

# *The Northwestern Lutheran*

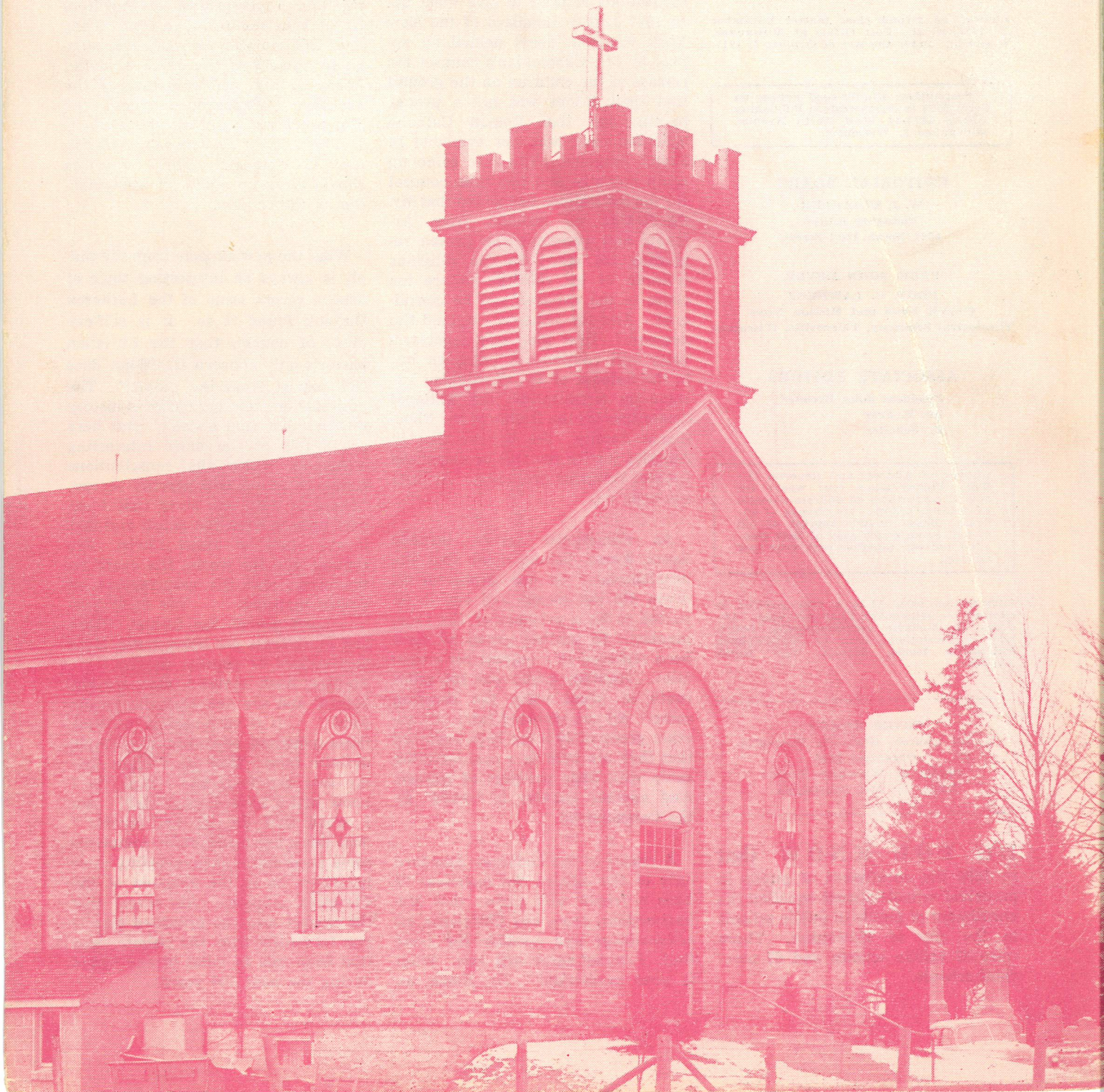
*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57*

WISCONSIN SYNOD

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## COVER DESIGN

Salem Church, Granville, Wisconsin  
Organized 1847  
Cradle of Wisconsin Synod  
Photo by Mel Scherbarth

**DO YOU KNOW** that in 1889 the enrollment of pupils in parochial schools almost equalled the enrollment of pupils in public schools in the city of Milwaukee. There were 37 public schools and 67 parochial schools.

# Siftings

The *Lutheran Standard* relates the history of a court case which is almost unbelievable: "Hampportzoon Choolokian is an Armenian shoemaker. When his wife became ill, their three children were put in the care of two Roman Catholic institutions in New York. Then Mr. Choolokian decided to take his wife back to Armenia and asked the institutions for the return of their children. The institutions refused to give them up. In 1947 Justice Lombard of the New York Supreme Court denied an appeal by Mr. Choolokian's counsel for release of the children on the ground that their father was not a proper parent, and that Roman Catholic 'spiritual care' was not available in Soviet Armenia. The case came up again recently, and this time counsel for the institutions demanded that Mr. Choolokian be brought from Armenia and questioned in person regarding his views on the religious training of his children before his claim to the children can be considered. And the judge . . . upheld the demand." How long this legal travesty will continue is unknown but to the defense of Mr. Choolokian has come an organization, the National Committee for the Rights of the Choolokian Family. We believe that in America justice can still be dispensed without religious prejudice. At least we hope so.

As Communist forces invaded South Korea before them fled the missionaries. In one group of 54 seven did not escape and one is reported to be a prisoner of the Communists. In another group all have been removed to a seaport for evacuation. Another group was 100 miles south of Seoul when the invasion came. All are reported safe. Of another group of 60 it has been reported that they are held in a concentration camp with little prospect of release. And another country is "saved" by the Communists!

A reader of the *Lutheran Standard* asks of the editors the question: "I have a friend who claims that Mohammedans, Jews, and Christians, all acknowledge and worship the same God. I cannot agree with him. What is your conviction?" Dr. Emch, an

BY THE EDITOR

editor, gives this fine answer: "The true God is the Triune God, Father, Son and Holy Ghost. Three in one and one in three. Thus God has made Himself known to us, and there is no other God. 'All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him.' John 5, 23. All who reject the deity of Christ and the divine personality of the Holy Ghost have not the true God. They have and worship an imagined, man-made figment of the mind, a mental image as the visible images of the heathen. 'Whosoever denieth the Son the same hath not the Father,' I John 2, 23. Whatsoever is Christless is Godless." These remarks should clear up much unclear thinking on the subject.

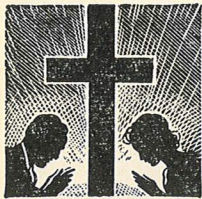
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What the pew expects from the pulpit is always an interesting topic at least a recent issue of the *Lutheran Outlook* found it so. It is self-evident, of course, that the Christian pastor's only concern is, "What does God expect from the pulpit?" The pew may err, and err badly as history testifies, but God doesn't. But here are a few of the more interesting comments which the conscientious Lutheran pastor will heartily second. "There is only one story that I expect to hear from the pulpit and that is the story of Jesus Christ. His coming into the world, His death on the cross, and His resurrection on Easter morning. . . . Too many pastors don't preach the Gospel. More and more texts are being taken from best sellers or popular movies. . . . Politics, book reviews, etc., are not helpful and are not what the people want. . . . It is very seldom we hear these questions answered in a simple definite form: 'How do I know that my sins are forgiven?' 'How do I know that I have eternal life?' 'Am I saved if I do not feel saved?'" And there are many other comments some good and others revealing utter ignorance as to the function of the Christian ministry. All reveal that the Gospel must be preached clearly and forcefully from the pulpit. May God keep this in mind of our Synod during the next 100 years.

# Thy Kingdom Come

Luke II, 2

THE first picture that invariably comes to our mind when mention is made of a great and glorious kingdom is that of a vast population of diligent and intelligent people living in a large country filled with rich resources. In other words, we think



primarily of a kingdom in terms of the people and the realm over which a king is ruling, rather than of the rule itself which he exercises over them. That is only natural when an earthly kingdom is involved, for the rule and dominion of an earthly sovereign generally becomes great and glorious through the people and the country over which he holds sway. Yet when in His Word we hear of God's kingdom we need to invert the procedure. Our first thoughts are ever to be directed upon God as the king and upon His royal act and mode of ruling. Only from this point of view may we then also think of those who enjoy His gracious rule and dominion. For God's kingdom, His royal rule and dominion, is great and glorious solely through what He is and what He does. Only by keeping this in mind can we truly understand the second petition of the Lord's Prayer. When upon the Savior's encouragement we pray that God's kingdom come we are asking God's royal rule to embrace us and others ever more fully with its blessings.

