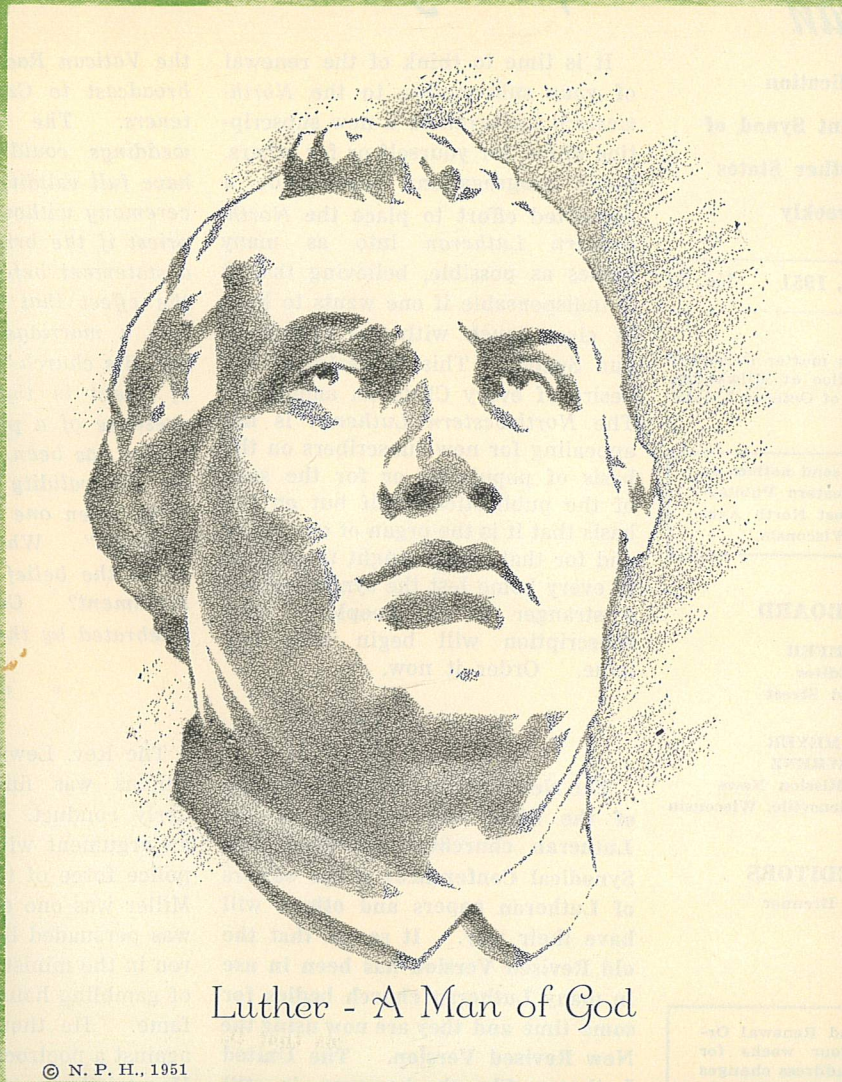


REFORMATION NUMBER



Luther - A Man of God

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*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

The Northwestern Lutheran

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COVER DESIGN

Luther — A Man of God
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Siftings

BY THE EDITOR

It is time to think of the renewal of your subscription to the *Northwestern Lutheran* or a new subscription either for yourself or for others. Some congregations have made a concerted effort to place the *Northwestern Lutheran* into as many homes as possible, believing that it is indispensable if one wants to keep in close touch with the affairs of our Synod. This is certainly the desire of every Christian among us. The *Northwestern Lutheran* is not appealing for new subscribers on the basis of popularity or for the sake of the publication itself but on the basis that it is the organ of our synod and for that reason ought to be read in every home lest the synod become a stranger to our people. Your subscription will begin with any issue. Order it now.

* * * *

The New Revised Standard Version of the Bible will be used in the Lutheran churches (excepting the Synodical Conference) if the editors of Lutheran papers and others will have their way. It seems that the old Revised Version has been in use in many Lutheran church bodies for some time and they are now using the New Revised Version. The United Lutheran Church, however, is still insisting that the old King James translation be used for the reading of the Gospel and Epistle in the church service. It is believed that the United Lutheran Church will agree with the other Lutheran bodies to use the New Revised Version. Attention is called to the fact that most European countries revise the translation of the Bible about every 25 years. Why should not we of the English speaking world?

* * * *

According to the Lutheran "Roman Catholics in Communist Czechoslovakia may get married without the presence of a priest because of 'present difficulties' in that country,

the Vatican Radio said in a special broadcast to Czech and Slovak listeners. The broadcast said that weddings could be solemnized and have full validity of an ecclesiastical ceremony without the presence of a priest if the bride and groom make a statement before two witnesses to the effect that they want to enter into a marriage 'Valid before God and His church.' Since the Council of Trent in the 16th century, the presence of a priest as well as witnesses has been ordinarily necessary for the validity of a Catholic marriage when one or both parties are Catholic." What does this decree do to the belief that marriage is a sacrament? Can a sacrament be celebrated by the secular state?

* * * *

The Rev. Lewis Miller of Normal, Illinois was fined \$100 for disorderly conduct. This grew out of an argument with an officer on the police force of that city. The Rev. Miller was one of the ministers who was persuaded by some of his brethren in the ministry to rid the country of gambling houses and houses of ill-fame. He thought he had a case against a poolroom in his home town. He tried to persuade Patrolman Lanham, who was off duty at the time, to raid the local poolroom. When the patrolman asserted that he was off duty the Reverend Miller made such a scene that he was taken before the judge and fined \$100 for disturbing the peace. Let the cobbler stick to his lasts.

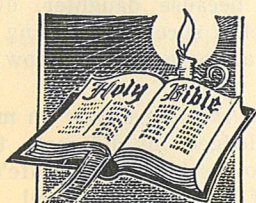
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It seems now that Reformation festival will be remembered in many areas of the United States with much ado. Will the real cause of the Reformation be vigorously displayed or will some by-line be vehemently espoused? Unless the heart of the Reformation (justification by faith) is emphasized the whole is of no use.

"Thy Word Is A Lamp Unto My Feet And A Light Unto My Path"

Psalm 119, 105

THAT we as Lutheran Christians have learned to understand and to share this joyful confession of the inspired psalmist is a blessed fruit of the Reformation. Every Reformation Festival is to strengthen us in this confession and to lead us to rejoice in it more fully.



The Only Light

For The Psalmist Only he can truly share the psalmist's joyful confession who looks to God's Word as the absolute authority for Christian faith and life. In the midst of darkness the psalmist rejoices over the bright lamp which lights his way. This light is indispensable. Without it he could not find the way which he is treading or keep from stumbling on its course. Yet to his joy he holds a light which marks his path and illuminates it. As a bright torch it guides his feet in every step that he takes, it reveals every stone and rut which could cause him to stumble, every by-path which would lead him astray, every steep decline which threatens a fatal fall. He is pressing forward on the spiritual path of blessed fellowship with God which leads to eternal life in His presence. This is a path which is hidden to sinful man in the darkness of his depravity, his guilt, and his merited condemnation. Yet the psalmist knows the blessed light of God's Word, the Holy Scriptures, whereby he has found this path and is now enabled to press forward upon it in safety. "Thy word is a lamp unto my feet and a light upon my path."

The Apostle Peter expresses this truth under the same figure in the New Testament, saying: "We have also a more sure word of prophecy; whereunto we do well that we take

heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Until the break of Judgment Day the light of the Holy Scriptures has been given to us to guide us through the darkness of sin and death unto life eternal. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Because they are God's inspired and infallible Word, the Holy Scriptures, and they alone, can serve as our true unerring light.

For Luther Also Luther groped about in the darkness of fear and despair until God taught him to walk in the light of His Word. Though the Bible had never been an unknown book to him he had been directed away from its guiding light. The traditions of the church, the statements of the Popes, the decisions of the church councils, the teachings of the church fathers — all these human authorities had been pushed into the foreground and the teachings of Holy Scripture had been perverted to harmonize with them. Through the light of Scripture itself God, however, led Luther to discard all these false authorities and to look to His Word as the only light and norm for Christian faith and life. Having come to share the psalmist's joyful confession he clung to it also over against the reformers who fell into the error of assigning to human reason an authority superior to that of Holy Scriptures. While these reformers taught that God does not bid us to believe anything which is an offense to our reason, Luther clearly testified that we dare not presume to set up our reason as a judge over anything that God clearly asserts in His Word.

For Us In confessing: "Thy word is a lamp unto my feet and a light unto my path" we, too, can do justice to the psalmist's confes-

sion only inasmuch as we look to the Holy Scriptures as the only light that can guide us on the path of blessed fellowship with God. God's Word itself leads us to this confession. The comfort and assurance which it bestows gives us strength to reject every false authority which would displace God's Word. It induces us to reject every argument of human reason which contradicts God's Word, every human authority which would exalt itself above Scripture in the church, every appeal to numbers whereby God's Word is disregarded, every assault whereby human reason seeks to discredit the Scriptures as the verbally inspired and inerrant Word of God. First and foremost it will induce us to wage an untiring battle against the presumptuous pride of our own fleshly reason, which is continually offended by the truths of God's Word and only too ready to correct it.

A Clear Light

Joining in the psalmist's joyful confession also means to assert the clarity of Scripture. Only because the Word of God is clear, only because it is able to convey and to impart its enlightening message can the psalmist compare it to a light and to a lamp.

