Catholics the mass is a repetition of the sacrifice of Calvary. It is one and the same sacrifice with that of the Cross, in as much as Christ, who offered Himself on the Cross, continues to offer Himself in an unbloody manner on the altar, through the ministry of the priest. And what could be more inconsistent with God's Word! What indeed can heap greater reproach on the sacrifice which our Savior brought on Calvary's cross! There is no greater abomination than the mass.

One Savior — One Sacrifice

Everywhere in the Scripture the redemption of the world is spoken of as completed in the fulness of time by our Savior Jesus Christ. St. Paul writes to the Galatians, chapter four, 4, 5, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were



(Continued on page 70)

Editorials

Publicity Webster's dictionary defines this word as meaning: "Information with a news value, designed to advance the interest of a place, person, cause or institution, usually appearing in public print." We thought much of this word lately with all its implications. We thought of it in connection with the creation of the new cardinals by the pope. Every newspaper of our land carried the news with such laborative profusion that induced one to do some serious thinking on this thing called "publicity." Publicity has to do with informing the *public*. It is one thing to strive to inform one's own constituency. It is right, for instance, for a church body to carefully and fully inform the members of the church on all things being done or intending to be done by that body. In fact, this is necessary if all members are expected to cooperate in a common cause. But if that body designedly carries this information to the world and broadcasts it through the medium of the secular press, we begin to wonder what its purpose may be. Is it designed to inform the constituents of that body or to inform, yes, impress the world? And if it is its purpose to inform the world what is the object? The cry has come up from many quarters, especially in the last few decades, we must advertise the church! That's right. But Christ tells us the way, Mark 16, 15: "Go ye into the world and *preach* the Gospel." And Paul proudly says 2 Cor. 3, 2: "Ye are our epistles written in our hearts, known and read of all men." That is the kind of advertising Paul wanted. The Christians were to be his stock in trade, advertising by their way of life, demonstrating to the world how a Christian lives his life dedicated to God, the Father of our Lord Jesus Christ. That is God-pleasing advertising. And — it is the advertising that is in keeping with the loftiness of the Gospel. Any church body that tries, "publicity" ought to know that Rome would be just so many steps ahead of the others and would use it far more purposefully and sagaciously than others ever dreamed that it could be done. Last Sunday's Roto section of the *Milwaukee Journal* carried the picture of the newly named cardinal Archbishop Stritch, in full colors and regalia on the very front page, out Luther, whose death was also noted, rated no better than the fourth or fifth page. This is not said from envy or with malice but just to demonstrate the power of Rome. The Protestant churches have blazed the way for Rome in the manner of publicity only to see Rome stealing the whole show. When will we learn that we can't beat Rome at such a game. If we follow the Lord's instruction to "*preach* the Gospel and we do this diligently and humbly we too will accomplish what Paul was satisfied to have accomplished — we will have walking epistles of Jesus Christ who will do all the advertising the Gospel or the church needs. That is the "publicity" that the church needs, and the only kind of publicity.

W. J. S.

Hirohito Not The Antichrist According to reports Emperor Hirohito announced to the Japanese people on New Year's Day that his claim to divinity was a myth. By this he declared that the whole structure of Shintoism according to which the emperor was the son of god was built upon mere legends and superstitions, and that he had no power to give heavenly rewards to all those who gave their lives for his cause.

During the war Hirohito was referred to by some as the great Antichrist. We know that after Perry opened the gates to Japan, emissaries were sent by Japan to Rome, and that the god-emperor idea was patterned after that of the pope of Rome. It was from the pope that Hirohito learned to presume to speak for God in all matters. The fall of Hirohito again proves to us that he was not the great Antichrist of which the Word of God prophesies in II Thessalonians chapter 2. The Word of God teaches us that the great Antichrist will continue to deceive the world by perpetrating in the name of Christ "the mystery of iniquity", that is a lawlessness which conceals itself in pious words and forms, until the end of time. God will allow such deception to continue as His judgment upon an apostate church, upon all those "who received not the love of the truth that they might be saved." If we understand what the Bible teaches concerning the great Antichrist, we can understand why the pope of Rome, — who blessed the armies of Mussolini to rape Ethiopia, who formed a concordat with Hitler bringing him thereby to power — now comes out of the fracas unscathed and his false claims of being Christ's vicar and head of the Church and divine ruler of rulers is still accepted by multitudes. Even many who will not accept the pope as the head of the church silently nod assent to his claim of being the author of peace on earth. Let us be warned. The holy Scriptures teach us that when true Gospel of Christ is no longer appreciated by the Christians, the spirit of iniquity which culminates in the pope of Rome, the veritable Antichrist, will grow. By means of lying wonders and his earthly power and pomp he will continue to deceive many. What the Word of God teaches, history will continue to bear out.

G. W. FISCHER.

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The Church and The Atomic Bomb Once again the world is cowering before one of its own creations — the atomic bomb. America worked feverishly, untiringly, spend untold millions to produce it and now that they have it they don't know what to do with it. From all corners of our land curses, anathemas are hurled at the inventors and at the government that dared to produce such a heinous monster of destruction. And the report that our government is still making these bombs in large quantities has not helped to quiet the waters. Now these

Protestants, college and university heads, educators, scientists and writers, finding that the government will lend them no ear, are turning to the churches (as always) and trying to settle the responsibility "in this atomic era" on the churches. The *Christian Century* quotes Dr. W. E. Hocking as saying in an article in the *Saturday Review of Literature*:

"The church should be in its own life, not a kindly reproach but an authoritative denunciation of the compromises and cruelties of our massive self-righteousness, of the hideous indiscriminancy of our own methods of warfare, of the abysmal wickedness of revenge among nations, of punishment inflicted on the wrong generation, of seeking security through the death of an ex-enemy nation. . . . The church is 'good' but what it has still to do for human morality is to touch moral necessity, far below the level of

sagacity: it needs the courage of its own function. . . . And it is the man in the street who demands that the church do its duty. . . . For it is only religion which can create a sound society . . . and the society of unpurchasable men."

Let us simply add that the church, the church that hews to the line laid down by Christ has produced just such people and such men who are unpurchasable, who would rather die than give up one iota of Christ's teaching. This, this Gospel of Christ, regenerates men, makes them new creatures and people who hate wickedness and love godliness. Let those churches who have left this word and have thus failed their people and the nation begin now to unfurl the banner of Christ and preach Christ and thus make men minded as Christ was minded. This will save the world "in an atomic age," or any other age yet to come. W. J. S.

TABLE OF DUTIES

BY PROFESSOR JOHN MEYER

IN Luther's Small Catechism we find an appendix called "Table of Duties." In catechetical instructions this part of the Catechism is usually not treated as fully and as thoroughly as are the five (six) chief parts. The excuse usually is a lack of time. The chief parts are essential, and a good understanding of them is most desirable. But this really is no sign that a study of the Table of Duties should be neglected. If the time before confirmation is too short — as it usually is — for more than a brief glance at the Table and an assignment for memory work, then it will be most profitable to devote more time to it after confirmation, in such a way that either each confirmed Christian be induced to continue his (or her) study of the Catechism truths by reading and pondering and prayerfully meditating the Table, or bet-

ter still, that the Table be made a subject of special study in Bible classes.

We intend to present a series of studies on the Table of Duties to the readers of the *Northwestern Lutheran*, in order to stimulate interest and study.

We may ask, why this Table of Duties is added in an appendix, why is it not included in the body of the Catechism.

The answer is contained in the subtitle of the appendix, which reads: "*Consisting of certain passages of Scripture for various holy orders and stations, whereby these are to be admonished, as by a special lesson, regarding their office and service.*"

Note the word *special lesson*. The truths presented in the body of the Catechism pertain to every individual as such, without exception. Whether a person be a pastor or a layman, a teacher or

a pupil, a master or a servant, a government official or a plain citizen, husband or wife, married or single, father or son, and the like, makes absolutely no difference as far as the chief parts of the Catechism are concerned, they apply to all alike. Not so the Table of Duties. Here special *orders and stations* are singled out and each one is given a *special lesson* fitting his station particularly. We readily see that such special lessons do not belong into a text that applies to all alike.

We may add that the general truths which underlie these special lessons are contained in the body of the Catechism. Take for example *Civil Government*. This is included in the Fourth Commandment. It is contained also in the First Article and in the Fourth Petition. Similarly the rest.

We add another thought. The chief parts (whether you number five or six makes no essential difference in the matter itself) are not all of the same importance. We quote a remark of Luther's from his Large Catechism. He says: "For the common people we are *satisfied with the three parts* which have remained in Christendom from of old, though little of it has been taught and treated correctly, until both young and old who are called and wish to be Christians are well trained in them and familiar with them." Then he recites the text of the Ten Commandments, of the Apostles' Creed, and of the Lord's Prayer. — He repeats: "These are the most necessary parts which one should first learn to repeat word for word, and which our children should be accustomed to recite daily when they arise in the morning, when they sit down to their meals, and when they retire at night."

