

*The  
Northwestern  
Lutheran*

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

I KINGS 8:57

# The Northwestern Lutheran

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## "By The Mercies Of God"

"I BESEECH you, therefore, brethren, by the mercies of God," Rom. 12:1. This appeal, to which every Christian heart will respond, applies also to the unfinished task before us.

NORTHWESTERN  
LUTHERAN ACADEMY,  
MOBRIDGE, SOUTH DAKOTA,  
MUST BUILD

Our Synod has acknowledged its need of the proposed building and promised to supply the funds.

Owing to the rising costs of construction, the additional sum of about \$250,000 would be required if all of our churches would succeed in raising their share of the SECOND COLLECTION.

We see ourselves compelled to appeal again to those who with grateful hearts are daily and abundantly enjoying the "mercies of God," asking them for a

SPECIAL OFFERING  
ON  
MISERICORDIAS  
SUNDAY  
APRIL 8, 1951

— Your congregation has been asked to send out a letter for every family and collection envelopes for every communicant, and we are sure that not one will fail to do so. We are providing the letters and envelopes.

— Let "the mercies of God" move you to give gladly and liberally. We are confident that you will want to see this matter through.

— Bring in your offering on that day. If the Lord should make it impossible for you to attend the service, send your envelope by a member of your family.

— Churches that have met or exceeded the average in the Second Collection may designate their collection exclusively for Mobridge.

— Remit promptly to your District Cashier.

Looking forward to your ready response, which will make it possible to break ground soon after the Sunday of the Special Collection.

Your Conference of Presidents,

By JOHN BRENNER.

ATTENTION

ATTENTION

NOTE ADDRESS CHANGE

Lutheran  
Spiritual Welfare Commission

3624 West North Avenue, Room 208

Milwaukee 8, Wisconsin

Note: —

Please use new address or order new form cards.

# The Companionship Of Our Risen Savior

Luke 24, 13-35

The Gospel account of how the risen Savior on Easter Day joined the two disciples on the way to Emmaus has ever been dear to the hearts of Christians. It has been the inspiration for some of our most cherished hymns. Within the limits of a brief meditation it is quite impossible, of course, to do justice to all of its rich implications. Only briefly can we consider how it points to the precious companionship with which the risen Savior continues to bless His own.

## In Tender Compassion He Is Ever At Our Side

*As He Joined These Disciples* The afternoon of Easter Day found two from the wider circle of Christ's disciples on the way to Emmaus seven miles from Jerusalem. Troubled and perplexed in their hearts they were talking with each other about all the things which had so recently happened at Jerusalem. In the midst of their lively conversation, which made them quite oblivious to their surroundings, a third wanderer joined them; Jesus had chosen to walk with them. But their eyes were held that they might not know Him for the time being. They saw in Him only a companion by the way and His actions tended to confirm this idea, for He inquired concerning the subject of their animated discussion. This stranger's kindly interest moved them to stand still for a moment. Their first words of reply were an expression of surprise that even as a pilgrim from afar He should be almost alone in not knowing of the things that had transpired in Jerusalem during the past days. When Jesus went on to ask "What things?" they eagerly exclaimed: Concerning Jesus of Nazareth, which was a prophet mighty in deed and in word before God, and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel." They

had trusted that Jesus was that great prophet who was to come, the promised Redeemer. Yet there was still unclarity in their minds as to how He would carry out His ransoming and what it would mean. The violent death of Jesus at the hands of their leaders had perplexed them. Now that it was already the third day their hopes which they had placed in Jesus were dying. There was only the strange word concerning the women who early in the morning had been at the tomb and not found the body of Jesus. They had come back with the amazing report that they had seen a vision of angels who said that He was alive. Then a few of the men in their midst had also visited the sepulchre and found it just as the women had said, but Jesus they did not see. In consequence of it all they were quite at a loss what to think and what still to hope for.

*In Loving Concern* It is above all Jesus, the risen Savior, who holds our interest in this account. Not merely in an outward manner but in tender compassion had He drawn nigh to these sad and troubled disciples. Even before any inquiry on His part He knew all about their anxiety. His heart was intent upon helping and strengthening them in their weakness. With His questions He merely purposed to induce them to express themselves that He might have opportunity to clear up for them the very things which they were finding so dark and perplexing. We also note that in His wisdom He most effectively accomplished this purpose, inducing them truly to pour out their hearts to Him.

*So He Is Nigh Unto Us* All this may well remind us of the risen Savior's promise which He has given to all of His believers: "Lo, I am with you always, even unto the end of the world." Our glorified Lord, though He is removed from our eyes, would have us know that He is nonetheless at our side in the same tender compassion. He knows and discerns also our hours of weak-

ness, our moments of uncertainty when we become disturbed and confused in our faith and hope. Then, too, He is intent upon strengthening us in our weakness. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like we are, yet without sin." Yet He not only gives thought to our need in His compassion but also extends the necessary help.

## He Instructs And Comforts Us Through His Word

*We See It Here* In extending His help the Savior began with a needed word of rebuke: "O fools, and slow of heart to believe all that the prophets have spoken." It was not without their fault that they were steeped in gloom and sadness. From early youth they had heard the word of the prophets. Jesus Himself had patiently instructed them during His sojourn in their midst. But they had not always given heed to what they had heard nor embraced it in childlike faith. That was the real reason why they were now offended and disturbed by Christ's death, why they were doubting the message of His resurrection. Yet having laid bare the real cause of their perplexity Jesus now imparted the instruction which could alone raise them up from their sorrow and gloom. He opened the Scriptures for these disciples. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." He showed them that according to the revealed will and council of God it was necessary that the Savior should suffer these things and enter into His glory, that only in this way could He redeem the world of sinners and henceforth reign over them as their victorious Savior, extending pardon, life, and salvation.

*We Experience It Still* To the Scriptures Jesus still directs His disciples for their comfort and their certainty of salvation. Through the inspired word of the apostles and prophets He wishes to speak also to us on our earthly journey, rebuking our slowness in believing and making us wise unto salvation. It is still the gracious work of our risen Savior that He opens the Scripture to us.

(Continued on Page 101)

# Editorial

**Do You Hear The Cry?** It has been loud enough and penetrating enough that every member of the synod should have heard it. And it should have awakened him to action. Some may have mistaken the voice they heard for the voice of man and did not discern that the voice was the voice of the Father in heaven—crying to His children whom He gave so much—not to forget the need of our colleges, especially Moberg. Surely you heard that voice, heard it time and again. Some heard the cry but did little about it; others who heard it did not give it their full support; others, many others heard it, fully realized the need and did not rest until they did their full share to alleviate the situation.

But our effort was not enough. We again hear the cry coming from the plains of South Dakota, from Northwestern Lutheran Academy at Moberg, "*Give us the help you promised us more than five years ago.*" So the presidents of the various districts together with the president of Our Joint Synod, aware of their responsibility before God, sent out a new appeal to all members of our synod to make another offering for the Building Fund and Northwestern Lutheran Academy at Moberg.

Owing to the failure of some congregation to raise their fair share of the *first* and of the *second* Building Fund Collection and also to the fact that building costs have risen since this collection was planned—the Conference of Presidents is making another appeal to take up another collection on April 8, Misericordias Domini Sunday, remembering, in this collection, especially our college in Moberg, South Dakota.

We ought to thank God for this action of the Conference of Presidents. May God, who has given them the courage to make this appeal, give us, the members of our synod, the faith and courage to bring our offerings—as much as may be required.

W. J. S.

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**Special District Meetings** Special meetings of the eight districts of the Joint Synod have been called for sometime in June. The purpose of these special meetings is to make a thorough study of the "Common Confession."

What is the "Common Confession?" It is a statement of 12 short paragraphs. In each paragraph one chief doctrine of the Bible is defined. One paragraph defines what is believed about *God*, another, what is believed about *Man*, another, about *Redemption*, another, about *Election*, etc.

How did the "*Common Confession*" come into existence? It was drawn up by a committee representing the Lutheran Church—Missouri Synod and the American Lutheran Church.

Was there no confessional statement in existence? Yes, a confessional statement called "*The Brief State-*

*ment*" written by Dr. F. Pieper, one of the great teachers of the Missouri Synod, already existed. This "*Brief Statement*" of the chief doctrines of the Bible was accepted not only by the Missouri Synod but by all the synods in the Synodical Conference as a true and correct presentation of the doctrines of the Bible.

Well, why did not the committees of the Lutheran Church—Missouri Synod and the American Lutheran Church simply accept this "*Brief Statement*" instead of writing another calling it the "*Common Confession?*" That is the question for which we are all trying to find the answer. The fact is that they felt they must write a new "confession." Now we have it and must study it to see whether it is in full agreement with the Bible, and whether it says everything that must be said in a confession in order to avoid "double meanings."