Outward Clarity It is first of all an outward clarity which Scripture ascribes to itself. It consists in this that in the words and sentences of intelligible, comprehensible human language Scripture states all the truths which we need to know for our faith and life. This outward clarity is affirmed by every exhortation of Holy Writ — that we use it to recognize the truth, to ward off error and false doctrine, to detect and reject false teachers; it is asserted in every earnest warning against adding anything to God's Word or subtracting anything from it. That it be clear to us, of course, calls for careful, patient study, some parts more, others less. Every statement must be carefully considered in its closer and wider context. We need to let Scripture explain Scripture, considering all texts in which it teaches any specific truth. Yet Scripture is clear in itself, it clearly presents the truths of original sin, of our total depravity, of our separation from God, of our inability to

(Continued on page 326)

Editorials

"By Their Fruits" There are those in our day who believe that associating one's self with such with whom one does not entirely share the same opinions regarding faith and life is all right. Such people, of course, have a different mind than that of the Scriptures and of Luther and the Lutheran church. The Scriptures certainly make it very clear that we dare not make common cause with those who err in doctrine and practice. Read 1 Corinthians 1:10: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all *speake the same thing*, and that there be no divisions among you; but that ye be *perfectly joined together in the same mind and in the same judgment.*" Clearly the apostle says that unless we have the same mind and the same judgment in spiritual matters we are not *perfectly joined together* and therefore do not confess the Lord Jesus Christ knowing this. And Amos 3:3 exhorts: "How can two walk together except they be agreed." My walking together with others, associating myself with others, who have another mind in regard to faith and life than that of the Scripture, is disregarding the clear instruction of the Lord. It is a sin, a grievous sin; for such actions set aside the Word of God. Of course, if we *have* the mind: that one may disregard the Scriptures and on that basis unite with those who are like-minded, we may unite but we are *not* united in the Lord Jesus Christ and on the basis of Scripture. In such a case we have created a basis of our own by setting aside the Scriptures and come under the condemnation of Galatians 1:7-9: "*Let him be accursed.*" He too is guilty, then, who unites with a church knowing that the body does not confess with him and the Scriptures in all respects. He becomes a "partaker of other men's sins" (1 Timothy 5:22). Those who know the truth have another obligation — they are to rebuke them for their error and turn their hearts to obey the Truth. That is God's will. Who refuses to do this becomes guilty with them and makes himself responsible for all that that church body or that organization stands for. Luther refused to give Zwingli the hand of fellowship even though they finally agreed on all points but one, saying, "you have a different *spirit.*" That was the deciding issue with Luther — that "*different spirit.*" The *one* point on which he and Zwingli disagreed was enough for Luther. It proved to him that Zwingli was not willing to bow *wholly* to the Word of God and Luther would have none of it. That is the spirit of the true Lutheran today.

W. J. S.

* * * *

A Reformation Consideration: In the *Woman's Home Mixed Marriages Again* Companion for August 1951, is an article entitled "My Mixed Marriage Was Happy," written by a Roman Catholic wife whose husband had never become a member of her church, though he had consented to have all the children (and there were six of them) brought up as Catholics. The Catholic author speaks of her husband's family as being "German Protestants,"

but it is rather difficult to determine of what particular persuasion. There is nothing related from her husband's life which would lead you to believe that he had any faith at all. He simply wanted to be left severely alone in his spiritual apathy. A father who is willing to see his children's very souls committed to the clutches of the Antichrist even before they are born, can hardly be classified as a "Protestant" worthy of the name.

The author also speaks of her daughter, who likewise married outside her faith, but whose spouse is also bound before marriage by the wicked oath demanded by the Roman Catholic church regarding the rearing of all children issuing from the marriage. Hers was also going to be a happy marriage, because daughter, even as mother, had found the secret of success in solving a very difficult problem. They had both learned how to be generous.

Now I may choose to congratulate myself on my rare generosity when I have pledged my life-mate to surrender his parental right to his children on life's most vital question — the care of their immortal soul. I may choose to speak of it as generosity on the part of the priest giving his "ear-warming talk" at the mortuary over the remains of one whom he in vain had sought to make a convert on his death-bed, only to get as a final confession: "All I think about is this lump of pain inside me." But I would not dare call it the faith which saves. It somehow does not have the ring to it of the forthright confession of the true saints of God: "I believed, and therefore have I spoken." 2 Cor. 4, 13. Peter's admonition has most certainly not been heeded: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3, 15. And what about our Savior's words: "Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matthew 10, 32, 33.

But now listen to the author's confused but self-satisfied confession regarding her happy marriage: "After the services I sat reliving the years of our marriage and came upon the secret of our happiness. It lies in one word — generosity. A generosity of spirit which goes beyond tolerance, beyond even respecting the religion of another. For generosity desires to help the one you love, nurture whatever is dear to him. Surely with this generosity, backed up by love, leavened with humor, any mixed marriage — of Catholic, Jew, Protestant or Mormon — could weather the squalls."

Is that the sort of happiness you will want, dear Lutheran reader? Then you may have it in whatever you do by way of choosing a life-mate. But don't blame your Savior for not having told you in advance what the price will be. Before you leave this serious business of choosing a life-mate, sit down and read Matthew 10, 32-39, and ask the Spirit of Truth to give you grace to follow your Savior's wholesome instruction.

DR. NORMAN MADSON.

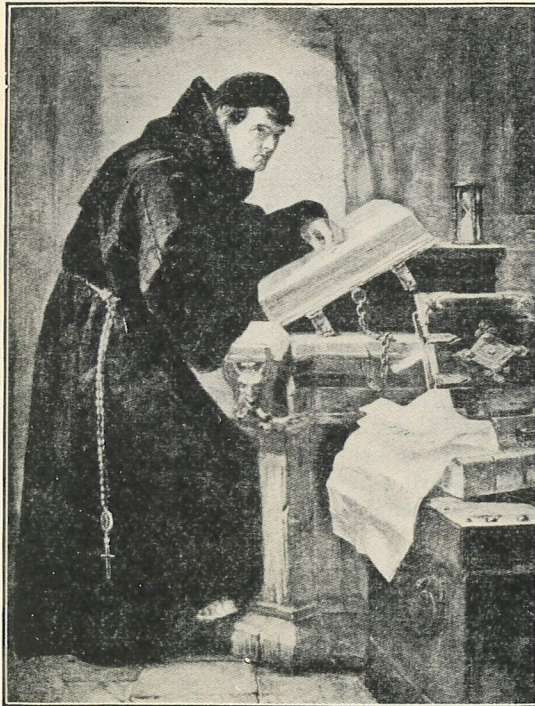
Luther on the Holy Spirit

FOR the approaching Reformation Festival we interrupt our regular series of studies to consider the great reformer whom God in His grace granted to the Church in these latter days. In our regular series we are studying the work of the Holy Spirit. What was Luther's position in these matters? What was his faith regarding the Holy Spirit?

Our readers are familiar with the Small Catechism. In the explanation of the Third Article Luther speaks about the Holy Ghost. Luther

the Father and the Son. This was Luther's faith. Many quotations could be adduced from his writings, but we shall select only a few. References are to the St. Louis edition of Luther's works according to volume and column, given in a free translation.

"The Holy Spirit must be true, eternal God together with the Father and the Son, of the same essence. For if He were not true, eternal God, then divine power and honor could not be ascribed to Him, namely, that He can give life and



expressed his faith beautifully also in two hymns for Pentecost: "Come, Holy Ghost, God and Lord!" and "We now implore God the Holy Ghost" (Numbers 224 and 231 in our Hymnal). Read and ponder these rich treasure-troves, and you will realize that books might be written on the subject without exhausting it. We shall have to limit our discussion.

Who Is The Holy Ghost?

True God. — The Holy Ghost is true God with the Father and the Son, in every respect equal to must be worshipped and honored

together with the Father and the Son" (XXII, 354).

On John 16, 14, Luther remarked: Jesus here also shows "how the divine Being is constituted, in which the Holy Spirit together with Him and the Father is true God, but in such a way that He has His divine essence not of Himself but both of the Father and of Christ. For He takes His divine being in eternity not only from the Father but also from Christ, and thus there is a single eternal Being or Godhead of the Father, the Son, and the Holy Spirit, yet in three distinct Persons" (VIII, 687).

The Holy Spirit a Person. — When we speak of good spirits or evil spirits, we have personal beings in mind; but when we speak, for instance, of a class spirit we are thinking of a certain attitude. Some people assume that the Holy Spirit should be understood in a similar way as an influence or power emanating from God. That is not correct, the Holy Spirit is a Person, just as is the Father and the Son. This was also the faith of Luther.

On John 15, 26,27, he made the remark: "These words do testify that the Holy Spirit is not an ordinary spirit, as a creature or something outside of God . . . but such a Spirit who is Himself God in essence, having His being from the Father, not created or made, but proceeding from the Father and sent by Christ. And He (Christ) gives Him such names which are personal names, or indicate a self-subsisting person, calling Him Comforter, and ascribing personal activities to Him, as, testifying, teaching, etc." (VIII, 605).

"Proceeding from the Father — that is to say that His going-out is without beginning, eternal. For the Father, from whom the Holy Spirit proceeds, is without beginning, eternal . . . If this Spirit is God's Spirit and proceeds from God, and again, if there is nothing in God that is not eternal, almighty, holy, wise, good, incorruptible as He is, it follows of necessity that the Spirit of God is eternal God, and yet is a Person distinct from the Father and the Son" (XIII, 674).

