

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

WISCONSIN SYNOD

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“And it came to pass, while He blessed them, He was parted from them, and carried up into heaven”

Luke 24:51

"LORD, TO WHOM SHALL WE GO?"

John 6, 66-69

A PART from the context in which they were spoken these words of Peter may sound very much like a question for information, like a question arising out of perplexity. In reality they were, however, a confession of his faith in Jesus as the only One to whom he wished to turn in his great need.

What Prompted Peter's Question?

The Savior Had Asked A Question "Lord, to whom shall we go?" This was Peter's response after Jesus had Himself addressed a question to him and his fellow disciples. Jesus had asked: "Will ye also go away?" It was a time of mass unfaithfulness. For a time Jesus had been very popular with the people of Galilee, as is evident from the account of the feeding of the five thousand. Crowds followed after Him even when Jesus sought privacy and rest with His disciples. After Jesus had fed them in the wilderness with miraculous bread an even greater wave of enthusiasm swept over these masses. They desired to take Him by force to make Him a king. They entertained visions of earthly well-being under a king who could feed thousands with a few barley loaves and fishes. On the next day Jesus, however, shattered their hopes, explaining that His real mission was to give them bread for their souls as their Savior. "From that time many of his disciples went back and walked no more with him." Jesus was now left with only a small group of disciples. Peter was one of them. It was then that Jesus asked: "Will ye also go away?" And in the name of the twelve Peter answered: "Lord, to whom shall we go?"

Similar Situations The sad spectacle which prompted Peter's question still repeats itself today.

Think of the great number of the unfaithful who have in time past walked with Jesus but walk with Him no more. Baptized in His name, instructed in His word, they have had rich opportunity to know Him in all of His saving grace. Much has been done by faithful parents and pastors to keep them in His fold. Still they

have chosen to leave Jesus and to walk with Him no more. Like the Galilean multitudes they have become offended at His message. Christ, His word, and the church that is faithful to it did not seem to hold out anything real and tangible for this life. Faithfulness to the Savior enjoined them to sacrifices which they were not willing to make. Their proud reason found fault with His word.

Jesus Addressed His Disciples Many, but not all, had deserted Jesus. The twelve at least had remained with Him. It was to these disciples that Jesus addressed the question: "Will ye also go away?" Sadness filled the Savior's heart when all these



people turned away from Him, people whom He loved, whom He had come to save, to whom He had offered life and salvation, for whose redemption He meant to lay down His life. Would those who still clung to Him remain faithful? Much better than they themselves Jesus knew the weakness of their faith; He knew that the time would come when they would all forsake Him for a time. Therefore He asked: "Will ye also go away?" This question was meant to strengthen them in their faithfulness inasmuch as it invited them to give earnest thought to what they possessed in Jesus and in Him alone.

Jesus addressed Us Also The Lord also wants us to pause from time to time and earnestly consider what we have in Him, and why we will want to cling to Him under all circumstances. As often as our attention is called to someone who has departed

from Jesus He also wants us to ponder His question: "Will ye also go away?" His heart yearns for those who have turned from Him, and He is deeply concerned that we may remain faithful to Him unto the end. The very fact that we see others forsaking Jesus presents a temptation for us. The Savior knows also the weakness of our flesh. Our flesh, too, is offended at Christ's word which does not hold out meat and drink or anything earthly for us but peace with God and life eternal. Also our flesh is self-righteous, proud, and selfish; it would have us vainly work out our own salvation; it wants immediate gratification, and that at any price; it does not want to be humbled, corrected, restrained by God's word; it wants to set up our weak and limited human reason as the final judge of all things. Thus the Savior also asks us: "Will ye also go away?" Thereby He would firmly center our thoughts upon Himself, so that also our faith may be strengthened and renewed as we ponder the fulness of His grace.

What Peter Confessed With His Question

There Is No One Else As the Savior's question led Peter to consider earnestly what he possessed and enjoyed in his Savior he answered: "Lord, to whom shall we go?" He meant to say: There is no one else to whom we could want to turn. We do not want to go to the Scribes and Pharisees. They tell us to win God's favor and eternal life by keeping the law, yes, by observing also the commandments of men. We know, however, that in our own works we cannot stand in God's judgment and obtain eternal life. Neither do we want to go to the Sadducees. They tell us that there is no resurrection, no life beyond the grave, and therefore bid us to center our whole attention on this life. Yet God's word testifies against that. Following them we would be held in the bondage of fear. They would also leave us without hope and comfort amidst the uncertainty of all earthly things.

Also for us there is none other than Jesus to whom we could want to go with our sin-burdened conscience and with our sorrow-laden heart, none other who can give us genuine comfort, peace, help, and

(Continued on page 133)

Editorial

A Newspaper Editor Says It The following editorial in the *Arizona Republic* was forwarded to us by one of our readers. In it the editor expresses himself in regard to the Supreme Court's decision in the Champaign case. Though this editor does not hit the core of religious instruction and its ultimate goal, yet he does give the churches something to think about.

"The 8-1 decision by the United States Supreme Court regarding the separation of church and state was emphatic. It bans religious instruction in public schools. It denied Public School 71 of Champaign, Illinois, the right to take time from regular classwork for religious training by different churches. 'Here,' the decision reads, 'not only are the state's tax-supported public school buildings used for the dissemination of religious doctrines. The state also affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes through the use of the state's compulsory public school machinery. This is not separation of church and state.'

"Actually this decision is a real challenge to the churches of America of all denominations. It is a challenge to reinvigorate themselves, to go out and get their own pupils, to rebuild their congregations with eager and inspired youngsters. It is a challenge to take action in giving the young people of America something they can believe in, work for and share through their church.

"Certainly if churches need the aid of compulsion to bring youngsters into their classes there is something lacking in the churches themselves. If we must use the schools to hold up the churches, the churches must be failing somehow to provide the inspiration and religious leadership our young people need today.

"Let us hope our churches will accept this decision in the spirit of the Constitution that protects our liberty. Let us hope they will also step forward to meet today's great social and moral challenge with new vigor. Unless our religious institutions can cope with the needs for social reform, for moral regeneration and for understanding of this confused and changing world, their congregations will dwindle further. American youth needs spiritual leadership. Where else will it come from if the churches fail to provide it?"

The editor of this paper certainly seems to know what he is talking about. He wants to see the churches do their work but independently of the state as it should be, and he wants to see the state do its work without interference from the churches. But he wants to see both, in their sphere, work intelligently and wisely, especially the churches, for the spiritual welfare of the people. No doubt, he also knows the

answer though he does not state it: Christian day schools. That is the answer, the only answer. W. J. S.

* * * *

Sponsors for Your Child The matter of selecting sponsors for their children often causes parents difficulties. Frequently their non-Lutheran relatives feel slighted because they are not asked to be sponsors. That in a private baptism service non-Lutherans can be accepted as witnesses, but that in the public divine service a distinction between witnesses and sponsors cannot well be made, does not satisfy them. At times the pastor is drawn into the problem, because our members are not able to give satisfactory reasons why at a Lutheran baptism only Lutherans can be sponsors.

To be a sponsor is a confessional act. The sponsor confesses that by Holy Baptism the child is born again, obtains saving faith; that Baptism is a means of grace through which the child obtains forgiveness of sins, life, and salvation. (Titus 3:4ff.; Galatians 3:27; 1 Peter 3:21, etc.)

This Scriptural doctrine is denied by Romanists who teach that in Baptism the child is only cleansed of its inherited (original) sin. The Reformed churches deny that Baptism is a means of grace by which our sins are cleansed by water and the Word. They teach that Baptism merely signifies what God does to the child through Christ.

The sponsors promise to bring up the child in the true Ev. Lutheran Church, especially if it loses its parents. No Christian can bring up a child in a church which he himself does not consider as having the true Word of God. Such a non-Lutheran is either acting in ignorance of what the sponsor promises, or he is ready to deny his Lord by teaching his god-child a religion which he does not consider the truth. (John 8:31ff.)

Sponsors renounce the devil and all his ways and all his works in behalf of their god-child. To the devil's ways belong also all false doctrines which Satan has brought into the world to bring or keep people from God's saving Truth. How can I renounce all false teachings at a Lutheran Baptism and yet myself adhere to a church which teaches God's Word falsely or tolerates false teaching? There is really no difference between the sponsor at Baptism and the catechumen at confirmation.