For this reason a special meeting has been called by all districts of the Joint Synod to study this "new" confession, called the "*Common Confession*," carefully on the basis of the Word of God as the Lord in His Word bids us do, I Thess. 5:21, "Prove (test) all things." That is what we want to do at the special meeting of our districts. As a body-member of the Synodical Conference we will be called upon to either subscribe or reject the "*Common Confession*." Hence every one of us is eager to learn and thus know what it is all about. We are sure that these special meetings will please God. May God bless them.

W. J. S.

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**"Luther Would Have Liked It"** This is a remark which was contained in a radio broadcast over one of the larger networks not too long ago. It was a transcribed program describing the Army's religious work in Germany. It apparently was a report of the chaplain in charge. The program extolled the great common services held among the Protestant faiths where men became aware of the beautiful and distinctive portions of each denomination's faith all combined to form a beautiful church service. Baptists, Episcopalians, Methodists and Lutherans were among those who were said to have taken part in these services. Here, the commentator noted, was a real step forward in joining all Protestantism into one great, effective force to fight the common evil. Noteworthy was the fact, we were told, that this was taking place in Germany, Luther's country. And we were told that Luther would have liked it that way.

When the writer heard the remark, he wondered whether Luther was not perhaps turning in his grave. Joined together there in those services were Lutherans and Reformed. We wondered whether conditions have changed since October 2, 1529, when the Colloquy at Marburg, arranged by Philip of Hesse between Luther and Zwingli, took place. One of the main articles of faith discussed at that meeting was that of the Lord's Supper. Luther insisted upon the Scriptural Doctrine

of the actual presence of Christ's true body and blood, in, with and under the bread and wine to be received by the believer for the forgiveness of his sins. Zwingli insisted upon his rationalistic, unscriptural doctrine that Christ's body and blood were truly present and that the Savior's words, "this is my body — this is my blood," merely meant "this represents my body — my blood," thus making Holy Communion a mere memorial meal. Luther concluded the fruitless meeting with the words, the judgment, "You have a different spirit," and refused Zwingli the hand of fellowship.

Have things changed during the past centuries? This we know, the Reformed Church still holds to rationalistic errors. Whether those Lutherans who took part and take part in those services have changed is a question. But we do know this that Luther would not have changed and therefore Luther would most certainly not have liked these unionistic services.

Union without unity in doctrine and faith is what we protest against. Joining all Protestant faiths into one, large body is the goal of many muddled thinkers. Don't get us wrong. We are not opposed to union when it comes about through true unity in faith in all the doctrines of Scriptures. But these church services, which were being extolled by this program describing the spiritual work going on among the armed forces, do not have this intention. Therefore Luther would *not* have liked it.

Let us show you why. By the grace of God Luther was led into freedom-giving Gospel of Jesus Christ. Great spiritual distress forced him into the Holy Scriptures to read and study them. Luther showed by his separation from Romanism and his refusal to join ranks with Zwingli that he understood the Savior's words, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." John 8:31-32; "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same

shall judge him in the last day." John 12:47-48. He knew Paul's words, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:6-9.

The program included an imaginary letter from a serviceman to his mother describing this wonderful joint religious service. An imaginary letter written in answer, by the boy's mother, expressed concern that the family had always been of the Baptist faith and how could her son participate? His answer was, since not every denomination can be represented among the chaplains, this is the only way the army can serve its men with religion and, after all, didn't all the men attending that service believe in the same God? This portion ended with the Baptist mother resigned to the fact that perhaps her son's faith was not being perverted.

There are undoubtedly many Lutheran mother's with a similar concern. It is a valid concern. At home we fight "union without unity" and under the system of chaplaincy it is encouraged; and we are helpless. Or, are we? Your Synod is very much aware of the spiritual welfare of its members in the armed forces. Therefore, without making itself guilty of unionism, which is contrary to God's expressed will, our Wisconsin Synod serves its members through The Lutheran Spiritual Welfare Commission, providing camp pastors in our country where our men may be concentrated, through contact pastors living near military establishments, and through an elaborate mailing service, providing devotions, sermons, prayer books, etc., whereby our men continue to receive spiritual guidance. This Luther would have liked.

JOHN F. BRENNER.

## The Companionship Of Our Risen Savior

(Continued from Page 99)

Through His word He sends the Holy Spirit into our hearts to enlighten us that we may see Him in His Savior's glory and all the riches of grace which He has won for us. Thus He helps us in our weakness and makes us truly blessed and fruitful in our faith.

*Nothing More Is Needed* When the three wanderers had come nigh to Emmaus Jesus made as though He would go far-

ther. The two disciples, however, pleaded with Him: "Abide with us." So great was the joy of faith that had come to them through His instruction that they were reluctant to have Him depart from their side. Jesus granted their request and then revealed Himself as their risen Savior. Yet when thereupon He immediately vanished from their sight they did not again sink into new gloom and sorrow. The joy of faith which they had won through the Scriptures which Jesus had opened to them remained with them. So great was this joy that they felt constrained to share it even on this very

evening with their fellow-disciples at Jerusalem. They themselves confessed: "Did not our heart burn within us, while He talked with us by the way, and while he opened to us the Scriptures?" We still make the same experience as we hear, read, learn, mark and inwardly digest His Holy Word. Through it Christ our risen Savior reveals Himself to us in all that He has done and won for us. Hence we, too, are moved to pray: "Abide, O dear Redeemer, among us with Thy Word and thus now and hereafter true peace and joy afford.

C. J. L.

# The Holy Spirit Creator

## SANCTIFICATION

SHORTLY before Christmas, in the issue for December 3, we concluded our study of justification, and interrupted our series to make room for the study of some doctrines in connection with the events of the festival season, the birth, suffering, and resurrection of our Savior. The festival of Pentecost now drawing near, we resume our study of the creative work of the Holy Spirit. The next phase of His work to be considered is sanctification. Today we shall make merely a few preliminary remarks.

## INTRODUCTION

### The Wider Sense

The word sanctification is used both in a wider and in a narrower sense. For an illustration we use the Third Article of our Apostles' Creed. If we look into our Catechism we find that the First Article is inscribed *Of Creation*, the Second *Of Redemption*, and the Third *Of Sanctification*. Here evidently the word is used to sum up everything of which the Third Article speaks. Just as the First Article speaks of the work of the Father and sums it up in the word *Creation*; as the Second Article speaks of the work of Jesus Christ and sums it up as *Redemption*; so the Third Article speaks of the work of the Holy Ghost, that He makes us members of the Christian Church, that He forgives our sins, that He will raise us up on the last day, and lead us into everlasting life; and the heading calls it *Sanctification*.

Here Sanctification includes everything that the Holy Spirit does for us from beginning to end, till He has us safely in heaven.

### Scripture Use

It is not only in our Catechism that the word occurs in this wider sense. We think of the highpriestly prayer which Jesus prayed for us on the evening of His great suffering. He said: "They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself that

they also might be sanctified through the truth" (John 17, 16-19).

The prayer of Jesus was fulfilled. St. Paul assures the Thessalonians that God chose them unto salvation from the beginning, and that He did this "through sanctification of the Spirit and belief of the truth" (2 Thess. 2, 13). Similarly St. Peter describes his readers as "elect according to the foreknowledge of God the Father through the sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1, 2).

In these passages the whole work which the Holy Ghost performs on us is called sanctification.

### Name of Christians

Because the work of the Holy Spirit is sanctifying, Christians are often called *saints*. Christians are not only addressed as saints, but frequently when the Scriptures speak about Christians in the third person this name is used. In addressing the Romans and the Corinthians Paul tells them that they have been "called to be saints" (Rom. 1, 7; 1 Cor. 1, 2).

When Ananias was told to go to Paul he answered God: "Lord, I have heard . . . how much evil he hath done to thy saints at Jerusalem." — "Peter . . . came down also to the saints which dwelt at Lydda." — After Peter had raised Tabitha from death he "called the saints and widows, and presented her alive" (Acts 9, 13. 32. 41). Other passages showing a similar use of the word might be cited, but let these suffice to illustrate the point.

## THE NARROWER SENSE

### The Catechism

The entire Third Article speaks about *Sanctification*, but is enumerating various phases of this work. Luther says that the Holy Ghost has "called me . . . enlightened me . . . sanctified and kept me in the true faith." And again: "He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth."

### Scripture Passages

Since we are going to make a special study of this phase of the

work of the Holy Ghost, it will suffice for the present to mention only a few passages in which the word sanctification occurs in a narrower, more restricted sense.

In 1 Thess. 4, 3, Paul tells his readers that the will of God is their *sanctification*. Then he points out in what their sanctification must consist. He mentions two things: "that ye should abstain from fornication" (v. 3) and "that no man go beyond and defraud his brother in any matter" (v. 6). — In 2 Cor. 7, 1, he encourages his readers: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

### Renewal

This effort on the part of the Christians to abstain from sin and to practice the corresponding virtues is sometimes presented as a renewal. After reminding the Romans that they as Christians should present their bodies as a living sacrifice unto God, Paul continues: "And be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. 12, 2). He admonishes the Colossians that, since they have "put on the new man" they must put off "anger, wrath, malice, blasphemy, filthy communication out of your mouth, lie not one to another," and they must put on "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering" etc.