## God's Kingdom Of Which We Ask That It May Come

Not His Rule Of Power God's Word, of course, testifies richly of His kingdom of power, that with absolute power God reigns and holds absolute sway over all things great and small in heaven and earth, over all animate and inanimate creatures, over all men and all angels. In Him we live and move and have our being. With almighty power He governs and shapes the destiny

of all nations and every individual. Nothing happens accidentally or by chance. So perfect and all-embracing is His rule of power that not even a sparrow falls to the ground or a hair from our head without God's will. All the laws of nature which we see in effect about us are merely an expression and a manifestation of this divine rule and dominion. It is God, reigning in power, who causeth the grass to grow for the cattle and herbs for the service of men; it is upon His almighty will that the rain falls and the sun shines, that there is seed time and harvest, cold and heat, summer and winter, day and night. In this divine rule of power over all things great and small we Christians find much comfort and confidence, especially also in the day of trouble and uncertainty. Yet it is not this kingdom of God for which we pray in the Second Petition that it may come, it is not with His rule of almighty power that we are imploring God to embrace us and others ever more fully. For we know from God's Word that His rule of power over all things is at all times perfect and complete. Since it already embraces all things, also all the unbelievers, it cannot first come.

But His Rule of Grace The real theme of God's Word is His kingdom of grace, His rule of unmerited love and mercy in Christ Jesus. With eyes of infinite love God saw mankind fallen and wretched in sin, saw them doomed because of sin to the service of Satan and vanity, doomed because of sin to death and eternal damnation in hell. Touched to the depths of His loving heart by that sight He established His rule of grace among men in that He first promised and then sent to sinful mankind a Savior from sin, death, and hell. As the King of Grace He sent His only begotten Son, Jesus Christ, into the world that with His holy life and His innocent suffering and death He might work out a perfect redemption for us. Raising Christ from the dead God proclaimed all the world righteous through Him.

Through the Gospel message of this justification He now offers and extends to sinners forgiveness of all their sins and awakens faith to embrace it. In and with such pardon He reaccepts them as His dear children, reinstates them in all the rights and privileges of children before him for time and eternity. He assures them of a fatherly care and protection in which all things must serve together for their good, in which every earthly tribulation must cease to be a curse and evil and serve instead as a hidden benefit and blessing. He grants them the privilege of prayer and the promise that all their supplications will be heard and answered in perfect fatherly love and wisdom. In and with the precious pardon of His Son He puts the sinner's troubled conscience at rest and floods his heart with peace. With the revelation of His grace in the saving gift of His Son He overcomes the natural enmity of the human heart toward Him, overcomes the sinner's stubborn defiance to that which is pleasing in His sight. With the gift of pardon and eternal life through Christ God moves us to love Him in return and the neighbor for His sake, constrains us not only to thankful service according to His commandments but also to the confidence that such a life of piety, obedience, unselfishness, charity, purity, honesty, truthfulness is the most blessed and satisfying life. That, in brief, is God's rule and reign of grace. It is this kingdom, this rule of grace, of which we pray in the Second Petition that it may come to us and others, that it may embrace us and others ever more fully with its blessings.

Even this kingdom of God "comes indeed without our prayer, of itself." God established it through the death of His Son before we were ever there to pray for it. This rule of grace in Christ Jesus first came to us with its blessing in Holy Baptism, although we ourselves did not pray for it, could not pray for it. It comes also to the heathen without their prayer, for only those to whom it has already come can pray for it. Still we who enjoy God's rule of grace over us are now urged to pray for the coming of this kingdom, that we may continue to enjoy it, that it may come to many others, that it may embrace us and others ever more fully with its blessing.

(Continued on page 245)

# Editorials

**Secularism In The Church** Even liberal church papers are deploring the fact that a secular spirit has invaded the church, that the church of today devotes itself almost exclusively to earthly, material things and seeks to gain its ends by worldly methods. That such is the case in liberal churches is to be expected because they have lost interest in eternal things, but even the Lutheran Church, which professes to take its stand on Scripture, is not immune to it.

When we speak of secularism in the church, we do not just mean the worldliness of its members, the tendency to live a worldly life and to seek their enjoyments in the same doubtful things as the unregenerate people of this world. That this spirit has made great inroads into our membership no one will deny. The warning of the apostle: "Love not the world neither the things that are in the world" is largely falling on deaf ears in our day. It is hard to distinguish the church members from the professed unbelievers by the way they live and the things in which they indulge, and yet their God-given assignment is to be blameless and harmless in the midst of a crooked and perverse nation.

But it is not only individual members who are succumbing to the spirit of secularism or worldliness. The churches, too, are doing it as a means of promoting the work of the church. They are more and more catering to the craving for amusement and entertainment to hold their people together and to attract outsiders, so that their buildings are largely turned into amusement and entertainment centers and that the church basement or parish house plays a more important role than the sanctuary where the Word of God is preached. There are plenty of signs that we are beginning to lose confidence in the potency and effectiveness of the Word of God as the only agency which can build the Church of Christ. That is the spirit of secularism.

Then there is the tendency to impress the world and to gain the admiration of the world, the tendency to advertise and publicize those things which will make the public sit up and take notice. There is a desire to call attention to size and numbers, to our big achievements and our big institutions, in other words, to recite for public consumption what we have done instead of what God has done in Christ Jesus and what God teaches in His Word, which is not and never will be popular in the world. One of the most impelling motives for the current craze for church unions and church federations is the desire to impress the world with sizes and numbers. A big united front is practically elevated to a means of grace in spite of the fact that Scripture portrays the Word and the Sacraments as the only means of grace and pictures the true Church of Christ as destined to remain a "little flock." The attempts to impress the world and to gain the admiration of the world by size and numbers flow from a spirit of secularism.

Furthermore, there is the aim to take this world a better place to live in, the millennial idea that the Kingdom of God will visibly win out here on earth, a human figment toward which most of the sectarian churches are

bending their efforts. The desire to make the church felt in politics and legislation is closely related to that. It is the spirit of secularism, while God wants us to seek those things which are above and to lead lost sinners into the eternal mansions gained for us by our Lord and Savior Jesus Christ. That is the assignment which God has given the Church, as the pages of Scripture abundantly show. That is not something tangible and will never impress and arouse the admiration of the world, but if we hew to that line, we shall have the approval of our Lord.

Let us then be on our guard against the spirit of secularism in the church in whatever form it may appear and keep in mind that our job is spiritual and our God-given goal eternal.

I. P. F.

\* \* \* \*

**Our Joint Work** Our congregations have banded themselves together in the larger body known as the Synod for a twofold purpose. One is to express our unity in the faith and to strengthen one another in the sound Scriptural truth, and the other is to carry on the work of the Lord on a larger scale and in a wider sphere than would be possible if each congregation acted independently of the others.

We are engaged in a common task and that involves the wholehearted cooperation of the congregations. Through the elected delegates the needs of the work which God has assigned to us are considered in the fear of God, and moneys are appropriated for the carrying out of that work. Thereby we promise one another to do our part as individual congregations that there may be no lack and that the work need not be curtailed. We do not operate by assessment. We do not send the individual congregation a bill and employ a collecting agency if it fails to pay. We do, indeed, set up a so-called quota, which is arrived at by dividing the amount of money needed for the budget by the number of communicants and which indicates what the average congregation must contribute if the needed amount is to be raised. It indicates the fair share of the average congregation. It is not an assessment. It is simply an appeal to Christian faith and love. No business would operate that way, but ours is a different kind of business which rests on different principles. We trust that God for Jesus' sake will make the hearts willing to support the work decided upon in the fear of God.

No truly Christian congregation will hide behind that as an excuse for not contributing its fair share to the work. Each congregation will realize that it has made a solemn covenant with God and its sister congregations. There can be no real working together if that is not kept in mind. There is no human compulsion but there is the compulsion of faith like that which motivated St. Paul who said: "The love of Christ constraineth us." God wants us to erect and maintain colleges, academies, and seminaries to train pastors, teachers, and missionaries to work in His vineyard, and He wants us to support the missionaries who proclaim the saving Gospel of Jesus Christ to the unchurched, to the displaced persons in

Europe, to the Apache Indians, and the Negroes in our own country and in Africa. He has given us the call to do that. It is a work which God has assigned to us jointly. If we keep that in mind, we shall not shirk and try to shift our burden upon others, but we will regard it as a solemn obligation laid upon us, yes, as a work of love and a blessed privilege.

God wants not reluctant givers but cheerful givers who respond to the reminder of St. Paul: "Ye know the grace of our Lord Jesus Christ that though he was rich

yet for your sakes he became poor, that ye through his poverty might be rich." It was not pleasant and convenient for Jesus to leave His heavenly throne and assume the agonies of the cross, and yet He did it out of love for us. If that does not move us to proclaim the redemption which He wrought, there is no argument left. The grace of our Lord Jesus Christ moves us to participate in our joint missionary endeavors and furnishes us with the motive to carry on the work in which we are engaged as brethren in the faith.

