

The Northwestern Lutheran

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

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"Suffer the
Little children to
Come unto Me"

PILGRIMS AND STRANGERS

I Peter 2, 11-18

THIS present world is not our true home. Passing through it our steps are directed toward a heavenly home and fatherland. Yet do we always deport ourselves as true strangers and pilgrims?

Are we carefully avoiding what might endanger our reaching the heavenly goal? Does our conduct and example encourage others to join us in striving toward our cherished fatherland?

Are we always quite ready to bear the annoyances that necessarily befall sojourners in a strange land? Without question we, too, need the admonition which the Apostle Peter introduces with the appeal: "Dearly beloved, I beseech you as strangers and pilgrims . . ."



"Abstain from Fleshly Lusts"

The New Testament is full of admonitions to flee from drunkenness and suffering, from adultery and unchastity, from strife and greed, from pride and profanity. Free indulgence in such fleshly lusts was rampant in the pagan surroundings in which the early Christians lived. The heathen even worshiped their idols with drunkenness and all manner of uncleanness. Since the Christians held themselves aloof from the heathen and their sinful worship and testified against their vices, they were frequently hated, maligned, and persecuted. Misconstruing the confession of the Christians that they received the true body and blood of their Lord in Holy Communion, heathen priests spread the vicious rumor that Christian worship was bound up with human sacrifice. They tried to depict the Christians as being the greatest of all evildoers under a cloak of sanctity. Yet the Apostle encouraged the Christians to continue in their conscientious avoidance of pagan vices regardless of the slander that it evoked: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall be-

hold, glorify God in the day of visitation."

They "War Against The Soul" The unbelieving world has not substantially changed its ways. Its

interest is still centered in this life, and in the vain hope of finding abundant earthly pleasure and satisfaction all too many yield themselves freely to the lusts of the flesh, the lust of the eyes, and the pride of life. We, too, need to remember that we are in the world but not of it, lest we be ensnared by its vices and by its arguments for yielding to them. Christians cannot join the world in its intemperance and impurity, its greed, pride, and profanity. Fleshly lusts war against the soul. How could we love these sins and freely give way to them and still cling in fervent faith to the Savior who died to cleanse us of all sin? How could we keep our hearts filled with thankful love for our Redeemer and at the same time feel at home where His name is held lightly and His holy will is brazenly set aside?

For The World's Sake Our abstaining from fleshly lusts as true strangers and pilgrims is also to rebuke

the children of this world for their godlessness and wickedness. They, of course, do not wish to be disturbed in their way of life and in the pursuit of their vices. Thus they find the greatest pleasure in luring Christians into their own sinful ways and rejoice greatly when they succeed. While they will make light of their own sins and pass them off with a jest, they have a great deal to say when they see confessing Christians, even in part, joining them in the same fleshly lusts. They will use the occasion to brand all Christians as hypocrites in order to quiet their conscience. Yet instead of strengthening the world in its unbelief and wickedness by evil deeds we will want to arouse its conscience by a pure and holy life. Thus it behooves us to be exceedingly careful in our conduct, in the places which we frequent, in the company that we keep. All that the Apostle carries out in his exhortation against fleshly

lusts still applies. Many unbelievers who considered Christianity foolishness have been led to reconsider their first evaluation as they observed the pure life of faithful Christians. Thus they were ready to listen when "in the day of visitation" God let them hear the gracious word of the Gospel, and through its power they were then led to embrace its saving truths and to glorify the Savior.

"Submit Yourselves to Every Ordinance of Man"

If otherwise you should be traveling and sojourning in some foreign land, you would not consider yourself privileged to do as you please by virtue of being a stranger. You would feel obligated to abide by the laws obtaining there; you would want your law-abiding attitude and behavior to put you in a good light before the citizens of the land; you would want your conduct to recommend to them the fatherland in which you are holding your real citizenship. Could Christian pilgrims and strangers want to pursue a different course? The Apostle admonishes: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing we may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

"For The Lord's Sake" In the world in which we sojourn as Christians there are human governments,

ordinances, laws, regulations with men in authority to enforce them, set up for the sake of peace and good order. Christians will not give way to the thought that all this is of no concern to them as strangers and pilgrims on earth; these ordinances exist by divine will and institution. "For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God." Thus the Apostle exhorts us for the Lord's sake to submit in everything that is not contrary to His

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Editorials

Some More Unionism We realize full well that the people who perpetrated this latest travesty will not agree that they practiced unionism, nor will they concede that they have done anything that is forbidden in the Scripture. We have heard their proclamation of innocence so often that we know their very words by heart. Yet it is unionism in the starkest form. We refer to the "First All-Lutheran Youth Conference" held on Thursday, August 26, on the campus of Valparaiso University in Indiana. There the youths met, the leaders and representatives of seven youth organizations, as guests of the Walther League of the Missouri Synod. Present were the representatives of the Luther League of the American Lutheran Church, the Young People's Luther League of the Evangelical Lutheran Church (Norwegian), the Augustana Luther League of the Augustana Lutheran Synod (Swedish), the Luther League of the United Lutheran Church, the Danish-American Young People's Luther League, and the Luther League Federation of the Lutheran Free Church. Verily it was an "all-Lutheran Youth Conference."

These groups not only met to discuss and debate problems of the day which confront the youth of our time in this civil life, but they prayed together and worshiped together as though they were in perfect fellowship with one another or as the Bible puts it, as though they were of the same mind and the same judgment. How far this is from the truth is evident from the fact that the Lutheran Church — Missouri Synod as late as 1947 at their last general convention refused to admit that agreement in doctrine had been reached with the American Lutheran Church, and the American Lutheran Church has made the same confession. So they do not agree in doctrine. How then can such a group gather and pray and worship together? Doesn't the Word of God count anymore when it says: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Romans 16:17. Are we in the Lutheran Church getting there where the sectarians have been all along that every minister believes and teaches much as he pleases and is still acceptable to his church and in good standing? It is not a secret to casual observers where this tolerance on the part of these churches has gotten them. Is the Lutheran Church headed for this quagmire? Is no one going to call a halt to this sinful thing ere it is too late and there is no turning back? Or have we already arrived at this point? Will the Missouri Synod let such mockery go on without calling those responsible to account? Must this end in utter confusion for the many still seriously minded laymen? Or are these unionists actually in the majority in the Missouri Synod so that we have nothing more to hope for than a stalemate in these matters? Will someone answer these questions satisfactorily and set our hearts at rest?

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Touring In the last months and years traveling has increased by leaps and bounds. It is estimated that

this year over Labor Day more than thirty million people were traveling on our highways. Among this touring through there doubtless were also many members of our respective churches.

Touring the country is a wonderful experience when done with God. As a Christian you will want to tour with God, especially when you have so much idle time on your hands. Why not take your Bible with you! Why not spend a few moments every day with your God in reading His holy Word, in prayer and meditation! This will not spoil your trip but rather will make it more enjoyable.

Maybe your trip will keep you away from your home church over one or more Sundays. Then what? Why not take along your *Northwestern Lutheran Annual* (Northwestern Publishing House, Milwaukee, will supply you with a copy for a quarter)! And while you are busy studying your road-map and planning your tour, why not consult the *Annual* and make sure that your tour will lead you to a Synodical Conference Lutheran Church on Sunday! Your trip can in most instances be so arranged, no matter where your tour might take you. What a wonderful experience to worship with fellow-Christians many miles away from your home with people who are perfect strangers to you, yet brothers and sisters in the faith! Such an experience will not dampen your joy but will enrich it. You then can return to your home and home church not only refreshed in body but also in soul, and you will not have to hide behind all sorts of shabby excuses, when you meet your pastor!

Did you ever stop to think what an impression it might make on your child when you tour all day Sunday without going to church? Again, what an impression will it not make upon your child, when even on your tour you take time out to hear and learn the Word of God! If you fail to do this, must not your child gain the impression that churchgoing is all right when convenient, but otherwise can well be omitted? Today when we hear so much about child delinquency let us anew take to heart the words of the wise Solomon: "Train up your child in the way he should go, and when he is old, he will not depart from it." Parents, be mindful of your greatest obligation: "Bring up your child in the nurture and admonition of the Lord!" Not only train your child to go to church when at home, but also when on a tour. Let your example be such that your child will be drawn nearer to the Savior and not in the opposite direction. This thought must compel every father and mother to attend divine services not only when at home but also when away from home.

T. H.

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Hospitality The Good Book encourages all Christians to be hospitable. Like many other words also this has been much misinterpreted: I'll make a trip from coast to coast and let someone else foot the bill! I'll hop from here to there on one day, I know so and so at that place, he will keep me overnight and give me a meal or two and thus I can see the country, and my trip will cost me very little! For after

all does not the Bible say, that we are to be hospitable: "Use hospitality one to another without grudging"?