## JUSTIFICATION AND SANCTIFICATION

### Importance

The question concerning the connection between justification and sanctification is a most important one, one that we shall have to touch time and again in our studies. If it is misrepresented, both articles will suffer; and since the article of justification is the very heart of the Gospel an error here has the most far reaching disastrous effects for our faith. Today we shall point only very briefly to a few thoughts.

### Misery Before Justification

What is the condition of a sinner before his sins are forgiven? Sins drive a person to despair. We listen to David. He said: "Mine iniquities are gone over mine head; as a heavy burden they are too heavy for

me. My wounds stink and corrupt because of my foolishness. I am troubled, I am bowed down greatly, I go mourning all the day long" (Ps. 38, 4-6). "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture turned into the drought of summer" (Ps. 32, 3-4).

### The Joy Of Justification

When David was rid of this burden, would he deliberately continue in the sins that caused him so much trouble? He was happy when he was assured of the forgiveness of his sins. "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity" (Ps. 32, 1. 2). Happy to be

rid of his sins and thankful that the Lord had graciously pardoned him, he carefully avoided repeating his former sins, and made every effort to please his gracious Lord by holy living.

When the publican, in answer to his prayer: "God be merciful to me a sinner" had received the assurance of justification, would he continue to defraud the people, the sin which had so burdened his conscience? Rather, like Zachaeus, he would return every tainted penny in his possession, and would use all his possessions to help the poor and needy.

That is the connection between justification and sanctification: justification is the root, sanctification is the fruit.

(To be continued)

J. P. M.

## Guidance In Godliness

### IS THE GOSPEL ENOUGH?

ALL life is much more complicated today than it was in the days of our forefathers. It is so in purely human affairs, and it holds true of church affairs. As time goes on, the Old Serpent seems to become more subtle and his schemes for the overthrow of Christ's Kingdom more crafty. It is true, his designs are fairly clumsy at times and easily discernible. But more and more his assumed mask of love for God and mankind is worn.

This new appeal of his to the self-interest of men, his dazzling promises of a new heaven and a new earth to be created from all the present misery through the word of the social gospel uttered by the supreme and all-powerful mind of man, these new Christs shall mislead many.

If we of the Lutheran Church are to escape the wrath that is to come, it will be only the long-suffering grace of God and through the right use of the weapon of the Word. We are assured of the grace and loving-kindness of our Lord. He has so said, and He always keeps His Word, for He is a God of truth and faith. It is for us to be faithful in the use of the means of grace He has so richly placed in our hands. It is there

where our safety lies. And it is also there where our danger threatens.

More and more within our true Lutheran circles the belief is gaining ground that the preaching of the Gospel is not enough. Seldom is this belief outspoken in so many words. But actions often speak louder than words. The machinery for the upbuilding of our churches is growing more complicated every day. We have, in imitation of the sects, multiplied the number of societies and clubs within the church; we have relied more and more upon indirect giving for the church; we have split up the one purpose and message of the church between so many branches of the church. Where will it end?

Let us resolve to go back to the scriptural truth and principle, that only by the preaching of the love of God in Christ Jesus can a church and a church member be built up to a God-pleasing dwelling of the Lord. That must be our aim for pulpit and pew.

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### THE PRICE OF LIFE

Every life has its price; every life except the life of sin. If you want

to live a life of sin, you need do no more than simply give yourself to sin. If you want to live a life of luxury, you will have to pay the price of hard work to gain the means, unless you should be fortunate enough to have the means given you. If you want to live a life of renown, you again will have to pay the price of effort by which renown is won. If you want to live a life of benevolent service, you will have to pay the price of cultivating the grace and virtues which are necessary to such service. If you want to live the life of an artist, you will have to pay the price of study and practice which makes the life of an artist possible. You can live any such life if you are willing to pay the price, though even if one pays the price, not every one can live all of these lives. For example, not every one can be an artist.

But when it comes to living the best life, the only true life, the life of the child of God, then not a single person in all the world has the price to pay. No amount of wealth, no amount of accomplishment, no degree of artistic ability, no measure of genius of any kind whatever, no amount of benevolence, nothing at all that the earth has to offer or that man can attain, can purchase or make possible the only true life. Only Christ can give that life, and He can give it because He gave His own life to gain life for us. "I am come that they might have life, and that they might have it more abundantly" (John 10, 10).

### YOUTH AND THE HOME

The foundation of Church and State is the home. As goes the home so goes everything else in the social order. In these days one hears much talk of "youth movements," and that youth must be given work to do on its own account. Churches have their clubs, societies, leagues, and other organizations. Quite probably, at least we hope, the chief activities of these various organizations are educational and devotional, meetings for Bible study, study of church teaching and practice, missions, and other such. This is all very good. It prepares them for a richer and fuller religious life in all directions.

But here now is a suggestion. Why not direct this religious zeal that is beating upon the sides of the cage

for exit and action — why not expend a good share of it in the home? Why should these young people not seek to make their own homes what they should be? This does not mean that they need to seek to take the reins in their hands, but let them play their part under their parents as children are supposed to do in any well regulated home. There is no better work in the world that they can do, and they need no organizations, no committees, or any sort of machinery to do it with. They face the work every day of the week and each one can take hold individually. What influence this would have on Church and State! And all without the wheels and cogs of man-made machinery.

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#### WHAT ANDY GUMP SAID

One of our cherished clippings is what Andy Gump of the comic strip said about modern literature. Andy had broken his leg, which gave him an opportunity to do quite a bit of reading. After reading certain books offered the public as "best sellers" he had the following to say:

"These new books are putrid. Instead of romance you get muck; instead of looking towards the stars for inspiration, those literary garbage men search the gutter for ideas. You have to wear rubber gloves when you pick up a best seller to keep your hands from getting dirty.

"The publishers of those up-to-date novels about flaming flappers and maudlin morons ought to give away a box of anti-bilious pills with every copy. The old books inspired a man to better things. The new books inspire you to go out and kill the author.

"They spoil three hundred pages knocking love, marriage, law, and religion. Instead of books about beautiful souls, they write about down-trodden heels. I believe in the freedom of the press, but the people's common censorship ought to stop those pimples on the brow of literature. Reading a book by Scott or Dickens after wading through a modern novel is like strolling through a sweet old-fashioned garden after a visit to the glue works."

K. F. K.

## As We See It

### Once More: The Common Confession

BY E. REIM

IT is just about a year ago since this writer reported and discussed in these pages a document of agreement which had been prepared and published by representatives of the American Lutheran Church and the Lutheran Church — Missouri Synod. This "Common Confession," as it soon came to be called, was presented as a settlement of doctrinal issues over which the American Lutheran Church and the synods of the Synodical Conference have been divided for about seventy years. We presented our preliminary study of this document in a series of three articles, arriving at the conclusion that it does not settle the issues which it takes up, and therefore cannot be considered a true doctrinal agreement.

#### A Clear Responsibility

In the meantime this "Common Confession" has been accepted by our sister synod in its convention of last June, with the understanding that it be submitted to the other synods of the Synodical Conference for their consent. This was done by the President of the Missouri Synod, Dr. J. W. Behnken, at the August Convention of the Synodical Conference. So the matter comes before our Synod for official consideration at our next convention, in August of this year. This is an issue that we must face, a responsibility that we dare not evade.

A further development last October when the American Lutheran Church likewise adopted this confession, "rejoicing that agreement has been attained therein regarding doctrines that have been in controversy between our (American Lutheran) Church and the Lutheran Church — Missouri Synod." This makes the action which is expected of our Synod even more important. For since the chief contracting parties have both declared their acceptance, anything less than a clear and unmistakable statement on our part will be understood as the silence which spells consent.

It is with the purpose of bringing these issues clearly before our members, particularly those pastors, teachers, and laymen who will be the delegates to our next convention, that we shall once more take up this matter of the "Common Confession" in these pages during the coming weeks.

#### Scripture Judges the Matter

In our discussion we are not going to take the position that a confession is wrong simply because it is new formulation of some old truths. As long as those truths are not weakened or surrendered, the work of thinking them through again and restating them in terms that in every detail are faithful to Scripture is in itself a very wholesome process. It should help one to understand others who have not been using the same terms to which we have become accustomed. It should keep one from a rigid and mechanical insistence upon the letter of a doctrine, which may leave one satisfied and secure in the consciousness of one's orthodoxy, but which keeps one from getting at the heart and spirit of the matter. We want to worship no confession simply because it is old. Neither do we want to condemn any because it is new. Both must be judged according to the faithfulness with which they reproduce Scriptural thought. That is their positive function.

