

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

Volume 33

Milwaukee, Wisconsin, September 1, 1946

Number 18

Rev Wm F Lutz Jan 47
1211 4th Ave S

Educational Number



And Jesus said unto Simon: Fear Not;
From Henceforth Thou Shalt Catch Men

Luke 5:10

DISCIPLES OF CHRIST

John 8, 31-36

WITH September close at hand our thoughts are again centered upon teaching and learning, teachers and pupils. Thus it is quite appropriate that we be reminded of the fact that the Lord has conferred a title upon us Christians which carries the imagery of teaching and learning. A disciple is a pupil, one who learns. As Christians we are Christ's disciples. We learn from Him. He is our master, He is our teacher.

* * * *

How We Are Enrolled as Christ's Disciples

"If Ye Continue In My Word" We find many who stay aloof from the church and its teaching and preaching of God's word saying this: If I try to do my duty and strive to do unto others as I would have them do unto me, I am very likely to be a better disciple of Christ than many who diligently study their Bible and regularly attend Christian services. Many who will not accept Christ as the Son of God and as the vicarious Savior of men still claim to be ardent disciples of Christ. Yet only those are Christ's disciples whom He recognizes as such. He is the teacher, He is the master. And Christ says: "If ye continue in My Word, then are ye My disciples indeed."

* * * *

The Context Shows What Christ Means Jesus was speaking to a large group of Jews at the Feast of the Tabernacles. What He imparted to them was not a golden rule of conduct, not a code of morals, not a set of high human ideals. No, He spoke to them at length of Himself as the Son of God and Savior, whom the heavenly Father had sent into the world, that believing in Him they would not need to die in their sins. While Jesus spoke such Gospel words many believed on him. To these Jews who believed on Him Jesus then said: "If ye continue in my word, then are ye my disciples indeed." The word in which they were to continue was the same word which they had just begun to accept, namely the message concerning Christ's person and work as Savior. To

continue in it meant to keep on doing with it what they had just begun to do with it: They were to keep on believing in it for their salvation, they were to cling to it in joyful trust and become confirmed in such faith. Christ's saving message, with their hearts and minds fixed upon it, would with its own divine power work, strengthen, and preserve such faith in their hearts; thus they would keep on being His true disciples. As we hear the message of Christ's saving life and death again and again it strengthens and keeps us in faith, and thus we, too, keep on being Christ's blessed disciples.

* * * *

What We Come to Know as Christ's Disciples

"Ye Shall Know the Truth" When anyone is placed under a teacher he expects to learn something. Unless we gain worthwhile knowledge from someone it is useless to be his pupil. It is, however, anything but useless to be disciples of Christ. He Himself points out the blessed knowledge which we gain from Him: "And ye shall know the truth." In promising that as His disciples we shall know the truth Jesus wants us to realize that there is one great truth which governs and influences everything, one great truth that must be known to truly understand and evaluate all facts, all thoughts, all happenings, all human activities. He means the truth of salvation, the truth that we sinners have a gracious God through Christ as our Savior. The knowledge of this truth Jesus promises to His disciples.

* * * *

This Truth Illuminates Everything Apart from the truth of our salvation in Christ a great many things remain a complete puzzle. The real value of the human soul, man's purpose in this life, man's destiny hereafter — all these things remain a dark mystery unless one knows the truth that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Many things are grossly over-valued and over-emphasized when considered apart from the truth of salvation. It is thus with the matter of acquiring wealth, of obtaining honor, of wielding influence among men, of enjoying life to the utmost. In the light of the truth of salvation we are lead to ask: "What is a man profited if he shall gain the whole world and lose his own soul?" What can I do to help my fellowmen gain eternal life? Only when we have learned to ponder these questions are we in a position to evaluate aright the things just mentioned; only then are we in a position to assign to them their proper place in our lives.

Apart from the truth of the Gospel other things are greatly under-valued and misunderstood. Take sickness for example, and sorrow, and all the troubles, disappointments, and hardships of life. Man will do nothing else than deplore them, murmur and complain over them, and vainly try to escape them until he sees them in the light of saving truth, which assures us that all things work together for good to God's children. Only in that light shall we learn to know the troubles of life as the blessed, wholesome crosses which they really are.

Apart from the truth of salvation many other things remain meaningless, uninterpreted facts. Science has given us a lot of data about the universe in which we live, but no one will understand them properly until out of the knowledge of God's grace in Christ he thankfully sees in them wonders which a heavenly Father has created for our temporal wellbeing and happiness. Human history has recorded the great happenings in the world and the notable endeavors of men during the course of the centuries, but men will draw wrong conclusions from them, read a false human progress out of them, glorify himself by means of them unless in the light of saving truth he becomes aware of the ruling hand of God who in grace and judgment makes all happenings in this world and all the deeds of men serve His one plan of gathering His church of believers unto eternal life. And this, by the way, is the very heart of Christian education that is a teaching and a training of our youth by which they are given to see all things

as they appear in the light of the truth of salvation in Christ.

What the Knowledge Which We Gain as Christ's Disciples Does for Us

"The Truth Shall Make You Free" When anyone has placed himself under a teacher and gained knowledge he expects this knowledge to do something for him. The truth which we gain as Christ's disciples fully meets this expectation; it serves a blessed purpose indeed. Jesus says: "And the truth shall make you free." Freedom is the very thing that people expect and hope to gain in acquiring knowledge. They expect to gain freedom from ignorance, from superstition, from oppression, from want, from fear. Yet the trouble with this human quest for freedom through education is this that man generally fails to see his deepest bondage from which he needs to be loosed to become truly free. He fails to see the bondage of sin which man lies fettered by nature. Unless man is liberated from this bondage every other measure of external freedom that he gains still leaves him hopelessly bound.

Man's Terrible Bondage in Sin "He that committeth sin is the servant of sin." Mark well. Jesus does not say, he that sins in a gross and offensive manner is a slave of sin. (That far most people would be willing to follow Him.) No! Jesus includes every amount and every form of sinning. All sinning throws man into the bondage that he must keep on serving sin. Sin breeds fear of God, and fear of God arouses enmity toward him. In this enmity man's power and desire to do God's will is paralyzed and he is left a prey to selfishness. Selfishness leads him into one sinful excess after another, incites him to disregard the needs and right of others, moves him to vindictive outbursts of anger, spurs him on to disastrous pride. Every attempt on the part of sinful man to shake off this bondage of sin with his own natural powers merely directs him into another form of this service.

Yet the bondage of sin in which man lies by nature entails even worse things. Jesus says: "The servant (slave) abideth

not in the house forever." A slave has no real rights in a house, he has no inheritance to which he can look forward. Eventually he will be sold and put out of the house, which falls to the son who is free. This general rule concerning slaves applies also to natural man bound in the slavery of sin. During this time of grace he may still have a share in many temporal blessings of God. But when death puts him who remains in the bondage of sin before the judgment throne of God he will cease to taste any further blessings from Him. He will be cast out into utter darkness of eternal damnation.

Real Freedom Freedom from this bondage of sin is the freedom which Christ extends to His disciples. Christ has removed the curse and guilt of sin for all with His vicarious life and death. The disciples of Christ, who cling to this saving truth with a believing heart, enjoy this deliverance. We rejoice that we are justified in God's sight, that we are readopted as His dear children, that we are heirs of heaven now, and that we shall in due time enter upon the full enjoyment of our glorious inheritance. That is blessed freedom.

Through this deliverance from the guilt and curse of sin which we enjoy as Christ's disciples also the bondage of serving sin is broken for us. With every cause for fear removed every reason for rebellion against God and His holy will has also fallen away for us. And the blessed, unmerited pardon which we have received fills our heart with thankful love toward our gracious God, with love which constrains us to do His will. Thankful love toward the Savior gives us a power with which to fight the natural selfishness of our hearts. That again is real freedom; for man is really free when he wants to do what pleases God. When a blessed death finally ends our battle with our sinful flesh we will become perfectly free from the bondage of serving sin.

In the work of Christian education let us thankfully minister to many others with Christ's word that they, too, may know the truth and by means of it be made free.

C. J. L.

**THE NEW LIFE
TRUE REPENTANCE**

Trinity XI

Gospel Luke 18, 9-14 Two men went up into the Temple to pray; the one a Pharisee, and the other a publican. The Pharisee trusted in himself that he was righteous, lacked repentance, and in such self-satisfaction was filled with shameless pride. The publican, realizing that "God was in His holy habitation" and that as sinner he belonged to God's enemies who would have to flee before God, appealed alone to God's mercy. His heart could greatly rejoice, for the gracious God forgave his sins, "those things whereof his conscience was afraid." He went to his house justified rather than the other.

Epistle 1 Cor. 15, 1-10. By the grace of God I am what I am." That is the voice of true repentance. Every true child of God confesses his own unworthiness and glories in God's grace. This grace of God is offered us in the Gospel in which God assures us that Christ died for our sins and that He arose again according to the Scriptures. The resurrection of Christ is certain; so God's grace is therefore also certain. This grace makes our labor for Christ successful and causes us to rejoice in the hope of our resurrection to eternal life.