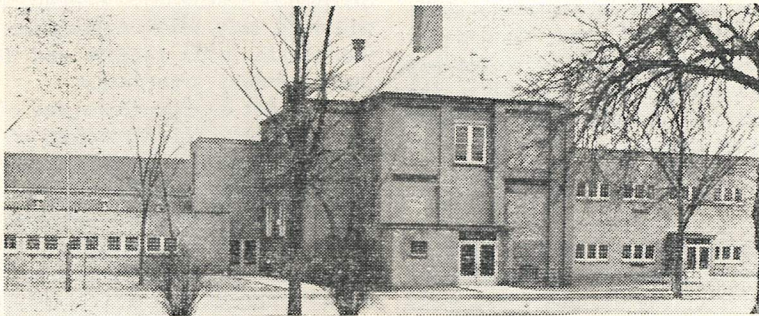
I. P. F.

## School Dedication

### Emanuel Lutheran Congregation New London, Wisconsin

After some years of planning and struggle the Emanuel Lutheran Church at New London, Wisconsin, was able to dedicate its completed school project to the service of the Lord on May 7. Dir. C. Schweppe of our Teachers' Normal College at New Ulm, Minnesota, delivered a message of strengthening and en-

room. The stage of the gymnasium is so arranged, that it can be remodeled into a classroom in case of necessity. The gymnasium has an outside measurement of 111 feet by 65 feet. It includes shower rooms for boys and girls, a lobby and kitchen. The basement of the old school has been remodeled to serve as a recreation room for the lower classes.



couragement at the two morning services, basing his message on the words of Job: "I have not concealed the words of the Holy One." In the afternoon the children of the school gave a program in the new gymnasium. Pastor R. Schoeneck of West Allis delivered the sermon at the evening service. Pastor Schoeneck had served as assistant pastor in 1935-36.

The total cost of the completed school, central heating plant, and gymnasium amounts to \$225,000. The old four-room school and basement was completely rebuilt to harmonize with the new section. The completed school has seven classrooms, besides an office, library, committee room, lavatories for girls on first floor and boys on the second floor, a rest room for the teaching staff, special lavatories annexed to the Kindergarten

During the erection of the building the teachers often worked under severe handicaps. This fall a seventh teacher will be added to the staff. 227 pupils were enrolled this year, but present registrations indicate a decided increase in enrollment for the next school year. Building operations began in October, 1948, and many problems had to be met during its erection, but the congregation never lacked courage to move forward to the fulfillment of its plans. The Lord alone deserves all credit for the success of the undertaking.

It is a special miracle of God's grace, if He gives a church the necessary faith and courage to serve the spiritual needs of the children in what is today the only adequate interpretation of His admonition: "See that ye despise not one of these little ones," and "Suffer the little children

to come unto me." We pray that the Lord may continue to uphold and maintain the love for His eternal truth among us, so that we do not neglect the precious souls committed to our care.

WALTER E. PANKOW.

## Thy Kingdom Come

(Continued from page 243)

Also His Rule Of Glory that as He rules with His saving grace among men here on earth, He envisions as its final end and goal still another royal rule and dominion, namely an eternal reign of glory. By a blessed death in faith it is vouchsafed for all who are now partakers of His kingdom of grace. It will be ushered in by the last day in all its fullness. We pay tribute to that kingdom as often as we confess in the Creed: I believe in the resurrection of the body and the life everlasting. It will be this that upon Judgment Day we will be ever with the Lord in heavenly glory, see Him as He is, have fullness of joy in His presence and pleasures at His right hand forevermore, be glorified in our bodies so that we can bear the light of His great glory, be freed from our Old Adam and all further temptation, and be removed from woe, want, misery, grief, pain, and death. Also for this kingdom, for this final reign of heavenly glory, are we urged to pray that it may come to us and others by a blessed death and the break of Judgment Day.

Yet we have only laid the foundation for an understanding of the Second Petition. In our next devotion we shall consider how God's kingdom, His rule of grace and glory, comes to us and others.

C. J. L.

## From A Wider Field

**B**ISHOP JOHN S. STAMM, president of the Federal Council of Churches, says that "good Christians should go to bed earlier on Saturday nights." We herewith second the motion, with an amendment to include *all* Christians, good or poor, who now use Saturday night as the occasion for their weekly fiesta.

The Jewish Sabbath began at 6 o'clock of the evening before. And we well remember the days when, in our Christian communities, the ringing of church bells at six o'clock on Saturday evening ushered in the quiet and tranquil peace of "Feierabend." But now the mellow tones that once called us to rest are drowned in the raucous horror of dance bands, the bleating of auto horns shouting gang-way for the bright lights of night-clubs, and the gurgle of potent spirits at countless bars. Not a few Christians, we fear, are to be found in that parade of revelry.

Sodden hearts and dull heads are poor sacrifices for penitent sinners to bring to the Lord on Sunday morning. What impression shall the Gospel make on people who are spent and exhausted by physical excesses and sleeplessness?

\* \* \* \*

Speaking of getting to bed and arising in fitness of mind and body brings up the subject of alarm clocks. The man who invented the Big Ben, vintage of 1930 or thereabouts, belongs on our list of unsung geniuses.

It's not the clock so much as that alarm bell which deserves a citation for merit. Some alarms just tinkle coyly and then subside into futility; others have delusions of grandeur and pretend that they are filling in during vacation for the town fire siren. Not so our old Big Ben. He is neither strident nor piddling nor insulting in the performance of his duties; but he gets results. Like a true gentleman, and in utmost charity, he opens up at the appointed hour with a preliminary, depthroated *ping*. Just like that . . . *ping!* There is sympathy and authority in the stroke, finely blended. You can't help hearing it, you can't help understanding exactly what is meant, and

the pause which follows is definitely not a token of uncertainty, least of all an invitation to "yet a little sleep, a little slumber," but a masterful period of grace.

After twenty years of Big Ben's companionship, you get up when it offers the first salute to the morning; not resentfully, but with a sense of fearful respect, knowing that in another moment Ben will trip his hammer and volley the sin of slothfulness with an assault of sound which is above the level of tolerance for Christian conscience.

We cannot help but hope that the voice of our Church will ever be like that. In the medley of confessions, warnings and pleading that today proceeds from the halls of church conventions we so often listen hungrily for, but seldom hear, that tone of authority which speaks by the Scriptures alone, speaks in love and yet with no tolerance whatever for slothful indifference to pure doctrine or for blatant disrespect toward the fact that obedience is better than the hypocritical sacrifice of "charity" falsely so called.

\* \* \* \*

In some circles it seems to be a considered policy to ring a muffled bell, or to blow a trumpet which gives forth an uncertain sound. Confusion is the weapon of the enemies of the Truth; and they try to clutter up Big Ben's honest rhythm with a barrage of sharps and flats that obscure the melody. We observe recent evidence of these tactics.

Our Synod has become known for its position against the un-Christian religious philosophy embodied in Scouting. This position inconveniences and displeases a multitude of people. As a result, the publicity being given to the subject abounds in press reports which obscure and distort the testimony of our Church for public consumption. Repeatedly we have had to read caricatures of our stand against Scouting both in the secular and in the religious press; and without doubt they have been copied and repeated by some, without malice, in the innocence of ignorance. The latest version seems to be that we object to Scouting because

the Scout oath "borders on religious teaching and thereby enters a province that should be exclusively that of the Church."

Similarly, a church periodical comments on the vigorous warning against lodgery voiced at the June convention of the Lutheran Church — Missouri Synod by giving its readers the following explanation of Missouri's (and our) opposition to lodges: "Complaint against the lodges is that many of them teach their members a vague religion which has little in common with the Christian faith."

No one who has studied our thorough analyses of Scouting or of lodgery can honestly believe that our case against these un-Christian movements rests upon such flimsy and shallow considerations. But the trouble is that many people will never bother to investigate the real content of our Scriptural testimony. Instead, they will read only brief, misleading and inadequate press reports and form their opinions accordingly.

As shown by experience, the effective answer to this treatment of our message is not the establishment of a public relations committee and the issuance of more press reports, but an exhortation to the members of our Synod to acquire a deep personal understanding of the issues involved, so that by their personal testimony they may strengthen the clear alarm which our Church must continue to sound against these and other dangers threatening so many blood-bought souls as well as the peace and inner unity of our Synod.

\* \* \* \*

### Our "Things To Think About . . . Briefly" Department

"Our national drink bill has increased 233 per cent from 1934 to 1948."

The Mormons sent out more missionaries last month than in any other month in history — 525.

A notice has been issued which bans Beano and other games of chance from the Roman Catholic Diocese of Worcester, Massachusetts. (This item properly belongs into a "What do you know about that?" department; but we haven't any.)

