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

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COVER DESIGN

CHRIST PRAYING IN GETHSEMANE
St. Paul Lutheran Church
Bloomer, Wisconsin
Elmer J. C. Prenzlow, Jr., pastor

Siftings

BY THE EDITOR

Several correspondents have called our attention to an article in the Concordia Theological Monthly entitled "The Masonic Apostacy From Christ." A few excerpts indicate the fine testimony against the Masonic Lodge contained in the article: "The fact that Masons often fail to understand our objections on Scriptural grounds to their religious and moral principles does not permit us to excuse and tolerate their lack of comprehension . . . To deal with members of a lodge . . . is a trying and difficult task. But it is the only God-pleasing way. It is that because it is the way of the Lord Jesus Christ and the way prescribed in His Word." May such testimony never cease!

As we go to press, word reaches us of the death of Wm. C. Albrecht, pastor emeritus, on March 24, at Alhambra, California. Burial will take place at New Ulm, Minnesota.

It has been announced that work on a new comprehensive Greek-English dictionary of the Greek New Testament has been completed. To the New Testament scholar and to the pastors this has been a longfelt need. The new lexicon will be a translation and adaptation of the fourth edition (1949-1952) of the Bauer-Preuschen Griechisch-Deutsches Woerterbuch zu den Schriften des Neuen Testaments und der uebrigen Urchristlichen Literatur. No further word is needed to commend the work. In cooperation with the University of Chicago Press, the Lutheran Church-Missouri Synod is publishing the lexicon. The manuscript will soon be on its way to the Cambridge University Press in England where the typesetting will be done. It is hoped that the publication date will be sometime in 1956.

Dr. Norman Vincent Peale is under fire. His religion, preached in such books as *The Power of Positive Thinking*, has been called the "peace of mind" cult or the "religion of positive thinking." He is described as teaching that God is "a handy man to have around." An editorial in the *Lutheran Companion* says: "The element of repentance and reconciliation with God through Christ seems to have little or no place in Dr. Peale's theology of 'positive thinking' — perhaps because he regards it as being too 'negative.' In any event, the New York clergyman seems to be teaching his followers a method of by-passing Christ and His cross in their approach to God, despite the fact that Jesus said, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.'" Another magazine, *Christianity and Crisis*, states that "the fact that he is the most popular representative of Protestantism on television and through his writings, means that the public is getting a profoundly distorted view of Christianity from his message." The fact that the National Council of Churches have helped make him so popular is a "serious, even a shocking error." Dr. Peale, to put it another way, has forgotten "Christ Jesus, and Him crucified." Thereby he has also forgotten Christianity.

* * * *

We are still hoping to receive many more pictures of windows in our Synod's churches. If you are planning to send us pictures, please do not delay. Also include any interesting information about the window. The best cut is made from a large size gloss print.

A Lenten Devotion

Bold Confessors

At Christ's Death John 19: 38-42

AT the very end of the Passion account we meet with a decision that fills our Christian hearts with joy and delight.



It is the decision of Joseph of Arimathea and Nicodemus to honor Jesus openly at His death by giving His body a fitting burial.

They Revealed the Power of God's Grace

Joseph of Arimathea It is upon Joseph that St. John first of all fixes our attention. From details supplied by the other evangelists we learn that he was a rich man, good and just, a highly respected member of the supreme council of the Jews. His just and pious life was a fruit of faith, for two of the evangelists point out that he belonged to the small remnant of true Israelites who were waiting for the kingdom of God, for the revelation of God's promised salvation. He had also come to believe that Jesus of Nazareth was the divine Savior through whom God's salvation would be fully established. Yet for some time he had still kept this conviction hidden, being as St. John says: "a disciple of Jesus, but secretly for fear of the Jews." His faith was still like a smoking flax, but God in His grace was pleased to fan it into a bright flame.