Introit Psalm 68 *God is in his holy habitation: He is God who setteth the solitary in families. The God of Israel is He that giveth strength and power unto His people. Let God arise, let His enemies be scattered; let them also that hate Him flee before Him."* Almighty and everlasting God, who art always more ready to hear than we to pray and art wont to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask but through the merits and meditation of Jesus Christ, Thy Son our Lord." (Colect) *My heart trusteth in God, and I am helped: therefore my heart greatly rejoiceth; and with my son will I praise*

(Continued on page 284)

Editorials

My School The choosing of educational facilities for our children ought not to be decided on the basis of convenience. That it is often done by parents can not be denied. Often it is no more than the matter of distance or the fact that other children from the neighborhood are going to enroll in a nearby school that decide the issue. Often, too, the children make the choice themselves instead of the parents. They have friends or acquaintances at one school or another and this prompts the desire to enroll there. The thought of the kind of education, which ought to be uppermost in the mind of the parents, does not come into consideration. That such considerations ought not influence the choice of schools need not be stated. The education of our children is such an important matter that it ought to be approached in all seriousness by Christian parents. Just a school, any kind of a school, will not do. To be careless and haphazard in this may be fraught with serious consequences for the child all through life. It is one of the most momentous decisions, perhaps, that the parents will have to make all their life. Where a Christian Day School is available there will be no question with Christian parents where they are going to send their children. Even though other schools are more convenient and nearer home they will not make the mistake of passing up the opportunity that God has given them to enroll them in the Christian school. They know the Lord's will in the matter. They know that the Lord would have Christian children in Christian schools where the atmosphere is Christian. They know the dangers that confront their children in other schools, not Christian, and know that they have the one weapon that can successfully thwart the devil, the world and the flesh and preserve the faith of the children. Knowing this their children will attend the Christian school. But when such a school is not available the problem becomes more complex. There may be a Christian school at some distance open to them. It may cost money and inconvenience to send them there but in the end it may be the best investment parents have ever made. My school, as a Christian, can be no other than the Christian school where the Word of God is the controlling influence and where the teachers are such whose interests are centered in the soul of the child; and each day bring them anew to the Lord Jesus Christ. That is my school as a Christian. As a Christian I will want no other for my children.

W. J. S.

* * * *

Touring Vacation is the time for many people to make trips. Some go a long way from home, others not so far. Railroad companies urge people to make week-end

trips. Others use their cars, now that tire rationing has ended.

No doubt, it is a wonderful experience to go touring, to see new scenery, to meet new faces, to visit different resorts, etc. But it is more wonderful to know that God made this world and that He also is the Maker of the beauties of nature. He made this world and the beauties of nature for us to enjoy. As Christians we know all this. Yet, there is ever the danger that we may forget this for a moment. No one will deny that temptation to forget God and His goodness toward the children of men when we go touring is ever present. Knowing this the Christian will ever be on his guard, lest he too be tempted to forget and leave God behind on his vacation. That would mean but one thing: opening wide the door to the devil and inviting his company.

When we go touring let us include God in all our plans. It may be well to slip our Bible or at least our New Testament into our traveling bag and spend a few moments each day reading its sacred pages. And in case our travels take us to strange places have your *Northwestern Lutheran Annual* handy. It will direct you to churches of our confession where you may worship God away from home and your church.

"Idleness is the devil's workshop." Touring without God is inviting the devil to take over. A really profitable vacation, including a trip to points of interest, will be enjoyed only when we make the tour with God.

T. H.

* * * *

Luther On Christian Education "The devil very correctly and wisely acts to preserve his rule on earth in that he makes certain to keep the young folk for himself. If he has them, they grow up under his influence and remain his; and who will take them from him? He, then, has the world as his own in peace. For if damage that really bites is to be done the devil, it must come through the young folk who are reared in the knowledge of God and spread and teach God's Word to others.

None will believe what a destructive, devilish undertaking this is; and it works so quietly that no one is aware of it; and it does the damage, before one can advise, ward off, or help. People are afraid of the Turks, of wars and floods, for here they understand what is to their advantage or disadvantage. But what the devil has plotted in this undertaking no one sees, nor does anyone fear it; silently it worms its way in.

And still, here it would be proper and right that, where one gave a Gulden to fight the Turk, and though he were already on our necks, one would give 100 Gulden for this purpose, even though with it one could train but one boy to be-

(Continued on page 278)

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 hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 3, 2ff.; 1, 6.

ASTLY, Paul says, a bishop must be "holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." In these words, which we find in Tit. 1, Paul expands the thought which he had briefly expressed in one word in 1 Tim. 3: *apt to teach*.

Three things Paul here sets forth. First he explains what "sound doctrine" is. Then he says that sound doctrine enables a pastor to "exhort" his hearers; and lastly, it is the correct way to "convince the gainsayers."

Sound Doctrine

Paul says, "holding fast the *faithful Word*." What does he mean by *faithful*? We might ask, faithful to what? Here neither the English nor the German language can express the thought as concisely and as clearly as does the Greek: faithful in accordance with the doctrine.

When Jesus ascended on high He gave orders to His disciples to preach the Gospel to all nations, "teaching them to observe all things whatsoever I have commanded you" (Matth. 28, 28). For three years He had carefully instructed them about His own person, about His work of redemption, about His office as Messiah, as Prophet, Priest, and King. He had opened the Scriptures unto them and had promised them the guidance of the Holy Spirit. He had warned them not to meddle with the affairs "which the Father hath put in his own power." They were to proclaim all thing whatsoever He had commanded them, and they were to

teach the people to observe them, to hold fast to them.

The apostles, Paul among them, were very careful to carry out the instruction of Jesus. Paul could face the elders of Ephesus with the claim: "Ye know . . . how I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ" (Acts 20, 18-21). That was the teaching which every Christian and every church received, and to which they were trained to hold fast. Now Paul instructs Titus that, whenever he is about



to ordain some one in a church of Crete, he should make sure that the candidate is one who is "holding fast the faithful Word as he hath been taught."

Adulteration of

Sound Doctrine With Error

Jesus warned His disciples to beware of false prophets. Although they might constantly say, "Lord, Lord," and though they might claim to prophesy in Jesus name, and in His name to cast out devils, and to do many wonderful works in His name, they should not be deceived by their sheep's clothing, because inwardly they are ravening wolves.

The apostles soon experienced that it was not an easy matter to keep the doctrine sound. Many arose, even in the early days of the church, who tried to adulterate it, adding a little here, subtracting a little there, making alterations else-

where. Let us look at a few of these early attempts to corrupt the doctrine.

There were, first of all, the so-called Judaizers. We have a characterization of them in Acts 15, 5: "There rose up certain of the sect of the Pharisees which believed." These men were believers, honest, sincere, devout believers. They accepted Jesus as their Savior. But they had a Pharaesic background; they had been thoroughly trained in the principles and practices of the Pharisees. Although they believed in Jesus as their Savior they could not at once forget their Pharaesic teaching. Acts 15, 5, continues to report how they said about the converts from the Gentiles "That it was needful to circumcise them, and to command them to keep the law of Moses." These Judaizers which appear in Acts 15 were soon convinced of their error by the council held in Jerusalem; they dropped it, and wholeheartedly joined in the resolutions adopted by the congregation. After they had been very vociferous at first (note the "much disputing" in v. 7), they later on "kept silence" (v.12), and the vote of the congregation was unanimous, taken "with one accord (v.25).

Not all Judaizers were won by sound doctrine. Some had already previously disturbed the congregation at Antioch (Acts 15, 1), and some worked havoc in the churches of Galatia. Paul wrote his Epistle to the Galatians to instruct these churches and to undo the damage caused by the Judaizers.

In Colossae the Christians were in danger of being beguiled of their reward by errorists who urged a "voluntary humility and worshipping of angels." That is, the false teachers insisted on asceticism as necessary for salvation. "Touch not, taste not, handle not" (Col. 2, 21).

In Corinth, and elsewhere, there arose errorists who taught that there is no resurrection of the dead, that the resurrection is past already.

Against these, and similar deviations from the sound doctrine which Christ had given to His apostles and in which they instructed the churches, Paul warns the Christians: "Mark them which cause divisions and offences contrary to the doctrine which *Ye* have learned; and avoid them" (Rom. 16. 17).

"Holding Fast"

Why does Paul say that a pastor must be "holding fast" the faithful Word? Because this Word and sound doctrine are constantly in danger of slipping away. If a pastor should begin to feel that he *has* the sound doctrine, that he knows it, that would be a sure sign that he is beginning to lose it. Nothing is more dangerous to sound doctrine than a spirit of security. We must hold fast to it by constant study and prayer.