E. S.

# The Holy Spirit Creator

## XII

### JUSTIFICATION

(Continued)

**I**N our previous study we found that justification is a court term. It expresses a declaratory judicial act of God, by which He declares a sinner to be righteous. He does not make a sinner righteous in justification, but He finds him so and pronounces him so. This fact indicates the great difference between such acts of the Holy Spirit as regeneration and conversion on the one hand, in which He creates a new life in the sinner, and justification on the other.

From our study it must be clear also that justification is not like the act of a judge who after due investigation finds the defendant guilty, but then for some reason or other suspends the sentence. No, justification is not a suspended sentence, it is a sentence declaring the defendant to be innocent. Nor is justification like the act of an executive officer who cancels, in whole or in part, a sentence that had been duly pronounced by a judge, and thus grants a pardon. It is a judicial declaration of innocence.

### JUSTIFICATION IS FORGIVENESS OF SINS

#### Synonyms

The fact that in justification God pronounces a sinner righteous is stated in the Scriptures in various ways. It is of the utmost importance that we firmly and clearly grasp the great truth of our justification in our heart. Hence God not only announces it to us in unmistakable terms, He tries to impress it on us by using various descriptive synonyms. In our previous study we listed two of the many passages that might be cited here (Luke 8, 14; Rom. 8, 33, 34). We now merely call attention to them.

For synonymous expressions we list a few passages. After David had committed his grievous double crime of adultery and murder, and repented of it, he was comforted by God's justification, which the prophet Nathan announced to him in these words: "The Lord hath *put away* thy sin" (2 Sam. 12, 13). David in his

joy composed the 32nd Psalm: "Blessed is he whose transgression is *forgiven*, whose sin is *covered*. Blessed is the man unto whom the Lord *imputeth not iniquity*" (v. 1, 2). — In another of the penitential psalms David says: "*Enter not into judgment* with thy servant, for in thy sight shall no man living be justified" (Ps. 143, 2). — John 3, 18: "He that believeth on him is *not condemned*; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." — In John 5, 24, Jesus Himself declared: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall *not come into condemnation*, but is passed from death into life." — Rom. 4, 6: "Even as David also describeth the blessedness of the man unto whom God *imputeth righteousness* without works."

Note in these passages the many words which the Holy Spirit uses to picture to us the nature of justification. You will find eight different ones, the underscored words and phrases.

#### Justification and Forgiveness

In the above passages also the word *forgive* occurs. What is the connection between forgiveness and justification? There are some who assume that forgiveness is only a part of justification, that God first forgives our sins, or covers them, or does not impute them, and that He then in a second act imputes righteousness to us, and thus completes the act of justification. According to the Scriptures this is not the case. Justification and forgiveness are not like the whole and a part; they are both one and the same, the whole transaction, only looked at from two different sides. When you look at the transaction from one angle you notice that a man who was covered with sins has his guilt removed, his sins are no longer charged against him, they are forgiven. When you look at the same transaction from the other side you notice that the former sinner appears clean and righteous. — Righteousness is in the Scriptures sometimes compared to a garment. Job says: "I put on righteousness, and it

clothed me" (chap. 29, 14). Speaking about our justification Isaiah says: "I will greatly rejoice in the Lord, . . . for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (chap. 61, 10). Is there any difference between covering a man's nakedness and putting a garment on him? In doing the one you do the other.

#### Forgiveness Is Justification

In the Scriptures we find that both terms are used interchangeably. When Paul preached in the synagogue at Antioch (in Pisidia) and invited the Jews to accept Jesus as their Savior, he used these words: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the *forgiveness of sins*; and by him all that believe *are justified* from all things, from which ye could not be justified by the law of Moses" (Acts 13, 38, 39). Note how Paul here uses these two words as meaning the same thing.

In Rom. 4, 6, Paul quotes David's words of Psalm 32. David said: "Blessed is the man unto whom the Lord *imputeth not iniquity*." Paul quotes him: "Even as David also describeth the blessedness of the man unto whom God *imputeth righteousness* without works." Paul certainly knew his Old Testament, and so did the Roman Christians to whom he addressed his letter. All were satisfied that Paul quoted David correctly, even though he changed his expression from a negative to a positive one. For *not to impute iniquity* is the same as *imputing righteousness*.

When Jesus taught us to pray: "Forgive us our trespasses," He taught us to pray for justification.

#### Forgiveness of Sins Brings Salvation

The man who is justified has passed from death into life. Also forgiveness of sins is sufficient for salvation. A man whose sins are forgiven does not need anything more; by his forgiveness he is assured of eternal life. Luther, in his Small Catechism, expressed this truth in these words: "Where there is forgiveness of sins, there is also life and salvation."

This truth is proclaimed by the Scriptures in many places. When John the Baptist, the forerunner of our Savior, was circumcised, his father Zacharias prophesied, blessing

the Lord who was ready "to give knowledge (that is, by actual experience) of salvation unto his people by the remission of their sins" (Luke 1, 77). When the forgiveness of our sins is assured us, then through faith we get a taste of our salvation. — Paul stated as the blessed fruit of his mission among the Gentiles: "that they may receive forgiveness of sins and inheritance among them which are sanctified" (Acts 26, 19). Those two things are linked together inseparably. — The same apostle wrote to the Ephesians: "In whom (Jesus Christ) we have redemption through his blood, the forgiveness of sins" (chap. 1, 7. — In his letter which he wrote to the Colossians about the same time he used the same words, chap. 1, 14). — When a group of Hebrews stood in danger of forsaking the Christian Church and slipping back into Judaism with its many sin offerings, and the like, a friend warned them by reminding them of God's promise in Jer. 31, 34: "And their sins and iniquities will I remember no more. — Now where remission of these is, there is no more offering for sin" (Heb. 10, 17, 18).

If forgiveness of sins assures us of salvation, it must be more than just a part of justification, it is the same as justification, expressing negatively what the imputation of righteousness states positively.

#### OUR JUSTIFICATION IS BASED ON THE RIGHTEOUSNESS OF CHRIST

##### A Vital Difference

In Deut. 25, 1, God commanded the judges in Israel that "they shall justify the righteous, and condemn the wicked." And in Prov. 17, 15, He declared that "he that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."

Will God, who so sternly demands impartiality and fairness of human judges reverse the procedure in His own court? It would seem so. In man passages God is spoken of as the One who "justifieth the ungodly" (Rom. 4, 5), and justifies them "without the deeds of the law" (Rom. 3, 28).

In a human court the works of a man, the defendant, are decisive. The judge must thoroughly examine the evidence to establish the facts; then he must carefully weigh the

facts, and on the basis of the facts thus established and in conformity with the law applying to the facts he must render his verdict. Jesus once said: "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12, 37).

If in God's court our own works formed the basis for His judgment, there would be no hope for us, our condemnation would be a foregone conclusion. Did not David pray: "Enter not into judgment with thy servant, for in thy sight shall no man living be justified" (Ps. 143, 2)? And did not Paul tersely say: "As many as are of the works of the law are under the curse" (Gal. 3, 10)? And again: "By the deeds of the law

there shall no flesh be justified in his sight" (Rom. 3, 20)?

#### God's True Judgment

We must defer a fuller development of this truth to a future study. We limit ourselves today to the brief remark that God is not unfair, God does not violate justice when He pronounces a sinner righteous. He bases His judgment on a very real righteousness. It is, indeed, not a righteousness which the sinner achieved by his own works, nevertheless it is a real righteousness that rightfully belongs to him, on the basis of which God justifies him. It is the righteousness prepared by Jesus Christ.

J. P. M.

(To be continued)

## In The Footsteps Of Saint Paul

### The Ordination Of Elders

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IT was of the greatest importance to have the apostles revisit and to strengthen the infant churches in their faith. It was not sufficient, however, that the congregations would only be comforted and strengthened during the comparatively short stay of the apostles. The future spiritual needs of the newly formed congregations would also have to be considered. The Gospel would have to be preached in their midst, for "faith cometh by hearing and hearing by the word of God." It is therefore very natural that we hear of the ordination of elders, who were to continue the good work, which had been begun by the apostles. Luke writes: "And when they (the apostles) had ordained them elders in every church and had prayed with fasting, they commended them to the Lord, on whom they believed." For our own ministry we can learn much from this terse report.

#### Choosing Elders

We can hardly assume that the Christians in Antioch and Iconia continued to worship with the Jews in their synagogues after the persecution and flight of Paul and Barnabas.

They rather had their own private, perhaps even secret worship for the time being. Just as the early Christians in Rome had to resort to the catacombs, these Christians may have been forced to meet secretly too. They felt it necessary to strengthen one another in the faith. If the congregations were to grow in the knowledge of the Word of God and if they were to be able to give an account of their faith to others and win others for Christ, the office of the ministry would have to be established in their midst. How was this brought about?