It is true, Jesus enjoins hospitality upon every Christian in no uncertain terms. But such behavior as mentioned above is definitely a false interpretation and application of the words of Jesus. Just read these words in their connection. You will find them 1 Peter 4, 9. These people were not on a voluntary tour, but they were persecuted because of their faith in Christ. They had lost all earthly belongings. They had saved only their life. They were not away from home by their own choice, they were not out sightseeing at the expense of others, they were away from home because their home had been taken from them. They did not dare to go back. If they would try they would be killed. For Christians were looked upon as very dangerous people. Since this was the case Jesus urged His Christians to be hospitable: if such a persecuted Christian comes to your door do not turn him away, take him in, feed him, give him shelter, etc., be hospitable! The Christian away from home at Peter's time and the person today making a tour are two quite different situations. Applying the Word of God spoken about one condition to an entirely different one is a false interpretation, a misuse of God's Word. T. H.

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Gains Bargain hunters we find all over and at all times. Merchants know this and often prey on the gullible public. However there are real bargains in store for every Christian, bargains which the Christian often overlooks. It may sound like a contradiction, but it is true just the same: the more Gospel a Christian gives away the more he has of it for himself! Isn't that a real bargain?

When Jesus sent His disciples out He told them, "Behold, I send you forth as sheep in the midst of wolves." Every Christian knows that these words of Jesus are as true today as they were the day Jesus first spoke them. — Incidentally,

just one example of the fact that the words of Jesus are eternal! — Just let a Christian boldly speak up, *e. g.*, against Masonry, against pharisaism, against slandering, against work-righteousness and see what opposition he will arouse! How he will be insulted, called a narrow-minded bigot!

But the same Jesus who told His disciples "I send you as sheep among wolves" also said, "But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak," I will give you the very words wherewith you shall make reply. Every Christian has experienced just this time and again. He perhaps memorized a Bible verse while attending confirmation instructions. He did not fully understand it. Maybe he never used it for years. And then all of a sudden it loomed up in his mind for his defense of the truth as a very precious gem. Did the Christian lose by this experience? Definitely his own spiritual knowledge and conviction were increased greatly. He gave away a little Gospel; in return he received much more of it. Wasn't this the experience of Luther? Did his faith ever shine forth more wonderfully as when the enemies felt sure that now they could make an end of his cause? "Though devils all the world should fill, all eager to devour us, we tremble not, we fear no ill, they shall not overpower us!"

What about the other person, whose pet sin you condemned? Didn't you rob him of something? Maybe you did: robbed him of his apparent peace of mind. In reality, however you gave him something worthwhile, you started him off on the right road, that he might see sin as it really is, enmity against God. Just call to mind the experience of Paul, when Jesus met him on his way to Damascus.

Let us look for real bargains, one of a lasting nature. Give away the Gospel, all of it, result? You will have more of it for yourself! Mission work pays big dividends!

T. H.

THE DIVIDED CHURCH

II

WHEN considering our task in connection with the divisions as they appear in the church on earth we saw that not only the knowledge of the truth and the ability to distinguish between truth and error is required, but that, above all, a spirit of meekness is essential.

A knowledge and an understanding of the truth is certainly most important. How can a man who does not know the truth recognize the truth, or tell if something is true when he sees it? Or how will he distinguish truth from error, to

embrace the one and avoid the other? How can a man who is color-blind tell whether a stop light is in his favor or is against him? So also, in order to pursue a safe course among the maze of church bodies that solicit our affiliation, it is of utmost importance that we study the truth, and never grow tired of the effort, in order to acquire an ever clearer and ever deeper understanding of the truth.

Dangers Of A One-Sided Study

Can there be any danger in studying the truth? Does not the truth remain

truth under all circumstances? How then can a study of the truth, no matter how one-sided, ever become dangerous?

That there actually is danger in a certain type of the knowledge of the truth which the Church proclaims is clear from some warnings of St. Paul.

Take the case of the Corinthians. They knew that the idols which they had served formerly have no existence; they are nothing but the creation of a morbid human imagination. Yet they overlooked the fact that through the idea of idols Satan had a stranglehold on the hearts of the Gentiles, so that "the things which the Gentiles sacrifice they sacrifice to

devils, and not to God" (1 Cor. 10, 20). They overlooked also the other fact that newly converted people often have great difficulty in adjusting themselves to their new faith, that the old idea of idols may still continue to trouble their hearts before they succeed in fully shedding it.

The Corinthians had knowledge, they had a correct understanding of the nature of idols. Yet what does Paul say? "Now as touching things offered unto idols, we know that we all have knowledge. *Knowledge puffeth up, but charity edifieth*" (1 Cor. 8, 1). Then he continues: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him" (v. 2, 3). And speaking specifically of idols he says: "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one" (v. 4).

Then Paul speaks about such people as have sincerely embraced the Christian faith, but have not yet fully succeeded in shaking off the effects of their former idol service. Their conscience does not yet enjoy full freedom in such matters; it still needs nursing. Hence Paul warns those that have the correct understanding: "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak . . . (else) through thy knowledge shall the weak brother perish" (v. 9, 11).

The case of the Romans may be treated more briefly. There Paul speaks about such as, like some Corinthians, hesitated to eat all things; and he mentions others who felt it necessary for themselves to observe certain days. He calls these people "weak in the faith." Mark his admonition: "Him that is weak in the faith receive ye, but not to doubtful disputations" (chap. 14, 1).

Paul here warns against arguing, as though the weakness of the faith could be overcome by argument. There are some convictions that depend altogether on argument. If you, for instance, have solved a problem in mathematics, then the only way to convince people of the correctness of your solution is to point out that every step in your solution is in agreement with the basic principle of

mathematics that two times two is four. In Christian faith, however, argument holds a more subordinate place. You may demonstrate an error to be an error because it conflicts with truths that are definitely contained in the Gospel; yet to strengthen a weak faith, a living, loving testimony to the truth is the only proper way. Cold argument may at times even do more harm than good.

The Nature Of Christian Truth

The truth of the Gospel, on which the unity of the Church rests, is of a nature different from mathematical truths. All the applications of the basic principle that two times two is four do not penetrate deeper into our being than into the intellect, the understanding; they do not affect the heart. It is different with the truths of the Gospel, they do not stop in the intellect, they stir up the emotions and rouse the will to action.

The Gospel is the announcement of good news. We know from experience what effect good news has on a person whom it concerns. It may make a "new man" out of him, with new interests and new ambitions because of the new outlook on life. Yet all of this remains within the sphere of natural life, affecting his business, his politics, his family relations, and the like, but leaving his spiritual condition untouched. Not so the Gospel. It produces a spiritual rebirth.

We must defer a more detailed statement of the matter to a future study; today we must content ourselves with sketching a bare outline.

Two facts stand out very prominently. The Gospel is the announcement to a sinner hopelessly lost in his guilt that all his sins have been forgiven for Christ's sake. Although a sinner can contribute nothing to make atonement for his sins, Christ is the Lamb of God which took away the sins of the world. Justification is the sinner's for the taking. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16, 31).

But how shall the sinner accept the free justification that is announced to him in the Gospel? The news is not only too good in itself to seem to be true, but he because of his sinful nature is bound to resist and to refuse the gracious gift of God. Yet, sinners that hear the good

news come to faith and are changed spiritually into new creatures by their faith in the forgiveness of their sins. Their faith is created by the very Gospel which was announced to them, through the good news which it offered them. The Gospel of Christ is the power of God unto salvation to every one that believeth.

Such, in short, is the nature of the truth which which we operate in endeavoring to keep the unity of the Spirit, and on which the unity of the Church rests.

J. P. M.

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PILGRIMS AND STRANGERS

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holy will. For the Lord's sake, by whose will and guidance we are living in a democracy, we will want to be faithful in discharging all the obligations of citizenship which our government lays upon us; we will readily submit to the rulers that have been chosen by the majority of the people and to the laws which they enact.

To Silence False Charges By faithfully discharging our obligations as citizens, by rendering cheerful and ready obedience to all constituted authority, by conscientiously observing the laws of the land we can best silence the wrong ideas that people may have about Christians whose highest interest is set on things above and not on things of this earth. For the world is still apt to form false judgments concerning Christians who to avoid temptation keep themselves aloof from many of their own activities and diversions, who in the interest of the Savior and His kingdom erect and maintain their own schools, who out of faithfulness to their Savior and His word feel constrained to refuse participation in so many organizations, endeavors, and movements which stand in high public esteem.

