

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

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"YE ARE THE SALT OF THE EARTH"

Matthew 5, 13

THIS is a position of importance to which all have been raised who have been graciously brought to faith in Jesus Christ as their Savior. It is an importance that is not of the selfish kind which satisfies our pride, but one that serves the great glory of God and the welfare of our fellowmen. Thus Jesus wants us to be fully conscious of it at all times.

The Function of Ordinary Salt

Salt renders a two-fold service to humanity. For one thing, it makes food tasteful. We find potatoes, meat, vegetables, and many other foods insipid, flat, tasteless, and unpleasant if they are not seasoned with salt. It takes quite an effort on our part to eat them at all. Then, too, salt is used to prevent and arrest decay, corruption, putrefaction. Meat, for example, which would otherwise quickly spoil, is salted down and thus preserved. Salt is indeed a most essential article in our daily life.

Our Function as Spiritual Salt

Jesus tells us that we Christians are the indispensable salt in the spiritual realm with a similar service to perform. As the spiritual salt of the earth we are to serve in making men tasteful, acceptable to God, in keeping them from sinking into corruption and perdition. When Jesus tells us, "Ye are the salt of the earth," he clearly implies that the earth is in need of salt, that of themselves all men are unpalatable, unacceptable, yes, loathsome to God; that left to themselves they are given to corruption and are sure to sink into perdition. Just that is what Scripture teaches throughout. All men are by nature dead in trespasses and sins, they are in bondage to serve sin and ever ripe for God's judgment here and hereafter. There is only one way in which any human being can be made palatable, acceptable to God. There is only one way in which any human being can escape judgment and perdition, only one way in which anyone can really be freed in his heart from the willing service of sin. Christ Jesus is

that way — Christ Jesus, begotten of the Father from eternity and also true man born of the virgin Mary. By His holy life in sinners' stead, by His atoning death as our substitute He wiped out all human guilt. As Christians, whom the Holy Spirit has led to an implicit trust in Christ's vicarious merits, we now enjoy God's favor. Since all our sins are forgiven for Christ's sake, in whom we believe, we are also rescued from their curses, delivered from judgment and perdition. Sin's dominion over us, too, is broken. Grateful love to our Savior gives us both the desire and the strength to battle against sin and to strive after God's holy will.

Faith Moves Us to Function as a Spiritual Salt

By testifying of Christ, in whom we have found pardon, life, and salvation, we now become a seasoning, purifying, preserving salt to others. As the salt of the earth we endeavor to lead many others to the knowledge of the Savior Jesus Christ, so that they also may embrace His pardon in faith and enjoy God's favor and escape perdition. We endeavor to bring the saving love of Christ to many others so that they, too, in faith may come to love Him in return and in such fervent, thankful love find strength to abstain from sin and shame. Jesus does not say to us: ye ought to be a salt of the earth; neither does He say: ye are to become a salt. He says: ye *are* the salt of the earth. It is as natural for believers to bear witness of the grace and love of their Savior as it is for ordinary salt to season and to preserve. Outwardly such salt may easily be mistaken for sugar, but if you put it into some food it will reveal its nature as salt. Put it to your tongue and you will know that it is salt and nothing else. Thus it is also with the Christian. Outwardly he looks much like other people, he lives, dresses, and works in much the same manner. Yet, no-one can come into close contact with a true Christian for any length of time without becoming aware of his peculiar nature, without feeling the impact of his peculiar message.

By Confession of Mouth We Act as Salt of the Earth

From the manner in which we speak of sin and comfort against sin others are to be directed to seek their refuge from sin in Christ alone. We function as the salt of the earth if from our daily conversation men perceive some of the peace, comfort, contentment, and strength which is to be found in the Savior. Also by zealously supporting the public testimony of the Gospel in church and school at home and abroad do we carry out our activity as spiritual salt.

No Less By the Testimony of Our Lives

No less important is the work as salt which we can do with the daily lives that we lead. Most effectively can our lives serve to show forth the praises of Him who called us out of darkness unto His marvelous light. Our daily lives are led in the presence of endless numbers who know not Christ and His grace. If people realize that we will not utter the name of God in a curse, realize that such a use of the name of the Lord Jesus deeply hurts us, some of them may probably look for the precious treasure that we find in those names. If people notice that hell is much too dreadful a term for us to use at every slight displeasure, some may probably learn to shudder as we do at its mention. If people notice that we can still trust in God even when we are down and out, see that we really gather strength and peace upon prayer, see that we can actually be content with mere food and raiment, some may come to yearn for the God of grace whom we Christians know and on whom we build our trust. If people see us go to church Sunday after Sunday, not in a self-righteous attitude of doing a meritorious deed, but out of sheer longing to hear the Savior's word — just as if it meant a personal sacrifice to forego this privilege — some may wish to share our experience and likewise seek out the house of God. If people see that we Christians are really less selfish, more considerate, kind, helpful than others, if they notice that the bond between us is very intimate and cordial, some may be moved to look for the motivation to such

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THE FESTIVAL OF THE HOLY TRINITY

*"In the Name of the Father, and of the Son,
and of the Holy Ghost."*

Gospel The doctrine of the Holy Trinity is not given us that we attempt with our own reason to penetrate into the mysteries of God's essence, but that we adore the Holy Trinity, and praise the name of the Triune God forever; praise the Father, Who sent His Son from heaven, praise the Son, Who permitted Himself to be lifted upon the cross, that whosoever believeth on Him should not perish, but have everlasting life; praise the Holy Ghost, Who by the means of teaching us these heavenly things, has regenerated us. We, who by our sinful birth had been excluded from the Kingdom of God, have now by the new birth wrought by the Holy Ghost been restored to God's heavenly Kingdom. Let us give glory to the Holy Trinity, because He hath shown His mercy to us.

Epistle "Oh the depth of the riches both of the wisdom and knowledge of God." No other fact transcends all human wisdom more than the doctrine of the Holy Trinity; no fact is more essential to man's saving faith than the revelation God's own being, person, and work. There is only one God, and He is the Father, and the Son, and the Holy Ghost. The depth of this wisdom takes down, down with no point at which our mind can stop; the riches of this wisdom spreads out in every direction so that our mortal mind cannot cover its vastness. All that remains for us to do is to bow down and worship the Holy Trinity, and with our poor, lisping, stammering tongue sing the praises of our Creator, Redeemer, and Sanctifier.

Troit *Blessed be the Holy Trinity, and the undivided Unity: Let us give glory to Him because He hath shown His Mercy to us. O Lord, our Lord: how excellent is Thy Name in all the*

Orth. "Almighty and Everlasting God, Who hast given unto Thy servants, grace, by the confession of a true faith, to know the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech Thee, Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities." (Collect) "Blessed art Thou, O Lord, Who beholdest the deep and Who dwellest between the cherubim. Blessed art Thou, O Lord, in the firmament of heaven and greatly to be praised forever, Hallelujah! Hallelujah! Blessed art Thou, O Lord God of our Father and greatly to be praised and glorified forever. Hallelujah. Gradual. Daniel 29, 32-34)

To the great One in Three
Eternal praises be
Hence evermore!
His sovereign majesty
May we in glory see
And to eternity
Love and adore. Amen. (239)

THE FESTIVAL OF PENTECOST

"The Ascended Savior Sends the Promised Paraclete."

Gospel Pentecost commemorates and celebrates the wondrous outpouring of the Holy Ghost upon the disciples of the Lord fifty days after His resurrection, ten days after His Ascension. The coming of the Holy Ghost was in fulfilment of the Lord's promise. Even hundreds of years before the Incarnation of the Son of God the coming and work of the Holy Spirit was prophesied, as the Apostle Peter establishes in his sermon on the first memorable Pentecost day of the New Testament era (Acts 2, 14-36). In our Gospel the Lord in the night of His betrayal speaks clearly about the coming of the Holy Ghost; "These things have I spoken to you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." When the Holy Ghost enters the heart of man and lives there, that person will obtain true comfort and peace, for such a one will have the assurance that all the promises of God's love in Christ Jesus are true and applicable to each believer.

Epistle In view of the fact that the two days after Pentecost are no longer observed in the church the entire chapter Acts 2 containing an account of the momentous event of Pentecost should be read at the service. The miraculous outpouring of the Holy Ghost is, like Christmas and Easter, an act of God which will not be repeated and for that reason God has also accompanied this event with visible signs from heaven. This act of God on Pentecost day does not stand as an isolated incident, but has far reaching results: it marks the beginning of the New Testament Church, which the Holy Ghost now began to gather and unite by means of the Gospel from all nations on earth by creating in sinners a new heart and kindling in them the fire of God's love to God's eternal glory and man's eternal joy.

