

The Northwestern Lutheran

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

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COVER DESIGN

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Siftings

According to the *Lutheran Standard* the "Navy Department artists have designed a set of posters with the slogan, 'Why Religion?' to be displayed in Navy installations around the world and in every ship, a new poster going up each month. Some of the points made by the posters are these: 'Why Religion? Gives Strength and Guidance;' 'Why Religion? Unites the People of the World;' 'Why Religion? Teaches Standards of Conduct;' 'Why Religion? Preserves the Roots of Freedom.'" Is that religion? We concede that religion does all that the Navy Department claims for it but is that the purpose of religion? When the Jews once asked the Savior, "What shall we do, that we might work the works of God?" He answered them, "This is the will of Him that sent me, that every one that seeth the Son and believeth in Him, may have everlasting life." Religion, then if it deserves that name, is centered entirely in Christ and faith in Him. Nothing else will do.

* * * *

Idaho is having its troubles. It seems that there are nuns wearing their black robes teaching in the public schools in some districts of the state. In three Idaho communities nuns have been teaching in public schools for 40 years. This year a man by the name of Fred Pautfest of Ferdinand, Idaho entered a formal complaint with the county school board against this practice. What the result of his opposition will be is not clear. It seems as though his protest will be heeded by the school board at Ferdinand but that the nuns will be permitted to continue teaching in other communities of Idaho. The State Board of Education in Minnesota took another view of the situation. Last month the board refused to grant state aid to three communities for public schools because they were conducted in Roman Catholic parochial school buildings. Such conditions ought not exist in a land of Religious Freedom.

* * * *

Here are some hints for church ushers that may be well taken. They

BY THE EDITOR

are embodied in a filmstrip produced by the University of Nebraska. Here they are: "The ushers are to look their best; greet churchgoers in a friendly, courteous, and sincere manner, avoiding backslapping, noisiness, and 'handling' of parishioners; be impartial in their treatment of worshippers: distribute early - worshipers about the auditorium, keeping seats open in front for the hard-of-hearing and in rear for late-comers and mothers with children; know by sight the doctors and other parishioners subject to emergency calls and seat them on the aisles: be alert for the congregation's comfort; supervise but not scrutinize the collection; participate in the service when free of ushering duties."

* * * *

The General Assembly of the church of the Nazarene was held in Kansas City, Missouri from June 22-28. This body which numbers but 4,000 congregations and 250,000 members in the United States, Canada, and the British Isles, raised \$111.76 per member during the fiscal year. This is achieved by tithing. Tithing is a basic Nazarene principle. They maintain their own schools. They have six colleges and a Theological Seminary located in South Kansas City, Missouri.

* * * *

The latest compilation of statistic on church membership bears out the fact that the Protestant bodies are continuing to grow more rapidly than the Roman Catholic Church. Protestant membership went from 31,511,701 in 1926 to 52,162,432 in 1951. That means an increase of about 65 per cent. Roman Catholic figures went from 18,605,003 in 1926 to 29,241,560 in 1951, or an increase of 57 per cent. Protestants made up 27 per cent of the population of continental U.S. in 1926; 33 per cent in 1950; and 34 per cent in 1951. Roman Catholics made up 16 per cent of the population in 1926; 18 per cent in 1950; 19 per cent in 1951. This information is taken from the Yearbook of American Churches.

The Temporary Weakness Of Abraham's Faith

Gen. 12, 9-13

IN holding up Abraham's faith to us for our learning Scripture not only sets forth its God-wrought excellencies but also its human weaknesses. Being subject to the same weakness we do well to note what accounted for Abraham's faltering in faith and how the Lord corrected it.

What Accounted For It

The Secret of His Strong Faith When Abraham set out for the land of Canaan he showed a strong faith. With his soul firmly fixed upon the gracious promises of God, which gave blessed purpose and meaning to his departure, he was ready to break cherished bonds and to face uncertainties. For we are told: "So Abram departed, as the Lord had spoken unto him." Abraham again showed a strong faith when at his entrance into Canaan the Lord appeared unto him and said: "Unto thy seed will I give this land." With his soul fixed upon this assurance which established a further detail in the gracious plan of salvation which the Lord purposed to carry out through him, Abraham triumphed in faith over all the apparent difficulties which seemed to stand in the way. In implicit trust he built altars of thanksgiving and proclaimed the Savior's name of God. Faith is a gift which He bestows, renews, and preserves through His word of grace. As long, therefore, as Abraham's soul was firmly fixed upon God's saving promises, his faith was strong.

New Problems Soon after Abraham's entrance into Canaan a new problem did arise. Since the better portions of the land were already possessed he had slowly journeyed with his household and flocks toward the less desirable Southland. A famine, however, arose in the land, which of necessity was felt all the more suddenly and severely in the semi-arid region in which Abraham now found himself. Thus he decided to go down into Egypt, the breadbasket of the near East, where in the delta of the Nile he was sure to find watering places and grazing grounds for his flocks. Yet this very decision caused new

problems to loom before his mind. The people of this favored and powerful nation were not noted for being restrained by the fear of God, but rather ruthlessly seeking their selfish ends. Sooner or later some Egyptian, noting the beauty of Sarah, would covet her and then not shy from putting Abraham, her husband, out of the way in order to possess her. Though we know that Sarah was already sixty-five years old we need to remember that this was but half of her lifespan in the Patriarchal Age. Like many a woman of our day in her late thirties Sarah had retained her beauty and attractiveness. Still these new problems were no greater than those which Abraham had already solved in triumphant faith. If also now Abraham had fixed his thoughts upon all that God had promised concerning him, he would have been moved to say: Since God through this famine has made it necessary for me to seek temporary refuge in Egypt He will be with me even there according to His promise and protect me.

Solved Without God's Word In the face of these dangers Abraham however, looked wholly to his own ingenuity for a means of protection. He took counsel with himself without taking God's promises into earnest consideration, without pondering the assurances which they held out concerning his personal welfare and safety. As a result his faith became weak, for faith needs constant nourishment and strengthening through God's Word. Weakened in faith Abraham then took recourse to a scheme which was marked by the shortsighted, selfish, and loveless considerations of the Old Adam. When he was at the point of entering Egypt he said to Sarah, his wife: "Behold now, I know that thou art a fair woman to look upon: therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee." With flattering words,

which paid tribute to her outstanding beauty and asserted the complete dependency of his welfare upon her selfless actions, Abraham tempted Sarah to take part in a stratagem which her own faith should have emphatically rejected. She was to hide her cherished position as Abraham's wife and pose as his sister. Then any Egyptian who cast his eyes upon her would be induced to treat Abraham well in the hope of furthering his cause with Sarah through her brother. To shield and protect him Sarah was to join him in deceit and willingly put her own honor into jeopardy. Since their stay in Egypt was only to be a temporary one Abraham probably reasoned that they would again be able to leave before any interest in Sarah would proceed too far.

The twentieth chapter of Genesis throws light upon this dubious scheme. There we hear that Abraham and Sarah actually had a common father though not a common mother. Thus the bare statement that she was his sister was not in itself an untruth. Still, under the circumstances for which it was proposed, it was nevertheless a deceitful lie, for it was meant to conceal an important truth from the Egyptians, a truth which they had every right to know regardless how they would react to it, namely, that Sarah was Abraham's wife. We also hear that this scheme was a bit of sinful weakness which had clung to Abraham even when he set out for Canaan. Then already he laid this device before Sarah as a tentative proposition for meeting possible dangers. Now that an actual danger confronted him he took recourse to it. We see again how necessary it is for children of God to guard and purge their thoughts and not even tentatively to give room for measures which are not in harmony with their faith. For when we are actually confronted with a problem our flesh will all the more readily induce us to make uncritical use of dubious measures just because we did not emphatically reject it when we were still in a position to evaluate it freely on its merits.

For Our Learning Let us learn from Abraham what can make us strong and triumphant in faith and how our faith becomes weak. We have often been cheered

(Continued on page 294)

Editorials

Peculiar People That is what Christians are if they are as the Bible speaks of them. They are to be different from the people roundabout them. That is very difficult these days; humanly speaking, more difficult than it was in the old days. The Christians in those days were subjected to the sinful impulses of their flesh just as we are, but we are much more exposed to the world, so that its impact upon us is much more powerful.

Forty or fifty years ago most of the people of our church led a somewhat sheltered and protected life. Many of the early Lutheran settlers lived together in groups in their own settlements, with only isolated contacts with those not of the same faith. They were also protected in their faith and life by the barriers of language.