St. Luke informs us that he had not consented to the Sanhedrin's counsel and deed against Jesus. But we are not told whether this was already in the form of an open defense of Jesus in the presence of his fellow councilors. Since we do not hear of a dissent voiced at the trial of Jesus, when He was unjustly condemned to death as a blasphemer, it may be that Joseph was not present at this hurriedly arranged night trial. We are told, however, that when Jesus had died on the cross and the high priests, scribes, and elders rejoiced that He had been crucified as a malefactor, Joseph of Arimathea

openly showed himself as a disciple of Jesus. He went to Pilate and asked for the body of Jesus. When this request had been granted, he took the body of Jesus down from the cross, wound it in linen burial cloths, and then laid it into his own new tomb, which he had prepared for his own use and which was close at hand in a garden near Calvary. God had strengthened his faith so that he no longer feared his unbelieving fellow councilors or what their hatred might do to him. In faith-born love he now put his position of authority, his riches, and his personal possessions into the Savior's service to give Him an honorable burial. God's grace had wrought a spiritual miracle in his heart.

Nicodemus In this same account St. John also lets us behold Nicodemus as a bold confessor at the Savior's death. He, too, was a rich man and a member of the Jewish council. A teacher and a leader in Israel, of the sect of the Pharisees, he had secretly come to Jesus at night during the early days of the Savior's ministry. On that occasion Jesus had humbled the Pharisaic pride but at the same time revealed Himself as the Savior to him. This testimony had not been fruitless. When somewhat later Jesus was teaching in the temple and the chief priests and Pharisees sought to take Jesus, Nicodemus had spoken in His defense, saying: "Doth our law judge any man, before it hear him, and know what he doeth?" Even for this timid defense he had reaped the scornful taunt: "Art thou also of Galilee?" But at Christ's death God strengthened his faith so that he, too, overcame all fleshly fears and showed himself openly as a disciple of Jesus. In loving devotion he assisted Joseph in giving Jesus a fitting burial. The two seemingly planned these burial arrangements together. For while Joseph bought the linen burial cloths, Nicodemus brought the myrrh and aloes; and he furnished these burial spices in lavish abundance, about a hundred pounds. This confession of faith and love was likewise a miracle of God's grace.

Many Still Jesus testified that by humbling Himself unto death as the Savior of the world and then rising victoriously from the grave He would draw sinners to Himself in blessed faith and devotion. Just this we see foreshadowed in Joseph and Nicodemus, who came forth at the Savior's death to carry out His burial and thereby showed themselves openly as His believing and devoted disciples. In the Gospel we have the full message of Christ's atoning death. Through this message God wishes to reveal the power of His grace also upon our hearts. As it nourishes our faith with the free gifts of pardon and eternal life, it can and does give courage to confess Christ boldly and openly as our Lord and Savior, it can and does give strength to overcome fleshly fears, it can and does give willingness to put our means, our times, and our station in life into the Savior's service, and to count nothing too precious to sacrifice for His glory.

They Richly Glorified the Savior

Through God's grace Joseph and Nicodemus were moved to honor Jesus at His death. What they did in faith and love, however, served to glorify the Savior in a much richer manner than they could realize.

A Rich Man's Tomb It is significant that the Savior's body was put to rest in the rock-hewn tomb of a rich man, in a tomb surrounded by a garden. This was not the kind of grave that His enemies had planned for Him. The body of anyone crucified as a transgressor, if not simply cast into some convenient pit, was hurriedly put into the ground somewhere near the scene of execution. But it was not God's will and counsel that His incarnate Son, having atoned for the sins of mankind, should be buried as a malefactor. Already through Isaiah God had prophesied of His great Servant that though His grave had been appointed with the wicked, it should and would actually be with the rich in His death. Thus when the

(Continued on page 106)

Editorials

An Undermining Influence

It is in recognition of the church member's weakness that the very first Psalm says: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Note the progression: First walking, then standing, finally sitting; at first only lending an occasional ear to the ungodly, then closer association, and finally hobnobbing and making common cause with them in scorning the things of the Lord. The time to call a halt is before it develops into that.

A disgruntled church member, whether he is still a member of the Church or has already left it, is a dangerous character. He is not satisfied to take potshots at the Church himself but does not rest until he gets others, preferably those within the Church, to join him in doing it. And given the opportunity and receiving even the slightest encouragement, he will soon achieve his purpose.

