

THE NORTHWESTERN LUTHERAN

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

I KINGS 8:57



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COVER DESIGN
TRINITY LUTHERAN CHURCH
Winslow, Arizona
J. E. Schaefer, pastor

The World Council of Churches is having a difficult time of it trying to decide what to do about the delegates from Communist countries. The Council is to assemble in the United States next August at Evanston, Illinois, but they may decide to shift their meeting to Canada. They fear that a law of the United States, forbidding Communists to enter the United States, may be invoked against the delegates. Senator McCarran, however, denies that that is the intent and purpose of the law which he helped to write. He claims that those delegates from Communist countries may enter "as long as they mind their own business, leave when they are supposed to, and don't participate in sabotage or propaganda against this country." Strange bedfellows always cause one trouble.

The long advertising campaign put on by the Knights of Columbus through the medium of the various magazines and newspapers throughout the country has paid off. So say the Knights at their annual convention in St. Paul, Minnesota. After five years of advertising they claim they had received 1,296,236 inquiries of which 10% enrolled for Roman Catholic instruction by mail. How many of these actually became members of the church was not said. These are not the only results, however. "Many anti-Catholic rumors have been stamped out," said the chairman of the committee. "Many delinquent Catholics have been moved to resume the practice of their faith. People have been influenced to go directly to a parish priest for baptism as a result of reading an ad." Sooooo, advertising pays. But who is able to check the correctness of this claim?

Cooperation in externals is demonstrated by the parents of Lutheran children in and about Elyria, Ohio, near Cleveland. Roman Catholic and Lutheran school children in this Ohio community were barred from public school buses by an East Carlisle school board decision. So St. Mary's Catholic parish decided to buy its own school bus and transport its own children. The Lutheran parents begged permission to have their children ride this Catholic

owned bus. The permission was granted. St. Mary's pastor said, "We decided to carry the Lutheran children too, because there are only five of them and their school is only a half block from ours."

Much has been said and written about the accusation that there are Communists among the Protestant clergy. We see no reason why we should get excited about this. The *Lutheran* has this to say: "Wholesale accusations resumed in Washington as the Velde Committee (the House Un-American Activities Committee) made public on September 11 testimony given before it last July by some repentant ex-Reds. One said that 600 Protestant clergymen are secretly members of the Communist party, 2,000 more are 'pretty close to the machine,' and 3,000 others are 'among the fellow-traveler category.' Ex-Moscovite Joseph Zack Kornfeder was author of the new set of statistics. The calculation, he said, was 'on the basis of the knowledge I have in this field.' Charges similar in nature, though without the numerical precision, were made by Benjamin Gitlow, one of the founders of the Communist party in the U. S., and by Manning Johnson, former Negro Communist. Johnson said his judgment was based on the writings of various clergymen. None of the accusers is active in any Protestant church."

Are mixed marriages successful? A committee of the Christian Reformed Church says, No. Dr. Peter G. Berkhout, a physician and member of the committee, made a two-year study of mixed marriages and claims that 22 per cent of the marriages performed by ministers of the denomination are of this character. It warned the youth of its church to "avoid this evil." Said Dr. Berkhout: "Ministers' files, court records, and doctors' experiences offer incontrovertible evidence of the domestic difficulties arising from mixed marriages. Arguments and unhappiness must be expected and are avoided usually only by evading the religious issue. Grief to Christian parents is inevitable, while tension with other relatives is not infrequent."

“See Then That Ye Walk Circumspectly”

Eph. 5: 15-21

TO walk circumspectly is to walk carefully, mindful of dangers and conscious of what is needed to cope with them. When in winter weather the sidewalks are covered with ice, we know that we cannot hasten on thoughtlessly, idly gazing about or engrossed in lively conversation; we know that we must slow down our pace, fix our eyes intently upon the path before us, and proceed with steady, balanced steps. In a similar manner the Apostle Paul bids us Christians to walk spiritually, reminding us that “the days are evil.”

Days are not evil of themselves. Every day that the Lord grants to us is of itself a precious gift. Through the Gospel of the Savior, proclaimed to us, every day of our earthly sojourn is a precious time of grace, during which God is intent upon strengthening our faith unto eternal life, and upon making us blessed, rich, and fruitful even now in such faith. Days become evil because of the temptations with which we are confronted when people all around us neglect God's Word, despise His grace, and yield themselves freely to sin and vanity. The apostle reminds us how we need to walk that we may not likewise fall into these evil ways.

With True Wisdom

“See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.” He who is wise embraces a worthy goal, keeps it ever in mind, and makes all things serve in striving for this goal.

Not As Fools But As Wise Fools lack a worthy goal. They content themselves with striving for things which bring present, immediate satisfaction, no matter what the ultimate outcome may be. This is the folly of all who satisfy their fleshly lusts in the unfruitful works of darkness, in uncleanness, impurity, and covetousness. The apostle earnestly warns that such servants of sin have no inheritance in the kingdom of Christ and God. Such folly, however, also confronts us in all those who, without indulging in gross lusts of the flesh, live wholly for this life, for the

satisfaction which is to be found in earthly comforts, pleasures, attainments, possessions, and honors. Those who are wholly given to these things show it in the very manner in which they speak of evil days. They mean something quite different from what the apostle had in mind when he speaks of evil days. They think merely of outwardly adverse conditions which deprive them of some of these earthly things, make them difficult to attain, or fail to insure them for the future. It is folly, for “the world passeth away, and the lusts thereof.” He who is truly wise embraces a goal that extends beyond this life, God's grace in Christ Jesus terminating in blessed fellowship with Him in heaven. That does not mean that he despises God's earthly gifts. In this very connection the apostle exhorts us to give thanks always for all things, and that means also for all of God's earthly blessings. But in this very thanksgiving we do not overrate them, look upon them as the ultimate end of life.

Redeeming The Time In true wisdom the Christian is to make the most of the time which the Lord grants to him, put it into the service of his blessed goal for which he is striving. He will want to use it as the time of grace which it is meant to be. He will seek to utilize every day of his life in such a way that through God's Word he may be strengthened in his faith in the Savior. He will be intent upon having every hour of his life serve to exercise his faith. The apostle exhorts: “Wherefore be ye not unwise, but understanding what the will of the Lord is.” If it is our constant concern how in word and deed we may best serve our Lord, how in every circumstance of life we may truly glorify His grace before others, then we will continue to cling to Him in faith and through His grace finally attain our eternal goal.

Through Constant Enlightenment

“And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” We are to

be filled with the Spirit. His constant enlightenment is needed for a circumspect life amidst temptations. Of ourselves we lack both the strength and the willingness. Only God's Spirit can give us the wisdom to embrace our heavenly goal. Only through His enlightenment can we strive for this goal in joyful, active faith, and richly employ our time to exercise our faith. Yet God's Spirit enlightens our heart through His Word, as we ponder the saving truths which it proclaims and the blessed gifts which it freely offers and extends to us.

Minds drugged with intoxicating drink are, of course, not in a position to ponder God's Word. Such intemperance leads to a dissolute life. But there are likewise other forms of intoxication which close heart and mind to the inspiration and enlightenment of the Holy Spirit. It is all too common that also Christians are so wrapped up in earthly diversions, ambitions, and activities that for the greater part of their time their thoughts are almost wholly diverted from the treasures of God's Word and grace. While they take note of the most abstruse decision on the Big League Baseball diamond and feel capable of passing judgment on it, they at the same time neglect to deepen their understanding of the great truths on which their salvation rests and plead inability to evaluate issues of Christian doctrine and practice which trouble the church. While they absorb every new song hit which comes on the market, they fail to store their memory with God's inspired psalms and a treasury of Christian hymns, through which the Holy Spirit could enlighten them on life's perilous way. We need the apostle's exhortation to make the things which belong to our heavenly goal more fully the subject matter of our daily conversation, of the songs which we sing together, of our meditation at our daily tasks, and of the melodies with which we cheer our hearts.

In Heartfelt Humility

Toward God As we richly ponder God's Word and make its truths the subject of daily thought, the Holy Spirit will lead us into deep humility. He will let us

realize more and more that as the sinners which we are we deserve none of the things which we have and enjoy both in body and in soul, that they come to us by pure grace for Jesus' sake through whom we have pardon for our sins and access to God's love. Such a realization will prompt us to thank God even for the least of His daily benefits, yes, even for the adversities with which He lovingly chastens us and for the crosses with which He exercises us in faith. Such humility is essential for a circumspect Christian life. Without such humility we are prone

to become haughty and presumptuous in good fortune and sullen and bitter in the day of troubles. Yet both attitudes would cause us to succumb to much tempting evil.