After this, Luther continues: "Now, when these three parts are apprehended, it behooves a person also to know what to say concerning our Sacraments, which Christ Himself instituted, Baptism and the holy body and blood of Christ."

March 3, 1946

Thus Luther himself advocated a certain progression in the study of the Catechism. But he did not want instruction to stop with the five chief parts which he enumerated. He says: "When these parts have been well learned, you may, as a supplement and to fortify them, say before them also some psalms or hymns, which have been composed on these parts, and thus lead the young into the Scriptures, and make daily progress therein." He insisted also that the young people "attend the preaching, especially during the time which is devoted to the Catechism, that they may hear it explained and may learn to understand what every part contains, so as to be able to recite it as they have heard it, and, when asked, may give a correct answer."

Thus also, in order to further explain and exemplify some of the truths of the Catechism and to apply them to special groups among the Christians, Luther added the Table of Duties to his Catechism.

One might ask the further question, since these duties represent concrete obligations, since the actions here prescribed are matters of daily observation, then why not begin the instruction in the Catechism with them? Why append them at the end? — For a Christian there is a very obvious and valid reason in this arrangement. What is the place of *Duties* in a man's life?

Natural man, and also the Roman Catholic Church, begin with duties. They all tell a sinner what he must do in order to become righteous and to merit God's favor. But natural man, blind in spiritual things and dead in his trespasses and sins,

is unable to perform any duties. Yes, he may by his own reason and strength comply outwardly to the demands of the law, but if he thinks that thereby he is righteous before God he is deceiving himself. All his righteousnesses are nothing but filthy rags.

Christ insisted on the very opposite way. He said that we should not start with the fruit, but first make the tree good, and then good fruits will follow and show the tree. Luther learned this from Jesus. He said: "As long as the person is not good his works will avail nothing. The person is first, works come in second place."

The purpose of the Catechism is to transform men into good trees: first showing them that they are lost and condemned sinners; then proclaiming to them the love of their Creator, who gave His only-begotten Son to redeem them, and sends His Holy Spirit into their hearts to kindle faith and to renew them; and thirdly, leading them to pray to God as dear children to their dear Father.

Then, after this has been accomplished, is the time to speak about the duties which each one must perform in his special station, to show that he has been changed into a good tree and to express his gratitude in works of love toward God and toward his neighbor according to the station into which God has placed him.

The Table of Duties is correctly placed where it belongs, after the chief parts of the Catechism.

May God bless our meditations as we now take up a study of the Table of Duties."

LENT

THE beginning of the Lenten season is at hand; Ash Wednesday, March 6, will mark its opening. How are we to use this season of the church year? We know that we have no special command from God to observe it. Certain holy days and new moons and Sabbath days belonged to the shadows of the Old Testament, but the body, the real blessings which they prefigured, is of Christ. It was left to the Church of Christ, under the guidance of the Holy Ghost, to devise

its own festival seasons, and to use them for the edification of the Christians. The Lenten season is an institution thus arranged by the church.

Fasting

Lent was considered as a time of fasting.

Fasting was practiced very extensively by the Jews as well as by the early Christians.

There are different ways of looking at fasting. The Pharisee in the temple, who boasted of fasting twice in a week, evidently looked upon it as a meritorious work for which God owed him a special reward. Also in the Catholic Church fasting is regarded as a means of atoning for sins and meriting God's favor. Such an attitude is nothing short of blasphemy, since it robs Christ of the honor that He alone made full atonement for all of our sins.

The early Christians practiced fasting in an altogether different spirit. They fasted in order to prepare themselves for more intensive prayer and ministering to the Lord, doing the Lord's work. Read Acts 13, 2, 3; also 14, 23. The congregation at Antioch fasted when they sent Paul, together with Barnabas, on his first mission journey; and the various churches founded on this journey fasted when their newly elected elders were to be ordained.

There is another kind of fasting, which Jesus mentions in Mark 2, 19, 20: "Jesus said unto them, Can the children of the bridechamber (the wedding guests) fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days." This is a fasting which the Lord Himself imposes through tribulation, according to His good pleasure; while the first mentioned form and the second are self-imposed.

Forty Days

The fasting during the Lenten season was instituted by the church as a preparation for a more intensive meditation on the suffering and death of our Savior. In His suffering and death Jesus dearly bought our salvation. If He had refused to suffer and die, we should have been damned in hell forever. But since He humbled Himself and took upon Himself the form of a servant, becoming obedient unto death, the death of the cross, our salvation stands secure. It behooves us, therefore, to ponder it most earnestly. For that purpose the church arranged a period of fasting to precede the Easter festival.

Why forty days? When Jesus was in

the wilderness to be tempted of the devil. He fasted forty days and forty nights. Hence the church determined on a period of the same length.

Are there forty days? From Ash Wednesday till Saturday of Holy Week, inclusive, there are forty-six days by actual count. The difficulty disappears at once if we subtract the Sundays. There are six Sundays in Lent, leaving exactly forty week days.

The Meaning

This must cause us to stop and think. Why this distinction? Why are the Sundays excepted? A mere glance at the Gospel pericopes for the Sundays of this season will show us that they have very little to say of the suffering and death of our Savior. Look them up in your "Northwestern Lutheran Annual" and note the brief summary of the Gospels as there given: March 10, Jesus is Tempted by the Devil; March 17, Syrophenician Woman; March 24, Jesus Casts out a Devil; March 31, Feeding of the Five Thousand; April 7, The Jews Try to Stone Jesus; April 14, Christ's Entry into Jerusalem. Every one of these lessons shows Jesus as victorious over the devil or his henchmen, and as acclaimed by the people to be the promised Messiah.

Thus during the entire Lenten season, while Christians were fasting, and considering the passion and death of their Savior, they never wanted to forget that Jesus in all this was victorious. Though He died, He did not lose the victory and the peace, rather, by His very death He defeated the enemy and established an everlasting peace. As Jesus never failed to mention His glorious resurrection whenever He referred to His coming suffering and death, so the Christians also did not in any way wish to isolate the study of Christ's passion from His final victory.

Did you ever notice that among our many Lenten hymns (Nos. 140-186 in our new Hymnal) there is not one composed by Luther? We have hymns from him for the other seasons of the church year, why not one for Lent? Like the old church, Luther realized that the passion of our Lord dare never be isolated. It must always be studied in the light of the sure Easter victory.

Personal Application

From the foregoing it is clear that the proper way to meditate on the suffering and death of Jesus is not in a spirit of sympathy and pity, but of repentance. When the women of Jerusalem followed Him on the way to Calvary weeping, He turned to them: "Weep not for me, but weep for yourselves and for your children. . . . For if they do these things in a green tree, what shall be done in the dry?" (Luke 23, 28, 31.) Nor is it in a spirit of blaming and cursing the enemies who with fiendish pleasure brought this agony and pain on Jesus. He Himself prayed: "Father, forgive them, for they know not what they do." (Luke 23, 34.)

Remember, Jesus did all this for us, for every single one of us. Of Him it is not only said that He as the Lamb of God which taketh away the sin of the world, but also, individualizing, that He tasted death "for every man" (Heb. 2, 9). Remember furthermore that, since the One died for all, the all, that is, each individual sinner, died in Him.

Do not, therefore, on the one hand, separate the suffering and death of our Savior from His glorious resurrection, rather always view His battles in the light of the coming victory. On the other hand, when you see Jesus suffering and dying and rising again, try to see yourself in Him. The suffering one are you with your sins, and the rising one are you in your justification. Learn to identify yourself with your Savior, who is your substitute and acted in your stead. The better you learn to identify yourself with your Savior both in His bitter struggle and in His glorious victory, the more will you also be anxious and able to identify yourself with Him in a new manner of living, in "everlasting righteousness, innocence, and blessedness."

May God grant us His Holy Spirit that we thus draw rich blessing from our meditations on our suffering Savior.

J. P. M.

LENT---

THE ALL-SUFFICIENT SACRIFICE

(Continued from page 66)

under the Law, that we might receive the adoption of sons." In Romans 6, 10 the Apostle states, "For in that He died, He

died unto sin *once*: but in that He liveth, He liveth unto God." In Hebrews 9, 11 to 12 we read, "But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in *once* into the holy place, having obtained eternal redemption for us." Through the death of the Son of God on Calvary Satan's hold on man was broken, the penalty for man's sin was paid, the power of sin was destroyed, the sting of death was removed, and the way to heaven was opened.