"Let us not mix the three Persons into a single Person, but let us in all simplicity hold fast that there are three distinct Persons in the one, eternal, divine Being, but that all three over against us and all creatures are one undivided God, Creator, Preserver, Author of all things" (III, 671).

Proceeding from the Father and the Son. — We have touched the Spirit's proceeding already in the foregoing. Here are a few more of Luther's remarks.

"The third Person, namely the Holy Spirit, is not born (of the Father) as is the Son, but He proceeds from both the Father and the Son, of whom He thus has His Godhead from eternity" (III, 671).

"Just as the Father sends and sheds forth the Holy Spirit, so also does the Son send and shed forth the

Holy Spirit, so that the Holy Spirit is sent and shed forth by the Son in the same sense as by the Father, except that the Son has everything from the Father, not the other way around, the Father from the Son. For, as the old teachers said, the Father is the source and fountain of the Godhead" (XIII, 2067).

Thus "the Holy Spirit has the same divine essence and majesty which the Father and the Son have" VII, 1540).

The Work Of The Holy Spirit

Faith in the Holy Ghost. — In Matt. 28, 19, Jesus "ascribes the divinity also to the Holy Ghost, since I am to trust and believe on no one but God alone. For I must have some one who is mighty over death, hell, and the devil, in short, over all things, so that He can command them to do me no harm, and can pull me through. I must have some one on whom I can rely. Now Christ here states conclusively that we may also believe and trust in the Holy Ghost. Then He must be God" (XI, 1151).

His work in general. — On this question Luther has a beautiful answer in his Large Catechism. "This (Third) Article I cannot relate better than to Sanctification, that through the same Holy Ghost, with His office, is declared and depicted, namely, that He makes Holy. Therefore we must take our stand upon the word *Holy Ghost*, because it is so precise and comprehensive that we cannot find another . . . The Spirit of God alone is called Holy Ghost, that is, He who sanctified and still sanctifies us. For as the Father is called Creator, the Son Redeemer, so the Holy Ghost, from His work, must be called Sanctifier."

Comforter. — "The real work and service of the Holy Spirit is to reveal and glorify Christ, to proclaim Him and testify of Him" (VIII, 89). "How could we of ourselves be sure that we who believe in this crucified Christ, we who by all the world are condemned and cursed and put to death as enemies of God and children of the devil, that we should be truly God's dear children and veritable saints? We do not feel it, and our heart denies it, seeing we are full of weakness and sin. But it is the work and power of the Holy Ghost, who confirms the truth in our hearts, that we accept it and are ready to live and die on it" (VIII, 672).

"The Holy Spirit is our Advocate, our Intercessor, and Comforter, who, when our conscience accuses us before God, protects and consoles us, assuring our conscience with 'the mercy of God, excusing and covering our sins and encouraging our faith and good works'" (VIII, 1634).

Necessity. — In the explanation of the Third Article Luther says: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him." This truth he stressed on numerous occasions.

"We experience that it is extremely difficult to fix our eyes only on the goodness and mercy of God. These words do not grow in our home, but are brought down from heaven by the Holy Ghost . . . If men are without the Holy Ghost, then hearts will either be hardened in their sins, or they despair" (V, 502). "If Christ were not at the right hand of God and did not daily shed forth His Holy Spirit, Christian faith could not survive . . . If the pouring-out of the Holy Spirit did not continue without interruption, the devil would not let a single person remain . . . in the faith of Christ Jesus" (XIII, 2069).

Means. — How does the Holy Spirit come to us, and how does He perform His work in our hearts? Over this question Luther had to wage bitter war against the Enthusiasts of his day. He upheld the truth that the Holy Spirit comes to us only through Word and Sacrament.

"Let no one who desires comfort wait that the Holy Spirit speak to him personally in His majesty from heaven. He carries out His testimony openly in preaching: *there* you must look for him and await Him till He by means of the Word which you hear with your ears touch your heart and thus effect His testimony of Christ inwardly in your heart. But such inward testimony does not begin except that first the other, the outward and oral testimony of the Word, precede, where we hear that Christ was made man for us, was crucified, died, and rose again" (XIII, 2044).

Christ "makes a *preacher* out of the Holy Ghost, in order that we may not stand gaping up to heaven for Him, and separate Him from the word and its administration, but bear in mind that He will be in and with the Word, and will by means

of the Word lead us into all truth, so that from it we may have our faith, with it wage our battles and be preserved against all lies and deceit of the devil, and conquer in all temptations" (VIII, 676).

Luther practiced what he preached. He was a diligent student of the Word and a frequent guest at the Lord's Table. He received the Holy Spirit in rich measure.

J. P. M.

"Thy Word Is A Lamp Unto My Feet And A Light Unto My Path"

(Continued from page 323)

make restitution or to contribute anything to it; the truths of God's free and unmerited grace, of His justification of the whole world through the atoning sacrifice of His incarnate Son, of the impartation of this justification to the sinner through faith, of faith as the gift of God, of the new life of the Christian as the creation of the Holy Spirit, and whatever else belongs to Christian faith and life.

In his work of reformation Luther firmly clung to the outward clarity of Scripture and never lost sight of it. He contended for it over against the Papal Church which asserted that the Bible was a very unclear book, difficult, if not impossible, for the common man to understand so that the correct understanding of Scripture could only be properly attained through the interpretation of the church and its head the Pope. By denying the outward clarity of Scripture the Catholic Church even now seeks to take care of the all too apparent disharmony between its doctrines and the statements of Scripture.

Divine Power The truth that the Holy Scriptures are a clear light upon our path embraces even much more than this outward clarity. It embraces this that Scripture has power to win acceptance for the truths which it clearly teaches, power to effect in us a spiritual understanding of these truths, a blessed comprehension of faith. Scripture and Scripture alone can make us wise unto salvation, and it does so through faith in Christ Jesus. There is only one way of salvation

for sinful man and that is through the free gift of God's grace, the gift of the perfect righteousness which His Son has won for us through His vicarious life and death. All that the Holy Scriptures tell us somehow serves the purpose of imparting this gift of salvation to us through faith and of making us blessed, rich, and fruitful in its possession for time and eternity.

Natural man, though he may outwardly understand Scripture's message of sin and grace, of himself rejects it. Vainly he wants to work out his own salvation. Yet Scripture has power through its message of the law to reprove the sinner, to convict him of his guilt and condemnation before God. Yet even when thus reprov'd and convicted the sinner is still at enmity with God. He has no power of himself to trust in Jesus and His grace. But Scripture through its Gospel message

awakens faith in the sinner's heart and in such faith comforts him with the assurance of forgiveness, life, and salvation. It constantly nourishes, strengthens, preserves the believer in such faith, fills his heart with thankful love, helps him to fight against sin, constrains, instructs and guides him in striving after God's will. Scripture and Scripture alone has such power to reprove, to correct, to instruct, such power to produce and to sustain spiritual life, has it because it is inspired, God-breathed from beginning to end, because it is the Word of our God, through which He is personally speaking to us in all of His power and love. It was with this understanding that Luther learned to join the psalmist in the joyful confession: "Thy word is a lamp unto my feet and a light unto my path." God grant that we may do so likewise.

C. J. L.

Luther's Debate with Zwingli

Trying to bring them together, a meeting was arranged between Luther and Zwingli at Marburg in 1529. Luther stood fast on his belief that the words of institution, "this is My body," must be taken in their literal sense, just as they stood, without trying to make them agreeable to human reason. God had spoken, and that was enough for him.

On the other hand, Zwingli and his followers could not be brought over to Luther's standpoint, but declared the bread and wine in the Sacrament to be only symbols or tokens of Christ's body and blood.

The Lutherans and the Zwinglians thus could not agree on this vital doctrine and hence could not unite in any way. As Luther rightly saw it, when he was offered the right hand of fellowship by Zwingli, the difference of viewpoint was not of a slight, secondary, or superficial nature, but went much deeper. "You have a different spirit," said the great reformer. The Zwinglians looked upon Scripture, the written Word, in an altogether different way than Luther. They placed human reason above Divine Revelation.

After Zwingli had fallen at Kappel in the battle between the cantons over religious differences, the Swiss reformation grew nevertheless. At Geneva a reformer named Farel held fast to a promising young Frenchman who was traveling through Geneva in flight from France.

John Calvin

This was John Calvin, born 1509, educated as a lawyer and later as a theologian, who had turned toward the Reform teachings. A severe man, of a keen and brilliant mind, a hard worker, he threw himself into the work of the reformation at Geneva with all his might. He overcame the stubborn resistance of the younger element of the town, which believed in and practised not merely liberty but license.

After this lawless element had been broken up, Calvin became the master of the town. The church was thoroughly organized under a strict and harsh rule of elders whose word was law to every citizen. The townspeople were under the eyes of the elders, watched in all their doing, their comings and goings, their habits and their speech, on the street

Luther And The Sects

"You Have A Different Spirit"



IT happens in nature, as the historian von Ranke has well said, that two springs of water may arise not far apart and yet take a different course, each traveling in the same general direction, but never to meet again or join their streams.

So it was with two sources of the Reformation movement, whose well springs seemed closely joined, but the course of whose streams never really united, or where they were

forcibly merged they never really mixed. At the time that Martin Luther was uncovering the true Gospel long hidden by the rubble and rubbish of Romish teaching, a twin movement was launched in neighboring Switzerland.