There are periods when whole churches become infected with this spirit of security. The fathers labored hard to guard the sound doctrine against threatening errors. In great anguish they battled against those errors, and carefully set forth the sound doctrine in clear statements that excluded the errors. Then the next generation easily begins to feel secure. Why worry about the doctrine? Do we not possess it in flawless formulations? Instead of holding fast to the faithful Word, they begin to hold fast to the statements and the phraseology which the fathers formulated. They cling to the shell, while the kernel slips away from them. This attitude is called traditionalism, which is the death of sound doctrine, although it retains the outward form zealously.

Holding fast means a constant, earnest and prayerful study: not only for gaining an ever deeper insight and clearer understanding of the mysteries of God's kingdom, but above all for a nourishment of one's own faith. The Word of God, sound doctrine, is the bread of life. Hold it fast.

Exhort By Sound Doctrine

Sound doctrine is not an aim in itself, it is a means to an end. It is profitable for "exhortation." "Exhortation" is a very broad term, and includes many different kinds of teaching, for instance, encouragement, urging admonition, warning, rebuke, comfort, and the like; in short, any form of bracing and strengthening.

A Christian needs all this. We have not yet reached the goal, we are still on the way. There are so many things in the world to distract us, so many things to hinder us in our course, so many dan-

gers that threaten our very life. We may easily grow weary and faint when temptations became so very alluring, when the battle grows hotter and hotter, or when the cross becomes, it seems, unbearably heavy. Then we need bracing of some kind.

How shall a pastor urge his members on and encourage them? There is only one thing, that is the sound doctrine of the Gospel. If any one changes the Gospel by adding something to it as did the Judaizers in Galatia and the ascetics in Colossae, or by deducting something, as did the deniers of the resurrection in Corinth, he will destroy the true Christian faith and retain only a sham life. The Gospel, however, is sound and wholesome doctrine; it is a power of God unto salvation.

Convince The Gainsayers

Christians need urging and encouragement; but there have been from the beginning, and there always will be, gainsayers. We have mentioned the Judaizers, the advocates of asceticism, the deniers of the resurrection. There soon followed in Asia deniers of the Godhead of Christ. St. John wrote about them in his First Epistle: "Ye have heard that antichrist shall come, even now are there many antichrists . . . Who is a liar but he that denieth that Jesus is the Christ? He is antichrist" (chap. 2, 18, 22).

How shall a pastor meet the danger of gainsayers? Just as Paul and John did in their day. They applied the sound doctrine of the Gospel and in this way they convicted the gainsayers. The gainsayers were only on rare occasion convinced of their error, as were the incipient Judaizers in the council at Jerusalem. As a rule the gainsayers hardened their hearts and refused to listen to sound doctrine. Still they stood convicted before the church, so that Christians could be on their guard against them.

This brings to a close our brief study of the table of duties concerning the leaders of the church. Let us recognize the grace of God in establishing and preserving such a ministry for us. Let us show our appreciation by offering our gifted sons as well as abundant contributions to the schools where future pastors and teachers are being trained.

Above all, let us fervently pray God that He will bless us in spite of our shortcomings and continue to provide us with faithful ministers. J. P. M.

EDITORIALS

(Continued from page 276)

come a true Christian man: For one Christian man is better and of more value than all the men on earth."

From: "An die Buergermeister und Ratsherrn aller Staedte Deutschlands, dass sie Christliche Schulen aufrichten und halten sollen." — 1524 A. D.

* * * *

Working for the Same Place Who has not heard people say, it does not make much difference to which church you belong, they all working for the same place, they only travel different roads, but all roads lead eventually to the same place: to heaven! Sounds very nice and broadminded, but is it true?

Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "He that is not with me is against me and he that gathereth not with me scattereth abroad." We hear such and similar words expounded in our church every Sunday. And the one and only authority we have (and need) for these words in the Lord of heaven and earth, the very one who alone permits people to enter the gates of heaven, or who refuses them entry.

Now if some lesser authority says there are other ways to reach heaven than by the way Jesus reveals in His Word, is that broadminded? No, that is plain deception of the devil and his allies. These other ways definitely do not lead to heaven, but as e. g. Dives found out too late, to hell. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, "but by the name Jesus.

THEOPHIL HOFFMANN.

IN THE FOOTSTEPS OF SAINT PAUL

Saul's Baptism and Ordination in Damascus

BY DOCTOR HENRY KOCH,

Manitowoc, Wisconsin

WE have followed Saul into the ancient and proud city of Damascus. He is being led into the city by his companions, a broken, dejected, trembling and blinded man. He had come to take prisoners back to Jerusalem, now he himself is taken captive by the very Lord, whom he had been persecuting. He is led along a beautiful street which to this very day has retained the name, the Straight. It was a wide avenue at that time flanked with exquisite Corinthian colonnades, now it is a narrow street. The Corinthian columns are no more. Excavations have brought some of them to light. Travelers tell us that some of them can still be detected in the structure of modern houses. Many temples and ancient structures of art were pillaged by later generations in a quest for cheap, but fine building material. The companions brought their blinded leader into the house of a man named Judas, who in all likelihood was a keeper of an inn.

In this house of Judas Saul spent three days in complete solitude. He refused to eat and to drink. Just which thoughts went through his mind we can only surmise. The sacred writers, Paul included, have left us no definite clue. We shall certainly not go amiss, if we say that these were days of repentance. Was it not natural for Saul to recall the former days of cruelty and violence? Could he forget the words, the look, the prayer and the martyrdom of Stephen? Had he not blasphemed the very Son of God and tortured His followers? Now his whole structure of his former world had come down with a crash. He was attempting to clear away the debris of his former mental and spiritual world of Judaism and Pharisaism. Here he was in the anteroom of the Lord waiting for Him to tell him what he should do. Had not Jesus told him before Damascus: "Arise and go into the city and it shall be told thee what thou must do." (Acts 9:6). Could he not rejoice on the other hand that the Lord had not utterly re-

jected him after his many vile deeds? The calling of Saul, who called himself the chief of sinners because he had persecuted the Christians, to become the chief apostle among the Gentiles is without doubt a great comfort to all penitent sinners. No sinner need despair.

During these days of solitude and repentance the Holy Spirit was preparing the minds and hearts of Saul and a man by the name of Ananias for their future tasks. Saul received a vision revealing unto him that a man by the name of



Ananias would come to see him, lay his hands on him and restore his sight. To Ananias the Lord Himself came.

Of Ananias we know nothing but that he was a disciple of Christ and a devout man among the Jews (Acts 22:12). Note what is essential in man in the estimation of the Holy Spirit: Legend has it that he was one of the 70 disciples of Christ who fled from Jerusalem in the first persecution. It would like to supply the missing information. There is nothing in Holy Writ to justify such an assumption. We do know, however, that he shrank from his seemingly perilous

task of confronting the former deadly enemy of the Christians just as Moses shrank in days of old to appear before Pharaoh. As soon as the direct command is given again, he no longer hesitates.

In the house of Judas Ananias at once seeks the room of Saul, lays his hand upon the stricken and blinded man and says to him: "Brother Saul, the Lord, even Jesus, that appeared unto thee . . . has sent me that thou mightest receive thy sight and be filled with the Holy Ghost." These last words do not imply that Saul was converted by Ananias. He already was a converted man when he said to Jesus before Damascus: "Lord, what wilt thou have me do?" They rather signify that Saul was to receive the Holy Ghost in the fullest measure for the great task that lay ahead of him. The words: 'Brother Saul', must have been a balm for the wounded heart of the former persecutor.

When Ananias had laid his hands upon Saul and had addressed him with such comforting words, his sight was restored immediately. "There fell from his eyes as it had been scales." (Acts 9:17). Strengthened in his faith he was baptized by Ananias and now the waters of Damascus seemed sweeter to him than all the waters of Judah (Naaman!), for they had become to him a washing of regeneration. From now on we shall no longer call him by his Hebrew name: Saul, the desired one, but by Roman name Paul, the little one. He, the proud Pharisee, had humbled himself before God and the Lord had exalted him to become the greatest among mortals in the New Testament era of the kingdom of God.

The Holy Spirit has given us a striking parallel through Luke's record in the Book of Acts in the subsequent chapters 9-10. It is the unique parallel of the preparation of Peter and Ananias as well as of Paul and Cornelius for their various tasks with the blessed results. It is of the greatest significance, for both chapters deal with the bringing of the Gospel to the Gentiles which marks a turning point in the history of the kingdom of God. Formerly individual Gentiles had been won through the Gospel. Now the kingdom of God was to be thrown wide open in the divine dispensation to the Gentile

world and special emissaries were being prepared for this important task.