But since it is a matter of history that almost every confessional statement of the Church was born of controversy over some area of doctrine, it is quite inevitable that these confessions also have a negative function, namely of exposing and warding off the error with which the Church is thus forced to deal. This is certainly an unpleasant duty, but nevertheless a most wholesome one.

#### Confess and Defend

Both functions can perhaps be summed up best if we remember the counsel that the Lord gave to His Church at Philadelphia (Rev. 3:11):



"Hold that fast which thou hast, that no man take thy crown." For there we have the thought of defending the truth of God's Word against error. We also have the other element of steadfast, faithful confession. For no truth is lost more quickly than that which is taken for granted. But if we remember what we have, and that we have it only because it has been given us by the grace of God, then it will follow as a natural thought that we acknowledge this in joyful confession, as men who "cannot but speak the things we have seen and heard."

It is our conviction that we have

just such elements in the history of our Synodical Conference: — in the understanding of the Gospel which it has been granted by God's grace; in the truths for which it has stood; yes, and in the battles which it has fought and in which our synods have stood shoulder to shoulder. These are the things which we must review at this time and, if they bear the test of Scripture, cherish and defend. For then they are indeed our crown, to be held fast, at all costs, also in the present crisis.

These are the principles by which we shall judge the "Common Confession."

ples of Christian liberty for Jew and Gentile alike.

What did James advise? The Jewish Christians were not to insist on the observance of any Jewish ceremonial rites on the part of the Gentile Christians. Their consciences were not to be troubled thereby. On the other hand brotherly love made it mandatory that the Gentile Christians refrain from certain things, which were highly offensive to Jewish Christians. They were to "abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

#### This Was Neither Law Nor A Decree

This brotherly advice or counsel of James was not to be viewed as an apostolic decree as Rome would have it. It was to be no compromise to appease the Judaizers at the expense of the Gentile Christians as is the method of unionists, who seek a larger church by sacrificing the truth of the Word of God to reasons of expediency. It was also not the intention of James to substitute a New Testament command for the Old Testament law. It was not to be an abbreviated decalogue. It was also not to serve as a reduction of the seven so-called Noachian commandments to four. After the flood the Lord had told Noah (Gen. 9:4): "Flesh with the life (blood) thereof shall ye not eat." The Jews had enlarged this command of Noah to seven. Of the proselytes of the gate, who wanted to join the synagogue, but who did not wish to become full-fledged Jews, they demanded that they refrain from idolatry, blasphemy, murder, incest, robbery, disobedience against the government, the eating of blood and meat, from which the blood had not been drained. James did not think of demanding of the Gentile Christians, what the Jews demanded of the proselytes of the gate. They also were not to be viewed as second-rate Christians as was the lot of the proselytes of the gate. The advice of James was to be nothing but an evangelical counsel prompted by nothing but brotherly love.

#### Meat Offered to Idols

James suggests first that the Gentile Christians refrain from pollutions of idols. What does this imply? In the days of the early church sacrifices to pagan idols were

## In The Footsteps Of Saint Paul

### The Evangelical Counsel Of James

DR. HENRY KOCH, MORRISON, WISCONSIN

**I**N his speech James approved of what Peter, Paul and Barnabas had done. They had admitted Gentiles into the Christian Church and had not demanded of them the observance of Jewish ceremonial rites such as circumcision. What they had done, they had done in fulfil-

ment of the will of God. Had not Amos already prophesied the rebuilding of the tabernacle of David? These were the days of the fulfilment of that ancient prophecy.

ment of the will of God. Had not Amos already prophesied the rebuilding of the tabernacle of David? These were the days of the fulfilment of that ancient prophecy.

#### The Council of James

After having provided the scriptural foundation for the bringing in

of the Gentiles into the fold of Christ, James now proceeds to offer his evangelical counsel: "My sentence is, that we trouble not them, which from among the Gentiles are turned to God." Thus James corroborated the work of Peter and also clearly supported the principles



which Paul and Barnabas had followed, when they refused to circumcise Titus. Should this principle be applied only to Titus or to all Gentiles? The counsel of James mildly, yet distinctly put the Judaizers in their place, but it also upheld the true way of salvation through faith in Christ alone as well as the princi-

a common occurrence. Only a small portion of the meat of the sacrificial animal was used in the sacrifice. The greater portion was consumed at the festival meals, which followed. Whatever was not consumed at those feasts could be taken home and eaten there. Very often friends, among them also Gentile Christians, were invited to take part in such meals. No Jew would take part. Some of the meat often found its way to the public butcher shop. There it could be purchased, very often at a lower price than ordinary meat. What should the Christians do, if they were invited to such meals by their friends? This question was put to Paul by Christians in Corinth. His evangelical counsel sheds much light on the "pollutions of idols" mentioned by James. Our Christians of today, who like to mingle with the world, "do as the Romans do," and see no wrong in doing so, yes, even think that they are not giving offense, but are only asserting their so-called Christian liberty, should read and heed the counsel of Paul.

#### Paul's Advice

Paul counsels the Corinthians thus (1 Cor. 8: 8-13): "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means *this liberty of yours becomes a stumblingblock* to those that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin against the brethren and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, *I will eat no flesh while the world standeth, lest I make my brother to offend.*" Oh that more Christians had the tender and considerate conscience of Paul in such and similar matters! The world would not have such ample opportunity to point their accusing finger at the offense given major portions of visible Christendom. How many weak brethren have not lost their faith through the liberties taken by "strong" brethren?

#### Christian Liberty

Paul's advice is rather to refrain from doing things which are not sinful in themselves, if there is any possibility that a weak brother do the same thing, become a victim of it, and lose his faith. Luther too contended for Christian liberty, but he also said that we must be ready to forego such liberty in order to render better service to our fellow-men.

James makes a similar suggestion. The Jewish Christians were highly sensitive as to the eating of meat. It had to be kosher. This no longer pertained to the Gentile Christians as James had pointed out. The Gentile Christians were now being asked to refrain from the eating of meat

#### The Northwestern Lutheran

coming from pagan sacrifices so as not to offend their Jewish brethren. This advice coming from one who had been reared in the Law of Moses surely meant much to all assembled. It was self-evident that the Jewish Christians could not insist on the observance of the Law of Moses as obligatory for salvation. Did James ask too much of the Gentile brethren, if he begged them to refrain from the pollution of idols in whatever form it might occur? Love is always willing to bring sacrifices. Should not true brotherly love at all times be willing to do the same and even excel in this virtue? Paul and James offer us a fine study of true Christian liberty and pure brotherly love.

## Dedication Of The Lutheran Seminary In Nigeria

A MOMENTOUS event took place during the session of our Nigerian Lutheran Convention which was held at Obot Idim on January 11 and 12, 1951, namely, the dedication of the first unit of our Seminary. Pastor Justus Kretzmann, Dean of the Seminary, gave the following report on the dedication in a special letter to the Missionary Board.



Dedication of the Emmanuel Unit of the Evangelical Lutheran Seminary of Nigeria, January 12, 1951

"On Friday morning we were privileged to dedicate one of the buildings of the Seminary group. Professor N. H. Reim delivered the sermon on Psalm 127, 1, and the undersigned performed the rite of dedication, assisted by the members of the Board of Directors and missionaries. There were many favorable

comments on the fine appearance of the building and its appointments."



Students of the Evangelical Lutheran Seminary of Nigeria, Left to Right: Efiiong Udo Ekanem, Asuquo Tom Udo Ekong, Asibong James Udoh, Okon Akpan Udo Idiong, Efiiong Essien, Thomas Udo Ufford, Nyong Etim Eton, David Asuquo Alaeto, George Etim Udo, and Okon Thomas Udoh

The unit will be known as Emmanuel Hall. The greater portion of monies needed for the erection of this unit was provided by St. Lorenz Ladies' Aid of Frankenmuth, Michigan. The Rev. M. E. Mayer, pastor of St. Lorenz Lutheran Church, which undoubtedly is one of the largest churches in the Missouri Synod, some time ago wrote to the Executive Secretary of the Missionary Board "that he was mailing a check in the amount of \$3,000.00 to the treasurer of the Michigan Dis-

trict" with the instruction "that this sum is to be devoted to the erection of a unit of the Seminary in Nigeria. It is the sum which the Ladies' Aid collected through the mite boxes on the occasion of its fiftieth anniversary."

In its letter of thanks to the good ladies of Frankenmuth, the Missionary Board expressed its appreciation for this gracious "contribution which has made it possible for us to estab-

lish the first unit of a Seminary in which we shall train our future African pastors. These pastors will spread the glorious messages of life among their people and will lead men, women and children to the foot of the Cross where they will find rest and peace for their souls."

May God bless our Seminary and all those who have made possible the erection of this first unit!