Luther — Zwingli

Huldreich Zwingli, a former Catholic priest, fired by Luther's writings, had begun to reform the church at Zurich, where the mass was to be no more read since 1525. Here, too, the sale of indulgences brought on the conflict.

In his views Zwingli was not of the same mind as Luther. He believed that God taught nothing in the Bible that could not be understood and thoroughly grasped by human reason. What was not reasonable was not of God.

Hence Zwingli could not understand how it was possible that in the Lord's Supper Christ's true body and blood could be really present, since the glorified body of Christ was now in heaven. Thus he denied the Real Presence in the Sacrament.

and in their homes — all was under the watchful eyes of these elders, the Gestapo and OGPU of their day. Anyone outlawed by the church was punished by the city fathers. This punishment might be imprisonment, exile, or death.

Calvin's Method

In his teaching Calvin followed Zwingli in the main but not altogether. That reason was above the written Word of God was also held by him. In his strictly logical reasoning he reduced the whole teaching of the Bible into a well developed system. He placed everything under the absolute and unchangeable will of God. Thus he arrived at that horrible decree, which he foisted upon the gracious Lord God, that God had chosen some men for salvation, while others He foredoomed to everlasting damnation. This doctrine he maintained with unabated vigor.

In the matter of the sacraments Calvin also believed and taught that Christ's body and blood were not really present in the Lord's Supper, and that Baptism did not work the rebirth of the soul or impart forgiveness of sin. To him the sacraments and the Word of the Gospel were not the means of grace, through which our Savior grants and actually gives us forgiveness of sin, life and salvation, as Luther so clearly believed and taught according to the Bible. To the Calvinists the sacraments are but tokens or signs of grace, the Word of God but one form of revelation of His will. The Spirit of God, the Holy Ghost, works in the hearts of men, independently of the Word and Sacrament.

Calvin's Doctrines Spread

The name and fame of John Calvin, his success in his labors at Geneva, were carried far and wide, especially since Geneva was the place of refuge for many outcasts from England, France, and the Netherlands, men had fled from religious persecutions in these lands and found shelter here. These refugees carried Calvin's name and teachings back to their home countries when they were allowed to return in time.

Thus the Calvinistic reformation was planted in France, the Lowlands, Scotland. The Huguenots of France looked upon Calvin as their spiritual

adviser and leader. John Knox who had been condemned to be a gally slave for a time, until he escaped, brought this reformation to Scotland, and established it there in all its strict and unyielding harshness.

John Calvin died in 1564, leaving behind him followers of his views and teachings in many lands. In every country where these Calvinists had their flocks they set up their own confessions for that territory alone. The Calvinists, or the Reformed Church, do not subscribe to a set of confessions like the Lutherans, for whom the Formula of Concord is binding.

Calvinists Lack Uniformity of Confession

This lack of uniformity in confessions brought forth as a natural result an endless number of sects. The Huguenots of France, the Presbyterians of Scotland, the Congregationalists and the Puritans of England — all are the children, spiritually, of the Calvinistic reformation. In doctrine they may differ greatly, some following slavishly in Calvin's steps, as the Presbyterians up to the present time; others adopting teachings greatly in variance from Calvin's. All of them, however, agree in this that they do not look upon the Scriptures in the same light as the Lutherans, that is to say, they give too much room to human reason in their use of the Bible. All of them refuse to accept

the Bible and the Sacraments as the means of grace. All of them fail to see the difference between church and state, but mix these distinct ordinances of God into one confused mass.

And thus, as we said in the beginning, these two streams of the Reformation flow side by side but do not mingle. The deep, underlying principles of each are not in agreement — they clash. Any union between them must always be at the cost of the truth of God, at the cost of putting aside our confessions of faith; and as there is but one truth unto heaven, the cost is altogether too high for the salvation of mankind.

It is one of the lessons of church history, that we learn to know what cannot be united because of radical differences. While we learn to thank God for the truth unto us, let us also learn not to deny that truth for the sake of a false peace. Let the Lutheran church of today weigh well the words of Luther at Marburg: "You have a different spirit." It meant standing alone, but it meant standing on God's infallible Word, and he who stands thus, never stands alone. The strength of the church lies not in numbers or names but in unwavering, uncompromising adherence to God's Word. God alone can give us the victory, whether we be many or few. And His promise is: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom!" K. F. K.

Preserving The Gains Of The Reformation

THE work known as the Reformation was not just a negative process. It did not just eliminate a lot of false doctrines, such as salvation by works, intercession of the saints, the mass as an unbloody sacrifice for the living and the dead, purgatory, the infallibility of the pope, etc. The Reformation also stood for something positive and tried to get people to hold fast to the positive truth. It was not enough to break away from the errors of Rome. The people needed to be

firmly grounded in the truth. Without that the Reformation could not survive. No one knew that better than Luther, and he devoted himself with all the power at his command to consolidate the gains which had been made. He realized that there was need of thorough instruction. In bringing this about he stressed in particular three things: the importance of the Scripture, the instruction of the youth, and a sound, well-grounded ministry.

The Bible as the Source of All Truth

It was in the Bible that Luther himself found the way of salvation. It was from the Scriptures that he learned that through Christ Jesus, the Substitute of sinners, he had a gracious and forgiving God. It was but natural, then, that he should exalt the Bible and proclaim it to be the only reliable source of all spiritual knowledge. One of the principles of the Reformation was the sola scriptura, the Scriptures alone. What the Bible taught was true, what the Bible rejected was false. He wanted the people to test everything according to the Scriptures. It was by means of the Bible that he exposed the errors which in the course of the centuries had crept into the visible church and by which he won his great victory. He would make no concessions in the Scriptures. He said: "The Word they still shall let remain." Every word of the Bible was to him the very Word of God, and he tried to get the people to take the same view.

That is why Luther made it one of his first objectives to translate the Bible into the language of the common people. It was one of the greatest achievements of the Reformation that it led the people into the Bible. Up to that time the people had practically no acquaintance with the Bible. The people were not encouraged to familiarize themselves with the Bible, as they were not considered qualified to search the Scriptures themselves but were held to accept the interpretation given by the church authorities, as they still are in the Roman Church today. Luther, on the other hand, was determined to get the Bible into the hands of the common people and to get them to read and study it. He was willing to trust them with the Bible and stake the success of the Reformation on that. He wanted the church of the Reformation to be a Bible church.

Theoretically we admit that the Bible is the one and only source of spiritual knowledge and that every word in it is true. We call it the verbal inspiration of the Bible. But we find that even in Lutheran circles there is a movement to get away from the term, lest we be accused of a mechanical theory of inspiration. There seems to be more fear of being accused of that than making

sure that every Word of the Bible is accepted as the inspired Word of God. That is not the spirit of the Reformation. Furthermore, thanks to the Reformation, we have the open Bible. We have free access to it. We are free to read and search it. We call that one of the great blessings of the Reformation. But are we not largely just paying lip service to it? Are we really reading and searching it regularly, or is the Bible largely only a parlor ornament with us? As surely as we do not read and study the Bible, the lay people, too, are losing the blessings of the Reformation.

Instructing Youth

Luther called attention to the fact that the man came out of the boy and the woman out of the girl. He stressed the need of Christian schooling. It is almost sickening to what extent Lutherans, who want our church to get favorable mention from the public, call Luther the originator of our public school system. That is doing Luther a disservice. He did not stand for a godless schooling, but he did emphasize the importance of a thorough Christian schooling. He saw in that the hope of the Church.

Luther once wrote that if the devil is to be given a real defeat then it must be done through the young who are reared in the knowledge of the Lord, spread the Word of God, and teach others. He recognized the argument that the Christian training of the young was, first of all, the duty of parents, but he nevertheless insisted upon the necessity of Christian schools. In one of his writings he listed four reasons why it can not be left to the individual parents alone: 1. Some parents are not so pious that they would do it even if they were able; 2. the great mass of parents unfortunately are not qualified to instruct their children properly; 3. even most parents who have the ability are so occupied with making a living and their household work that they do not find the time; 4. parents often die, and their children are left orphans.

How mightily Luther stressed the need of Christian schools. He pulled out all the registers on this theme. He called attention to all the money that was being spent for war preparations, the affairs of the state, and

on personal enjoyment, which would do much more good if only one boy were made a truly Christian man. How near the Christian training of the youth lay to his heart! It was concern for their souls that moved him to write the small Catechism, which has proved such an unspeakable spiritual blessing ever since and to this day. Just read his introduction to his small Catechism, which you will find included in your copy, and you will be convinced of the need of the Christian training of the children. Humanly speaking, if Luther had not emphasized that so much, the Lutheran Church would not have survived or, at least, would no longer be the church of the pure Word and the Sacraments. What a lesson for us today!

A Sound Ministry

Luther advised that the most talented boys in the schools should be trained for the Christian ministry. He wanted a well-trained ministry, one thoroughly rooted in the Scriptures. He did not want the pastors to repeat parrot-like the traditions of the fathers, as it was before the Reformation. He did not want them to rely on human authority but to dig deeply into the Scriptures.

He continually emphasized the importance of the languages, especially the Hebrew and the Greek, in which the Bible was originally written. Referring to a sect which despised the languages and relied wholly on the Holy Spirit, he said: "Though the Gospel came only through the Holy Spirit and daily comes in that way, it nevertheless came by means of the languages, has grown through them, and will be preserved through them." He realized that if the time came when the ministry could no longer discover the meaning of the Bible in the original the church would have reached the danger point. He wanted a ministry which was apt to teach, one thoroughly grounded in the Scriptural truth, and therefore, he felt that a long and thorough period of preparation would pay great dividends to the Church. If the pastors are not sound, how can the hearers be expected to be sound?