Introit *The Spirit of the Lord filleth the world, Hallelujah. Let the righteous be glad; let them rejoice before God, yea, let them exceedingly rejoice. Hallelujah! Hallelujah! Let God arise; let His enemies be scattered: let them also that hate Him flee before Him. "O God, Who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things and evermore to rejoice in His holy comfort." (Collect) Hallelujah! Thou sendest forth Thy Spirit, and they are created: and Thou renewest the face of the earth. Hallelujah! Come, Holy Spirit, fill the hearts of the faithful and kindle in them the fire of Thy love. Hallelujah! (Gradual. Psalm 104, 30. Sequence: Veni, Sanctus Spiritus.)*

Come, Holy Ghost, God and Lord!
Be all Thy graces now outpoured
On each believer's mind and heart;
Thy fervent love to them impart.

Lord, by the brightness of Thy light,
Thou in faith dost men unite
Of every land and every tongue;
This to Thy praise, O Lord, our God, be sung. Hallelujah. (224)

G. W. F.

Editorials

"Brethren, Pray For Us."

We are quoting these words from St. Paul's Epistle to the Thessalonians, the third chapter and the first verse. Seems a bit strange to us that the great apostle should ask his brethren, the lay people of the churches in which he had labored and in whom he had, through the preaching of the Word, brought to faith in the Savior — that he should appeal to them to pray for him and his co-workers. One should think that one so gifted and so courageous as the Apostle Paul would find the sympathy and assistance of such people unnecessary; find it even beneath his dignity to ask them for their help. Far from it. Paul knew and understood that all his efforts are in vain unless the Lord bless them. There was much that he had to contend with in the preaching of the Gospel. He knew of "enemies of the cross of Christ" whose purpose is was to hinder the work of the Gospel, to stop its free course in the world and into the hearts of men. Against these "enemies of the cross of Christ" whoever and wherever they may be, he asked them to pray God that he "break every evil will and counsel that will not let us hallow the name of God nor let His kingdom come." Paul tells us that the Church, the ministers who in the name of the Church sow the seed of the Word, need the prayers of all Christians. And all Christians will pray for the success of the Word, and in fact, do so when they, and as often as they pray "Thy kingdom come." Let our Christians of the Wisconsin Synod remember these words of the Apostle Paul and heed them. During the next few weeks many of our districts will be meeting to study the state of the Church. The pastors and delegates and teachers of our various congregations will hear many reports, debate many important issues and resolve many important things. Let the minds and hearts of our people be with them during these days, yea, let them pray God that "His word may have free course," that all may humbly submit to the directing of that Word and that all they may do and decide may have as its aim the glory of God and the welfare of the souls of men. These men plead with you as Paul pleaded in his day: "Brethren, pray for us."

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Wasted Tears

Some where we read an article in which the writer lamented the fact that the work in the church is becoming greatly diversified so that we are unable to meet the situation. We must confess that we do not understand this man's complaint. The work of the church as God gave us the work is certainly anything but diversified. By this we do not mean that the work in some churches today is not complex. Locally it often is. But that is due to man's additions to the work in the church or man's dividing and sub-

dividing that which ought to be and remain a unit as God intended it should be. God, by the Savior Jesus Christ, gave His Church but one great commission, one great work to do. When the Lord Jesus, after his resurrection, appeared to His disciples He was able to sum up into one short sentence all that He expected of His church. He told them: Go ye into all the world and preach the Gospel. And when He met them again in Galilee and for the last time in bodily visible form just before His ascension he repeated His charge to them telling them: Ye shall be witnesses unto me . . . unto the uttermost parts of the earth. Surely that is simple enough. When the church, therefore does this work to the best of its ability, with fervent spirit and singleness of heart, then the Church has fully met the requirements of the Lord. And, if we want to see how the disciples understood this command of Jesus and how they carried out His commission we need but read the Acts of the Apostles and the letters of St. Paul. These give us a clear picture. They did this, those first disciples. They simply went from place to place, from city to city, and from house to house and preached that Jesus Christ is the Lord. Under this treatment the Church grew and prospered. If there is any diversification of work in the Church it is not God's but man's doing who is ever ready to improve on God's work. Let us be satisfied "to go out and preach the Gospel" as the Lord commanded us to do and let us leave hands off of all diversifying programs which can do nothing more than becloud the real work of the Church.

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The Need of Pentecost

Do you fully understand and accept the inspired statement, Romans 8:13: "For if ye live after the flesh, ye shall die; but if you through the Spirit do mortify the deeds of the body, ye shall live?" There can be no doubt in our mind that at least some of the "deeds of the body" shall have to be "mortified." To mortify means to put to death, to kill. "Deeds of the body" are those deeds which the flesh desires and which are accomplished through the use of the members of the body. For example, the heart feels anger or hatred. It would use the hands to hurt or harm the neighbor against whom the anger is directed. The deed must be mortified, that is, we dare not let that desire become a deed. Do we, however, understand that ALL deeds of the body lack spirituality and lead to death? Even those things which look good to us and in the doing of which we feel we may properly use the members of the body and which deeds in themselves are not evil or harmful to the neighbor, perhaps even serve him, do not lead to peace with God. We are still living after the flesh, and shall die. Those

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TABLE OF DUTIES

For Bishops, Pastors, and Preachers

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice; holding fast the faithful Word as he has been taught, that he may be able to convince the gainsayers. 1 Tim. 3, 2ff.; Tit. 1, 6.

VIII

WITH the words "greedy of filthy lucre" Paul mentions a danger that has already ruined many a pastor's work.

There is nothing wrong in riches themselves, nor in making a gain, provided it is done honestly and not at the expense of a needy fellow man. God protects every one in his occupation and in his possessions by having given the Seventh commandment: Thou shalt not steal. Rich gain and rich possession are a gift from God. In 1 Sam. 2, 7, the pious Hannah sings: "The Lord maketh poor and maketh rich, he bringeth low and lifteth up." Solomon says in his Proverbs: "The rich and the poor meet together: the Lord is the maker of them both" (chap. 22, 2). Solomon himself was rich. God made him so according to His promise. In answer to Solomon's prayer for wisdom and understanding He said: "I have also given thee that which thou hast not asked, both riches and honor" (1 Kings 3, 13). Riches are a blessing of God. "The blessing of the Lord, it maketh rich; and he addeth no sorrow with it" (Prov. 10, 22). One more passage. "Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor: this is the gift of God" (Eccl. 5, 19).

It is not a sin for a pastor to be rich, and it will not disqualify him from holding his office.

Dangers of Riches

Just as poverty in itself is not a virtue, nor does it make a man virtuous, so riches in themselves do not make a man a villain. Yet there are great dangers connected with the possession of wealth. The Psalmist warns us: "If riches increase, set not your heart upon them" (61, 10). Such is the corruptness of our heart that we love and honor the creature more than the Creator, that we love the gift of riches more than the Giver, and that we trust in the things which moth and rust do corrupt more than in the Maker of these things, who was before



the mountains were brought forth and who lives from everlasting to everlasting. One of the outstanding traits of the world is "the lust of the eyes" (1 John 2, 16), which love to feast on riches.

Jesus calls riches the "mammon of unrighteousness" because we are by nature inclined to make riches our God, and to become the slaves of our possessions. In a parable He warns us that the "deceitfulness of riches," just like the cares and worries of this life, will easily "choke" the Word in our hearts (Matth. 13, 22). When the rich young man turned his back on Jesus, Jesus exclaimed, "How hardly shall they that have riches enter into the kingdom of God!" adding by way of explanation that He was speaking of those "that trust in riches" (Mark 10, 23, 24). "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (v. 25).

Jesus advises us to use our mammon of unrighteousness for making friends to ourselves, adding the promise that "they may receive you into everlasting habitations" (Luke 16, 9). But do we follow His advice? Do we give liberally for the relief of the poor and needy? Are we zealous to contribute of our possessions for the spreading of the Gospel? Is it not rather as Solomon says: "The rich ruleth over the poor" (Prov. 22, 7) and is always ready to oppress the afflicted in the gate" (v. 22)? "The rich answereth roughly" (chap. 18, 23), because "the rich man is wise in his own conceit" (chap. 28, 11). The prophet Micah complains against Jerusalem: "The rich men thereof are full of violence" (chap. 6, 12).