What a shame to lend oneself to that! What damage is done by abetting the enemies of the Church either by keeping silent when the attacks are made or by even expressing agreement, perhaps just to be polite! Such attacks upon the personnel or doctrines of the Church are contagious and undermine. The thing can be made to sound very plausible. It is human nature, and the Christian has that, too, to believe the worst, and continually listened to, it becomes second nature, and the final leap to the seat of the scornful has been made.

The thing to do is to nip it in the bud, to refuse to lend an ear to it, and to break off such ungodly and dangerous associations if persisted in. Should we let ourselves be used to harm the Church which God hath purchased with His own blood? Let us remember that the Lord wants us to be the salt of the earth, that instead of letting the ungodly influence us for evil we should influence them for good, that instead of chiming in with them we should correct them. Being polite and being a good fellow in such matters is too high a price to pay. Yes, "blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

I. P. F.

* * * *

Respect for Facts

The head of Princeton Seminary, Dr. John A. Mackay, to his dismay found, though perhaps not for the first time, that even important politicians can be the source of much harmful misinformation and do not always show proper respect for facts.

A young man of considerable influence, Vice-president Richard Nixon this winter made a good-will tour of the Latin American countries. In Guatemala he had an interview with the Roman Catholic Archbishop of that state, and took occasion to pronounce the Roman Church "one of the major bulwarks against Communism and totalitarian ideas." This calamitous slip of the misinformed tongue was, of course, given generous publicity and came to the attention of Dr. Mackay shortly before he was to deliver an address to a Council of the World Presbyterian Alliance in Ottawa, Canada.

Said Dr. Mackay in answer to the Nixon statement: "In charity, but with candor and at the risk of being termed a bigot, I am compelled sorrowfully to say that the exact opposite is true."

The Roman Church herself has diligently fostered the notion so officially blessed by our Vice-president — namely that Mother Rome is the world headquarters of anti-communism and the arch-enemy of totalitarianism, and that the fearful world need only hide behind her ample skirts and be safe. So few people, especially politicians, bother to seek out the well-documented facts. Dr. Mackay lists a few:

"Two decades ago the Roman Catholic Church made concordats with the totalitarian rulers of Italy and Germany, Benito Mussolini and Adolf Hitler. Today the Roman Catholic Church has a concordat with, and is the chief supporter of, Francisco Franco, the totalitarian ruler of Spain and the most hated man in Spanish history. It is a painful fact that those Latin countries where the Roman Catholic Church has been the predominant religious influence have been breeding grounds for Communism. This is true of Italy; it is particularly true of lands in Latin America."

We are indebted to the *Lutheran Standard* which brought us the above information, and adds some evidence of its own, to wit:

"What happened to one of the finest police officers in the history of New York City, Deputy Chief Inspector Louis Goldberg, when he took action against the crime of bingo games in Roman Catholic churches (bingo is illegal in New York State)? For daring to defy the stalwart bulwarks of freedom (?) Inspector Goldberg got the bounce! What happens in the Pueblo in New Mexico if an evangelical family wants to bury one of its members in the Roman cemetery? The bulwarks of freedom make the family sign a statement to the effect that they will be Roman Catholics the rest of their lives. What happens when an evangelical wants to marry a Romanist? Ask some Lutheran friend who has done so! . . ."

We urge that no one try to make this discovery the hard way.

E. S.

From A Wider Field

DURING the months since the close of the Korean campaign some enthusiastic reports have been heard about a religious revival in the United States. Religious books began to sell well; more and more people seemed to be turning with interest to the subject of God and prayer. Men called it a time of great opportunity for the Church, though without specifying which Church. The liberal Methodist Dr. Ralph Sockman recently said: "Religion seems to have become the vogue in America."

That just about expresses it. Magazines boost their sales by featuring clergymen who hand out "peace-of-mind" to people sending in their spiritual problems for clinical treatment. Radio stations pause for moments of prayerful meditation, inviting the audience to participate. Movie makers rush new spectaculars on religious subjects into circulation and dig up old ones for re-showing. Politicians gather for "prayer breakfasts." The words "under God" are piously added to the pledge to the Flag. The American Legion wants to sponsor a "back-to-God" movement. Billy Graham has swept the country, and now the National Council of Churches has offered Mr. Graham some competition by building up Dr. Norman Vincent Peale, author of a religious bestseller, as a spokesman of Protestantism, putting him on both a TV and a radio network, where he dispenses a ministry of hearts under the titles: "What's your trouble?" and "The Art of Living."