Avoiding Every Abuse Of Our Liberty To harbor the thought that since Christ has atoned for all sin we could now freely live on in this or that sin, possibly also in the sins of disobedience

against divinely ordained authority, would be a shameful abuse of the precious liberty which Christ has won for us; it would mean using it as a cloak of maliciousness. Just because we glory in the fact that Christ has freed us from the curse of the law so that no sin can condemn us we feel moved to show ourselves as thankful servants of God, who gratefully strive to do His will in every respect. To all our fellowmen we will want to give the honor which is their due according to their God-granted station in state and society. With the brotherhood, those whom we recognize as our brethren in faith, we will seek to preserve

before the eyes of all that intimate bond of love which befits children of the same heavenly Father. Toward God we will want to show a child-like reverence which ever dreads to displease Him in any way. To all in authority we shall render due honor and respect. In our daily employment we will seek to be faithful in the discharge of our duties, rendering honest service and not usurping rights and privileges that do not belong to us. By striving to lead such lives in the power of God's grace we encourage others to join us as Christian pilgrims and strangers.

C. J. L.

The Northwestern Lutheran

"Lift up your eyes and look on the fields, for they are white unto harvest." When these words were once spoken, the eyes of the disciples were still held. They could not recognize the ripe field. They failed to see the promising harvest. Now their eyes were opened. Jesus had sown the first seed. Philip had followed. Peter and John had come to strengthen the brethren. Now they themselves were reaping the golden harvest of souls bought with the precious blood of Christ with their powerful message of the Gospel. This lesson must have impressed John deeply. His divine Master had foretold it and he was to experience it.

The Gift of the Holy Ghost

We are reminded of another incident, when Jesus wanted to obtain a night's lodging in Samaria for Himself and His disciples and the Samaritans refused them, because Jesus had set His face straightway toward Jerusalem to suffer and to die for the sin of the whole world. At that time James and our Apostle John, the sons of Zebedee, wanted to destroy the whole village by fire (Luke 9:54): "Lord, wilt thou that we command fire come down from heaven and consume them, even as Elias did?" Jesus rebuked them saying: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." We ask ourselves: would this wonderful preaching of the Gospel have been possible, if the Lord had granted them their wish to destroy the cities and villages of the Samaritans? Now they could plead that the right fire from heaven, the gift of the Holy Ghost, come down from heaven and light upon the hearts of the Samaritans, whom they had wanted to destroy once upon a time. What a wonderful transformation had not taken place in the hearts of the apostles! To be sure, this was an important lesson for the "fiery" apostles.

The Still, Soft Voice of the Gospel

The Prophet Elijah had once asked the Lord to send down fire from heaven in Samaria to consume his enemies (2 Kings 1:10). At that time the Lord had complied with his wish. But when

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IN THE FOOTSTEPS OF SAINT PAUL

THE APOSTLE JOHN LEARNS A LESSON IN SAMARIA

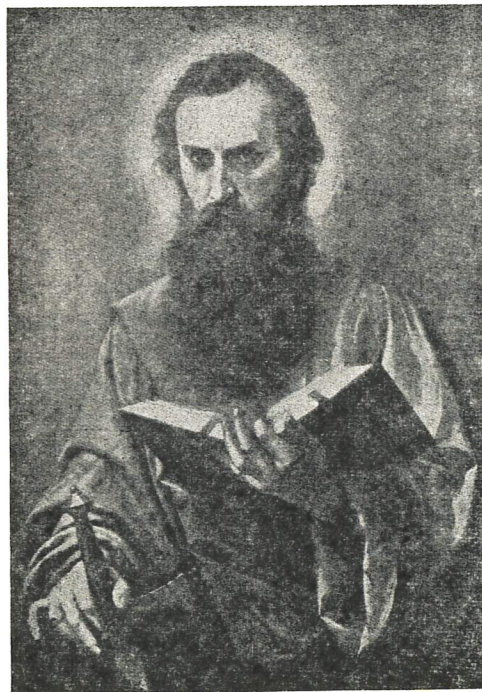
BY DR. HENRY KOCH, MORRISON, WISCONSIN

WE have observed, how the Holy Spirit summoned Philip, the Evangelist, to preach the Gospel to the Samaritans. Peter and John followed him, when they heard of the success of the Gospel among the Samaritans. They were to learn an important lesson personally and for the future cause of missions, which the Lord had entrusted to them.

Memories

Peter and John in Samaria! What thoughts must not have gone through the minds of these two apostles, when they returned to Samaria! They surely remembered the visit to Jacob's Well and the conversation of Jesus with the Samaritan woman. Is it not John, who gives us a detailed report on the visit of Jesus to the well of Jacob at Sychar at the foot of Mount Ebal in Samaria (ch. 4). John wants to prove the deity of Christ in His Gospel. Only one, who is the very Son of God, could say to the woman: "The hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father" (4:21). This hour had come now. The temple in Jerusalem as well as the sacred mountains in Samaria had lost their peculiar significance. Wherever the Gospel was being preached, there God was in His Temple. The hour for the spreading of the Gospel in heathenish Samaria had arrived. The nationalistic and religious

fetters were broken and true children of God, Jews and Samaritans alike, were worshipping with one another. The Gospel had broken down the barrier and had united the one time hostile Jews and



Samaritans in a joint worship of the true Christ. Now they were of one accord and rejoiced with one another in the same Messiah and Savior.

The Harvest

Had not Jesus told His disciples after His meeting with the woman at the well:

Siftings

BY THE EDITOR

A group of 100 Protestant clergymen called for a day of mourning to protest the draft law. Some members of the American Council of Churches took issue with those who called for a day of mourning. "The call is made by known pacifist preachers," they said, "whose activities in the past have militated against the defense of the land. The position is un-Biblical, unpatriotic, un-American, contrary to the historic Christian faith, and would leave America helpless before Communist expansion and encourage Russia to overrun other lands. To teach youth to be conscientious objectors, to defy civil authority, and to offer them the protection of the church is to use the church as a fifth columnist. We request the House Committee on un-American Activities to investigate these preachers undermining our national security." Hardly had this roaring broadside been delivered when a Protestant minister at Nassau, New York, exploded: "As the early Christians refused to offer a pinch of incense to Caesar's image, so we believe that Christian youth in the United States today should refuse to grant even token recognition of registration to this contemporary evil which means disaster for the church and for the country." Thereupon the U. S. Attorney at Syracuse threatened to send a copy of the sermon to the F. B. I. saying that it was a violation of the Selective Service Act. Thus the church becomes a political forum and as such must expect congressional investigations and legal procedures. All this confusion arises because the churches feel they must be a "power that makes itself felt in America." As if the power of the church lay in political expediences and policies. The power of the church is the Gospel. Preach that and you will have a fine leaven, God's own leaven. Stirring the stagnant political barrel with a stick won't do it.

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The Lutheran Companion reports the formation of another slogan: "Every member win a member." It is understandable why man is attracted to slogans. But slogans will not win

church members, advertising will not win church members (at least not the advertising which we have seen so far), and when this age with its fads and fancies sinks into well-deserved oblivion Christians will be finding out that the only soul winner is still the Gospel — the simple Gospel. It's hard to believe, but so says Scripture. A slogan will not make a missionary of anyone; that only the Gospel can do.

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There are still four points at which the capitalistic system is in conflict with Christianity. That was the astounding news released by the World Council of Churches. And we assume that except for those four points capitalism is in harmony with Christianity. We were unaware of the fact that Scripture endorsed any system of government. Many types of government are recorded in Scripture, but we look in vain for endorsement of any. We hear much about the duties of a Christian citizen, whether in an autocracy or democracy or any other "cracy," but not once does Paul turn and address himself to Caesar or the government. That wasn't Paul's business, he was there to preach for the saving of men's souls from Satan's power. Some of the objections against capitalism by the World Council of Churches were 1) It "tends to subordinate what should be the primary task of any economy — the meeting of human needs — to the economic advantages of those who have most power over its institutions." 3) "It has developed a practical form of materialism in Western nations in spite of their Christian background, for it has placed the greatest emphasis on success in making money."

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Reverend Daniel A. Lord, Roman Catholic educator and editor from St. Louis, recently said that the reason so many modern marriages failed was that some men and women married for love alone. "A marriage based on love alone is doomed," he said. Reverend Lord said that until the late middle ages no one ever married for love. Many couples were in love, but they married for other more practical reasons. "People in love are the worst possible ones to pick mates

objectively," he observed. Reverend Lord's formula for successful marriage comprised four M's — mind, money, manners and morals. Reverend Lord has placed his finger on symptoms and has neglected the disease itself. The basic of a sound marriage is not money, nor is it mind or anything else, but it is the fear of the Lord. Luther understood this when he explained the Sixth Commandment: "We should fear and love God that we lead a chaste and decent life and each honor and love his spouse." The fear and the love of God is the basis for a successful (success not measured by the world) marriage.