The Desire to Become Rich

Since temporal goods, even riches, are a gift from God and a blessing which He bestows, it cannot be sinful in itself to desire riches and to pray for them. But since, due to the corruption of our heart, so many dangers lurk in riches, the desire for riches can hardly be kept pure. A Christian will then certainly leave it entirely to his God whether He will make him rich or poor. He will pray with Solomon: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee and say, Who is the Lord? or lest I be poor and steal and take the name of my God in vain" (Prov. 30, 8, 9). Instead of praying for riches he will be satisfied to pray the Fourth Petition, as the Lord Himself taught us: "Give us this day our daily bread." And as Paul says: "Having food and raiment, let us be therewith content" (1 Tim. 6, 8).

The Scriptures are full of warnings against the desire to become rich. The best known is probably the word of Paul in 1 Tim. 6, 9, 10: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." Solomon says the same. He cautions: "Labor not to be rich" (Prov. 23, 4). "He that maketh haste to be rich shall not be innocent" (chap. 28, 20). Speaking of "feet that run to do evil and make haste to shed blood" (chap. 1, 16)

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Siftings

Where Will Mexico Go? President Camacho has decided to grant legal recognition to the Fuerza Popular (Popular Strength Party), clerical party controlled by the Catholic church. The Popular Strength party had been out of the political picture for some time but is coming back with new force and, seemingly, with influential backing. What is in store for Protestantism in Mexico should the clerical faction return to power in the government is demonstrated by this quotation from a series of lectures by a prominent Catholic lawyer, Toribio Esquivel Obregon: "It is evident that the Mexican government, whose fundamental mission it is to preserve our national identity, is under obligation to prevent Protestant propaganda . . . since Protestant propaganda is contrary to public welfare, to morality, and to a sound international policy, and thus its dissemination cannot be considered as a lawful use of freedom."

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American Occupation Authorities in Germany, says a report to Religious News Service, have given permission to print the first religious books in Berlin since the beginning of the war. American authorities will furnish the necessary paper.

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Lutheranism in Poland. Here is a report from the N. L. C. Bulletin. We pass it on to our readers without comment: "Reports from sections of Eastern Europe that have been taken from Germany and given to Poland under the Potsdam agreement indicate a concerted effort to eliminate Lutheranism and Protestantism in general. Letters from Silesia reveal that many Lutheran churches have been turned over to the Roman Catholics and are now being used by them. 'The seizure of the Evangelical churches is a sign of the increasing autonomy and future intentions of the Poles,' declares the report of one pastor.

BY THE EDITOR

'The seizure takes place after official orders. In September the church in Gross, Tychow, was requisitioned by them and converted into a Catholic church. Further, the church in Korlin was requisitioned in September. On October 17 the Church of Our Lady in Belgard suffered a like fate. They were reconsecrated by the Catholics soon after.' While 'officially' the German Evangelical Church is allowed to continue its work unhindered by the Poles, the report adds, 'instances are increasing in which the local Polish authorities forbid the holding of church services, burials, and moreover, arrest pastors.' Another informant reveals that all Lutheran children in the orphanage of the Inner Mission Society in Belgard, with names of Polish origin, have been removed from this Lutheran institution and transferred to a Polish orphanage. The children are no longer permitted to attend Protestant churches and are forced to attend Roman Catholic services."

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The Rev. Enno Duemling, on May 1 began his forty fifth year as Institutional Missionary for the Synodical Conference in the Milwaukee area. He has kept an accurate record of his work during the entire forty-four years. The record is: Chapel attendance, 501,731; sick calls, 73,062; Communions, 18,992; communed, 19,012; Baptisms, 1,095; Confirmations, 451; Burials, 965. Dr. Duemling, early in June, observed his golden anniversary in the ministry. He is the author of several books about his work.

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New President of Capital University. Dr. Harold Yochum, president of the American Lutheran Conference and president of the Michigan District, has announced his acceptance of the presidency of Capital University of Columbus, Ohio, to succeed Dr. Otto Mees, retiring after thirty-three years of service as president of the school. Dr. Yochum will move to Columbus and take over the reins of the 95-year-old university on August 1.

The Northwestern Lutheran

Lutherans in France. Union of the three synods of the Lutheran Church in France was discussed at an informal meeting of churchmen at Strasbourg, but it was decided to refer unity negotiations until the Lutheran church in Alsace, which suffered severely under the German occupation, has been reorganized. The Alsace Church, which is termed a "branch" of the French Church, is still a State Church. It is expected, however, that steps will shortly be taken for its disestablishment. This would be the first move toward setting up a United Lutheran Church of France, embracing about 350,000 members. Churchmen present at the Strasbourg meeting represented Lutheran synods, or consistories, in Paris, Montbeliard, and Strasbourg which, prior to 1873, were under the over-all control of the Strasbourg body. After the annexation of Alsace, the synods in Paris and Montbeliard functioned independently, as did the Strasbourg group. (The annexation was established by the Treaty of Versailles.) This situation has prevailed up to the present, and there has been little contact between the three organizations.

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British Occupation Authorities are keeping a close watch on alleged political activities by the Roman Catholic Church in Germany, according to a dispatch from Luebeck quoted in Swiss newspapers. The report recalled that Archbishop Joseph Frings of Cologne recently visited Muenster to confer with the head of the Catholic Center Party, and that subsequently a joint pastoral letter was issued by Archbishop Frings and six suffragan bishops criticizing policies of the four occupying powers. British authorities, the Luebeck report said, are not interfering with the Church, but their attitude is that the clergy should confine itself to religious matters and that bishops who engage in politics should be held responsible to the military government. The British authorities are correct. If the clergy would confine itself to religious matters, it would have no time left to dabble in politics.

"YE ARE THE SALT OF THE EARTH"

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conduct and long for a part in our fellowship. Gentiles once marveled at the unselfish love which reigned in the early church, marveled also at the courage and fortitude with which the early Christians bore mockery, persecution, even death, rather than to deny their faith. Because they marveled they were led to listen to the message of the Gospel which had effected these things and were then brought to a saving, sanctifying faith in themselves. With truly Christian lives, glorifying God's grace, we want to do our work as salt of the earth.

We Need to Guard Against Losing Our Savior Yet, the Savior does not neglect to remind us of the dangers to which we are exposed as salt of the earth. He says: "But if the salt have lost his savor wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of man." When exposed to the rain and the sun or stored in damp houses the impure salt of Syria, used in the Holy Land, was apt to lose its taste and become useless. It was good for nothing. It could not even be used as fertilizer as other refuse could. We Christians as the spiritual salt of the earth are exposed to a similar danger. Here on earth we, too, are still in an impure state. We carry a sinful nature within us. The world and the devil ever join hands with our flesh to stifle our faith and to destroy our savor. If we do not crucify our flesh but let it grow strong so that we come to think lightly of sin and lightly, also, of the Savior's mercy which cleanses us from sin our joy in confessing Christ before others through word and deed will be lost. Then we will have lost our savor as the salt of the earth. Through Word and Sacrament we need to mortify our flesh and renew our faith. We need to have our sin and the wages of our sin brought repeatedly to our attention so that we may continue to appreciate our Savior's grace. Above all, we need to have this grace itself assured to us by the Gospel, in order that our Christian peace,

joy, and hope be replenished. Only then will we retain our joy to serve others as the salt of the earth.

C. J. L.

EDITORIALS

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people who believe in Jesus of Nazareth as being the promised Christ of God and that through Him they have forgiveness of sins and hence stand in the grace and favor of God, have received the Spirit of God sent on Pentecost. They themselves may not be aware of it, but the Holy Ghost dwells in them through this faith in Christ the Savior. And this Spirit which worked faith in them also suggests things for the members of the body to do and especially the Spirit of God in the believer tells him to "mortify the deeds of the body." The Apostle says when we do this, that is, mortify the deeds of the body through the Spirit, we shall live. Are you living or dying? Are you living after the flesh or after the Spirit? Are your so-called good works and ways the result of thoughts of the flesh or a leading of the Spirit of God? May Jesus make us all more spiritual through the gift of the Holy Ghost.

L. H. K. in *Church Tidings*.

TABLE OF DUTIES

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He says: "So are the ways of every one that is greedy of gain" (v. 19).

What is the fruit of greed? "He that is greedy of gain troubleth his own house" (Prov. 15, 27). The 52nd Psalm speaks of people whom God will destroy forever, pluck them out of their dwelling place, and root them out of the land of the living (v. 5), and then says: "Lo, this is the man that made not God his strength, but trusted in the abundance of his riches" (v. 7).

Such are some of the dangers of striving for riches. What about pastors?

Special Dangers For Pastors

Paul, who demands that a bishop must not be greedy of filthy lucre, himself set a shining example in this respect. Re-

ferring to the word of Jesus that "the laborer is worthy of his hire" (Luke 10, 7) he says: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9, 14). But he himself refrained from using this right. He never would take any remuneration, he rather worked day and night with his hands to support himself and his helpers.