If we study this parallel a little closer, we find that both Paul and Ananias are being prepared for the meeting by visions. The same holds true for Peter and Cornelius. The Lord appears to Ananias in a vision. In a trance (Acts 10:10) Peter sees a large sheet full of unclean animals come down three times and he is commanded to eat. Peter hesitates, but when the men from Caesarea are at the door telling him the the Roman centurion Cornelius would like to have him come and preach to him and his household he understands the vision and is ready to go along. Ananias hesitated whether he should go to the former enemy of the church, Peter, whether he should preach to the Gentiles. Both are obedient to the Divine Command, when the whole situation becomes clear to them. In both cases also the exact topography is given: in the one instance it

is the house of Judas in the street called the Straight, in the other it is Simon's the tanner's, house by the seaside. Paul too receives a vision that Ananias is to come to him and Cornelius is told to send for Peter in Joppa. Surely this is a most striking parallel. The Holy Ghost has deemed it necessary to record both in great detail, because he wanted to call our attention as well as that of the involved parties to this great turning point in the history of the Church. From now on the Gospel is to be preached to Jew and Gentile alike. Peter and Paul were dyed in the wool Jews who had to overcome their inner hesitations and doubts. Both were obedient to God's will and command. Paul's day of ordination was a great day for him as it should be for all of us who are ordained to preach the Gospel. The hearers should see in the ordained servants men set aside to be ambassadors for Christ with the eternal Gospel message: "Be ye reconciled with God."

NORTHWESTERN COLLEGE

BY PROFESSOR E. E. KOWALKE,

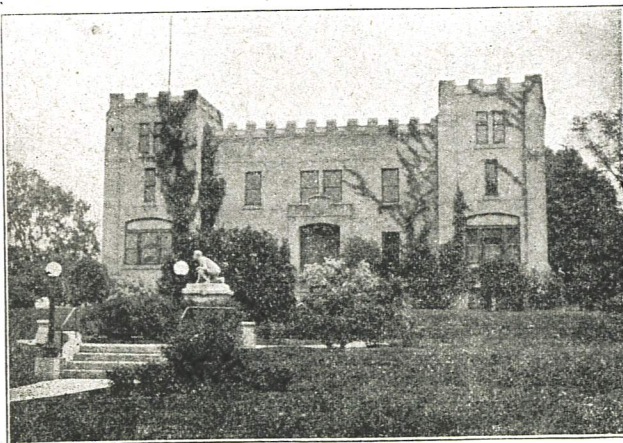
Northwestern College, Watertown, Wisconsin

THE House Is Filled. The story of Northwestern College this fall is a repetition of the one that is being told in every college in the land. We are not only crowded, we are overcrowded.

ing that provides comfortable space for about 185.

Rejections

Old students whose grades were very low and who did not show promise of



Every habitable space in the dormitory that is not essential for other purposes has been taken over to house students.

Last year we thought we were crowded with 207 students in the dormitory. This year we are trying to place 237 in a build-

doing acceptable work were asked to discontinue at the end of last school year. Applicants who wished to enter with advanced standing were rejected unless they were able to enter a regular class without any deficiencies that would have to

be made up with the help of private tutoring. Many applicants who had no intention of preparing for the ministry or whose scholastic record was below standard were not accepted. Instead of trying to gain students this year we were forced to discourage many. But every effort is being made to accommodate those who wish to prepare for the ministry and who fit into one of our regular classes.

Reasons

Why this sudden tidal wave of students? It is certain that there is in our circles a lively interest in Christian education coupled with unusual ability to pay the cost of a schooling away from home. Our congregations are growing larger, new parochial schools have been established, classes have been added in old schools, new missions have been founded; the Synod is growing in numbers, so why should not the enrollment in our colleges also increase? Growing dissatisfaction with public high schools also seems to be a reason why parents are turning to our church-supported schools as a proper place to educate their children. The acute shortage of pastors and teachers must also have stimulated interest in the preparation of boys and girls for church-work.

What It Takes

Some find it difficult to understand why we cannot always accept just one more student. When a boy comes to Northwestern College, it is necessary to provide a great deal more than just one more desk in a classroom. Besides this place in the classroom he must have desk, chair, and bookcase in a study room; he must have a bed and space in a bedroom; he must have locker space for his clothes; a place at the table in the dining room; equipment must be added in the kitchen to prepare his food, — in short, we must provide everything necessary to keep him housed and fed, day and night, in sickness and in health. It is not always understood that a kitchen equipped to feed 85 boys three times a day may be far too small to prepare food for 237. Suddenly ovens, stoves, kettles, machinery, refrigerator are found to be inadequate.

A Difficult Year Ahead

Overcrowded conditions always produce problems. Classes become too large for effective teaching; students feel restricted in their freedom of movement and become restless and discontented; there is not enough space for anything or anybody; discipline becomes more difficult to maintain. And the larger the student body becomes, the smaller, comparatively, does the teaching force become. After calling twice during the summer we have not yet filled the vacancy in the commercial department; Professor Franzmann is leaving on September 1 to accept a call to the Seminary in St. Louis; and we have not yet been assured of a tutor to take the place of Mr. Petrie. The shortage of teaching personnel just emphasizes the overcrowded conditions.

The New Building

Even if the proposed new building on our campus were already erected it would not greatly relieve the congestion in the dormitory. The new building is intended to provide us with a library, laboratory, offices, and much-needed classrooms, but no addition to the dormitory is contemplated. Neither does the plan include enlargement of the dining hall and kitchen. If the money available for building were sufficient to include a chapel large enough to accommodate the whole student body at one time, then three large rooms in the dormitory would immediately be released for possible use as bedrooms. But these rooms are now absolutely needed as classrooms and music room. Even after the new building is erected two of these large rooms will have to be reserved for chapel purposes.

What of the Future?

All facilities at Northwestern College, the present and the proposed new classrooms, the dormitory, dining hall, kitchen, gymnasium, everything except the playing field, are just about sufficient for a maximum of 200 dormitory residents. If the present large enrollment should prove to be more or less permanent, then one of two things would be necessary. Either we should have to separate the college department from the high school department and build up a new school elsewhere for one of the two departments;

or another dormitory and an entirely new and larger refectory would have to be built. One other possibility would be that we adopt a policy of restricted enrollment by making a selection from those that apply for admission. It is as yet too early to predict how much of the present sharp increase will be permanent,

but even though a depression should follow this period of inflation, the need for the proposed new building on our campus remains acute, and there should be no let-up in the effort to provide funds to give this institution the buildings that it needs if it is to do the Synod's work properly and effectively.

THE EDUCATIONAL REQUISITES

BY PROFESSOR C. SCHWEPPE,

Dr. Martin Luther College, New Ulm, Minnesota

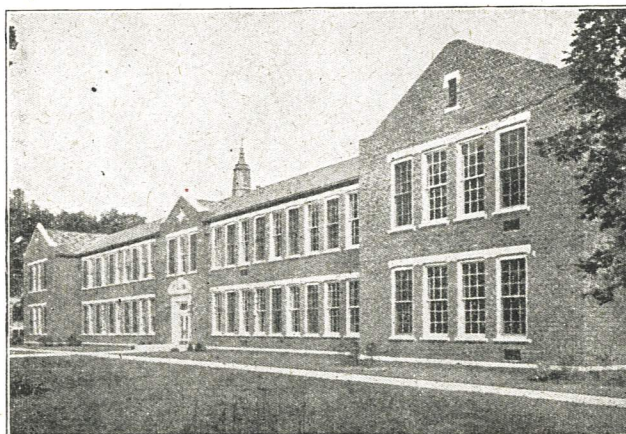
Steadfast in Doctrine

ON the day of Pentecost, Peter, standing up with the eleven, lifted up his voice and said unto them, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words," (Acts 2, 14.) Then followed Peter's might sermon. He told the multitude about the prophecy of Joel; he pointed his hearers to Jesus Christ, whom they had rejected and nailed to the cross, whom God had raised from

to the divine truths they had learned. Each of the three thousand became a devout Christian, and together they formed a staunch and exemplary congregation. They abided by the doctrine they had learned, and for that reason they pleased God.

There Are Divers Doctrines

Everything that is taught can be called doctrine, especially if it is put forth as true by a teacher or school or religious



the dead and exalted at His right hand in heaven, and who was now manifesting His heavenly power and grace by sending down the Holy Spirit. "Then they that gladly received his word were baptized, and the same day there were added unto them three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2, 14-42.)

We have here a vivid example of Christian teaching and learning, of the means and of the goal of true education. The Word, by the power of the Spirit, took hold of those hearts, made believers of them, and enabled them to hold fast

denomination. But the very fact that something is called by that name does not of itself make it wholesome for us. It may be utterly false doctrine, dangerous particularly when it touches on matters concerning the soul. The Bible condemns the doctrine of the Pharisees and of the Sadducees. In Matth. 15, 9 we read, "But in vain do they worship me, teaching for doctrines the commandments of men."

On the other hand, Jesus says, "My doctrine is not mine, but his that sent me." (Jn. 7, 16.) Having accepted this teaching, Paul exhorts Titus: "Speak thou the things which become sound doc-

trine." (Titus 2, 1.) He directs Titus to preach so that his hearers "may adorn the doctrine of God our Savior in all things." (Titus 2, 10.)

When the Bible encourages us to rear our children in the nurture and admonition of the Lord, it asks to bring them His doctrine, because every other would have just the opposite effect. His doctrine makes them His children.

Doctrines Must Be Tested

1 Thess. 5, 21: "Prove all things; hold fast that which is good." Before such a step can be taken, we must know what is of God and what is not. We must be able to select the right from the wrong. Education is required, a special kind of education — a training in Christian doctrine. That is the function of our church schools, so that our children will not be tossed to and fro and carried about by every wind of doctrine. (Eph. 4, 14.)