The wide-spread religious fervor has not shown any signs of abating; but many church leaders are beginning to examine it more closely and have come up with loud expressions of doubt and misgiving about its value.

One of the first to analyze what is going on was Dr. John Bennett, who published a searching discussion of the modern revival of religious interest through an article in *Union Seminary Quarterly Review* of May 1954, in which he concludes that what has been developing is an American "culture religion." He finds in it, among other serious defects, "The tendency to reduce Christianity to

a gospel of happiness and success with no place for . . . the biblical warning against idolatry, judgment, repentance or the cross." Also "the capitalizing on the fact that communism is atheistic and the strong suggestion that because we are against communism, God must be on our side."

This criticism has now swelled to a chorus. Outstanding churchmen are taking a dim view of present-day popular religion. One of the most outspoken is the noted theologian Reinhold Niebuhr. As reported by the Associated Press, Dr. Niebuhr commented: "Some of the popular preaching frankly commends religion as a way to worldly success in every kind of pursuit. There is nothing in this of Biblical faith. It is involved in self-worship rather than the worship of God. It is easy to corrupt the Christian Gospel until the judgment which must precede mercy is eliminated from the gospel message and complacency rather than repentance becomes the fruit of religiosity."

Lecturing to students at the University of Richmond, the Rev. Stuart Grizzard declared that many Americans are "trying to turn God into an aspirin tablet and Christianity into soothing syrup . . . Christianity offers no capsules for the avoidance of worries and tensions. All true religion involves sacrifices. It is immoral for us to think that we can get something for nothing."

Even Elliot Grafmann, rabbi of Temple Israel at Long Beach, Calif., chimed in to say: "God for many men today is a sort of glorified bell-hop to be summoned by the buzzer of prayer."

Dr. A. Roy Eckhardt of Lehigh University calls this "the cult of the 'Man Upstairs.'" Writing in the *Christian Century*, Dr. Eckhardt says in part:

"God is (regarded as) a friendly neighbor who dwells in the apartment just above. Call on him anytime, especially if you are feeling a little blue. He does not get upset over little faults. He understands. We have been assured by no less a theologian than Jane Russell that the Lord is a 'livin' doll,' a right nice

guy. Thus is the citizenry guided to divine-human chumminess . . . In this cult religion verges on entertainment, perhaps merges with it. Thus 'gospel boogie,' replete with masters of ceremonies, gospel quartets, pop-corn and soda pop, is able to play to jam-packed audiences in many cities. The financial take from the paid admissions is considerable."

* * * *

We might indeed devoutly wish for our nation a genuine spiritual conversion. Nothing less, indeed, will save the souls of countless thousands and restore at the same time the crumbling moral fiber of America. But any true religious movement must be "to the Law and the Testimonies" —that is, to the verbally inspired Word of God, to its unalterable Law and its unconditioned Gospel accepted in its truth, purity and entirety. Satan will try to prevent such an awakening, even if it means that he must himself promote a religion, as he is obviously doing today. The "cult of the Man Upstairs" is very real, very popular and thoroughly soul-destroying. But all the criticisms of a Niebuhr or a Rabbi Grafmann will not affect its appeal to the modern man who is afraid of the H-Bomb but not of his sins. The situation cries to us not to surrender, but to intensify, our historic preaching of the saving doctrines of the Scriptures. Any weakening in this purpose, any compromise at all with the unionistic spirit of our day, would constitute the greatest offense (Matthew 18:7) ever offered to the hearts of a bewildered world.

* * * *

Two most unusual developments were reported in Lutheran church circles within a few days of each other.

The Associated Press featured a story from Hibbing, Minn., where a Lutheran congregation of a church body outside the Synodical Conference received a stained glass panel window as a gift from a Roman Catholic, who dedicated his gift to the memory of a Jewish civic leader of the community.