So you are honest with your non-Lutheran relatives, honest with your child, honest with your church, and above all honest with your Lord, when you ask only Lutheran sponsors for your child. Self-evidently that means Lutherans who are faithful members of a Lutheran congregation. For confirmed Lutherans who have fallen from grace and show this by their attitude toward the preaching of the Word and the Sacraments, are worse than heathen. Their word to you and your child can mean nothing. Remember, the tie that binds you to your Lord and your brethren within the church is closer than ties of blood and friendship. (Matthew 10:34f.)

G. W. F. in *Jacobi Messenger*.

IN THE FOOTSTEPS OF SAINT PAUL

BY DR. HENRY KOCH, MORRISON, WISCONSIN

QUIET YEARS OF STUDY AND MEDITATION IN TARSUS

THE quiet years of seclusion in Tarsus were of the greatest value for the later work of Saint Paul. Together with the three years spent in the desert of Arabia these years in Tarsus belong to the formative period of the great apostle. Here the Holy Spirit was the main teacher, guiding His greatest student into the mysteries of Holy Writ and molding him to become the foremost interpreter of the divine plan for our salvation with the Cross and its blessings as the central theme. For such a work the intensive study of the Hebrew and Greek languages was of prime importance. While Paul had spent most of his time in the study of the Hebrew language at the feet of Gamaliel in Jerusalem, his main study in Tarsus was Greek.

The mastery of the Hebrew language is traceable in almost every letter of Saint Paul. Such a command of the Hebrew was absolutely necessary, if one takes into consideration, that the majority of the members of the early congregations founded by Paul were converted Jews. Just as Moses was well versed in all the wisdom of Egypt to become the great leader of Israel out of the land of bondage, so the Holy Spirit wanted to prepare His servant in the best way for the important task of bringing the Gospel to the Gentile world. A thorough mastery of the Greek language was indispensable for this task.

Being a Hellenistic Jew it was only too natural that Paul would study the Old Testament not only in the Hebrew original of the fathers, but also in the Greek translation of the Septuagint, which originated in Egypt. What Luther's translation of the Bible into the German tongue and the Authorized King James' Version into the English tongue are to us,

the Greek Septuagint was to Paul. Paul quotes the Old Testament extensively in his Epistles, in the main from the Greek Septuagint. This was the version of the Old Testament, which the Hellenistic Jews could read and understand. Hebrew had become a foreign tongue to only too many of them. Just as we quote Scriptures in our writings and sermons to our readers and hearers in the tongues best



known to them, Paul uses the Greek Septuagint Version of the Old Testament. This does not eliminate a thorough knowledge and mastery of the Hebrew on the part of the former Pharisaic leader.

Here in Tarsus Paul had ample time to continue his Hebrew studies. The blessed results of such studies we observe in his Epistles. From Paul we can learn best of all how to understand and how to interpret the Old Testament in the

light of the New. The Pauline Letters are the ripest fruit of the formative years of seclusion in Tarsus.

Paul, however, did not only have a knowledge of the Greek language through his study of the Greek Septuagint. He reveals a very considerable knowledge of Greek literature and philosophy as well as mastery of the Greek language in spite of all his Hebraisms. In the days of Saint Paul the city of Tarsus vied with cities like Athens, Alexandria and Antioch not only in wealth and grandeur, but also in Greek learning. Greek was the universal tongue of those days, once spread by Alexander the Great and cultivated and used by high and low.

That the Apostle Paul was acquainted with Greek literature and philosophy is borne out among other things by three classical quotations in his Letters. One of the quotations is found Titus 1:12, where Paul informs Titus as to the qualifications of a true bishop or overseer of God. By way of contrast he mentions the Cretians. "One of themselves, even a prophet of their own said: The Cretians are always liars, evil beasts, slow bellies." It is written and quoted in the form of a Greek hexameter (a Greek verse meter) and is quoted from the Cretian poet Epimenides, a former resident of Cnossos. Titus had been left behind in Crete by Paul (1:5). He was to beware of that evil trait of the Cretians as liars, as perverters of the truth.

The other quotation is mentioned by Paul in his speech before the Epicurean and Stoic philosophers on the Areopagus in Athens (Acts 17:28). We read: "For in Him we live and move and have our being as certain of your own poets have said: For we are also his offspring." This quotation is taken from Aratus, a Greek countryman of Paul in Cilicia from the coastal town of Soli. Aratus was a pupil of Zeno, the founder of the Stoic system of philosophy. Paul speaks of poets. Not only Aratus, but also Cleanthes

had used the same words in his Hymn to Zeus (the leader of the Greek gods). Cleanthes had been a leader of the Stoic School in Athens for about thirty-two years.

A third quotation is found in 1 Cor. 15:33. Paul is speaking of and defending the resurrection of the dead. Certain skeptics were denying this and there was grave danger that the Corinthians would be influenced by their skepticism and reject this belief in the resurrection of the dead on the last day. Paul therefore writes to them: "If the dead rise not? let us eat and drink, for tomorrow we die." If there is no resurrection, if this life ends all, then it is the best thing to make the most of this life by eating and drinking. Paul then goes on to warn his readers by telling them: "Be not deceived. Evil communications (bad company) corrupt good manners." This quotation is to be found among the writings of the Greek poet and comedian Menander. Whether Paul quoted him directly or from another source, we are unable to say. Paul wants to warn his Corinthians not to associate with skeptics, who deny the resurrection. It may deprive them of their faith and make them victims of an evil deception.

Just to what extent Paul read and studied the Greek writers and philosophers directly we are not in a position to say. It has been a matter of controversy among the scholars. The quotations may have been the commonplace knowledge of those days. One thing, however, becomes very clear. Paul shows a more than average knowledge of Greek thought and literature. He was fully equipped to argue with Epicurean and Stoic philosophers. He is no stranger to Greek learning. Paul had used his time in Tarsus well for the study of Greek literature and thought. Such a knowledge was to be of the greatest advantage in his later work. He was able to meet both the Jews and the Greeks on their own grounds and over and above that give them the positive teachings of Christianity.

"LORD, TO WHOM SHALL WE GO?"

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eternal life. We surely do not want to go to those who still direct us to seek salvation in our own deeds. Our conscience would continually condemn us. Or could we want to go to the modern Sadducees who counsel us to forget about the hereafter and to make the most out of this life? We, too, would stay in the bondage of fear and hopelessness. No, we will want to join Peter in confessing that there is none other than Christ in whom we will want to take refuge in our needs.

*"Thou Art
That Christ....."*

Also in a very positive way Peter confessed why he desired to stay with Jesus and never leave Him. "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the son of the living God." Peter was speaking not only for himself but in the name of the twelve: "We believe and are sure . . ." They had been with Jesus; through His words and works He had let them behold His divine power and His saving grace and thus won them to the firm faith that He was God's Son who had come into the world as the promised Redeemer. He, and He alone, had the words of eternal life. Jesus had not merely spoken to them of eternal life and described it. No, He had actually offered and imparted eternal life; His words had filled their hearts with faith to glory and rejoice in it.

*Also Our
Confession*

We, too, shall want to cling to Jesus and never depart from Him, because He, and He alone, has the words of eternal life. He, the Son of the living God, became our substitute and atoned for our sins. He arose from the dead and established His perfect victory over sin, death, and hell. This victory He now offers to us through His word. He offers it not as a reward to the obedient and blameless, but as a free gift to every sinner to be enjoyed and received by faith, by the faith which His Gospel itself inspires, nourishes, and preserves. Trusting in Christ as our divine Redeemer we possess even now the beginning of a glorious, blessed life that

shall never end for us. We enjoy forgiveness, and thus peace with God; we are comforted by the assurance that we rest securely in the love of God. Through temporal death we shall finally pass into the full enjoyment of eternal life in His glorious heavenly presence. "Will ye also go away?" As this question directs our thoughts upon Jesus and His grace, as we behold Him in His word, we shall want to join Peter in confessing: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." C. J. L.

GRACE

Translated from the German:
Aus Gnaden soll ich selig werden.

Grace is the fountain of salvation,
O heart do you believe, or not?
Away with timid meditation;
Is Scripture true? Have you forgot?
Then this must also truthful be:
Through grace salvation comes to me.

Through grace! — and not by self-attaining,
My own achievements are in vain.
God, in the flesh Himself proclaiming,
Brings us the blissful, wholesome gain.
That through His blood my soul was bought
And by His grace salvation wrought.

Through grace!—weigh these words in proportion,
Whenever sin its head shall raise,
When Satan plagues with vile distortion,
Your conscience feels like in a maze.
What human reason can't perceive
From God, through grace, you here receive.

Through grace from heaven Christ descended,
To comfort sinners in distress,
Why am so richly I befriended?
'Twas not for virtues I possess,
But out of grace, which knows no end
He chose to be my helping Friend.