We certainly are agreed that we do not want our children taken in by error, because such false teaching would lead them astray. We want nothing more than that they receive the pure doctrine. The Bible, the catechism, our hymnal, the confessional writings of our fathers present us with divine truth, and in our schools our children absorb it and grow strong in their faith and conviction. They learn to know what God has said and become capable of detecting the speculation of men whenever it creeps in. They will love His doctrine and find themselves unable to compromise it even in the slightest degree.

They will not spend all their days in school. The time will come when neither teachers nor pastors nor parents will be present to set them right. Doctrinally they will then have to stand on their own feet and defend their faith. They may even be called upon to cast a vote on the confessional stand of their congregation or of their church body. With that kind of training they will know that much which is called Lutheran today must be carefully examined in the light of Scripture, that this is a time when many no longer endure sound doctrine. The winds of doctrine are now blowing from all directions, and most of them are ill winds. We want our children to be firmly rooted so that spiritually they may survive.

These Doctrines Must Be Preserved

In the course of the centuries not a single teaching has escaped attack or alteration. The atonement and the verbal inspiration of the Scriptures have been turned and twisted into a variety of shapes and theses, all doing violence to the truth as God Himself teaches it. That precious heritage which Martin Luther handed down to us has suffered a great deal of defilement. What will remain of it if our children are not equipped to sponsor and defend it the days ahead?

Our Christian schools are about to open their doors for another year. In them our children can be indoctrinated so that they may know the whole truth and thus, as the redeemed of God, be de-

termined to fight valiantly for the pure and blessed Gospel which means everything to a sin-lost world. May they be so thoroughly taught that though an angel from heaven were to preach another gospel to them they will yet rise up and warn the unsuspecting of the pitfalls Satan is thus attempting to set for them.

Steadfast in the apostles' doctrine! Our schools, by the Word and by God's grace, can attain that goal in the hearts of our children. We ask His blessings on these efforts. We ask that He permit us to rear a generation capable of handing down to those as yet unborn the doctrine of God our Savior so that these priceless truths may be preserved until He comes.

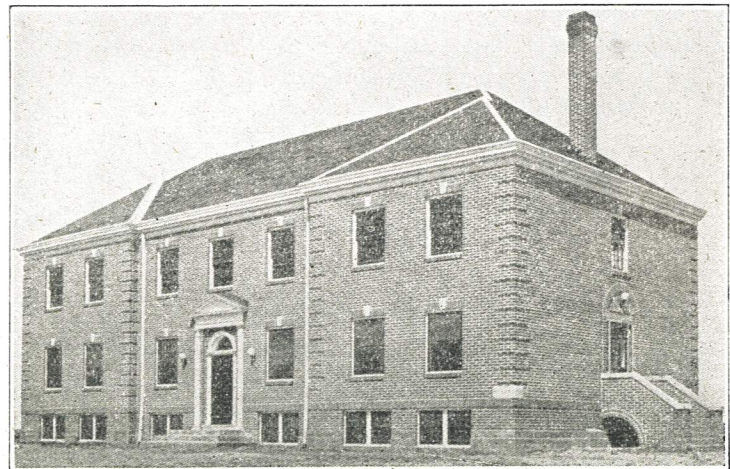
CHRISTIAN EDUCATION --- CAN WE CARRY IT THROUGH?

BY PROFESSOR R. FENSKE

Northwestern Luth. Academy, Mobridge, South Dakota

THE overflowing enrollment at our educational institutions fills us with concern about what to do in the future to cope with the manifold problems growing out of what seems to be a pro-

do not at all uphold the establishing and the maintaining of special schools within the church for the education of our youth, we have not in any case arrived at the point that we can say with a good con-



nounced forward movement in Christian education. Can we carry it through? is the question which naturally suggests itself, and we do well to devote more than the usual thought to that question.

Whether we think in terms of the parochial school as sufficient for the preparation of our laity, whether we broaden the scope of Christian education to include even the university, or whether we

science, "The whole matter of Christian education is definitely settled."

What Scope Ought We to Assign to Christian Education?

Has anyone determined beyond all contradiction at what age our youth no longer needs Christian training and supervision? The Jew of Old Testament days felt he had fulfilled all obligations to his son

when he had circumcised him, taught him the Law, and taught him a trade. Probably the devout Jew living in Tel Aviv today no longer considers this sufficient.

Certainly we, too, have come a long way even in the past half century. Many of us, born in the so-called Gay Nineties, were teenagers at the turn of the century. To a great number of our companions an eighth grade education seemed sufficient. The high school was just making its debut, and a university education, like a good game of golf, remained the consummation devoutly to be wished. Life had not yet swung into the hyperbole of today with all its extravaganzas and artificial stimulation.

It is, of course, a mistake forthrightly to condemn everything that constitutes our times. Our children think our times are wonderful. They are. They have opened channels of knowledge and doors of opportunity that were closed to us. But—and let us not forget or minimize this—they have also surrounded our children with a worldliness that threatens to quench their godliness.

Need we expand this statement? Need we lead you into the home, the school, the general conditions of associations and environment to convince you that our children are in grave spiritual danger? That they need every spiritual support we are able to give them?

On the other hand, there is never a time in the church when we need to grow panicky and rush into a program that has not been well considered. Nor have we reached a time when we can lean back in an armchair of complacency and say, "We have done our duty; all is well." Moreover, a long debate on the sufficiency of the parochial school or on the desirability of Lutheran high schools will fruit but little if we lack the foresight, the zeal, the courage necessary to carry through any program that we adopt. Certain it is that when our people come to us, offer us their children, and say, "We want our children to attend a Christian school," we shall have to do something about it. In brief, the scope of Christian education will be set by our need and by our ability to meet that need.

How Ought We Count the Cost?

It is wise and sensible that, before building a tower, we count the cost. How-

ever, cost is a relative factor, balanced against assets and necessities; and since the church is essentially a spiritual body, we ought above all to compute the cost spiritually.

We do have certain spiritual assets. There are the souls of our children, bought with a price and committed to our stewardship, so that through the Gospel they might grow into living temples of God. Can we justly call them an asset when to educate them in the church involves cost? When a farmer in South Dakota has been blessed with a bumper crop, he counts the cost of building a granary in two ways: If he builds, there is the cost of materials and labor; if he does not build, there is the great loss of his grain. Further, if he builds, he has a granary to store his future crops and he also saves his seed for the next planting. The suggested comparison carries the needed lesson.

Another of our assets is the faith of our Christians. That faith grows in strength as it is exercised. The Epistle to the Hebrews devotes a whole chapter

to the simple faith of the saints of old. That is written unto us for an example. Will anyone contend that the saints of today, who have a more sure word of prophecy, can no longer accomplish the works of faith? Is it no longer true that faith can move mountains? The Lord Jesus builds His church through faith in the Gospel. It is that faith that begets the man of God, furnished unto every good work. Surely it is the greatest asset of the church.

At this point I can almost hear someone interrupt, "But you have omitted the most important factor of all." Yes, money. Of course we shall need money. Ought we to consider money a barrier, when it is in fact another of our assets, a gift of grace, as are all other things that are added unto us?

What shall we say then? Can we carry a program of Christian education through? If with understanding faith we consider the need, if with zealous faith we set up a goal to meet that need, if with courageous faith we strike out for that goal — yes, certainly, we can.

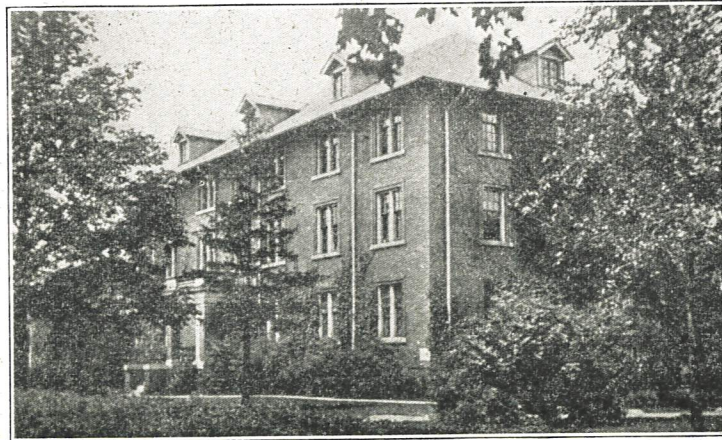
OBSERVATIONS ON EDUCATION

BY PROFESSOR O. J. R. HOENECKE

Michigan Luth. Seminary, Saginaw, Mich.