Luke uses an interesting word for the setting apart of elders for the ministry of the Word. In our Authorized Version it is translated with the word "ordained." To ordain here means to set apart for the office of the ministry. The original meaning of the Greek word is to stretch out or to raise the hand. This one word enables us to obtain a good picture of how this ordination took place. We have a similar instance in the choosing of deacons for the distribution of alms in the congregation at Jerusalem. In the sixth chapter of Acts we read: "Then the twelve called the



multitude of the disciples unto them and said, it is not reason that we leave the word of God and serve tables. Wherefore, brethren, look ye out among yourselves seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude and they chose (seven men), . . . whom they set before the apostles: and when they had prayed, they laid their hands on them."

#### Laying On Of Hands

In a similar way the elders for the congregations in Derbe, Iconium and Antioch must have been chosen and ordained for the ministry of the Gos-



pel. Before the congregations chose their men, the apostles in all likelihood reminded them of the necessity of the maintenance of the ministry of the Word in their midst, of the qualities necessary for such an office. Heeding the advice and counsel of the apostles the men then chose the proper men out of their midst, who were endowed with such special gifts of grace and character. By the raising of their hands they made known their choice. The men, whom they had chosen, they set before the apostles, who in turn prayed and fasted with them and then ordained or set them apart for their future service in the ministry by the laying on of hands.

This laying on of hands was a symbolical act whereby the special blessings of God for the work in the Church were invoked. By such a

laying on of hands they did not invest these men with special gifts and powers over and above the prerogatives of the royal priesthood of all believers. The Pope, the Episcopal Church, and also some Lutherans with Romanizing leanings claim that certain powers are granted and delegated to the incumbents of this office by the laying on of hands and that a special order of the ministry over the laity is thus established. In the Church of Rome they even speak of the creation of an indelible character of the priesthood through such a laying on of hands, emanating from the Pope down to the lowest order of priests. They maintain that a valid ordination is only transmitted to the clergy by accredited bishops, who have received the power of ordination

in direct line of succession from the apostles. Now Scriptures offer no foundation for such a teaching. The laying on of hands is a mere symbolical act. Ordination is not a divine ordinance, but a commendable ordinance of the church for the maintenance of the ministry in an orderly fashion and a public ratification, for the benefit and the protection of the church at large, the local congregation and the individual incumbent of office.

#### Qualified Men

It is significant that the chosen men are called elders. They must have been some of the older and more experienced members of the newly formed Christian congregations. These Christians did not choose men, whom they could mold and direct as they themselves wished them to be

as is the case only too often today within visible Christendom. Youth and adaptability to the wishes of the members are only too often the desired and even required qualities for the ministry for such congregations. They no longer wish to be guided by older and often more experienced men according to the Word of God, but would rather set the fashion of preaching and serving themselves. Such congregations sin grievously against the Word of God and only harm themselves. In the course of time they inevitably have to suffer for their choice of expediency. Only too often the damage done can never be repaired.

Whether a group or body of elders for each congregation was chosen or only individual elders for each group we are not told. The latter is the more probable. Later on others were added as the work increased. Thus the office of the ministry of the Word was established in their midst, of which Scriptures teach us that it is a divine ordinance even though the form is human and subject to change.

#### No Rank

Here in Derbe, Antioch and Iconium the chosen men are called elders. At the end of his second missionary journey Paul summons the elders of Ephesus to Miletus (Acts 20). In his parting address he calls these same men bishops or overseers (verse 28): "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." By calling the same men both elders and bishops it becomes very evident that no difference of rank existed between the two. The early church of the New Testament knows of no rank within the ministry. The words of the Master were heeded (Matt. 23:8): "One is your Master, even Christ, and ye are all brethren." The servants of Christ are all on an equal footing under the great Shepherd of the Church, Christ. They are also not superior in rank to the royal priesthood of all believers. They are all brethren in the Lord. The hierarchy of Rome and the Episcopal Church as well as the Romanizing tendencies within Protestant and Lutheran circles have no scriptural basis. They are man-made innovations.

**Priest And Presbyter**

Etymologically the word "priest" is derived from the word presbyter or elder. The Church of Rome has endeavored to establish its order of the priesthood from the Old Testament priesthood and also from the elders of the New Testament. The Roman author Holzner in his *Life of Saint Paul* makes this significant statement in connection with the ordination of elders by Paul and Barnabas: "Now they (Paul and Barnabas) began that finishing organizational work. Everywhere they ordained *priests* and teachers." By a subtle change and

by using the etymology as a clever pretext the priesthood of Rome is seemingly proven. The New Testament, however, only knows of a royal priesthood of all believers and it is Peter, who mentions it (1 Peter 2:9). The Old Testament order of the priesthood is abolished with the coming of the great High Priest, who sacrificed Himself for a complete atonement for the sins of all mankind on the Cross. In the Epistle to the Hebrews this is the central thought. In conclusion, there is also no difference in rank between bishops and elders in the New Testament as there is in the Church of Rome.

respect our delegates not only can, but should take an active part, making thereby a definite and positive contribution to the basic work of the convention.

This will by no means be an easy task, but one calling for all the wisdom and tact, firmness and courage that they can muster. It will be necessary once more to state our Wisconsin position, in clear and unmistakable terms. Certainly, no one should be given any cause to believe that we are weakening in our stand on Scouting. It will take more than an unfavorable resolution by a sister synod to change that. Nor can we yield anything in our position against unionism and against the rash of unionistic incidents which has broken out in recent years in the field of Lutheranism. For that would mean a surrender of a clear Biblical principle. The Common Confession will still have to be judged by Scripture and by the situation to which it is meant to apply, by the standards of correctness and adequacy.

But on the other hand, while all this is being done, no one should be given the impression that a few men are taking the destiny of an entire synod into their own hands.

It will not be an easy task to state our case in this fashion while at the same time keeping all this in mind. But it will be a blessed, constructive task, worthy of the Synodical Conference in its true and proper role. For it will be testimony unto the Truth. And thus only does one build the Kingdom of Truth.

Our delegates to the coming convention should be assured of the earnest prayers of all our members in their behalf.

## As We See It

### The Role Of The Synodical Conference

BY E. REIM

WHEN these lines appear in the pages of the *Northwestern Lutheran* the delegates of our various Districts will be getting ready to leave for the Synodical Conference Convention at Fort Wayne, Indiana, August 8-11. That this will be a convention of critical importance seems inevitable. For some years, now, a mounting tension has made itself felt as intersynodical issues multiplied, and yet the solutions for them were painfully lacking. And in spite of their inconclusiveness on certain points, the grist of resolutions ground out by the recent convention of the Missouri Synod can only add to the strain.

In view of this situation there are some who see the Synodical Conference in the role of an inert body that is to be worked on — perhaps to be subjected to radical surgery (with drastic amputation indicated), or perhaps even to be quietly prepared for decent burial. To the convention delegates would then fall the doleful duty of assisting at these last solemn rites.

We cannot share this view, though we do believe the Synodical Conference to be in mortal danger. Our Synodical Conference is a federation of synods. And it simply does not lie in the province of uninstructed delegates to take the initiative in dis-

solving this federation. If and when such a momentous decision must be made, it must be by the respective synods. No one else can do it for them.

No, the Synodical Conference was designed for a different role, an active one, to which it can and should be true even now. It was designed to be a useful instrument — an instrument for performing certain phases of joint work, but particularly for the purpose of preserving sound doctrine. To this end there was to be mutual encouragement, mutual strengthening, and, if need be, mutual admonition and correction. In this

#### WISCONSIN SYNOD BUILDING FUND COLLECTION II

July 15, 1950

Required Minimum

Dakota-Montana .....	\$ 34,565.00	\$ 38,203.09	111%
Michigan .....	100,670.00	75,738.99	75%
Minnesota .....	178,880.00	131,393.12	74%
Nebraska .....	27,465.00	22,634.15	81%
Northern Wisconsin .....	219,755.00	181,686.72	86%
Pacific Northwest .....	6,055.00	6,112.52	100%
Southeast Wisconsin .....	239,455.00	187,367.24	78%
Western Wisconsin .....	238,385.00	145,799.07	61%
	<hr/>	<hr/>	
	\$ 1,036,240.00	\$ 788,934.90	79%

PAUL ALBRECHT.

## "The Junior"

WE are referring, of course, to the *Junior Northwestern*. This is the publication of our Synod for its youth. Many of the readers of the *Northwestern Lutheran* will undoubtedly be acquainted with it. We would, however, like to have very many more acquainted with this children's paper. Among these we would count the many pupils of our parochial schools, Sunday School pupils, pastors and teachers. We would like to encourage every missionary to make use of the *Junior Northwestern* as a part of his mission program.