For some reason not reported to us, the Jewish citizen, Mr. I. R. Scher, had assumed the responsibility of gathering monies from the Rotary Club and purchasing such a panel for the Lutheran church. Shortly thereafter he died, without having been aware that Mr. L. Bachnik, the Roman Catholic, had decided personally to duplicate the panel provided through the Rotary, in order to honor Mr. Scher's devotion to the community.

Now a Lutheran church has two sets of five stained glass windows;

one set from the Rotary Club, the other as a memorial to a member of the Jewish faith.

Meanwhile the *Lutheran Standard* reports that on February 15 a Missouri Synod pastor, Martin Nees of Kansas City, was honored by Jewish leaders with presentation of the annual Julius H. Rabin Interfaith and Interracial Award conferred through the Beth Horon lodge of B'nai B'rith. Pastor Nees' parish consists chiefly of Negro members.

It must, one would suppose, be greatly embarrassing to those who

hold up the banner of the Lutheran faith, when they are thus singled out for gifts and honors by men against whose religion principles and beliefs they are bound to bring a constant and living testimony. One thinks, also, of Abraham, who simply refused to be embarrassed, and flatly declined the offer of the king of Sodom to make him rich. But to do this is in itself very difficult, especially in our day. It would tend to make newspaper publicity of a less pleasant sort.

E. S.

In The Footsteps Of Saint Paul

Paul Returns To Jerusalem And Antioch

EVEN though the Jews at Ephesus desired that Paul tarry in their midst to interpret the Old Testament Scriptures to them, he refused to stay. His greater desire at the time was to be at Jerusalem for the feast and to keep the vow he had made at Cenchrea. He did promise to return to Ephesus, God willing, and to give further instruction on the Christian way or doctrine.

Brief is the report of Luke on Paul's return to Palestine. From the harbor of Ephesus Paul departed for Caesarea, and thence on foot to Jerusalem. He wanted to attend the festival there. Which festival it was, we do not know. Surely he would have desired to attend that great festival of the Passover, but the winter storms would hardly have allowed such an early return. This is of lesser import, however. It is worthy of special note that Paul never forgot that he was a Jew. For his own person he wanted to keep the Jewish festivals, observe the law of Moses as best he could. To go up to Jerusalem with the faithful Jews was his fervent desire. In addition to that he also wanted to keep his vow. By his presence in the Temple he showed clearly where his heart was. What he himself did not demand of the Gentiles, what he would not let the Judaizers demand of them, he willingly did himself whenever the opportunity presented itself. It must have warmed the hearts of the Jewish Christians to see Paul in the Temple. Gladly did he go to the Temple, both

to satisfy his own conscience and to endear himself to the Jewish Christians at Jerusalem. If we would know the true heart of Paul in this matter, we need but remember the words he once wrote to the Romans (ch. 9 and 10): "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved . . . I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Paul surely wanted to be a Jew unto the Jews, in order that he might save some.

It was the fourth time that Paul had come to Jerusalem after his conversion. After his return from Arabia he had come to Jerusalem for the first time to visit Peter and Barnabas. When Barnabas had called him to Antioch after many years of solitary exile in Tarsus, he went with him to Jerusalem to bring a collection for the poor. At the end of the second missionary journey Paul and Barnabas, accompanied by other brethren from Antioch, journeyed to Jerusalem to answer the charge that they had not demanded of the Gentiles that they enter Christendom through the portals of Judaism. This was at the time of the Council in Jerusalem (Acts 15). Now Paul returned for the fourth time to keep his vow and to salute the mother church.

It has been surmised that Paul was coolly received at Jerusalem, since Luke hardly makes mention of it. Luke does not even mention the name 'Jerusalem.' That Paul was in Jerusalem we can rightly infer from Luke's expression: "And when he had landed at Caesarea and gone up and saluted the church." It was well-known that anyone who "went up," thought only of Jerusalem. The very opposite expression of going down to Antioch also implies this. Whether the reception in Jerusalem on the part of the church was a cool one, can only be a matter of surmise. Paul surely wanted to report to the brethren, tell them of the success of the Gospel and convey the greetings of the churches to the mother church, salute the same. We can hardly imagine that the brethren would have changed their minds so soon after the resolutions of the first council in Jerusalem. That some of the lay Jewish Christians may have had their misgivings, is indeed possible. Only rarely will a Christian congregation be of one heart and soul at all times, as was the case with the early Christian church at Jerusalem. We do know that Judaizers did everything within their power to undermine the work of Paul in the congregations he had founded. Where he had planted the Gospel, they sowed the seed of discontent. Whether this discontent originated in Jerusalem or elsewhere, we cannot affirm. We know it existed, but it is surely very slight and flimsy evi-