It is different today. Lutherans and non-Lutherans, believers and unbelievers, live and work side by side. We are constantly rubbing shoulders with the world. We read the same newspapers and magazines. We listen to the same radio stations and see the same television programs. Except for the few hours spent at home and at church wordly influences and pressures are always upon us. It is not difficult to understand that under those circumstances many church members are fast losing their Christian peculiarity and identity. We must live *in* the world, but our Lord does not want us to shed our Christian peculiarity and be of the world.

The many and close contacts with the world exert mighty pressure on both our doctrinal attitude and our way of living. The world is proud of its broadmindedness in religion and continually proclaims it by word of mouth and in print. One who does not share it and insists upon purity of doctrine is regarded, to say the least, as queer and eccentric. And a large part of the visible church has succumbed to that spirit. There was a time when even practically all the sectarian churches held to the verbal inspiration of the Bible, the deity and blood atonement of Christ, but since the invasion of modernism that is no longer the case. Yes, even the churches, in a greater or lesser degree, have become part of the world. That has its effect. Still thinking it to be church and blind to the fact that the spirit of the world prevades it, Christians are thrown off their guard. How often church members argue: Other churches no longer insist upon this or that religious doctrine or practice, why should we? They, by so arguing, are making the visible church their Bible, forgetting that they are not quoting the true church but the world.

And how the modern world affects our Christian living! Things which were formerly considered wrong and out of bounds for the Christian are looked upon as harmless. Our Christian sensibilities are dulled by constant contact with the world. Since everybody is doing it, it can't be too bad, it is felt. Familiarity with sin breeds indifference to sin.

What is the cure? How can we retain our peculiar Christian identity in view of the continual pressure upon us? We must still go on living in the world. But we do not have to be of the world. We can believe and live as God wants us to. We can live more completely in a spiritual climate or atmosphere where the air is pure, namely in the atmosphere of God's Word by regularly hearing the Word, reading and studying our Bible in private and in groups, and rearing our children in that atmosphere. That is the only antidote for the poisonous air in the world. Let us ever be mindful that we Christians are to be different in believing and living. Let us heed the admonition of the apostles: "Be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."

I. P. F.

* * * *

Confirmation "Pastor, I wish that you would confirm my daughter with this year's class. It is so very inconvenient to transport her these many miles for such a long time. True, she has attended only a few months and that irregularly; yet, I think, it will be all right." — "Just why are you in such a hurry to have your daughter confirmed? Have you ever given confirmation any serious thought? Just what does confirmation mean to you?" — "Why, confirmation makes her a member of the church." — "May I invite you to refer to your catechism (Gausewitz) page 147? Question 384 reads, 'What should, therefore, be done with those who have been baptized? They are to be instructed in the Word of God, that they may be confirmed in their faith.' Are you not a little out of line in your thinking with your Catechism?" — "I don't quite understand the words 'confirmed in their faith', just what does this mean?" — "Let us look at the example of Jesus. Soon after Jesus made his public appearance as the promised Messiah He selected twelve men to become His disciples. Eventually these men were to go out into the world and preach the Gospel to all creatures. However, before He sent them out He personally taught them for about three years. They heard all His wonderful sermons, they saw all His great miracles, they heard His assuring prayers. For about three years this continued. Thus Jesus confirmed these men, He strengthened them in their faith. After He had thus confirmed them in their faith did He give them in the Lord's Supper His body to eat and His blood to drink, and send them out into the world to confess Him." — "Do I understand you correctly instructing in the Christian doctrine is really the confirming, the important factor and not the confirmation ceremony?" — "Yes, that is exactly it. The ceremony, usually performed in the presence of the entire congregation, gives the catechumens the opportunity to testify before witnesses that they have been confirmed by means of the instructions in their faith." — "Pastor,

now I see that I have been stressing the wrong thing: the ceremony rather than the instructing. Thanks for correcting me on that score. As far as my child is concerned: just keep on teaching her as long as you

think necessary, thus confirming her in her faith. And may the Lord reward you for correcting me and for your labor of love of confirming my child in her faith."

THEOPHIL HOFFMANN.

From A Wider Field

"SEPTEMBER 30, 1952, will mark a religious event of great significance" . . .

This is the opening sentence of a leaflet which arrived in many a pastor's study recently with a large folder announcing the publication of the Revised Standard Version of the Holy Bible, a newly prepared translation of the Scriptures into modern English. Actually, since the New Testament appeared in this translation in 1946, it is the completion of the work on the Old Testament which is now being advertised.

It seems to be the aim of this large undertaking to replace the present King James Version with the modern translation in churches and homes. The publicity which is being given to the Revised Standard and the indication that it will be used in some Church Bodies in the future will cause us to study it carefully, to evaluate its worth as a translation and to inform our people in regard to its use. Undoubtedly our Church Paper will later bring its readers articles and comments on this subject.

Therefore it is not our present purpose to offer any opinion, favorable or unfavorable, on the Revised Standard Version. We refer to it here only in order to sound a warning against the impression that may be given by the advertising which is being circulated for this new translation. Much is made of the fact that ninety-one outstanding scholars, great and learned men, cooperated in the work of translating. The idea seems to be that, because of their high position and reputation, we may impose complete confidence in their translation and feel certain that they have given us the pure Word of God in our language.

It would be unwise to draw such a conclusion. Certainly the translation of the Holy Word demands and deserves the efforts of scholarly

men; and we do not question the wisdom of the language experts whose distinguished names appear on the list. But we are mindful also of another fact: That the Bible is the verbally inspired document of the saving Gospel concerning which the Apostle wrote: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And again: "The preaching of the Cross is to them that perish foolishness." See 1 Cor. 1 and 2.

Outward scholarship, important as it is, cannot produce a translation of God's Word unless the translator is a believer to whom the Gospel is no longer foolishness, but a power of God.

A list of scholars, then, if it included the names of learned Unitarians and Modernists, would offer Christians no assurance whatsoever of the reliability of a Bible translation.

* * * *

We are able to present evidence of the fact that the churchly titles and scholarly prominence of a man do not necessarily mean that he understands the Gospel.

The *Christian Century* of July 9, 1952 contained an article by William H. Hudnut, Jr. Dr. Hudnut is not, so far as we were able to determine, included in the list of contributors to the Revised Standard Version. He is, nevertheless, a distinguished Churchman: Pastor of the Third Presbyterian Church of Rochester, N. Y., and a director of the McCormick Theological Seminary, the Presbyterian College of Christian Education at Chicago and the Westminster Foundation, New York.

In his article he contends that in theological circles of late the doctrine of man's sinfulness is being "overemphasised." He says:

"Certainly the 20th century has underlined again and again the brutal reality of human sin; but the fresh impact upon us of our own sinfulness need not make us go on to say that being miserable sinners we can do nothing whatever about our sin. Does not sin lie in being *unwilling* — not unable — to remove the obstacles between ourselves and God? We are disabled because of sin, but never rendered completely unable;" . . .

Referring to this statement in a book by Dr. Brunner: "The central fact of human existence is that sin separates us from the Holy God," Dr. Hudnut asks: "Is this indeed the central fact?" And the following quotations contain, in essence, Dr. Hudnut's position on the subject:

"If there is indeed an impassable gulf between God and man, as much present-day theological thought insists; if sin effectually and permanently separates us from God and we are 'incapable' of healing the breach; if we can do nothing whatever to repair this broken relationship but are of ourselves totally impotent . . . if all this were true I would stop reading the Gospels altogether, for I want no part of any such belief. . . . If our sin destroys our communion with God and we can do absolutely nothing to repair the breach, we most certainly become the powerless victims of our own creatureliness, meaningless automatons who lack freedom to approach the Most High. . . . Is this the Gospel?"

The humblest Christian reader will readily see that the learned Doctor has not begun to grasp the simplest teaching of the Bible regarding original sin and the natural depravity of man; that he writes with utter lack of power to distinguish between natural man and the

re-born Child of God; that the meaning of Christ's work of redemption has escaped him completely.

How much of that brand of theology, if any, may have been involved in the preparation of the Revised Standard Version, we do not know and are not prepared to say; but it is certain that we shall place the new translation on trial without giving reckless weight to the claims of scholarship by which it seeks acceptance among us.

E. S.

The Temporary Weakness Of Abraham's Faith

(Continued from page 291)

and pleasantly surprised by the calmness, the humble submission, and the obedience of faith which manifested itself in fellow-Christians, when they were confronted by critical illness, by a heavy blow of adversity, and by the crushing loss of a loved one, by some decision of far-reaching consequences. What accounted for their strong faith? Was it not this that in such situations they realized their own insufficiency and helplessness and looked firmly to God and to the message of His pardon and grace in Christ proclaimed to them? Through the blessed assurance of His Word God then made them strong in faith so that His grace proved sufficient for them. It was thus with Abraham when he set out for Canaan and again when he first came to Canaan. It has also happened, however, that we have then been sorely disappointed in these same Christians, when we saw them once more acting out of a weak faith, saw them taking recourse to petty lies and dishonesties and to loveless measures for their earthly advantages, saw them turning a deaf ear to the needs of the church out of selfish interests. Yet it was due to the fact that in the affairs of their everyday life they like Abraham once more looked wholly to themselves without taking God, His Word, and his blessing into earnest consideration. Our faith becomes weak and we begin to act out of a weak faith when we neglect to ponder His Word and fail to let it cast its blessed light upon every circumstance of our lives.

