

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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Advent

"He comes
the broken hearts
to bind."

HOW GOD OFFERS HIS SALVATION TO US

Matthew II, 25-27

WE joyfully enter upon the new church year which Advent ushers in for us, knowing that through His word God will unfold His salvation anew before our souls to awaken joyful faith, fervent love, and blessed hope. Mindful, however, that God's offer of salvation is something exceedingly sacred and precious, we will also enter upon a new year of grace with deep earnestness. To foster such a joyful yet reverent attitude toward all the divine messages of the new church year let us consider how God offers His salvation to man.



Only as a Pure Gift

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." In this solemn thanksgiving Jesus is speaking of the things of the Gospel, of the truths of salvation. He brings home to us that God offers salvation only as a pure gift. As such it is hidden from the wise and prudent and revealed unto babes.

Hidden from the Wise and Prudent The worldly wise and prudent like to form their own ideas about God, about themselves, about their relation to God, and about eternal life and how it is to be attained. They are proud of what they have done and accomplished, proud also of the conclusions which they have reached by their reflection and reasoning. Thus when God comes to them with His word, with His message of salvation as a free gift, many of them are unwilling to discard everything that they have done and thought out for themselves. They are not ready to give all glory to the Heavenly Father, the Lord of heaven and earth, for their salvation but wish to keep at least some glory for themselves. When they stubbornly persist in questioning, correcting and supplementing God's revelation of

salvation they may finally bring God's judgment upon themselves that He hides the Gospel message completely from their understanding. The scribes and Pharisees at Christ's time were such wise and prudent to whom God's salvation remained hidden. They were willing to listen to Jesus only as long as they still had the hope that He would build up on their own ideas and teach them a few new works to add to those with which they imagined that they had already won God's favor. They were wholly unwilling to discard their own ideas about salvation, to despair in their own contributions, and to receive salvation as a pure gift. Thus they remained outside of God's gracious kingdom.

Revealed Unto Babes To those who like infants and little children, feel their own need and helplessness, look for help, and are ready to receive what God graciously holds out — to them the Gospel of salvation is revealed with all of its rich blessings. Such babes were the publicans and sinners who fully realized their sin and guilt and gratefully embraced the message of free pardon and salvation which Jesus proclaimed to them.

It Is Still That Way God's gift of salvation is, of course, meant for people of every earthly station, be it lofty or lowly; it is needed by all alike. The temptation is ever great, however, for the mighty and renowned that, with so many bowing to their wisdom and their power and their riches, they become unwilling to count it all for naught in God's sight, unwilling to accept salvation humbly and joyfully as a pure gift from His hands. Yet outward lowliness is in itself no surety of salvation. We daily meet with many in humble earthly stations who also profess to know much better than God's word what God ought to do and what He will do and what makes men acceptable in His sight. No one is of himself a babe of God. By nature we are all proud and self-righteous, prone to be wise in our own conceits. Only God's word can bring it about that

as babes we humbly and joyfully accept His salvation as a free gift. His holy law must lead us to despair in our own righteousness and in our own wisdom and effort. Only His Gospel can move us to embrace His gift of salvation with a child-like trust in which we put aside all of our own reasonings before His revealed word. God's word has ever succeeded in effecting this also with some of the wise and mighty. It succeeded with David, the mighty king of Israel; with Paul, the gifted and learned Pharisee; with Luther, another of the greatest minds that the world has ever seen.

An Advent Exhortation Let us remember that the salvation which God will again unfold before our souls at Christmas time, during Epiphany, Lent, Easter, Pentecost, and the Trinity season is a pure gift of our God, which leaves no room for our own proud works and bears no corrections, objections, restrictions from our human wisdom. It is to be ours and remain ours, if it is to give us peace and hope, if it is to comfort us in all of our troubles, if it is to incite us to a new life of loving obedience, then we need to receive it humbly and joyfully as God's pure gift, just as He reveals and offers it to us in His word.