KARL KURTH.

periences, prejudices, and sins to keep their parched souls away from the Savior's refreshing water of grace and eternal life. Frequently he meets with the excuse: "I used to belong to a church; but what good did it do me? We hardly have clothes to wear; my husband drinks everything he earns; my children do what they please. So why should I again join a church?" Since humble circumstances of life do not in themselves bring about spiritual humility he must also reckon with the response: "I am as good as the members of your church; therefore the church would not do me any good. We can live and get along very well without the church." Also here the missionary faces the same complacent self-righteousness with which Satan blinds those who enjoy earthly prosperity and hold positions of high esteem among men. As elsewhere in the Lord's work His messenger must find his strength for patient and untiring testimony not in the people themselves or their circumstances but in the power of the Word entrusted to him, which "is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Also the members of this adult confirmation class were won from

## Home Mission Work

### St. Matthew's Church, Tp. Lincoln

**G**LEANING mission fruits from the Central Wisconsin desert lands, where poverty and sin abounds, has its own peculiar aspects for the God-sent laborer in the Savior's spiritual harvest. There is little to attract his eye as he travels through the cheerless countryside to look up the small houses and tarpaper shanties which stand in sharp contrast to what more generally constitutes a home in prosperous America. He must learn to view the

things which he sees with spiritually enlightened eyes which remember that our Lord and Savior Himself found a rich harvest of souls among the poor and underprivileged, among publicans and sinners.

Yet in speaking about their spiritual need with the people which dwell in these humble homes and in inviting them to the peace and comfort of the Savior's Gospel the pastor finds that Satan is also here hard at work, using their own peculiar ex-



An Adult Confirmation Class — St. Matthew's Church, Tp. Lincoln, Wisconsin

families which either cared nothing at all for the Christian religion or in former years had attended a Baptist or Methodist Church long since discontinued. All but two of the seven adults were also baptized. Enrolled as catechumens after the confirmation of a larger adult class on Pentecost, they showed great willingness to attend longer instruction periods several days per week to be prepared for examination and confirmation on Reformation Day. Not one of them missed a single period.

The specific community in which St. Matthew's Church of Tp. Lincoln is located is known as the German valley. Only one of this group is of German descent, however. The others have a Welsh, French, or English background. This is characteristic of a general change which

has taken place in mission work as it is carried on in the midst of our Synod. The time has passed by when our mission work was more or less restricted to gathering in the unchurched German immigrants with a Lutheran background. We have no reason, of course, to fault our German-speaking fathers for devoting their attention to just this type of home mission work at a time when the extensive immigration of German countrymen in itself set a task for them which taxed their consecrated efforts to the utmost. Just as proper is it for us, however, to see our mission prospects in all of the unchurched about us, knowing that the commission which the Savior has entrusted to us has no restrictions to any national or cultural background.

A. W. SAREMBA.

## There Lies The Difference

THE Lenten Season, with its contemplation of the sacred history of the passion of our Lord and Savior, Jesus Christ, occasionally brings forth a number of questions. Although some of these questions may arise infrequently, one wonders if they are not nevertheless an indication that they may lie in the hearts of others who do not express them. The question — "Was there actually any difference between the Savior's suffering on the cross and that of the malefactors crucified on identical crosses, in identical manner, one at the Savior's right, the other to His left?" Again, another question with a more contemporary touch — "What did the Savior suffer that many of our men in the armed forces have not suffered in World War II and in the present conflict?" The latter with reference to the brutalities suffered by prisoners on death marches, etc.

These questions must be answered. Not to answer them would cause us to lose sight of that which actually took place during the Savior's passion. We dare not lose our horizon by looking upon Him with mere human sympathy or even sentimentality. Surely the Savior was suffer-

ing "man's inhumanity to man." Surely the irreverence and brutality, above all, the unbelief of those who abused Him, contributed to the Savior's suffering. But this was not the essence of the passion. The Savior's word from the cross, "My God, my God, why hast thou forsaken me?" is the true indication, the true evidence of what was transpiring. Jesus Christ was suffering the torments of hell, being forsaken by God. The complete absence of God, His withdrawal from His Son, this is the essence of hell and its torments. This is what He was suffering. He was bearing the righteous wrath of God which declared that the wages of sin is death. He was suffering damnation.

The malefactor hanging at His side was suffering also. He too was being executed. He was paying his debt to society because he had broken the law. In his own words we hear, "And we indeed justly; for we receive the due reward of our deeds" (Luke 23, 41.) But he was not forsaken by God. The Savior Himself told him, "Verily I say unto thee, Today shalt thou be with me in paradise." He did not atone for his sins. He was not suffering damna-

tion because the Savior, hanging at his side, was at that very moment suffering the pangs of hell for him, as his substitute so that he might be spared and saved.

And what about the suffering, the pain and anguish which warfare brings upon our men? No need here to describe them. You and I have read about them. Men have told us about them. And they certainly do not present a very pretty picture. But these men did not and are not suffering what Christ suffered. This, by the grace of God, they are spared. *They are not forsaken by their God!* Jesus suffered this for all of us. These men are not alone. Their Lord is with them. For "the angel of the Lord encampeth round about them that fear Him, and delivereth them. Blessed is the man that trusteth in Him" (Ps. 34, 7-8). To this our Christian soldiers and veterans whom we know will all add their loud "Amen." Yes, even those who did not come back would say the same! For, when in His wisdom it seemed best, the Lord graciously delivered them from the pain and anguish of this world and took them to Himself in heaven where He wipes away all tears. He did not forsake them nor will He ever forsake His own.

*There lies the difference!* For this we thank God. Let every Christian know that, though he suffers either in the hospital, or on the sickbed at home, or at the battle front, or wherever he may be and whatever he may be suffering, he is not forsaken by God. He will not suffer for his sins because Christ has atoned for them. He is cleansed through the Savior's blood. Human suffering and woe cannot be compared with the Savior's suffering. Look beyond the cruel nails piercing His hands and feet and behold the terrible, the righteous wrath of God poured out upon His Son upon whom the sins of the world were laid. "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem His stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. . . . The Lord hath laid on Him the iniquity of us all" (Is. 53, 4-6). *There lies the difference!*

JOHN F. BRENNER.

### † PASTOR WM. C. LIMPERT †

After a lingering illness it has pleased almighty God in His divine providence to call another of His servants from the Church militant into the Church triumphant, Pastor William C. Limpert.

Pastor William C. Limpert was born in La Crosse, Wisconsin, April 11, 1888. In his infancy he was received into God's kingdom of grace by the rite of Holy Baptism. He received his elementary education in Immanuel's Lutheran School, La Crosse, and after his confirmation entered Northwestern College, Watertown, Wisconsin, from which institution he was graduated in June, 1910. In the fall of the same year he enrolled in the Lutheran Seminary then located at Wauwatosa, Wisconsin. He was graduated from the Seminary in 1913 and accepted a call to Elgin, North Dakota. He later moved to Minnesota where he served congregations at Mazeppa and Bear Valley, and for about 25 years Jehovah Lutheran Church, Altura, until failing health forced him to retire from his pastoral duties about two and one-half years ago. He served His Master in His vineyard faithfully for 35 years.

On June 30, 1914, Pastor Limpert was united in holy wedlock with Miss Maurice Zuberbier who preceded him in death April 9, 1922. The Lord had blessed this union with two sons and three daughters. On April 23, 1924, he was married to Miss Helen Pfeil. A daughter and son were born to this union.

After his retirement Pastor Limpert moved to Winona, Minnesota, and there was a member of St. Martin's Church. He also did supply work whenever needed until he became confined to his home. He passed away in the faith of his Savior whom he had faithfully served, at the Winona General Hospital Sunday noon, February 11, at the age of 62 years.

He is survived by his widow, three sons, Gerhard, Duluth, William, St. Paul, and Roland, Winona; four daughters, Mrs. Lenora Wolfe and Miss Gertrude, both of La Crosse, Mrs. Daugn (Irmgard) Becker, Minneapolis, and Mrs. Harry (Adeline) Bryan, Winona; two sisters, Mrs. Charles Schaefer and Mrs. Oscar Engaas, La Crosse, and eleven grandchildren.

Funeral services were conducted at St. Martin's Church, Winona, Wed-

nesday afternoon, February 14. Pastor A. W. Sauer was liturgist and read the obituary. The undersigned preached the sermon, and Pastor Arthur Hanke had charge of the committal service. Six pastors carried their co-laborer to his final resting place.

"Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them" (Rev. 14:13). And: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Daniel 12:13).

May the God of comfort abundantly comfort the bereaved widow and children of the deceased! "Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up" (Hosea 6:1). RUD P. KORN.

### † PASTOR J. MITTELSTAEDT †

The Lord of the church in His infinite wisdom called Pastor John Mittelstaedt from the militant to the triumphant church.