We in our Synod have a long course of training for the ministry, eleven years, from the ninth grade through four high school years, four college years, and three Seminary years. And

it is not only in the Seminary that the instruction is Biblical, but the atmosphere of the Bible permeates the course from the beginning. It costs a lot of money to provide such a long and thorough course, but it is money well spent, for under God the preservation of sound and pure doctrine depends on a thoroughly indoctrinated and consecrated ministry. If Luther had been satisfied with short-cuts, if he had not sought so earnestly to provide the Church with a sound ministry, the truths of the Reformation would long ago have died out.

God by the agency of Luther restored to men the sound and saving truth which had been buried under the rubbish of the commandments of men. Let us not lose our precious heritage. Let us battle for the integrity of the Scriptures, realize the importance of the Christian instruction of the youth, and a thoroughly indoctrinated Christian ministry.

In these last days of sore distress Grant us, dear Lord, true steadfastness. That pure we keep till life is spent, Thy holy Word and Sacrament.

I. P. F.

Luther And The Government

IN the enormous bulk of literature dealing with the life and work of Martin Luther many pages are devoted to the subject of Luther's relation and attitude toward civil government.

Because his great work of Reformation affected the entire structure of human society, because the Gospel that he preached shook the very foundation of the established order in the 16th century, Luther quite naturally expressed himself at length on political and social issues and was often involved in dealings, both agreeable and unpleasant, with kings, rulers, and civil authority in general.

This circumstance has given rise to claims that Luther demanded for the Church a right to an active participation in the political affairs of the State, and did not teach the absolute separation of Church and State as we do.

While we cannot here enter into a lengthy examination of this question, it may be shown that Luther clearly saw the one function and calling of the Church in its relation to the government. Far from advocating a dabbling by the Church in political matters, Luther simply recognized the duty of the Church to preach and defend the Truth, also over against

the temporal authorities. Thus he wrote:

"We should wash the fur of the magistrate and clean out his mouth whether he laughs or rages. Christ has instructed us preachers not to withhold the truth from the lords but to exhort and chide them in their injustice. Christ did not say to Pilate: 'You have no power over me.' He said that Pilate did have power, but He said, 'You do not have this power from yourself. It is given to you from God.' Therefore He upbraided Pilate.

"We do the same. We recognize the authority, but we must rebuke our Pilates in their crime and self-confidence. Then they say to us, 'You are reviling the majesty of God,' to which we answer, 'We will suffer what you do to us, but to keep still and let it appear that you do right when you do wrong, that we cannot and will not do.' We must confess the truth and rebuke the evil. There is a big difference between suffering injustice and keeping still. We should suffer. We should not keep still. The Christian must bear testimony for the truth and die for the truth. But how can he die for the truth if he has not first confessed the truth? Thus Christ showed that Pilate did exercise authority from God and at the same time rebuked him for doing wrong."

* * * *

Those who would understand Luther's relationship to the government must keep in mind, above all,

the conditions under which the Reformer labored, the problems he faced in an empire completely dominated by the pope and the Roman Catholic Church, wherein the government was dedicated to the principles by which that church seeks the right of absolute rule. These principles the Roman Church has never abandoned, although it cannot enforce them as it would desire in democratic countries such as ours.

In this connection it is very enlightening to read a pamphlet issued by the Paulist Press and written by the Archbishop Francis J. Connell. Here the teachings of the Catholic Church on freedom of worship and the relation of government to this freedom are very plainly set forth.

The author simply says: ". . . as far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion, or to be a member of any church save the Catholic Church, or to practice any form of divine worship save that commanded or sanctioned by the Catholic Church. At first sight, this claim may seem arrogant. It certainly presents a striking contrast to the statement we hear so frequently today, that every one has a perfect, inalienable right to practice any form of religion he wishes. But a little thought will show that the Catholic position is perfectly reasonable. Any person who believes in a personal God to whom all creatures are subject must admit that He is entitled to command all men to accept and to practice one particular form of religion. Now, Catholics hold that God has actually done this — that He has imposed on all men the obligation to accept and to practice Catholicism, the religion founded by the divine Redeemer of the world. Logically, then, Catholics hold that no one has a genuine right, as far as God's law is concerned, to profess any religion except the Catholic religion."

"Such, then, is the first Catholic principle relevant to religious liberty — that man has not an unqualified right to practice any religion he may choose."

". . . the mere fact that a person sincerely believes a certain religion to be true gives him no genuine right to accept that religion in opposition to God's command that all must embrace the one true religion.

Neither does it necessarily oblige others to allow him the unrestricted practice of his religious beliefs."

What, then, shall be the duty of government in this matter? The Archbishop writes that there are "principles regulating the conduct of a Catholic government toward the non-Catholics in its domains. If the country is distinctly Catholic — that is, if the population is almost entirely Catholic, and the national life and institutions are permeated with the spirit of Catholicity — the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion. This does not mean that they may punish or persecute those who do not accept the Catholic faith. But they are justified in repressing written or spoken attacks on Catholicism, the use of the press or the mails to weaken the allegiance of Catholics toward their Church, and similar anti-Catholic efforts."

So the government, if it follows the pope, will firmly suppress all freedom of religion. This is the rule.

Exceptions will be made if it seems advisable. The pamphlet quotes Pope Leo XIII:

"The Church indeed deems it unlawful to place the various forms of divine worship on the same footing as the true religion, but does not on that account condemn those rulers who, for the sake of securing some great good or hindering some great evil, patiently allow custom or usage to be a kind of sanction for each form of religion having its place in the state."

Luther was obliged to bring the influence of God's Word to bear on this, to teach rulers everywhere what religious liberty and freedom of worship meant. To extend such civil rights is the duty of government, not only "in the United States or in countries where there are similar religious conditions," as Francis J. Connell agrees, but everywhere. The true Church will always defend these rights and will not hesitate to "wash the fur and to clean out the mouth" of magistrates who seek to abrogate them.

E. S.

television, sight and sound can be transmitted almost instantaneously around the globe — and transportation is not lagging far behind. Who will deny that these modern miracles are also an answer to His promise: "Lo, I am with you." And were they not given to enable us to better fulfill His command: "Preach the Gospel to every creature."

There is more to His promise. He holds all power in heaven. Only the power of heaven can make a disciple. And that power is ours in the Gospel. Great blessings and success await the disciples who take the Lord at His Word — both His command and His promise.

And will you not this Mission Festival season bring a mission offering worthy of a disciple of Christ? He has given us the means! He has prescribed the field! He has entrusted to us the power! He has furnished the faith! Shall we let that littlest word "ye" withhold from others the very blessing we enjoy in Christ, the world's Savior?

* * * * *

II. MISSION FIELDS

In Synod's convention hall we not only heard good news from the mission field as reported by the Board of Home, Foreign and Inner Missions, telling how the Lord had added to the Church; we also heard good news for the mission field. The Thirty-first convention, emboldened by its unanimity to remain steadfast in the confession of His Word and Gospel, did not hesitate to further use the love of disciples who abide in His word. Accordingly Synod resolved to enlarge the scope of its mission endeavors.

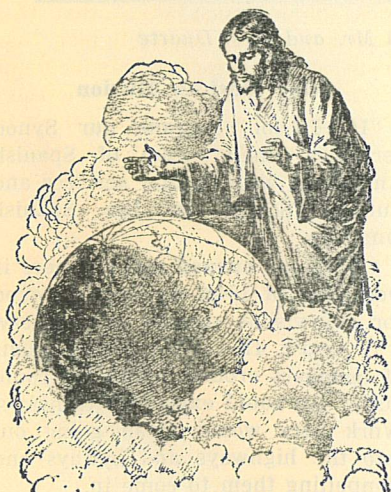
African Exploration Commission



Pastor E. Hoenecke, left and Pastor A. Wacker, right

News From The Mission Field

BY PASTOR W. HOYER — MISSION CORRESPONDENT



*All Power Is Given Me In Heaven
And In Earth. Go Ye Therefore,
And Make Disciples Of All
Nations. — And, Lo, I Am
With You Always,
Even Unto The End Of The World.*

I. MISSION INCENTIVES

THE globe has shrunk tremendously since the day our Lord commanded His disciples: "Go ye into all the world, and preach the gospel to every creature." "What an impossible task!" they may have thought. How their feet must have ached at the prospect of plodding the roads, even of their little world! But not so, when He promised to be with them. "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

Today Our Lord's command is still in effect, and so is His promise. Nations have multiplied. The harvest truly is great. Today, as then, the disciples' global task is humanly impossible. But here again man's extremity is God's opportunity. He, who has all power in earth, has shrunk our globe. By radio and

Northern Rhodesia, Africa

It surely brought joy to the hearts of the Exploration Commission when Synod resolved to send two missionaries to Northern Rhodesia, Africa; for they had been the mission explorers, who braved the heat and dangers of the jungle to investigate prospective mission fields, two years ago on instructions of our General Mission Board. It was on this trip that the audio-visual record, the film "Africa Still Calls" was made.

The Commission reported to the convention that Northern Rhodesia was the most promising field for our new mission endeavor in Africa. Pastor Wacker (see picture) is pointing to our new mission field. It is an area of about 40,000 square miles, lying within a curve of the Kafui River, with a native population of about 100,000. It was this field that the commission "recommended to Synod as one worthy of our best efforts and gave it priority over all others that they saw."