As a Pure Gift Through Jesus

Jesus testifies: "All things are delivered unto me of my Father: and no man knoweth the Son but the Father. Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

God's Incarnate Son Jesus through whom God offers salvation to us is God's eternal Son, one in divine essence, wisdom and power with the Father. Thus Jesus says of Himself, "No man knoweth the Son but the Father." For in His divine majesty and glory He can only be fully known and understood by the Father. To be our Savior and to bring salvation to us He also became true man, however, was conceived of the Holy Ghost and born of the Virgin Mary. And of Himself as true man Jesus says that all things were delivered unto Him of the Father. "In him dwelleth all the fullness of the God-

head bodily." This was not fully evident, however, while He humbly dwelt here on earth to fulfill all righteousness for us and to bear the curses of our sins. Only when it fit into His Savior's work did He let rays of His divine power, wisdom, and majesty shine forth before the eyes and minds of men. Ever since His work of our redemption is finished, however, He is also as true man exercising full and constant dominion over all things.

He Reveals the Father to Us Through this Savior, His incarnate Son who atoned for our sins, God offers salvation to us as a pure gift. "For no man knoweth the Father save the Son and he to whomsoever the Son will reveal him." What Jesus revealed concerning the Father and of Himself as the way to the Father, what Jesus did and won for us through His vicarious life and death, what His apostles pro-

The reader no doubt has noticed that this issue of the "Northwestern Lutheran" is but half the size of the usual number. This is due to the fact that our Publishing House is in the process of moving to its new location. This necessitated that two issues of the "Northwestern Lutheran" had to be printed at once to allow for the moving of the press and setting it up at the new location. It will take about two weeks to do this. We hope that by the time we are ready for the next issue the press will be ready and that we can resume to publish our regular sixteen page edition. — Ed.

claimed concerning Him and what the prophets testified of Him aforetime comprises the full revelation of God's gift of salvation. The peace with God, in which we Christians may rejoice, is the peace which Jesus won for us through His blood-bought pardon. The assurance of God's fatherly love which hallows all our earthly sorrows and adversities is the love which He harbors toward us for Jesus' sake. The prayers which God hears for us with divine wisdom and power are the prayers which we raise in Jesus' name. The heavenly glory and bliss which God holds out to us is that which Jesus has procured for us and which He is even now preparing for us. Only Through Jesus can we come to know the Father and His gift of salvation. But through His Word Jesus continues to give us such knowledge, a knowledge of blessed faith.

C. J. L.

Editorials

Religious Poll of Students As a result of the recent presidential election the accuracy of the conclusions at which pollsters arrive is, to say the least, regarded with considerable doubt. The taking of polls to obtain a cross-section of the prevailing opinions is also frequently employed as an instrument in educational circles, especially in the field of psychology. Some months ago two instructors in the University of Denver psychology department interviewed 622 Protestant and 166 Catholic students in order to analyze the religious beliefs of the students.

The *Rocky Mountain News* reports, among others, the following conclusions reached:

"The survey showed that Protestant students, as a group, assumed a middle-of-the-road attitude regarding religious dogma. They neither strongly rejected nor strongly accepted it.

"The study showed a marked positive relation between church membership and greater religious belief. Protestant church members scored significantly higher in belief than non-members. A larger percentage of church members prayed, read the Bible, attended church and felt God's nearness.

"Significantly the instructors found that the scores in religious belief of freshmen, sophomores and juniors showed a decline in that order suggesting a moderate tendency in the

direction of 'a more liberal religiosity with increasing years in college.'

"When students representing different Protestant denominations were compared, Baptists scored more orthodox and Episcopalians more liberal than all other denominations. With the exception of Lutherans, who were somewhat more orthodox, all other denominations were essentially comparable. Catholics as a group scored considerably more orthodox than Protestants as a group."

There is no question that the orthodox faith of the students shows a general decline as they advance from class to class in the secular universities. That may in part be due to the ferment going on in the souls of that particular age group even aside from the teaching received at the university. But there is no doubt that the teaching at the universities contributes strongly to the undermining of Bible faith. Biology is an important subject in the curriculum, and that is taught from an evolutionistic standpoint. Evolution is taught as a fact and not just as a plausible theory, or is at least accepted so by many students. The impact of that on the student's religious faith is terrific. Every pastor who has university students in his congregation has had evidence of the soul-struggles which beset them.