C. J. L.

The Holy Spirit Creator

PRESERVATION

(Fifth continuation)

IN a quotation from *The Presbyterian* we found the statement (mentioned in our last study) that a true Christian can never fall away from faith completely and finally, because he is "foreordained to salvation." In a way, there is truth and error in this quotation. It is true that Scripture teaches an election by grace, also called predestination, or foreordination. It is true also that Scripture uses this article in order to assure us and confirm us in our faith. But it is not true, as Calvinists teach, that God from eternity foreordained some people to eternal damnation just as He foreordained us to eternal life. Nor is it true that a genuine believer cannot completely, finally fall away from the state of grace.

How then does the Scripture present the doctrine of election in order to preserve our faith?

Election By Grace

A Christian's troubles. — Among the many passages of the Bible that speak about a Christian's cross read Rom. 8, 17-27 now.

In v. 18 St. Paul expresses that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed. Is that the way we feel about it when the Lord lays a cross on us? Do we at once regard it as an only momentary light affliction? Our natural reaction is that the cross which we are to carry is very heavy. And if it does not pass over in a day or two we begin to complain that it is endless. And then it may happen that instead of praying to God for strength and patience we begin to groan and to complain. And this not always in the manner of the irrational creation which surrounds us. The creatures also groan — but in "earnest expectation" and in patient "hope." What is the fate of creation? The creatures spring into being, they flourish for a time, and they die. There is an endless repetition of the same cycle, and creation does not seem to be getting anywhere. This really does not seem to make sense. How does this apparent

futility affect us? It may happen to us, as St. Paul remarks in v.26, that we do not know what to pray for, how to pray properly. And we should be lost altogether if the Spirit Himself did not make intercession for us with groanings which cannot be uttered.

Yet our sufferings and the groanings of creation do make sense, because we all are waiting for the "manifestation of the sons of God" (v.19), that is, for the "glorious liberty of the children of God" (v.21).

But is not perhaps this expectation only an empty dream? No, says St. Paul, and in support of this answer he introduces the doctrine of election.

A sweeping statement. — Just take a look at v.28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

When Paul says that *all things* work together for our good, he is speaking not only of the intercession of the Holy Spirit for us and of the earnest expectation and patient hope of creation, no, he is including also our sufferings, he is including our weakness and inability to pray properly. All of these things, no matter how harmful some seem to be, they, under God, must all join their forces to serve our benefit. What an encouragement!

But does Paul himself take all the joy out of his words again by the way he describes us? He calls us "them that love God." Who can love God as he ought? Who can love God so that he keeps all His commandments perfectly? If the promised benefits are conditioned on our love to God, will they not thereby be turned into a curse?

Paul is here not laying down an unfulfillable condition. He has explained before what he means by loving God. With the word "love" he here summarily names a relation which he has defined more fully before, particularly in v.14-16. There he spoke of the fact that God has given us His Spirit, that the Spirit of God drives out of our hearts the "spirit of bondage," bearing witness

to our heart "that we are the children of God" and teaching us to call on God as our "Abba, Father." This happy relation Paul now sums up in the one word: "They who love God." By them that "love" God he means those whom the Holy Spirit has taught to pray "Abba, Father," to whom God thus stands in a Father-son relation.

God's purpose. — About these people Paul says furthermore that they have been called by God according to His purpose. They were not the ones who established their happy relation to God, they had not even asked for it; they were called, invited, to accept it from God. It was God who first offered it to them. But now Paul adds an important modifier; they were called according to God's "purpose." It was not a chance invitation, not a call extended at the spur of the moment. God had well considered it, and only after due deliberation God called them.

When God called them He knew what He was doing. He knew what kind of people they were, that they had no merit or worthiness, that they were sinners, with their whole nature corrupted. He knew what difficulty the Holy Spirit would have in bringing them to faith and in preserving them. He knew all this, and then deliberately called them to be His sons, firmly determined to have them with Him in heaven to all eternity.

If He had not thus called them according to His purpose, then you might expect that He was not very much interested in them. If they wanted to be His sons, He would tolerate them, but it was not a matter of great concern to Him. Just as He called them at the spur of the moment, so He might also decide to drop them again.

No, Paul says, God called them deliberately. And since He called them according to His purpose, He will now arrange, or rather, He has already arranged in His plan of world government, all things so that they must work together for the good of His called children. Not only some of the things mentioned in the previous verses, tribulation and weaknesses included, but actually all things.

To show what it means to have been called by God according to His purpose, and thus to belong to God's elect, Jesus on several occasions

mentions a few particulars. Thus when He spoke about the unjust judge who was overwhelmed by the persistent petitions of the troubled widow, He said: "Shall not God avenge his own elect" (Luke 18, 7). When He spoke about the temptations of the last days, how dangerous

they would be, He remarked that it would not happen that the elect could be deceived (Matthew 24, 24). Yes, He even added that "for the elect's sake those days shall be shortened" (verse 22).

(To be continued)

J. P. M.

Guidance In Godliness

SHALL CHURCHES MEDDLER IN AFFAIRS OF THE STATE?

A Presbyterian publication comes out boldly in advocating such meddling. The editor says: "Throughout the Old Testament story there is a complete tie-up of the daily round of life and the religious faith of the people. The magnificent ideal of the Hebrew prophets, which they called the Kingdom of God, was in very essence the realized rule of God on earth. In the New Testament it is no different, for at the heart and center of the Master's teachings there is the good news of the Kingdom. And He makes clear that this Kingdom is not something far off in the sky awaiting when we have passed through the portals of death, for He taught us to pray: "Thy kingdom come, Thy will be done on earth as it is in heaven." The great issues facing men today in economics and the political issues which are based upon them are at bottom religious issues. As Christians we are faithless to Christ if we fence them off and say to our Master: "In these fields you shall not enter."

The most dangerous truths are half-truths. The people of Israel was a God-ruled state. Its kings were appointed by God. But this state failed miserably because its kings ruled not according to God's will. Therefore the Jewish church-state was broken up at the Babylonian Captivity, and it was never rebuilt.

Christ came not to restore this church-state. That is the main reason why the Jews rejected Him, because He would not erect an outward Jewish state, where the state was the church and the church was the state. He would not lead them politically. He plainly told them: "My kingdom is not of this world." He would have them give unto Caesar the things that are Caesar's, and to

God the things that are God's. He wanted these two kept strictly apart. That's why the Jews crucified Him. The nature of spiritual kingdom or rule for the forgiveness of sins they could not understand and would not accept. They believed not in Him as the King of salvation from the wrath of God over sin. And that's why the Jews were rejected of God.

That rejection by God awaits every church that will not accept Jesus as the Savior from sin. That fate surely awaits the present-day sects who are so busily denying Christ the Savior from sin. Their rejection is proved by their spiritual blindness which they share with the Jews. In this blindness they can see only an earthly kingdom of Christ, trying to crown Jesus a king of bread and butter, as those we read of in John 6:15. Christ eluded them then, He eludes them now. All the fears about the far-off kingdom after death will not change that.

All their fears shall be realized. What are these fears? "Because the Church has so often concerned itself merely with the supernatural and allowed itself by sheer weight of tradition to bolster up injustice (?), it has become to millions a byword and hissing. If in the United States our churches have no word of leadership in this time of social storm they will be brushed aside as of no importance. Men and women want to hear the voice of religion speaking with clear accent. They want to know what Christian principles really mean in action today when a new world struggles to be born."

A new world-order in government and business does not mean a new world. Man has not changed at heart since the fall of Adam and shall not change. Under whatever world-order that may be adopted, the same sins and passions shall

rule. Every church that tries to lead an unbelieving people to heaven shall also be involved in a common ruin. This needs to be said in these hysterical times in this our land of hysteria. It needs to be said even to our Christians, so that they may

not be misled by these new Christ's. The Kingdom of Heaven is within you, among you, wherever His Gospel of salvation is preached and is believed for righteousness before God.