We write about the *Junior* at this time because the long work of improving the paper both as to appearance and as to contents is maturing. Part of the planned improvements will go into effect in the September issue. Other improvements are planned and will be executed as time goes on.

The *Junior* has a definite place in the Christian education program of our Synod. Since it is a Synodical venture, it is also your personal venture. You will be personally concerned with the welfare and progress of our little magazine.

The *Junior* contains various departments of interest. "The Junior Bible Class" is a regular feature which at present is covering a period of Church History which gives an interesting foundation for the pastor's instruction class. We are told that this feature is used not only as supplementary material in some parochial schools, and Junior Bible Classes but also for adults in the various Bible Classes, Ladies' Aid, etc. "Our Little Ones" is a column supplying material for the younger children. "Stories For Children" is also a regular feature of the *Junior*, containing book reviews of such books that will provide good reading material for children and give hints to parents concerning books that they can purchase as suitable reading material for their own children. "Search Or Solve" is a regular question and answer series designed to acquaint the child with its Bible and also to sharpen its wits. Besides these regular features the *Junior* carries articles of every description, both of a secular as well as a religious nature. By and large, it

is a magazine which you will want your child to read.

The September issue will come forth in a brand new cover. Instead of the usual twelve, it will from henceforth contain sixteen pages. The *Junior Northwestern* is published monthly. The subscription price is a very moderate 40 cents per year, 50 cents in Milwaukee and Canada. In bundles of twenty-five copies or more, sent to one address, the price is 25 cents. Postal regulations demand that all subscriptions be prepaid. Address:

### Periodicals:

Northwestern Publishing House,  
3616-32 West North Avenue.  
Milwaukee 8, Wisconsin.

To pastors, teachers, school boards, church councils, Sunday School superintendents, we would like to suggest a few methods of circulating this valuable little magazine. Order blanket subscriptions for all the children in your congregation. Display the *Junior Northwestern* with the *Northwestern Lutheran* in your church vestibules. Order sufficient copies to be distributed among your mission prospects. Refer to the *Junior* whenever possible in your instruction classes, Bible Classes, etc.

We firmly believe that you will find your effort well worth your while as far as the youth of your congregations are concerned. Subscribe now so that you will receive the very first issue of the "improved" *Junior* in September!

C. B.

## Northern Wisconsin District Convention

IT was with a keen sense of the urgency of our times and of the tremendous responsibilities with which the Lord has confronted our Synod as it enters its second century, that some 230 delegates of the Northern Wisconsin District were assembled in convention at St. Paul's Church, Appleton, Wisconsin, June 19-22. What was felt by all, what came to the fore again and again both on and off the convention floor, was forcefully and eloquently stated by Pastor I. J. Habeck in his presidential message, based on the words of our exalted Savior, Rev. 3:11: *Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.*

### President's Message

The Lord of the Church led our fathers through many a struggle to the good ground of confessional loyalty and of sound, solid, Spirit-wrought unity on the basis of God's Holy Word. This is our heritage; it is ours to hold fast in the face of all opposition and persecution, over against the indifferent and materialistic spirit of our time.

The days before us may be a time of testing for our Synod. With consciences bound in the Word of God, we must resist the pressure of opposition and the temptation to popularity; we must maintain right practice and evangelical discipline at all cost, lest error spread and, as history teaches, the integrity of congregation or synod be forfeited. At the same time, we must beware of pride and prejudices, or smug self-righteousness, lest we lose the right spirit while retaining the right form. This calls for humble self-examination, constant watchfulness and prayer; above all, we have need to search the Scriptures daily that we may be drawn ever closer to our Savior and live in Him. Right doctrine and right method will then be truly right. God preserve unto us a pious ministry! God give us pastors and people who realize that all that is worthwhile in the Church is accomplished, not by man's personality or his age, but by the Word faithfully applied and faithfully followed!

### Convention Essay

"Some Early Churches and What We Can Learn from Them" was the

theme of the convention essay assigned to Pastor Wm. F. Lutz. A worthy subject, worthily treated, it pointed out many a valuable lesson for our time and invited to earnest self-examination.

Drawing principally upon the early apostolic congregations at Jerusalem and Antioch, sketching the work and life of the Church in its first beginnings on Pentecost, in its public ministry, in its public worship, and in its mission activities up to the first synodical convention, the essayist indicated what must be the glory and strength of our churches as we enter the second century. Where Word and Sacrament remain the dominating feature of congregational life, there God the Holy Ghost still builds the Church, daily adding thereto, keeping it in beautiful unity of faith and confession, in true fellowship of heart and mind and hand; there it will still read as in the record of the early churches: "And great grace was upon them all."

#### Missions

In the spirit of the first mission festival way back in Antioch, as sketched by the essayist, the convention heard the personal reports of a modern-day Paul and Barnabas; and the hearts of all who heard were made warm and glad as the missionaries rehearsed, not what they did, but what God has done through them, and how He has opened the door of faith unto the Negroes.

Missionary Wm. Schweppe reviewed the work of our mission in Nigeria, West Africa. He told of the Gospel's triumph over the fear and darkness of sin, superstition, and unbelief. After 14 years our Nigerian mission numbers 148 congregations with 19,576 souls, 127 schools with 8,851 pupils taught by 368 African teachers. Our Christians over there are proving loyal to the Truth against the concerted attacks and allurements of the Roman church and of other false churches. With a seminary now established, where at present 10 future pastors are enrolled, and with the increased contributions of the native Christians, who pay their own teachers and build their own schools, prospects for an eventually indigenous, self-sustaining church in Africa are good.

Missionary Wm. Kennell told how the message of Jesus' love is being

brought to the colored people and their children here in America. Today there are Lutheran churches of our mission from the Great Lakes to the Gulf and from East Coast to the West. Seventy pastors, 30 white, 40 colored, are in this work. This mission has its own church paper, *The Missionary Lutheran*, edited by Pastor Kennell, who is also superintendent of the Alabama field. In this field we have 35 stations, 33 of which have their own Christian day school.

They were but two of the hundreds who stand in our stead, who serve for us: carrying out the Lord's command to "teach all nations." In Africa, Germany, Mexico, in the Deep South, in the far Southwest, at lonely sickbeds, in the distant outposts of our Home Missions. What a blessing if more of them could be returned more often to report to our conventions and congregations on our work! These men are the real heroes of our Church. Unsung for the most part, with little glamour and less of earthly gain and glory, they are satisfied to be serving the Savior. They ask no recognition; they ask only our prayers. And one day, when He who comes quickly shall come again, they too shall come with rejoicing, bringing their sheaves with them.

#### District Missions

Within the District, 18 missionaries are serving 26 congregations and preaching stations. Together they showed a gain for 1949 of 510 souls, 326 communicants, what amounts to a fair-sized congregation. Average contributions per communicant for home purposes was \$30.10, for missions \$6.05. A new mission was begun in Ishpeming, Michigan. Initial steps were taken in the southern section of Oshkosh. Two missions became self-supporting, Salem, Nase-waupee, and Riverview, Appleton. The latter was established five years ago and has since grown to a communicant membership of 238. The congratulations of the convention were extended to both congregations.

#### Workers Needed

The shortage of man-power continues in the Church. Mission Boards reported "many promising fields uncared for" on that account. The Executive Secretary of Synod's Board of Education reported 22 vacancies, with all emergency means exhausted,

and called attention to the alarming fact that of the 444 teachers in our Christian day schools only 264 are regularly trained graduates, only 211 are men.

Yet the convention also rejoiced to note that the Lord has given us over a thousand young men and women — 945 at our synodical schools, not counting those at our privately supported high schools and academies — whose hearts the Lord has made ready and willing to serve in the Church. May there not be lacking the vision and courage to use these gifts!

And so the convention acknowledged the evident blessings of God as we enter our second century and resolved to all to build and repair and extend our schools.

Synod was respectfully petitioned to lend greater support and encouragement to the establishment of Lutheran high schools. This was interpreted on the floor of the convention as not intending financial support but the kind of encouragement now offered to Christian day schools. If necessary, it could mean to augment and departmentalize Synod's Board of Education to that end.

#### Veterans of the Cross

In a Memorial Service conducted by Pastor G. Kaniess the convention honored the memory of Pastor John Schultz, for 55 years a member of the District.

The convention went on record as urging the Board of Support to increase its budgetary demands and to grant more adequate support to the aged and needy servants of the Church, and their widows.

#### Coming Biennium

Elected to serve the District for the coming biennium were the following:

Pastor W. Strohschein, President.  
Pastor E. Behm, First Vice-President.

Pastor W. Pless, Second Vice-President.

Pastor F. Reier, Secretary.  
Pastor O. Siegler, Recording Secretary.

Mr. G. Herzfeldt, Treasurer.  
Pastor G. Struck and Mr. Wm. Wilde, District Mission Board.