Young people admire scholarship, and it is not easy to refuse to accept what the whole world regards as scholarly. Reason is exalted, and Bible faith clashes with human reason. The only thing the Christian can do if he is not to make shipwreck of faith is, as the apostle says, "to bring reason in subjection to faith."

The world's educators, scientists and scholars, with all their reason and learning, are not able to solve the great problems which face men. They cannot penetrate into the great secrets of God which concern the salvation of the immortal soul. Only God's revealed Word can help us there, "for after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

The fear of the Lord is the beginning of wisdom.

I. P. F.

* * * *

Outward Union versus Inward Unity "Organic union is now possible between eight Lutheran denominations, but nobody is excited. The prospects for Lutheran union are better than they have been at any time since 1930, but even those who have done most to joggle sectarian vehicles out of their institutional ruts expect nothing to happen." So writes the *Christian Century* in a lengthy article on, "Need Lutherans Be Skeptics?" It asks, "Why are Lutherans so skeptical?" Its answer is: "Lutheran skepticism concerning union arises naturally out of Lutheranism's heritage of sectarianism and out of a leadership which has reflected and exaggerated sectarian, cultural and sociological differences." It ascribes the failure of the various Lutheran bodies to unite on cultural and sociological differences.

This reveals such a lack of understanding of the real factors involved that a correspondent wrote in: "I must say that the way you have handled a subject that I know something about certainly causes me to lose confidence in your judgment concerning things I know nothing about." In the entire article in the *Christian Century* there is not one word to indicate that lack of agreement in doctrine has been the outstanding factor in keeping the various Lutheran bodies from forming one organic union. True Lutherans place inward unity above outward union.

It is not surprising that most Protestants of our day fail to see the point. They would not think of letting mere doctrine keep them apart. It is refreshing, then, to find at least one non-Lutheran church paper which considers outward union without inward unity a deception and a fraud, as set forth in the *Signs of the Times*. We quote a few excerpts from an article in that paper on, "The Only Unity That Matters."

"Men are seeking Christian unity in Amsterdam. They are not finding it, nor are they likely to find it so long as they seek it merely in the merging of church organizations.

"They are seeking it from the wrong source and by wrong methods. They may claim to have obtained it and make a great show of it, but all they have obtained will be only show and pretense.

"Real Christian unity is of God, not of man. It is 'the unity of the Spirit,' not unity of organization. Christian unity, as we have seen, is only the divine unity as that unity is *in* the Deity and *of* the Deity Himself.

"This is plainly and repeatedly stated in the Holy Scriptures. Look first at our Lord's promise of the Comforter: 'I will pray the Father, and He shall give you another Comforter, that He abide with you forever. . . . I will not leave you comfortless: I will come to you. . . . At that day ye shall know that I am *in My Father*, and *ye in Me*, and *I in you*.'" John 14, 16-20.

"*There* is Christian unity. *There* is 'the unity of the Spirit.' It is not the combining of organizations. It is rather the unity of the *individual Christian with, and in, the Father and the Son*; and it is accomplished anywhere on earth by the mighty grace of 'the Comforter, which is the Holy Ghost.' It is not necessary to go to Amsterdam to find it.

"All individual Christians who are possessed of this 'one Spirit' are one in Him. This is the way the Scriptures define true Christian fellowship. It is more than 'getting together' or 'standing together' or 'presenting a united front.' A 'united front' may be only a 'front.' True Christian fellowship and unity is far more than a front. It is something wholly different.

"Christian fellowship, then, is not *primarily* fellowship with *one another*, certainly not of organizations. It is *first* fellowship *with the Father* and *with the Son*, and *after that* fellowship with *one another* as the *consequence* of this fellowship with the Father and the Son." I. P. F.

ADVENT--WAITING

WHEN these lines reach our readers the Advent season will already be a week old. Advent is the season of preparation for a blessed Christmas celebration. It might very appropriately be called a time of waiting. Yet, not only the Advent season but a Christian's whole life on earth is marked by waiting. We have here no abiding city. We have not yet attained, but we are pressing toward

the mark. It does not yet appear what we shall be, but we are living in hopes. It may be well at this time to take a little look at waiting.