Congregations owe their pastors a decent living, but the pastor must practice contentedness. If he strives for riches, he will not only take so much time and energy away from his real work, but worse, how can he warn the people against the dangers of riches if he himself is greedy? When he ministers to the troubled souls, will they not easily get the feeling that he is doing so because of the remuneration he expects? And will not his example speak louder than his sermons when he warns against the dangers of striving for gain?

Paul mentions a particular point in Tit. 1, 11. He is there speaking of false teachers who are "teaching things which they ought not, for filthy lucre's sake." There are always people who "will not endure sound doctrine," but "having itching ears," they will heap to themselves teachers after their own lusts (2 Tim. 4, 3). What a temptation for a pastor who is greedy of filthy lucre to attune his preaching to the wishes of those who turn away their ears from the truth!

A pastor must not be greedy of filthy lucre.

J. P. M.

MISSION APPEAL

On page 207 of this issue we have reproduced a letter which may help pastors in their appeal for bountiful offerings for mission purposes. The letter will come to you printed in red and black.

This year, while the Lord has granted us all blessed working opportunities, let us offer freely, willingly and gladly that the Lord's work may go on to the salvation of many souls.

UNSPOTTED FROM THE WORLD

ON June 29 (Saturday after this issue of the *Northwestern Lutheran* reaches our readers) the old church observed the martyrdom of Peter and Paul, the two great apostles that filled the world with the Gospel of Christ. In observing this day Christians reminded themselves that the world hates the Gospel, and hates the Christians for no other reason than because they believe in the Gospel. They strengthened themselves in their resolve that, come what may, they will keep themselves unspotted from the world.

The World of Vice

When we hear warnings against the world to keep ourselves unspotted from it, our first thoughts usually center on the vices that are prevalent in the world, on carousals, on lewdness, on gambling; we think of murder and robberies, and the like. Paul was familiar with the world of vice. He warns the Christians to guard against vices in any form. He calls them the works of the flesh, and says that they are manifest. We here reprint the list as we find it in Gal. 5, 19-21: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."

Look at the lurid picture which Paul paints of the world in Rom. 1, 26-32.

Notice particularly the last verse from the Romans passage, where Paul says that some have sunk to so low a level that they not only do such things "but have pleasure in them that do them." Frequently people will indulge in vices themselves but will detest other people if they do the same; as the popular saying goes that the pot faults the kettle for being black. Paul knew of cases where vice mongers actually enjoyed the fellowship of others because of the vices to which they were addicted.

Naturally Paul warns all Christians to keep themselves undefiled from such things. He told the Galatians "that they which do such things shall not inherit the kingdom of God" (chap. 6, 10), and that

they dare not be tolerated as brethren in a Christian congregation (chap. 5, 11).

The Respectable World

The world of vice is very dangerous for Christians. It is very difficult to avoid contamination. Not because we are living in the world and daily have contact with the addicts of some vice or other; rather because we carry that world in our own bosom. Paul calls those vices "works of the flesh," and Jesus says that those things that defile a man proceed out of the heart (Matth. 15, 19). This evil flesh cleaves to us till we die. Hence, to keep ourselves unspotted from the world of vice means a daily struggle against our own heart.

Paul knew that not every man living on earth is an addict of vice. To the Corinthians he speaks about a form of fornication which "is not so much as named among the Gentiles" (I, 5, 1). And in the Epistle to the Romans, after enumerating some of the most nauseating vices practiced among the Gentiles, he continues by speaking of people who judge these things and condemn them. Yes, he even credits the Gentiles, which have not the Law of Moses, that they do by nature the things contained in the Law (chap. 2, 1, 14).

Yes, there is a respectable world. There is today, as there was in Paul's time. God instituted secular government to preserve respectability among the people. Government carries the sword, not as an ornament, but to curb vice and to "execute wrath upon him that doeth evil" (Rom. 13, 4), or as Peter puts it: "for the punishment of evildoers, and for the praise of them that do well" (I, 2, 14), so "that we may lead a quiet and peaceable life" (1 Tim. 2, 2).

Must We Keep Unspotted From the Respectable World?

Respectability was cultivated intensively by the Greek philosophers, whose chief purpose was to understand and to teach the practice of a virtuous life. Think of the great philosophers Plato and Aristotle. In Paul's day there were the two schools of the Stoics and the Epicureans, the latter urging moderation, the

former resignation, as the way to attain happiness by virtuous living. Did Paul acknowledge their respectability as an asset, as a valuable preparation for his Gospel work?

In Rom. 1 he emphatically maintains that the Jews as well first as also the Greeks stand in need of the righteousness of God revealed in the Gospel, because both alike are under the wrath of God which is revealed from heaven on all unrighteousness. In 1 Cor. 1 he tells us that there can be no cooperation between the respectability of the Greeks and the righteousness proclaimed by the Gospel, because to the Greeks, who seek after wisdom, Christ crucified is foolishness (v. 22, 23). When Paul addressed the philosophers in Athens he gave them credit for being exceptionally god-fearing (Acts 17, 22. The English word "superstitious" is here not to be taken in the bad sense, but simply means "god-fearing"). But then he went on to tell them that all their worship is one of ignorance (v. 23), and he called them to repentance (v. 30).

We are today surrounded by the respectable world, people who insist that we should allow their way of salvation by character, and who cannot understand why we refuse to integrate their program of youth training into our own work of Christian education. Must we really keep ourselves unspotted from this respectable world? How could we do otherwise since Paul calls the chief representatives of that respectability to repentance, because their "wisdom" hinders them from seeing the wisdom of God in the Gospel and makes Christ crucified appear to them as foolishness?

The Basic Error of the Respectable World

What is wrong with the respectability of the world? Outwardly nothing, except that it is never perfect. In our *Apology* we confess: "We cheerfully as-sign this righteousness of reason the praises that are due it; for in this life . . . nothing is ever better than uprightness and virtue, and Aristotle says aright: Neither the evening star nor the morning star is more beautiful than righteousness." Yet inwardly it is all rotten, because it is based on the satanic

lie that we must by our own efforts merit the favor of God, and that we are by our own reason and strength able to do so. In other words, the respectability for which the world strives, denies, on the one hand, the Scripture doctrine concerning original sin, it denies the total corruptness of human nature, and on the other it denies the truth so solemnly proclaimed by Peter: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4, 12).

In our Christian sanctification we strive for the same respectability (outwardly considered) as does the world, yet we

do it out of gratitude for the mercy we have received and by the strength which the Holy Ghost supplies. Christian sanctification and the world's efforts at respectability, in spite of an outward similarity, are related to each other like fire and water. They simply will not mix; one will destroy the other.

No matter in how tempting a form the world's program for practicing respectability may be presented to us, we must keep ourselves unspotted from the world also in this guise; as did Peter and Paul; and we must rather incur the hatred of the world, and of false brethren, as Peter and Paul suffered martyrdom.

J. P. M.

GRADUATION EXERCISES AT DR. MARTIN LUTHER COLLEGE

The Graduates

AT the commencement exercises at the college auditorium on the forenoon of June 7, 1946, President C. L. Schweppe presented diplomas to fifty graduates. Forty-one of these had completed their high school course, nine their training in the normal department. The latter: Carolyn Bathke, Elaine Bogenschneider, Walter Bonitz, Marcia Goehring, Marie Meyer, Robert Moldenhauer, Bernice Mundstock, Kurt Petermann, and Eunice Sauer will begin their work as Christian Day School teachers in September under calls from congregations allotted to them by our Synod's Assignment Committee. Since the troubling teacher shortage in our midst made it necessary for a considerable number of this class to enter service before the completion of their full normal school training, these graduates now form but a small group of teacher candidates, all too small to fill our present need.

The Presentation of Diplomas

In bidding farewell to these graduates Professor Schweppe fittingly summarized the nature of the work which lies before them and the conditions under which they will be asked to do it. They will be going out for work in a chaotic world which, by and large, has not learned, even under God's severe judgments, to confess its sin. Their God-given teachers are not

sending them out with an easy cure-all for setting all the world's ills aright. What they have been given to realize is that being at peace with God is the beginning of all true alleviation of human ills; also, that Christ Jesus is the only way to this happy state. He is the only way for man to survive the stress of time and eternity. There is nothing startling or sensational about this way from sin to grace and thus the world will not acclaim those as saviors who direct men to it, but those who by God's grace stay upon it and point others to it will save their own soul and the souls of those who heed them. May God give both graduating classes strength to live by their chosen mottos: Thy way, not mine, Oh Lord; Jesus, lead Thou on.