Through grace! — That is the firm foundation
So long as God in heaven is housed;
Which all the saints, with meditation
And God in His own word espoused.
Upon which all our faith is built:
Grace through the Lamb slain for our guilt!

Through grace! — But wait! think not: what
hindreth?
I too accept this bounteous grace.
'Tis true, God beckons Adam's kindred
Into the promised resting-place.
But in His grace God will not take
Who willfully His precepts break.

Through grace! — Whose ears these words shall
tingle,
Refrain from all hypocrisy;
The sinner whom God deigns to single
Soon learns what grace to him can be.
When sinning, grace seems small, indeed;
To faith it is a wondrous creed.

Through grace the Father's heart is yearning,
Thus to receive my timid heart.
When in my woes there seems no turning
And all my hopes seem to depart;
How would I oft my soul assuage
If grace were not my anchorage!

Through grace! — In death Him I'll be seeing;
I have no fear, joy fills my soul.
I know I am a sinful being;
And I know Him who makes me whole.
My spirit laughs, the soul is bright!
Because His grace gives me delight!

Through grace! — O hear this, sin and Satan!
I flaunt the banner in my hand
And march, — though difficulties straiten
My path, — into the Promised Land.
I trust in Christ; heed His appeal;
Though I don't understand or feel.

C. L. Scheidt — 1742.
Translated by Martin Weller, 1946.

Siftings

BY THE EDITOR

All parochial schools in Roumania will be compelled to close under the terms of the new constitution of the republic, but the specific date on which they will cease to function has not yet been officially decided. The constitution declares that "no congregation or confession can open or support general educational institutions." In this respect, Roumania follows the example of Bulgaria, where all church-supported schools were outlawed by a new constitution. There are upwards of 2,000 parochial schools in Roumania. With the exception of a few Protestant schools maintained from abroad, all of them are Roman Catholic institutions. Roumania, of course, since the abdication of King Michael, is completely dominated by a communist regime.

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What Christians do with their Saturday night is coming into much thought these days. The *Lutheran Companion* writes, "One need not go very far afield to discover how very general has become the practice, among church people as well as those who have no church connections, to convert Saturday night into a night of gay parties and social entertainment. Midnight is supposed to mark the beginning of Sunday morning, but many parties, particularly of the younger generation, appear to be getting only a good start at that hour. Perhaps here may be found the real cause why the number of young people who attend church on Sunday morning is on the decline. Here, too, is the probable reason why so many girls and boys are lost to the Church after confirmation. Interest in spiritual things will not continue very long when young folks cease attending the house of God. And even if they do attend, how can anyone who spends the greater part of the previous night in revelry be in a proper frame of mind to worship on Sunday morning." While we don't believe the cause for the spiritual coolness can be reduced to one factor, too much partying

on Saturday night, we ought seriously to consider it. Need the church follow the practice of the world? Christians, Paul says, are IN the world but not OF the world. That ought to make us stop to think.

* * * *

Religious leaders throughout the world appear to be "hopelessly confused and divided," according to the "Living Church," an Episcopal weekly. It continues: "Where is the authentic voice of Christian leadership today? Not, surely, in the Vatican (Rome), which is beating the drums against Communism and dictating to its people how to vote, on penalty of excommunication. Not in the Orthodox patriarchates, torn between the secularist forces that threaten to disrupt the unity of Orthodoxy itself. Not in European Protestantism, still gravely weakened from the effects of the war. Not in that large and increasing vocal section of American Protestantism, which sees Rome as the principal enemy; nor yet among those who regard Catholicism, Protestantism, and Judaism as so many strands in the American cultural tradition. Not, we regret to say, in our own church, whether on the national or diocesan level." Yes, church leaders are "hopelessly confused and divided." They are confused because they have left that which alone is not confused — the Word of God. They are confused because they have left the one thing which alone can unite — the Word of God. Yes, it's confusion and division of their own making.

* * * *

The decision of the Supreme Court in the Champaign released-time case brought forth a statement by Dr. Gould Wickey, executive secretary of the United Lutheran Church's Board of Education. Dr. Wickey said that the use of public school buildings for purposes of antireligious instruction should be regarded as just as unconstitutional as their use for religious purposes. Of the decision he said: "It does

appear to be inconsistent with the judgment of the same court concerning the use of public money for transportation and books for pupils attending religious schools. This opinion should bring forcefully to all church groups the absolute and imperative necessity of carrying out an effective program of religious education, supported wholly by their own funds." The last sentence is of special significance. If Dr. Wickey implies in his last sentence a renewed and in many cases a new interest in the parochial school which has been sadly neglected by many Lutheran bodies, the Supreme Court has rendered us a distinct service in this forcible reminder of the value and need for Christian education as it is carried on in the parochial school.

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Catholic *America* writes, "The distribution of leaflets by the American Bible Society, announcing the opening of their annual Bible-reading crusade, should remind Catholics anew of the treasures of Holy Writ which the Holy Mother Church continually recommends for daily reading and meditation. . . . Whatever pages of Holy Writ we turn to, we are furnished spiritual food 'to the commemoration of faith, the consolation of hope, the exhortation of charity,' as St. Augustine assures us; and if our reading be for at least fifteen minutes each day it wins us, we know, a plenary indulgence once a month." The Catholics are to read, of course, only those translations which have been approved by the church and which usually carry the notes of the church fathers. But when the Catholic church urges its people to read even this it is a far cry from the thirteenth and fourteenth centuries when translations were forbidden the laity, and such copies as could be seized were burned. It is a far cry from the Index of Pius IV which authorized bishops and inquisitors to issue written permits to read Bible translations by Catholic authors "by the advice of the priest or confessor, to those persons whose faith and piety they apprehend will be augmented and not injured by it." At least no written permits are needed today!

STEPS TAKEN IN 1867 TO COMPOSE THE DIFFERENCES BETWEEN WISCONSIN AND MISSOURI

III

AT the bottom of the differences that disturbed the relation between members of the Missouri Synod and of the Wisconsin Synod in the early years of these two church bodies was the suspicion that Wisconsin had unionistic leanings, because it accepted help from unionistic mission societies in Germany. The Missouri Synod fathers frowned on all forms of unionism. Wisconsin had, as pointed out before, insisted from the very beginning on a Lutheran ordination vow, had received only Lutheran men into its service from the unionistic societies, and had assured itself of the Lutheranism of the men sent over by submitting them to a colloquy. Our fathers, however, felt not only under obligation to the societies for the help which they had sent, but they accepted their help with genuine gratitude.

Yet if Wisconsin was to do its work as a Lutheran Church in this country in truth, the original condition of unclarity must not be maintained indefinitely. The trumpet must give a clear tone. In 1867 the young synod took the decisive step of clarifying its position on Unionism — at the risk of losing the friendship and support of the German societies. We have already studied both the majority and the minority committee report as recorded in the proceedings of the 1867 convention. But that was not the end. We hear echoes rumbling still in subsequent synodical reports.

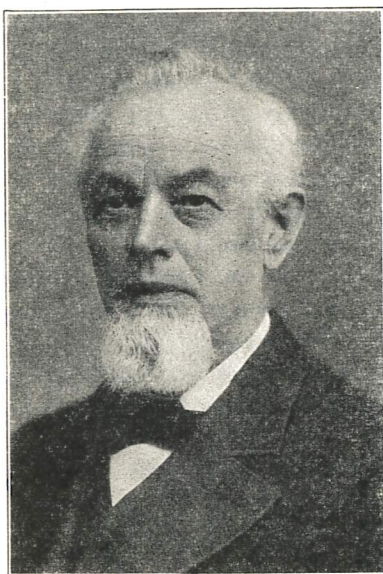
President Bading's Report in 1868

How intense was the struggle, and how deeply the hearts of our fathers were moved, when they took their decisive stand in 1867, we may feel from some of the throbbing paragraphs in President Bading's report to the Synod in 1868.

"Another important experience of the past synodical year, one fraught with grave consequences, pertains to the relation of the Synod toward the united societies within the Prussian State Church. Because of our connection with friends in the Union we have for years been charged by staunch Lutherans with secret unionistic leanings, our faithfulness to our Confession has been questioned, we

have been branded as un-Lutheran, and our work has been opposed in our fields as though it were that of an un-Lutheran body.

"Let us concede frankly and honestly that, although many of the charges raised against us were exaggerated, unfair, malicious, not according to love which corrects: yet some things really touched a sore spot. Our attitude, it is true, was for some time an unstable one: on the one hand, the open confession of all the



symbolical books of the Lutheran Church, as the Synod voiced it practically every year; on the other hand, our connection with societies within the United Church who consider the Union as beneficial and God-pleasing.