K. F. K.

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

Paul And Silas Are Scourged And Put Into Stocks

IT was surely an extremely unfair trial that Paul and Silas had to endure at the hands of the Roman magistrates at Philippi, in fact, it was no trial at all. Roman justice and law were simply ignored. Luke tells us, what happened (Acts 16: 22b-24): "The magistrates rent (tore off) their clothes (those of Paul and Silas) and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

In the Hands of the Gentiles

Up till now Paul had only suffered at the hands of his own kinsmen, the Jews. Here at Philippi he and Silas were at the mercy of Jew-baiters for the first time. It was Paul's first Gentile persecution. In reality it was the first persecution of the Church at the hands of Gentiles. Many persecutions were to follow. This was merely a forerunner of those persecutions which would be inflicted by the Roman Caesars. When imperial Rome was no more, its once so powerful empire having been liquidated, the Rome of the popes took over, persecuting and killing the "heretics" in the cruel and bloody manner of the Inquisition. After the Reformation the State took over in the bloodstained French Revolution. Later on state churches allied themselves with the state and persecuted the true confessors in the smaller free churches. Such has been the course of events and the fate of the true believers at the hand of ruthless state powers and allied state churches.

Paul is Flogged

In the days of Jesus the mob instigated by the high priests shouted

"Crucify Him." Here the mob also demanded immediate punishment. The magistrates wishing to satisfy the bloodthirsty rabble ordered the garments of Paul and Silas to be torn off their backs. Then the command was given to the lictors, the executors of Roman justice: "Go, lictors, untie the rods, let them be scourged". A picture of the tied rods, a symbol of authority, is found on our dimes. Jewish justice demanded forty blows less one. To inflict more was not permissible (Deut. 25: 3). This might endanger the life of the victim. If a greater penalty was to be meted out, it would have to be the death penalty of stoning. Five times Paul received the 39 stripes at the hands of the Jews. Roman justice did not count the blows. We hear only of "many stripes" lacerating the backs of our missionaries. The lictors simply kept on flogging and waited for the praetor to give them the signal to stop. When blood began to trickle and ooze from the deep wounds and the appetite of the blood thirsty mob had been satisfied, the signal to stop was given. Paul refers to the whippings of both the Jews and the Gentiles, when he writes to the Corinthians (2 Cor. 11: 24-25): "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods." When and where Paul received the other two floggings we do not know. In a more general way Paul writes of the shameful treatment he received at Philippi to the Thessalonians (Thess. 2:2): "We were shamefully entreated, as ye know at Philippi."

Roman Law Violated

Why did Paul suffer this scourging at the hand of the Roman magistrates? Why did he not tell them that he was a Roman citizen as he

did only a little later, when the same magistrates desired that he and Silas leave the city (Acts 16:27): "They have beaten us openly uncondemned, being Romans, and have sent us into prison." Most likely the pleas of Paul and Silas were not heard in the noisy shouting of the excited mob. Otherwise the flogging of Roman citizens should not have taken place. We have a similar instance recorded by Cicero in his Orations against Verres, the unscrupulous and greedy governor of Sicily. There too a Roman citizen was flogged by him on the market place of Messina. The victim's groaning and shouting of "I am a Roman citizen" remained unheard (Cicero: Verres 2, 5, 162). Both in Messina and here in Philippi it was a flagrant violation of Roman law and justice.

In Prison

Now Paul and Silas were cast into prison. The jailor was charged to put them into the inner prison, the so-called dungeon, to which prisoners were confined, who were condemned to die. They were to be kept safely. The jailor was held responsible for their safekeeping. In case his prisoners escaped his own life was forfeited. We remember that the soldiers, who guarded Peter, were put to death by King Herod, after the escape of Peter (Acts 12:4, 19).

The jailor having received the injunction to "keep his prisoners safely," wanted to take no chances even in the innermost prison, the dungeon. He therefore made fast their feet in stocks. These stocks were an extremely painful torture. The feet of the poor victims were clamped into wooden stocks, the holes of the feet were wide apart so as to stretch the legs to the utmost. It was a terrible torture, which Paul and Silas had to suffer. Bleeding from their wounds, having no possibility to nurse them Paul and Silas lay in that dark dungeon with their feet securely fastened in the painful stocks. Seemingly it was their end. Their wonderful mission at Philippi had been terminated in the most cruel way, but man's extremity is God's opportunity. We shall soon see, how the prisoners remained undismayed and carried on their mission work in the very dungeon that was to end all of their missionary endeavors.



News from our Mission Fields

"Lo, I am with you alway, even unto the end of the world."

MATTHEW 28. 20

*When the goldenrod is yellow,
And the corn is turning brown;
When the trees and apple orchards
With fruit are bending down —*

THESSE are the signs of Fall in Wisconsin. If you live in the mountains of the West the golden-yellow leaves of the Aspen make the first announcement of Fall.

These are the signs that also point to school. Over 16,000 of our boys and girls in the Synod will be enrolled in the parochial schools maintained in more than 200 congregations. This is good news for our future mission fields and congregations. From these spiritual greenhouses will come many of our teachers and pastors of tomorrow.

Fall brings another blessing to the mission fields. It is the season of Mission Festivals. The traditional season to replenish our mission zeal. To this blessed end we present this encouraging mission news presented and prepared by Pastor Rollin A. Reim. Before we permit him to take his place among the pastors of the self-supporting congregations of the Synod, we ask him to make his final report to you.

SIoux CITY, IOWA

God's Grace

"You have read much about Iowa's Sioux City of late. Most of it was bad. Not long ago, a magazine survey declared this city one of the nation's six most 'wide-open towns' Last Easter you heard of the destructive Missouri river, which made the city a disaster area. This summer it was polio, and again Sioux City was in the news — notable for the country's worst epidemic."

"Such disasters make interesting reading, perhaps, but we don't want you to get the wrong impression.

Our city has experienced acts of God's grace as well as acts of judgment. And one of those acts of grace should make interesting news for you as a member of the Synod, for you were directly responsible in bringing it to pass."

"Twenty seven years ago this January, a small group of Lutherans living in the residential section called Morningside asked our Synod to send them a pastor to organize a congregation. The request was granted, after the situation was studied, and the Rev. W. J. Schaefer (now editor of this periodical) came from Colome, South Dakota, to organize the group. Morningside Grace Lutheran Church was founded." Subsequent pastors were: R. Marti, G. Press, W. Holzhausen and L. Sabrowsky. The latter served from 1939-50. Under his direction the new church was built. Pastor R. Reim succeeded him.

"Today Grace is a self-supporting congregation of 300 souls and 173 communicants with an attractive property and a bright future — a vessel of our Lord's abundant grace and a blessing of unmeasured worth to Sioux City."

"But this did not come easily. The immediate area was heavily churchd (three other Lutheran churches alone within a radius of half a mile). Our missionary-pastors were more like the gleaners in Boaz' field than those who put the scythe to the full stand of the harvest. Since our Synod is not otherwise represented in the area, there were few transfers to the congregation. There was a period of bankruptcy. There was the handicap of an uncomfortable, unattractive basement church building. There was an unusually high turn-over in membership. In one year, it is reported, some 45 communicants moved away."



Grace Lutheran Church and Parsonage, Pastor R. Reim, upper left

Is Sufficient

"However, these very obstacles have become a blessing. The lack of growth by transfer helped make Grace conscious of the unchurched

the Synod lends weight to the message sent by the congregation to the Mission Board of the Nebraska District — and through that board to all Synod."



Praise God, From Whom All Blessings Flow

in the community, and the members learned to be diligent searchers in the highways and by-ways (since Grace was founded, the adults confirmed are equal to one-half the present number of communicants). Those chilly years in the basement church certainly did their part in developing a healthy pride in the present property (recently the members themselves painted the entire church — inside and out, and did it well."

"Even the financial difficulties bore fruit in blessing. In those trying times, the congregation looked to the Lord for His promised help and found its prayers answered in the liberality of the fellow Christians of the Synod. That is not forgotten, as is evident when we note that the members of Grace supported the Synod's work with contributions averaging \$10.88 per communicant. This — during a time when this small group was eliminating its remaining monthly subsidy of \$120.00 and was gathering a special offering of more than a thousand dollars for property repair."

The Goal of Every Mission

"We feel that this zeal for the Lord's work at home and throughout

unfailing faith and financial assistance to Grace Church here in Sioux City.

Through our years of infancy and struggle, the Mission Board never failed to help us in any way. In 1945 we requested a loan of \$10,000 with which to build our superstructure. This request was granted without hesitation — a sign of faith in almighty God and the congregation of Grace Church. Through such faith and many prayers, Grace Church has now declared itself free of financial support from our Mission Board.

We, as chairman and secretary of Grace Church, wish to express sincere thanks to you from the congregation and we ask for your continued prayers that we may continue to grow and prosper as our gracious Lord and Savior would have us do.