"THE truth shall make you free." This word of our Lord has of late been shockingly abused and totally perverted in some educational circles of

Gospel indeed as the power of God frees the believer from sin and all its dire consequences: the state of being under the Law and the wrath of God, death



our country. For when Jesus told His disciples (John 8, 32), "Ye shall know the truth and the truth shall make you free," He referred to the Gospel as *the* truth and not to truth in general. The

and damnation. As stated, however, this promise of Christ is being widely profaned. The passage has repeatedly been quoted, to mention one instance specifically, in articles and pamphlets on the

prevention of social diseases. Teach the youth, they say, the truth in regard to sex matters and the disastrous results that may follow promiscuous gratification of the natural desires in that respect, and you will make them free. It will, so they hope, perhaps not greatly check sex irregularities, and indiscretions, as they style it, but at least help the youth (and that seems to be their main object) to avoid the resulting terrible plagues. Satan is surely blinding the eyes of these men that they do not see how far the actual state of affairs in the high schools and colleges of the country is from their desired goal.

The Lie Has Spread

The above mentioned instance, however, is only a single phase of the devil's perversion of Christ's word in regard to His truth, the Gospel. Unbelieving educators like to cite the passage. But truth, they claim, is only what is gained by actual test and experiment (they evidently are not aware of their own inconsistency in the case of evolutionism), and not by any revelation. Enlightenment by education will liberate man from the thralldom of any superstition and rid him from the fear that he is accountable to some higher being. Thus he will indeed be free. — Yes, and as in the case of Adam and Eve learn too late that he has been duped.

As Luther's Children We Prize Education

What has been said so far might give someone the impression that we look down upon and are adverse to secular education like some sects, who speak slightly of a specially trained clergy. On the contrary, we follow Father Luther, who in his pamphlet, "An die Buergermeister und Rathsherrn," 1524, not only pleads for schools and the teaching of the languages for the sake of the Gospel, but also for the welfare of the state. "And even though (as I have just said) the soul did not exist, and schools and languages were not necessary for the sake of Scripture and of God, this still would be reason enough to establish the very best schools for boys and girls everywhere: that to maintain order here

on earth, even outwardly only, the world itself has need of refined and competent men and women."

God's Example Our Guide

Centuries of experience have taught our church the value of a well educated laity and a carefully trained clergy. To be sure, the education of our pastors does not give any added power to their preaching of the Gospel. God, himself has shown us that He considers a thorough training in languages and other branches of human learning a valuable asset to His servants. He has not only chosen untutored fishermen as His messengers. The greatest two men in His kingdom here on earth were highly educated persons, Moses and Paul. Moses, as Stephen tells the Jews (Acts 7, 22), "was learned in all the wisdom of the Egyptians and was mighty in words and deeds." Paul not only sat at the feet of Gamaliel, the most distinguished Rabbi of his age, and was "taught according to the perfect manner of the law of the fathers" (Acts 22, 3), but was likewise well trained in secular knowledge. Tarsus, his birthplace, was a renowned seat of Greek culture. It is said that in the days of Strabo, the great Greek geographer, whom Paul may have known in his boyhood, the schools of Tarsus surpassed even those of Athens and Alexandria. That Paul in his native city obtained a good knowledge of Greek and the literature of Greece reflects itself in his epistles and his sermon on the Mars' hill in Athens (Acts 17, 28).

A Task Not to Be Neglected

Our whole youth, not only those that are to serve as pastors of our congregations and as teachers in our Christian day schools, ought to be instructed as well as possible in all useful knowledge. And this training must be in our own hands. What Luther wrote to the burgomasters and councilmen of his days applies equally well to our times, perhaps more so: We must see to it that we have the youth. We must not let the Pope and his Jesuits outstrip us in this, as they actually do in many places. In the days of Luther the Pope may have woefully neg-

lected the training of the youth in general, he may do the same now in countries where he has little competition, but not in our country. Beside our Michigan Lutheran Seminary here in Saginaw there is as yet only one full Lutheran high school in Michigan, while there are now four complete, largely attended, Catholic high schools in Saginaw alone.

Our Schools, Nurseries of The Truth

As necessary and as useful as a general education may be for our children as future helpers of the state, it is not enough. The best and the most important would be lacking. Side by side of secular training, yes ranking above it, shedding the true light upon it, must go a thorough training in the Word of God. This, however, must not be treated as merely another branch of learning. However necessary a good knowledge of the Bible, a fine understanding of scriptural truths may be, the aim in all religious instruction must be to strengthen the faith in the hearts of our boys and girls. If we forget this, we are 'as one that beateth the air. "To achieve it, must in prayer be the goal of our entire educational program. To accomplish it, is not ours, but God's. Therefore, we labor, we strive for it, but always in the mind of Paul, "I have planted, Apollos has watereth, but God gave the increase. So then neither is he that planted anything, neither he that watereth, but God that giveth the increase" (1 Cor. 3, 6, 7).

THE NEW LIFE

(Continued from page 275)

Him. Unto Thee will I cry, O Lord my Rock; be not silent to me; hear the voice of my supplications. Hallelujah. Lord, Thou hast been our dwelling place in all generations, Hallelujah. (Gradual. Psalm 28 and 90.)

Therefore my hope is in the Lord
And not in mine own merit;
It rests upon His faithful Word
To them of contrite spirit
That He is merciful and just;
This is my comfort and my trust.
His help I wait with patience. (329, 5)

G. W. FISCHER.

Siftings

BY THE EDITOR

The Augustana Synod at its annual convention asked its seminary faculty to study the Revised standard version of the New Testament and make recommendations regarding its adoption in Sunday school textbooks, worship materials, and devotional literature. The recommendations of the faculty should prove interesting.

* * * *

The Norwegian Lutheran Church at the celebration of its centennial recently which could not be observed in 1943 because of the war changed its name to "The Evangelical Lutheran Church." Thus adding to the confusion of names among the Lutheran church bodies in America.

* * * *

Search For Books. The *Lutheran* reports: "Going to Scandinavia on June 28 to secure rights for American publication of European books was Dr. Carl C. Rasmussen, Gettysburg Seminary professor. Dr. Rasmussen will represent the United Lutheran Publication House. Four months will be spent by Dr. Rasmussen in a study of the current theological literature of the European countries. He will confer with authors and publishers regarding books deserving translation into English. A program of publication, expected to exceed any in previous history, is under construction. . . . New American books will be foremost on the coming publication lists, but a considerable number of translations will be included. First of these is *Road to Reformation* by Heinrich Boehmer, a life study of Martin Luther to the year 1521. It has been translated by Drs. John W. Doberstein and T. G. Tappert." If no other book is published except Boehmer's study of Luther, the Publishing House will render a valuable service to English readers.

* * * *

Nearer and Nearer the Day Is Approaching that all religious and confessional lines will be wiped out. Rapprochements are the order of the day. Church bodies everywhere seems to live it, eat it and drink it. Time was when the various church bodies understood why

they were separate from one another. That seems to be water over the dam. Today they seem to be in a daze, a spiritual daze, wondering what is keeping them apart. Truth is, of course, that many have no good reason for being separate, since they have long ago abandoned all confessions and are running wild in the religious world. Now comes the news that the World Council of Churches is ready to come to some kind of an agreement with the Roman Catholic Church by which they could work together and take "joint action on world problems." says the *Christian Century*, "based on some kind of satisfactory understanding at the highest level, presumably between the World Council and the Vatican."

* * * *

War Slaves. There are still such things. And they are the ones who are enslaved by our and our allies troops in Europe. So long it is since the war has come to an end and still there is such a thing as "war slaves," men who are held in bondage. The World Council of Churches, according to the *Christian Century* has demanded that our government "frame and publish without delay a definite scheme of repatriation, giving clear information as to the approximate date on which different categories are to be repatriated." It seem strange to us that our government should be implicated in this business, doesn't it?

* * * *

Higher Education is in for a thorough investigation. President Truman has appointed a committee to make such an investigation and to make recommendation to him personally, we presume. But marvel at the choice of the president — this committee consists of Bishop G. Oxnam, Rabbi Stephen S. Wise and Msgr. Frederick G. Hochwalt along with 30 others. They are to examine, or rather, re-examine the country's system of higher education. That is truly an ecumenical committee, including a Methodist bishop, a Jewish Rabbi and a Roman Catholic priest. If these men are consistent with

their religious principles, one wonders what they will have in common with the other members of the committee and what they will propose. Things are pretty much in a muddle, aren't they?

* * * *

Alcoholism Is on the Increase in America, perhaps we had better say, in the United States. This fact is attested to by many responsible authorities throughout our states. Nothing they have been able to do to stem the rushing tide seems to have succeeded. The liquor interests are becoming a bit disturbed about this state of affairs. They see local option returning to many localities in our nation as a "protest" against this evil. An authority has given these figures: "in 988 elections held in various states in recent years, 603 towns or counties voted to prohibit the sale of liquor." That is a formidable percentage, we must admit. We may face the choice soon between alcoholism and moonshining. What a commentary this whole discussion furnishes us of the power of sin and the weakness and corruption of man.