"Our love, I may say, on the one hand, toward our dear Church and her Confessions, on the other hand, our gratitude toward friends who helped us in our need and by sending us valuable workers made us what we are, often placed our Synod in a light which neither friend nor foe understood. Especially the feeling of gratitude kept our Synod back from giving full expression openly to its inner confessional firmness which was present all the while, and from rejecting unequivocally the charges of unionistic leanings by means of a clear testimony against both a doctrinal and an administrative Union.

"These vacillations, brethren, must come to an end. The Epistle to the Hebrews says: *It is a good thing that the heart be established by grace.* The various trends in the Church today demand firmness of us; the honor of our Synod, the importance of the matter, truth and honesty, compel us, the Church of God, to tell both friend and foe where we stand in the movements of the day, in the heated battle between Unionism and Lutheranism, in the union endeavors of the synods of our land."

The Duty of Our Synod

Still quoting from President Bading's report of 1868, we find the following description of the tactics employed by Unionists: "Their motto indeed is peace and love; but while preachers of unbelief, teachers of false and pernicious doctrine, antichrists, men steeped in fleshmindedness and worldmindedness, enjoy full freedom, toleration, and peace under their rule, yet they wage relentless war against the Lutheran Church, and in their memorials denounce faithful Lutherans as fanatics. . . .

"In times like these, of a great and common danger, also our Synod of Wisconsin is duty bound to draw the sword, to let its trumpet sound a clear note, to break its former considerate silence, and to declare that we deeply deplore the introduction of the Union with its total disregard for existing differences and for the ruin of our dear Church; that we pray God to avert from us His stern judgment and not to deal with us as we well deserve by our manifold unfaithfulnesses and indifference.

"We hope that no one will construe our action as ingratitude. We simply cannot do otherwise, and we believe that love and gratitude may well have a place in the heart together with a confession of the truth and a testimony against unrighteousness."

The Synod Repeats Its Expression of Thanks

Still quoting from President Bading's report. "Our relation of many years' standing toward the societies of Langenberg and Berlin has undergone a radical change. Our resolutions of last year against the Union have enraged the *Neue*

Ev. Kirchenzeitung, have aroused feelings of grief and indignation within the two societies, and have caused the Ev. Consistory to issue statements against several of our members which deeply affect their relation to our Synod.

"Since both societies have written to me requesting further explanation and discussion, but since I could not take any other stand than the one voiced by the Synod, both societies have addressed official memorials to our Synod. They will be presented in due time, and demand an answer from our body."

A committee to whom this matter was referred reported as follows:

"As a result of the protest issued by our previous convention against the Union both mission societies have declared their relation to our Synod to be abrogated. The letters containing this declaration demand a thorough answer, not merely according to common custom, but because of several points contained in them.

"Your Committee recommends

- a) That we authorize and instruct the honorable President to answer the letters;
- b) that, while acknowledging that the united societies were justified from their standpoint to break off relations with the Wisconsin Synod, we express once more to both societies our heartfelt thanks for the valuable help which they have rendered us."

Echoes in 1869

In 1869 President Bading reported that because of our stand toward the Union we were branded as "fanatics" by some who also compared us with the traitor Judas, while in Lutheran circles real joy was voiced because Wisconsin had definitely broken with the Union.

In 1863 President Bading had gone to Europe to solicit financial support for our College in Watertown, then to be erected. His presidential report in 1869 contains the following paragraph:

"As a result of our separation from, and our position to, the Union an official document was received from the Consistory in Berlin informing the Synod that the Consistory with full approval of the government decided to withhold from us the interest on the monies collected in Prussia, and to apply this meanwhile to

the training and support of volunteers for service in German Evangelical churches and schools of congregations in North America that are in agreement with the Union." — If my information is correct, these monies were paid from that time on regularly to the German Evangelical Synod of North America up to World War I. (J. P. M.)

Our Synod adopted the following committee report:

NEW PATCHES ON WORN OUT GARMENTS

SOME years ago a sectarian minister justified his joining the Masonic lodge in this way: "You know the Masons believe in a God, accept the Ten Commandments, try to live up to them in their way. I find nothing wrong in what they teach, but find that they do not go far enough. By joining them I hope to convince them to complete their religion and accept Jesus as their Savior. By joining the lodge I hope to reach men which I could not reach in any other way." When this pastor left our little city, instead of having gained many for his church, the Masonic lodge had gained a great many members from his church. A few years later the congregation united with the local Baptist church to keep going.

Sometime later a man belonging to the Odd-fellow lodge told me: "My lodge believes in God, accepts the Ten Commandments, and teaches according to these commandments that the three great virtues are faith, hope, charity. What is wrong with that? Surely, we don't expect our members to be Lutherans, nor Catholics, nor do we bar those who have no church connections. I don't know anything about your religion, but I am sure that if our lodge members will seriously try to line up to our teachings, they will not have to worry about the hereafter."

In their "Handbook for Boys" the Boy Scouts of America under the heading, "Duty to God," teaches: "The Scout Movement firmly insists that every man (and every boy), to come into his largest self and largest usefulness, must have an active part in things religious and spiritual. Belief in God? Of course. Obedience to His basic Ten Commandments and His larger command to brotherhood?

"that our Synod lays no claim to the collection gathered for us in the Prussian State Church, and instructs our President to inform the Ev. Consistory in Berlin to that effect."

Let us thank God for the victory of confessionalism which He granted to our fathers. Let us cherish the blessings which He thereby bestowed on our Synod.

J. P. M.

Of course, and more than these, — the real man keeps himself in conscious harmony with God and with God's other creatures, his fellow men and in active participation with the Church." (108)

Now, say some, this is right as far as it goes. Each one can from there go his own way. The Jew can accept the Old Testament, the Romanist can accept the teachings of the Pope, the Mohammedan can accept Mohammed and the Koran, and so on. These people claim that in the Boy Scout religion we have a religion which is common to all religions and that training boys in these basic religious principles will be helpful, not only to our country, but also to the religions to which they belong.

Some Lutherans even have now been led to believe that as far as the Boy Scouts teach, they are all right. These teachings must be properly motivated by the Gospel. One can easily add the Lutheran teachings to the basic religion of the Boy Scouts and use the Scout program to make better Lutherans and Christians out of our boys. In this spirit men from the United Lutheran Church, from the American Lutheran Conference, and from the Missouri Synod got together and wrote a book, "Scouting in the Lutheran Church" in order to adapt the Scout program to the teachings of the Lutheran Church. Many congregations have been misled to believe that now it would be a good thing to have troops within the church and that the pastors supervise also the scout work.

Can we as a Christian congregation enter upon such a program? Is Scouting really a good thing for my boy? For any Christian boy?

JESUS HAS AN ANSWER for the Mason, for the Odd-fellow, for the Scout enthusiast, who insist that their religion is good as far as it goes and that all depends on how one goes on from there. The answer is in the Lord's reply to the Pharisees, who had found fault with Jesus' disciples because these did not fast. Jesus told the Pharisees: "*No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse, and no man putteth new wine into old bottles else the new wine is spilled AND THE BOTTLES WILL BE MARRED: but new wine must be put into new bottles.*" Mark 2, 21. 22.

WHAT DID JESUS MEAN by these words? The Jews, who rejected Christ, indeed had studied the Old Testament of our Bible. They called God by the name by which He wanted to be called. They thought they had the true religion and being children of Abraham and having the temple worship as prescribed by God they were convinced that they were true children of God and heirs of heaven. And yet Jesus told these same Jews: "Ye are of your father, the devil, and the lusts of your father you will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him . . . and because I tell you the truth, why do ye not believe?" (John 8.)

These Jews had the Scriptures of which Jesus had said: "Search the Scriptures for in them ye think ye have eternal life"; they worshiped what they thought was the God of these Scriptures. Yet, their religion was all wrong. It was not merely good as far as it went, and that all they need now was to add the teachings of Jesus to their former faith.

They had interpreted the Scriptures according to sinful man's natural knowledge of God and according to sinful man's interpretation of God's "basic Ten Commandments." So what they taught on the basis of the Scriptures was not God's Word, but a man-made religion. This religion was not good as far as it went, but was all wrong. And so Jesus had to say to Nicodemus: "Except a man be born again, he cannot enter the kingdom of God" (John 3). The true knowledge of God's Word must be given man from

God: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2). So Jesus warned His disciples: "Take heed and beware of the leaven of the Pharisees and of the Sadducees." And they understood Jesus, that they should beware of the doctrine of the Pharisees. (Matthew 16, Mark 8, Luke 12.)