I Have Waited For Thy Salvation, O Lord

These are words which Jacob spoke on his deathbed. When he was giving his sons his farewell blessing he interrupted

himself and spoke the words of the text quoted in the heading. You may read them in Gen. 49, 18.

The tense of the verb in the translation is not quite correct. Jacob is not speaking about his waiting for the salvation of the Lord in the past, he is stating it as a present fact. He is even now definitely waiting for the Lord's salvation, as he is blessing his sons. A Jewish translation, printed in Philadelphia, renders Jacob's words thus: "I *wait* for thy

salvation, O Lord." Compare Luther's very good translation: *Herr, ich warte auf dein Heil.*

That must be characteristic of a Christian's life: it must be a waiting for the Lord's salvation. We all need salvation. Being conceived and born in sin, we are doomed to eternal death and damnation. We cannot save ourselves. Rather, the more we strive to extricate ourselves, the more, by our very efforts, we become hopelessly enmeshed in our destruction. There is only one hope for us: the salvation which our Lord prepared for us.

Our attitude toward the salvation of our Lord must be one of waiting, not of helping, of cooperating, but simply waiting. This implies that the Lord alone prepares our whole salvation. We so easily make the mistake to assume that we on our part can and must also contribute something toward that salvation, that we ourselves must do something to cooperate with God in bringing it about, perform some good and meritorious works, and by some sacrifice or self-denial atone for the sins which we have committed; or to assume that God will sell us His salvation for our good works, and that we thus must make ourselves worthy of it.

In the Scriptures the waiting for the Lord's salvation is called faith. Thus in the text Jacob confesses his faith.

Jacob's Impure Faith

Our faith is never perfect while we live here on earth. Even the best faith of the most advanced Christian is mixed with some impurity. When Jacob on his deathbed confessed, "I have waited for thy salvation, O Lord," even then this faith was not perfect, although it had been purified by the Lord. There was a time in Jacob's life when his faith was mixed with very gross impurities. The Lord in the bitter school of adversity purified it. For our own warning against carnal security, as well as for our comfort when we realize how defective our own faith is, we shall now look at one impurity which in former years had marred the faith of Jacob.

Jacob had very pious parents, Isaac and Rebekah. We know how strong their faith was. Rebekah as a young girl did not hesitate to leave her father's house, to travel alone into a distant country

there to become the wife of Isaac, because Isaac was the bearer of God's promise of salvation. Isaac had shown an even stronger faith when in obedience to God's command he was ready to be offered up for a burnt offering on the altar. These pious parents brought up Jacob in the same faith. By a special revelation from God they knew that Jacob would be the next bearer of the promise.

Jacob believed; but his faith at first was very impure.

He saw some obstacles in the way of the promise, and he did not trust God fully that He would be able to overcome them without help. Jacob thought that he must help.

The first difficulty was that Jacob was not Isaac's first-born, Esau was older than he. He could not claim the promise by birthright. To be sure, God had promised him the blessing even before he was born, but he was not yet ready to *wait* for God's salvation. He decided to take a hand in the matter. When an opportune occasion offered itself, he purchased the birthright from Esau, who sold it to him for a pottage of lentiles. Jacob even made Esau take an oath. Now, so Jacob thought, his birthright and the blessing that went with it were secure: he could legally claim it, and nobody would dare to deny it to him.

The promise of salvation, which is from A to Z a matter of God's grace, was to be made sure by a legally binding oath! — There is nothing surer than the everlasting mercies of God; and, on the other hand, there is nothing more insecure than something that is backed merely by law. What confusion in Jacob's mind: to secure the everlasting Gospel promise of God with legal bonds!

Another instance. Isaac favored Esau, and wished to confer the blessing on him. The Lord had promised the blessing to Jacob. Was Jacob willing to *wait* for the Lord's salvation? Since the Lord had promised it to him, He would certainly see to it that he got it in spite of Isaac's plans to the contrary. Hence, in stead of conspiring with his mother to deceive his father, he should have urged her to remind his father of the Lord's announced will in the matter. No, he wanted the blessing, and he stooped to the most shameful deceit in order to get it. Delib-

erately he sinned — in order to secure the salvation from sin!