In the name of the congregation,

Mel Lynum, Chairman.

Austin Veach, Secretary.

"This is some of the GOOD NEWS from Sioux City!"

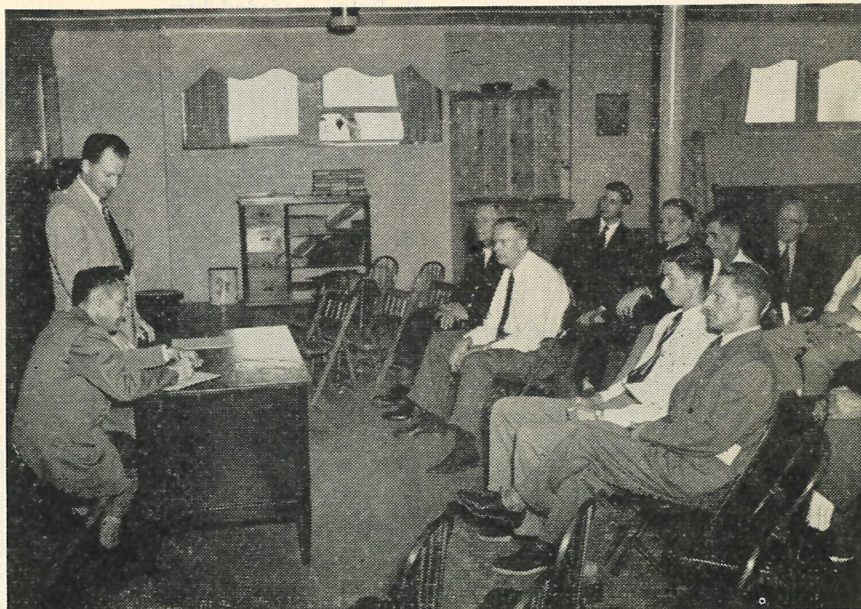
July 7, 1952

Dear Pastor Fritze:

It is indeed a great pleasure and privilege to sit down and write this letter of sincere thanks to the Mission Board for its many years of

To which we add, may such news from our Mission Fields bring joy to your Mission Festivals! For God loves a CHEERFUL giver and CHEERFUL givers love to give.

W. R. HOYER.



GRACE VOTERS MEETING

*"Resolved, That We Declare Ourselves to be
A Self-supporting Congregation . . ."*

"I Believe"

THESE are significant words. We repeat them regularly when we join in the confession of our faith. In our church services such a confession is a matter of course — and most certainly should be!

"I Believe" — In Daily Life

But how often do we make the statement in our every day life? A convert to the Lutheran faith made the writer very much aware of this simple phrase. "I believe." This young law student, in religious discussions, always refers to his own personal faith in any particular doctrine of Scripture which may be under discussion at the moment. He does so with the church and unchurched alike.

Personal Conviction!

Certainly it is important to be able to say, "My church teaches this or that." But how much more essential is it not for a Christian to point to his own personal faith in the doctrine of Scriptures which are taught by the Church. Today the Christian, perhaps more than at any other time, comes into contact with members of sects, unchurched and agnostics as well. The doctrines and practice based on the Bible come under severe criticism. Under attack the half-hearted statement, "Well, that's what my Church teaches, I guess," is repeated only too frequently. Often, if it is not said it is at least implied, "But I can't quite see it myself." This either betrays a lack of spiritual courage, or conviction, or sometimes both.

Fear and Denial

A member of our Church is very vulnerable these days. "Your Church does not tolerate the Scouts?! Your Church does not permit its members to belong to lodges and similiar organizations?" In the face of such expressions of surprise and indignation, persons have only too often begun to falter, wondering whether perhaps it wouldn't be better if the pastor would keep silent on those subjects and the Church become more "tolerant." In such cases the confession, "Well, that's what my Church teaches," becomes most

abstract and empty. It becomes difficult, if not impossible under such circumstances for some to declare. "This is what *I believe*." The fear of stigma and reproach becomes overwhelming. We may add that in these days of unionistic tendencies which advocate union of churches where there is no true unity of faith, this also becomes a disturbing factor to a member who fears reproach because he refuses fellowship with such who are not one with him in faith.

Face the Issue Bravely

The question which must face each and everyone of us is this, "Is this what God says? Is this what the Bible teaches? Has my Church Scriptural foundation for its doctrine and practice?" It is our duty to find out, to search the Scriptures. When these are answered and it is established by Holy Writ, "Thus saith the Lord," then a true confession of faith will not only be expressed with the words, "That's what my Church teaches," but also, "And that is what *I believe*."

Our times are so perfectly described by Paul in II Timothy 3 and 4. Take time out now to read these words. It will take you but a moment. — Now you will see how essential it is for each of us to be firm in faith in God's Word. We all certainly should be ready to declare with Paul, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Rom. 1, 16. Paul also said to Timothy (II, 1, 8), "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the affliction of the Gospel according to the power of God."

We must all realize that the world will find the Truth of God's Word aggravating and a life according to it, repulsive. "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." 1 Cor. 1, 23. Scriptures exhort us, "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.

"I Will Give You a Mouth"

Surely this demands that you personally know why your brethren today have taken a stand on this matter or that in confessing the Gospel of Christ. Your Church and your pastor stand ready to carefully substantiate their teachings and their practice with God's Word. You cannot go through life feeling that it is enough that your pastor can answer the questions. He cannot be at your side every moment of your life, especially when your faith is attacked, to guide and defend you. But there is one who is able, yes, also is present with you always, who will provide the suitable answers and testimony. It is your Lord and Master. Through the Holy Spirit in His Word He is ever present. He has said, "And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21, 13-15.

No Room for the Lukewarm

There is no room in the Church Militant for lukewarm hearts. Christ Himself said, "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8, 38. Again He says, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify you Father which is in heaven." Matt 5, 14-16.

In most cases it does not take much spiritual fortitude to say, "I believe," when in church surrounded by those who agree, who are united with one in faith. It is quite another matter to make this personal confession when we stand alone facing the critic without benefit of the company of the Synod, the brethren, the pastor. If our faith depends upon the number who will stand by us, instead of upon God's Word, then it is indeed a weak and wavering one.

Friends, take courage! Fight the good fight of faith! With firmness, with conviction, with the help and strength which the Holy Spirit will

surely supply, declare to the world, "I believe," and then live that faith in thought, word and deed!

JOHN F. BRENNER.

Installation--Professors Blume and Hoenecke

PROF. F. E. Blume and Prof. Gerald Hoenecke were installed as professors at our Theological Seminary at Thiensville, Wisconsin, in a special installation service held Sunday evening, September 7, at 7:30 o'clock at St. John's Lutheran Church, 8th and Vliet Streets, Milwaukee. The two professors-elect were escorted to the altar by the officiating clergymen, the members of the Seminary Board, and the members of the Seminary faculty. Pastor John Brenner served as liturgist at the service.

The sermon, based on Matt. 16, 13-18, was delivered by Pastor E. G. Behm of Kiel, Wisconsin, acting chairman of the Seminary Board. He likened Christian life to warfare



Prof. F. E. Blume

against formidable enemies, the organized hordes of Satan and his wicked angels, and pointed out that our Seminary is a West Point of the church, at which our spiritual leaders in this warfare are trained by our theological professors. As leaders in the war against the wiles and deceptions of Satan, our future

pastors must be endowed with strength which only God can give, as Jesus told Peter that flesh and



Prof. Gerald Hoenecke

blood had not revealed the truth to him that Jesus is the Christ, the Son of the living God, but that this had been revealed to him by His Father which is in heaven. Those who battle against Satan's forces must also be equipped with effective weapons, namely the Word and the sacraments, the only means of grace that can convert sinners into saints and save their souls from perdition. He closed his sermon with the prayer that the Lord of the church might give it many faithful Peters, who, endowed with strength and faith from on high, will fearlessly confess Jesus Christ at the Son of the living God, our only Savior and Lord.

The act of installation was performed by Pastor E. G. Behm assisted by Prof. John P. Meyer, director of the Seminary, and Pastor H. J. Diehl of Lake Geneva, Wisconsin, a member of the Seminary Board.

After the installation service a reception was held at St. John's school,

The Northwestern Lutheran

at which the ladies of St. John's congregation served refreshments.

Prof. Blume succeeds Prof. M. Lehninger, who is retiring at the age of 80 years after serving 23 years on the faculty, as professor of church history and New Testament exegesis.

Prof. Hoenecke succeeds Prof. Adalbert Schaller, who was killed in an auto accident last January, as professor of homiletics and New Testament exegesis.