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"In a university college where I once occupied a chair," writes Bernard Iddings Bell, "I was asked by the faculty to look after the freshman class in a year's required course intended to help them relate their religion to the scientific and philosophical discipline to which they were being introduced. . . . At the end of a year I was compelled to report to my colleagues that what they desired could not be done. . . . These students had no religion to relate to anything, at least no religion which involved thinking, no religion about which one could talk intelligently. With rare exceptions, all they possessed in the way of religion was some vague loyalty to an ecclesiastical group — about half of them had this; a number of prejudices, chiefly against communions other than that with which they were vaguely affiliated; a few quaint moral taboos; scarcely more than infantile notions about God; devotional techniques which rarely went beyond 'Now I lay me' and 'God bless papa and mama.'" While we seriously question the competency of Bell to teach any one anything about God or "devotional techniques" we are more concerned about the lack of knowledge and indoctrination which his report reflects. Many churches have already reaped and are now reaping the whirlwind of their confirmation in six easy lessons. In our hands is grasped the sword of the Spirit which is the word of God, can it be used "when all they possessed in the way of religion was some vague loyalty to an ecclesiastical group?"

IN THE FOOTSTEPS OF SAINT PAUL

(Continued from page 326)

he strove to bring about a "fiery" reformation in Israel, the Lord taught him on Mount Horeb not to proceed in the spirit of thunder, storm and earthquake, but in the spirit of the soft whispering Gospel, which alone could transform and melt the stony hearts. This is the very same lesson that Peter and John had to learn in Samaria. A whole city and province was now ready to hear and to accept the Gospel. This surely must have been a strengthening of the faith of the apostles, who had come to strengthen the brethren. Now they themselves were being strengthened for their return to the city of Jerusalem, that had murdered its prophets and last of all the greatest prophet of all, Jesus, that had killed its own Messiah. Now the prophecy of Stephen was being fulfilled in part before their very eyes: "The most High dwelleth not in temples made with hands as saith the prophet: Heaven is my throne and earth my footstool. What house will ye build me, saith the Lord?" (Acts 7:48). The time had come for the Jewish Christians to sever their connections with the Jewry according to the flesh and the temple.

Thus the Lord prepared the way for the spreading of His Gospel. He taught the apostles and the early Jewish Christians that important lesson, that, even though Christ had come from the Jews according to the flesh and thus salvation was of the Jews (John 4:22), He nevertheless was the Savior of all men and that His Gospel was intended for Jew and Gentile alike. Quietly, almost imperceptibly as is the way of the Lord with His Church and His children the Lord had brought about this marvelous change. The Lord "works in a mysterious way His wonders to perform."

Philip Blazes the Trail

The stormy days of persecution in Jerusalem had been the remotest cause of the wonderful progress of the Gospel in Samaria. Not the days of comfort and peace, but those of storm and stress are the most blessed for the Church. In such days the Church is under the sign of

the Cross and the blood of the martyrs becomes the seed of the Church. The days of peace in Jerusalem were necessary for the building of the mother church, but they did not make the mother church a mission church. It was rather the persecution inaugurated by Saul of Tarsus and carried on by his former comrades after his conversion. Not the sunshine of popular favor, but the storm of Jewish hatred and fanaticism let the eagle of world mission soar out of its rocky nest on the heights of Jerusalem for its flight through the world.

Not the Apostles Peter and John, but the modest evangelist Philip is the central figure in this first expansion of the Church in Samaria. He is one of the great pioneers of heathen missions, helping to prepare the field for the work of

the greatest missionary of all, Paul. Philip was one of the first of those many missionaries, who have gone to distant lands year after year, leaving behind friends and relatives and all personal comfort, crossing the highest mountains, penetrating into the deepest valleys, invading the icy regions of the Polar Circle as well as the torrid climes of the Equator to proclaim Christ to sin-ridden and superstitious souls. May the memory of Philip, the evangelist and the first missionary to Samaria, ever be sacred among us and may the lesson that Peter and above all John likewise learned inspire and guide us in our various missionary endeavors. The Lord of the Church prepares and shows the way. Let us gladly follow Him wherever He may lead us.

DR. MARTIN LUTHER COLLEGE

NEW ULM, MINNESOTA

OUR sixty-fifth consecutive school year began on September 8, at 8:30 in the morning. It was a bright and cheerful day, and that cheerfulness was evident also in the group that assembled in our auditorium at that hour. We had our usual kind of opening service. We sang several hymns; we prayed; we read Scripture, had a short address, and then we closed with the installation of the Professors Erich Sievert and Howard Birkholz. Pastor E. G. Fritz, the chairman of our Board, had charge of the



latter. Professor Sievert will work chiefly in the field of Pedagogy, and Professor Birkholz will teach History and German. At the same time we were able to present our assistant instructors to the student body: Mr. Rollin Reim, Mr. John Jeske, and Mr. Wayne Schmidt. We were happy to begin with the teaching staff that we had hoped for when we planned this year's work.

As we approached September 8, the problem of finding room for students

became more and more complicated. For almost a year we knew that we could not accommodate all who wanted to come, but with the help of people living in the city, we finally did succeed in providing housing to such an extent that we could accept 128 new students and see our enrollment on the first day reach 361.

Certainly, we felt the crying need for the new dormitory for girls. We moved in double-decker beds for them wherever we could, and when we no longer had room even for those, we turned to our friends in town. As for the boys, we have five in every room in that dormitory. The addition to our dining hall, which was under construction for almost a year, is now complete, and that makes it possible for us to offer meals to the 320 who are depending on us for that kind of service.

We have 119 in our Normal Department and 242 in our High School. In the Normal Department the classes look like this:

First Normal13 men, 46 women
Second Normal18 men, 15 women
Third Normal14 men, 13 women

Our Ninth Grade is made up of 37 boys and 24 girls.

New Ulm has the largest contingent in our student body, but we also have quite a representation from Milwaukee, from the Saginaw and the La Crosse area, from the Fox River Valley and from Neillsville, Wisconsin. We have several students from our mission field in Arizona and one from Canada.

Though we find our capacity taxed in all directions, we are nevertheless sincerely grateful to God for His having

provided us with such a large number of young people who are ready to dedicate themselves to the service in His Kingdom, and we hope that by His grace we may soon be in a position to meet at least the most urgent calls for teachers and pastors for our churches.

On the opening day we called upon God to bless our efforts. May we ask you to join us in this prayer?

S.

Grace and Truth. And all of them are intimately connected with the Gospel, with Christ.

The gymnasium was filled to the last chair so that the bleachers and the gallery had to be used. And even these were well filled.

Two new professors were presented to the audience and one tutor. Professor Carleton Toppe and Ralph Gehrke are the new professors and Winfred Nommenson is the new tutor. We wish them God's blessing for their work.

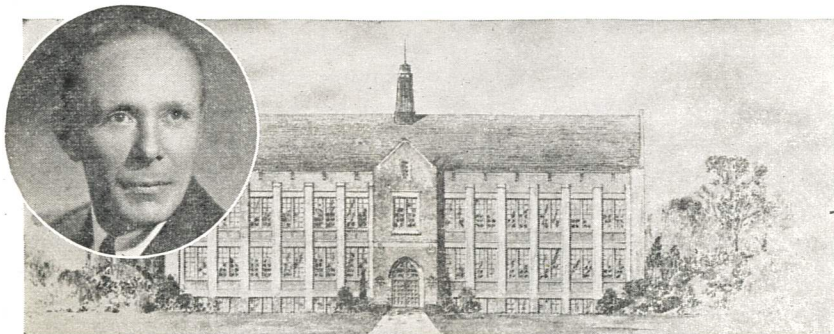
It seems hardly necessary to report that the dormitories at Northwestern are crowded to capacity. Rooms that were intended for but four students must take care of five. Bedrooms that ought not to sleep more than four boys must accommodate seven. That is not right. Boys cannot do their best work when they find themselves hemmed in with elbows almost touching. But a greater pity still is that many had to be denied entrance for lack of space. This surely ought not to be so. When God blesses us with willing boys who are ready to prepare themselves for work in the kingdom we ought to be in a position to accept them and give them an opportunity at least to test themselves whether they will be able to do the preparatory work. It seems useless to offer excuses for our neglect. If this condition had come overnight there would be an excuse. But it did not descend upon us suddenly. We have had this condition for years and years. The facilities at Northwestern have been inadequate for more than twenty years and we did nothing about it. Let us confess this and then work with might and main to alleviate it. That will be the sign of our repentance; nothing short of that.

W. J. S.

OPENING SERVICE AT NORTHWESTERN

OPENING day at Northwestern was one of those rare days in September once more — a clear sky, a friendly sunshine and a warm atmosphere. The weather was inviting and many took advantage of the day and drove to Watertown to enter a boy in our college or to return one to the school who had previously entered or just to renew acquaintances at the alma mater. Anyhow, there were many present to hear the opening

Christian knows the true Light which is Christ who lighteth every man that cometh into the world. Apart from Him there is no true light, only darkness. John also says that Christ is full of *grace*. Grace, the speaker said, always reminds us of sin. The world does not acknowledge nor use the word sin. The world talks of mistakes and errors but not sin. We, however, know sin that separates from God, the sin in which we are born



address of the president of Northwestern. And those who heard him surely realized that they heard something very much worth while, something that will make them think a long time on the subject.