Jacob's waiting for the salvation of the Lord was tainted with gross impurities.

God's Training

"I loved Jacob" the Lord said (Mal. 1, 2). In His love He disciplined Jacob to cleanse his faith from these ugly and dangerous impurities. If God had not trained him, these impurities would in the end have choked the faith of Jacob. How did He train him?

The very deceit which Jacob practiced to assist in securing the promise for himself got him into trouble. Esau resented it that Jacob had taken advantage of him when he was tired and hungry from his work, so that he sold him his birthright. Esau was furious when he learned that Jacob had snatched the blessing away from him in such underhanded way. Jacob was assured that Esau would kill him at the first opportunity, that only out of regard for his father Isaac he postponed his revenge till after his death. Jacob had to flee.

That meant, first of all, that Jacob, who was "a plain man, dwelling in tents," who had never exposed himself to hardships and dangers like his brother Esau, who "was a hunter and a man of the field" — that he was now thrown out into a hard and relentless world. With nothing but a staff in his hand he had to leave his cosy home, the loving company of his father and mother to work for his living in a distant country. He himself describes the hardships of his work which for twenty years he performed in the employ of Laban: "Thus I was: in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Gen. 31, 40).

But worse than this. Jacob had used his cunning to deceive Esau in order to secure the birthright and God's promise of salvation for himself. In Laban he ran up against a man who was his master in cunningness, and who was selfishly unscrupulous in the use of it; who cared nothing for common decency and even disregarded the purity of his own daughters in seeking his selfish ends. He deceived Jacob and gave him Leah instead of Rachel, as he had contracted, and later, within six years he ten times changed the

wages on which he had agreed with Jacob (Gen. 31, 7).

There Jacob learned in the hard way what a despicable thing cunning is and deceit; that by cunning and deceit you cannot secure God's blessing, but lose it; and bring only trouble upon yourself.

Yet when Jacob had gotten himself into trouble, God continued to hold His protecting hand over him. Jacob did not go under in his hardship, but was steeled

by them so that he could face more severe trials. And although Laban deceived him time and again, Jacob was not the loser but "increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses" (Gen. 30, 43).

Thus Jacob learned to wait for the Lord's salvation. He confessed, "I am not worthy of the least of all the mercies and of all the truth which thou (God) hast showed unto thy servant" (Gen. 32,

10). He trusted in the Lord's blessing alone, even against the Lord Himself. "I will not let thee go," he said to the Lord, "except thou bless me" (Gen. 32, 26). By waiting for the salvation of the Lord he became an Israel, a man who in the strength of his faith prevailed against God and man (Gen. 32, 28).

May the present Advent season help us that, like Jacob, we learn to wait for the Lord's salvation.
J. P. M.

OPEN QUESTIONS

V.

WHILE an orthodox church body can be very patient with an erring brother who holds to his error, not because he does not wholeheartedly accept Jesus as his only Savior from sin and damnation, nor because he is not willing to submit to the Word of God in every detail, but simply because he is too weak mentally to recognize his error and to renounce it; while an orthodox church body may tolerate such weak brother without thereby renouncing its orthodoxy; while, similarly, an orthodox church body may fellowship and "receive with open arms" another church body which is infected with some error, but is struggling for purity of doctrine: it dare never allow Open Questions. It dare never proclaim any doctrine to be of such a nature that an error concerning it need not be divisive of church fellowship, but that "an allowable and wholesome latitude of theological opinion" must be granted. When God in the Bible has spoken on any question, that question is no longer open; to grant a "latitude of theological opinion" in matters on which God has spoken in the Scriptures is to place human opinion on a level with God's; and to call such "latitude of theological opinion" *wholesome* is blasphemous, because God says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Is. 8, 20).

This hideous nature of Open Questions is set forth by Prof. Walther in his theses 11, 12, 13, and 14.

The Church Does Not Establish Doctrines

In human organizations, for instance, in political parties, the leaders determine what the position of the party on certain questions shall be. The rank and file of the members bow to the opinions of the leaders; or if they find them unacceptable and yet fail to carry their point, may leave the party. The party may also change its tenets, they are the property of the party.