What had God intended to do by means of the many laws given in the Old Testament? He wanted to bring them to the knowledge of their sins and to cause them to rejoice in His promises of the coming Messiah. He wanted to bring the Jews to repentance.

What had they done with this Word of God? In interpreting it according to their natural knowledge they used God's Law as a means of working out their own forgiveness and salvation. Such application of the Old Testament made them selfrighteous and caused them to look for an earthly king upon the earthly throne of David. So when the true Messiah came, called them to repentance, offered them forgiveness of sins, they despised and hated Him.

NOW WE ASK, is the leaven of the Mason, the Odd-fellow, the Scout manual a leaven like that of the Pharisees, or is it a means by which people will be brought to an understanding of their sinful nature and of their lost, condemned condition? Scouting demands recognition of, belief in a God. Yet it does not lead its followers into the presence of the Holy God, whose wrath is revealed upon all unrighteousness. If Scouting were good as far as it goes it would by means of the "basic Ten Commandments" which it claims to teach, lead boys to say with the Publican: "God be merciful to me a sinner." If the basic natural knowledge of God which is taught in Scouting were

good as far as it goes, it would have to be a "schoolmaster to lead us to Christ Jesus" and the true Gospel of God's Word, "that we might be justified by faith" (Gal. 3, 24). But Scouting speaks of man's DUTY TO GOD and then leaves a boy under the impression that it is possible for them and any one who tries to do his duty to God. Scouting, lodgism, just like Judaism of old and today, makes people selfrighteous. And the selfrighteous person will always despise or even hate the Savior from sin. He will always reject God's clear Word: "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).

Scouting in all its publications teaches that religion is an important part of its program. Its religion belongs to "the old garments, the old bottles," the natural religion of man. By saying that Scouting's program can be and should be completed by that boys go to some church, it not only demands that boys respect people for their own religious convictions, but it also trains boys to believe that one religion is as good as another. (The Jews who fell into the wrong interpretation of the Old Testament, also learned to consider the Pagan religions as good.)

Even though many and possibly most troops devote their time only to the various crafts, yet these troops are nevertheless part of the entire Scouting program. For the present the crafts are the sugar coating with which Satan has covered the poison pill of error and religious lies, just as cheap insurance was the bait of the lodges fifty years ago.

The Christian parent wants his child to receive Christ's garment of righteousness with which alone we can stand before God. The devil is trying to tell us the old garment with a new patch is just as good.

G. W. F.

ATHANASIUS

IN our recent brief study of the life and work of Ambrose we had occasion to mention also Athanasius. The calendar in your *Northwestern Lutheran Annual* carries the information that he died on May 2, 373, thus 1575 year ago. He is

commonly called the *Father of Orthodoxy*. He was a gift of God to the Church to preserve for Christians the faith in our Savior in its purity. It will well repay us to take a brief look at his life and work.

Youth

Athanasius was born in Egypt. The date of his birth cannot be definitely established. Very likely it was 296, or thereabouts, but hardly later than 298. In 328 he was made bishop of Alexandria. Some people objected because of his youth; but it is likely that he had reached at least the canonical age of 30. Nothing is known about his parents except that they lived in comfortable circumstances and were pious members of the Christian Church.

Athanasius received the ordinary schooling of his time. He applied himself very diligently. He read the works of Greek philosophers and poets. He exercised his mind in dialectics, so that he became very keen and could readily see through specious arguments and expose their fallacy. This training stood him in good stead later when he had to take the lead in the defense of the truth over against the Arian error.

While thus acquiring a good secular education he also applied himself to a study of theology, reading particularly the works of Origen, who died a little more than 40 years before Athanasius was born, and who had been a famous teacher of the famous Catechetical School in Athanasius' home town of Alexandria.

During his childhood days he received firsthand knowledge of the enmity of the world against the Gospel. The last bloody persecution was raging under the emperor Diocletian (284-305. — The persecution began in February, 303). He spent much time with the hermit Antonius in the Egyptian desert, by whom a spirit of asceticism was instilled into him.

Archdeacon

Both by his piety and by his learning Athanasius soon drew the attention of the bishop of Alexandria to himself. The bishop's name was Alexander. He made Athanasius a deacon in 319, at the age of not more than 23; and soon he became the right hand man of the aging bishop in the administration of his large and important diocese.

What type of man young Athanasius was at the time, and in what spirit he performed the duties of his office we can easily see from two books which he wrote for the instruction of a certain Macarius,

a recent convert. The first of these books bore the title *Against the Heathen*. The second, on *The Incarnation of the Word of God*, is more important for us. It was written before the Arian controversy broke out in Alexandria. It contains no direct reference to the Arian error. But it clearly sets forth the truths which Athanasius later defended throughout his life against the various forms of the error which the Arians, the Semi-Arians, and their ilk, tried to foist on the Church.

The truths were particular two. In the first place he pointed out that if the human race was to be saved from sin, death, and hell, the Savior must be God Himself; no one less than that would be capable of performing so stupendous a work. The highest among God's creatures are far too weak. The second was that, if we are to know anything about God's plan of our salvation, God must reveal it to us. We must accept His Word, else we should be hopelessly lost in darkness and blindness. — This shows how Athanasius was interested in his soul's salvation, to have a sure foundation for his faith. Since he is called the "Father of Orthodoxy," some people are prone to charge him with being a caviller and a dogmatist, that he delighted in argument, and stubbornly held to his views. Nothing could be farther from the truth, as we shall see. It was not an intellectual interest, Athanasius was concerned about his soul's salvation.

The Arian Controversy

It would carry us too far afield to describe this controversy in all its ramifications and the various modifications of the error. We shall limit ourselves to a brief statement of the truth that was at stake, and to mentioning an incident that illustrates the bitterness of the controversy.

When Athanasius was made deacon there was a presbyter in one of the Alexandrian churches by name of Arius. He taught that Jesus was not true God, that He was a creature. Arius was ready to grant that Jesus was the most prominent of God's creatures, that He was not created together with the other creatures of God, but by Himself before the foundation of the world. There was a time, however, when He was not yet. He was not eternal. He was not God.

Where did Arius get this error? Not from the Scriptures, which call Jesus the only-begotten Son of God, who is God Himself and one with the Father. Arius drew on philosophy. Our reason cannot grasp the fact that God is one in essence and number, and that yet there are three distinct persons in the one divine essence. Arius placed his reason above the Scriptures.

In 321 Alexander called a provincial council to Alexandria, by which the error of Arius was rejected. But he continued to make propaganda for it. Then the emperor, Constantine the Great, called an ecumenical council to Nicea, which under the leadership of the young deacon Athanasius rejected the error and confessed what is known as the *Nicene Creed*.

This did not end the controversy. The Arians were shrewd. Five times they succeeded in having Athanasius, who was bishop of Alexandria since 328, deposed and driven into exile. Five times he was recalled and re-instated. They did not attack him on doctrinal grounds, they brought all sorts of slanderous charges against him. To mention just one. He was accused of having murdered a bishop by the name of Arsenius, to have dissected his body, and to have used his members for sorcery. They exhibited a hand, which they claimed was that of Arsenius, and which Athanasius was supposed to have used in his sorcery. They kept Arsenius in hiding; but Athanasius succeeded in finding him and in presenting him alive with both hands intact before the convention.

In a similar way Athanasius disposed also of the other false charges. Yet his enemies continued their nefarious tactics.

In this connection we mention another incident, which shows the great missionary zeal of Athanasius. Since Constantine's time the Roman emperors were Christians, with the exception of one, Julian the Apostate. When he ascended the throne he recalled all exiled bishops, Athanasius among them. But when he saw that Athanasius won many heathen for the Christian faith, he exiled him again.

Athanasius' Love of the Truth

It has been remarked already that Athanasius was not a stickler for words

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and expressions. He was concerned about the truth of God for our salvation.

In his controversy against the Arians he had always spoken of Jesus as "being of one substance with the Father." Then some men began to misuse that term. They interpreted and applied it as meaning that the Father and the Son were really one person. As one and the same actor in a drama may put on different masks and thus play different roles, so, they said, God also appears sometimes as Father and then again as Son; and in this sense they would say that the Son is of one substance with the Father. This error, which was rampant in the old church for some time, was called Modalistic Monarchianism, or, after its chief representative, simply Sabellianism. Because of this abuse some prominent teachers hesitated to use Athanasius' term.

What did Athanasius do about it? He said, the term is not the important thing. As long as these men abide by the Scriptures, as long as they uphold the truth that Jesus is true God: so long he will regard them as true brethren, and will not quibble about terms.