35th ANNUAL CONVENTION OF THE ALABAMA LUTHERAN CONFERENCE

Stressing adherence to God's Word, Christian education, and missions the 35 Negro congregations of the Alabama Field of the Synodical Conference carried out their work of planning from August 21 to 24 at Mobile, Alabama. The sum of \$2,078.00 was raised for African and Mohammedan missions from the Sunday schools of the field. The Rev. E. Engelbert of Baltimore, Maryland, gave a vivid description of the work being carried on among the Mohammedans. Pastor Theodore Walther, Chairman of the Missionary Board, presented Synodical Conference matters, urging the congregations of the field to do their utmost in making successful the day schools in their midst. He also reported on the growing work in Africa.

That our Negro congregations are not neglecting foreign mission work was evidenced by the contributions of the various Sunday schools for this work. Atmore, Oakfield, and Maysville raised over \$100.00; Mobile raised over \$200.00; Pensacola raised \$500.00. The goal for 1953 was set at \$2,000.00.

The convention was informed of the grant of \$100,000.00 by Synodical Conference for much needed buildings at Alabama Lutheran Academy-College at Selma, Alabama. The convention resolved to raise the sum of \$20,000.00 for a boys' dormitory at the College, each congregation raising its prorated sum. This effort is to extend over a period of three years. While the effort would be a large one, various expressions from the floor voiced the conviction that with all taking part the sum could be raised.

The convention was brought to a close with a sermon stressing "Thy

Kingdom Come." The Rev. P. H. Hunt was reelected Chairman of the Conference.

WM. G. KENNEL.

FIFTIETH ANNIVERSARY
First St. John's Congregation
Milroy, Minnesota

By the grace of God First St. John's Congregation of Milroy Minnesota, was permitted to observe the fiftieth anniversary of its founding on the Fifth Sunday after Trinity. Festival speakers were Pastors E. R. Becker of Elmwood, Wisconsin, and Waldemar Geiger of Charles City, Iowa.

First St. John's was organized on July 13, 1902, by Pastor F. Meinecke of the Ohio Synod. Thus it came that the congregation was served by pastors of that Synod from Johnsonville during the first twenty-five years of its existence.

When the Milroy school district erected a new building in the newly organized village, the congregation decided to purchase the school-building which had been erected in 1898 together with the old school-grounds, about one half mile west of the village. This was done in 1904. In the following year property was purchased in Milroy and the building moved to town. While the same building still serves as church it has undergone a number of changes and improvements in the course of years.

When a vacancy occurred in the pastorate toward the end of 1927 it was decided to approach Pastor Ed. Birkholz of Marshall. From then until 1941 it formed one parish with Christ Lutheran congregation, Marshall.

In 1941 the congregation received its first resident pastor in the person of E. R. Becker, candidate of theology from our Thiensville Seminary. In 1942 St. Paul's congregation of Seaforth was added to Milroy. This arrangement continued until April 1951, when Seaforth asked that the parish be dissolved, so that they might again be served from Sheridan. Thereupon Milroy resolved to ask Synod to continue serving them, and to help them in obtaining another resident pastor.

In 1947 the congregation purchased a parsonage one block west of the church for \$6,000. In less than three years this little group not only paid for the house, but also made a number of improvements. Both church

and parsonage are kept in good condition.

Since Milroy has had a resident pastor Synod has come to the aid of this little group, for which they are thankful to God and to the members of Synod. At present Milroy numbers 12 voting members, 52 communicants and 69 souls. While not a large congregation, yet by the grace of God they have what many larger congregations do not have, and that is the Word of God in all its truth and purity.

The following pastors of the Wisconsin Synod have served Milroy: Ed. Birkholz, 1928-1932; Henry Sprenger, 1932-1938; E. R. Gamm, 1938-1941; E. R. Becker, 1941-1944; Waldemar Geiger, 1945-1951; and the undersigned since July 1, 1951.

May the God and Father of our Lord Jesus Christ who has been with First St. John's congregation in the past, continue to bless the preaching of His Word in their midst and keep all faithful to Him unto the end.

GEO. W. SCHEITEL.

FIFTIETH ANNIVERSARY

The Rev. Gustav Vater

The fiftieth anniversary of Pastor Gustav Vater's ordination into the holy ministry was duly observed at a special service at St. Paul's Lutheran Church, North Freedom, Wisconsin, on Sunday afternoon, July 20, 1952.

Participating in the celebration were brethren of the Southwestern Pastoral Conference, members of the congregation at North Freedom, friends and relatives. Pastor C. E. Berg, a classmate of Pastor Vater, preached the anniversary sermon, based on Isaiah 40, 28-31. The Rev. Arthur Berg, who conducted the altar service, addressed the jubilarian and presented him with a gift in behalf of the conference. The president of the congregation which Pastor Vater had served a number of years and of which he has remained a member since his retirement spoke briefly and presented him with a gift in the form of a generous purse. Deeply moved, Pastor Vater gave thanks unto the Lord and expressed his appreciation to all who participated in the jubilee observance.

During the supper, served by the women of St. Paul's Congregation to all who attended the service, in-

formal talks were given by a number of speakers, one of them being a son of the jubilarian, Pastor Louis Vater.

The Rev. Gustav Vater served congregations at the following places in Wisconsin: Mishicot, Tp. Kossuth, Prairie Farm, Cataract, Little Falls, and North Freedom. Due to impaired health he retired in 1941. May the Lord continue to abide with His servant in the eventide of his life with the blessings of His grace.

C. E. BERG.

CORNERSTONE LAYING

Christ Ev. Lutheran Church
Denmark, Wisconsin

July 27, 1952, marked another milestone in the progressive history of Christ Ev. Lutheran Church of Denmark, Wisconsin. On the afternoon of that day the members, their friends and well-wishers gathered at the new church site, located in the neat residential district of East Denmark, to lay the cornerstone of their new House of Worship. Our gracious Lord granted us a beautiful day for this impressive and inspiring ceremony.

The Rev. Elwood Habermann, pastor of St. John-St. James Lutheran congregation at Reedsville, Wisconsin, preached the festival sermon. He based his message on God's Word as recorded in Ezra 3, 10-11a.

The ground-breaking ceremony on May 18 and the cornerstone laying on July 27, bring Christ Ev. Lutheran Church into a new era. For years they have been holding services in a rented church about three miles east of Denmark. This has presented quite a problem, at times, in encouraging new families in the community, and Lutherans settling here from sister congregations, to affiliate with Christ Lutheran Church. It is hoped that, under God's blessing, this will no longer be the case. For this and many other reasons the congregation heartily joined the guest speaker in calling the day of the cornerstone laying "a day of praise and thanksgiving unto the Lord."

We pray that our Lord and Savior will continue to bless our efforts to enlarge and enhance His kingdom on earth for the salvation of many more men, women and children.

ARTHUR WADZINSKI.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Claus Peters, members of Zion's congregation of Rib Falls Twp., observed their golden wedding anniversary August 17 in the church. A thankoffering of thirty dollars was sent in for missions.

O. A. LEMKE.

GOLDEN WEDDING

On May 1, 1952, Mr. and Mrs. Hermann Muttterer of Cross Lutheran Church, Ruckford, Minnesota, were privileged to observe the 50th anniversary of their marriage. In an evening church service the pastor spoke on the basis of Genesis 32:26. Open house and a luncheon followed in the social room of the church. May the Lord continue to bless them and keep them in the faith.

T. E. KOCK.

† MRS. JULIA BLAUERT †

On August 15, Mrs. Julia Matilda Blauert, widow of the late Pastor A. W. Blauert, entered the rest of the people of God. Funeral services were held at Zion Ev. Lutheran Church, Olivia, Minnesota, and Austin, Minnesota, on August 18. Relatives of the deceased preached the sermons and the undersigned conducted the liturgical service. At Olivia Pastor R. Palmer preached on Hebrews 2, 16. The cortege then proceeded to Austin, where Pastor L. Schierenbeck spoke briefly at the cemetery on Rev. 14, 13. Her body was laid to rest in the Austin Cemetery beside that of her husband, where it awaits the day of resurrection.

Julia Matilda Geesey was born in Myrtle, Minnesota, December 7, 1890. On June 3, 1914, she entered into holy matrimony with Pastor A. W. Blauert at Dupree, South Dakota. After living for 14 years in South Dakota, Pastor Blauert accepted a call to Olivia, Minnesota, where it was her privilege to be his helpmeet during the fourteen years of his ministry in this congregation. In 1941 Pastor Blauert followed a call to Austin, Minnesota, where the family resided for three years, until 1944, when the Lord called Pastor Blauert to his heavenly home. Since that time Mrs. Blauert had made her home with her children. She died rather suddenly at the Renville County Hospital in Olivia, Minnesota, on Friday afternoon, August 15, of

coronary thrombosis, attaining the age of 61 years. She leaves three daughters: Lyla, Mrs. A. M. Ferguson, Crowley, La., La Verne, Mrs. Chas. Brown, Olivia, Minnesota, Irene, Mrs. Wm. Schendel, Crowley, La.; one son, Arthur of Lakeside, California. One son, Harold, died in infancy. Blessed are the dead which die in the Lord. IM. F. LENZ.