Christ Jesus is our eternal High Priest who has brought the one final and all-sufficient sacrifice for our sins. No more while the world stands will there be need of any other atoning sacrifice. On the Cross the Savior Himself announced the completed work of redemption, when He cried, "It is finished!" In Hebrews 10, 12 to 14 we are told, "But this man after he had offered *one sacrifice* for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by *one offering* he hath perfected for ever them that are sanctified."

The Lenten Message

The Season of Lent again brings us this message of our High Priest, Jesus Christ, and the all-sufficient sacrifice which He brought for the sins of the whole world. The heart of all evangelical preaching is the proclamation of the message of Christ and Him crucified. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and Him crucified." 1 Cor. 2, 2. And for our salvation we build alone on Christ's one great, final, and all-sufficient sacrifice. To Christ, our Redeemer, we will bring the sacrifice of a contrite and believing heart, and the fruit of our faith in Christ, the sacrifice of all that we are and have.

A. P. V.

FROM A MISSIONARY'S JOURNAL

(Extracts from the diary of Norbert Reim, Synodical Conference Missionary in Nigeria, West Africa. Contributed by E. R.)

January 15. Steamed into the Cross River at about 2:00 P. M., . . . into Calabar about 6:00. The Kretzmans were waiting . . . had dinner with them . . . back to the boat for the night. Next morning: Supervised unloading our baggage into a launch that could take it to Nwaniba.

January 17. This is D-day. Boarded the launch for the 1½-hour trip to Oron, . . . headed immediately for the Ford station-wagon. An automobile that has been 240,000 miles in this country has been better days. But we changed a tire, got some boys to push us off to a start, and we were on the way to Nung Udo to see the Rusches . . . just 10 months and 4 days after I received the call to Africa.

. . . The physical plants at Nung Udo and Obot Idim far exceeded my expectations. The girls' school as well as the central school boast some quite presentable buildings. . . . There are three permanent houses now. The plant at Obot Idim contains much more than just the central school and Kretzmann's house. There is the book shop and office. A new addition is being erected now. Building is going on everywhere on the place, it seems. The printing press will be set up as soon as the addition is finished.

January 18. This morning one of the headmen from one of the Ukpom churches came down "to see their new pastor," probably really to see if it was actually true that we had arrived.

January 20. Our first Sunday in Ibe-Ikpo! I went with Schweppe to Ikot Oduet. The order of service follows the Lutheran Hymnal remarkably closely. Though it is a strange tongue, I could follow quite easily. The singing was spirited. After the service I was introduced and spoke a few words. The headman of the congregation answered with some fine words of welcome.

January 25. This morning Bob (Missionary Robert Stade) and I had a real treat. The central school is again in session, and we went over to inspect a bit. Over 400 children. One building had seats for 200. It just held two classes. Both were being lectured simultaneously

without as much as a screen for a partition. Another building . . . 100 students. The headmaster stopped the classes to have them sing for us. Never in my life have I heard such singing. One hundred young and lusty voices sang several English and Efik hymns in harmony . . . I shall never forget.

January 27. This is the day that the Lord hath made! Not only was it a day of rejoicing for me, but apparently for hundreds of others as well. In the first regular installation service to be held in the Nigerian Lutheran Church I was installed as pastor of the 15 churches in the Ukpom area. . . . It had been decided to hold the service in the central school . . . the largest building available. It was a small house of worship according to American standards, only 30×80 feet, yet the official count showed 1024 people, exclusive of the hundreds who were standing three and four deep all around the outside, looking in over the low walls. . . . The service was opened by Jonathan Ekong (native missionary) who conducted the altar service in Efik. One of the teachers arose from his seat and offered quite a lengthy prayer *ex corde*. I marvel at the gift of these men for extemporaneous prayer. Kretzmann preached on II Tim. 4, 1-5. . . . The installation was performed by Schweppe. I closed the formal part of the service with the blessing.

The headmaster of the Ukpom Central School now arose to deliver the address of welcome. It far exceeded my expectations. These men do not possess college degrees. They do not have a long religious background and training. Yet they show a remarkable spiritual insight and surprising knowledge of Scripture. And all this was the product of an area that had been sadly neglected until now. Being all of 27 miles from Obot Idim, our men had been unable to get to the Ukpom district more than once in three weeks. After seeing the elaborate service that these Ukpom people had prepared and after hearing the address of welcome delivered in English for my benefit, I felt very humble and unworthy.

I responded briefly on the basis of Psalm 66, 1-2, explaining also why it had taken so many months from the time I had received the call until this day of my installation, why our wives had not been able to accompany us, etc. *). Jonathan Ekong interpreted for me. After some more speaking the assembly of its own accord brought the service to a close by bursting spontaneously into a powerful native version of "Now Thank We All Our God." Well over a thousand full-toned African voices were offering their thanks for the blessings received from their God. The sincerity of their gratitude made the hymn ring. It was worth coming to Nigeria to hear this alone. . . . I came away more than satisfied with my first contact. . . . It will be a real pleasure and privilege to work with such a friendly, Gospel-hungry people.

The day was still not done. . . . At about 8 o'clock a teacher came running in from one of the stations about three miles away to report that twins had been born, and the mother-in-law was in the house determined to kill them. The father had already watched over them three days and nights. Could we come? . . . Entering the hut we (Missionaries Wm. Schweppe, Robert Stade, N. Reim, and Mrs. Rusch, who is also a trained nurse) made our way through the goats bedded in the living room into a back room without windows or any other means of ventilation. Apparently the mother was torn between two principles, . . . far enough along in her Christianity to know that it was wrong to kill one of her babies. Yet the position of the old mother-in-law had had its influence during the past three days. . . . It had been dinned into her ears that she should not have born twins, that it would bring a curse on her, — one of them was surely possessed by an evil spirit. . . . Mrs. Rusch tried to persuade her to come with us to the twin house at Nung Udo, but she was apparently afraid to do so. . . . So Schweppe got the father to promise that he would drive the mother-in-law out, while he tried to keep awake another night at the side of the twins. But it was thought

*) For lack of space Mrs. Robert Stade and Mrs. Norbert Reim were not able to sail with their husbands. They are still awaiting transportation to Africa.

best to baptize them. . . . No names had as yet been chosen for the boys, so at Schweppe's suggestion they were baptized "Robert" and "Norbert." Mrs. Rusch held one infant and I the other. . . . The father offered a prayer in which he also had a bit of encouragement and admonition for his wavering wife. He referred to Rebekah and pointed out that she also had had twins, and had considered them a blessing. Schweppe then performed the

ceremony in Efik, a cord was tied around Robert's ankle to tell him apart from Norbert, and then we left.

It certainly was a strange experience. Here we had seen the old and the new, the power of God's Word and the powers of darkness in sharp contrast. . . . Went to bed feeling that there was after all a tremendous lot of work still to be done in Nigeria.

OUR LUTHERAN WAY--THE BIBLE WAY

FROM A SERIES OF ARTICLES BY PASTOR IRWIN J. HABECK,
WEYAUWEGA, WISCONSIN

Membership

WE have become accustomed to classifying the members of our congregations according to souls, communicant members, and voting members. Speaking of the souls in a congregation we mean all who have been baptized, men, women, and children. When we speak of communicant members, we mean those who have been confirmed and are entitled to receive Holy Communion. The voting members are the men over twenty-one who have signed the constitution of the congregation.

Souls

It is evident that when one is baptized he is added to the church of Christ, "for as many of you as have been baptized into Christ have put on Christ" (Gal. 3, 28). It is our Lord's way to give the souls in His church into the care of a pastor. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account" (Heb. 13, 17). Which pastor is held accountable for the soul of a child after it has been baptized? Ordinarily it is the pastor who has performed the baptism. One of the duties which we assign to pastors when we call them is to perform baptisms. Faithfulness to the agreement into which we enter when we call them requires that we call upon them to baptize *our* children when the occasion arises. If circumstances make it desirable to use the services of another pastor, courtesy (which is just another name for Christian love) demands that we ask our own pastor to

authorize the other pastor to baptize for him in a given case. By making the request we are asking him to consider the child under his care after it has been baptized. If the parents do not belong to his or any other congregation, the pastor will consider the request to baptize the child a request also to guard the spiritual life which is worked through baptism, to consider the child a soul in his congregation. This relationship between the pastor and the souls under his care will continue until it is transferred to some other pastor, ended by death, or broken off through separation.

Communicants

Instructions for confirmation will be given to a child by its pastor unless in an orderly manner, due to local circumstances, another pastor is authorized to assume the obligation. In this latter event the child still remains under the care of its pastor. Except where an exception has been made in an orderly manner in the case of the confirmation of children or adults, the one who is being confirmed is under the care of the pastor who officiates, and is a communicant member of the congregation with which he first receives the Lord's Supper. This relationship continues unless it is terminated by a transfer or excommunication or resignation or death.