Professor Kowalke spoke on education. It has a double meaning. In the world it has one meaning and to a Christian another. And never will the two meet and agree. Professor Kowalke left no doubt in the minds of those who heard him about that. Taking the first chapter of John's Gospel the speaker showed that all education is based on knowledge. But only the Christian educator deals with the true *knowledge* of the *beginning of all things* as John records it in the first verse of his Gospel. The world is constantly clamoring for *light*. The

and that corrupted our whole nature and our doings. But Christ is full of grace and with Him there is forgiveness in His blood. This Christ is also the *truth*. He is the very embodiment of truth. Who would know truth must know Christ.

Here are the four essentials of Christian education. Knowledge, Light,

THE COLLECTION

THE Wisconsin Synod Building Fund Collection was thoroughly discussed at all District conventions in June. All recognized the need of the second effort on which the Synod resolved a year ago. All were convinced that we can not carry on the work of the Lord as we should

unless we raise the funds required to erect the contemplated, urgently needed new buildings at Watertown, New Ulm, Saginaw, and Mobridge, and to bring the Church Extension Fund up to a level of at least one million dollars.

All returned from the District conven-

tions with the firm resolve in their hearts to do all in their power to bring the collection to a speedy successful conclusion.

We trust that these fine resolves are now in the process of being carried out.

Some have already done it, having raised and remitted their full share and more.

Our plea to all who have not yet completed the collection is: Let us lose no more time. If the new buildings at our educational institutions which were to be our thank offering for one hundred years of grace are to be ready for the centennial year 1950 then the various boards must be put into a position to begin construction in the spring of 1949. Let us

therefore make haste to gather in the gifts of love of our people. Every Christian who is informed of the desperate need will respond cheerfully and generously.

A report of the progress of the collection to September 1 follows:

Dakota-Montana	\$15,693.71
Michigan	5,188.64
Minnesota	6,643.32
Nebraska	4,455.96
Northern Wisconsin	14,870.01
Pacific Northwest	1,399.75
Southeastern Wisconsin	25,247.21
Western Wisconsin	6,387.72

Total\$79,886.32
P. G. ALBRECHT.

ALABAMA LUTHERAN CONFERENCE

Met with Jehovah Lutheran Church at Pensacola, Florida, Aug. 12-15, 1948

AT 9:30 daylight saving time registration of pastors, teachers, and delegates got under way. The first message on the program was a communion sermon by Pastor W. G. Kennell, his subject was *Our Communion Prayer At Our Annual Conference*. Showing first, that it should be to keep us humble in the Lord's work and second, to keep us zealous in His work. After this Pastor P. R. Hunt, conference chairman, addressed the assembly from 1 Chr. 28:10. *The Lord Has Chosen Thee To Build A House For A Sanctuary*. He showed that the Lord has chosen us to do this great work and that we should be strong in doing it. After this message communion was served.

In the afternoon, the conference was welcomed by Mr. Fred Crenshaw from the Pensacola Church; the response being given by Mr. Joseph Moore of East Selma. A number of visitors were welcomed including pastors: Dickerson, Skinner, Westcott, Schrader and Wildgrube. Rev. Wildgrube brought us a message of good will from the Tri-State Conference, he reminded us of the Lord's blessings upon our work and encouraged us to joyfully carry it on. The speaker was thanked for his message and asked to extend our best wishes to his conference. At this time thirty-one dele-

gates were seated. Then followed an essay: *Jesus Our Savior*, by Rev. Wm. H. Jones of Mobile, Alabama. He told of Jesus name, His work and His natures.

Thursday night, Rev. Pledger of Rock West, Alabama, read an essay: *Scripture Teaching Concerning the Devil and His Angels*. The pastor pointed out who the Devil is, where he and his angels came from and what their present condition is. Following this essay the undersigned preached a sermon on, *The Whole Armor of God*, calling attention to the fact that we are living in an evil day, and that of ourselves we cannot stand the temptations and trials, therefore, put on the whole armor of God that we may be able to stand.

Friday morning, following the devotion, Superintendent W. H. Ellwanger presented an essay, *Our Present Educational Picture*. His introductory remarks centered around the fact that our educational system is a fundamental institution of our land. He mentioned that this work meets with the approval of the Lord; that it should be done chiefly through the Day Schools and the Sunday Schools. A panel discussion lead by Rev. P. R. Hunt on the subject, *The Use of the Christian Day School as a Soul-winning Agency* followed, this proved to be

very interesting and informative. The conference was then given over to business.

In the afternoon the essay, *Examining the Financial Policies of Our Church* was offered by Rev. Wm. G. Kennell. From facts and figures he proved that the contributions of our members are very meager and that real efforts should be made to improve them. At this time the delegates were given a recess and the Teacher's Session got under way. The sermon for the evening was delivered by Rev. A. Dominick of Mobile, Alabama, using as his subject, *God is Our Refuge and Strength*; reminding us that He has been our help in the past and that we may look forward to His aid in the future. This sermon was followed with a paper by Rev. R. E. Neely of Tinla, Alabama. The essayist mentioned a number of superstitions in which men trust all of which were refuted with the Word of God, all of this matter rounded out his subject, *Trusting God versus Superstitions*.

Saturday was given over to the Sunday School Convention. The regular devotion was followed by the Annual Address by the President Rev. S. L. Gales. The message was heart warming and very timely for the sessions which followed. Miss Rosa Young presented the essay, *Teaching and Training Missionaries in the Sunday School*. Much discussion followed this paper. A lesson demonstration in teaching primary grades was performed by Mrs. Edna Watson. Many points on good teaching were taken from this lesson. This was followed by reports and business.

At the opening of the afternoon session the convention was greeted by Missionary J. L. Konz from Africa. He told of the great success with which the Word of God is meeting in Africa. He mentioned that there are many fields where work could be done and that we need more missionaries to do it. Then came the high light of the convention; the delegates reports and the reception of offerings for Africa. The goal of \$2,300.00 for 1948 was reached with \$125.80 to spare. A special prayer of thanks to God was made. The same goal was set for next year. The night session consisted of an Illustrated Lecture on

Missions in Africa by Rev. J. L. Konz.

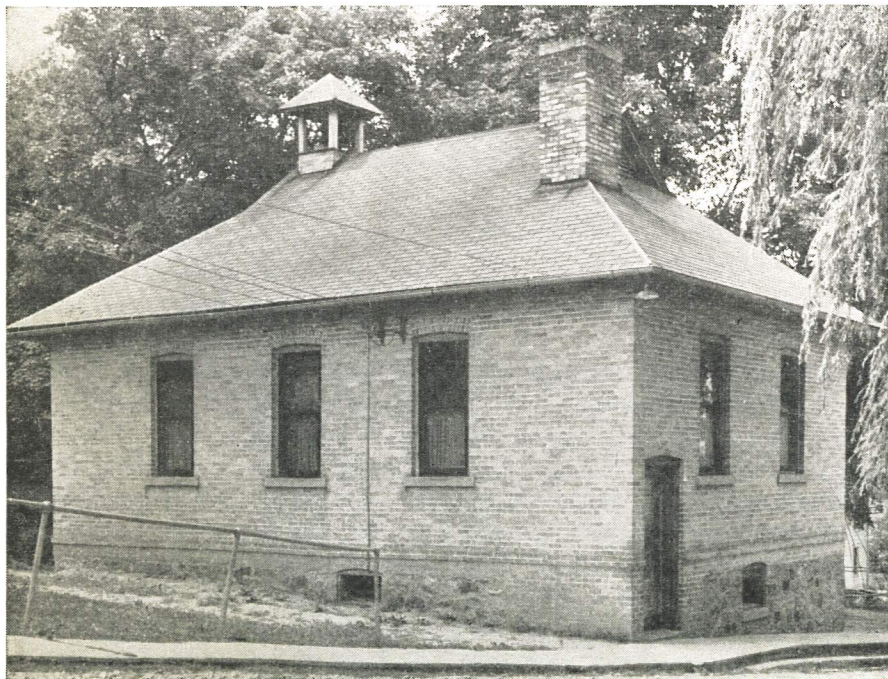
Sunday morning at 10:00 Sunday School the following served as teachers: Rev. Wm. G. Kennell, Mr. L. H. Means. Rev. Konz presented the banners to Kingslanding and Birmingham. The morning sermon was by Rev. J. T. Skinner from *The Parable of the Talents*, showing that God has placed into our hands certain talents, and that we are to use them in His service. At 3 o'clock Rev. Ellwanger preached from Rev. 3:20, on *The Open Door*. Stating what the door is and how our God expects us to use it. Expression of thanks was made by Rev. G. S. Roberts of Chattanooga, Tennessee. Invitations for next year's conference will be made at the November Pastoral Conference which will be held in Selma, Alabama. Conference closed with a prayer and benediction.