† MRS. EMMELINE HENKEL †

Mrs. Emmeline Henkel, formerly Miss Braun, the widow of Professor William Henkel, was called home on August 8, 1952, at the age of almost ninety years.

On August 11 her mortal remains were laid to rest in Wanderers' Rest Cemetery, the undersigned, her pastor, officiating. JOHN BRENNER.

WHEN JESUS CAME

When Jesus came to Galilee, a few men gave their all —

Their souls and minds, their strength and wealth — in answer to His call;

Eleven men did not withhold from Him a thing they owned — 'Twas worthy of a Christ Who died to see a world atoned.

When Jesus came to my home town, they sold Him novelties;

They gave Him suppers, pies and plays—just anything to please.

For men had lost the vision of a world from sin redeemed;

They bought and sold for profit—even in His church, it seemed.

Still Jesus cried: "Forgive them, they are children yet and blind;

They think they do my will when they give money of this kind."

Then men just laughed and said in scorn: "Why no man gives his all.

Tell Him to come to our bazaar; we'll rent Him out a stall."

But Jesus wept such bitter tears to see the sons of men

Live just as if He'd never come and died and ris'n again;

As if He'd never taught them they must consecrate their all —

Their souls and minds, their strength and wealth — in answer to His call.

(Ernest Emurian in Church Management — February 1939)

CALENDAR OF CONFERENCES SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Place: Zion Ev. Lutheran Church, David City, Nebraska.

The Northwestern Lutheran

Time: September 22 and 23, 10:00 A.M.
Speaker: Pastor D. DeRose; alternate, Pastor W. Herrmann.
Papers: Article X. Augsburg Confession, Pastor M. Welshan; Justification According to Romans 3, 21-4, 8, Pastor H. Gieschen; Isagogical Paper on the Book of Haggai, Pastor D. DeRose; Exegetical Paper on Revelation 2 and 3, Pastor A. Fuerstenau; An Evaluation on Engagement, Pastor A. B. Hahnen; Mixed Marriages, Pastor L. Hahnke; Exegesis of Acts 19, 1-6, Pastor D. Grummert. Please announce to the host pastor, J. G. Ruege.

H. KRUSCHEL, Secretary.

NEW ULM DELEGATE CONFERENCE

Time: 9:30 A. M., September 24, 1952.
Place: Sessions at St. Paul's Ev. Lutheran Church basement, New Ulm. Dinner at St. John's Ev. Lutheran Church basement, New Ulm.
Work: Verbal Inspiration, Prof. H. Birkholz; Why My Church Is Dear to Me, Mr. Kessler. Report on Synodical Conference Meeting, Pastors E. Schaller and W. Schmidt. Subscriptions to Church Periodicals, Prof. E. Slevert.
E. C. SCHMELZER, Secretary.

PACIFIC NORTHWEST PASTORAL CONFERENCE

Place: Withrow Lutheran Church, Withrow, Washington. V. Greve, pastor.
Time: September 23-25 noon to noon. Chairman, E. Zimmermann, Secretary, V. Greve.
Program: Sermon, 1 John, 4, 1-6, O. W. Eckert; alternate, L. Grams; Sermon Critic, R. Dommer; Exegesis of Amos 8, 4ff., E. Kirst; Exegesis of 1 John 3, 11ff., W. Lueckel; Homiletical study of Rom. 6, 11-13, E. Schulz; Synodical Conference Report, by delegate; Modern False Trends in the Lutheran Church regarding the Lord's Supper, L. Sabrowsky; Methods of Instructing the Unchurched using the Third Commandment as a practical basis, L. Bernthal; Study of the New Catechism as found in the School Bulletin, R. Scherzer. V. GREVS, Secretary.

WISCONSIN RIVER VALLEY — CHIPPEWA VALLEY PASTORAL CONFERENCE

Place: St. Peter's Ev. Lutheran Church, Schofield, Wisconsin, G. Marquardt, pastor.
Time: September 23-24 (10:00 A. M.).
Program: Revelation, T. Bradtke; Amos, E. Prenzlou; Hosea, J. Schaad; Releases and Transfers, W. Holzhausen; The Church and Social Work; G. Marquardt; Fruits of Faith, A. Schumann; Rom. 9, 6-13, O. Lemke; State Aid to Churches, J. Krubsack.
Speaker: John Henning or Edward Kionka. Kindly announce your intended presence or absence to the host pastor.
G. H. KUEHL, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will hold its fall conference in Menominee, Michigan, at Christ Lutheran Church, the Rev. Theo. Thurow, host pastor. Dates for this conference are September 23-24, 1952. Opening Sessions will begin at 9:30 a. m. C.S.T. Please inform the host pastor in due time regarding lodging, or intended absence.

Conference Program: Genesis 17, W. Wagner; Genesis 18, P. Knickelbein; II Corinthians 3, E. Albrecht; II Corinthians, L. Pingel; A Review of the Biblical Teachings on the Reasons for Divorce, Th. Hoffman; What is Gambling? Th. Zarembo; What is the Basis for our Definition of A Sacrament, L. Pingel; Sermon Study on John 1, 43-51, E. Dobratz; Sermon Study on Ephesians 1, 4-6, Schaller; Church Architecture, cont'd. K. Geyer; The Obligations of a Faithful Pastor Toward God and Towards his Charge, Wm. Lutz; The Proper Procedure to Follow when Receiving a Call, A. Hellmann.
Conference Preacher: Geo. Tiefel; Alternate, W. Wagner.
HERBERT C. WALTHER, Secretary.

CROW RIVER PASTORAL CONFERENCE MINNESOTA DISTRICT

Date: September 23-24, sessions beginning at 10:00 a. m.

Place: St. Peter's Ev. Lutheran Church of Ellsworth Tp., Darwin, Minnesota, Max Kunde, pastor.

Topics: The Antichrist, W. P. Haar; A Reexamination of the Scripture Passages Which Speak of the Public Ministry, F. E. Stern; A Round Table Discussion of Questions on Divorce, J. Raabe, leader; The Chief Benefit of Attending The Lord's Supper, M. Lemke; Report on the Proceedings of Synodical Conference Convention, O. Engel.

Speaker: M. Lemke; alternate: M. Lenz. Kindly make your requests for lodging to the host pastor.

P. R. HANKE, Secretary.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, October 15, 1952, at 9:00 A. M., in the building of our Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin. Preceding group meetings at the above address:

General Board of Missions, Thursday, October 9, 10:00 A. M., foreign missions; Board of Education Wisconsin Synod, Monday, October 13, 9:00 A. M.

Representatives of our Educational Institutions, Tuesday, 9:30 A. M.; Board of Trustees, Monday, 10:00 A. M.; Lutheran Spiritual Welfare Commission, 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.

JOHN BRENNER.

SOUTHWESTERN DELEGATE CONFERENCE MICHIGAN DISTRICT

Time: Wednesday, September 24, 9:00 a. m. Place: Grace, Pfiff and Hackley, Muskegon, Heights.

Program: "How Shall We Increase the Number of Subscriptions for our Synodical Periodicals," W. W. Westendorf; Delegate's Report of Synodical Conference Sessions; Mission and Finance Report. Preacher: E. H. Berg, (R. Gensmer).

ROMAN BIESMANN, Secretary.

MANKATO CIRCUIT CONFERENCE

Time: October 7, 1952, 9:30 a. m. Place: St. Peter's Lutheran Church, St. Peter, Minnesota.

Communion service 11:00 a. m., E. Kolander. Exegesis: Theo. Bauer, 1 Thess. 1. Doctrinal paper: A. Kell, "What is the basis for our Definition of a Sacrament?" M. BIRHKOLZ, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE

Time: October 7 and 8, 1952. Place: St. John, Lomira, Pastor C. J. Henning.

Opening service with Holy Communion October 7 at 9:30 a. m. Preacher: Ph. Press; alternate: W. Reinemann.

Papers: The Import of the State of Israel in the Light of Deut. 28-30 and Rom. 11, E. P. Pankow; Does the Church have Responsibilities Towards its Membership to Provide Social Activities? Ph. Press. Exegesis: Gen. 2:16ff., W. Schink; 1 Cor. 1:17ff., E. Weiss.