### In the Glow of the Past

The convention cast many a grateful look to the past. "Our Convention in the Warm Glow of our Centennial" was the theme of President Habeck's sermon at the opening Communion service, wherein he traced the history of the fellowship we enjoy and the work it enjoins.

Supplications, prayers, intercessions, and giving of thanks were made for our Synod and its work in inspiring devotionals, led by Pastor Theo. Thurow.

The closing sermon, delivered by Pastor L. H. Koeninger, bade us recognize the hand of God in the history of our Synod. A choir of pastors and teachers, led by professor-elect M. Zahn, sang fitting hymns of praise.

### In the Light of Eternity

And what gave eternal value to all that was said and done at the convention, what lifted it above what must otherwise often have appeared as ordinary and routine, was that we could look not only to the past, not only to the next two years or, grant God, next hundred years, but to that day when the Kingdom of the Cross shall have become the Kingdom of the Crown, when we shall stand saved by grace before the throne of Him who speaks to us from Heaven: *Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.*

T. J. MITTELSTAEDT.

### President's Report

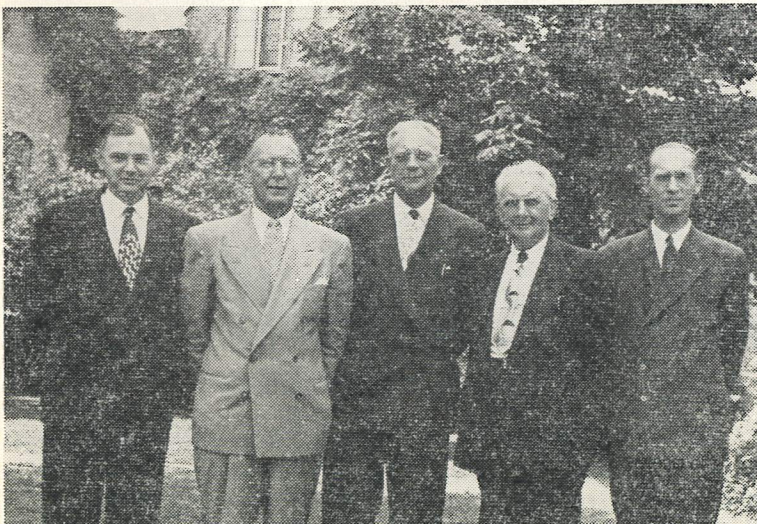
In his report to the District President Arthur Halboth gave expression to similar thoughts. Basing his remarks on Acts 2, 42: "They continued steadfast in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers," he pointed to the example of the early Christian church in Jerusalem as the God-pleasing pattern for our work today. He described the present-day tendency in some circles toward liberalism in matters of doctrine and practice, the trend toward unionism, and the sad neglect in the use of the blessed Sacrament and the God-given privilege of prayer. He emphasized faithfulness to God's inspired Word as the one and only positive guarantee for continued divine blessing upon our beloved Synod in the years that lie ahead.

## Southeastern Wisconsin District Convention

TO every faithful member of the Wisconsin Synod the year 1950 is a year of special significance. It is a year of grateful retrospection and humble rededication to the work which the Lord has so graciously blessed, despite our many failings, throughout the first century of our Synod's existence.

Pastor Herman Cares, First Vice-President, sounded the proper key-

note when in the opening service of the 17th Biennial Convention of the Southeastern Wisconsin District, held from June 19 to 22 in the chapel of the Seminary at Thiensville, he exhorted the assembled delegates to remain "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15, 58.



Left To Right: Pastor Vogel, Secretary; Pastor Cares, First Vice-President; Pastor Halboth, President; Pastor Diehl, Second Vice-President; Pastor Nommensen, Essay Recorder

### Doctrinal Essay

Without a doubt the highlight of the convention was reached in the presentation, by Professor Carl Lorenz, of an essay entitled: "The Absolute Authority of the Word of God in Matters of Faith and Life." The professor carried out his subject under two headings: I. The Basis on Which We Confess This Truth. II. The False Authorities Which We Reject in Contending for This Truth. Any attempt in these few lines to give an adequate resume of the very timely and excellently presented contents of this paper would be futile. It is sincerely hoped that the Northwestern Publishing House Board, to whom the matter was referred, may find ways and means to make the essay available for wider distribution and study.

It might not be amiss to mention here that Dr. Paul Kretzmann of the Missouri Synod attended the session in which the first portion of the paper was read, and that he addressed words to the convention which were both encouraging and inspiring.

### Missions

As is only fitting and proper, a large portion of the convention's time was devoted to Mission reports. Pastor Jonathan Mahnke, Chairman of the Board, reported a steady growth in the 11 mission stations of this District. Through the consecrated labors of 9 missionaries the Bread of Life is now being dispensed

to a total of 1,861 souls. Six Christian Day Schools are being maintained, with 8 teachers. Two stations have been discontinued, their membership having been absorbed by neighboring Synodical Conference congregations. Opportunities for ex-

closely-knit group of people. Yet we give thanks to God that in so short a time we are beginning to see some tangible results. As of January 1, Pastor Winter listed 19 souls under his pastoral care, with 3 communicants and 15 Sunday School children."

917 pupils. Twenty-six teachers have been added. Five other congregations, he stated, should be credited with schools because "they provide for the Christian education of their children by paying tuition fees or some mutually agreeable sum to another school, or by providing a teacher for the school." The teacher shortage is still acute. Gifted young people in our congregations should be urged to give prayerful consideration to the possibility of preparing themselves for this important work in the kingdom. Pastors and teachers are the logical persons to offer such encouragement.



Meetings Were Held In The Seminary Chapel

panding our mission work abound, if only the necessary funds and manpower were available.

In the Arizona Mission field, it was reported, 11 missionaries are now serving a total of 1,468 souls in 17 stations. The Tucson and Phoenix areas particularly have shown substantial growth. Of special interest was the fact that a fully organized congregation of Apache Indians has now come into existence. It is located at Morenci.

Pastor Victor Schultz, Chairman of the Arizona Mission Board, presented a glowing picture of the outstanding mission possibilities in Southern California, in the vicinity of Los Angeles. Two missionaries, Pastors F. Knoll and A. Keibel, have been working in the field since February. It is estimated that 55,000 unchurched Synodical Conference people reside in this rapidly growing area. Negotiations are under way for the purchase of suitable sites for mission chapels. The work in California, it was stated, is being begun with the knowledge and consent of the local Missouri Synod officials.

Concerning our mission endeavors among the Mexicans in Arizona it was a source of great joy to be told that "the work is gradually getting under way. It is hard to break in upon this

A new door has been opened to us in Elroy, about sixty miles from Tucson. At the request of a Mexican family Pastor Winter has begun regular worship services there.



An Informal View Of Delegates

#### Christian Education

Interest in the cause of Christian education has received new impetus in our midst. Pastor G. Schmeling reported the opening of 6 new schools in the District, bringing the total up to 51. The enrollment increased by

tors of the various Conferences for the purpose of encouraging congregations who have not completed their collection, so that the goal may be attained before the close of this centennial year, was unanimously adopted.

### Communion Service

On Wednesday evening of the convention delegates assembled at historic Salem Ev. Lutheran Church, Granville, for the celebration of Holy Communion. It was in this church, recently beautifully renovated, that the Wisconsin Synod was born one hundred years ago. All who attended the service must have been keenly aware of this fact. Pastor Allyn Schuppenhauer of Bylas, Arizona, delivered the confessional address on Matthew 11, 28: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

### Elections

Elections, carried on throughout the four days of the convention, produced the following results:

President: Pastor Arthur Halboth.

First Vice-President: Pastor Herman Cares.

Second Vice-President: Pastor Henry Diehl.

Secretary Pastor Heinrich Vogel.

Treasurer: Mr. G. W. Sampe.

Essay Recorder: Pastor Walter Nommenson.

Mission Board: Pastor O. Nommenson, Mr. Herman Fricke.

School Committee: Pastor G. Schmeling, Mr. A. Ehlke, Mr. H. Gawrisch.

Advisory Board of Support: Pastor William Mahnke, Mr. H. Ihlenfeldt.

Student Support: Pastor Paul Behn.

Auditing Committee: Messrs. O. Vogelpohl, R. Schiefelbein, W. Runge, R. Milbrath.

Delegates were also chosen for the Synodical Conference and the General Synod Convention next year.

"Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded." II Chron. 15, 7.

E. PANKOW.

### FIFTIETH ANNIVERSARIES

#### St. John's Lutheran Church Vesta, Minnesota

Ideal weather and a large attendance marked the day of great rejoicing for St. John's Congregation at Vesta, Minnesota, when it celebrated the 50th anniversary of its founding on June 11, 1950. The Rev. Philip Martin of Omaha, Nebraska, who founded the congregation, returned to preach in the German service in the morning. The Rev. Oscar Nau-

mann, President of the Minnesota District, preached the English sermon. Another English service was conducted in the afternoon with the Rev. Edward Birkholz of Redwood Falls preaching. A special feature of this service was the reunion of those confirmed in the congregation during the past 50 years.