R. F. JENKINS.

CENTENNIAL

HELENVILLE, WISCONSIN

On August 22 and 29, St. Peter's Congregation, Helenville, Wisconsin, was privileged, by the grace of God, to cele-

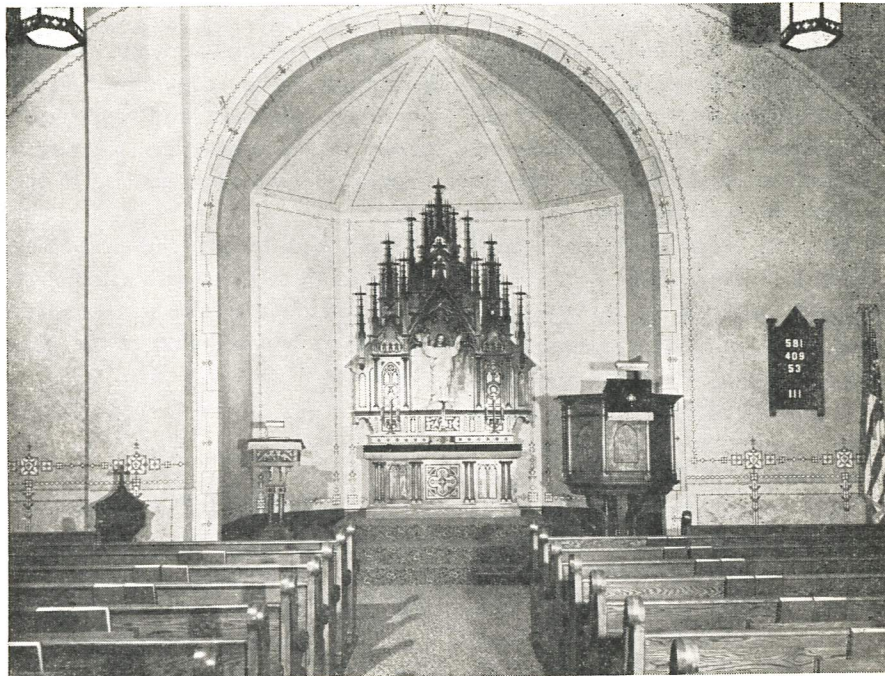


Second School Building

brate its centennial with five services set aside for this occasion. Professors E. J. Fredrich, Jr., E. Kowalke, Dr. E. Kiessling, and Pastors J. Mahnke and L. Kirst preached the sermons. In bas-

ing their thoughts on themes, such as: the real work of the church, her desire to carry on mission work, and the training of her youth in the one thing needful, the speakers well covered the work of this

first needs as a starting, struggling congregation were many; among them was the lack of a place of worship. When the congregation was confronted with the calling of its second resident pastor in



New Interior — Front

1851, it had already built the first church of primitive log structure, used for school purposes and public worship. The second pastor was Rev. Sinke, who died here in 1857. Through the contact of, President Muehlhaeuser of Milwaukee St. Peter's received a third shepherd in Pastor Gottlieb Reim, who followed another call in 1865, leaving the congregation without a minister. It was during his pastorate, in 1865, that the congregation was legally incorporated and also a second and larger church was built. Rev. T. Gensicke became the fourth pastor in 1865 and served till 1874. Succeeding him was a candidate of theology, H. Eckelmann, who remained here only from July, 1874 to March, 1875. Rev. G. Reinsch accepted the next call, serving from 1875 to 1880. Then followed Rev. J. Koerner, who held the pastorate till 1891. The Christian Day School had already been founded in 1850 and had been taught by the various pastors. Beginning with 1882 the congregation, however, had resident teachers in its school. Rev. T. Hartwig, 1891-1895, and Rev. J. Himmler, 1895-1903, became the eighth and ninth pastor. During the

congregation in which it was engaged in the past and over which it was now ready to rejoice and be thankful.

The congregation was founded in the spring of 1848 by Rev. Kleineges. Its

pastorate of Rev. Himmler the present parsonage and church were erected, the former in 1896 and the latter in 1902. In 1903 Pastor Himmler through resignation retired from the active ministry. The vacancy was filled by Rev. E. C. Fredrich, who served the church with unbroken continuity for the unusually long period of forty-three years. Pastor Fredrich tendered his resignation at the January meeting of 1946. It was during his ministry, in 1914, that the present school was built, replacing the one erected in 1867. The undesigned came to St. Peter's in May, 1946.

From 1850, the date of the founding of our school, until 1882 the demands of the school were met by the pastors who devoted a portion of their time to teaching. The roster of teachers contains the following names: Philip Becker (1882-1889); Mr. Nuechterlein (1889-1891); Theo. Bublitz (1891-1895); Carl Bolle (1895-1896); John Gieschen (1896-1899); Henry Wicke (1899-1911); Wm. Von Renner (1911-1912); Ewald Kuester (1912-1928); Erwin Grimm (1928-1930); Adolph Fehlauer (1930-1938); Ervin Human (1938-1946); Sylvan Broker (1946—); a second teacher was added to the staff this year in the person of the wife of the present pastor.

Ministerial acts performed during the hundred years were as follows: baptisms, 1,733; confirmations, 1,864; marriages, 411; burials, 667. At present the congregation numbers 170 families and part families, 450 souls, about 385 communicant members, and 140 voting members.

Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Ps. 115, 1.

A. NICOLAUS.

DEDICATION

GRACE LUTHERAN CHURCH Benton Harbor, Michigan

On Sunday, September 19, Grace Lutheran Church of Benton Harbor, Michigan, dedicated a large new Wurlitzer Organ, and a new set of communion ware. The Rev. William Krueger of Eau Claire, Michigan, edified the congregation in a morning communion service with a fitting sermon based on Colossians 3, 16.

In the evening Mr. Ralph Schulz of Berwyn, Illinois, gave an organ concert. His program, consisting of choral selections, was arranged according to the church year.

Both, the organ and the communion set, are gifts to the congregation. The organ was given by a member of the congregation. The communion set was given by members and relatives of a family in the congregation in memory of a loved one, who lost his life in the last war.

May the Lord our God richly bless the givers of these gifts with His mercy and grant that their service to Grace Lutheran Church will redound to the glory of His name.

E. J. BERG.

ANNIVERSARIES GOLDEN WEDDING ANNIVERSARIES

MR. AND MRS. ROBERT PETERMAN Bonduel, Wisconsin

By the grace of God Mr. and Mrs. Robert Peterman, members of Friedens Ev. Lutheran Church, Bonduel, Wisconsin, were privileged to observe their fiftieth wedding anniversary on September 16, 1948. A service of praise and thanksgiving was held in Friedens Church. The undersigned addressed the jubilarians on the basis of Genesis 32, 10a. May the Lord graciously bless them, keep them, and abide with them the remaining years of their life.

J. J. WENDLAND.

* * * *

MR. AND MRS. WM. PLENGE La Crosse, Wisconsin

On September 20 Mr. and Mrs. William Plenge, members of St. John's Lutheran Congregation of Barre Mills, Wisconsin, were privileged to observe their golden wedding anniversary. The undersigned conducted a brief service in their home, basing his remarks on Ps. 107, 1. The mysterious and gracious providence of God was pointed out in permitting both husband and wife to be born in the same room of the same house, and again later reaching down into their lives to bring them together in marriage, and from that moment also guiding their paths every step of the way. Their chil-

The Northwestern Lutheran

dren and other relatives and friends were present to join them in praise to God for His past mercies and a prayer for continued blessings. The couple has expressed its gratitude in a generous gift to St. John's Congregation.

May the Lord continue to abide with them throughout the evening of their life.

H. E. PAUSTIAN.

TWENTY-FIFTH ANNIVERSARIES

TEACHER A. H. BACKER

Lake Mills, Wisconsin

St. Paul's Congregation of Lake Mills, Wisconsin, celebrated the silver anniversary of Teacher A. H. Backer with a special service on Sunday, September 5. Pastor J. M. Raasch based his sermon on Psalm 84, 4-7, and a mixed choir, representing the Teachers' Conference, sang "The Lord Hath Helped Me Hitherto." Congratulatory messages and gifts were presented from the Teachers' Conference, congregations in Milwaukee and La Crosse formerly served by Mr. Backer, and the Lake Mills Congregation. The many teachers and colleagues present were given opportunity to express their congratulations at a social hour which followed.