Toward "Submitting yourselves
One one to another in the
Another fear of God." Such
humility flows out of
faith-born humility toward God.
Humble, child-like fear of God induces Christians to respect every order which God has established to transmit His blessings. It will lead youth to honor and respect parents

as God's representatives, cause even adolescent youth to cherish the advice and guidance which God is still intent upon giving to them through the richer experience of their parents. It will incite Christians to submit gladly to the ordinances of human government as God's means for letting them lead a quiet and peaceable life in all godliness. It will make Christians ready toarken to their God-given pastors as they faithfully watch over their souls. Such humility, too, makes for a circumspect life, a life in which we will be preserved from evil.

C. J. L.

Editorials

A New Basis for Church Brotherhood A new and practical basis for uniting all churches into one brotherhood has been discovered, not by a profoundly learned theologian, but by a plain newspaper columnist. The learned modern theologians, who have long advocated a union of all religions as long as they believe in the existence of one God, leaving it up to the individual churches what they desire to believe about that God, also owe this newspaper man the title of D. D.

Since these modern churchmen have long ago given up as old fashioned and unscientific the idea that the Bible is God's true Word and that all Christian doctrine must be found in clear Bible passages, they must now let the discovery of this newsman stand side by side with their own. His discovery makes as much sense as theirs.

Let us come to the point. Columnist George Grim in the *Minneapolis Sunday Tribune* recently made the following observation at the Minnesota State Fair: "If you were to see a State Fair hamburger design worked into the corner of a stained glass window in many a church in Minnesota, it wouldn't be a jest . . . because the hamburger with onions, has bought many a pew, electric organ, paint job, equipment for a kitchen." He estimates that during the Minnesota Fair about \$125,000 worth of hamburgers are sold by 41 church operated stands.

Now Grim lets one of the hamburgers speak: "You should see what I see! The pastor or priest who is pretty dignified back at church, gets out here to the fair and you should hear him give that pitch. His description of me and the rest of the food is as good as any sermon the old boy ever did. *And the money that goes into the register makes the Easter collection look like streetcar fare.*" The talking is required to keep the costumer's eyes off the 10 per pound hamburger!

But now Grim's hamburger hits the jackpot of theological observation: "I am a real lesson in brother-

hood. You'll find me simmering on the griddle for the Lutherans, the Roman Catholics, the Episcopalians, Presbyterians, Congregationalists. Why, those are more different churches than any human being would be working for, all at once. Brother, I'm for brotherhood!"

There is an indisputable basis upon which all the modernistic churches could unite. Let them not only dedicate a window to the "Holy Hamburger," patron saint of all unionists, but take the cross from the church and replace it with a hamburger. Place a cook's cap on the preachers' head and let him dish up hamburgers — that make 10 for a pound look like a good deal —! If the meat is fresh and pure (remember when a preacher is dishonest with God's Word, he cannot be trusted with hamburgers either!) then at least the church goes will not be dished out anything that is harmful to their souls. But why keep preachers, if religion is guesswork anyway; a trained chef can outdo the best preacher any day in dishing up hamburgers. Besides, a good hamburger needs no barker! It is not the pedigree of the cow that sells the hamburger, but its sizzle in the pan!

G. W. FISCHER.

* * * *

The Gloomy Dean *Time Magazine*, July 27, 1953, reports an interview with the Very Rev. William Ralph Inge, 93, of London's St. Paul's Cathedral. The man does not appreciate being called "The Gloomy Dean," but his confession of faith certainly warrants it.

Coming from a man whose sole purpose in life is to lead his flock to the happy truths of Holy Writ and to give his sheep the life-giving Word, one cannot but wonder what good he did accomplish as a clergyman.

Time reports Inge as saying, "All my life I have struggled to find the purpose of living. I have tried to answer three problems which always seemed to me to be fundamental: the problem of eternity, the problem of human personality, and the problem of evil. I have failed. I have solved none of them, and I know no more than when I started. And I believe no one ever will

solve them. . . . I know as much about the after life as you — nothing. I don't even know there is one — in the sense in which the church teaches it. I have no vision of 'heaven' or a 'welcoming God.' I do not know what I shall find. I must wait and see."

One wonders how close this clergyman came to the Scriptures. Our catechumens in confirmation class and our little ones in Sunday school would have no problem answering the questions which so vexed the "Gloomy Dean." The problems which seem such a mystery to him are the very ones which God's Word answers and solves for us. He must never have read John 3, 16, "God so loved the world — —." He must never have read the joyous Psalms. He must never have heard the Savior promise, "And him that cometh to me I will in no wise cast out." John 6, 37. Neither has he read the Savior's assuring words, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6, 40. Neither did he read God's assurance to us through John, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with the people, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21, 3, 4).

One wonders if the Very Rev. Inge read his Bible. Yet he is not alone among those who have been privileged to sit within the Scriptures and yet find them void, because seeing they see not, and hearing, hear not, as Christ had prophesied in His day.

How grateful we of the Lutheran Church should be that we need not fall into the gloom of unbelief and uncertainty, the insecurity of the rationalist. Those problems vexing the dean for so many of his 93 years were solved centuries ago by our Lord and Master. He does not know the God whom he is professing to represent and serve. He does not accept the Word of God who assures us that He will welcome us, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25, 34.

This venerable and famed clergyman of London's St. Paul's Cathedral would have done well to look upon Scriptures, search the Scriptures, accept the Scriptures, believe on the Lord Jesus Christ and remember His Word, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18, 3.

By the grace of God we will not be gloomy, in fact cannot be. We will say with Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing." II Tim. 4, 8.

JOHN F. BRENNER.

The Church As Jesus Spoke Of It

(Sixth continuation)

WHAT Jesus did to correct the bad misunderstanding of Peter, we shall consider in a later study. Peter's misunderstanding could not be tolerated. If Jesus had permitted Peter's error to remain in his heart uncorrected, it would ultimately have choked his faith. So Jesus had to do something to rid Peter of his deadly illusion. But of this we shall speak a little later. There are other weaknesses that often show up in believers. In Matth. 18, 15, Jesus says, "If thy brother shall trespass against thee."

The Sinning Brother

Brother — When Jesus here uses the term "brother," he is not thinking about our neighbors in general, our fellow men; he is speaking of a fellow believer. Since all men are descended from a common ancestor, Adam, and all have a common mother, Eve, all members of the human race are blood relatives, and thus any fellow man may rightly be called a brother.

Jesus is speaking of fellow believers. Believers are God's children in a special sense. God sent His only begotten Son into the world to assume human flesh and blood. God did not create a special — a new — human nature for His Son. Jesus received His human nature from a human mother, one who was herself a member of the human race. From her, through a special act of the Holy Spirit, Jesus derived His human nature. He is not a foreigner among us. He is one of us. He is our brother. The Word was made flesh.

Jesus through His suffering and death removed our guilt and cleansed us from our sins. Through His suffering and death He healed our stripes. Yes, raised us from our spiritual death and restored us as living children of God. And God sends the Spirit of His Son into our hearts crying, "Abba, Father." Through faith in Jesus Christ we enjoy the sonship of God. The same faith that unites us with God as His children unites us also among ourselves as brothers.

It is this brotherhood of faith about which Jesus is speaking when He says: "If thy brother shall trespass against thee."

Trespass — Jesus here uses the common Greek word for sinning.

Jesus is not speaking about original sin which we inherit from our parents, in which we were conceived and born. It is true that we all have original sin and cannot get rid of it until we die. The guilt of our original sin was washed away in our Baptism, but the lust, the inborn tendency remains. It cannot condemn us since the guilt has been atoned for completely by our Savior, and there is now no condemnation to them which are in Christ Jesus. But this inborn sin causes us much trouble in our daily life by its aversion to spiritual things and its propensity to evil.

Jesus is here not speaking about this inborn sinful condition of our heart which though not removed has been defeated when we came to faith but which will never be completely

suppressed as long as we live. He is speaking of an *act* committed by a brother.

An involuntary sin? — It happens to a Christian, perhaps dozens, perhaps hundreds of times a day that sinful thoughts arise in his heart. He does not plan to think anything wrong, but before he becomes fully aware of what is going on, some sinful thought or desire has sprung up in his heart. Even more may happen to him. Suppose that something irritated him and aroused his anger. How easily does it then not happen that an angry word, a sneering remark, even a curse slips out of his mouth. He may even be provoked to do some unseemly act. All of this not deliberately, but simply because he lost control of himself, of his tongue, perhaps of his hand.

All such thoughts or words or deeds are really sin, and if not forgiven, they would lead to eternal damnation. Against all such sins we pray with the Psalmist: "Who can understand his errors? cleanse Thou me from secret faults" (Ps. 19, 12) and we continue with his petition: "Keep back Thy servant also from presumptuous sins; let them not have dominion over me" (verse 13).

It seems that Jesus is not speaking about such sins of ignorance or weakness, about so-called involuntary

sins. With respect to such sins He taught us the Fifth Petition: "Forgive us our trespasses, as we forgive those who trespass against us." By teaching us to say "our" and "us," Jesus teaches us to ask forgiveness, not only for our own sins, but also for those of our fellow believers.