At times one encounters the view that even though one may have been confirmed and receives the Lord's Supper in fellowship with a given congregation, he is under no obligations toward the congregation unless he is formally received

The Northwestern Lutheran

into membership in a congregational meeting. But no man-made arrangement can delay making the duty to contribute toward the pastor's support binding, since the Lord himself says, "Let him that is taught in the Word communicate unto him that teacheth in all good things" (Gal. 6, 6). So too with the command, "Thou shalt love thy neighbor as thyself," which implies that we are to help one another in maintaining our church property and meeting other operating expenses of a congregation. So too with the command, "Preach the Gospel to every creature," which makes it our duty to take part in the mission and worker-training endeavors in which our community of congregations, our Synod, is engaged.

Neither is one who is "only" a communicant member of a congregation foot-loose, free to go to any church and receive Holy Communion there as fancy may dictate. A pastor is responsible before God for every communicant member of his congregation, and if that responsibility is to be terminated, he ought to know and to be asked for his approval. How can any pastor undertake to receive a stranger to his flock to Holy Communion without the knowledge and consent of his pastor, and not be guilty of being a "busybody in other men's matters" (1 Pet. 4, 15)? Furthermore, the highest fellowship which we as Christians enjoy is the fellowship which we have when we receive the Lord's Supper together. If this fellowship is to be terminated, they with whom it has been enjoyed ought to be consulted and asked to approve. How can any congregation receive someone into fellowship with them at the Lord's Table without consulting those with whom he was previously in fellowship and not likewise be guilty of being busybodies in other men's matters?

Another evil trend is the ease with which communicant members are dropped. If someone has become remiss in receiving Holy Communion and in the performance of other duties, he is simply "dropped" from the membership roll, often without having been admonished before, or informed after the action is taken. Surely, it is easier to meet "quotas" if "dead timber" is lopped off,

but will the Lord countenance such measures? The course which He wants us to take is clearly outlined in Matthew 18, 15-17, and unless the last step has been taken and a communicant is excommunicated, he remains a member of his congregation, and the congregation owes him all that is implied in the term "church discipline." We hope to discuss this subject in detail in a subsequent article.

Voting Membership

The age limit for voting membership is not determined by God's Word except insofar as the command to do all things decently and in order implies that the conduct of the church's affairs be entrusted only to such who have reached the age of discretion. The restriction of voting membership to men is, however, in accordance with God's Word. Twice, in 1 Corinthians 14, 34, 35 and in 1 Timothy 2, 11, 12, the Lord requires that women should not speak nor usurp authority in the church. Voting membership, however, requires "speaking", the voicing of opinions on matters under discussion, and the exercise of authority, for the vote of the majority determines the course of the congregation's affairs. Voting membership continues until death

unless it is terminated by release, resignation, or excommunication.

In our congregations we meet with those who don't want to be voting members. They, however, avoid a duty clearly indicated by an application of the Golden Rule: "Do unto others as ye would that they should do unto you." We need someone to manage the affairs of the congregation. If others have to do so for us, we ought to do as much for them. Some, again, are afraid of holding office. But here the Lord's will is plain: "As every man hath received the gift, even so minister the same one unto another, as good stewards of the manifold grace of God" (1 Pet. 4, 10). The Lord has given us whatever talents we may possess for the good of the church, for the church to use as it sees fit. We have no right before God to refuse to make our gifts available for the common good. Viewed in the light of God's Word, voting membership is not an irksome duty, but a glorious privilege, a special opportunity to serve Him who first served us.

In general, our Lutheran way in regard to membership is an application of the Lord's command: "Let all things be done decently and in order" (1 Cor. 14, 40), and thus is the Bible way.

REFORMING LUTHER ON THE RELATIONSHIP OF CHURCH AND STATE

BY REV. MARKUS KOEPSSELL, PRENTICE, WISCONSIN

SO it has finally happened! The advocates of the policy to give the Church a voice in government and politics have come to the point where they must disagree with the great Reformer himself. Not that Luther could not err, for he was a mere man, though a man who is recognized the world over as being especially gifted in moulding the opinions of the masses as well as those of the ruling class. Perhaps this is not so remarkable to us Christians, when we consider the fact that Luther opened the Bible. It became the only rule and norm of faith and life for him because it is the Word of God. The influence it had upon him is history, and the effect his influence had upon the world is the Reformation. Let us remember that, in the matter of Church

and State also, Luther based his teaching on the *Word of God*.

Thus, when we view the opinion of the noted author, Thomas Mann, expressed in *Time* magazine (January 7, 1946), that "... Luther, the German man of the people, bears a good share of the responsibility for the sad ending of this first attempt (peasants' revolt) at a German revolution," we are forced to conclude that Mr. Mann, apart from his confession "I do not love" Luther, also does not love the God of the Bible, for Luther stood firm on this point only because our God told him to do so in Scripture.

Similarly, Martin Schroeder (biography unknown), writing in the *Christian Century* (February 13, 1946), agrees with Dean W. R. Inge, whom he

quotes as saying, "If we wish to find a scapegoat on whose shoulders we may lay the miseries which Germany has brought upon the world, I am convinced that the worst evil genius of that country is not Hitler or Bismarck or Frederick the Great, but Martin Luther. . . . Lutheranism . . . worships a God who is neither just nor merciful. . . . The law of nature, which ought to be the court of appeal against unjust authority, is identified with the existing order and society to which absolute obedience is due. . . . We must hope that the next swing of the pendulum will put an end to Luther's influence."

Speculating that Luther himself "would be the first to side with those who labor and suffer to sweep academic cobwebs aside into the discard and to make the spirit of the Master the world's sovereign will," Martin Schroeder expresses the possibility, hopeful on *his* part, that such a revolution in Lutheranism may actually be on its way through the influence of such luminaries as Martin Niemoeller and Prof. Althaus of Erlangen, both of whom have become convinced that the Church has its political responsibility.

We wonder whether God's Word is not to be upheld anymore. Indeed, discard one point, and you can discard it all. Then we may as well become atheists, for the God we shall be serving will not be the true God. Did not Christ give Caesar his due? Lucky thing for us that He did! Where would the damned soul be, if Christ had not "submitted Himself to the highest powers," as St. Paul also exhorts *us*?

Luther points out time and again that, corrupt as the government may be, it is the Christian's duty according to Scripture to recognize it as God's ordinance. Any tribulation or affliction arising from bad government is wholly in line with God's holy will. If it pleases God to punish rulers for us, or to believe the chastisement on the people, He has ways and means of doing so. But Christians should recognize God's hand in bad government — not that He is the cause of it (for God attributes that to the sin of mankind), but that God uses bad government, as He does other evil, for the punishment and spiritual awakening of mankind. For when does a man know

better that he is in need of God's help than when he is afflicted? Is this not enough to show us that God is just and merciful to us? Thus it is wholly within Scriptural teaching also to say that there will always be wars. Man can do what he wants; but God will not be prevented from using wars to bring the nations to their knees in repentance of their collective sins.

To rebuke Luther on his stand for separation of Church and State would be to rebuke God's Word. If this would happen to the extent that the Church would rule, the effect would be catastrophic. The atheists would soon be able to say, "Where is the power you said the Church had?" It is against human reason, to say the least, to believe that souls can be martialled. It is true, Christ is the Master, but only of those who are His followers; Satan is master of the unbelievers. Should the entire population within a nation be true Christian, then a Church government would not only be permissible, but unnecessary. However, let us not allow our desire that all people be God's children move us to such rash and God-antagonizing beliefs that it should be accomplished by the force of government. In connection with St. Paul's exhortation: "Let every soul be subject unto the higher powers," nowhere does God tell His followers to take upon themselves such authority. Indeed, He tells us: "My Kingdom is not of this world." Are they, who bear the name of Him who suffered and died for them, unwilling to suffer a little under God-ordained governments so that His divine purpose and will may be carried out?

The Church should recognize its sole duty of first bringing the individual's soul to Christ, and then teaching him to live as becomes a blood-bought servant of Christ. If this work is completed, then the world *will* be a "better place to live in." We cannot, however, attack the evils in the world from the other end by saying that the business of the Church is to make the world a better place in which to live.

Let us hope and pray that Luther's way of teaching — God's way — will never be changed by liberal-minded theologians to bring about a union of Church and State!