It is not so with the Church and its doctrines. These are not evolved by men, they are given to the Church by God Himself. We may sometimes hear remarks like these: Our church teaches so and so; or, our church does not allow this or that. This is correct if it merely means to say that our church takes a certain stand because God in His Word takes that stand. It would be intolerable if the meaning were: our church by its own authority has decreed that its members must believe and practice thus or otherwise.

Prof. Walther devotes two of his theses to this particular aspect of the matter of Open Questions.

Thesis 11. — The idea that Christian doctrines are formed gradually, and that accordingly any doctrine which has not completed such a process of development must be considered as an Open Question, militates against the doctrine that the Church at all times is strictly one, and that the Scripture is the one and only, but fully sufficient source of knowledge in the field of Christian religion and theology.

Thesis 12. — The idea that such doctrines as have not yet been fixed symbolically must be counted among the Open Questions militates against the historical origin of the Symbols, particularly against the fact that these were never intended to present a complete doctrinal system; while they indeed acknowledge the entire content of the Scriptures as the object of the faith held by the Church.

Doctrines Are Not Developed Gradually

If any one picks up a volume with a title something like this: *A History of Doctrine*, he might easily get the impression that the doctrines of the Church are subject to change and the result of a gradual process of development. Yet this is not the case. Let us take the doctrine of the Trinity and the doctrine of the two natures in Christ as illustrations. For a detailed exposition of the two doctrines read the "Athanasian Creed" on page 53 of the new Lutheran Hymnal.

In the early Church there arose a man by the name of Arius, who denied the doctrine of the Trinity. He taught that Jesus is not equal with the Father, but is a creature; the most prominent creature of God, made before the foundation of the world, yet no more than a creature. What did the Church do? It searched the Scriptures and found that Jesus truly is God. He is plainly called God. Divine attributes are predicated of Him. Divine works are ascribed to Him. Divine honor and worship is demanded for Him. — Similarly it was pointed out a little later that the Holy Ghost is co-equal with the Father and the Son, the Scriptures

ascribing to Him both divinity and personality.

Then there arose in the Church a man by the name of Nestorius, who tore apart the two natures of Christ. He said, for instance, that Mary could not rightly be called the mother of God, because what she bore was a mere man, in whom the Son of God dwelt as a man may wear a coat. — Another man arose, by the name of Eutyches, who went to the other extreme and taught that the two natures of Christ were fused into one, to form a new, a divine-human substance. Again the Church began to search the Scriptures and found that Christ, although He is both God and man, yet He is not two, but one Christ; and, on the other hand, though He is one altogether, yet He is such, not by confusion of substance, but by the unity of person.

Thus we see that these doctrines were not formed gradually in a process of development, they were contained originally in the Scriptures. In these doctrines there is nothing added to the Scriptures. Rather, in the process of the controversy the Church through diligent study gained a clearer insight into these doctrines and formulated them concisely over against the threatening error.

The theory of Open Questions assumes that the substance of these doctrines was developed gradually, that these doctrines became doctrines only after the Church had spoken, that they are doctrines, not by authority of the Scriptures alone, but

chiefly by authority of the Church. The proponents of the theory of Open Questions do not want to place the authority of the Church on the same level with the Scriptures, but by insisting that Christian doctrine is the result of a process of development they actually do so.

The Church at All Times Is One

Prof. Walther mentions another implication of the theory of Open Questions.

Some one may say that doctrines are developed gradually, not by authority of the Church, but by an operation of the Holy Spirit in the Church. He reveals the doctrines to the Church gradually, step by step as it were. Thus the Holy Spirit revealed certain truths in the New Testament which He had not revealed to the fathers of the Old Testament. Then in the New Testament Church He continued His activity of adding to His former revelations.

What would be the result of such a mode of procedure? It would mean that the faith of the Church is a changing thing. What is truth in one period, no longer may be so in the next. The truth of today would be only a half-truth, perhaps even error, tomorrow.