Athanasius is one of the truly great teachers which God gave to His Church on earth, a man who in the spirit of meekness firmly confessed His Savior in word and deed and suffering. We do well to remember him and to profit by his example.

J. P. M.

ANNIVERSARIES

DIAMOND JUBILEE

ST. JOHN'S LUTHERAN CHURCH

Stanton, Nebraska

On February 16, 1873, the first recorded meeting of St. John's Lutheran Church, Stanton, Nebraska, was held. In this meeting the first six paragraphs of the proposed constitution were discussed. On February 21 of the same year the remaining paragraphs were considered "and after a lively debate, were accepted." The constitution was not signed, however, until June 29, 1873, so that all might have ample time to consider the matter. On this date the nine charter members of the congregation signed the constitution.

The congregation celebrated the seventy-fifth anniversary of this its organized beginning September 21 of last year. Three services were conducted, in which two former pastors, Ph. Martin and E. A. Klaus, and two sons of the congregation who entered the ministry, Phillip Lehmann and W. E. Schlecht, preached the sermons. Two former teachers, Emil

for the winter 1865-66 in Cuming County at the Rock Creek Settlement with a relative, who had come earlier.

In April, 1866, they came to Stanton County to establish permanent homes. During that year and the following Stanton County experienced considerable immigration, and more families were added to the nucleus of what was to become



Trettin and Armin Rauschke, took care of the organ work for the day.

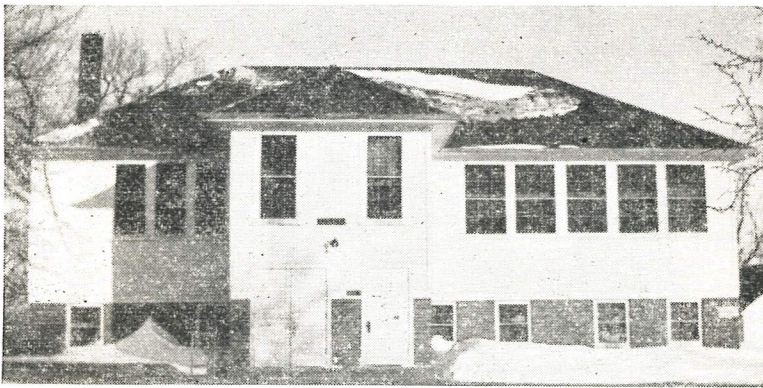
As mentioned above the congregation was not organized until June 29, 1873. Its beginnings date back, however, to the years 1865, at which time four families from Dodge County, Wisconsin, the C. Schwartzes, F. Biehles, W. Werbelows, and F. Rogges took the covered wagon trail for Nebraska. These families camped

St. John's Congregation: the L. Belz, F. Koch, and L. Lehmann families.

Though the pioneers found the water in these parts good and the land productive, and though it was not necessary to clear a tract of land of trees, stumps, and boulders, as was the case in Wisconsin, yet it was not an easy task even here to eke out a living. The Nebraska winters were not so mild as the pioneers had been

informed, and the summers often brought drought, grasshoppers, hail, and prairie fires. Then, too, the lack of adequate transportation proved a great handicap to the settlers. Sioux City and Council Bluffs, Iowa, were the end of the railroad in those early days. Adequate housing was more of a problem than today. If the land was properly located, a dugout was "built" in the side of a hill. A sod house was more satisfactory, and a log cabin was the beginning of prosperity.

The greatest lack of all, though, in those early years was proper spiritual care. The



Lutherans in Stanton County had not come as a colony, bringing their pastor with them, as had the Lutherans who came from Ixonia, Wisconsin, and settled in the vicinity of Norfolk. Not until February, 1868, was the older Rock Creek Settlement in Cuming County provided with a pastor. In January of that year the Western District of the Missouri Synod received a petition from the Lutherans of this Settlement for a truly Lutheran pastor. Immediately Pastor Buenger conferred with Dr. Walther, who was president of the Missouri Synod at the time and also professor at the seminary in St. Louis. The upshot was that student A. W. Frese, after passing the prescribed examinations, was given a diploma, ordained, and sent to Nebraska. Thus the Rock Creek Lutherans were provided with a pastor. But not only so! The Elkhorn Valley was provided with a missionary.

During the second year of Pastor Frese's ministry at Rock Creek he canvassed Stanton County for Lutheran settlers. On August 24, 1869, the first service was held in the home of Carl Schwartz

four miles east of Stanton. In three years this preaching station had grown to such an extent that it could call its own pastor. On July 28, 1872, Candidate George J. Burger, a graduate of the St. Louis Seminary, was installed as the congregation's first resident pastor.

That same year a church was built one and one-half miles east of Stanton. A partition at one end of the building made our present-day chapel-parsonage combination in its simplest form.

In the fall of 1875 Pastor Burger accepted a call to Hampton, Nebraska, and

in May of the following year Pastor August Leuthaeuser was installed. During his ministry the congregation was incorporated, a parsonage was built in Stanton, and in general an attempt was made to create order out of chaos. However, when Pastor Leuthaeuser accepted a call to Christ Lutheran Church of Norfolk during the summer of 1879, the congregation was sadly torn apart. No provisions had been made for a vacancy pastor; but the Lord had prepared means to cause spiritual anxiety in the congregation. An epidemic of diphtheria spread in the Elkhorn Valley, also hitting Stanton. The congregation appealed to Pastor M. H. Pankow of St. Paul's Lutheran Church, Norfolk, to be served by him, and he consented. He managed to gather the flock once again and served it as best he could. Former members were brought back to the fold and new ones were gathered.

Not until 1882 did the congregation again call a resident pastor. On April 18 of that year it was decided "that we wish to call Candidate Brandt of the Wisconsin Synod as our pastor." On May 23, 1882, Herman Brandt was installed as pastor

The Northwestern Lutheran

of the congregation by Dr. Ernst of Watertown, Wisconsin, and the Rev. M. H. Pankow of Norfolk.

In the same year the congregation began to build its second church on the present site in Stanton. This church was not completed until the summer of the following year.

During Pastor Brandt's ministry interest in Christian education grew apace. In the year 1885 the congregation built its first parochial school. Here the pastor taught the children of the congregation until January, 1889, at which time the first regularly called teacher took over.

On July 19, 1890, a fire, started by a bolt of lightning, destroyed the congregation's house of worship. The building was a total loss because the insurance had lapsed. Yet the congregation faced this situation bravely and built a new church on the ashes of the old that very same year.

From 1890-1894 Pastor Brandt again took over the duties in the school. No doubt, this was at least partly due to the financial condition of the congregation after the fire.

The long and faithful ministry of Pastor Brandt in the congregation came to a close February 15, 1896, when he accepted a call to a congregation in Milwaukee, Wisconsin.

During Pastor August Vollbrecht's ministry in the congregation, 1896-1900, the present parsonage was built, and the present teacherage was built during Pastor Carl W. Siegler's pastorate, 1900-1907. A second class room was added to the school in the year 1904.

Pastor Ph. Martin rounded out twenty years of faithful service in the congregation, 1907-1927. In June, 1920, a second teacher was called to take over the work in the four lower grades. At the time the congregation celebrated its golden jubilee, June 11, 1922, the congregation numbered 102 voting members and 530 souls. The pastors, F. Brenner of Hoskins, M. H. Pankow of Friesland, Wisconsin, and W. J. Schaefer of Colome, South Dakota, were the speakers for the occasion.

The congregation's present two-room school was built in 1931 while Pastor E. A. Klaus served the congregation, 1928-1937. July 25, 1937, the congregation

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reluctantly accepted the pastor's resignation, which he felt constrained to tender due to failing health.

The undersigned has served the congregation since October 3, 1937. In the summer of 1943 the congregation, again realizing the necessity of more help in the school, called a second teacher. This arrangement had been discontinued in 1928.



At present 56 children are enrolled in our school.

The following served as teachers of the school: Herman Seidel (1889-90), Herman Schmah (1894-96), Henry Nimmer (1896-1901), Henry F. Lewerenz (1901-1905), Agnes E. Hoyer (1905-06), Sophia Hoehne (1906-07), Johanna M. Meyer (1907-08), Karl Martens (1908-10), Edmund Winter (1910-16), Emil Trettin (1916-26), Armin Rauschke (1926-1937), Raymond Brei (1937-45),

ORGAN DEDICATION ST. PAUL'S LUTHERAN CHURCH Prescott, Wisconsin

On December 7, 1947, St. Paul's Lutheran Church, Prescott, Wisconsin, was privileged to dedicate a new Minshall-Estey organ to the service of the Triune God. The congregation recognized the need of a new organ, and everyone gave his whole-hearted support to make this purchase possible. This was truly a day of joy.