The deceased, the son of John Mittelstaedt, Sr., and his wife, Margaret, nee Eckelberg, was born August 3, 1876, in the town of Ridgeville, Monroe County, Wisconsin. Here in St. John's Church he was baptized and later on received his instruction and was confirmed. After his confirmation he attended Northwestern College at Watertown, Wisconsin, 1891-1898, and the Lutheran Theological Seminary at Wauwatosa, 1898-1901. On July 12, 1901, he was ordained into the holy ministry by the Rev. Im. Albrecht.

During his pastorate he served the following parishes and congregations: Sheridan and Seaforth, Minnesota, 1901-1904; Barre Mills and West Salem, Wisconsin, as assistant pastor, 1904-1907; Christ Church, West Salem, as its pastor, 1907-1913; St. Paul's Church at Wonewoc, 1913-1930; St. Paul's Church at Menomonie, 1930-1946; and Bethany Church of Bruce, Wisconsin, 1946, until the time of his departure.

April 10, 1902, he entered the state of matrimony with Miss Clara Siegler. This union was blessed with four children, two sons and two daughters. One daughter, Adeline, preceded her father in death in 1925.

In the month of July of this year the deceased would have been pri-

vileged to celebrate his golden anniversary in the ministry. It was his intention to resign at that time from the active ministry. During his life he enjoyed good health, which gave him the opportunity to apply himself diligently to his calling as a faithful servant of the Lord. For several years he served the Chippewa Valley Conference as its Visitor, and for eight years the Western Wisconsin District as its First Vice-President.

Though in failing health for the past two months, he did conduct his church services until the time of his departure. On Wednesday, February 7, 1951, the Lord called His servant to his eternal home. By the grace of God he attained an age of 74 years, 6 months, and 4 days.

The departed is mourned by his wife; his two sons in the ministry, Arthur at Thiensville and Theodore at Oshkosh; his daughter Clara at Wonewoc; a sister Mrs. Margaret Eckelberg of Sparta; a brother Wm. Mittelstaedt of Wilton; eight grandchildren and a host of relatives and friends.

Funeral services were conducted in Bethany Church at Bruce, Wisconsin. Rev. John Henning preached the sermon on the basis of Hosea 6, 1. Rev. A. Mennicke spoke in behalf of the Mission Board, and the undersigned acted as liturgist in these services on February 10, 1951.

The next day a short service was held in Wonewoc, in which Pastor Schultz, spoke words of comfort; he also officiated at the committal service on the Wonewoc church cemetery. There the body of this servant of the Lord was laid to rest until the day of resurrection, when the Lord will summon him and all true believers with the welcoming words: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of Thy Lord" (Matt. 25, 21).

H. A. PANKOW.

### † REV. EMIL DORNFELD †

An active and useful life came to a close on February 9, 1951, when Rev. Emil Dornfeld died at Chicago at the age of 76 years. He was born in Township Lebanon, Dodge Co., Wisconsin, on December 5, 1874. He graduated from Northwestern College in 1897 and from the Theological Seminary, then at Wauwatosa, in 1900. He was pastor of St.

Paul's Congregation at Marshall, Wisconsin, for twenty years. During his ministry at Marshall he organized a Christian Day School and also organized Peace Congregation at Sun Prairie. In 1920 he accepted a call to the position of a field secretary of the Bethesda Home at Watertown. From many pulpits and in many homes over a period of thirty years he told of the physical, mental and spiritual distress of the inmates of Bethesda. Failing health caused him to retire from active service a year ago.

Pastor Dornfeld was married to Miss Anna Thurow in 1900, who preceded him in death in 1936. A daughter, Irmgard, a son Martin, and his second wife, Martha, nee Kimball also preceded him in death.

He is survived by his widow, a daughter, Mrs. I. G. Uetzmann, two sons, Dr. Arnold Dornfeld and Rev. Adelbert Dornfeld.

Funeral services were held at Watertown. The Rev. Theo. Eggers, chaplain of Bethesda, preached the sermon and the Rev. W. A. Eggert served at the altar and at the grave. His earthly remains are resting in the Lutheran Cemetery at Watertown, Wisconsin. To Pastor Dornfeld as to all of God's children apply the words of Rev. 14, 13: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." W. A. EGGERT.

**GENERAL SYNODICAL COMMITTEE**

The General Synodical Committee will meet on Wednesday, May 23, 1951, at 9:00 A. M., in the building of our Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

The following group meetings will be held at the Publishing House before the opening of the plenary session:

General Mission Board, Thursday, May 17, 1951, 10:00 A. M.

Board of Education Wisconsin Synod, Monday, May 21, 1951, 9:00 A. M.

Representatives of our Educational Institutions, Tuesday, 9:00 A. M.

Board of Trustees, Tuesday, 9:30 A. M. Lutheran Spiritual Welfare Commission, Tuesday, 7:00 P. M.

Conference of Presidents, Monday, 10:00 A. M., St. John's School.

Committee on Church Union, Monday 2:00 P. M., St. John's School.

Committee on the Assignment of Calls, Friday, 9:00 A. M., Seminary in Thiensville.

Report of boards and committees should be in my hands at noon, May 11, 1951.

JOHN BRENNER.

**JOINT SYNOD CONVENTION**

The Thirty-first Convention of the Evangelical Lutheran Joint Synod of Wisconsin and Other States will assemble at Dr. Martin Luther College, New Ulm, Minnesota. The opening day is August 8. Divine service with Holy Communion at 10 A. M. in St. Paul's Church. First session in the auditorium of the college at 2 P. M. The elected delegates, pastors, teachers and lay-

men, are certified to the general secretary by the eight District secretaries. Credentials of lay-delegates are to be sent to the District secretaries as soon as possible. Pastor and teacher delegates are certified through their election at the conventions as on record with the District secretaries. District secretaries will please send complete lists (with the names of lay-delegates and their alternates) to the General Secretary for publication in the periodicals. Names of Advisory Delegates will be taken from the official list in the 1951 Annual. District secretaries are asked to notify the General Secretary of any change which may have occurred in this list.

Details and information on housing, etc., will appear in a later issue.

PROF. WINFRED SCHALLER, Secretary.

84-North Park Avenue  
Fond du Lac, Wisconsin

**APPOINTMENTS**

In order to fill the vacancies created by the resignation of the incumbents, I have appointed Pastors A. Berg, Sparta, Wisconsin, and F. M. Brandt, Appleton, Wisconsin, members of the Lutheran Spiritual Welfare Commission. JOHN BRENNER.

**CALENDAR OF CONFERENCES**

**NEBRASKA DISTRICT PASTORAL CONFERENCE**

The Nebraska District Pastoral Conference will convene in St. John's Lutheran Church, Stanton, Nebraska, L. Groth, pastor, on April 10-12, with sessions beginning at 9:30 A. M.

Assignments: Hebrews 11, H. Lietzau; Winning and Instructing the Unchurched, A. Habben; Isaiah 66:1-24, H. Schulz; Romans 9:14-33, S. Kugler.

Speaker: S. Kugler (alternate, F. Weindorf).

Please announce to host pastor. MILTON F. WEISHAN, Secretary.

**MANITOWOC PASTORAL CONFERENCE**

The Manitowoc Pastoral Conference will meet on Tuesday, April 17, 1951, 9 A. M., at St. John's Ev. Lutheran Church, Maribel, Wisconsin, R. G. Koch, pastor.

Preacher: E. Bode (E. Zell, alternate). Remarks: Kindly inform the host pastor if unable to attend.

VICTOR J. WEYLAND, Secretary.

**RHINELANDER PASTORAL CONFERENCE**

The Rhinelander Pastoral Conference will meet on April 9 and 10, 1951, at Woodruff, Wisconsin, W. Weissgerber, pastor.

Agenda: F. Raetz, Hosea; F. Bergfeld, Exegesis of 1 Timothy 5; F. Weyland, The Doctrine of the Church on the Basis of the Minority and Majority Reports; W. Schumann, The Augsburg Confession, Article I; R. Waldschmidt, An Hermeneutical Study of the word Everlasting.

Preacher: F. Weyland; alternate, F. Bergfeld. R. WALDSCHMIDT, Secretary.

**FOX RIVER VALLEY PASTORAL CONFERENCE**

The Fox River Valley Pastoral Conference will meet at Immanuel Lutheran Church, Black Creek, Wisconsin, on April 10 to 11, 1950.

**CONFERENCE PROGRAM**

- Tuesday**
- 10:00 A. M. Opening Devotions, Roll Call, Minutes.
  - 10:15 Exegetical-Homiletical Treatise on Psalm 100, Bergholz.
  - 11:15 Visitor's Report.
  - 11:50 Noon Intermission.
  - 1:30 P. M. Devotions and Minutes.
  - 1:40 Condition of the Seven Churches of Asia Minor Applied to the Churches of Today; Pergamos, Rev. 2, 12-17, Heide- mann; alt. Thyatira, Rev. 2, 18-29, O. Henning.
  - 2:30 Is the Pastor a Member of the Congregation?, K. Toepel.
  - 3:15 Recess.
  - 3:30 Divorce According to Matthew with Reference to Lenski, Thierfelder.
  - 4:15 Mormonism, M. Croll.
  - 4:55 Announcements.
  - 5:00 Adjournment.
- Wednesday**
- 9:00 A. M. Devotions and Minutes.