W. F. SCHINK, Secretary.

WINNEBAGO TEACHERS' CONFERENCE

Neenah, Wisconsin
Program, 1952
October 2-3

Thursday A. M.

9:00- 9:10 Opening Devotion, Chairman F. Manthey
9:10- 9:40 Inspirational Address Pastor W. Hoepfner

9:40- 9:45 Announcements
9:45-10:00 Recess — Assemble for divided sessions

10:00-10:40 Lower Grades Bible Story, New Testament. Upper Grades, E. Klomp Bible Story, New Testament G. Kieker Sub. Hymn Study, Q. Albrecht

10:40-11:00 Remarks by Executive Secretary E. Trittin

11:00-11:45 Choir Rehearsal, H. Gruenhagen Sub. G. Fischer

Thursday P. M.

1:15- 1:30 Training Children to Apply Christian

1:30- 2:30 Principles to Their Social Life W. Stoekli Sub. Proper Incidental Church Music for All Types of Services (with examples) T. Zuberbier

2:30- 2:40 Recess
2:40- 3:30 Current Synodical Developments Pres. O. Siegler Sub. Report of Delegates to Synod

3:30- 4:15 Business Meeting
4:15- Choir Rehearsal

Friday A. M.

9:00- 9:15 Devotion
9:15- 9:55 Benefits and dangers in Religious Test, F. Hagedorn Sub. Discipline in the Classroom, A. Moskop

9:55-10:15 Your Problems and Mine O. Dorn Sub. R. Kock

10:15-10:25 Recess
10:25-11:05 Making Use of Leisure Time J. Buschmann Sub. Women of the Bible (N.T.) E. Letzke

11:05-11:45 A singing Lesson in Note Reading, G. Schmidt Sub. Practical Demonstration in Various Types of Art Work A. Koester

Friday P. M.

1:15- 1:30 Devotion
1:30- 2:30 The School Library's Vital Contribution To the Teaching Learning Process, B. Boese

2:30- 2:40 Recess
2:40- Unfinished Business

ACKNOWLEDGMENT

We gratefully acknowledge the following gifts to the Organ Fund of Michigan Lutheran Seminary:

In memory of Herman Wagner by the D. H. Zimmerman family, \$3.00; in memory of Harold Brassow by Mr. and Mrs. George Brassow, Mr. and Mrs. Roy Brassow, George Brassow, Jr., and Earl Brassow, \$10.00; in memory of Herman Wagner by Mrs. Henry von Stein, \$5.00; in memory of Mrs. Alfred Wagner and Mr. and Mrs. Harold Wagner, Mr. and Mrs. Oscar Gaeth, Mr. and Mrs. Keith Greenwood, Mr. and Mrs. Werner Wagner, Mrs. Herman Wagner and Mr. and Mrs. Emil Eiftman, \$15.00; Mrs. Herman Nieschulz and Gerhard and Mrs. Herman Nieschulz and Gerhardt and Emil Nieschulz, \$4.00.

Our thanks to the kind donors.
M. ZAHN.

MISSION FESTIVALS

Trinity Sunday
Immanuel Church, Ward, South Dakota. Offering: \$190.51. Wm. Lindloff, pastor.

Second Sunday after Trinity
Trinity Church, Elkton, South Dakota. Offering: \$172.25. Wm. Lindloff, pastor.

Eighth Sunday after Trinity
St. John's Church, Reading Tp., Rising City, Nebraska. Offering: \$442.00. D. C. DeRose, pastor.

Ninth Sunday after Trinity
St. Paul's Church, Remus, Michigan. Offering: \$326.42. Markus Koepsell, pastor.

Tenth Sunday after Trinity
Zion Church, Tp. Broomfield, Isabella Michigan. Offering: \$226.00. Markus Koepsell, pastor. David's Star Church, Kirchhayn, T. Jackson, Wisconsin. Offering: \$1,935.80. P. J. Gieschen, pastor.

Eleventh Sunday after Trinity
Trinity Church, Terry, Montana. Offering: \$306.46. Leland Wurster, pastor.

ORDINATION AND INSTALLATIONS

(Authorized by the Proper Officials)
Ordained

Pastors
Eggert, Rupert, into the holy ministry at the request of the Mission Board of the Lutheran Synodical Conference of North America, by Paul C. Eggert; assisted by Theophil Hoffmann, Robert Voss, and William Winter; Tenth Sunday after Trinity, August 17, 1952.

Ordained and Installed

Henning, Walter L., in St. Paul's Church, Hyde, Michigan, by Carl J. Henning; assisted by Franklin C. Dobratz and William F. Lutz; Ninth Sunday after Trinity, August 10, 1952.

Installed

Mutterer, Frederick, in Salem Church, Tp. Woodbury, Newport, Minnesota, by G. J. Ehler; assisted by LeRoy Ristow and T. E. Kock; Sixth Sunday after Trinity, July 20, 1952.

Zarling, Ivan H., in Peace Church, Carlock, South Dakota, by M. Volkmann; Eleventh Sunday after Trinity, August 24, 1952.

Professors

Blume, F. E., as professor at the Lutheran Theological Seminary, Thiensville, Wisconsin, in St. John's Church, Milwaukee, by E. G. Behm, assisted by John P. Meyer and H. J. Diehl; Thirtieth Sunday after Trinity, September 7, 1952.

Hoenecke, Gerald, as professor at the Lutheran Theological Seminary, Thiensville, Wisconsin, in St. John's Church, Milwaukee, by E. G. Behm, assisted by John P. Meyer and H. J. Diehl; Thirtieth Sunday after Trinity, September 7, 1952.

Teachers

Lueders, Willard, in Zion Lutheran School, Rhinelander, Wisconsin, by Erwin Scharf; Tenth Sunday after Trinity, August 17, 1952.

Manthe, Ronald, as principal of Grace Lutheran School, Eau Claire, Michigan, by William Krueger; Eleventh Sunday after Trinity; August 24, 1952.

Roekle, Werner, in Trinity Lutheran School, Manitowoc, Wisconsin, Route 1, by S. Kugler, Eighth Sunday after Trinity, August 6, 1952.

Schwecke, Floyd, as principal of Trinity Lutheran School, Bay City, Michigan, by Emil E. Kasichke; Eleventh Sunday after Trinity, August 24, 1952.

Blase, Otto, as principal of St. Matthew's Church, Oconomowoc, Wisconsin, by N. Paustian, Twelfth Sunday after Trinity, August 31, 1952.

Kluth, Herbert, as teacher in Zion Lutheran School, Columbus, Wisconsin, by Walter Wegner; Twelfth Sunday after Trinity, August 31, 1952.

Pankow, Gerald, as teacher in Zion Lutheran School, Columbus, Wisconsin, by Walter Wegner; Twelfth Sunday after Trinity, August 31, 1952.

Sonnenberg, Richard, as teacher in St. Peter's Ev. Lutheran Church, Town of Freedom, Rt. 3, Appleton, Wisconsin, on August 31, Twelfth Sunday after Trinity, by E. J. Zehms.

CHANGE OF ADDRESS

Pastors
Henning, Walter L., Bark River, Michigan, R. 1.
Zarling, Ivan H., Burke, South Dakota.

Teachers
Kluth, Herbert, 256 North Dickason, Columbus, Wisconsin.
Pankow, Gerald, 320 North Water Street, Columbus, Wisconsin.
Lueders, Willard, 616A South Randall Avenue, Rhinelander, Wisconsin.
Roekle, Werner, Manitowoc, Wisconsin, R. 1.

CORRECTION

CHANGE OF ADDRESS

Pastor
Gieschen, Daniel M., Clear Lake, South Dakota.
Sprengeler, Arthur, 359 E. Montana Ave., Milwaukee 7, Wisconsin.

WANTED

Our Shepherd Ev. Lutheran Church, a mission, is in need of a duplicator or a mimeograph machine. If any congregation has a used one and is no longer in need of a mimeograph machine please notify Pastor Lyle H. Rasch
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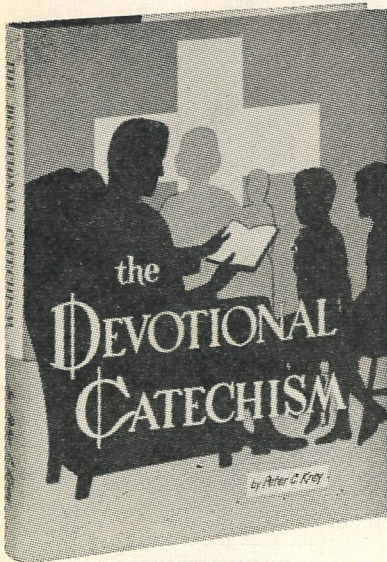
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