ARCHAEOLOGICAL LIGHT

THE twentieth chapter of Exodus records the giving of the Ten Commandments to Moses, probably about 1450 B. C. Much of the remainder of the Pentateuch is concerned with other laws of God, including the moral, ceremonial, and civil requirements for Israel. The Bible indicates that long before the time of Moses, God had revealed many of His laws to the early patriarchs, for we read that the Lord said to Isaac, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26, 5). The Bible also shows that God definitely revealed Himself to others, even long before the time of Abraham (about 2000 B. C.), particularly to Adam (Gen. 2, 16); to Enoch (Gen. 5, 22, 24); to Noah (Gen. 9, 8), and it is entirely likely that God gave many of His laws to these earliest people, just as He later did in the case of Abraham. A summing up of the whole body of laws was given in a specific revelation to Moses.

In the past, however, liberals have held that a complex legal system such as ascribed to the time of Moses could not have existed as early as the period 1500—1400 B. C. Acknowledgment of this critical viewpoint is made, for example, by Millar Burrows, liberal professor at Yale University, when he says that scholars have sometimes supposed that the social and moral nature of the laws assigned to Moses was "too high for such an early age."

One of the first archaeological monuments to put a crack in this critical theory was the Code of Hammurabi, which was

excavated by the French expedition working in Persia in 1901—1902. They found a pillar nearly eight feet high on which were written the laws compiled by Hammurabi, nearly three hundred in number. Many of these laws are similar to the laws found in the Bible, which were given to Moses, and yet the Code of Hammurabi was made several hundred years before the time of Moses, probably about 2000 B. C.

Thus the discovery of the Code of Hammurabi demonstrated that the liberal had no right to reject the laws of Moses as being too advanced for that time. Further discoveries of the twentieth century have brought to us the law codes of the Assyrians and the Hittites, and so now liberals, such as Burrows, are quite ready to acknowledge that the older critical idea has been "effectively refuted."

Of course, some liberals suggested that Moses got his laws from the Code of Hammurabi, but an examination shows that there is too great a difference between these laws to admit of any such explanation. George A. Barton, liberal professor at the University of Pennsylvania, acknowledged this in his book "Archaeology and the Bible," when he said that a comparison of the Code of Hammurabi with the laws of the Pentateuch reveals some similarities, but that one is convinced that "the laws of the Old Testament are in no essential way dependent upon the Babylonian laws." — *Sunday School Times*.

Lutheran Sentinel.

CATHOLIC ATROCITIES

ON the afternoon of May 27, as on every Sunday, the Catholic populace of Santiago, Yecla, a municipality of Ixtlahuaca (State of Mexico), with abandonment devoted itself to drinking pulque. When drunkenness had become general, the cries of Encarnación Sanchez and Eleuterio Pineda rose from the multitude. They roused the rabble to dispose of the evangelists once and for all. Men and women armed themselves

with rocks, clubs, knives, and hoes. Enraged and cursing, the mob advanced upon the homes of the Protestant pastors Feliciano Juárez and Vicente García, and minutes later the ministers had been lynched and quartered and their homes dynamited.

To judge from the information gathered in the city of Toluca, among the local authorities, it appears that the Catholic parish priest José A. Vivas had

not been ignorant of the development and planning of the crime. As to the responsible persons and actual perpetrators, they are being held in the Central del Estado prison.

This is not the first time that some fanatic and irresponsible Catholic uses dynamite as a recourse to propagate the faith. Within the past three months, that is, since the "Pastoral Letter" issued by Monseñor Luis Martínez, Archbishop of Mexico, there have occurred the following acts, recorded among the most serious:

The Catholic priest José Angulo, inhabitant of Ojitlán, Oaxaca, placed a bomb in the house of the evangelist Porfirio Martínez. P. M. and five members of his family died in the explosion. As agent of the Publico Ministerio, a sergeant of the army was sent from the capital of the state. Ppon arriving at Ojitlán, he let loose a philippic against the Protestants.

In Actipan de Morelos, Puebla, the Catholics took the Protestant minister by surprise at two o'clock in the morning. Among blows and a shower of stones, they took him to the square of the town, and there they treacherously killed him with three shots in the chest. When dead, they disfigured his face. For the purpose of placing the blame on the victim, the door of the Catholic church was burned.

In San Andrés Timilpan, Mexico, the parish priest Arnulfo Hurtado, at the command of a group of fanatics, dynamited the evangelical church and the homes of the Protestants. One pregnant woman was killed by Hurtado by blows on the abdomen. The same priest decreed the expulsion of the evangelists and ordered that water should be denied to the survivors and a grave to the seven victims.

In Canlote, Michoacán, the Catholic priest Rafael Martínez set fire to the church and the homes of the Lutherans. Roused by him, the fanatics repeatedly outraged the women. The evangelists who were successful in escaping fled to the mountain. One hundred and five of them arrived in Mexico (City) demanding guarantees (of safety).

David G. Ruesga, governing bishop of the "Church of God," has applied to the

authorities as often as excesses of intolerances have occurred. He always received promises, but until today at least, and according to his own affirmation, he has not received the guarantees (of safety) requested. At the beginning of last week, he declared:

"It is a reproach and a shame to any Church to permit acts such as these, which reveal the fanatical ignorance of its members. We do not ask for the punishment of the crimes which have been committed, but observance of Article 24 of the Constitution and ample guarantees for the exercise of our faith strictly in accord with the law."

Moreover, he thus rebuked Don Luis María Martínez:

"Mr. Archbishop of Mexico: Before you are the truly criminal fruits which your 'Pastoral Letter' is producing. Not only Christian piety condemns the reprehensible acts which are being committed. We beseech you that you direct to the public another 'Pastoral Letter,' in which excommunication is threatened to any person who lifts a hand against any one who professes a different religion." — *Tiempo*, issue of June 8, 1945, pages 6 and 7.

(*Tiempo* is the Mexican counterpart of *Time Magazine*. Original Spanish in our files. — Ed.)
Lutheran Witness.

CULTS OF OUR DAY

BY PASTOR R. HUTH, MILWAUKEE, WISCONSIN

Many Blood-bought Souls are Ensnared by the Carnal Appeals of the Cults

IN Christian congregations everywhere similar conversations, no doubt, may be heard. Mrs. A. says to Mrs. B., "I have missed Mrs. C. at church for some time. I wonder what is the matter." Mrs. B. replies, "Oh haven't you heard that she has been going up to a hall on X Street where the Jehovah Witnesses meet."

There are many like Mrs. C. all over the world finding their way to the various cult assembly halls. Mrs. C. was baptized in the name of the Triune God, brought up in a Christian home, vowed to be faithful to her Savior at confirmation, heard the precious Gospel with her parents for many years, and as a dear child of God enjoyed the peace which passeth all understanding. But here was luscious prey for the wily Satan. In a period of weakness Mrs. C. was strongly tempted by pride, selfsatisfaction, doubt, and a willingness to listen to slandering tongues speak against all Christian churches and against the Triune God Himself. Curiosity too led her to go with an unchurched neighbor to meetings of these religious enthusiasts, which brazenly set aside the cardinal doctrines of God's holy Word.

The result of freely preaching the Gospel and proclaiming Christ's redemption as the only way to heaven always offends some. Their self-righteousness

and pride oppose the offer of God's free grace and mercy. The Old Serpent sees to that. Just as we read in the Gospel "Many of His disciples went back and walked no more with Him." John 6. So we experience it in our day over and over again how many leave the Master's Word.

However the devil's stock in store is not only pride. He has many snares which he cleverly lays to catch and to enslave redeemed souls "bought with a price." The closer the saint is bound to the Savior, the more eager Satan is to gain that soul by various temptations.

Our country is a land in which God blesses us with religious freedom. We may preach and teach the Word of life without a fearful thought lest an officer of the law listen and forbid us or even cast us into prison. In life we notice that very often wherever the heavenly Father has especially granted much grace and given many gifts that just there Satan with his malicious devices is most active in sowing tares and so hindering the growth of the divine seed upon the souls of men.

Loss of Members

Because we in our fatherland enjoy freedom of worship we find all sorts of religious groups springing up like mushrooms everywhere. These may teach as much anti-Christian doctrine as they

please as long as they do not interfere with the civil laws of the land or openly disregard what is considered common morality. And there are so many false churches, odd religious cults and heathen organizations that it would require an endless amount of space briefly to outline the history of each or even sketch their poorly defined teachings and practices. Some cults like the Russelites have gone under a goodly number of different names (Jehovah Witnesses, Millennial Dawn, International Bible Students, and lately some of them as Elijah Voice Society) during the brief time of their existence.

According to government statistics the older well-known Protestant churches of this country with few exceptions have lost over two million souls or about 8 per cent of their total membership in ten years. On the other hand Holiness and Pentecostal groups and the cults in general have gained in membership, some even up to 264 per cent in a decade.