dence to base it solely on the brief report of Luke. We should rather like to think that Paul brought the greetings from the various churches to the mother church at Jerusalem, reported on the progress of the Gospel among the Gentiles, and then hurried on to Antioch, his mother church, that had once sent him out with Barnabas and for the second time with Silas. For three long years he had been absent. How he longed to see the brethren again, who had prayed so fervently for the success of the Gospel and who were so anxious to have a firsthand report from him!

It is to be assumed that Paul spent the winter months in Antioch. In

the midst of the brethren at Antioch Paul could relax after so many hardships, trials and much persecution. For himself he could review his work, plan for the future. It also must have warmed the hearts of the Christians at Antioch to hear those wonderful reports of Paul on the success of the Gospel, the victory over the enemies of Christ. Gladly would they support his further work with their prayers and send him forth in their name and with their blessings.

The return to Antioch marks the end of the second missionary journey of Paul. During those three years of absence from Antioch he had traveled through Asia Minor, had answered the call to Macedonia into Europe,

had planted churches in Philippi, Thessalonica, Berea and Athens. For one and a half years he had labored in Corinth. His preaching of Christ and Him crucified had not been in vain. Truly, the mission into Europe was Paul's main task on his second missionary journey. Now he would venture into the heart of heathendom in proconsular Asia, into Ephesus. In all this he was led by Christ and the Holy Ghost. Never did he follow his own ways. God's great plan for the salvation of man can so readily be observed by following the footsteps of Paul. We have retraced his steps and shall now follow him on his third great missionary journey.

H. A. Koch.

As We See It . . .

The Fact Remains . . .

BY E. REIM

(Secretary, Standing Committee on Church Union)

A third issue to which last year's convention of the Synodical Conference gave time and attention consisted of the items listed by our Synod's resolution of October, 1953, as examples of "persistent adherence to unionistic practices" on the part of the Lutheran Church — Missouri Synod. These items were presented and explained by President E. E. Kowalke of Northwestern College in an essay entitled "Joint Prayer and Other Controversial Matters." The reply, "Other Issues Causing Tension Between Wisconsin and Missouri," was offered by Dr. Arnold H. Grumm, Second Vice-President of the Missouri Synod.

With a rapid-fire delivery and a flood of argument and oratory that allowed little time for careful analysis, the venerable Doctor presented his case. The general trend of his argument was that the points which we listed as instances of unionism were either based upon misinformation on our part, or that the cooperation which was practiced did not consist of spiritual matters, but lay entirely in the field of externals, or finally that if it did deal with spiritual work, it was a cooperation warranted by the special nature of the case. Now that copies of the report are at hand, it is possible to review and analyze the argument

with the careful attention that it deserves. In our discussion we shall have to confine ourselves to just a few examples without, however, making this the basis for a judgment over the entire paper. But the examples will show how necessary it is to read the entire paper with great care.

Communion Agreement

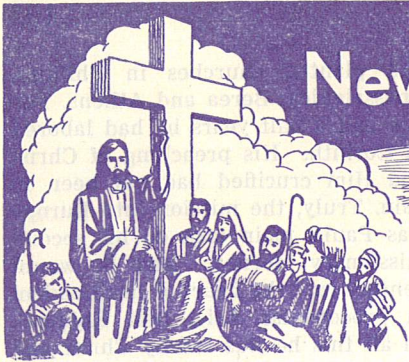
Tract Number 8 in our series, "Continuing in His Word," treats of *Cooperation in Externals*. As an example of what such cooperation may lead to it mentions the so-called "Communion Agreement" which was proclaimed in 1951 between the Missouri and the National Lutheran Council, according to which Lutheran service men and women of both groups could under "exceptional" conditions receive Communion at each other's altars. The Agreement provides "that in such cases particular synodical membership shall not be a required condition for admission to the Lord's Supper."