Japan

The other good news for the mission field came as a result of urgent appeals from Synodical Conference brethren in Japan. The convention heard some interesting facts and figures about this country and its people from the General Mission Board's secretary, Pastor Karl Gurgel.

Postwar Japan is restricted to the islands Hokkaido, Hanshu, Shikoku and Kyushu. These four islands comprise 146,690 square miles. (An area equal to Minnesota and Wisconsin) Of this land only 16% is suitable for agriculture. The population numbers over 83 million. By the end of 1951 Tokyo alone may have almost 5 million.

But saddest of all is Japan's religious picture. These are the facts. Japan numbers 35 million Buddhists; 300,000 Christians; the balance are followers of Shintoism. Shintoism above all, but also Buddhism suffered a severe set back when the Emperor lost his standing as god. Since the war Shintoism can no longer be taught in their public schools.

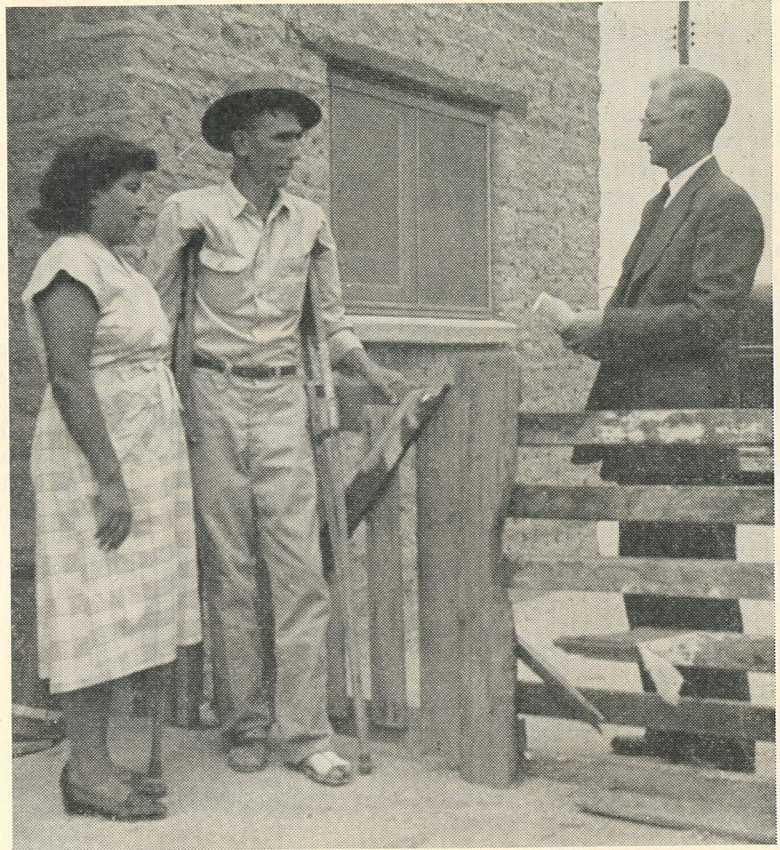
The Roman church claims 220,000 members; while Protestants number 80,000. There are at present 130 Lutheran workers of various synods working among the Nipponese. By the end of July the Missouri Synod

was to have 20 pastors, 10 vicars, and 2 nurses there.

With these facts before them Synod voted to begin work in this vast and opportune field. As a beginning the Spiritual Welfare Commission has been instructed to call a pastor to Japan. He will be in contact

La Fe a Spanish periodical published in Monterrey, Mexico.

But just because we don't know Spanish, we'll not let our missionary get by merely with this brief announcement. Lest he forget his English we'll let him tell you about his difficult mission assignment.



Pastor V. Winter speaking to Mr. and Mrs. Duarte

with our men in the armed services there and in Korea.

Surely the Lord has directed us to fields ripe unto harvest. May our mission contributions this year reflect a greater zeal for these increased mission opportunities. "Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe." Rev. 14, 15.

* * * *

III. MISSION WORK

When the Spanish Synodical Conference missionaries were in conference in Texas this June, our lone Wisconsin Synod Mexican worker preached the sermon. This worker of Missionary Venus Winter made its way across the Border. It appeared in print in the *Noticiero De*

Our Mexican Mission

"In Tucson, Arizona our Synod serves a small group of Spanish Americans with regular services and Sunday School in the Spanish language.

"When we opened services here in December of 1948, we hardly looked for any visible success as they saw it in Acts 2, 41. We had no nucleus of members around which we could build; we could expect no transfers. Work here would mean going out into the highways and byways and compelling them to come in.

"We were total strangers among our Spanish Americans, and one of our first assignments would be to become acquainted with them and win their confidence and friendship.

"We were aware, too, that we were going to deal with souls with a

Roman Catholic background. Though we had no intentions of proselyting from Rome, we soon discovered that even those who never enter a Roman church, find their comfort in the name, "catolico," and are frightened at the thought of losing that 'saving' name. One man, who later attended one of our services, admitted that he had been in his church only once in his whole life. Yet he maintained he was Catholic; it was the only church he ever attended.

they know something about our message. Our radio message has opened the door to many a home for the sole Mexican missionary that we have in Arizona.

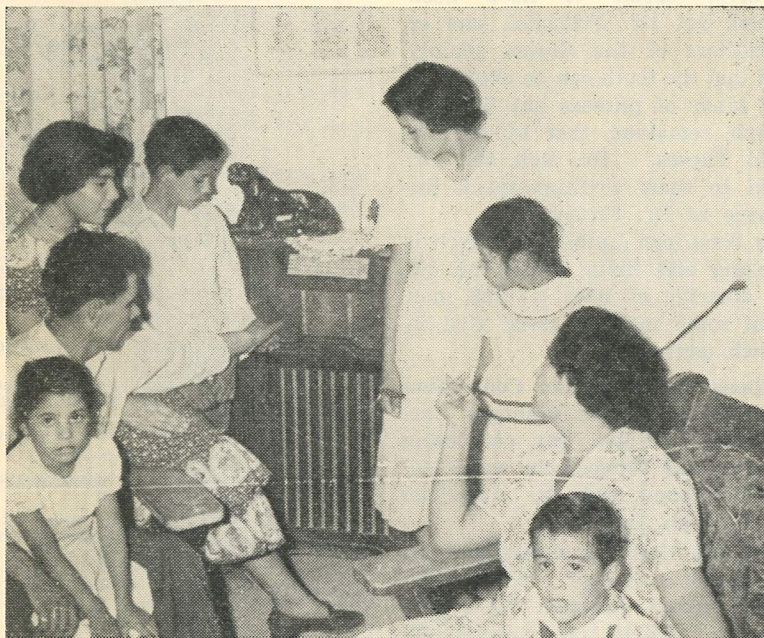
This family has not missed a broadcast since they first heard it. Mrs. Duarte was the first person to write me about the broadcast.

"Our church services are held in the Mexican Adventist church in Tucson's South Side. Most of our churchgoers are children. The

we've probably had 75 different children in our Sunday School. But they were children who were picked up from the streets. They never knew what regular churchgoing was. Their parents went nowhere to church and did not insist that their children attend. These children are at present enrolled in our Sunday School. Some of them have been faithful for a year and express knowledge of the Savior that is very gratifying. In all we've probably had 40 Mexican adults in our services. Some were attracted by the radio. Some belonged to other denominations. Most of them, on seeing our small group and humble beginnings, never returned a second time. But just a few did, and we hope that in such we will find prospects that may later affiliate with our humble mission.

"Our Spanish Americans are an interesting and colorful people. But the benighted condition of their souls, that will become manifest to every missionary that labors among them, is appalling. Here are people with immortal souls, but people who find their comfort in the silver medal of Guadalupe about their neck and feeling secure for eternity with the name "catolico." These are the people who "fell among the thieves."

"These people are our neighbors. We have the saving Gospel for them. May our Wisconsin Synod Christians pray fervently that the Lord may open the hearts of our Spanish Americans to our saving message."



The Duarte family Regular listeners

"What has probably helped us more than anything else to win the good will of many Spanish Americans is our radio message. We had no way of announcing our services in the local Spanish newspaper. Controlled by Rome, it contains only Roman church announcements. But we knew that these people love their language; and when there is one Spanish program on the air among ten English broadcasts, their radios will be turned to that one Spanish program. So we introduced a fifteen-minute Spanish radio service every Sunday morning. (Pastor Winter of course is the speaker) The Spanish-speaking population in this country is estimated at 30,000. Though recently the strict Roman Catholics have been forbidden to listen to us, it will be no exaggeration to estimate that our listening audience will exceed a thousand listeners. In canvass calls we meet very many who hear us every Sunday morning, and

highest number of Mexicans we ever had in one service was 23. In all

An Investigation Of The Common Confession's Statement On "Conversion"

ESSAY ON THE DOCTRINE OF CONVERSION

By Pastor T. Adascheck

This is a summary of an Essay which was read at the convention of the Joint Synod of Wisconsin at New Ulm, Minnesota in August of this year.

I. What Does The Bible Teach Concerning Conversion?

MAN was created in the image of God, i. e. he possessed true righteousness and holiness.

Then sin entered the world through Satan, and man lost this image of God (Eph. 2: 1; John 3: 19; I Cor. 2: 14).