Any Sins — When Jesus says "if thy brother trespass against thee," He does not put any limitation on the word "trespass." And if Jesus added the modifier "against thee," as both our German and our English Bibles have it, on the authority of most of the ancient manuscripts and as also Peter evidently understood the Lord, as his question in verse 21 indicates, then the phrase "trespass against thee" pretty strongly suggests a deliberate sin. At any rate, Jesus does not limit His remarks to involuntary sins or sins of ignorance but leaves them broad enough to cover any kind of sin.

It can happen to believers that they fall into gross sins. Think of what happened to David. Think of how even Peter — after the resurrection of the Lord, and after His ascent into heaven, after the pouring out of the Holy Ghost, and after his lesson in connection with Cornelius — gave offense in the church at Antioch (Gal. 2, 11ff.). And such sins may happen very often. Peter

was inclined to assume that seven times should be the extreme limit. He said: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" (verse 21), but Jesus answered: "I say not unto thee, Until seven times: but, Until seventy times seven" (verse 22) — by that time everybody will have lost count and that is what Jesus meant to say — there is no limit.

A brother may sin. He may sin often. That does not in itself disqualify him from being a member of Christ's Church. Just as spiritual ignorance and a slip into error does not bar anyone automatically, neither does a lapse into sin. Perfect spiritual understanding and a spotless life in sanctification are not marks of usable material for building the Church. Else, who would be saved? Jesus wants us to grow in knowledge and He wants us by daily crucifying our old Adam to make progress in sanctification. But perfection may never be attained on this side of the grave.

How Jesus helped Peter and how He wants us to help a sinning brother we shall, God granting His grace, consider briefly in our next study.

J. P. M.

(To be continued)

From A Wider Field

THERE is a little lizard called a chameleon which is able to change the color of its skin for its own protection. In green grass it turns green and becomes almost invisible; climbing along a tree branch, it matches the shade of the bark.

This is a wonder produced by the Creator. When people and church bodies imitate the habits of the chameleon, it does not excite our admiration, and it is not of God. But it is something of which to take note and beware.

In two recent press dispatches dated within two days of one another and coming from widely separated points in the Western Hemisphere the Roman Catholic Church is revealed as it practices chameleonism in its pronouncements on religious freedom. It is for it — and against it.

In Colombia, South America, where Romanism is the majority religion, the only remaining Protestant radio program has been ordered off the air by the Ministry of Communications. Four other programs were prohibited in March 1952. This single survivor, sponsored by the Presbyterian Church and called "The March of the Gospel," had been broadcast every Saturday for the past five years.

The reason? Well, the Roman Catholic authorities do not believe in that kind of religious freedom, at least not in Colombia. Although Colombia has a treaty with the United States in which that country promises to recognize the right of freedom of conscience for its citizens, the suspension order said that this right is limited to "those religious practices celebrated within their temples or chapels." The

order declares: "Freedom of worship cannot be used as a pretext to engage in activities other than prayer, which activities infringe upon other liberties."

* * * *

So in Roman Catholic Colombia. But in the Protestant United States, where religious freedom is a reality guaranteed by law, the Roman authorities appeal to it and demand it with utmost vigor when their interests are at stake.

Our second report comes from Ahoskie, North Carolina. There a Roman Catholic priest protested the plan of school authorities to hold the annual baccalaureate exercises for the High School graduates in the local Baptist Church. Said the priest, indignantly: It is "a violation of the spirit, if not the letter," of the Bill of Rights. His argument: The freedom of conscience of

American citizens would be violated by identifying a tax-supported school with a particular denomination.

Unfortunately for the Romanists, it has been a community tradition in Ahsokie for many years to hold the baccalaureate services either in the Baptist or in the Methodist church. The protest would probably have been inaudible if the custom had chosen the Roman Catholic Church instead.

Of course the priest was right. Baccalaureate services for a public school held in any church is a violation of conscience and of the Constitution. The sad thing is that the Roman Church is interested, not in freedom of conscience or in the Bill of Rights, but in itself.

* * * *

Governor Dan McCarty of Florida has signed into law two bills exempting Christian Science children from compulsory school studies on diseases.

The bill had passed both Houses of the Legislature by large majorities who were convinced that "the religious beliefs of the persons affected should be respected." Christian Scientists do not believe in the reality of sickness or disease or pain. Their religion says that all such things are the product of imagination. Now their religious beliefs are protected, at least in Florida. The children need no longer study such things in public school.

What we all need now is a Federal Law that exempts all Christian children in every State from compulsory school studies on that abominable superstition called evolution, which makes a liar of God and His Holy Word. When are our religious beliefs to be respected?

And when may we hope that our Government will begin respecting our right to enjoy the public domain and services of this country without being embarrassed by government-supported religious exercises confronting us at every turn?

Now the National Parks have it, too. Unsuspecting tourists, out to marvel wonders of America, will suddenly find themselves in the middle of some vesper service sponsored by the National Council of Churches. They may set out in all good faith to see Old Faithful spout in Yellowstone Park, and wind up in a Bible Study session conducted by one of 66 student ministers from 53 colleges and seminaries. Sponsored by such an organization, there is very little chance that they will learn anything of the Gospel of Jesus Christ.

Tourists will be glad to know that they must expect to find such activities going on in Yellowstone, Yosemite, Grand Canyon and Mesa Verde Parks on and after June 7; later in Glacier, Sequoia, Crater Lake, Tregon Caves, Mt. Rainier and Grand Teton Parks.

* * * *

Congregations of the Northwest Synod of the United Lutheran Church in America were warned by their Synod's president, Dr. Paul Bishop, against confining their hymn singing to "emotional" gospel songs. Reporting to the annual convention, he said:

"Visits to many congregations revealed a tendency to neglect the rich variety of hymns available in the Common Service Book in favor of a few well-known standbys or in favor of so-called gospel songs flavored highly with human-centered emotionalism. Carried on interminably, this tendency will lead to

shallow rather than deep faith, narrow rather than broad experience of the love of God.

"We have a liturgy historically acceptable, easily usable; we have access to more than 500 hymns and hymn tunes, rich in truth and singable. Congregations are urged to make full use of the approved and proved helps to worship."

Nobody has better right and reason to voice this admonition than the Lutheran Church; and the difficulties in training our people to appreciate genuine hymns of faith were never greater than in this age of radio ballad singers who fill the air with their insipid crooning of syrupy spirituals.

* * * *

In ancient times St. Anthony was known as a great preacher. He died in 1231 at the age of 36. When his grave was opened 32 years later, his body had turned to dust, as was to be expected. But we are told that his tongue — that wonderful tongue of the great preacher — had been miraculously preserved. Naturally, it was saved, and became a holy relic.

Usually it is kept in the Roman Catholic Church at Padua. But this summer it was brought to Trieste for public veneration. Upon its arrival at the church of St. Francis, the Bishop placed it on a special platform in the sanctuary of the main altar. There thousands of the faithful came to view it. No doubt they were reminded of the words spoken by St. Bonaventure, who was present when the grave was opened and the wonderful tongue was "found." Beholding it, he cried: "O Blessed Tongue that always praised the Lord, and made others bless Him, now it is evident what great merit thou hast before God."

E. S.

Guidance In Godliness

THESIS AND ANTITHESIS

THE old Lutheran writers of the 17th century, who set down the teachings of the Bible in a systematic order, were accustomed to state the doctrine in a thesis, in a short, clear, and precisely worded sentence, that is, cite the passages of Scripture upon which this doctrine rested, and then state the contrary

opinion in another thesis or sentence, contrasting with the first. This latter thesis was called the anti-thesis.

This was done to set the true teaching in the clearest light as over against the error of false teachers. These false teachers and their followers were named, and the falsity of their position was proved

from Scripture. In this way the reader knew immediately what was right and what was wrong, and the opponents were clearly marked and definitely condemned.

Sound Lutheran Practice

This was good, sound Lutheran practice, establishing clearly what is to be believed and what is to be rejected. It was also good Scriptural

usage. Our Lord did not merely preach the truths of salvation positively, but He also plainly condemned contrary false teachings. St. Paul's epistles are full of such condemnations of false teachers and their grave misleading errors.

When Melanchthon wrote the Augustana of 1530, the confession of faith read before the emperor and the rulers by the Lutherans, he plainly stated the true Scriptural doctrine of the Lord's Supper in Article X, and at the same time rejected all contrary opinions. But when the same Melanchthon, of his own free will and without any authority from the church, changed the wording of this Article X in 1540 to conciliate the Calvinists, who were opposed to the Lutheran doctrine of the Lord's Supper, he omitted the condemnation of opposing teachings — in short the antithesis. That was characteristic of Melanchthon who, especially after Luther's death, was ever ready to mediate between the true and the false by giving up some of the truth to its opponents. Many cases, like the ill-fated Interim, can be cited in support of this sad fact.