The Commencement Address

The commencement address was given by Pastor Emanuel Frey, the president of the Nebraska District of our Joint Synod. He called attention to the fact that while Dr. Martin Luther College has undergone many far-reaching changes during the forty years since he left as one of its students, it has not changed in the one thing of being a truly Christian school. This should strike one as noteworthy, and as an evidence of God's grace, since it stands in sharp contrast to the general trend of denominational schools during this period. The vast ma-

majority of these schools have in the meantime become secular institutions. Thus, many will look upon Dr. Martin Luther College, whose religious program has not been stream-lined in accordance with modern religious thought, as nothing but an anachronism. Yet, such a label applied to it by the world should not disturb its students, teachers, graduates, friends and supporters. Just because of its faithfulness to the Gospel of Christ, Dr. Martin Luther College is able to offer a superior wisdom and a greater power than the world can give at its institutions of learning. This wisdom and power the speaker commended to the present graduates on the basis of 1 Corinthians 1, 25: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." When Paul called the Gospel "the foolishness of God" and "the weakness of God" he was taking these terms from the mouths of its critics and meeting their opinions head-on. Through the Holy Spirit Paul was convinced that the message that Christ "was delivered for our offenses and raised again for our justification" was the only true wisdom and the power of God unto salvation for all men.

Also in our day we must still reckon with the same bitter criticism of the Gospel. We cannot expect the world to share our implicit acceptance of God's revealed Word. The blood atonement of Christ, the inner sanctuary of our Christian faith, still evokes the strongest opposition. Modern man decries it as Dark-Age blood theology, extols salvation by character as a higher wisdom, and recommends as the real power for good a social Gospel of community centers, social and economic reforms, moral legislation, and international good-will. Education, the idol of the American people, is still espoused as the cure-all for all human ills. Doubts are, of course, rising in the minds of some, since all this human wisdom has left the world in a sad state. Such men are urging that public education be enriched by a greater stress on spiritual values, but the spiritual and moral message which they are advocating for incultation still lies on the same plane of the vain wisdom of natural man. May God, therefore, grant us strength to meet the world's criticism of the Gospel in Paul's own direct manner, namely, by whole-

heartedly clinging to His grace in Christ as a superior wisdom and a greater power than anything that the world with its wisdom has to offer. We need Paul's simple faith in the crucified Savior for ourselves and for the sake of those who are committed to us for instruction. Religion is not a refuge of weak minds, but the only safe refuge of men, as long as such religion is founded on God's infallible Word and centers in Christ's vicarious atonement.

Noteworthy Items

Before bidding farewell to the graduates, Professor Schweppe called the attention of the large audience assembled for the graduation exercises to a number of noteworthy items relating to the life of the school. He pointed out that under God's grace Professor Richard Albrecht has rounded out fifty years of service in the church — thirty at Dr. Martin Luther College — in which he had been about his Father's business with God-given devotion. He also bade farewell to Professor Oscar Naumann, who has accepted a call to the pastorate of St. John's congregation at St. Paul, wishing him God's abundant blessing and imploring the Lord to replace his valuable service at our teachers' college with another laborer of equal ability and consecration. He read the roll of the anniversary class of 1921, numbering fourteen members, many of whom were present for a reunion, and welcomed them as guests of honor at the graduation exercises. Then, too, he called attention to the large enrollment of more than 300 students during the past year, including three services men who came back to resume their studies.

On the evening before the school's large enrollment was already brought to the vivid attention of all who were privileged to hear the fine commencement concert conducted by Professors Emil Backer and Martin Albrecht. The auditorium's long rows of choir seats, which in recent years have proved more than ample, did not suffice to seat the large student chorus at this concert. As a goodly number of students filed out after each chorus selection one was reminded of the school's much more pressing need of adequate dormitory space for girls. Sad

to say, inadequate facilities in this respect made it necessary to turn away a considerable number of girls who had applied for admission as students at the beginning of the past school year. The opening of the new school term will find this repeated.

Seeing such a large group of students at our Synod's normal school is indeed heartening. It shows us that the Lord is answering our prayers for sufficient teachers to staff our Christian Day Schools and to enable more congregations to open some. The students presenting themselves for training as teachers and pastors, not only at New Ulm, but also at

Mobridge, Saginaw, Watertown, and Thiensville, are precious gifts given to us by God in answer to our own prayers for laborers in the church. But this fact puts us under urgent obligation to provide all these schools with adequate facilities so that we may not need to continue turning away any students or handicap their training in any way. Let us give earnest consideration to our Building Fund Collection now, so that ample funds will be available at the earliest opportune time for building up our educational institutions. The King's business requires haste and zeal.

C. J. L.

NEWS FROM OUR MISSIONS

Riverview Ev. Lutheran Church

IN the winter of 1945 a Mission on the South Side of Appleton became a reality. Pastor Herzfeldt of Appleton, and Pastor A. Geiger, formerly of Martin Luther, Neenah, were asked by the Mission Board of the North Wisconsin District to do some preliminary canvassing to convince everyone concerned that the establishment of a Mission was a necessity. The first service was conducted on March 18 by Pastor Herzfeldt. The Mission Board realized



from the very beginning that the field and work was of such nature that they needed a permanent missionary to work in that field. The undersigned was therefore called and installed on the 15th of April as the missionary for the newly established field.

Not long thereafter, on May 20, the little flock organized a congregation with fifteen members. The name chosen on this occasion was Riverview Evangelical Lutheran Church.

Through the goodness of our Lord we have experienced an exceptional growth

within the last year. We now number 35 voting members, 141 souls, and 81 communicants.

As yet we have no church building in which to worship. Through the willingness and generosity of one of our members we have been holding services in the basement of his home since organization day. We are very grateful to this man and his good family for opening their home to us so that the work of the Church, the preaching of the Gospel, may be promoted also here and that its glad tidings may be preached to the many strayed and sin-sick wandering souls on the South Side of Appleton.

Our Mission is now one year old. We felt we did not want this day to pass by unobserved. So on May 26 the happy congregation gathered to commemorate its first anniversary. Special services were arranged and a guest speaker was invited to address the congregation. Pastor W. Zank, the visitor of the Fox River Valley Conference, was the speaker.

May the Lord of the Church continue to bless our young congregation in the future as He has in the past.

E. Lehninger.

OMAHA'S NEW LUTHERAN CHURCH

FROM hamburger stand to garage to lumber company to chapel. That's the story of the two-year housing problem at Good Shepherd Evangelical Lutheran Church, which was dedicated Sunday at 10:15 A. M. and 3:00 and 8:00 P. M. services. The evolution of the

For months, while the moving was being completed, services and Sunday School classes were held in garages, kitchens, and the pastor's apartment.

On July 22, 1945, the new chapel was settled on its foundation and final carpentry was begun. Improvement of the



Members of the congregation of Center Street Lutheran Chapel bought the building above in 1945 as the beginning of their new church and moved it to its present location at Fifty-first and Leavenworth Streets.

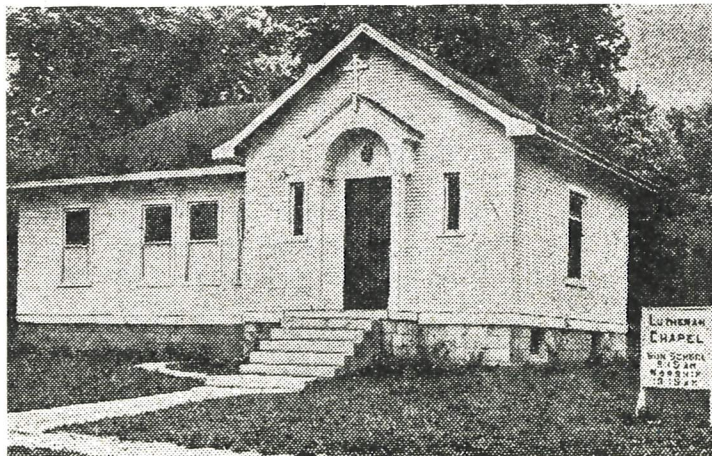
new church, formerly called Center Street Lutheran Chapel, from a remodeled hamburger shop to the present newly painted chapel at 5071 Center Street has been accomplished primarily by the Rev. Ardin Laper and members of his congregation. The Rev. Laper was sent to Omaha in September, 1944, to establish a mission church. The only available building for his congregation was the small hamburger shop.

In this building, two children came to the first Sunday School class in October, 1944. Nine people attended the first church service in November. There are now sixty children enrolled in the Sunday School and the congregation numbers sixty-three.

When the church's lease on the former hamburger stand expired, arrangements were made to buy the lot of the present church and a building formerly used as a lumber company office.