God's truth is one, it never changes. We saw before that the Church through a careful study of God's Word gradually came to a clearer conception of the truth, particularly over against the errors that arose. Similarly the Holy Spirit in His revelation of the truth through inspired

writers led the believers during the course of history to ever greater clarity. The doctrine of the Trinity, which we mentioned above, is contained in the Old Testament; yet in the New Testament it stands out in greater clearness, so that by comparison the light of the Old Testament may seem but as a faint dawn over against the dazzling light of the New Testament. Yet the truth was ever there. No Open Questions were admissible.

Just as the saving faith has ever been one, so also the Church, which lives by faith, is one. God did not found different churches for different periods of world history. He founded one Church. Paul is very emphatic in stressing the oneness of the Church, for instance, in Eph. 4, 4-6: "There is one body and one Spirit, even as ye are called into one hope of your calling. One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

Assuming a gradual process of development for the doctrines of the Church, as the theory of Open Questions demands, would disrupt the oneness of the Church: a different doctrine for different periods, a different faith, a different Church.

Although the twelfth thesis is closely related to the eleventh, and would best be studied in connection with it, we must defer a discussion of its content to a future study.

J. P. M.

(To be continued)

OUR NIGERIA MISSION FIELD

CALL FOR CANDIDATES

IN the booklet containing "Reports and Memorials for the Fortieth Convention of the Ev. Lutheran Synodical Conference of North America," the undersigned presented a report for the Missionary Board for Negro Missions on the work accomplished during a two year period in the domestic and foreign fields of the Conference and on the specific needs of the two fields during the next biennium.

The work of the Synodical Conference in Nigeria, West Africa, was especially emphasized and the definite requirements for the future portrayed in the following presentation:

A. *Seminary.* — Our Nigerian Lutheran Church is in need of a native ministry. It is utterly impossible for our present American workers to carry on alone our blessed work of winning and retaining souls for Christ. The field is so extensive and the demands upon their time and physical strength are so great that a way must be found at once to alleviate the situation and to avail ourselves of the ever-increasing demands for the opening of new fields. It is apparent that one missionary cannot do justice to his sacred office if required to assume the spiritual care of 15 to 19

churches which are oftentimes spread over a wide area. We could send more American pastors; however, this would only be a temporary relief. Then, too, we have no guarantee that foreign workers in great numbers will be acceptable in the future, especially if Nigeria, now under British rule, should some day achieve its independence. It is a good policy to provide for any future change of our status in a land where self-government is being advocated. We dare not and must not regard such a thing as problematical.

Then, too, wisdom dictates a policy which caters to the demand of the masses. There is no doubt that the people would welcome a ministry which embraces their



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own native sons in the make-up. However, future native ministers will not be acceptable unless they are placed on a higher intellectual level than the rank and file of their congregational members. This necessitates a training of native workers in a secondary school and in a seminary. Since the times and circumstances demand a native ministry as soon as possible, it is essential that we designate the present time an "emergency" and consequently begin with the training of suitable men (interpreters), who could be assigned to fields within the next three years as vicars. In four years we could have in all probability some seven to ten ordained native pastors. As soon as possible, the "emergency measure" would be eliminated. We recommend the following for consideration and adoption:

1. To open a seminary for the training of a native ministry;
2. To appoint the Rev. Wm. Schweppe as president of the seminary and the Rev. J. Kretzmann as dean of men;
3. To fix the time of training (plus vicarage) under "emergency" to cover a period of three to four years;
4. To adopt the following name: Ev. Lutheran Seminary of Nigeria;
5. To encourage the Lutheran churches of Nigeria to subsidize the seminary (subsidy needed for the seminary ap-

proximately one hundred dollars per month);

6. To call a professor for the seminary.

B. *Secondary School.* — It is necessary and vital that we establish a Secondary School in order to prepare young men for entrance into the Seminary and eventually the Normal School.

We recommend that

1. A secondary school be establish, if possible, in 1949; and
2. A normal school four years after the opening of a secondary school;
3. An American teacher be called in 1948 to assume full responsibility of the present Teachers' Training Center during Teacher Stahlke's time of furlough in 1949, thus becoming acquainted with our Nigerian school setup and preparing himself for the assumption of full duties when the secondary school is opened in 1949.