But it is not the will of God that man should remain in such lost condition but that the image of God be restored unto him. To accomplish His will, He promised to send forth His own Son to redeem man (Gal. 4: 5-6; Titus 2: 11; Joh. 3: 16).

Fallen man cannot by his own reason or strength believe in Jesus Christ or come to Him. If the lost image of God is to be restored to man, man must be converted to God — he must become a new creature. Since the sinner is dead in trespasses

and sins, the work of conversion is entirely God's work (Form. Conc., p. 779).

This work of converting the sinner God does by having the Holy Spirit work saving faith in the heart of the sinner through the Means of Grace. In this work man neither assists nor cooperates; he is acted upon 2 Cor. 4:6; 1 Cor. 15:10).

II. What have the Synods forming the Synodical Conference on the one hand and the Synods forming the American Lutheran Church, on the other hand, been teaching concerning the Doctrine of Conversion?

In the development of the history of the various Lutheran synods forming the Synodical Conference and those of the American Lutheran Church, the doctrine of Conversion has always been a point of controversy, and the whole argument has rested on the nature of conversion.

The synods forming the Synodical Conference have always taught the doctrine of Conversion as the Word of God teaches (see Part I), no matter how great a mystery this leaves unsolved. Their attitude and approach has been — Ps. 46:10; Is. 66:27. Scripture does not answer the question, Why are only some and not all saved.

The Ohio and Iowa Synods, seeking a reasonable answer to that question, taught that God's grace could overcome only the *natural* resistance of man, while it was ineffective in those who offered *willful* resistance. These are the beliefs that have been adopted into the American Lutheran Church. The Word of God makes no such distinction but teaches that divine grace in Conversion overcomes *all* resistance in man.

Dr. Fritschel in 1872 wrote concerning the natural and willful resistance in man. He set forth that the will of man can cooperate with the Holy Spirit as the result of a certain prevenient grace communicated to man by the Holy Spirit; hence, man assists God in his own conversion.

The Ohio Synod continued to hold and to teach this position of two kinds of resistance and conduct in man toward the saving Grace of God: *Kirchenzeitung*: "After God has done all that is necessary for the conversion and salvation of all men . . . everything depends on the conduct of man over against the Grace of

God." Dr. Fritschel in the St. Sebald Theses: "Hence, the eternal lot of man does not depend upon an unconditional decree of an electional grace operating irresistably . . . but the different conduct of man over against the grace offered, is to be taken into consideration."

Later this open synergism (man cooperating with God in Conversion) was denied by employing a different phraseology, but the old error was continued. In the Chicago Theses the error seems to have been dropped, yet Dr. Fritschel, one of the authors of the theses, plainly stated that the truth can be expressed in all kinds of phrases but that the doctrine remained that of the St. Sebald Theses. Dr. Reu and Dr. Lenski in their writings speak the language of Dr. Fritschel.

The American Lutheran Church is preaching and living today the old false doctrine of Iowa — that man can in some manner assist God in his own conversion.

III. Does the article on Conversion as found in the Common Confession resolve the conflicting teachings between the Synodical Conference and the American Lutheran Church?

Does the Common Confession resolve the controversy? The article on Conversion contains two short sentences, which are Scripturally correct. What they say has been taught by the Synodical Conference and by Ohio right along; but they do not settle the controversy. The inadequacy of the article consists, not in what it says, but in what it omits. The floodgates for the admission of false doctrine stand wide open. This article plainly does not present the whole Counsel of God.

This article does not do what it was intended to do — resolve the difference in doctrine. Confessional honesty demands not only a thetical but also an antithetical treatment of the doctrine of Conversion.

God tells us that only then do we have a right to continue as a true church in upbuilding His kingdom among all men if we continue in His word and abide in His truth.

CALENDAR OF CONFERENCES EIGHTH ANNUAL MEETING OF THE NEBRASKA DISTRICT TEACHERS' CONFERENCE WISCONSIN SYNOD CONVENING AT GOLDEN, COLORADO 1951 PROGRAM 1951

Tuesday, October 23
9:00- 9:45 Opening Service; Pastor H. A. Schulz

The Northwestern Lutheran

9:45-10:00	Initial Business
10:00-10:15	Recess
10:15-11:45	Present Day Science Philosophies in the Light of Scripture; Prof. K. G. Stevert
11:45- 1:30	Noon Recess
1:30- 1:45	Devotion; Mr. V. Neujahr
	Reading of Minutes
1:45- 2:45	Current Events in the Curriculum; Miss V. Buchholtz
2:45- 3:00	Recess
3:00- 4:00	Catechization for the Upper Grade; Mr. H. Fuhrmann (Practical Lesson)
4:00- 4:30	Official Report of the Executive Secretary of Synod's Board of Education; Mr. E. Trettin
Wednesday, October 24	
9:00- 9:15	Devotion; Mr. W. Neujahr
	Reading of Minutes
9:15-10:15	What Our Liturgy Means; Mr. T. Schmidt
10:15-10:30	Recess
10:30-11:30	Remedial Reading in the Lower Grades; Miss M. Brel
11:30-11:45	School Visitors' Report
11:45- 1:30	Noon Recess
1:30- 1:45	Devotion; Mr. W. Neujahr
	Reading of Minutes
1:45- 2:30	Report of the Nebraska District's Board of Education; Pastor W. Sprengler
2:30- 3:15	Business Meeting
3:15- 3:30	Recess
3:30- 4:30	Unfinished Business and General Discussion of Classroom Problems
If lodging is desired, kindly notify Pastor H. A. Schulz, Golden, Colorado.	
THE PROGRAM COMMITTEE.	

ARIZONA PASTORAL CONFERENCE

The Arizona Pastoral Conference will convene at Resurrection Church, Phoenix, Arizona, at 11:30 A. M. Tuesday October 30, 1951.

R. HOEHMUTH, Secretary.

MICHIGAN DISTRICT TEACHERS' CONFERENCE

The 1951 conference will meet at St. John's Lutheran School, Wayne, Michigan, on October 24, 25, and 26. Send the necessary information regarding meals and lodging to teacher M. Roehler, 34537 Ash Street, Wayne, Michigan.

PROGRAM

Wednesday Morning

9:00- 9:45	Abraham Offers Isaac (K-1)
	Beverly Degner
	Sub. Youth of Nain (K-1)
	Ruth Zipfel
9:50-10:15	Language Lesson (1-2) Betty Bowden

Recess

10:30-10:55	Language Lesson (3-4) Ruth Otterstatter
10:55-11:20	Language Lesson (5-6) A. Winterstein
11:20-11:50	Language Lesson (7-8) E. Backer

Wednesday Afternoon

Roll Call	
Chairman's Address	
Round-Table Discussion:	
Language (1-2)	Betty Bowden
Language (3-4)	Ruth Otterstatter
Language (5-6)	A. Winterstein
Language (7-8)	E. Backer

Thursday Morning

Application of Psychology in the Classroom	
Prof. Alfred Schmieding	
River Forest, Illinois	

Thursday Afternoon

Round-Table Discussion on Congregation Hymn-Singing on Special Occasions	
M. Zahn	
W. Arras	
W. Luehring	
Methods of Grading	
L. Found	
(Conference members are asked to bring sample materials along.)	

Friday Morning

Reports on Unfinished Business	
Church Symbols	
The Rev. E. Wendland	
Conference Pastor: The Rev. Krueger, Benton Harbor	
We urge bringing of any materials that might be of interest to the Conference.	
G. MUELLER, Secretary.	

MINNESOTA-NORTH DAKOTA MIXED TEACHERS' CONFERENCE

The teachers of Minnesota and North Dakota will meet at Glencoe, Minnesota on October 25 and 26.

Opening service at 9:00 A. M. on October 25.

Please announce your intention to attend or not to Theo. L. Handrich, 1031 14 Street, Glencoe, Minnesota.

LESTER A. GOTTSCHALK, Secretary.

REDWOODFALLS PASTORAL CONFERENCE

Place: Zion Lutheran Church, Morton, Minnesota.

Date: October 25, 1951.

Program: Communion Service. Preacher Pastor E. R. Gamm; Pastor J. Stehr, Alt.; The Pastor as Member of His Congregation, Pastor, J. Stehr; Exegesis on I Thessalonians (continued), Pastor Edw. Birkholz.

G. F. ZIMMERMANN, Secretary.

DAKOTA-MONTANA DISTRICT EASTERN PASTORAL CONFERENCE

Time: October 23-24, 1951, beginning at 9:30 A. M.

Place: Emmanuel's Ev. Lutheran Church, South Shore, South Dakota.

Agenda: Exegesis of Hebrews 7, B. Borgschatz; Essayist, H. Winkel; Exegesis of II Tim. 2, A. Wood; A Popular Way of Presenting Our Objections to Scouting to Parents and Children, W. Ten Broek; A Reformation Sermon, H. Birner.

H. A. HEMPEL, Secretary.

NEW ULM PASTORAL CONFERENCE

Time: November 7, 1951, 9:30 A. M.

Place: St. John's Lutheran Church, New Ulm, Minnesota.

Papers: Continued Exegesis of Philipians, E. C. Schmelzer; "Church Life in Apostolic Days According to Acts," A. H. Birner; "Holy Baptism is the Only Means Whereby Infants, who, too, Must be Born Again, can Ordinarily be Regenerated and Brought to Faith," R. Gurgel; Exegesis of II Thessalonians 3, 14, 15, C. Schweppe.

E. C. SCHMELZER, Secretary.

DAKOTA-MONTANA DISTRICT WESTERN PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Terry, Montana.