Members of the church turned carpenters and painters to put the building into shape. During the weeks before it could be moved to the new site, plans were made to build a new front and remodel the interior.

interior, except for the ceiling and the arch of the altar niche, was done by the pastor and members of the congregation. Remaining are the basement and plumb-



The remodeled and re-named Good Shepherd Evangelical Lutheran Church will be dedicated Sunday. Most of the carpentry and painting were done by the men and women of the church.—Omaha World-Herald Photo.

ing facilities, to be finished when materials are available.

The above account of the birth and growth of a Mission was taken from the *Evening World-Herald*, Omaha.

The account is so graphic and interesting that little needs to be added. The dedication took place on May 19. Visiting pastors who assisted in the dedication and preached for the occasion were: Pastor Harold A. Schultz of Omaha, Pastor L. Gruendemann, Lincoln, Nebraska, and Pastor L. Sabrowsky of Sioux City, Iowa.

This account of the beginning and the growth of a Mission ought to be of great interest to every member of our Joint Synod. This is *your* work. Your offerings made this project possible. It also tells you in graphic language the work that must be done by the missionary and the new members of a mission to make it possible to gather a congregation about the preaching of the Gospel. The pastor, the members, all of them put their hands to the work and became carpenters, painters and decorators.

But it also tells us how God blessed the work of our hands. Often things look very discouraging at the start and tempt us to lose heart, but if we continue in prayer and exert every effort we will be repaid in the end by the knowledge that God never did forsake us but for Jesus' sake blessed and prospered our work to His own glory and for the

preaching of the Gospel. Let the story of this mission be an incentive to us not to grow weary in our labors for the Lord. For in due time we shall reap if we faint not. W. J. S.

TWENTY-FIVE YEARS OF SPIRITUAL SERVICE AT A UNIVERSITY CAMPUS

CHURCH men of all denominations are today keenly aware of the great importance of providing adequate spiritual care for their young people at secular colleges and universities. Evidence of that is to be found in the growing number of student chapels and houses at university campuses and in the expanding programs which these are sponsoring. Our Lutheran Church was somewhat tardy in undertaking this phase of work on the scale that it should have. The present program of student work sponsored by the Missouri Synod and wisely directed by the Student Service Commission, of which the Rev. R. W. Hahn, of Chicago, is the executive secretary, must therefore bring joy to all who are familiar with it. The first notable step toward organized student work within the Synodical Conference, however, antedates the Student Service Commission and its program. We see this from the following account.

In 1919 the South Wisconsin District of the Missouri Synod resolved to establish a pastorate for its young people at the University of Wisconsin. When the Joint Synod of Wisconsin learned of this, it asked to be permitted to join the South Wisconsin District in providing for such a pastorate. The request was granted and the two bodies elected representatives to form a joint board and charged the latter with the responsibility of securing a pastor and supervising his work.

Prof. Adolph Haentzschel, who had been at St. Paul's College, Concordia, Missouri, became the first pastor. In the face of many obstacles he, with the Lord's help and blessing, succeeded in firmly establishing what has since become known as Calvary Lutheran University Church. He held his first service in rented quarters on September 26, 1920, with forty-eight students present. The number of students under his care grew and began to plan and work for a "community house." The sponsoring bodies, however, had even greater plans in mind. In 1924 the Joint Board purchased an exceptionally advantageous site on State Street, opposite the "lower campus." Here an architecturally beautiful building constructed mostly of stone and con-

taining a chapel, parsonage, and social rooms for the students was erected. It was dedicated on September 26, 1926. The chapel seats 300. The furnishings of the sanctuary—a high stone altar, wood paneling, pulpit, and lectern—are a noble monument to the students, who collected the money for them and also for the landscaping of the premises. The property and building represent an investment of more than \$145,000. While the project was thus growing and expanding the North Wisconsin District of the Missouri Synod accepted the invitation of the other two sponsoring bodies to join them in the work.

Pastor Haentzschel remained in charge of the chapel until January 24, 1937. Then he moved to Valparaiso, Indiana, to join the faculty of our university there. He was succeeded in the following month by the undersigned, who had been president of Concordia College, Fort Wayne, Indiana.

The number of Lutheran students at Madison has followed the curve of the university's enrollment. Hence when the latter rose to its pre-war peak, the Synodical Conference group served by the chapel numbered 655; when it dropped during the war, we served only 340. Today we have 605, plus veterans' wives.

Calvary has no regular congregation. Its program is designed to serve the ever-changing campus population. Its main function has ever been to provide for the spiritual needs of Synodical Conference students and faculty members and to reach out for the unchurched. Its secondary function has been to provide opportunities for wholesome fellowship and recreation. Its program includes regular services of worship, Bible study and discussion periods, Sunday cost suppers and social hours. The building is open every day and evening. Its lounge is furnished with helpful books, church papers, a few magazines and newspapers, radio and piano; the recreation room, with other equipment calculated to provide relaxation.

Many students receive valuable experience in practical church work. They

serve as organists, choir directors, ushers, collectors, council members, or as members of the many committees needed for the proper functioning of our program. The Students' Council works with the pastor in directing the social activities. The students defray all current expenses. Their outstanding gift during this jubilee year has been \$1,000 toward the cost of renovating the chapel and the social rooms.

The Joint Board, in addition to calling the pastor and supervising his work, pays his salary and takes care of the major repairs and replacements. It derives its funds from the three sponsoring bodies.

Although September 26 was the actual twenty-fifth anniversary date, there have been anniversary functions throughout the present academic year. These culminated in a banquet for students, alumni, and the Joint Board on April 28, and in two special Silver Jubilee Services on May 5, 1946. Dr. Haentzschel and Pastor Arthur Voss, first vice-president of the Wisconsin Synod preached the sermons. Many visitors from various parts of the state were present.

May the Lord's blessing continue to rest upon Calvary and its sponsors and upon the other student chapels which have since been established in our midst!

WM. C. BURHOP.

Madison, Wisconsin, May 22, 1946.

"What then shall I do with Jesus?"

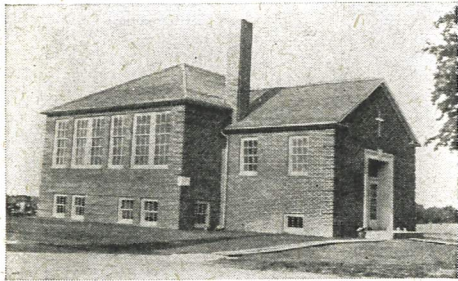
What shall I do with Jesus? Pilate pleads
And then because he fears this righteous Man he
intercedes
In his behalf; yet all his bargainings fail
The cries of "Crucify Him, Crucify Him" make
him pale
There stands the crowd, self-glory is at stake
Defied, they would renounce him king and take
His cherished crown — this Christ He is so meek
For when the Romans scourge and mock He does
not even speak.
Poor Pilate gives the sentence and there before
the throng
Washes his hands as if he'd cleanse his evil heart
from wrong.
He chose the world and crucified his King;
Oh what a curse that act on him did bring;
Ten thousand times ten thousand since that day
Bring back the memory of that deed and say:
"He suffered under Pontius Pilate." Centuries roll;
And for this self-same glory men still call their
soul,
While Christ still pleads our pardon at His
Father's throne,
You cannot serve two masters, let your choice be
known
Turn not aside the question, oh do not bid it wait:
The future is uncertain, tonight might be too late
"What will YOU do with Jesus?" oh wanderer
I pray
Open your heart and bid Him come into your life
today.

Esther A. Schumann.

SCHOOL DEDICATION

St. Paul's Ev. Lutheran Church
Plymouth, Nebraska

MAKE a joyful noise unto God all ye lands; sing forth the honor of His name; make His praise glorious. Say unto God, how terrible art Thou in Thy works: through the greatness of Thy power shall Thine enemies submit themselves unto Thee." Thus members of St. Paul's Ev. Lutheran Church at Plymouth, Nebraska, exclaimed when on Jubilate Sunday, May 12, they dedicated their new school to the service of the Triune God. Our joy can be better appreciated when it is known that the old school, a small frame structure, 18 × 32, was forty-four years old and was located a mile from the church, while the new one is built next to the church in the village. The old school contained only



one small classroom and offered no room for the confirmation class. Furthermore, when we consider the many difficulties that presented themselves because of war-time uncertainties, restrictions, and shortages, it is evident that it is only of the Lord that we could undertake to build a new school. The contract was let on July 15, 1945. On the day before V-J Day the members of the congregation began excavating, and shortly thereafter the contractor began building operations. The cornerstone was laid November 25, 1945.