A morning service was held in which the organ was dedicated. The undersigned delivered the festival sermon after the dedication. In the evening a special service was held to acquaint the neighboring pastors and congregations with the

Student Ruth Hohmann (1945-46), Kurt Petermann (1946-).

Teachers for the lower grades were Esther Martin (1920-24), Erna Pliefke (1924-25), Olga Norden (1925-26), Alma Norden (1926-28), Irma Zimmermann (1943-48).

The following official acts were performed from 1872-1947: baptisms, 1600;

confirmations, 1,076; communed, circa 30,000; marriages, 417; burials, 508.

At present the congregation numbers 658 baptized members, 480 communicant members, and 108 voting members.

The following native sons entered the service of the Church: as pastors, Henry Schwartz, Ph. Lehmann, Henry Lehmann, Lawrence Lehmann, and W. E. Schlecht; as teachers, Albert Lehmann and Philip Pohlmann.

HERBERT HACKBARTH.

instrument. At this service the Rev. Howard Henke, St. Paul Park, Minnesota, delivered the sermon. Mrs. Albert Martin, the organist for the congregation, was at the console for both services and rendered many pleasing numbers.

May this new instrument truly serve to stimulate the singing of Christ-centered hymns to the glory of God.

E. J. ZEHMS.

GOLDEN WEDDING ANNIVERSARY

MR. AND MRS. RUDOLPH KRUEGER
Stevensville, Michigan

On February 29, 1948, Mr. and Mrs. Rudolph Krueger, members of St. Paul's

Ev. Lutheran Church of Stevensville, Michigan, were privileged to celebrate their golden wedding anniversary in the presence of their children, relatives, and friends. The church choir rendered two fitting selections. The undersigned delivered an address on Psalm 103, 1. 2. May the Lord continue to abide with them with His grace and blessings in the evening of their lives.

H. J. ZINK.

CLOSING SERVICE IN SEMINARY

Because of the meeting of the General Synodical Committee in the last week in May the closing service in the Seminary cannot be held as was planned originally in the forenoon of Thursday, May 27, but will instead be held in the evening of the same day. The service will begin at 7:30.

It was customary for the Seminary Chorus to give a closing concert on the evening before graduation day. This year a formal concert must be dropped. An abbreviated concert will be given in connection with the closing service.

Friends and patrons of the Seminary are cordially invited.

JOHN P. MEYER, *President.*

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will convene in the week of May 23, 1948, in St. John's School, Milwaukee, Wisconsin.

The Committee on the Assignment of Calls will meet at the Seminary in Thiensville on Friday, May 23, 1948, at 9:00 A. M.

The Closing Service of the Seminary will be held on Thursday, May 27, 1948, at the Seminary, at 7:30 P. M.

Opening session of the General Synodical Committee: Wednesday, May 26, 1948, St. John's.

GROUP MEETINGS

The General Mission Board: Thursday, May 20, 1948, 10 A. M., Grace Church. — Monday, May 24, 10 A. M., St. John's.

Board of Education, Wisconsin Synod: Monday, 9 A. M., Jerusalem School.

Conference of Presidents: 2 P. M., St. John's parsonage.

Board of Support: Tuesday, 10 A. M., Grace Church.

Board of Trustees: Tuesday, 9 A. M., St. John's.

Representatives of Educational Institutions: Tuesday, 9:30 A. M., Grace Church.

Spiritual Welfare Commission: 7 P. M., St. John's.

The reports of our Boards and Standing Committees should be in the hands of the undersigned by May 14.

JOHN BRENNER.

ANNOUNCEMENTS

Mr. Erich Sievert of La Crosse, Wisconsin, called as professor of pedagogy and related subjects, has accepted the call. He will begin his activities at Dr. Martin Luther College on July 1, 1948.

HERBERT A. SITZ, Secretary,
Dr. Martin Luther College
Board of Regents.

* * * *

Requests have reached our office for a summer and Saturday school course. The mimeographed course as was compiled a few years ago is again available. Price, including postage, is 15 cents per copy. Kindly place your order with F. W. Meyer, 4723 West Capitol Drive, Milwaukee 10, Wisconsin.

NOTICE

The excommunication of Mr. John Gehm by Zion Congregation, Toledo, Ohio, has been set aside by the congregation, the occasion for the same having been removed. The suspension imposed on Mr. Gehm by the officers of the Michigan District is therefore hereby lifted, and he is declared eligible for a call as teacher in our circles.

KARL F. KRAUSS, President
of the Michigan District.

NORTHWESTERN COLLEGE

The Board of Control of Northwestern College will meet in regular spring session at the college on Wednesday, May 12, 1948, at 9:00. At this meeting a professor will be called who is to fill the vacancy caused by Professor Blume's leaving. This man is to teach Greek and History. The following have been nominated:

Pastor George Barthels, Burlington, Wis.
Pastor Norman Berg, Globe, Arizona.
Pastor Harold Eckert, Reedsville, Wisconsin.
Pastor Otto J. Eckert, Saginaw, Michigan.
Pastor Ralph Gehrke, Akaska, South Dakota.
Pastor Richard Gensmer, Coloma, Michigan.
Dr. Alexander Heidel, Chicago, Illinois.
Pastor Arthur Kell, Battle Creek, Michigan.
Pastor Eugene Klug, Madison, Wisconsin.
Dr. Henry Koch, Greenleaf, Wisconsin.
Pastor Paul Kuehl, Mandan, North Dakota.
Pastor Nathanael Luetke, Denver, Colorado.
Pastor Henry Paustian, La Crosse, Wisconsin.
Pastor Jackson Petrie, Watertown, Wisconsin.
Professor Ewald Plass, Milwaukee, Wisconsin.
Dr. Edgar Reinke, Montevallo, Alabama.
Pastor Wm. Schink, Woodland, Wisconsin.
Pastor Walter Schumann, Lemmon, So. Dakota.
Pastor Melvin Schwenzen, West Allis, Wisconsin.
Pastor O. Siegler, Calvary, Wisconsin.
Pastor Gilbert Sydow, Ellensburg, Washington.
Pastor Walter Wegner, Moline, Illinois.
Dr. W. Wente, Winfield, Kansas.
Pastor Harold Wicke, Hortonville, Wisconsin.

Any correspondence with regard to these names must reach the secretary before May 12, 1948.

K. TIMMEL, Secretary,
Watertown, Wisconsin.

CALENDAR OF CONFERENCES

CONVENTION OF THE
WESTERN WISCONSIN DISTRICT

The sixteenth convention of the Western Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at St. Matthew's Lutheran Church, 778 West Wabasha Avenue, Winona, Minnesota, from June 14 to June 17, 1948.

The sessions of the convention will begin with an inspirational service at 2 o'clock on Monday afternoon, June 14. Chairman Henry C. Nitz will preach the sermon.

Immediately following the inspirational service the organization of the convention will take place. The credentials of the lay-delegates, signed by the secretary and president of their respective congregation, should be delivered to the district secretary either before, or immediately after the inspirational service.

An essay on the subject of "The Leaven of the Pharisees and Sadducees" will be read by Pastor Carleton Toppe during the course of the convention.

A closing service, featuring missions, will be held on Wednesday evening, June 16. Pastor Norbert Paustian of the District Mission Board will preach the sermon.

All memorials and other communications relative to the business of the convention should be in the hands of the District President no later than June 1. Applications for membership on the part of congregations, pastors, and teachers, accompanied by the proper credentials, should be addressed to the District President before June 1.

Notification as to the method of procedure for registering for lodging and meals will be sent to all pastors and teachers of the district at a later date.

G. C. MARQUARDT, Secretary.

CHIPPEWA-WISCONSIN RIVER VALLEY
PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet May 11 and 12 at Menomonie, Wisconsin. Please make your reservations for night's lodging with Pastor H. Pankow, 1120 9th Street.

R. C. BIESEMANN, Secretary.

RHINELANDER CONFERENCE

Date: May 17-18.

Place: Monico, Pastor Ferd. Weyland.

Service: 7:30 P. M. on 17th.

Preacher: E. R. Scharf — F. Bergfeld.

F. W. RAETZ, Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

The Redwood Falls Delegate Conference will meet at Town Emmet on June 8 at Bethany Congregation, O. K. Netzke, pastor.

Opening session at 9:30 A. M.

Please announce to Pastor Netzke stating also the number of delegates from your parish.