- 9:15 Discussion of Sermon and Liturgy.
  - 9:30 An Exegesis of Galatians, chapter 2, Th. Baganz.
  - 10:30 Recess.
  - 10:45 A Study of the Lutheran Confessions in the Matter of Justification, Fuhlbrigg.
  - 11:50 Noon Intermission.
  - 1:30 Devotions and Minutes.
  - 1:40 Isagogical Treatise on Micah, Hinenthal; alt. Zephanaiah, Johnson.
  - 2:15 An Appraisal of the Article on Election in the Common Confession, Zink.
  - 3:00 Recess.
  - 3:15 Study of John 2, 15, 16. May These Words be Applied to Merchandising in the Church such as Bazaars, etc.?, Wendland.
  - 4:00 Baccalaureate Services, Sipbert.
  - 4:30 Pastoral Problems and Conference Business.
  - 5:00 Adjournment.
- Alternate papers to be ready: The Liturgy, Reier; What Fraternal Organizations Do Not Bear the Onus of Religious Lodges? Voigt; A Short History of the Canon, Warnke; In the Doctrine of the Ministry the Terms: Episcopos, Diaconos, and Presbyteros, Defined, Distinguished, and Applied. The Terms to be Clarified According to Their Derivations, Ziesemer.
- Communion service on Tuesday night: W. Pankow, preacher; alt. F. Reier.
- DELMAR C. BRICK, Secretary.

**LAKE SUPERIOR CONFERENCE**

The pastors of the Lake Superior Conference will hold their Spring Conference on April 10 to 11, 1951, at Coleman, Wisconsin, with Pastor L. Pingle as host pastor. Notification of presence or absence should be sent to him promptly — also whether overnight sleeping quarters are desired.

**AGENDA**

Genesis 14, E. Albrecht; II Corinthians 2, F. Dobratz; Alcoholics Anonymous: Can our Lutheran Church use it Without Conflicting with Scriptural Principles?, A. A. Gentz; Church Architecture Since the Middle Ages, K. Geyer; Genesis 16, T. Thurow; II Corinthians 3, R. Pope; Isagogical Survey of Isaiah, A. Schabow; What Part, if any, Should Dinners, Bazaars, and Sales for Profit Have in the Life of a Congregation?, P. Knickelbein; Exegetical Study on II Timothy 3, 1-7; Sermon Study on the Ascension Day Epistle, T. Zarembo; Round Table Discussion on the "Common Confession," G. Tiefel, leader.

Preacher: Roepke; alternate: Schabow. Note: Item 30 of the official conference minutes reads: "Motion carried that ALL papers are due in six months time."

Please remember also the book auction. Bring along the books you no longer need. HERBERT G. WALTHER, Secretary.

**PACIFIC NORTHWEST PASTORAL CONFERENCE**

The Pacific Northwest Pastoral Conference will meet at Shadle Park Lutheran Church, Spokane, Washington, April 17 to 19, 1951.

**CONFERENCE PROGRAM**

- Tuesday**
- 2:00 P. M.—Opening devotion, roll call.
  - 2:15 P. M.—Exegesis: Amos 6:7ff (E. Kirst).
  - 3:15 P. M.—Recess.
  - 3:30 P. M.—Study of the new form of the Catechism as found in the **Lutheran School Bulletin** (Quentin Albrecht).
  - 4:15 P. M.—Announcement of pastoral
  - 4:30 P. M.—Adjournment.
- Wednesday**
- 9:00 A. M.—Devotion and minutes.
  - 9:15 A. M.—Comments on sermon and service (F. Stern).
  - 10:00 A. M.—Mission Board report.
  - 10:30 A. M.—Recess.
  - 10:45 A. M.—Exegesis: 1 John 2:24ff (W. Lueckel).
  - 11:50 A. M.—Adjournment.
  - 2:00 P. M.—Devotion and minutes.
  - 2:15 P. M.—Exegetical Study of the Common Proof Texts on Divorce and Separation (A. Sydow).
  - 3:15 P. M.—Recess.
  - 3:30 P. M.—Essay on severance of fellowship (F. Stern).
  - 4:30 P. M.—Adjournment.

**Thursday**

- 9:00 A. M.—Devotion and minutes.
- 9:15 A. M.—Homiletical Study: Exodus 23: 20-26 (M. Witt).
- 9:45 A. M.—Pastoral problems.
- 10:15 A. M.—President's report.
- 10:30 A. M.—Recess.
- 10:45 A. M.—Preparation of program; unfinished business.
- 11:30 A. M.—Adjournment.

**Tuesday evening:** Communion Service, L. Sabrowsky, preacher (F. Tiefel, alternate). Kindly announce to the host pastor in due time!

ROBERT DOMMER, Secretary.

**WISCONSIN SYNOD TEACHERS' CONFERENCE**

The Wisconsin Synod Teachers' Conference of Central Wisconsin, will be held at Columbus, Wisconsin, April 13, 1951.

- 9:00-9:15 — Devotion.
- 9:15-10:15 — "Common Confession" (Missouri Synod) Pastor R. Mueller.
- 10:15-11:15 — How We May Have Increased Benefit From Our Synod Visitation System (Informal Discussion). Richard Sievert.
- 11:15-11:45 — Business Meeting.
- 1:30-2:30 — Correlation Between Our Elementary School and Our High School (N.W.C.) Prof. Wendland.
- 2:30-3:30 — Devices and Diversions in Teaching (P. Kolander, E. Wehausen, A. Lober, E. Buchholtz, A. Voigt).

**WESTERN WISCONSIN TEACHERS' CONFERENCE**

The Western Wisconsin Teacher's Conference will meet at St. John's Lutheran Church and School, Baraboo, Wisconsin, on April 26-27, 1951.

**CONFERENCE PROGRAM**

**Thursday**

- 9:00 A. M.—Teaching Demonstration by the Host Teachers.
- 10:30 A. M.—Recess.
- 10:45 A. M.—Discussion of Lessons.
- 12:00 A. M.—Dinner.
- 1:15 P. M.—Devotion.
- 1:25 P. M.—How to Deal with Speech Defects, Miss L. Kassulke.
- 2:25 P. M.—Recess.
- 2:40 P. M.—Preparing the Child for Active Church Membership, W. A. Pape.
- 5:40 P. M.—Business Meeting.

**Friday**

- 9:00 A. M.—Devotion.
- 9:15 A. M.—The Doctrine of the Ministry — How does it apply in the Field of Pedagogy? Pastor H. Horn.
- 10:15 A. M.—Recess.
- 10:30 A. M.—Teaching Mathematics, L. Kehl.
- 11:30 A. M.—Business Meeting.
- 12:00 A. M.—Noon.
- 1:15 P. M.—Devotions.
- 1:25 P. M.—School Supervision and the Subordinate Teacher, Ralph Swantz.
- 2:25 P. M.—Recess.
- 2:40 P. M.—How to Arrange A Christian Service, V. Lehmann.
- 5:40 P. M.—Business Meeting.

GORDON FOLLENDORF, Secretary.

**NORTHERN MICHIGAN PASTORAL AND TEACHERS CONFERENCE**

Place: St. John's Evangelical Lutheran Church, Hamilton Tp., Michigan (7½ miles west of Gladwin on M-61).

Time: April 27, 1951, Conference will begin with a Holy Communion Service at 9:00 A. M.

Practical Suggestions for Correcting Commonplace Transgressions of the Second Commandment, W. Woltmann; Proper Decorum and Practice in External Matters of Divine Service, F. Schroeder; Round Table Discussion, "How Shall We Prepare Our Youth for Confirmation," R. Frey; Stewardship in the N. T. with Reference to Tithing, E. C. Leyrer.

Preacher: Prof. A. Schultz; alternate, Pastor H. Schultz.

Please announce your intentions to the host pastor in due time. Pastor E. C. Leyrer, 1002 McEwan Street, Clare, Michigan.

E. C. RENZ, Secretary.

**SOUTHWESTERN PASTORAL CONFERENCE MICHIGAN DISTRICT**

Place: St. Paul's Evangelical Lutheran Church, 3741 McDermott Road, Hopkins, Michigan, C. H. Kipfmiller, pastor.

Time: Tuesday and Wednesday, April 24-25, 1951. Opening Session, 9:30 A. M.