E. H. WENDLAND.

* * * *

PASTOR KURT TIMMEL

Watertown, Wisconsin

The grace of our Lord, who has established among us the ministry of reconciliation, was again extolled in the Central Conference as Trinity Congregation of Watertown, celebrated Pastor Kurt Timmel's twenty-fifth anniversary of service in the ministry. The celebration was held on the evening of September 9 in the Northwestern College Gymnasium, with Pastor A. Voss addressing the well-attended gathering, basing his words on John 20, 19-24. Pastor W. Zank was liturgist. Gifts were presented by congregation and conference. At a social hour which followed, presided over by Mr. W. Schumann, classmate of Pastor Timmel, neighboring pastors, and friends spoke to the occasion. "Inspired by Thee, may they count all but loss, and stand at last with joy before Thy face."

E. H. WENDLAND.

PASTOR EUGENE HINDERER
Hartland, Wisconsin

Zion Congregation of Hartland, Wisconsin, observed Pastor Eugene Hinderer's twenty-fifth anniversary in the ministry by a special service on the evening of September 19, 1948. The undersigned preached the sermon, based on 1 Sam. 7, 12. At the reception in the church basement the jubilarian was presented with a gift. May the Savior grant him many more years of service in His vineyard.

HARRY SHILEY.

* * * *

PASTOR ERICH W. PENK

With members of St. John's Lutheran Church of Baytown, near Lake Elmo, Minnesota, and of St. Matthew's Lutheran Church of Grant, near Withrow, Minnesota, together with pastors of the St. Croix Conference filling the church to overflowing, the twenty-fifth anniversary of the ordination of the Rev. Erich W. Penk for the Christian ministry was noted with a special divine service of praise and thanksgiving to the Lord on Sunday evening, September 12, at St. John's Church, Baytown.

The sermon was delivered by the Rev. Henry Boettcher of Gibbon, Minnesota, who was instrumental in inducing the jubilarian when a youth to prepare himself for the ministry. He based his address on Luke 15, 11-24, stressing the thought that the work of a faithful Christian pastor revolves about telling the story of "A Gracious Father's Great Love for His Wayward Children." It is because Christian pastors are privileged to tell this blessed story that we have reason to give praise and thanksgiving unto the Lord when commemorating milestones in a pastor's ministry. The undersigned served as liturgist.

Following the church service the assembly enjoyed a social hour and lunch at the Lake Elmo Community Hall. With Pastor Alvin H. Leerssen serving as toastmaster several pastors and members of the congregations were given the privilege of speaking a few words of congratulations and good wishes and of presenting the jubilarian with well-filled purses. Pastor Penk responded with words of gratitude and once again gave all glory to God for being permitted to

observe a blessed anniversary such as this.

Pastor Penk was ordained September 16, 1923, by the Rev. A. W. Fuerstenau. His first charge was located near Terry, Montana. From there he followed a call to St. Paul's Lutheran Church at Faith, South Dakota. His third pastorate was at St. Paul's Lutheran Church, Prescott, Wisconsin. For the past seven and one-half years he has served the parish comprising two congregations, St. John's Lutheran Church of Baytown and St. Matthew's Lutheran Church of Grant Township.

P. R. KURTH.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, October 15, at 9 A. M., in St. John's School, Milwaukee, Wisconsin.

GROUP MEETINGS

Monday

Board of Education — Jerusalem School, 9 A. M.
General Mission Board — St. John's, 10 A. M.
Conference of Presidents — Parsonage, 2 P. M.
Conference of Presidents and Board of Education — St. John's, 7 P. M.

Tuesday

Representatives of Institutions — Grace Church, 9:30 A. M.
Board of Trustees — St. John's, 9 A. M.
Church Union Committee (Presidents and Seminary Faculty) — St. John's, 7 P. M.
Spiritual Welfare Commission — St. John's School, 7:30 P. M.

JOHN BRENNER.

ANNOUNCEMENT — WAR RELIEF

The address of the Treasurer of the Committee on Relief for War-Sufferers has been changed. It is now:

Mr. Gilbert Klug,
2988 South Clement Avenue,
Milwaukee 7, Wisconsin.

Individual offering envelopes for Relief Contributions may still be had from the Financial Secretary, Pastor Conrad Frey. Labels for shipping clothing through Easton, Pennsylvania, and remittance advice cards may also be obtained from the Financial Secretary. We urge you to use the label provided by the Relief Committee for the shipment of clothing to Easton; otherwise the clothing will go for general distribution and none of it will reach our Refugee Mission.

CONRAD FREY, Financial Secretary.

CALENDAR OF CONFERENCES

REDWOOD FALLS PASTORAL CONFERENCE

Place: Echo, Minnesota, Theo. Bauer, pastor.
Time: October 28, 1948, 9 A. M.
Essays: Exegesis of 1 John 4, W. Dorn; What is the Scriptural Teaching on Offense?, H. Schnitker.

Remarks: If unable to attend, please inform the host pastor.

N. E. SAUER, Secretary.

SOUTHERN CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

God willing, the Southern Conference of the Southeastern Wisconsin District will meet on October 19 and 20 at Slades Corners, Wisconsin. The sessions will begin at 9 A. M. Please notify the undersigned whether night's lodging is desired.

Old Essays: Hebrews 10, Pastor C. Found; Names in Scripture Designating the Church, Pastor W. Pifer; Manifestations of God in the Old Testament, Pastor E. Jaster.

New Essays: What is the Church?, Pastor R. P. Otto; The Pastor and Teacher as God's Leaven in the Church, Pastor W. Lehman.

Conference Preacher: Pastor T. Volkert.
A. LORENZ, Secretary.

ROSEBUD DELEGATE CONFERENCE

Date: October 12-13, 1948.
Place: Carlock, South Dakota.
Time: 10 A. M., C. S. T.

Papers: 2 Timothy 1, L. Groth; Isaiah 12, L. Wenzel; How the Eighth Commandment is to be Properly Used, O. P. Kuehl; How we may Properly make our Pastoral Calls, E. Ploetz.

Speaker: K. Neumann.

Alternate: L. Wenzel.

Bring delegates, and announce to the host pastor, O. P. Kuehl, Burke, South Dakota.

WM. NEUJAHR, Secretary.

CENTRAL PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Place: Pardeeville, Wisconsin, A. J. Engel, pastor.

Time: October 26 and 27.

Program: Tuesday, 10 A. M., Opening and Roll Call, 10:15 A. M., Exegesis, Galatians 6, 11ff., Pastor J. Petrie, 11:30 A. M., Financial Report by Pastor J. M. Raasch, 1:30 P. M., Opening, 1:45 P. M., Faith Healing, by Pastor A. Nicolaus, 3:15 P. M., Book Review: "Road to Reformation," Heinrich Boehmer, by Dr. E. Kiesling, Wednesday, 9 A. M., Opening, 9:15 A. M., Sermon Criticism, 9:45 A. M., The Argument of Hosea, by Pastor F. Naumann, 11:15 A. M., Official Matters; Report on Synodical Conference, 1:30 P. M., Opening, 1:45 P. M., Neo-orthodoxy, by Pastor E. Wendland, 3:00 P. M., Casual Questions and Miscellaneous Business.

Preacher: Prof. Hilton Oswald, alternate: Pastor R. Jungkuntz.

Kindly announce a week in advance, and whether night lodging is desired.

G. GEIGER, Secretary.

WESTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Pastoral Conference of the Dakota-Montana District will meet October 19 and 20 at St. Jacobi Ev. Lutheran Church, Glenham, South Dakota, Pastor K. Bast. Sessions begin at 10 A. M.

Essays: A Unit Essay on Marriages: 1. Betrothal, H. Sauer; 2. Wedding, E. Otterstatter; 3. Mixed Marriages, M. Hanke; 4. Divorce, G. Ehlert; How to Cultivate the Use of Good Lutheran Church Music in Our Churches, H. Meyer; An Exegetical — Isagogical Treatment of Malachi, M. Herrmann. Sermon: M. Hanke (T. Hartwig).

Essay Committee: W. Herrmann, Hartwig, Fenske.

W. SCHUMANN, Secretary.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

Place: Raymond, South Dakota, Pastor R. Beckmann.

Time: October 26 to 27, 1948. Opening session at 9:30 A. M.

Papers: The Historical Background of the Smalcald Articles, B. Borgschatz; The Efficient Sunday School, R. Steffenhagen.

Sermon: W. TenBroek (R. Steffenhagen).

Please announce to the host pastor if accommodations are desired.

H. A. HEMPEL, Secretary.

SOUTHWESTERN DELEGATE CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Date: Sunday, October 10.

Place: Elroy, Wisconsin.

Time: 2 P. M.

F. J. REDEKER, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet on October 19 and 20 in New London, Wisconsin, Walter E. Pankow, pastor.