Tempting Appeals

It may be well for us to ask what are some of the carnal appeals of the cults with their elastic everchanging creeds that so cunningly black out or becloud the Gospel of salvation in Christ Jesus and retard the growth of the Lord's spiritual kingdom?

Misquotations

It would seem that in a country like our own in which outwardly at least the Bible and Christianity is somewhat respected, the misquotations of Scriptures by the cults become one of the most dangerous temptations of Satan. A common trick is to combine a number of passages in a way so that it "would appear" that the Bible said what it never teaches. Such tricks make some Scriptural quotations seem to contradict what is revealed elsewhere in the very clearest passages. So at times devout souls who esteem God's Word are confused when false teachers come to their doors or false religious literature comes to them by way of mail box, the door step, the peddler at the corner or the news stands (Psychiana, Lawsonomy, Jehovah Witnesses, Unity School of Christianity, Brotherhood of

Light), or handed to them by a busy-body neighbor. The Russelites especially have turned their attention to the less easily understood prophetic passages of the Old Testament and Revelation creating an impression in their cheap tracts that they have found the very key to Scriptural quotations. Satan has always an effective way of distracting people's attention from the precious Gospel of salvation in Christ Jesus so clearly given us in the Bible. Instead the Old Deceiver points to so-called passages of the Bible that are supposed to refer to the aeroplane, radio, automobile, to the outcome of this or that war and what not. Curiosity and a desire for hearing something different deceives many a soul.

God's people of the Old Testament were surrounded by many heathen neighbors. They all tempted Israel in their peculiar ways. So Christians today are beset on every side with false religions, modern heathenism in its various forms with many different appeals which attract the flesh of man and flatter his reason and vanity.

So we shall consider at another time many more attractions put forth by the cults of our day.

OBITUARY

† JOHN FRIEDRICH KARL SIEGLER †

John Friedrich Karl Siegler was the son of the late Rev. A. F. Siegler and his wife, Bertha, née, Hage, born at Ridgeville, Monroe Co., Wisconsin, September 24, 1871. He was accepted in the Church of God through the rite of Holy Baptism on October 3, 1871. After the necessary instructions he was confirmed with the class of 1884 in Columbus, Wisconsin. He attended Northwestern College at Watertown, Wisconsin, to prepare himself for the holy ministry. He finished his course at Northwestern College in 1891. The next three years he spent at the Ev. Lutheran Seminary of the Wisconsin Synod, then located in Milwaukee, Wisconsin. On June 14, 1894,

The Northwestern Lutheran

he received his diploma. On August 18, 1896, he was married to Minnie Pasewalk of Norfolk, Nebraska. The Lord blessed this union with two children, a son, Rev. Victor Siegler of Brillion, Wisconsin, and a daughter, Cordelia, Mrs. Walter Nommensen of Kohlsville, Wisconsin. The Lord took his beloved spouse on January 7, 1920.

He served the congregations at the following places: East Farmington, Wisconsin; Caledonia, Nodine, Johnson, and Olivia-Danube, all in Minnesota. In June, 1927, he retired from the Ministry. Since that time he has been making his home mostly with his daughter.

Those mourning his unexpected departure, which occurred February 16, besides his son and daughter are: seven grandchildren, two brothers, Rev. Carl Siegler, Bangor, Wisconsin, Fred Siegler of St. Joseph, Michigan; three sisters, Mrs. John Mittelstaedt, Menomonie, Wisconsin, Mrs. J. Henry Paustian, Barre Mills, Wisconsin, and Mrs. George Wagner, Madison, Wisconsin, besides other relatives and friends.

He attained the age of 74 years, 4 months, and 22 days.

Service was held Monday afternoon, February 18, at Allenton, Wisconsin. Prof. E. Reim of the Theological Seminary at Thiensville, Wisconsin, delivered the sermon and Rev. G. Kaniess conducted the altar service. Six nephews—all pastors, served as pallbearers.

Funeral services were also held Wednesday, February 20, at Trinity Ev. Lutheran Church, Johnson, Minnesota. Rev. Chr. Albrecht conducted the altar service, the undersigned delivered the sermon based upon Jeremiah 29, 11, and Rev. H. C. Duehlmeier officiated at the grave. He was laid to rest in the church cemetery.

I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14, 13.

E. J. ZEHMS.

Siftings

BY THE EDITOR

Missionaries Leave For Africa. The Rev. Norbert Reim and Teacher Robert Stade left for our Nigerian mission field on December 1. Two cancelled ship reservations made it possible for them to leave for Lagos, Africa. Their wives were not able to accompany them but will be with them in the very near future. George Baer, a recent graduate of our seminary, is still in the United States but he is expected to leave for Africa by the end of June.

* * * *

In An Interview On December 14 President Truman said, "I do not want a single human being in Europe to die because of lack of food or clothing. . . . I shall certainly do everything possible to facilitate the work of the churches of America in their program of physical and spiritual rehabilitation." Today there is still no relief in sight.

* * * *

Are You Sure You're Not A Bigamist? Under this caption a recent issue of the *Saturday Evening Post* brought into sharp focus the meaning of a decision by the United States Supreme Court, "a decision which throws the marital status of millions of divorced and to-be-divorced Americans into an unholy deadlock." The Court decided that, "even though the parties themselves agree that Nevada or some other state (where conditions for divorce approximate those of Nevada — Editor) shall divorce them, the divorce is not binding on any state except the one granting the divorce." The *Post* adds that the decision was a logical one in view of the facts but asks that such laws be wiped off the statute books which make such fantastic prosecutions possible. Perhaps the divorce mills of Reno and other cities have run their course, but we doubt it. We admire the courage of the Supreme Court at lashing out against those states where it is as easy to get a divorce as it is for a hen to lay an egg.

Our Seminary At Thiensville, Wisconsin, dropped its accelerated course under which it operated through most of the war. The class, graduated in December, was the last one graduated under this system. A ten weeks supplementary course is now being offered by the faculty with a return to normalcy scheduled for next September. Another course will be given this summer to fit the students who are now out teaching into their regular classes.

* * * *

Another World Church Organization has been founded and flourishes under the title of *Unitas. Religious News Service* announces that the goal of this organization is "uniting Christians of all denominations throughout the world with Catholics in promoting international good will and combating anti-Christian influences." Pope Pius XII has blessed the organization. *Unitas* has now 800 members of whom 15 per cent are non-Catholics and is controlled by a central international committee of eleven members, all of whom are Catholics. The Jesuit founder and president of *Unitas* says, "a cautious advance is called for at this time." We can safely say that this is merely another device for enlisting non-Catholic support for the promotion of Vatican policies.

* * * *

Some Interesting Statistics were quoted by Harold E. Fey in the *Lutheran Standard*. He says, "The 1942 edition of the *Catholic Press Directory* lists 332 church publications with a total circulation of 8,925,665. These include seven daily newspapers. The largest number are weeklies (125) and monthly magazines (127) although papers of all descriptions are included. . . . During the decade previous to 1942 the circulation of all Catholic papers increased by nearly 2,000,000 subscribers, or nearly 30 per cent. This, it will be recalled, was a decade of depression when most publications were having difficulty holding their own."

The Dutch Church Declines. The Dutch government asked the opinion of the Church concerning the present political situation in the East Indies. The Dutch Church replied that it was willing to state its opinions on the religious and moral background of colonial policy, but it would not speak on the political, economic, or constitutional questions involved. If the facts are as they are reported, we commend the Dutch Church on its stand.

* * * *

Dr. Morrison Errs. Dr. Morrison, editor of the *Christian Century*, in a recent speech said, "An educational system which purports to reflect the major interests of its society and which excludes the study of religion is falling short of its own theory, and falling short at its most vital point." Dr. Morrison ought to take cognizance of the grave issues involved for which see *Northwestern Lutheran*, Vol. 33, No. 2, p. 23. He continues, "If inclusion of religion in public school curriculum cannot be worked out, I see for Protestantism only one conceivable alternative . . . to establish their own schools, somewhat on the model of the Roman Catholic parochial schools, and to withdraw their children from the public schools." At this solution Dr. Morrison holds up his hands in horror. But the "only one conceivable alternative" has been and with the help of God will continue to be our policy.

When I looked for good then evil came unto me; and when I waited for light there was darkness. Job 30, 26.

Is this the way God answers prayer? I said,
Does He give tears for joy and stones for bread?
I prayed for faith, faith high and strong
And joy that to the world could give a song
And then instead of good for which I prayed
The evil came — it made my heart afraid.

Is this the way God answers prayer? I cried,
Instead of springs of gladness bubbling up inside
Does He give broken cisterns, hearts that ache
And 'neath the burdens of their sorrows bow and break
Does He give darkness when we pray for light
Until the heart cries out in anguish, fear and fright?