There was a lengthy discussion on these two important phases of our African setup. Committee No. 1, Negro Missions, presented the following sections which were later adopted by the Conference:

"We recommend the establishing of a Seminary in Nigeria as a means toward building up a native ministry in the African Mission as soon as possible and that the details connected with doing so (points 1-6, "Reports and Memorials" — quoted above) be left to the discretion of the Missionary Board.

"We recommend that the Missionary Board take the necessary steps toward the establishment of a Secondary School in Nigeria as a means for preparing natives for Seminary and Normal School work."

The Missionary Board in a recent Executive Session decided to carry out the resolutions of the Synodical Conference as speedily as possible. In order to be guided properly in the calling of a professor for the Seminary and a teacher for the Secondary and Normal Schools, the Executive Committee of the Missionary Board resolved in its October meeting "that the Missionary Board through its Executive Secretary publish a request for a list of candidates in the various church papers of the constituent Synods and that the Plenary

Session be guided in its election of the proper men by this list."

We are now kindly requesting the members of the Synodical Conference to forward the names of pastors and teachers who would be equipped for these positions to our office. The Missionary Board shall then give careful consideration to their candidacy and in the fear of the Lord issue a Call to the men selected by the Board from this list at its Plenary Session which will be held in St. Louis, Missouri, on January 12-13, 1949.

Please forward names of proposed candidates to: The Missionary Board of the Lutheran Synodical Conference, 3558 S. Jefferson Avenue, St. Louis 18, Missouri.

KARL KURTH,
Executive Secretary.

ORDINATIONS AND INSTALLATIONS

Pastors

- Lenz, M. J.**, in Mt. Olive Lutheran Church, Delano, Minnesota, by E. R. Berwald; assisted by K. J. Plocher, W. P. Haar, Paul Hanke, and Paul Nolting; Twenty-fourth Sunday after Trinity, November 7, 1948.
- Baumann, William**, in St. Paul's Church, Marshall, Wisconsin, by E. A. Wendland; assisted by W. Zank, J. M. Raasch, R. Mueller, W. Wiedemeyer, and A. M. W. Wahl; October 31, 1948.

MISSION FESTIVALS

- Seventeenth Sunday after Trinity**
St. Peter's Church, Balaton, Minnesota.
Offering: \$870.00. H. C. Sprenger, pastor.
Christ Lutheran Church, West Bend, Wisconsin.
Offering: \$734.13. Walter A. Paustian, pastor.
- Eighteenth Sunday after Trinity**
St. Matthew's Church, R. 1, Freeland, Michigan.
Offering: \$174.75. A. Schwerin, pastor.
St. Paul's Church, Cedar Lake, Wisconsin.
Offering: \$64.80. Frederic Gilbert, pastor.
St. Paul's Church, Slinger, Wisconsin.
Offering: \$530.15. Frederic Gilbert, pastor.
- Nineteenth Sunday after Trinity**
St. Stephen's Church, Beaver Dam, Wisconsin.
Offering: \$192.88. L. C. Kirst, pastor.
St. Paul's Church, Soden, Michigan.
Offering: \$1,002.12. A. J. Fischer, pastor.
St. Paul's Church, Fort Atkinson, Wisconsin.
Offering: \$2,008.54. H. Gieschen, pastor.
First Lutheran Church, Windsor, North Dakota.
Offering: \$54.55. Henry Lange, pastor.
- Twentieth Sunday after Trinity**
Grace Church, Geneva, Nebraska.
Offering: \$498.00. D. Grummert, pastor.
St. John's Church, Minneapolis, Minnesota.
Offering: \$2,068.85. Paul C. Dovidat, pastor.
St. John's Church, Town Grover, Wisconsin.
Offering: \$400.00. Norman Schlavensky, pastor.
St. John's Church, Rock Springs, Wisconsin.
Offering: \$477.55. Philip Lehmann, pastor.
- Twenty-first Sunday after Trinity**
St. Paul's Church, Saginaw, Michigan.
Offering: \$1,236.90. O. Eckert and O. J. Eckert, pastors.
Grace Lutheran Church, Carrington, North Dakota.
Offering: \$56.11. Henry Lange, pastor.

ACKNOWLEDGMENT AND THANKS

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DR. E. W. ANDERSON.