Time: October 23-24, 1951. Opening session 9:00 A. M.

Preacher: P. Janke; alternate, D. Kolander.

Essayists: H. Ellwein, P. G. Albrecht, G. Boldt, W. Schuetze.

Kindly announce your intended absence or presence to the host pastor, L. Wurster.

G. S. Baer, Secretary.

CENTRAL PASTORAL CONFERENCE NEBRASKA DISTRICT

Time: November 6-7, 1951, at 10:00 A. M.

Place: Lincoln Heights Lutheran Church, Des Moines, Iowa. Hugo Fritze, pastor.

Speaker: Lester Groth (E. Birkholz).

Essays: Social Welfare and the Church, Harry Spaude; Exegesis of Jude, E. Birkholz; Appraisal of Church Hymns, W. Sprengeler; Vision — Dream — Revelation, J. Martin.

Announce to host pastor, please!

W. F. SPRENGELER, Secretary.

CENTRAL PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

The Central Pastoral Conference will meet on Tuesday and Wednesday, October 30 and 31, at Bethany Lutheran Church, Fort Atkinson, Wisconsin, beginning at 10:00 A. M.

Assignments:
Tuesday A. M. Continuation of Exegesis on Colossians, Pastor K. Eggert.
P. M. Psychiatry, Dr. Karpis of Bethesda Lutheran Home. Reports by the Delegates to Synod.

Wednesday A. M. Sermon for Criticism. Financial Report. The Sacrament of The Altar, Pastor R. C. Horlamus.

P. M. Casual Questions. Continuation of the Reports by Delegates to Synod.

Holy Communion will be celebrated on Tuesday evening.

Speaker: Pastor F. C. Uetzman; alternate, Pastor R. C. Horlamus.

Please announce early to the host pastor, G. Franzmann.

OTTO A. PAGELS, Secretary.

TEACHERS' CONFERENCE AT JEFFERSON, WISCONSIN

Wisconsin State Teachers' Conference

On November 1 and 2, 1951, the Wisconsin State Teachers' Conference will be held at Jefferson, Wisconsin. The host congregation is St. John's Ev. Lutheran Church, Rev. R. Mueller, Pastor. All members of the Conference are encouraged to send requests for quarters to the Principal, Mr. O. W. Junkuntz, 1106 Center Street, Jefferson, Wisconsin. Also, all members are encouraged to go directly to the School Office at 511 Church Street where they will be registered and receive instructions for finding their quarters.

Program

Thursday Morning

- 9:00 Opening Service (In the Church) Professor E. Schroeder, Northwestern College, Watertown, Wisconsin.
- 9:45 The Child as a Missionary, Rev. J. Mahnke, Milwaukee, Wisconsin.
- 10:45 Organ Solo, Mr. Gilbert Fischer, Oshkosh, Wisconsin.
- 10:55 Practical Application of the Second Commandment to School Life, Mr. Richard Sievert, Fort Atkinson, Wisconsin.

Thursday Afternoon

- 1:20 Devotion
- 1:30 American Separation of Church and State as Related to the Lutheran Parish School system, Professor Lorman Petersen, S. T. M., Concordia Theological Seminary, Springfield, Illinois.
- 2:20 Our Children and Our Schools by Lucy S. Mitchell, presented by Miss A. Elizabeth McFarland, West Allis, Wisconsin.
- 2:50 Children's Choir of St. John's Ev. Lutheran School, Mr. O. W. Junkuntz, Director.
- 3:00 The Curriculum at Our Teacher Training Seminary, Professor E. Sievert, Dr. Martin Luther College, New Ulm, Minnesota.
- 4:00 Choir Rehearsal, Mr. Gerhard Pape, Juneau, Wisconsin.

Friday Morning

- 9:00 Devotion.
- 9:10 Panel Discussion: The Curriculum at Our Teacher Training Seminary, Prof. E. Sievert, New Ulm, Minnesota. Pastor A. Buenger, Kenosha, Wisconsin; Mr. E. Arndt, Winona, Minnesota; Miss Mildred Pingel, Milwaukee, Wisconsin; Mr. W. Nolte, Moderator, Burlington, Wisconsin.
- 10:25 Comments by our Executive Secretary for the Board of Education, Mr. Emil Trettn, Milwaukee, Wisconsin.
- 11:00 Business Meeting.

Friday Afternoon

- 1:20 Devotion.
 - 1:30 Sectional Meetings, Choir and Organ, L. Stellwagen and W. Nolte; 5-6, Mr. M. L. Dommer; 3-4, Miss Ruth Koening; 1-2, Miss Ada Sievert; Kindergarten, Miss Lorraine Kasulke.
 - 3:30 Conference Closing, Pastor Paul Gieschen, Rockfield, Wisconsin
- All are encouraged to arrange their schedules so that they may attend the Conference Service to be held on Thursday Evening at 8:00.

WALDEMAR H. NOLTE, Secretary.

SOUTH EAST WISCONSIN DISTRICT

The regular fall conference of the eastern conference of the South East Wisconsin District will be held at St. John's Lutheran Church at Newburg, Wisconsin, Pastor W. Zarling. The dates of the conference are October 23 and 24, beginning at 9:30 A. M. on the 23rd. The assigned preacher is Pastor D. Tills, (H. Vogel, alternate). The following four themes are among the new work before the conference: 1) Hebrews 12. Exegesis, J. Mittelstedt; 2) 2 Thessalonians 2:11 What is the "strong delusion?" M. Schwenzen; 3) Sermon to be read for criticism, P. Behn; 4) Evangelical Relationship between Congregation and Synod. E. Knief. New Program Committee: E. Knief and L. Hallauer.

SIGMUND HILLMER, Secretary.

NORTHERN WISCONSIN DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Northern Wisconsin District will meet October 29 and 30, 1951, at St. Matthew's Ev. Lutheran Church, Appleton, Wisconsin, Rev. S. Johnson, 123, South Mason Street, is the host pastor.

The opening session will be at 10 A. M. with a Communion service, Rev. O. Siegler preaching the opening sermon.

Essays: What To Consider When Receiving A call: Rev. W. Wichmann. Legalistic Practice In The Church: Rev. E. G. Behm. What Are Valid Reasons For Instituting Disciplinary Action? Rev. P. Oehlert. The Problem Posed By Suicides: Rev. S. Johnson.

Lodging will be provided for those who inform the host pastor.

Meals will be served at moderate prices.

F. A. REIER, Secretary.

CALL FOR NOMINATION OF CANDIDATES FOR ANOTHER PROFESSORSHIP AT MICHIGAN LUTHERAN SEMINARY, SAGINAW, MICHIGAN

Synod having authorized the creation of an eighth professorship at Michigan Lutheran Seminary, the Board of Regents of said institution herewith requests the nomination of candidates for this professorship. The required qualifications of a candidate are:

1. Ability to teach High School branches, excepting foreign languages.
2. Training in physical culture.
3. Ability to coach and instruct gym classes.

The qualifications listed will likely be found in some of our consecrated laymen; therefore we ask that names of eligible laymen also be submitted.

Only such are to be nominated who know the doctrinal position and practice of our synod and are in accord with them.

The Board requests complete information regarding proposed candidates.

All nominations are to be sent in to the secretary of the Board by December 15, 1951.

OSCAR FREY, Secretary.

1441 Bliss Street, Saginaw, Michigan

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Ordained and Installed

Pastor

Eckert, O. William, in Woodland Park Lutheran Mission, Portland, Oregon, by L. Sabrowsky, assisted by C. H. Bernhard; Eighteenth Sunday after Trinity, September 23, 1951.

Installed

Pastor

Laper, Ardin D., in Peace Church, Wautoma, Wisconsin, by George Kobs, assisted by W. Strohschein; Seventeenth Sunday after Trinity, September 16, 1951.

Spaude, Dr. Paul W., in Zion Church, Essig, Minnesota, and in St. John's Church, Tp. Ridgely, Nicollet Co., Minnesota, by V. F. Voecks; assisted by H. Boettcher and G. F.

Teacher

Radtke, Fred, in Grace Ev. Lutheran Church, Glendale, Arizona, by R. H. Zimmermann, authorized by Present Halboth, on the Sixteenth Sunday after Trinity.

Voigt, Gerhardt, in St. John's Lutheran School, Helen Tp., Glencoe, Minnesota, by Karl J. Plocher; Fifteenth after Trinity, September 2, 1951.

Schroeder, Martin, in Redeemer Lutheran School, Ann Arbor, Michigan, by L. J. Koening; Fourteenth Sunday after Trinity, August 26, 1951.

Lau, Theo, as principal in St. John's Ev. Lutheran School, Wauwatosa, Wisconsin, on Sunday September 9, 1951.

A REQUEST

The mission congregation at Warren, Michigan, is in need of a wafer plate. If there is any congregation or individual that can help this mission in this matter, please contact Kurt Koepflin, vicar, 331110 Mound Road, Warren, Michigan.

Jan. 52

292-N
Mrs. H. C. Berndt
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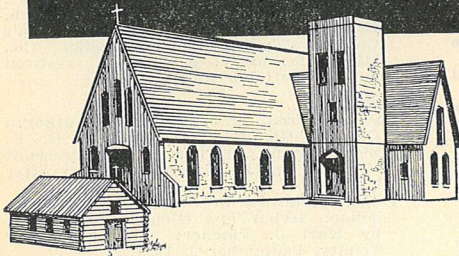
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