The following pastors have served this congregation: Philip Martin, 1900-1906; George Adascheck, 1907; Paul Gedicke, 1907-1922; August Sauer, 1923-1929; Karl Brickmann, 1929-1945; Herbert Kesting, since 1946. At the present time the congregation numbers 576 souls, 400 communicants, 101 voters.

H. H. KESTING.

### GOLDEN WEDDING ANNIVERSARY

#### Mr. and Mrs. John Meyer

#### New Prague, Minnesota

Mr. and Mrs. John Meyer, members of Friedens Ev. Lutheran Church, New Prague, Minnesota, were privileged to observe their golden wedding anniversary on June 4. The undersigned conducted a brief service in the presence of the immediate family, basing his remarks on Is. 46, 4. May the gracious Lord who guided and protected them for so many years be with them also in the future. May He keep them in His grace during the remaining days of their earthly pilgrimage and shower His blessings upon them in the eventide of their life.

A. MARTENS.

### FIFTY-FIFTH WEDDING ANNIVERSARY

#### Mr. and Mrs. John R. Michaels

#### Rauville Township

By the grace of God Mr. and Mrs. John R. Michaels, members of St. John's Lutheran Church of Rauville Township, were privileged to celebrate their fifty-fifth wedding anniversary on July 2. The celebration was held at their farm home in Germantown Township. The undersigned spoke briefly, basing his words of comfort and admonition on 2 Tim. 3, 14-17. The church choir sang "What A Friend We Have In Jesus" and "The Lord Is My Shepherd." May the true and gracious God keep the honored couple in the true and saving faith and in the end bring them safely into His eternal home.

B. A. BORGSCHATZ.

### THE SYNODICAL CONFERENCE

will meet at Concordia College, Fort Wayne, Indiana, August 8-11, for its convention. Opening service with communion at St. Paul's Church, Barr and Madison Streets, at 10 o'clock, Central Daylight Saving Time, Tuesday morning. First business session in chapel of Concordia College at 1:30 P. M., C. D. T. Delegates desiring lodging at the college will notify the Rev. E. A. Albers, 610 E. Leith Street, Fort Wayne 5, Indiana, at their earliest convenience. He will also make reservations at local hotels if so requested. Charges: registration fee, \$2.00; lodging and meals at the college Tuesday noon to Friday noon, \$17.75, a total of \$19.75.

GEORGE V. SCHICK, Secretary.

### ORDINATION AND INSTALLATION

(Authorized by Proper Officials)  
Installed

#### Pastors

**Birkholz, E. C.**, in North Side Lutheran Church, North Platte, Nebraska, by G. B. Frank; assisted by A. B. Habben; Second Sunday after Trinity, June 18, 1950.

**Martin, John H.**, in West Side Lutheran Church, Council Bluffs, Iowa, by Philip Martin; assisted by Herold A. Schulz and Ardin Laper; Fifth Sunday after Easter, May 14, 1950.

#### Ordained and Commissioned

**Hoenecke, John G.**, in St. John's Church, Sturgis, Michigan, by Hugo H. Hoenecke, for work in a new mission to be opened at Ishpeming, Michigan; assisted by G. L. Press, John F. Brenner, Adolph Fischer, Ernest Wendland, Robert Holtz, Donald Schumm, Herbert Heidenreich, Clyde Hildebrand; Fourth Sunday after Trinity, July 2, 1950. (Since no congregation as yet exists at Ishpeming and a suitable house of worship was not available, District President Habeck advised that the candidate be ordained and commissioned in his home church.)

#### Ordained and Installed

**Schlei, Charles**, in Nathanael Church, Milwaukee, Wisconsin, by S. H. Fenske; assisted by Martin Braun, A. Halboth, H. Diehl, L. Koeninger, P. Behn, K. Otto; Seventh Sunday after Trinity, July 23, 1950.

### CHANGE OF ADDRESS

#### Pastors

**Barthels, Geo. A.**, 417 East Avenue, Red Wing, Minnesota.

**Schlei, Charles**, 1111 North 48th Street, Milwaukee 8, Wisconsin.

### MISSION FESTIVALS

#### Trinity Sunday

St. John's Church, Redwood Falls, Minn. Offering: \$455.00. E. A. Birkholz, pastor. St. Matthew's Church, Tp. Cady, St. Croix Co., Wis.

Offering: \$182.38. K. A. Nolting, pastor.

#### Second Sunday after Trinity

St. John's Church, Tp. Weston, Dunn Co., Wis.

Offering: \$312.00. K. A. Nolting, pastor.

#### Third Sunday after Trinity

St. Paul's Church, Henry, South Dakota. Offering: \$363.05. W. Ten Broek, pastor.

#### Fifth Sunday after Trinity

St. Peter's Church, Florence, So. Dak. Offering: \$120.07. W. Ten Broek, pastor.

St. John's Church, Tp. Rauville, Watertown, So. Dak.

Offering: \$333.12. B. Borgschatz, pastor.

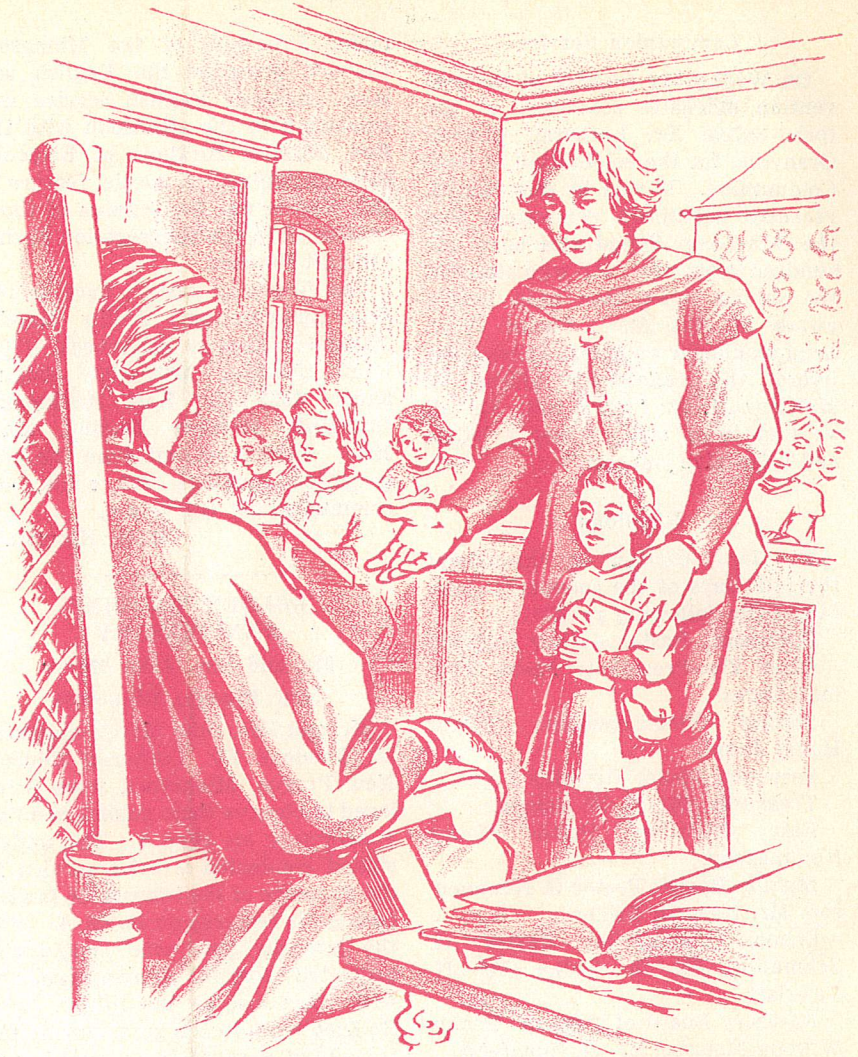
### BOOK REVIEW

**Fausset's Bible Encyclopedia and Dictionary.** By A. R. Fausset. Pages 753. Price \$4.95. Print, Zondervan Publishing House, Grand Rapids, Michigan.

The author of this great volume is the well known co-author of the Jamieson, Fausset and Brown Bible. The book is fairly exhaustive. From what we have read we would highly recommend it to our readers. It ought to find a place on every minister's book shelf unless he possesses another book of this type. The price is very fair for a book of this kind. W. J. S.

Jan 51

88-N  
Rev. Armin Engel  
R. R. 1 Box 44  
26 Larsen, Wis.



*Martin Luther Enters School*

Facsimile of Bulletin No. 3

# THE MARTIN LUTHER STORY

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