Spirit of Today

History is said to repeat itself. We are today beset by the same spirit of unionism as at Melanchthon's time. We need not be surprised when sectarian churches, in the urge for uniting, disregard doctrinal differences, for doctrine is to them of little or no importance. Their dream is to build up a visible kingdom of God on earth, consisting of the greatest possible numbers. For them the kingdom of God is not the same as the church. It is something beyond and above that. Doctrines are only a hindrance to their plans for uniting all sects and churches.

We might ignore the sects in their blindness, but the trouble is that their example influences even the Lutheran church. First of all, the urgent need for uniting all the outwardly separated churches into one strong body — numerically strong — is stressed continually these days in Lutheran church circles also. The mistaken notion that in this way the church can more effectively face its enemies and defend itself against the prevailing unbelief, that it thus can labor more efficiently to fulfill its mission to win the world for Christ, is gaining ground among us.

Flabby Confession

In this unionizing effort it is a disturbing factor to insist upon strict doctrine based upon Scripture. Above all, those who differ with us in some doctrines must not be hurt in their feelings by condemning their views as unscriptural. Hence we may state our position in the doctrinal thesis, but try to avoid the harsh antithesis.

The first sufferer in this age-old practice of setting aside some truths as unimportant, is the Bible itself. It must suffer the great injury of being held not clear on all teachings, not to be depended upon in all its wordings. Verbal inspiration of the Scriptures is again under fire, even in Lutheran circles. Some synods state a belief on inspiration that leaves wide loopholes for many a contrary opinion. By no means must these contrary teachings be condemned in an antithesis.

For the sake of clearness of doctrine we plead for more and better use of the antithesis. Let us not only teach the truth, but also clearly condemn the error. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" I Cor. 14:8. K. F. K.



News from our Mission Fields

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

MATTHEW 28, 20

MISSION EXPLORATIONS IN NORTHERN RHODESIA

BEFORE the rainy season begins in Rhodesia Missionary Habben hopes to have selected the areas where he and his co-laborer, missionary Devlow, will begin their blessed mission endeavors in this foreign-heathen mission field. Jesus has sent them there to work this miracle among those natives that gladly hear the Word of God and keep it: "TO OPEN THEIR EYES, AND TO TURN THEM FROM DARKNESS TO LIGHT, AND FROM THE POWER OF SATAN UNTO GOD,

THAT THEY MAY RECEIVE FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY FAITH THAT IS IN ME." Acts 26, 18.

We print this map that you may follow the several exploration trips that have been made from Lusaka, the capitol city, and the base of our operations there. The extent of our missionary's explorations as given in his report are shown by the cities and places underlined on the map.

Post Restante
Lusaka, Northern Rhodesia
Sept. 13, 1953

Greetings:

Many a weary and tiring mile has been covered since I last took time to let you know what is happening here in Africa. After our trek into the Lundazi area, we visited the Copper Belt area (some 180 miles north of Lusaka), the cities of Ndola, Kitwe and Chingola. Here we found compound after compound teeming with Africans left to shift for them-

selves in their own spiritual darkness. These industrial areas seem to be avoided by most church groups. Only in the last few years has a start been made.

From here we proceeded west and north to Solwezi, the headquarters for the Western Province. This led us into wild country. The next four days were spent out in the wilds of the bush with no sight of another

zebras, kudus, wild boars, sables and plenty of baboons. We crossed the Lunga and the Kafue rivers on pontoons. We both uttered a prayer of thanks when we reached the other side of the Kafue safely. It was a poor imitation of a pontoon—some 50 gallon barrels were tied together with tree bark with a few boards laid across for a platform. Before we reached Solwezi we

where the District Commissioner encouraged us to commence work in Sala land. A little further on at Nambala we gathered much information, on the work that is being done in Northern Rhodesia, from a missionary Temple. The following morning we left for Sala land and chief Schakumbelia. When we arrived at his village, I requested a meeting with him, not knowing that he



car or white person. At night we slept in the heart of the bush. There is nothing so calm, so serene as the solitude of the bush. One morning upon opening the door of the truck, a huge sable cow stood there looking at us — quietly chewing its cud. A cheetah stood cringing in our path and left when he realized it would be futile for him to devour the truck. On this lonely tour we saw elands,

stopped at a number of natives' villages, especially in chief Kaindu's area. Here we learned that the Roman Catholics had recently moved into this area but that many natives were soon to be moved to Sala land. The British government is hopeful of making most of this region into a National Park and Game Reserve.

Our next stop took us back into the Central Province at Mumbwa,

was busy conducting his native court. He came with fire burning in his eyes and did my knees begin to shake. But by observing tribal customs, it was not long and he relaxed a bit — in fact we couldn't get away. We were there for better than two hours. I wanted to take his picture but he refused until he could change into his uniform. Late in the afternoon we headed back to

Lusaka and the comforts of a bath. Our hearts were thankful once again that the Lord's guiding and protecting arm had been with us. Chief Schakumbelia had also pleaded with us to establish ourselves among his people in the fertile valley of the Kafue. We felt then that 7,000 Africans would be too small a group unless we had some other area to work in later.

Our next few treks were uneventful. One took us into and through the Zambezi valley which has but a scattered population and fairly well covered by other churches. The other trip took us into Livingston and west, where again we found work to be done, but the people for the present are scattered and their length of dwelling in that area is indefinite due to the Government plans for conservation.

The next eventful happening was the arrival of my wife. It was a happy day when she set foot on African soil, July 28. It was hoped that the others would be here by mid August. We still had one important tour to make into the Northern Province. It was decided that Mr. Ziegler leave by train for Capetown to meet his family and that my wife and I make the 1,800 mile tour. Our goods which had been taken from us by the customs officials in Durhan, arrived in Lusaka, August 5. You wonder why things aren't done any faster here. (It takes from 9 o'clock in the morning until 4 P. M. to get a grease and oil change in the truck.)

On our last exploration trip we headed north to Kapiri Mposhi then east and north to Mkushi, Mpika, Kasama, Lake Bangweuleu, Abercorn and to Mpulungu on the shores of Lake Tanganyika, thence down to Isoka, Lundazi, Fort Jameson and back to Lusaka. It was a rough, dusty and tiring 15 day trip. Here as in the other Provinces we found open doors for mission work. But, alas, what can we do, our hands are too few!

A number of events along the way reminded us that we are still in Africa. Twenty miles south of Abercorn a truck had broken through a

bridge. We used our power winch to drag it out of the way. Another 30 miles we had to stop again, this time a tree blocked the road. Once more we had to use our winch before we could proceed. We arrived in Isoka with but one gallon of gas left in the tank. Here we found that there was no gas to be had at any price. After a day's delay we obtained 40 gallons and continued.

Our path now led us over a trail that had not been driven on for over a year. We forded rivers that were over three feet deep, with beds of slippery stones. We crossed a mountain on a trail that a horse would have found difficult to make. We past through elephant country fearful that at any time one might step out of the tall grass into our path. In this same area night overtook us. A lion crossed our path just one-half block away as we sat down to eat. This Lundazi area, in spite of its wild animals and remoteness, is one of the most beautiful places we have found in all Northern Rhodesia.

On this trip I went to see Chief Magodi again regarding a site for our location. He was absent from his village attending some ceremonial dance in the back bush. We drove in the back bush. We drove as far as we could and I walked the last mile while my wife remained behind in the truck. The chief wanted me to watch the pagan dance instead of discussing business. You can imagine the thoughts that ran through my wife's mind when she heard the distant drums beating, the cloud of smoke and dust that began rising to the sky. It was about an hour before I could gracefully excuse myself. Even I was happy to get away from it, never knowing what would happen with the warlike actions that were being carried on. The chief informed me that I was the only white person that ever witnessed this ritual of the dance. We spent a few more days in this area before we headed the truck back to Lusaka.

We have covered some 8,000 miles since we have been in Africa. They have not been easy miles. Our bodies are ready to cry out in pain for the abuse to which they have

been subjected. Not only our bodies, the truck has many times times coughed its disgust. There have been times of weariness to the point of exhaustion, times of disappointment and discouragement, times when everything seemed futile and hopeless. But the Lord has been good to us. Every day His guiding and directing hand was there for us to see. Sometimes He leads us over the stone walls of opposition and at other times under and around them. We are happy that we are here, knowing that there is joy in heaven over one sinner that is led to the Lord and Savior's forgiving arms.

There is another joyful happening that I must share with you so that you may see to what extent your prayers and offerings are spreading the Kingdom. In my last letter I mentioned the white people that requested services. The first service was conducted on June 28 with 18 in attendance. Since that time I have conducted 8 services with an average of 23. Two children have been baptized. Five families have not missed a service since we began. It is a joy to see such a desire for the Word of God. Our services are conducted in the home of one of the families. We have no organ but use an accordian. My wife types out 16 copies of the hymns before every service. For many that have attended it has been the first Lutheran service they have ever heard conducted in the English language. These members are hopeful of building a Lutheran Church in Lusaka and are striving for that goal. . . .