CONFERENCE PROGRAM

Tuesday

Exegetical-Homiletical treatise on Gen. 50, 15-23a, C. J. Henning; The significance of the Christian's attitude during worship, A. Voigt; Report of the Visitor, M. W. Croll; Self-Communion, F. Thierfelder; The real purpose of communion announcement and is it mandatory?, G. Struck, What should be our attitude toward the various ways and means of raising money for the church?, K. Toepel; Restoration of the Jews, W. Hoepner; Report of the proceedings of the Synodical Conference, W. Pankow.

Communion service in the evening: O. Henning, preacher; E. Hinenthal, alternate.

Wednesday

Catechesis on the Eighth Commandment, E. Hinenthal; Isagogical treatise of Jonah, F. Heidemann; E. Hinenthal, alternate; Exegesis of Matt. 6, 1-12, H. Kahrs; Common forms of chiliastic teachings and why they must be rejected in the light of Scripture, D. Halemeyer; A biography of Adolph Hoenecke with special emphasis on the role he played in shaping the conservative position of our Synod, H. Wicke.

Please announce promptly to Pastor Pankow! State whether lodging is requested. May God bless the work of this conference!

G. FRANZMANN, Secretary.

MINNESOTA-NORTH DAKOTA LUTHERAN TEACHERS CONFERENCE

The Minnesota-North Dakota Lutheran Teachers Conference will hold its sixty-second annual convention at Trinity Lutheran Church, Janesville, Minnesota, on October 28 and 29.

E. A. LEISING, Secretary.

WISCONSIN STATE TEACHERS' CONFERENCE

The Wisconsin State Teachers' Conference of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene, God willing, November 4 and 5.

Place: Watertown, Wisconsin, St. Mark's Ev. Lutheran Church, W. A. Eggert, pastor.

SCHEDULE OF MEETINGS

The first session will begin with a service on Thursday morning at 9 o'clock. Prof. A. P. Sitz, Northwestern College, Watertown, Wisconsin, will be the preacher.

FIRST SESSION Thursday Morning

- 9:45-10:45 The Historical Background of the Ecumenical Creed... Prof. E. Reim, Theological Seminary, Thiensville, Wisconsin.

SECOND SESSION Thursday Afternoon

- 2:00-2:10 Devotion... Rev. W. A. Eggert, Pastor of St. Mark's Ev. Lutheran Church.

THIRD SESSION Friday Morning

- 9:00-9:10 Devotion.
- 9:10-10:30 Science Requirements for High School Entrance...

FOURTH SESSION Friday Afternoon

- 2:00-2:10 Devotion.
- 2:10-3:00 Physical Education in Partially Graded Schools...

- 9:50-10:50 Profit and Loss... A. Schleef
- 10:30-10:45 Recess.
- 10:45-11:05 Nature Study (Bird Life)...

Wednesday Afternoon Election of Conference Officers. Discussion of Morning's Lessons. Duties and Position of the School Board...

Thursday Morning Theoretical Paper: Representative of Faculty, Theological Seminary, Thiensville, Wisconsin.

Thursday Afternoon Chorals in the Life of a Child... V. Schulz

Friday Morning Unfinished work and business matters.

Wednesday Evening Service The sermon will be preached by the Rev. Theo. Sauer, Lavonia, Michigan.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Ordained and Installed

Pastor Nitz, Frederic, in the Apache Indian Mission, White River, Arizona, by F. Uplegger; assisted by E. E. Guenther and Adalbert; 14th Sunday after Trinity, August 29, 1948.

Professors Birkholz, Howard, in Dr. Martin Luther College, New Ulm, Minnesota, by E. G. Fritz.

Pastor Koepsell, Marcus, in Trinity Church, Grafton, Nebraska, by D. Grummert; assisted by M. Weishan and W. Schaller, Jr.; 16th Sunday after Trinity, September 12, 1948.

Teachers Arndt, Emanuel, as teacher of the ninth grade and principal of St. Martin's School, chief organist and choir director, Winona, Minnesota, by Pastor Alfred W. Sauer; Seventh Sunday after Trinity, September 19, 1948.

Bertram, G. P., as teacher of Grace Ev. Lutheran Church, Glendale, Arizona, by R. H. Zimmermann; 16th Sunday after Trinity, September 12, 1948.

Grams, Herbert, as principal of St. Luke's School, Kenosha, Wisconsin, by E. Walter Hillmer; 13th Sunday after Trinity, August 22, 1948.

Nolting, Albert, as teacher of Mt. Calvary School, Kimberly, Wisconsin, by Delmar C. Brick; 14th Sunday after Trinity, August 29, 1948.

Schierenbeck, Robert, in St. Paul's Church, St. James, Minnesota, by Ernst C. Birkholz; 10th Sunday after Trinity, August 1, 1948.

CHANGE OF ADDRESS

Professor Tompe, Carleton, 505 College Avenue, Watertown, Wisconsin.

Teachers Arndt, Emanuel, 221 E. Sanborn Street, Winona, Minnesota.

MISSION FESTIVALS

- Second Sunday after Trinity Zion Church, Eitzen, Minnesota. Offering: \$530.00. F. F. Ehlert, pastor.
- Ninth Sunday after Trinity St. Paul's Church, St. James, Minnesota. Offering: \$385.54. Ernst C. Birkholz, pastor.
- Tenth Sunday after Trinity St. Paul's Church, Appleton, Wisconsin. Offering: \$900.00. F. M. Brandt, pastor.

- Fifteenth Sunday after Trinity St. Jacobi Church, Glenham, South Dakota. Offering: \$1,250.00. Karl G. Bast, pastor.
- Sixteenth Sunday after Trinity St. John's Church, Pardeeville, Wisconsin. Offering: \$645.9. A. J. Engel, pastor.
- Seventeenth Sunday after Trinity St. Paul's Church, Tomah, Wisconsin. Offering: \$1,145.92. H. Schaller, pastor.

WANTED

Used Church Pews by our mission congregation in Monroe, Wisconsin. Write Pastor E. Toepel, 2008 16th Street, Monroe, Wisconsin.

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An Estey Reed Organ with two manuals and pedal clavier. It is not electrified. Anyone interested please contact Pastor W. Schaller, Jr., Gresham, Nebraska.

MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference will meet at St. Paul's Lutheran School, Stevensville, Michigan, on October 27, 28 and 29, beginning at 9 A. M.

Please have your requests for quarters with the time and manner of arrival in the hands of Mr. E. Human not later than October 15.

PROGRAM

Wednesday Morning

- 9:00-9:50 The Samaritan Woman... E. Backer

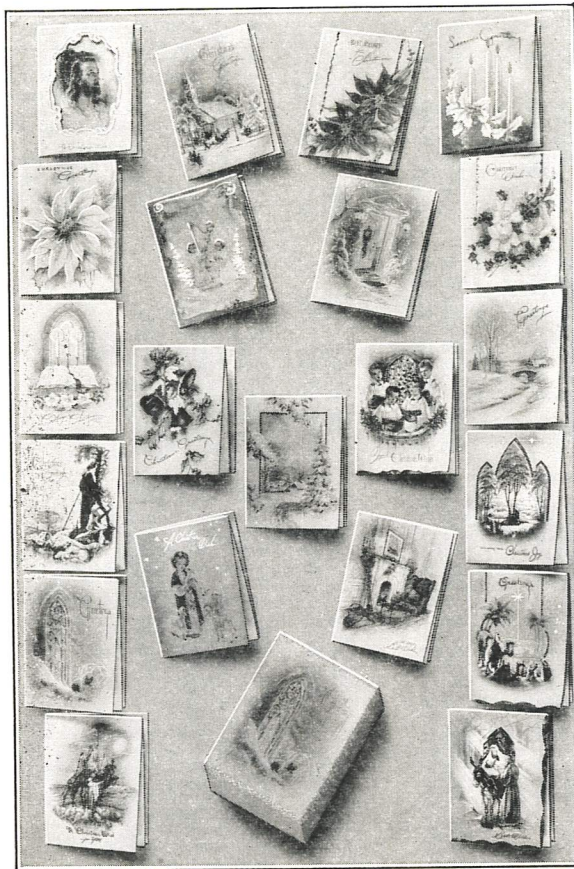
MINNESOTA DISTRICT April, May, June, 1948 Red Wing Conference

Table with columns: Reverend, Fourth Quarter, Twelve Months, Non-Budgetary. Rows include L. W. Schierenbeck, Austin; Gale Maas, Bay City; Theo. Haar, Bear Valley; N. Reinke, Bremen; E. G. Hertler, Brownsville; Karl A. Gurgel, Caledonia.

Table with columns: Name, Amount, Total. Rows include R. A. Kettenacker, Charles City, Iowa; H. F. Muenkel, Dexter; Karl A. Nolting, Frontenac; E. G. Hertler, Hokah; E. G. Hertler, La Crescent; T. H. Albrecht, Lake City; L. W. Schierenbeck, Mapleview; C. A. Hinz, Mason City.

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