Edifying messages from God's Word were brought by our festival speakers. In the morning service Prof. M. Lehninger, Thiensville, Wisconsin, long-time, former pastor of St. Paul's, using as text John 21, 15: "Feed My Lambs," stressed the urgent need of feeding the lambs in the Savior's flock with the Bread

of Life, and showed us the blessed privilege of doing this work of love. Pastor H. Hackbarth, Stanton, Nebraska, chairman of the District School Board, on the basis of Eccl. 12, 8-14, pointed out the insufficiency and folly of all earthly wisdom and learning in matters pertaining to our spiritual and eternal welfare, and pointed us again and again to the true wisdom which emanates from the Cross. In the afternoon service, which was in the form of a sacred song service by the school children and mixed choir, Pastor L. Gruendeman, member of the District School Board, on the basis of Matth. 28, 20, reminded us of our Christian duty to teach our children all things whatsoever Christ has commanded us, and showed that the Christian Day School is the ideal institution for meeting this responsibility.

Our new building is of brick and tile construction with steel girders and floor joists. The exterior dimensions of the main structure are 32 × 44 and of the entry-hall 18 × 26. The main floor provides two classrooms: a large one, 22 × 30, for the regular classes, and a smaller classroom, 19 × 24, to serve as confirmation room; also a library, accessible from both classrooms; coat rooms; and lavatories. The basement provides a playroom, 30 × 42, a furnace room, a kitchen, and a storage room. The heating system will be a forced-air automatic gas furnace. The cost of the building with its equipment will be approximately \$15,000.00.

We humbly thank God that He has prospered our undertaking; and we are happy in the assurance that He will abide with us and make this building a place for teaching His saving Word to our children and children's children.

A. T. DEGNER.

COMMENCEMENT DAY AT MICHIGAN LUTHERAN SEMINARY

AFTER many cool, even cold, days in May and the beginning of June, June 5, our commencement day, was indeed a bright, warm, and pleasant spring day. A very large number of friends, former students, members and pastors of our congregations, assembled on our grounds for the field day events and the baseball game between the alumni and the school team, which ended in favor of the M. L. S. boys.

St. Paul's church, where the graduation took place in the evening of the day, was completely filled for the occasion. Rev. Winfred Westendorf of South Haven, Michigan, delivered the main address. It was the twenty-fifth anniversary of his own graduation from Michigan Lutheran Seminary.

The graduating class consisted of twenty scholars, eight boys and twelve girls. All the boys have already enrolled at Northwestern College, Watertown, Wisconsin, and several of the girls will

attend Martin Luther College at New Ulm, Minnesota. Paul Steiner, Jenera, Ohio, was the class speaker, and Esther Roekle, Saginaw, Michigan, was the valedictorian. Under the direction of Tutor L. Koeninger the junior and senior choir, also the male chorus, sang four hymns.

On the evening before the graduation the M. L. S. Club held its meeting in connection with a banquet, which is to become an annual affair. It was decided to begin with the construction of a permanent tennis court on our grounds, as a gift to its alma mater. The following officers were elected: Louis Zeile, chairman, Rev. Raymond Frey, vice-chairman, Miss Ethel Zimmermann, secretary, and Miss Elvira Bickel, treasurer.

The indications are that we again shall have a large new enrollment for the coming school year. Those that wish to secure a place in the boys' dormitory are asked to announce themselves early. Building conditions and governmental

regulations seem to make it impossible to build the addition to our refectory and erect a building that could serve as a girls' dormitory.

To the Lord, who has blessed us so signally in the past thirty-six years, be honor and glory. We hope and pray that He will be with us also in the future and grant that the school may continue to be firmly, without the slightest deviation, based on all divine truths.

OTTO J. R. HOENECKE,
Director.

Christian Blessings

Do you live your life close to your Savior?
Do you welcome Him into your heart?
He is asking to be your Companion
And Guest, Who will never depart.

He stands at your heart's door a-knocking;
And if He may enter there,
Your heart will be filled with His mercy,
Each burden He will willingly share.

Have you welcomed your Lord and your
Savior,
To live in your home all your days?
If He is the Guest of your household,
His Presence will bless all your ways.

He will give you true faith through His
Spirit,
He will bless you with comfort and cheer;
He may chasten you oft through affliction,
But never with fret or with fear.

He will help you to see all the beauty
Which He has created for you:
The quietly falling snowflakes,
White clouds in a sky of blue.

He will point your eyes to the sunrise,
And tune your ears to the song
Of the little birds that twitter
On the bushes all day long.

And then in the sunset splendor,
He will enfold you in His care,
While you in grateful praises
Offer a silent prayer.

He will show you these beauties and
splendors
In the light of eternal joy:
The knowledge and faith that He suffered
All sin to atone and destroy.

With His grace as your hope of salvation,
And His Word as your buckler and shield,
Your heart will find beauty and comfort,
And your household true blessings will
yield.

Adeline Weinholz-Moeller.

DISTRICT CONVENTIONS SOUTHEAST WISCONSIN DISTRICT CONVENTION

The fifteenth convention of the Southeast Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., June 24 through June 27, 1946, at our Theological Seminary, Thiensville, Wisconsin.

The opening service will take place at 10:00 A. M., Monday, June 24, in the chapel of the Seminary. A Communion Service will be held at Calvary Church in Thiensville on Wednesday evening, June 26. The essay, "The Essence of Calvinism and Its Menacing Impact on American Lutheran Theology and Practice," will be read by Pastor E. Arnold Sitz.

Credentials of the lay-delegates, properly signed by the chairman and secretary of their respective congregations, will be received by the secretary of the District immediately after the opening service on Monday morning.

All memorials, reports, releases, applications for membership, and other documents to be considered by the convention shall be in the hands of the President, Rev. Arthur Voss, by June 1, 1946. Meals will be served in the dining room of the Seminary. Lodging, if necessary, in the Seminary; guests are requested to bring their own bedding. G. Fischer, Secretary.

A display by our Northwestern Publishing House will be available to Convention delegates.

NEBRASKA DISTRICT CONVENTION

The fifteenth biennial meeting of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held June 19 to 24. Three congregations will provide hospitality: St. Paul, Gresham (E. J. Hahn, pastor), Zion, Garrison (A. K. Hertler, pastor), and St. John, Rising City (G. Frank, pastor).

Wednesday and Thursday sessions will be held in Gresham, Friday and Saturday in Garrison, Monday in Rising City. The first session will begin at 10:00 A. M. Wednesday and the opening service at 8:30 that evening. Holy Communion will be celebrated on Sunday at 10:30 A. M. in Rising City.

ANNOUNCEMENTS

The Evangelical Lutheran Synodical Conference of North America will meet for its thirty-ninth convention August 6 to 9 at Milwaukee, Wisconsin, in response to an invitation by St. Matthew Church, the Rev. Arthur F. Halboth, pastor. All overtures must be in the hands of the chairman, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, by July 1 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Details in regard to the convention will be published later.

George V. Schick, Secretary.

* * * *

Mr. John Oldfield of Rhinelander, Wisconsin, has been called by the Board of Regents of Dr. Martin Luther College and has accepted the call. Mr. Oldfield will take charge of physical education and will teach some classes in high school mathematics.

Herbert A. Sitz, Secretary,
Dr. Martin Luther College
Board of Regents.

CALENDAR OF CONFERENCES

EASTERN DELEGATE CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Eastern Delegate Conference of the Southeast Wisconsin District will meet June 23, 1946, at Woodlawn Congregation (Pastor H. Schwertfeger), 2166 South 96th Street, West Allis 14, Wisconsin. The session will begin at 2:00 P. M.

A. Nicolaus, Secretary.

CANDIDATES

LIST OF CANDIDATES FOR NEW ULM

For the office of Dean of Men at Dr. Martin Luther College, New Ulm, the following have been placed in nomination in accordance with the published request:

Pastor Walter Amacher, San Diego, California
Pastor George Barshels, Burlington, Wisconsin
Pastor Edwin Brelling, Geneva, Nebraska
Pastor J. C. Dahlke, Milwaukee, Wisconsin
Pastor A. H. Dobberstein, Elroy, Wisconsin
Pastor Otto Engel, Stoddard, Wisconsin
Professor Erich Falk, Milwaukee, Wisconsin
Pastor Irwin Habeck, Weyauwega, Wisconsin
Pastor R. Hoenecke, Cheshaning, Michigan
Pastor Wm. Lutz, Escanaba, Michigan
Pastor Richard Mueller, Medford, Wisconsin
Pastor Helmuth Rutz, Lemmon, South Dakota
Pastor H. A. Sauer, Mound City, South Dakota

Pastor Erwin Scharf, Rhinelander, Wisconsin
Pastor Wm. Schink, Haven, Wisconsin
Pastor Erich Schroeder, Milwaukee, Wisconsin
Pastor Victor Schultz, Milwaukee, Wisconsin
Pastor Walter Schumann, La Crosse, Wisconsin
Pastor Melvin Schwenzen, West Allis, Wisconsin
Homer Schweppe, Washington, D. C.
Pastor Gilbert Sydow, Ranier, Washington
Pastor Carleton Toppe, Elmwood, Wisconsin
Pastor Arthur Wadzinski, Greeley, Colorado
The College Board urgently requests all who have pertinent information relative to the qualifications of any of these candidates to make it available to the Board through the undersigned secretary before July 13. On that day at 9:00 A. M. the Board will meet at the College Offices at New Ulm for the purpose of calling a Dean of Men.