Your servant in Christ,
Missionary A. B. Habben

Although Missionary and Mrs. Drevlow, Mrs. Ziegler and David had not reached Lusaka by September 13, because of a delay at Durban, the port of entry, we expect to have heard by the time of this issue that our second mission delegation has arrived in the field. May the Lord of the harvest who has thus heard our petition to send forth laborers into His harvest graciously hear the other petition to open the door of faith unto all the heathen.

Note: They arrived on the evening of September 13.

W. R. H.

A Timely Warning

ALL pronouncements of Scriptures possess absolute validity. The wording is decisive in its context, also when the content cannot be reconciled with the so-called principles of reason or where one passage cannot according to our reasoning be harmonized with another. No construing, harmonizing or systematizing for the purpose of satisfying our way of thinking is here allowable. It remains only to accept both and all Scriptural pronouncements, to believe them, to repeat them, and commit the task of reconciling seeming contradictions to the Lord. Nor dare the force of Scriptural doctrine be modified by bringing either theoretical or practical deductions to bear upon them.

Erasmus disapproved the practice of teaching publicly the doctrine of the eternal foreknowledge of God, because he feared harmful consequences. How did Luther answer him? "Now here you say further: Who will wish to amend his life, if such a doctrine is taught? I reply: Nobody! — For no one can or is empowered of himself to amend his life. And our Lord God has no use for an amendment without the benefit of Spirit and faith, such as you speak of, for it only produces hypocrites. The elect and pious, however, will improve by the power of God's grace; the others will continue in sin. . . . You say further: Who will believe that God loves him? My answer is: No person on earth will or can believe it. The elect and pious children of God, however, will believe it; the others will be damned in unbelief, will rant and rave against God even as does your pamphlet."

THUS LUTHER GAVE EXPRESSION TO A PRINCIPLE which cannot be too earnestly taken to heart: namely that *practical considerations must never determine the teaching or*

the withholding of a portion of divine revelation. The Church knows no greater threat against a continuing in the Word than that of human considerations and interests. In every instance where doctrinal questions or principles of practice demand of us that we take a position, it is inherent in us to ask, What will result? What will the consequences be for me, for the congregation, the synod, the church?

It is so easy to let our confessional stand relative to a doctrine or our support for a divine directive be dependent upon a preview of consequences which according to our human calculations would or might arise. *We are prone to set up our own criterion by which to judge that which is beneficial or harmful to the church.* Quite suddenly even before we are aware of it, or ready to admit it, even to ourselves, it is our *good standing with people*, which has become the measure by which our dealing within the congregation or synod is determined; such standing must be preserved at all costs. — *Outward peace* becomes the dominant principle of our actions; *our own notion of love* tends to blind our eye to a clear Word of God, a Word which requires of us an act of seeming lovelessness.

Anticipated visible successes or failures so easily determine the course of our dealing in the church. Certainly human reflections and considerations have their place in arriving at suitable measures in matters where God's Word is not determinative. But to make *an action* of simple obedience in matters clearly revealed and prescribed by God's Word *dependent upon all sorts of human estimates* of what is beneficial or harmful for one's self, the congregation, the synod, the church, is already

a defection from the Word of God. Essentially it amounts to this that one is willing to submit to the Word only in so far as it accords with our notion of the welfare of the church and our own interests.

A church body in which *human judgments* are accorded an *equal status* with the governing principle of the Word is essentially *unionistic* and an unfaithful bride of the Lord. In such a body uniformity in doctrine and practice is impossible, and the church has become a *babel of diverse doctrines* and arbitrary practice where all *discipline ceases to exist.* There one takes this, the other that stand toward lodgery; there one pastor will accept a wedding or a funeral which the other will refuse. There one will meddle in another's ministry; there everyone will finally do what he considers good and wholesome for himself. — THE CHURCH CAN REMAIN UNITED AND ON ITS RIGHT COURSE ONLY WHEN EVERYONE IS PREPARED TO LET HIS ACTION IN ALL MATTERS BE PRESCRIBED BY THE WORD and renders unqualified obedience thereto without regard to human considerations, let come what may. — Luther was the exponent of such radical obedience to the Word. By virtue of this he became the savior of the Church. After Luther's death the man who espoused the consideration of consequences was Melancthon. Thereby he became the denier of the Truth and despite all good intentions the traitor of the Church. GOD PRESERVE US IN THIS ONE THING THAT WE FEAR HIS NAME AND OBEY HIS WORD REGARDLESS OF HUMAN CONSIDERATIONS. THEN ALONE WILL OUR SYNOD REMAIN UNITED AND STRONG. (Emphasis ours.)

(Translated from an article by Prof. A. Pieper — *Quartalschrift*, Vol. VI, 1, Jan., 1909.)
G. W. F.

Synod's Teachers Show Increasing Interest in Summer School

THE membership in general and especially of those congregations which the Lord has blessed with a Christian Day School indeed have just cause to be grateful unto our Lord for the increasing interest

which our Lutheran teachers are showing towards attendance at summer school. The 1953 summer sessions at our Dr. Martin Luther College of New Ulm, Minnesota, give evidence of this fact.

Nearly one hundred of our Synod's Christian Day School teachers were in attendance for the six-week-session of summer school which began on June 15 and closed July 24. Thirty-one of these students were men, one of whom was a recent Korean veteran who is returning to teach in one of our Lutheran schools in Wisconsin. Thirty-five were graduates of our former three-year college

course. Two were members of the Norwegian Synod, and four were from the Lutheran Church—Missouri Synod.

Many of those enrolled are working to complete the requirements of the newly instituted four-year college course culminating with the Bachelor of Science in Education degree. As announced at graduation time in June, two former students have completed their work for the four-year-college course. This summer several others have earned the necessary credits to become eligible for graduation from the four-year-course. Others have nearly completed their work.

Especially heartening, however, was the fact that some of our former graduates returned not merely to earn credits for their degree but to better equip themselves as servants of the Lord in our Lutheran schools. The answers of two of these people are typical of the group. One said, "I'm here not to merely get credits but to learn something that will help me in my teaching." Another remarked, "I'm not interested in your degree. I want those two courses because they'll be useful to me."

When one considers that our Wisconsin Synod is thought as being located primarily in the North Central States, he will be surprised to hear that in addition to states such as Wisconsin, Minnesota, Michigan, Illinois, Nebraska, and the Dakotas, students enrolled in summer school came from such far-away states as Ohio, Florida, California, Washington, Arizona, and Missouri.

Our congregations continue to show a fine attitude over against their teachers. As in former years, many congregations paid for the summer school expenses of their teachers. We encourage such a fine spirit and urge others to follow their examples.

Besides the standard courses which have been offered for the "emergency" teachers from year to year, the college offered six new courses. These were generally well received. Plans to conduct a workshop for the study of Synod's new Catechism did not materialize.

The faculty for the 1953 summer sessions consisted of the following professors of the college: M. Albrecht, R. Albrecht, R. Hoenecke, J. Oldfield, H. Palmbach, H. Sitz, O. Stelljes, C. Trapp, V. Voecks, R. Janke, Librarian, and E. Siewert, Director of the Summer School.

The Rev. Mr. Egbert Schaller of Nicollet, Minnesota, Chairman of the Board of Control of Dr. Martin Luther College, delivered the closing address in which he centered his thoughts on the words with which Luther closes the explanation to each of the Articles of the Creed, "THIS IS MOST CERTAINLY TRUE!" The words which he addressed to the teachers present should give all Christians food for thought, especially when they consider the proper training for their children.

"You believe in learning. Your attendance at this summer session confirms this. You have sought here growth in apprehension and knowledge of facts, and in the skills of your profession. But all of your studies and discussions have taken

place behind the barrier of that expression of your faith: 'THIS IS MOST CERTAINLY TRUE!' Some things, the great things, were settled long before you came here. They will always be settled.

"As you go to your several fields of labor, will you remember your unique position? That which makes you valuable in the service of the Lord is not primarily the skill that you have acquired, the methods you have been taught, although we do not underestimate their importance. YOU ARE VALUABLE BECAUSE YOU CAN SPEAK WITH AUTHORITY TO OUR CHILDREN CONCERNING THE ULTIMATE ISSUES OF LIFE AND DEATH.'

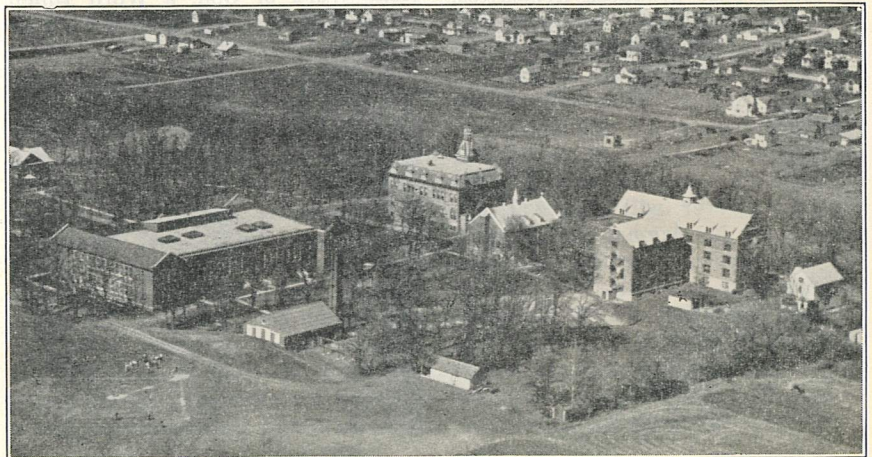
"We agree, 'THIS IS MOST CERTAINLY TRUE.'"