Is this the way God answers prayer? Ah yes,
The path's not meant for carnal happiness.
There must be days when tempest-tossed I cry
With the disciples, "Save me or I die!"
And God Who came to still the tempest then
Comes e'en today among His saints' and when
They cry aloud, the heavenly Father will
Calm our life's tumult with His "Peace, be still."

Is this the way God answers prayer? Then go
And hide within His mercy for the years will show
Just how the burden of this world's abuse
Has fitted you for service for the Master's use
And though today you question "Is it wise?"
We cannot see beyond the things before our eyes
Oh bless the hand that often strikes the blow
He chastens whom He loves, He loves us so.
Esther A. Schumann.

Now Concerning The Collection....

Conference (District)	Number of Congregations Remitting	Number Remitting \$6.00 and Over	Total Required	Total Remitted
Eastern Conference	26	16	\$ 15,912.00	\$ 15,538.22
Western Conference	47	24	17,604.00	17,009.20
Dakota-Montana District	73	40	\$ 33,516.00	\$ 32,547.42
Northern Conference	35	8	\$ 44,574.00	\$ 33,542.94
Southeastern Conference	29	15	45,198.00	37,953.30
Southwestern Conference	12	9	15,468.00	15,534.53
Michigan District	76	32	\$ 105,240.00	\$ 87,030.77
Crow River Valley Conference	19	6	\$ 26,268.00	\$ 20,859.67
Mankato Conference	10	2	25,278.00	10,107.54
New Ulm Conference	17	4	30,366.00	25,894.49
Redwing Conference	24	14	32,190.00	28,534.91
Redwood Falls Conference	22	10	35,100.00	25,678.92
St. Croix Conference	24	5	54,882.00	18,382.69
Minnesota District	116	41	\$ 204,084.00	\$ 129,458.22
Central Conference	15	3	\$ 11,058.00	\$ 5,493.07
Colorado Conference	18	6	2,772.00	2,086.36
Rosebud Conference	16	2	7,134.00	4,075.00
Southern Conference	11	7	7,326.00	6,163.32
Nebraska District	60	18	\$ 28,290.00	\$ 17,817.43
Pacific Northwest District	14	7	\$ 6,420.00	\$ 3,893.27
Fox River Valley Conference	25	16	\$ 79,194.00	\$ 63,070.57
Lake Superior Conference	24	5	24,278.00	14,989.81
Manitowoc Conference	24	8	47,286.00	36,110.02
Rhineland Conference	11	6	7,998.00	7,228.08
Winnebago Conference	39	11	77,868.00	65,486.31
North Wisconsin District	123	46	\$ 237,624.00	\$ 186,884.79
Arizona Conference	19	7	\$ 8,442.00	\$ 2,211.38
Dodge-Washington Conference	19	8	29,316.00	17,744.15
Eastern Conference	34	10	63,354.00	45,139.87
Milwaukee Conference	25	9	122,550.00	91,281.87
Southern Conference	25	6	49,020.00	30,384.45
Southeastern Wisconsin District	122	40	\$ 272,682.00	\$ 186,762.02
Central Conference	46	13	\$ 96,474.00	\$ 53,903.07
Chippewa Valley Conference	20	4	17,358.00	7,291.00
Mississippi Valley Conference	26	12	48,834.00	41,501.92
Southwestern Conference	21	5	46,290.00	18,520.45
Wisconsin River Valley Conference	31	4	37,230.00	12,942.49
West Wisconsin District	144	38	\$ 248,520.00	\$ 134,158.93
Synod Totals	728	255	\$ 1,136,376.00	\$ 778,557.85

Received from Congregations	\$ 778,557.85
Personal contributions	257.16
Proceeds from Investments	12,478.66

Total Receipts

February 16, 1946

WISCONSIN SYNOD BUILDING FUND

Treasurer's Committee:

JOHN UNGRODT, Chairman

GERVASIUS W. FISCHER, Finance Secretary

The Northwestern Lutheran

ANNIVERSARY

TWENTIETH ANNIVERSARY

Pastor A. E. Schneider

On December 16, 1945, the members of St. John's Ev. Lutheran Church, East Bloomfield, Wisconsin, showed their high regard for their pastor, A. E. Schneider, by arranging a public celebration of the twentieth anniversary of his installation as their pastor. The celebration was a complete surprise for the jubilarian. The undersigned was in charge of the vesper service and in his sermon showed the glory of a pastor's work on the basis of 1 Timothy 3, 1. A social gathering concluded the celebration. Before coming to East Bloomfield in 1925, Pastor Schneider had served congregations of the Missouri Synod in and near Wautoma and Poy Sippi, Wisconsin, after his ordination in 1902. May the Lord grant him many more years of usefulness in His Kingdom. IRWIN J. HABECK.

ANNOUNCEMENT

CALL FOR CANDIDATES FOR A PROFESSOR AT MICHIGAN LUTHERAN SEMINARY

Because of Professor A. Sauer's ill health, which has prevented him for some time from teaching, with the exception of one or two hours a week, the Synod has empowered the Board of Regents of Michigan Lutheran Seminary to call a man to take his place, by which act, however, no new professorship is to be created.

The Board therefore requests nominations of candidates for such a professor at Michigan Lutheran Seminary.

The man to be called must be especially qualified to teach History and Music, but also other High School branches.

All nominations must be in the hands of the undersigned, secretary of the Board, by March 7, 1946.

Oscar Frey,

1441 Bliss St., Saginaw, Mich.

ANNOUNCEMENT

At a recent meeting of the Conference of Presidents the question of providing relief for our displaced brethren in Europe was discussed. The undersigned were appointed a committee to study the question and to devise ways and means of reaching our displaced brethren. The committee is to act in an advisory capacity to our Synod's Executive Secretary for Poland Mission.

The Executive Secretary for Poland Mission has been corresponding with the State Department at Washington. His efforts to open avenues of contact have thus far been non-availing. Further steps in this direction are being taken. The committee welcomes suggestions and, particularly, information which may prove helpful in discharging their obligation and that of our Synod over against "members of the household of faith."

The Committee on Relief for displaced people of our faith in Europe:

Pastor Karl Krauss, Chairman.
Pastor S. Westendorf, Secretary.
Pastor Alfred Maas, Executive
Secretary for Poland Mission.
Pastor Edgar Hoenecke.

ANNOUNCEMENT

There is a Wisconsin Synod church in Rapid City, South Dakota. Members of Synod moving into Rapid City or vicinity can be directed to St. Paul's Lutheran Church, 618 Sixth Street.

Any information concerning such members, or others who are already here, can be addressed to:

Pastor H. W. Bergholz,
824 St. Cloud Street,
Rapid City, South Dakota.

NOTICE OF COLLOQUY

Mr. William Krueger, teacher in St. John's Ev. Lutheran School at Burlington, Wisconsin, has studied theology privately for a number of years to prepare himself for the ministry. He has now applied for a colloquy. The colloquy will take place at our Theological Seminary at Thiensville on Friday, March 15, at 1:30 o'clock in the afternoon.

Arthur P. Voss, President of the Southeast Wisconsin District.

APPOINTMENT

Mr. Chas Bohl of 213 North Appleton Street, Appleton, Wisconsin, has been appointed a member of the Auditing Committee of the Northern Wisconsin District to serve in place of Mr. John Behnke, deceased.

E. G. Behm, President Northern Wisconsin District.

CALENDAR OF CONFERENCES

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet in Zion Lutheran Church, Colome, South Dakota, February 26 and 27, at 10:00 A. M. (C. S. T.), Rev. L. Groth, pastor.

Papers: 1. Timothy 4, S. Kugler; 2. Office of the Keys, H. Pritze; 3. Isaiah 8, N. Sauer; 4. Isaiah 9, Wenzel.

Speaker: D. Grummert (E. Ploetz). Please announce.

Wm. Neujahr, Secretary.

ORDINATIONS AND INSTALLATIONS

Authorized by President Karl F. Krauss of the Michigan District, the undersigned installed the Rev. Fred Schroeder as pastor of Immanuel Lutheran Church at Findlay, Ohio, on January 13, the first Sunday after Epiphany. Pastor Raymond Timmel preached the sermon. Assisting at the installation were Pastors John Gauss and Frederick Zimmerman. May the Lord of the Church bless both pastor and congregation.

Address: Rev. Fred A. Schroeder, 527 South Blanchard Street, Findlay, Ohio.

John Martin.

* * * *

Authorized by President K. F. Krauss of the Michigan District the undersigned installed Pastor Walter Voss as associate pastor of Trinity Ev. Lutheran Congregation of Jenera, Ohio, on the fifth Epiphany Sunday, February 10, 1946. The undersigned also preached the sermon, Acts 10, 32-33. The pastors who assisted were: F. Schroeder of Findlay, R. Timmel and F. Zimmermann of Toledo, Ohio. May the Lord bless both pastor and congregation.