Herbert A. Sitz, Secretary,
214 No. Franklin, New Ulm, Minn.

CALL FOR CANDIDATES!

As the Synod has granted Michigan Lutheran Seminary a seventh professor the Board of the institution herewith requests the nomination of candidates for the new professorship.

The professor to be called must be qualified especially to teach mathematics, but also other high school branches.

All nominations must be in the hands of the secretary of the Board by June 30, 1946.

1441 Bliss St., Saginaw, Mich.
Oscar Frey, Secretary.

INSTALLATIONS

Authorized by President Im. P. Frey of the Nebraska District and assisted by Prof. M. Lehninger and Pastors E. C. Monhardt, E. F. Hy. Lehman, L. C. Gruendeman, R. Roth, M. Weihahn, and E. Lehninger, the undersigned installed Pastor R. F. Bittorf as pastor of the Wisconsin Synod Lutheran Church in Beatrice, Nebraska, on the Sunday Jubilate, May 12, 1946. May the Lord bless the work of His servant in this new mission.

Temporary address: Pastor R. F. Bittorf, Cortland, Nebraska.

A. T. Degner.

Authorized by the president of the Michigan District, the Rev. K. F. Krauss, the undersigned installed the Rev. Norman Engel as pastor of Mt. Olive Ev. Lutheran Church, Detroit, Michigan, on the Sunday after Ascension Day, June 2, 1946. Pastors Theo. Engel, Alvin Baer, W. Valleskey, Conrad Frey, Ed. Frey, Ed. Zell, and Dr. Anderson assisted. W. Valleskey preached the sermon. Christ, our Savior, bless both shepherd and flock. Address: Rev. Norman Engel, 4425 Radnor Ave., Detroit 24, Michigan.

H. L. Engel.

ACKNOWLEDGMENT AND THANKS

The Science Department of Northwestern College has received the sum of \$27.00 given in memory of Mrs. William F. Pohlman: \$20.00 by Denver, Colorado friends; \$5.00 by Mr. and Mrs. G. Eickmann; \$2.00 by Mrs. Milda Olm. A permanent piece of demonstration apparatus will be purchased with the money. Our warmest thanks are hereby expressed to the kind donors.

Paul G. Eickmann, Professor of Science.

* * * *

Dr. Martin Luther College Music Department, New Ulm, Minnesota, received a gift of \$93.10 from the combined choirs of the Morrison, Brillion, and Reedsville Lutheran Churches. We herewith express our heartiest thanks to the kind donors.

Emil D. Backer, Music Department.

* * * *

Dr. Martin Luther College Music Department, New Ulm, Minnesota, received a memorial wreath of \$25.00 from Mr. and Mrs. Arnold Stoekle and children in memory of their mother and grandmother, the late Mrs. Augusta Hamann, Wonewoc, Wisconsin.

Heartiest thanks are herewith expressed to the kind donors.

Emil D. Backer, Music Department.

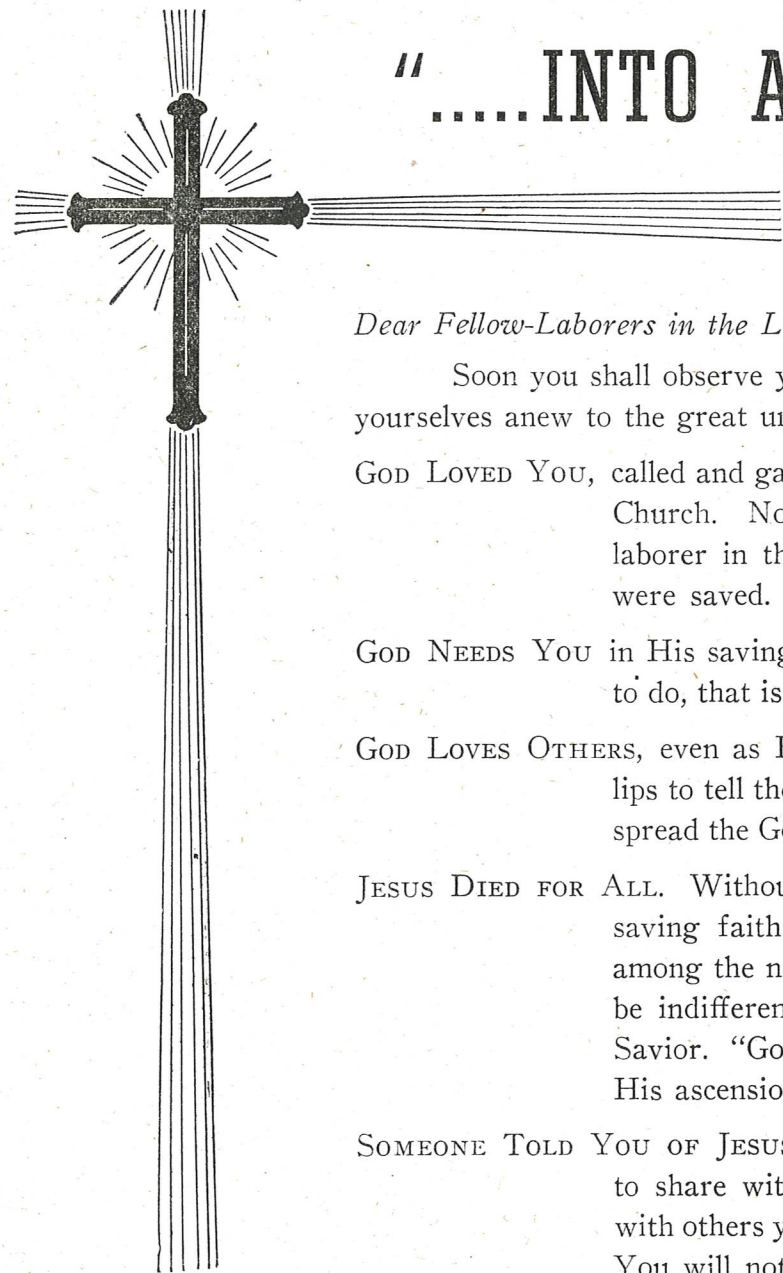
* * * *

Friends and relatives of the late Mrs. Chas. Scharf Sr., New Ulm, Minnesota, age 78 years, gave a memorial wreath of \$7.00 to the Dr. Martin Luther College Music Department.

We herewith express our heartiest thanks.
Emil D. Backer, Music Department.

".....INTO ALL THE WORLD....."

MISSION FESTIVAL
1946



Dear Fellow-Laborers in the Lord's Kingdom:

Soon you shall observe your annual mission day. On this day you give yourselves anew to the great unfinished task of bringing the Savior to all men.

GOD LOVED YOU, called and gathered you with many others into His Christian Church. Now you are a co-worker with God and a fellow-laborer in the Gospel for the saving of others, even as you were saved.

GOD NEEDS YOU in His saving work. What He might have commanded angels to do, that is your mission. God's work must be done.

GOD LOVES OTHERS, even as He loved you. He asks the privilege to use your lips to tell the story of salvation — to use your means to help spread the Gospel of His love for all mankind.

JESUS DIED FOR ALL. Without faith in Him there can be no salvation. Your saving faith came by hearing. Make this message heard among the nations. It is not a matter of choice. You can not be indifferent to that which is dearest to the heart of your Savior. "Go ye . . ." was the final command of Jesus before His ascension.

SOMEONE TOLD YOU OF JESUS. What has been done for you, you should want to share with others. Your grateful heart will want to share with others your assurance of pardon and your hope of heaven. You will not refuse to let God use you, and stop the streams

of His mercy flowing through you! Rather, you will gratefully and humbly place yourself and your gifts into that service which Christ imposed on all His followers: to bring the Gospel of Christ Crucified "into all the world."

Pray God to bless your Mission Day.

IN HIS SERVICE,

THE GENERAL MISSION BOARD.

THE EV. LUTHERAN JOINT SYNOD OF WISCONSIN
AND OTHER STATES

"Go ye
into all
the world,
and preach
the GOSPEL
to every
creature."
Mark 16, 5.



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