W. F. DORN, Visiting Elder.

EVANGELICAL LUTHERAN
SYNODICAL CONFERENCE
OF NORTH AMERICA

will meet for its fortieth convention August 3-6, 1948, at Concordia College, Milwaukee, Wisconsin. Lodging and meals will be provided by the school at a charge of \$3.00 per day plus a room service charge of \$2.00, a total of \$14.00 per person for the four days of the convention. Applications for rooms and meals should be in the hands of President Leroy Rincker, Concordia College, Milwaukee 8, Wisconsin, by July 1, 1948. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, not later than June 15 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Further details in regard to the convention will be published later.

GEORGE V. SCHICK, Secretary.

CENTRAL PASTORAL CONFERENCE
OF THE WESTERN WISCONSIN DISTRICT

Place: Town Trenton, Theo. Frey, pastor.

Date: April 27-28, 1948.

Schedule: Tuesday, April 27, 10 A. M., Opening and Roll Call; 10:15, Exegesis, Gal. 5, 22ff, Prof. F. Blume; 11:45, Financial Report, Pastor J. M. Raasch; 1:30 P. M., Opening; 1:45, Revision of the Gausewitz Catechism, Pastor H. Gieschen; 3:15, Book Review ("Words to Winners of Souls," H. Bonar), Pastor Edwin Breiling; April 28, 9:00 A. M., Opening; 9:15, Sermon, Criticism; 9:45, "The Argument of the Prophet Hosea," Pastor Eldor Toepel; 11:30, Official Matters by Synodical Representatives; 1:30 P. M., Opening; 1:45, The Personal Element in the Gospel Ministry," Pastor H. C. Nitz; 3:15, Committee on Casual Questions.

Sermon: Prof. F. Blume, Alternate, Prof. D. Rohda.

Kindly announce to the host pastor early, especially, if quarters are desired.

H. GEIGER, Secretary.

NORTHERN MICHIGAN
PASTORS' AND TEACHERS' CONFERENCE

Place: Zion's Congregation, Broomfield (9 miles west of Mt. Pleasant on Highway 20, and 1 mile north); D. Metzger, pastor.

Time: April 30, beginning at 9 A. M.

Work: Accreditation, Prof. A. Schultz.

Sermon: D. Metzger (E. O. Renz, substitute).

Kindly announce early to the host pastor.

J. VOGT, Secretary.

CHANGE OF ADDRESS

Pastors

Russow, H. E., R. R. 2, Box 1158, Franksville, Wisconsin.

Vertz, Kenneth W., 616 N. Park, Owosso, Michigan.

REQUESTS

Anyone knowing of a congregation that has an altar or a number of pews of which it would like to dispose, kindly write to

Grace Lutheran Church,
Eau Claire, Michigan.

The congregation in Sheridan Township, near Custer, Michigan, is in need of an organ. If there is any congregation which has a reed organ that it is no longer using kindly contact the undersigned.

Scottville, Michigan.
E. C. Renz,
304 E. State Street,

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Any mission congregation of Synod may obtain the following for the transportation charges: 8 windows, 3' wide and 8' high; 7 windows, 4' wide and 9' high. Gothic style; 1 round window, 4' in diameter. Write to Pastor F. C. Kneuppel, Manitowoc, R. 3, Wisconsin.

A MISSION IN NEED

Any congregation having chapel equipment — pews, folding chairs, number boards and numbers, an altar, pulpit, lectern, crucifix, altar cloth, baptismal and communion ware, hymnals — which they would be willing to sell or donate to the newly-established mission on the South Side of Neenah, Wisconsin, kindly communicate with

PASTOR ERNST LEHNINGER,
1126 S. Lawe Street,
Appleton, Wisconsin.

MEMORIAL WREATHS

The sum of \$4.00 has been received from Pastor F. Schulz for Home Missions in memory of Mr. Emil Wieber, Altamont, South Dakota, and was given by Mr. and Mrs. R. Selchert, Mr. and Mrs. Everett Asmussen, Elmer Musch, and Mr. and Mrs. Albert Dumke.

* * * *

The sum of \$15.00 has been received from Pastor H. A. Hempel for the Home for the Aged, Belle Plaine, in memory of Mr. John Runge, Gary, South Dakota, and was given by Mr. and Mrs. G. Bartsch and Waldemar, Mr. and Mrs. Erwin Bartsch, Mr. and Mrs. Werner Bartsch, Mr. and Mrs. Wilmer Bartsch, and Mr. and Mrs. Adolph Jahnke.

EDGAR VANDREY, District Treasurer.

BOOK REVIEWS

Family Affairs. By Harold B. Kildahl. Print: Augsburg Publishing House. 102 pages.

"What is happening to the American home and to the family life of our nation?" is the question answered by the author. His study includes a short history of the family and as it is found in America today. We agree with the author when he writes: "It is not possible to legislate family affairs. To anticipate good results from a legislative program is folly." Good results can only come from a rebirth by the Spirit. That is the remedy the author applies. He ends his study with a broadside against mixed marriages. While we would hesitate to subscribe to all the author's statements, we feel this book may be profitably studied.

W. J. S.

The Essentials of Preaching. By J. H. C. Fritz. Print: Concordia. 75 pages. \$1.50.

Its byline is "A Refreshed Course in Homiletics for Pastors" and an excellent one indeed. Dr. Fritz draws attention to and urges those fundamentals which alone will prove of lasting merit. He draws attention to the source of the sermon, its structure, and its purpose. We wish this book many readers.

W. J. S.

Why "Missourian?" By Dr. William Dallmann. Print: Northwestern Publishing House, Milwaukee, Wisconsin. Pages 24.

"Why 'Missourian?'" commemorates the centennial of the coming of the Saxons. It was delivered on July 19, 1938, during Synod at St. Louis, at St. Stephen's in the morning and at Pilgrim in the evening, at Sioux Falls, South Dakota, and at Mt. Olive, Milwaukee. It is published by request of the congregation." So says the fly-leaf of this pamphlet.

Those interested in knowing the confessional stand of other Lutheran bodies and why the Missouri (and we may add with emphasis, the Wisconsin Synod, which gets no nod from the author) could not join their fellowship will find the reason or reasons in this booklet. We feel that the author should not have neglected to call attention to the American Lutheran Church even under the provocation that "The American Lutheran Church . . . is working with Missouri for union," as stated by the author. This pamphlet will appeal to those interested in the difference between the Synodical Conference and all other Lutheran bodies. The case is well stated.

W. J. S.

MINNESOTA DISTRICT

October, November, December, 1947

Red Wing Conference

Table with 3 columns: Name, 2nd Quarter Amount, 1st and 2nd Quarter Total Amount. Lists members like L. W. Schierenbeck, Gale Maas, Theo. Haar, etc.

Mankato Conference

Table with 3 columns: Name, 2nd Quarter Amount, 1st and 2nd Quarter Total Amount. Lists members like M. J. Lenz, W. Schuetze, H. H. Schaller, etc.

St. Croix Valley Conference

Table with 3 columns: Name, 2nd Quarter Amount, 1st and 2nd Quarter Total Amount. Lists members like O. P. Medenwald, E. W. Penk, A. W. Sarembe, etc.

Redwood Falls Conference

Table with 3 columns: Name, 2nd Quarter Amount, 1st and 2nd Quarter Total Amount. Lists members like J. G. Bradtke, A. C. Krueger, H. C. Schmitker, etc.

Crow River Valley Conference

Table with 3 columns: Name, 2nd Quarter Amount, 1st and 2nd Quarter Total Amount. Lists members like W. G. Voigt, E. R. Berwald, C. H. Lueker, etc.

Table with 3 columns: Name, 2nd Quarter Amount, 1st and 2nd Quarter Total Amount. Lists members like Henry Gieschen, Chr. Albrecht, H. C. Duehlmeier, etc.

New Ulm Conference

Table with 3 columns: Name, 2nd Quarter Amount, 1st and 2nd Quarter Total Amount. Lists members like H. C. Sprenger, M. C. Kunde, Martin Lemke, etc.

Memorial Wreaths

Table with 3 columns: Reverend Name, Amount, Reverend Name, Amount. Lists names like Fred Bolland, Mrs. Fred Luhrman, Walter C. Callies, etc.

H. R. KURTH, District Treasurer.

THE DEVOTIONAL BIBLE

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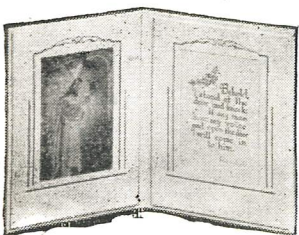
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