Address: Rev. W. Voss, Jenera, Ohio.

J. Gauss.

* * * *

Authorized by the President of the Western Wisconsin District, Rev. H. C. Kirchner, the undersigned installed Rev. Otto Engel as pastor of the St. Matthew's Ev. Lutheran Congregation at Stoddard, Wisconsin, and as pastor of the St. John's Ev. Lutheran Congregation in Genoa Township, Vernon Co., Wisconsin, on February 3, 1946, the fourth Sunday after Epiphany.

Address: Rev. Otto Engel, Stoddard, Wisconsin. Walter A. Schumann.

* * * *

Authorized by President Herbert Kirchner the undersigned installed Rev. Lewis M. Bleichwehl as pastor of Immanuel Lutheran Church, Washington, Iowa, on February 3, 1946.

Address: Pastor L. M. Bleichwehl, 320 South Iowa Avenue, Washington, Iowa.

Theo. J. Mueller.

* * * *

Authorized by President E. Behm and assisted by Pastors Jos. Krubsack and Ferdinand Weyland, Sr., the undersigned installed the Rev. LeRoy Ristow as pastor of the Crandon, Argonne, and Hilcs Parish in a service held at Crandon on Septuagesima Sunday, February 17, 1946. May the richest blessings of our God rest upon the three congregations and their new pastor.

Address: Rev. LeRoy Ristow, Crandon, Wisconsin. Erwin Scharf.

Authorized by President Arthur Voss of the Southeastern District the undersigned ordained Norman Berg to the ministry in Grace Lutheran Church, Benton Harbor, Michigan, on the fifth Sunday after Epiphany, February 10.

May the Lord be with him and bless his work as missionary in Globe and Superior, Arizona. E. J. Berg.

Authorized by the president of the Michigan District, I ordained and installed Candidate Clifford Kipfmiller in St. Paul's Lutheran Church of Belleville on January 15, 1946. Assisting pastors were: G. Press, A. Wacker, A. Baer, K. Vertz, C. Frey.

Address: Rev. Clifford Kipfmiller, Belleville, Michigan.

A. F. Westendorf.

* * * *

Authorized by President Karl F. Krauss of the Michigan District, the undersigned ordained his son, Candidate Theodore Thurow, Jr., in Christ Ev. Lutheran Church, Menominee, Michigan, in a service held on the fifth Sunday after Epiphany, February 10, 1946. Pastor Carl Thurow of De Pere, Wisconsin, a brother of the Candidate, assisted.

May the Lord bless his work as missionary at Flint, Michigan.

Theodore Thurow.

MISSION FESTIVALS

Twenty-fifth Sunday after Trinity

Grand Island, Nebraska. Offering: \$50.90. L. A. Tessmer, pastor.

CHANGE OF ADDRESS

Rev. Karl J. Otto, 707 N. Iowa Street, Charles City, Iowa.

WANTED

Church pews for Mission station. If your church has any benches to sell or donate, kindly inform Pastor Paul Heyn, 22437 Logue Avenue, Van Dyke, Michigan.

TREASURER'S STATEMENT

July 1, 1945, to January 31, 1946

Receipts

Cash Balance July 1, 1945	\$ 54,881.14
Budgetary Collections:	
General Administration	\$137,109.41
Educational Institutions	49,815.02
Home for the Aged	3,585.06
Spiritual Welfare Commission	23,214.52
For other Missions	246,484.67
Indigent Students	2,215.81
General Support	14,152.75
School Supervision	1,281.14
Revenues	64,549.65
Total Budgetary Collections and Revenues	\$542,495.83

Non-Budgetary Receipts:

U. S. Government Bonds sold and matured	150,000.00
Proceeds from sale of lots	800.00
Bequests	1,665.12
Payments on Mortgage Receivable	100.00
Total Receipts	\$694,970.95

Disbursements

Budgetary Disbursements:	
General Administration	\$ 19,254.20
Theological Seminary	24,665.91
Northwestern College	49,258.00
Dr. Martin Luther College	16,407.00
Michigan Lutheran Seminary	31,846.65
Northwestern Lutheran Academy	10,981.56
Emergency Building Projects	25,442.57
Home for the Aged	6,841.75
Missions — General Administration	184.05
Indian Mission	24,754.28
Negro Missions	10,490.09
Home Missions	136,875.62
Poland Missions	4,296.75
Madison Student Mission	967.78
Spiritual Welfare Commission	25,674.67
Winnebago Lutheran Academy	1,050.00
General Support	20,473.65
School Supervision	3,269.77
Total Budgetary Disbursements	\$442,712.28

Non-Budgetary Disbursements:

Institutional Missions — Parsonages	16,826.16
Advance to Church Extension Fund	150,000.00
Mortgage Receivable	14,000.00
Total Disbursements	\$617,538.58
Cash Balance January 31, 1946	\$132,315.71

P. S. Report of Revenues and Disbursements for January from Northwestern Lutheran Academy, not received in time for this report.

Donations Sent Direct to Treasurer's Office

January 31, 1946

For Spiritual Welfare Commission

S/Sgt. Harold W. Dorn, San Francisco, Calif.	\$ 10.00
Erwin Backer, Lansing, Michigan	5.00
Mrs. H. Boeder, Milwaukee, Wisconsin	5.00
Mrs. Clara Struck, Milwaukee, Wisconsin	1.00
Wm. Miller, Paulina, Iowa	1.00
Memorial Wreath in memory of Rev. R. Jeske, given by Mrs. Henry Klage, Morovia, California	5.00
Memorial Wreath in memory of Mr. Henry Dorset given by Mrs. Henry Klage, Morovia, California	2.00
Memorial Wreath in memory of Mrs. Clyde Hammon given by Mrs. Laura Baerwald, Cataract, Wisconsin	2.00
Mr. and Mrs. John Dreier, Green Bay, Wisconsin	20.00
Memorial Wreath for Alfred C. Anger given by Prof. and Mrs. G. Westerhaus, Watertown, Wis., and Myrtle Dietrich, Milwaukee.	2.00
W. Helen Krueger, Wabeno, Wisconsin	5.00
Roy Siegman, Tampa, Florida	5.00
Immanuel Lutheran Men's Club, Kewaunee, Wisconsin	5.00
Memorial Wreath in memory of Henry F. Gieseke of Park Ridge, Illinois, given by Mrs. Frances Glaeser, Bertha, Angelica and Mrs. Frances Leppel, Milwaukee, Wisconsin	5.00
Orville Doering, Arlington, Minnesota	2.00
St. Peter's Ladies' Aid, Rev. R. L. Wiechmann, Monticello, Minnesota	5.00
Ben A. Skaltzky, Watertown, Wisconsin	5.00
Lucille Sell, Juneau, Wisconsin	1.00
Mr. Wm. A. Meyer, Jr., Milwaukee, Wisconsin	5.00
Miss Helena L. Fuhlbrigge, Des Plaines, Illinois	10.00
Rev. A. K. Hertler, David City, Nebraska	10.20
T Sgt. Edward F. Koch, San Francisco, California	5.00
	\$ 110.20

For Missions

E. A. Bleck, Manitowoc, Wisconsin	\$ 5.00
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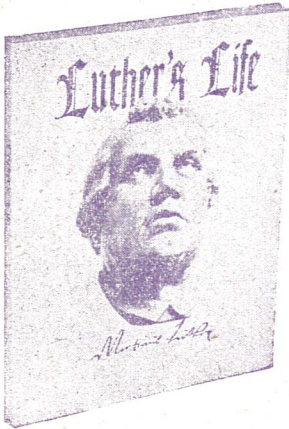
For Church Extension Fund

Memorial Wreath in memory of Mrs. Dean Phillippi by Rev. Orval Kreie	\$ 5.00
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C. J. NIEDFELDT, Treasurer.

LUTHER'S LIFE

BY INGEBOG STOLEE
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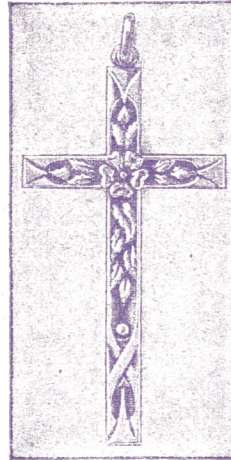
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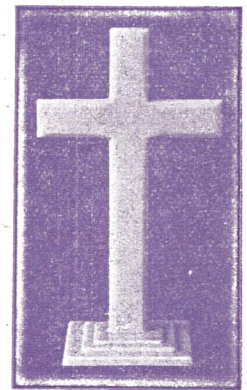
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