PROF. ERICH SIEVERT.

Dr. Martin Luther College

AS early as September 6, the campus of Dr. Martin Luther College showed real signs of life even though school did not begin until Tuesday, September 8, at 8:30. At that hour we opened the seventieth year of teaching and learning here on the hill with the usual kind of service: hymns, prayers, Scripture reading

of homesickness, leaving us 482 in attendance. Of these, some twenty were willing to accept rooms in town; all others are quartered in our dormitories, with the exception of those who have their homes in the city. It should hardly be necessary to state that we have no room to spare since that condition has



and a short address. By 10 o'clock, all classes were in session, and all but a few of the students were present, the latter having informed us in advance that for various reasons their coming would be delayed for a few days.

This Year

We have 493 on our register. Since then, 8 have been persuaded to help out in one or the other of our schools, and three have left because

obtained for a number of years. Neither do we foresee more room in the immediate future.

We were forced to return about 150 applications. Among these were some from quite a number of boys although we had removed 13 from their dormitory and quartered them in Waldheim in order to make room for few more. In our enrollment we find 15 states represented:

Minnesota	254
Wisconsin	165

Michigan	21
South Dakota	11
Iowa	10
Nebraska	10
Illinois	5
Arizona	4
North Dakota	4
Colorado	3
New Mexico	2
Indiana	1
New York	1
Ohio	1
Washington	1

We have several assistant instructors: Mr. John Denninger, who was with us last year; Mr. Jonathan Schaller, a graduate of our seminary at Thiensville, who was called last May; and Mr. Henry Koch, a seminary student, who has agreed to help us throughout the present school-year. Mrs. Viola Vomhof (formerly Miss Viola Louis) is the matron at Centennial Hall, and Miss Ruth Vornholt is the new assistant in

music, replacing Miss Jean Bridges. All other positions are filled by such as have been here for some time.

This Coming Year

It may seem strange to some, but for the year 1954-'55 all dormitory accommodations have already been spoken for. If some of the future applicants are willing to room in the city, we can probably still provide for them. This may also become necessary for some who have sent in their applications rather recently. We can make definite promises only for 1955-'56, and quite a number have already exacted such a promise from us.

The Lord certainly has blessed us with prospective workers in His Kingdom. We pray that He will enable both teachers and students to strive earnestly toward that goal and to crown such efforts with His blessing.

C. L. S.

us. Professor R. Fenske, Mrs. Fenske, and their daughter were the victims of a serious car accident. While the Lord spared their lives, particularly Prof. Fenske will be unable to do his work for some time. However, we are happy to report that he is getting along as well as may be expected. May the Lord grant him speedy and full recovery.

K. G. S.

SPECIAL CONVENTION OF THE SOUTHEASTERN WISCONSIN DISTRICT

A SPECIAL district meeting of the Southeastern Wisconsin District — the second in two years — was held at St. Matthew's Church, Milwaukee, Wisconsin, on September 18, 1953. President Halboth in his opening address outlined the purpose of the special meeting: to review, for purposes of information, the present strain in relations between the Lutheran Church—Missouri Synod and us. Professor Reim, of our Seminary, reviewed the history of the present union movement from 1938 with special emphasis on the origin of the *Common Confession*. "It should be understood," Professor Reim said, "that the matter before us is not a sudden development. It is of long-standing duration." Professor Lawrenz, also of our Seminary, gave a detailed report of the Houston Convention of the Lutheran Church—Missouri Synod. He spoke of the friendly reception which our official observers were accorded and the opportunity freely given them to speak on the disturbing issues. But there was no fruit. No hope was held out to our observers that our testimony might be heeded and our fears allayed. It was this blank, blank wall which led the Standing Committee on Church Union to report to the Wisconsin Synod Convention at Watertown that it could see no further avenue of approach.

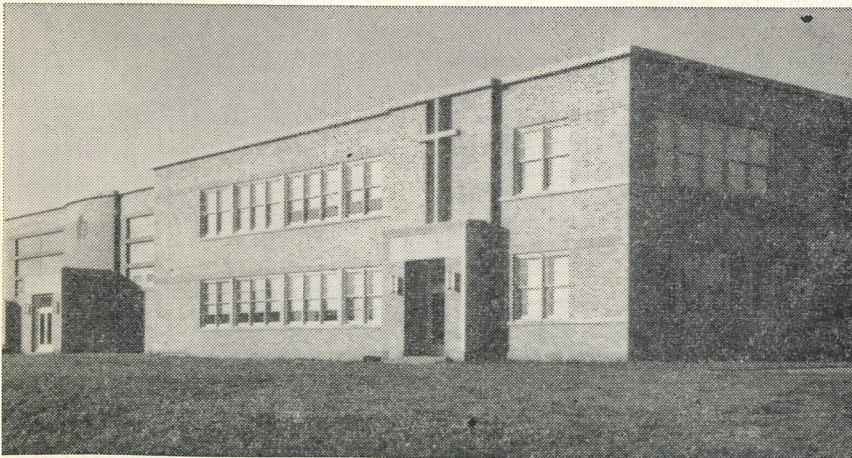
After a reading of the report of the floor committee on church union to the convention at Watertown in August, 1953, and the substitute motion by Professor W. Schaller, discussion from the floor followed. Over fifty speakers, pastors, teachers, and laymen, rose to speak on the matter, and many points of view were heard. But it was apparent that all the speakers were concerned about one thing only — the will of the Lord. The unsounded prayer of each of the delegates — and there

Northwestern Lutheran Academy

"O, give thanks unto the Lord, for He is good, and His mercy endureth forever." These were the words which must have filled the hearts of our friends, our students, and their parents, when they assembled in the new gymnasium-auditorium for the opening services of Northwestern Lutheran Academy. For while a few of last year's students did not return, thirty-eight

Jesus Christ and Him who sent Him for the salvation of those who come under its care.

During the summer extensive repairs had been made in the boys' dormitory, in the kitchen, and in the dining room. Yet the physical plant is being taxed to the limit, in taking care of the large enrollment. While the newly dedicated building serves its purpose well, the boys' dormitory



new students enrolled, bringing the total enrollment up to ninety-five.

In his opening address, President R. Fenske, clearly set forth the distinctive mark of our school on the basis of John 17, 3. Its chief characteristic is this that it teaches

and the service building are becoming too small. Should the Lord in His grace send us another Freshman class as large as this year's, dormitory space will be at a premium.

It has also pleased the Lord in His wisdom to lay a heavy hand upon

were 240 present — was that God's Word rule supreme. While no formal action was taken, it was clear that the delegates generally felt the resolutions of the floor committee to the Wisconsin Synod Watertown convention outlined a sound and God-pleasing course of action. The need also was expressed for a confession to Lutheranism and the world, setting down in a positive way our present stand.

Three official representatives of the Lutheran Church—Missouri Synod, Dr. H. Boumann, Dr. H. Baxmann, and Dr. C. A. Hardt, were present and participated in the discussions. The speakers did not enter into a detailed defense of the position of the Lutheran Church—Missouri Synod, but they did plead for *charity* and *patience*. President A. Halboth adjourned the meeting with the prayer that the Lord of the Church may by His grace yet preserve that fellowship which the Wisconsin Synod has enjoyed with the Missouri Synod these many years. That prayer surely was repeated in the hearts of the delegates.

JAMES P. SCHAEFER.

ALABAMA LUTHERAN CONFERENCE

The Alabama Lutheran Conference, consisting of 35 Negro congregations, held its 36th annual convention August 20-23, at the Academy-College, Selma, Alabama. All pastors, and practically all day-school teachers, were present, and each congregation was represented by a delegate. The conference sermon by Chairman P. R. Hunt showed the necessity of building the kingdom in this part of the country, since the conference has established by average only one church for each year of its existence. (The Lutheran Church came to Alabama in 1916 through the efforts of Miss Rosa J. Young, who is still actively engaged in the work, teaching in the Academy.) And 53 of the 67 counties are without a Lutheran church. — The confessional address was delivered by Rev. Wm. Griffen.

Rev. C. P. Thompson, of Mansura, Louisiana, whose congregation has supplied the mission with some 15 pastors, gave the inspirational address. The undersigned read the doctrinal essay, "The Power of Baptism." The night sessions consisted of sermons and brief essays, such as, "Faith in Christ Saves," "The Christian's Service," "Hearing and

Keeping God's Word," "The Lodge Evil." Also "Ye Are the Light of the World" (Sunday morning).