* * * *

The Episcopalians Will Soon Be confronted by a proposal coming from its committee on Rural Church Work. This committee is sponsoring an ambitious program. These are the points: "We call upon our General Convention for swift and effective action to: (1) Declare the whole United States missionary territory. (2) Adopt a national strategy to win the more than 70,000,000 who profess no religious affiliation. (3) To that end, enlist more clergy — with a goal of 20,000. (4) Establish a 'missionary college' to train clergy and lay workers in bringing strangers into the household of God. (5) Educate all clergy in training their helpers. (6) Broaden our emphasis from holding fast inherited treasures to conquest of territories yet unwon, and regaining lost fields. (7) Talk the language of the American people, appealing to all of them of whatever racial background. (8) Use whatever methods can be proven effective to carry the message we are commissioned to deliver." Disregarding the indefiniteness of the above proposals some of them may be profitably applied to other church bodies.

OUR CROSS AND OUR SANCTIFICATION

WHEN Jesus compared Himself to the vine and His disciples to the branches, and when He in this connection spoke of the spiritual fruits which they were to produce, He referred to His heavenly Father as a husbandman who uses the pruning knife and purges every branch that is bearing fruit, so that it may bring forth more fruit (John 5, 1, 2). This means that the Father will lay a cross on His children who are living in sanctification so that they should make progress in sanctification and from day to day achieve better results. What is cross? And how does it help our sanctification?

Cross Is Suffering

Everybody understood clearly that Jesus meant that His disciples would have to suffer, when He said: "If any man will come after me, let him deny himself and *take up his cross* and follow me" (Matth. 16, 24). And even if some one had any doubts what kind of sufferings the cross indicated, his doubts would have been dispelled by the very next verse: "For whosoever will save his life shall lose it; and whosoever *will lose his life*, for my sake shall find it." Cross may thus even imply the loss of life itself, much more than any kind of pain or disease or poverty or hunger or fear or distress or hatred of men, in short, any evil, physical or economical or mental, that may be mentioned.

It should be clear that Jesus speaks of cross-bearing as a characteristic of those that follow Him. He takes the lead as the great Cross Bearer. What did it mean for Him? Suffering without limit. We are just now, not concerned with the question about the cause of His suffering. It is now only the fact of His suffering that we regard. Look at His lowliness, at His poverty, at the opposition He met, at the misunderstanding of the people, at the lack of faith even among His closest friends, at the fierce attacks of Satan, and then look at the extreme suffering during the last night and day of His earthly career. He certainly was "a man of sorrows and acquainted with grief" (Is. 53, 6).

When He invites us to take up our crosses and follow Him. He thereby warns

us that we dare not expect a life of ease and comfort, but that we must be ready for suffering of every description.

Cross and Punishment

Also punishment consists in suffering. A man may be deprived by a judge of his personal freedom for a time as a punishment for a tort. He will suffer imprisonment. Or he may lose some money, being sentenced to pay a fine. Or he may even suffer the loss of his life.

Are then cross and punishment the same, seeing that both consist in suffering? Do we have to bear our cross in the spirit of being subjected thereby to a punishment for our sins? No, and again no. This would be an altogether wrong and very harmful way of looking at our cross. Cross and punishment are as far apart in their respective nature as are heaven and earth.

What is the nature of punishment? We are now speaking about punishment in the real, the strict sense of the word. Often we may use the word somewhat loosely for any pain or misfortune, particularly if this can be traced to a mistake of ours. But what is punishment in the real sense?

In Matth. 5, 25, Jesus speaks about a case where an adversary who has a real charge against a man delivers him to the judge, and the judge delivers him to the officer, and the officer casts him into prison for a punishment. Then Jesus continues: "Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." He must suffer his punishment till his sufferings balance the guilt which he had incurred. That is the nature of punishment. It is a suffering imposed by a judge after due investigation as an equivalent for the guilt that one had contracted. The idea of punishment is very drastically stated in Ex. 21 24. 25: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

Thus by suffering punishment the guilt is wiped out. A man who has suffered an adequate amount of punishment dare not, for justice' sake, be charged any longer with his former sin. It has been canceled. By an edequate punish-

ment things "are set in order" (Ps. 50, 21).

A Christian's Cross Is Not a Punishment

What the nature of a Christian's cross really is we shall consider at some later time. For the present we wish to impress deeply upon our hearts the truth that our crosses have nothing whatever to do with punishment. This is easy to say, but it is very difficult to apply in our practical life. Whenever God lays a cross on us, the first question we invariably are prone to ask is, Why? Why must I suffer this? What did I do to merit this suffering? In other words, we look at our cross as though it were a punishment, and thereby we may forfeit the benefits which God intends for us through our cross.

A Christian's cross is not a punishment. Consider Job. Look at the heavy cross which God laid on him. What was his sin? What had he done to deserve such terrible suffering? His false friends accused him that he must have lived in sin secretly, but that God found him out and was now punishing him as he deserved. They were wrong. God Himself testified over against Satan: "Thou movedst me against him, to destroy him *without cause*" (Job 2, 3).

Do our sins then not deserve to be punished? Or is God not a righteous God? Will He overlook our trespasses? God is indeed righteous, and our sins do deserve temporal and eternal punishment.

Our sins, however, have already been thoroughly punished in the person of our Savior, Jesus Christ. The Lord laid on Him the iniquity of us all, and made Him who knew no sin to be sin for us. Surely, He hath borne our griefs and carried our sorrows. He was wounded for our transgressions. He was bruised for our iniquities. There were many and heavy stripes laid on Him. He received the chastisement, the punishment, in order that we might enjoy peace.

His punishment was complete. When He was through with it He exclaimed triumphantly: "It is finished." God Himself acknowledged publicly that the ransom which Jesus paid for our redemption was adequate and fully satisfactory, when He raised Him from the dead on the third day.

Since thus all the punishment for all the sins of the whole world was completely suffered by Jesus, God, in fairness, now cannot punish us. He cannot collect the penalty a second time. Now it is not only His faithfulness, but His justice as well, which moves Him to forgive us our sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1, 9).

In short, 'there is now no condemnation to them which are in Christ Jesus' (Rom. 8, 1).

Some Forms of The Cross

We all readily recognize it as a form of cross when God lays suffering of a certain kind on His Christians: disease or pain, poverty and loss of property, sickness and death of some loved ones, and the like. But there are other forms.

In Matth. 5, 11, Jesus mentions a very heavy cross: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake."

In Matth. 10, 34-38, Jesus speaks about enmity and hatred among members of the same household, for His sake, and the severing of the most intimate bonds of love, and calls this a cross.

Rom. 6, 6; Gal. 5, 24; Col. 3, 5, Paul speaks about a Christian's daily battles against his own flesh as "crucifying" the Old Adam. Yes, that painful struggle against the evil lusts of one's own heart is a crucifixion, a cross. But still heavier cross is the very fact that we are being hampered by our Old Adam, so that we cannot serve our Savior as fully as we ought and as we would like; that when we would do good, evil is present with us. "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7, 24).

Jesus mentioned one of the severest forms, one most difficult to take up, when He said that every follower of His must deny himself. To deny oneself does not mean, as it is sometimes applied today, that we for a time give up some pleasure which we ordinarily indulge; it means much more. — If we could claim credit for our achievements and for our sufferings, it would make our arduous efforts much easier to endure. But Jesus says: Deny yourselves: ac-

knowledge that you are nothing, that your understanding is nothing, that your works are nothing, that your suffering is nothing. They merit less than nothing. In spite of all, you are a lost and condemned creature, living only by the unmerited grace of God. Anything short of this confession does not deserve the name self-denial.

The question about the nature of the cross we shall, God granting, take up in a future study.
J. P. M.

CALENDAR OF CONFERENCES

MANITOWOC PASTORAL CONFERENCE

Time and Place: September 10, 1946, Maribel, Wisconsin, Paul Gieschen, pastor.

Sermon: W. Haase; A. Geiger.
Confessional: H. A. Koch; L. H. Koeniger.
Assignments: The Tenth Commandment with Special Application to Pastor and Congregation (continued), H. Eckert; Organization and Work of the Veterans of Foreign Wars evaluated in Light of God's Word, A. Roelke; Unionism, a Mixing of Law and Gospel, E. Kionka; Ordination, V. J. Siegler; Sanctification, the Call of a Christian for his entire Life, C. Thurow. Interpretation of the Passage: "They which preach the Gospel should live of the Gospel," W. Haase; The Essentials of the Celebration of the Lord's Supper, H. Kuether; An Exegesis of Mt. 11, 12, R. Ehlke; The Causes of the Decline of the Ten Tribes of Israel, A. Roelke; Synopsis of Luther's Commentary on Gal., H. Pussehl; 1 Tim., E. Froehlich; Gal., H. A. Koch; Isaiah, W. Schink; Doctrinal Affirmation, H. A. Koch.

H. H. ECKERT, Secretary.

NEBRASKA DISTRICT SOUTHERN CONFERENCE DELEGATE CONFERENCE

The Southern Conference of the Nebraska District will meet in delegate Conference Sept. 17-18, 1946 at Plymouth, Nebr., A. T. Degner, Pastor.