Papers — Exegetical: Revelation 1, Pastor A. J. Fischer; Ephesians 2, Pastor R. A. Gensmer; Ephesians 3, Pastor Wm. Krueger; Isagogical: Joel, Pastor L. Meyer; Doctrinal: What Constitutes a Fruit of Faith, Pastor Wm. Krueger; Present Day Pietism, Pastor E. H. Wendland.

Sermon: Pastor W. M. Westendorf, Pastor H. J. Zink, alternate.

Kindly announce your intended presence or absence to the host pastor in due time.

JOHN F. BRENNER, Secretary.

**CENTRAL PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT**

Date: April 17-18, 1951, 10:00 A. M.

Place: St. Luke's Evangelical Lutheran Church, Watertown, Wisconsin, I. G. Uetzmann, pastor.

Essays — Tuesday: Inspiration and the Common Confession, F. Blume; Conversion and the Common Confession, Bittorf; Stewardship, R. Mueller; Reports, Wednesday: Communion, Horlamus. Report by the Representative of the Children's Friend Society. Pastoral Counseling, M. Nommensen. Casual Questions.

Substitute Papers: "Doctrinal Preaching and the Gospel Pericopes." Exegesis of Col. 4, 2-18, K. Eggert; Sermon for criticism, F. Naumann.

Divine service with celebration of Holy Communion on Tuesday at 8:00 P. M.

Speaker: Otto Pagels; alternate, F. C. Uetzmann.

Kindly announce to the host pastor as early as possible.

OTTO PAGELS, Secretary.

**ORDINATIONS AND INSTALLATIONS (Authorized by the Proper Officials)**

**Installed**

**Pastor**  
Geiger, Waldemar A., in Cross Church, Charles City, Iowa, by Henry Geiger; assisted by H. L. Bremer and Karl A. Gurgel; Fifth Sunday in Lent, March 11, 1951.

**CHANGE OF ADDRESS**

**Pastor**  
Geiger, Waldemar A., 310 1st Avenue, Charles City, Iowa.

**SUMMER SCHOOL ANNOUNCEMENT**

The summer sessions of Dr. Martin Luther College of New Ulm, Minnesota, will begin on June 18, 8 A. M. Classes will be conducted from Monday through Friday of the succeeding six weeks, closing on July 27. Students living on the campus will pay a board and room fee of sixty dollars. Non-campus students will be asked to pay registration fees of two dollars. Students must purchase their own textbooks and other incidental supplies needed.

The following courses will be offered: Religion 200S. — Introduction to the New Testament, V. Voelck.

Education 200S. — The Teaching of Religion, A. Stindt.

Education 204S. — Teaching the Language Arts, R. Albrecht.

Education 304S. — Teaching of Elementary Arithmetic, V. Gerlach.

Mathematics 100S. — Intermediate College Algebra, J. Oldfield.

Social Studies 103S. — World Political Geography, E. Sievert.

Social Studies 205S. — Political Science, H. Stitz.

Art 300S. — Studio Course in Elementary School Art, H. Stitz. (To be offered only if demand warrants it.)

Music 302S. — School Music for Lutheran Schools, M. Albrecht.

Music (Applied) — Instruction in piano and organ playing, M. Albrecht.

All inquiries should be directed to Mr. Erich Sievert, Director of the Summer Sessions, Dr. Martin Luther College, New Ulm, Minnesota. All applications should be mailed by June 1.

**ACKNOWLEDGMENT AND THANKS**

Dr. Martin Luther College gratefully acknowledges receipt of the following gifts for our Display Room:

\$2.00 from Mr. and Mrs. Lester Krueger, Wisconsin Rapids, Wisconsin, and \$5.00 from Mr. and Mrs. Arthur Brogan, Wisconsin Rapids, Wisconsin. Both gifts were memorial wreaths in memory of Mrs. Adela Schreiber of Wisconsin Rapids, Wisconsin.

A. C. Stindt.

**MUSIC REVIEW**

**Choral**

**CONCORDIA TREBLE SERIES (CTS)**

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The numbers listed below are mostly hymns and short motets, arranged either for soprano and alto, or for soprano I and II and alto. In grade they are "easy" or "very easy", and most of the numbers fall within the pitch range of "a" to "f". With three exceptions, the arrangements are but a single page in length. These settings are meant to be sung without accompaniment and are arranged in a simple contrapuntal style. In the hymn arrangements, the soprano voice sings the melody while the alto and second soprano and alto supply rhythmic interest.

**S. A.**

- Arranged by H. Markworth
- CTS 28—Beloved, "It Is Well" (Lutheran Hymnal 519).
- \*CTS 31—Oh, That I Had A Thousand Voices (L. H. 243).
- CTS 32—Am I A Soldier Of The Cross (L. H. 445).
- CTS 33—Take My Life And Let It Be (L. H. 400).
- \*CTS 34—In Loud, Exalted Strains (L. H. 638).
- \*CTS 35—Great God, We Sing That Mighty Hand (L. H. 119).
- \*CTS 36—Come, Thou Almighty King (L. H. 259).
- \*CTS 38—Go Ye Into All The World — Canon for two equal voices by Adam Gumpelzhaimer (1559-1625), edited by T. P. Klammer.

**S. S. A.**

- \*CTS 29—All Glory, Laud and Honor (L. H. 160) — Arr. H. Markworth.
- CTS 30—Lord Jesus, Who Dost Love Me (L. H. 554)—Arr. H. Markworth.
- CTS 39—The Eyes Of All Wait Upon Thee — Johann Staden (1581-1634), edited by T. P. Klammer.
- CTS 40—Oh, Praise The Lord, All Ye Nations — 3-page motet by J. Staden, edited by T. P. Klammer (More difficult than others here listed).
- \*CTS 41—It Is A Good Thing To Give Thanks — 3-page motet by J. Staden, edited by T. P. Klammer.
- \*CTS 37—On The Mount Of Olives — Giovanni Martini (1706-1784) Arr. by Hugo Gehrke.

Choir members who feel that they are in an entirely new musical world when suddenly confronted with a Bach chorale or motet of Pachelbel or Vulpus will appreciate arrangements such as these. In these settings, voices can learn to stand on their own feet. Second sopranos and altos should be cheered to find that their musical destiny may involve more than bolstering up (or leaning on) the melody and rhythm of the first sopranos. Choirs which "train" on simple arrangements like these will begin to find the fun of the contrapuntal style of the 16th and 17th centuries, and the "old Lutheran music" will gradually seem neither "so hard" nor "so peculiar."

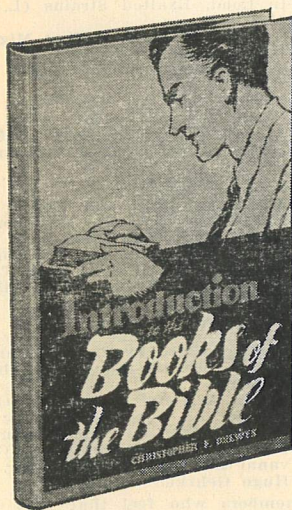
The numbers marked with an asterisk are especially recommended. For those who must have numbers of extreme simplicity, we would suggest CTS 51 and 35.

Our one regret concerning these numbers is that few of the hymns chosen are really first-rate, either in text or melody. We would like to see more sturdy Lutheran chorales arranged in this general style.

KURT EGGERT.

Jan. 52

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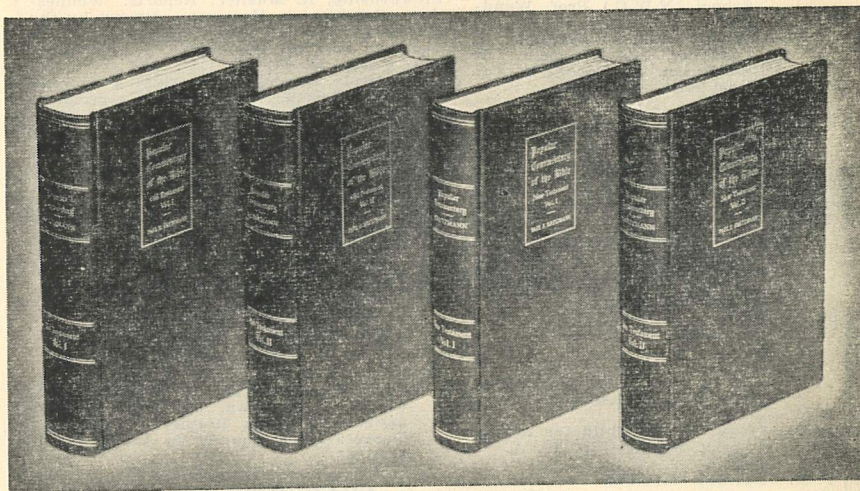
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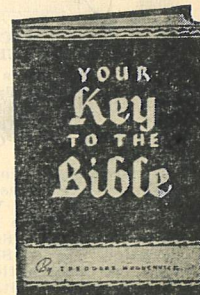
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