Since just about all of the congregations have Christian day schools, supported by Synodical Conference, considerable time was spent on Christian Education. Superintendent W. H. Ellwanger presented "The Standing of Christian Education," showing that the State cannot teach Christ; that its program is not Christian; and that we should have more faith in our business and move on toward self-support. One school in particular was cited by the Missionary Board for its efforts in assuming more of its support. — Dean R. O. L. Lynn, of Immanuel Lutheran College, Greensboro, N. C., asked for more pastors for the work. — Dr. Karl Kurth, Executive Secretary of the Missionary Board, gave much encouragement by presenting synodical matters, speaking about Nigerian Missions, and delivering the closing address.

Considerable time was devoted to phases of Christian giving. Conference assisted mission stations and congregations in the state to the extent of \$1,150.00 (Easter offerings and Gulf Coast Missions).

Resolutions were adopted to a) Concur with the North Carolina brethren in continuing General Conference, which had all but died on account of the integration process in some sections; b) Work toward raising \$20,000.00 for another boys' dormitory at Selma; c) Organize a field-wide ladies' aid society; d) Continue serving the young people's societies with study topics.

The Sunday School Convention, meeting in connection with annual conference, having heard reports from Dr. Kurth on African Missions and from Dr. H. Nau by letter on Mohammedan Missions, contributed a total of \$2,123.73 for these missions, in the ratio of 75% to 25%, respectively.

Congregations interested in details may send for mimeographed copies of the proceedings, gratis.

A. DOMINICK.

CALENDAR OF CONFERENCES WESTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

Time: October 20-21, 1953. Opening session at 9:00 a. m.
Place: St. Paul's Lutheran Church, Hazelton, North Dakota.
Preacher: P. Kuehl. Alternate: E. J. Otterstatter.

Please inform the host pastor in due time regarding your intended presence or absence.

G. S. BAER, Secretary.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

This conference will meet on October 20 and 21 at Zion, South Milwaukee, O. B. Nommensen, pastor. First session at 10:00 a. m.

Papers: Philippians 1, A. Fischer; Augustine, H. Wackerfuss; Brotherly Love, H. Lau; Book Review, W. Lehmann; The Adult Membership Class, E. Jaster; A Study of Fundamental Doctrines in the R.S.V., R. Pope.

Preacher: O. Heidtke; substitute: A. Koelpin.

H. E. RUSSOW, Secretary.

RED WING PASTORAL CONFERENCE

Date: October 27, 1953.

Place: Lincoln Lutheran Church, Dr. E. Scharlemann, host pastor.

Time: 9:00 a. m. Holy Communion.

Speaker: Pastor Geo. Barthels (Pastor W. Geiger, alternate).

Papers: Exegesis of Revelation 2ff, The seven letters to the seven churches, Pastor Geo. Barthels; "What should be the accepted practice among us regarding sponsors for baptism?" Pastor R. Kettacker.

Kindly announce to the host pastor.
NORMAN E. SAUER, Secretary.

WISCONSIN STATE TEACHERS' CONFERENCE

The Wisconsin State Teachers' Conference will meet on November 5 and 6 at Friedens Ev. Lutheran Church, corner of 20th Avenue and 51st Street, Kenosha, Wisconsin. Requests for lodging and meals should be sent to Mr. Ihlenfeldt, 5020 21st Avenue, Kenosha, Wisconsin. All requests for lodging must be made before October 20, 1953.

The program of the convention will be:

Thursday

9:00-9:45 Opening Service, Rev. R. L. Wiechmann.

9:45-10:45 Christian Educator's Standard of values, Rev. K. Timmel.

10:45-10:50 Election.

10:50-11:05 Recess.

11:05-11:55 Developing the Whole Child, Prof. E. E. Kowalke.

1:45-1:55 Devotion.

1:55-3:55 Current Trends in the Teaching of Geography, Prof. H. Gross.

3:55-4:10 Business Meeting.

4:10-5:15 Choir Rehearsal, Mr. R. Muenkel.

7:30-

Church Service, In the local church.

Friday

9:00-9:10 Devotion.

9:10-10:25 Physical Education in Our Elementary Christian Day School, Prof. J. Oldfield.

10:25-10:35 Recess.

10:35-11:10 Comments, Executive Secretary, Mr. E. Trettin.

11:10-11:55 Business Meeting.

1:45-1:55 Devotion.

1:55-3:30 An Evaluation of the Revised Standard Version of the Bible, Prof. E. Blume.

3:30-4:00 Closing Address, Rev. N. Paustian.

ARNOLD C. MEYER, Secretary.

NEBRASKA DISTRICT TEACHERS' CONFERENCE

St. John's Lutheran School
Stanton, Nebraska

Tuesday, October 27, 1953

9:00-9:45 Opening Service, L. F. Groth.

9:45-10:30 Initial Business and Elections.

10:30-10:45 Recess

10:45-11:45 An Art Course for Lutheran Schools, Prof. H. Sitz.

11:45-1:30 Noon Recess

1:30-1:45 Devotion, Mr. W. Neujahr.

Reading of Minutes.

1:45-2:30 Demonstration of an Art Technique led by Prof. Sitz.

2:30-3:00 Discussion of Prof. Sitz's paper and demonstration.

3:00-3:15 Recess.

3:15-3:30 Official Written Report of the Executive Secretary, Mr. E. Trettin.

3:30-4:00 Report of the School Visitors, Teachers Neujahr and Brei.

Wednesday, October 28, 1953

9:00-9:15 Devotion, Mr. W. Neujahr.

Reading of Minutes.

9:15-10:15 A Practical Lesson in Bible History for Upper Grades, Mr. R. Pape.

10:15-10:30 Recess.

10:30-11:00 Report of the District School Board, Pastor D. Grummert.
 11:00-11:45 Report of Synod Delegate, Mr. R. Brei.
 11:45- 1:30 Noon Recess.
 1:30- 1:45 Devotion, Mr. W. Neujahr.
 Reading of Minutes.
 1:45- 3:00 A Practical Demonstration in the Use of Visual Aids in School with Emphasis on Religious Films, Mr. R. Kurth.
 3:00- 3:15 Recess.
 3:15- 3:30 Report on the Alumni Association, Miss M. Brei.
 3:30- 3:45 Closing Devotion.
 If lodging is desired, kindly notify Harold Fuhrmann, Stanton, Nebraska.
 MELDA A. BREI, Secretary.

CENTRAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Central Conference of the Western Wisconsin District will meet on Tuesday and Wednesday, October 27 and 28, 1953, at St. John's Ev. Lutheran Church, White-water, Wisconsin, beginning at 10:00 a. m.
Program:

Tuesday: A study of Romans 2:6, 10; Rev. 22:12 and related passages, Emil Toepel. Financial Reports, J. Martin Raasch. Is Welfare an Integral Part of the Church's Mission? Kurt Eggert. The use of the term 'Anti-Christ' in Scripture and its Application to the Papacy, E. Schewe. Practical Theology — What is the Right Procedure in Dealing with Those Who Persistently Spurn the Means of Grace? A. Degner.

Wednesday: Exegetical-Homiletical Treatment of Romans 8:18-27, W. Steffenhagen. Exegesis, Psalm 8, Prof. H. Oswald. "The Fear of the Lord" According to the First Commandment, W. Zank. Synodical Matters, H. Nitz. Missions, G. Redlin. Substitute paper: The Three-fold Use of the Law According to the Formula of Concord, E. Kitzerow. Service on Tuesday evening with celebration of the Lord's Supper.
 Speakers: M. Stern; alternate, M. Kujath. Kindly announce early to the host pastor, F. Loeper.
 OTTO PAGES, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Place: St. Matthew Ev. Lutheran Church, Tp. Flora, Renville Co., Minnesota, Pastor O. K. Netzke.
 Time: October 27, 1953, 9:00 a. m.
 Preacher: Pastor G. Scheitel; alternate: Dr. P. Spaude.
 Program: 1 Thess. 4f, Edw. Birkholz; Isagogical Paper on Jeremiah, R. Bretzmann; How Properly to Conduct Communion Registration, G. Scheitel; Short Exegesis of 2 Thess. 2:4, H. Kesting; How Long Shall a Pastor Remain With an Erring Church Body to Testify? K. Plocher; Review of the New Bible Version, O. K. Netzke.
 G. F. ZIMMERMANN, Secretary.

NEW ULM PASTORAL CONFERENCE

Time: November 4, 1953, 9:30 a. m.
 Place: St. John's Lutheran Church, New Ulm.
 Work: Isagogical Study of Ephesians, R. Gurgel. Exegesis of Revelation, P. Nolting. Church Life in Apostolic Times According to Acts, A. Birner.
 E. SCHMELZER, Secretary.