Papers: I Pet. 3, 18-20, Pastor H. Ellwein.
The Book of Nehemia, its Message and Purpose, Pastor A. Hertler.
The Congregational Meeting, Pastor A. Degner
Augsburg Confession Article V, Pastor A. Habben.
Speaker: Pastor H. Ellwein, alternate A. Habben.
Opening session at 10:00 A. M.
Announcement is expected.

R. H. ROTH, Secretary.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will convene on Tuesday, Sept. 10th, 9 A. M., at St. Paul's Ev. Lutheran Church, Austin, Minnesota, L. W. Schierenbeck, Pastor.

Conference Speaker: G. Maas (H.F. Muenkel).
Essay: "Why Do We Observe Sunday?" by T. E. Kock.

Announcements or excuses should be sent to the local pastor at an early date.

H. F. MUENKEL, Secretary.

COLORADO PASTORAL CONFERENCE

This conference will meet at Mancos, Colorado, Rev. Paul Knickelbein, from September 10th, 10 A. M. to September 12th, 3 P. M.

Papers: The Confessions of the Church, Rev. Bauman.
The Law (unfinished paper), Rev. Wietzke.
II Thess. 2, Rev. Witt.
The Practical Exegesis on Ezekiel 33, 8-9., Rev. Krenke.

Speakers: Rev. A. Wadzinski (Rev. Victor Tiefert).

Please announce to the local pastor.

W. KRENKE, Secretary.

SOUTHWESTERN CONFERENCE

The Southwestern Conference of the West Wisconsin District will meet at Wonewoc, Wisconsin on September 9th. Starting time 9:30 A. M. The Rev. M. Glaesser, pastor.

Essays: First Letter in Revelation, Ph. Lehmann; Exegetical-homiletical treatise on the Gospel for the 6th Sunday after Trinity, A. Loock; When According to Scripture is Prayerfellowship Out of

Order?, Toepel; Alternate exegesis — Titus 2, O. Kuehl

Sermon: A. Loock (E. Mahnke).

E. G. TOEPEL, Secretary

MIXED PASTORAL CONFERENCE OF SOUTHWESTERN MINNESOTA

Date: October 8-9. Opening session, 10 A. M. Place: Lewisville, Minnesota, H. W. Degner, pastor.

Essays and essayists: Rights and Duties of Employers and Employees, according to Eph. 6, 5-9, A. Ackermann; Review of Theo. Graebner's Pamphlet Fellowship, A. T. Koehler; Unity in Liturgies and Singing of Chorales and Liturgy, E. T. Heyne; Report on Deliberations of the Synodical Conference, S. C. Yivisaker.

Pastoral Sermon: B. Hein (R. J. Janke; M. Kirsch).

Announce presence or absence by Oct. 3.

H. A. SCHERF, Secretary.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will meet in St. Matthew's Lutheran Church of Butterfield, Minnesota, (M. H. Lemke, pastor), on September 25, at 9:00 A. M. Kindly announce to the local pastor.
W. FRANK, Secretary.

NORTHERN MICHIGAN PASTORAL CONFERENCE

Place: St. John's, Pigeon; A. W. Hueschen, pastor.

Time: September 24 and 25, opening at 9:00 A. M.

Work: Doctrinal Affirmation (continued), A. W. Hueschen. W. Franzmann. Bring your copy along! Completion of Fundamental and Nonfundamental Doctrines, etc., O. J. Eckert; Exegesis of Is. 61, R. Hoenecke; A Practical Instruction in the Training of Children in the Christian Home, E. Kasischke; What is the Meaning of 'Righteousness' in 'Thus it becometh us to fulfill all righteousness?', J. Vogt; The Ascension of Christ—Its Significance for Christ; Its Significance for us, Wm. Steh; What Do Our Confessional Writings Say as to the Scope of What the Law Reveals and How Should This Revelation Be Applied, Prof. A. Schultz.

Sermon: N. Luetke (N. Mass, substitute).

Kindly announce early!

A. SCHWERIN, Secretary.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Fall Conference of the Crow River Valley pastors will meet at Salem Lutheran Church, Greenwood township, Minnesota, on the 24th and 25th of September. Opening devotion at 10:00 A. M. September 24.

Essays: Exegesis on Romans 14, 1-15, 2, continued by Pastor P. Kuske; The Pastor as a Counselor, by Pastor A. W. Koehler; Boy Scouts, by Pastor K. J. Plocher.

Communion service in the evening of September 24. Preacher: W. Voigt (Christ. Albrecht).

Please announced to the host pastor, W. P. Haar, Loretto, before the date of conference.

E. R. BERWALD, Secretary.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The pastors of the Southeastern Conference of the Michigan District will convene September 17-18 in St. John's church, Riga, Michigan, C. Schmelzer, pastor. Requests for meals and lodging should be in the hands of the local pastor no later than September 11. Sessions begin at 10:00 A. M., Tuesday.

Assignments: Exegesis of 1. Cor. 12, A. Baer; Discussion of Dr. E. Anderson's Essay, Accreditation; Witnessing Against Jehovatt Witnesses, E. Frey; Table of Duties, J. Gauss.

Sermon: J. DeRuiter (A. Bloom).

A. TIEFEL

Secretary, Southeastern Conference

NOTICE

For a number of years Mr. William Krueger, parochial school teacher of St. John's Ev. Lutheran Church, Burlington, Wisconsin, has desired to enter the ministry. Through the years Mr. Krueger has also studied theology privately.

Upon the request of Mr. Krueger a colloquy was granted which was announced in the "Northwestern Lutheran". The colloquy was held March 15th of this year at the Seminary at Thiensville. It was conducted by the faculty of our Seminary in the presence of the officials of the Southeastern Wisconsin District and two other pastors. Mr. Krueger also submitted sermons on two texts selected by the faculty.

We are satisfied that Mr. William Krueger is qualified to assume the pastorate of a congregation, and he is herewith presented to the church as a candidate for the holy ministry.

This notice is given with the consent of the conference of presidents which was consulted in the matter.

ARTHUR P. VOSS, President of the Southeastern Wisconsin District

ANNOUNCEMENTS

Mr. Emil Mischke having resigned as a member of the Board of Directors of Northwestern Lutheran Academy, I have appointed Mr. Oscar Meyer, Crocker, South Dakota, to take his place.

JOHN BRENNER.

The General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, in the week of October 13.

JOHN BRENNER.

NORTHWESTERN COLLEGE Watertown, Wisconsin

The new school year at Northwestern College will begin on Monday, September 9. Opening exercises will be held in the gymnasium at two o'clock in the afternoon.

E. E. KOWALKE.

NORTHWESTERN LUTHERAN ACADEMY Moberidge, South Dakota

The date for the opening of the Academy has been set for Monday, September 16. The cus-

tomary service will be held at 2 P. M., and registration and sale of books will follow immediately thereafter. We hope that parents especially will be able to attend our opening service.

R. A. FENSKE.

WINNEBAGO LUTHERAN ACADEMY Fond du Lac, Wisconsin

Winnebago Lutheran Academy will begin the 1946-1947 school year on September 3. Opening exercises will be held at 9:00 A. M. on that day.

E. C. FREDRICH.

MICHIGAN LUTHERAN SEMINARY Saginaw, Michigan

The school year of 1946-47 at Michigan Lutheran Seminary, Saginaw, Michigan is to begin September 3, at 9:30 A. M.

Address all inquiries and requests to DR. OTTO J. R. HOENECKE 2204 Court Street, Saginaw, Michigan

DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

Dr. Martin Luther College, New Ulm, Minnesota, will begin the sixty-third school year on Tuesday morning, September 17, at 8:30.

C. L. SCHWEPPE.

HELP WANTED AT MICHIGAN LUTHERAN SEMINARY

The aid of a man and wife is urgently needed at Michigan Lutheran Seminary, Saginaw, Michigan. The man is to assist the janitor and the wife is to help in the kitchen.

Please apply to REV. R. KOCH, R. 41, Saginaw, Mich.

ACKNOWLEDGEMENT AND THANKS

A golden wedding thank-offering of five dollars has been received by the Science Department of Northwestern College from Mr. and Mrs. Carl Wunsch, R. R. 2, Reedsville, Wisconsin, (Pastor Marcus Schwartz). The gift is hereby gratefully acknowledged.

PAUL G. EICKMANN Science Professor.

CORRECTION

My attention has been called to an omission in the list of officers of the North Wisconsin District published in the account of the district convention in the August 4 number of the "Northwestern Lutheran."

The members of the Board of Student Support should be R. E. Ziesemer, T. Boettcher, and E. R. Schneider. Mr. Schneider's name was inadvertently omitted.

HEINRICH J. VOGEL

PACIFIC NORTHWEST DISTRICT July 1, 1944 to June 18, 1946.

Table with columns: Budgetary, Non-Budgetary, Totals. Lists various churches and their contributions.

Memorial Wreaths

Jan. 1, 1946 to June 18, 1946.

Table with columns: Name, Amount. Lists names of donors and their respective amounts.

Table with columns: Name, Name, Amount. Lists names of donors and their respective amounts.

HENRY KARG, District Treasurer.