ARIZONA DISTRICT TEACHERS' CONFERENCE

The Arizona District Teachers' Conference will convene on November 5 and 6, 1953, at Grace Lutheran Church, Glendale, Arizona. Sessions of this sixth annual conference will open with a service at 9:00 a. m. on Thursday.

All members who desire lodging will please notify the host teacher, Mr. F. Radtke, no later than October 25.
 K. R. PETERMANN, Secretary.

EASTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

Time: November 3 and 4, 1953, 10:00 a. m.
 Place: Hendricks, Minnesota.
 Papers: Exegesis: II Tim. 2, A. Wood; Jude, H. Winkel; Apocrypha, R. Reede; Exegesis: Matth. 10:16-21, E. Hallstein; How to make Church Societies Serve the Best Interests of the Local Congregation, B. Borgshatz; Exegesis: Titus 1: 5-9, F. Nitz; Comparison of the Authorized and

the Revised Version of the Bible, E. Semenske.
 Preacher: W. Meier.
 Please notify the host pastor, F. Nitz, if you require lodging.
 H. WINKEL, JR., Secretary.

NOTICE

Immanuel Congregation of Plum City, Wisconsin, wishes to sell its 5 year old single manual electric Wurlitzer organ. If interested contact
 Pastor B. R. Hahm
 Plum City, Wisconsin

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Installed

Pastors
Hanke, Paul R., in Christ Church, Big Bend, Wisconsin, by A. Hanke; assisted by Jonathan Mahnke, John Jeske, Delton Tills, Harold Wicke, Lawrence Lehmann; Sixteenth Sunday after Trinity, September 20, 1953.
Mueller, Frederick T., at Emmaus Church, Milwaukee, Wisconsin, by Theo. J. Mueller, assisted by V. M. Selle and C. Krueger; Ninth Sunday after Trinity, August 2, 1953.
Johne, Harold in Trinity Lutheran Church, Flasher; Trinity Lutheran Church, Carson; and St. John's Lutheran Church, Paradise Tp., North Dakota.

Teachers
Fehlauer, Adolph, as principal and teacher of St. Paul's School, Appleton, Wisconsin, by Frederick M. Brandt; Ninth Sunday after Trinity, August 2, 1953.
Serwe, Cyril, in the Lutheran Apache Indian Mission School, Peridot, Arizona, Sixteenth Sunday after Trinity, September 20, 1953.
Mueller, Gerhard, as teacher of the sixth grade in St. Peter's School and as Director of Music in the church and school, Fond du Lac, Wisconsin, by Gerhard Pieper, Fourteenth Sunday after Trinity, September 6, 1953.

CALL FOR CANDIDATES

The members of the Synod are herewith called upon to make nominations for the seventh professor granted to our Theological Seminary at Thiensville, Wisconsin, by the Joint Synod at its convention in Watertown, Wisconsin, August 5-13, 1953. Candidates nominated for this professorship should be qualified to teach courses chiefly in the fields of historical and systematic theology.

All nominations must be in the hands of the secretary of the Board of Control no later than October 26, 1953.

(Note: After this position on the faculty is filled, the members of the Synod will be called upon in accordance with the constitution of the Synod to nominate candidates for the presidency of the Seminary, which has become vacant through the resignation of Prof. John P. Meyer from this office. Prof. Meyer is not retiring from the faculty at this time, but will continue to teach his classes as before. He merely wishes to be relieved of the responsibility of the office of the presidency of the Seminary. His administrative duties will be assumed temporarily meanwhile by Prof. Reim, Dean of the Seminary.)

HEINRICH J. VOGEL, Secretary
 3767 E. Cudahy Avenue
 Cudahy, Wisconsin.

LIST OF CANDIDATES

CANDIDATES FOR THE PROFESSORSHIP AT NORTHWESTERN LUTHERAN ACADEMY

The following names have been placed in nomination for the new professorship at Northwestern Lutheran Academy:
 Mr. James Albrecht, Milwaukee, Wisconsin.
 Rev. Norman Berg, Tucson, Arizona.
 Rev. Leonard G. Bernthal, Clarkston, Washington.
 Rev. Robert Dommer, Opportunity, Washington.
 Rev. Kurt Eggert, Johnson Creek, Wisconsin.
 Prof. Alfred Fremder, Mankato, Minnesota.
 Dr. M. A. Koch, Greenleaf, Wisconsin.

Mr. Waldemar Noite, Mankato, Minnesota.
 Rev. Theodore Sauer, Livonia, Michigan.
 Rev. Melvin Schwenzen, West Allis, Wisconsin.
 Rev. Ernest Wendland, Benton Harbor, Michigan.

The Board of Regents will meet on Tuesday, November 10, 1953, at 10:30 a. m., at which time a selection will be made from the above list. All communications concerning any of the candidates must be in the hands of the Secretary by that date.
 The Board of Regents
 Northwestern Lutheran Academy
 George S. Baer, Secretary
 Hazelton, North Dakota.

CANDIDATES FOR PROFESSORSHIP AT NORTHWESTERN COLLEGE

The following candidates have been proposed for the new professorship at Northwestern College:

Mr. Donald Belstner, Fort Atkinson, Wisconsin.
 Pastor Richard Gensmer, Coloma, Michigan.
 Dr. Lester Harsell, Manistee, Michigan.
 Pastor Harris Kaesmeyer, Palos Heights, Illinois.
 Mr. Eugene Kirst, Madison, Wisconsin.
 Dr. Henry Koch, Greenleaf, Wisconsin.
 Professor Gerald Martin, Racine, Wisconsin.
 Teacher Arthur J. Meier, Whiteriver, Arizona.
 Pastor Winfried Nommensen, New London, Wisconsin.
 Professor James Pelzl, Fond du Lac, Wisconsin.
 Mr. Paul Randolph, Minneapolis, Minnesota.
 Pastor H. Russow, Franksville, Wisconsin.
 Student Robert Schlicht, Thiensville, Wisconsin.
 Professor Luther Spaude, Saginaw, Michigan.
 Pastor Gilbert Sydow, Ellensburg, Washington.
 Pastor Frederick Thierfelder, Black Creek, Wisconsin.
 Pastor Emil Toepel, Sun Prairie, Wisconsin.
 Professor Leonard Umnus, Watertown, Wisconsin.
 Pastor Heinrich Vogel, Cudahy, Wisconsin
 Recommendations of these candidates, or possible protests, must reach the secretary before November 11. On that date the college board will meet at 9:30 at the college to issue the call.
 K. A. Timmel, Secretary
 612 Fifth Street
 Watertown, Wisconsin

MISSION FESTIVALS

Twelfth Sunday after Trinity
 Immanuel Church, Medford, Wisconsin.
 Offering: \$1,578.15. A. J. Engel, pastor.
 St. Paul's Church, Tp. Lomira, Wisconsin.
 Offering: \$383.25. H. Heckendorf, pastor.

Thirteenth Sunday after Trinity
 St. John's Church, Neillsville, Wisconsin.
 Offering: \$928.03. Alfred Schewe, pastor.

Fourteenth Sunday after Trinity
 St. John's Church, Barre Mills, Wisconsin.
 Offering: \$1,206.74. H. E. Paustin, pastor.
 St. John's Church, Tp. Bridge Creek, Wisconsin.
 Offering: \$233.75. Alfred Schewe, pastor.
 Trinity Church, Dundee, Wisconsin.
 Offering: \$432.05. H. A. Kahrs, pastor.

Fifteenth Sunday after Trinity
 St. Martin's Church, Watertown, South Dakota.
 Offering: \$1,967.35. W. T. Meier, pastor.
 Zion Church, Rainier, Washington.
 Offering: \$212.50. E. F. Kirst, pastor.
 Trinity Church, Hillrose, Colorado.
 Offering: \$267.11. G. B. Frank, pastor.
 St. John's Church, Milroy, Minnesota.
 Offering: \$151.47. G. W. Scheitel, pastor.
 St. Paul's Church, Ixonia, Wisconsin.
 Offering: \$1,029.19. O. Pagels, pastor.

CHANGES OF ADDRESS

Pastors
Mueller, Frederick T., 702 3rd Ave., S.W. Cedar Rapids, Iowa.
Hanke, Paul R., Big Bend Wisconsin.

Teachers
Fehlauer, Adolph, 715 E. Roosevelt St., Appleton, Wisconsin.
Schulz, Ernst F., em., 1826 N. Division St., Appleton, Wisconsin.

DEVOTIONAL BOOKS

THE DEVOTIONAL CATECHISM

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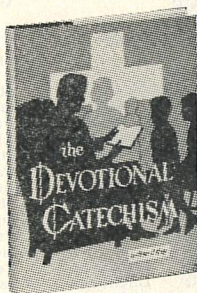
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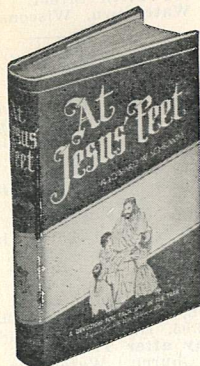


Jan. #54

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