In defending this Agreement the speaker claimed that it "strengthens the confessional principles we stand for, that there is to be no altar fellowship until there is agreement in doctrine and practice." He also maintained that this Agreement "seeks to keep these exceptional cases from becoming the rule." In support of

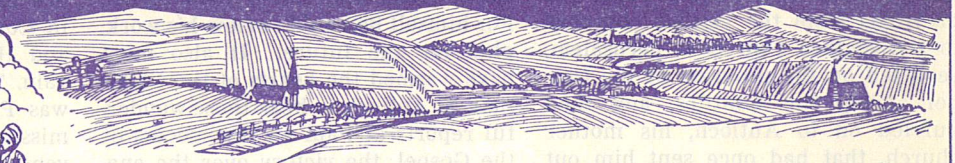
this he quotes the ELC *Lutheran Herald*, which in 1951 stated: "This Agreement does not mean that we now have altar fellowship with Missouri."

Certainly not. But how about inter-communion in the Armed Forces? When the Agreement was announced one of its authors, Dr. Rees Edgar Tullos (official representative of the United Lutheran Church of America) made the following statement: "We wanted one idea in there — and it's there. That is that no one seeking to partake of the Lord's Supper shall be denied it because of his synodical connection." And in editorial comment in the news magazine of the ULC (*The Lutheran*, Feb. 14, 1951) we read: "It has been traditional among Missouri Synod churches not to administer communion to members of the National Lutheran Council Churches. The tradition is disregarded by some Missouri pastors, but strictly enforced by others." The editor adds: "The new agreement drives a wedge under the old wall of separation." — These are the people with whom this Agreement was made. They should know something of what it means. After such plain talk, how can one still defend this document as one that shuts out all unionism?

(Continued on page 106)



News from our Mission Fields



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

MATTHEW 28. 20

A Visit to Chief Shakumbilia

Sala Lutheran Mission Northern Rhodesia, Africa

A 24-Page Penciled Report

ON January 17, A. S. Muyangana, Pastor Habben's native helper in Sala, made a bicycle trip in behalf of our Sala Mission. The report of that mission, which omits no details,

cycling very smooth and comfortable. But that was only the beginning of the trip and it was in the rainy season. Before he reached home several days later, he listed as his most exciting experience the fact that

preaching station. He tells what Bible passages he quoted to defend the truth over against natives who opposed our work because they had been deluded by the sect of Jehovah's Witnesses.



FIRST SALA SERVICE — JUNE 20, 1954

reads like a novel. It was written in pencil on 24 pages in English. The account begins with a list of luggage and food weighing 90 pounds. Included in the items were 200 Sunday School leaflets. Time of departure was 10:00 A.M. "Left home happily — Kiddies wishing to accompany — Pleasing them, they accompany me to the fig tree and returned."

Exciting Experiences

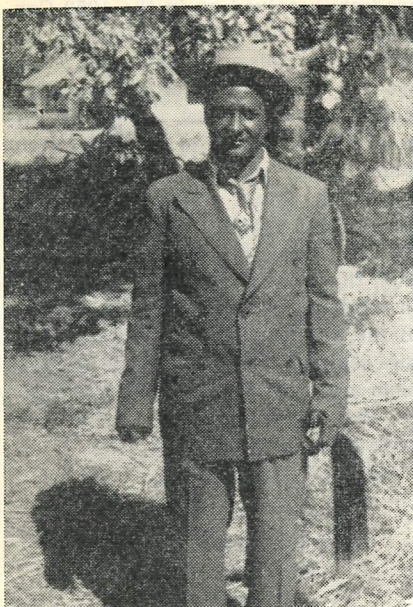
When our missionary's helper left the Sala compound he reported that the road was mud and little water —

he had to unload his bike and carry it over his shoulders through very deep water. Being in Africa he lists an encounter with a 12 foot Black Mamba, as well as an experience with lions as he pedaled through high grass. In one remote area he met a native with 200 lbs. of illegal game on his bicycle. The native met him with an upraised axe until our helper approached him with Sunday School leaflets and told him he was from the Lutheran Mission.

In every village on the way he stopped to distribute these leaflets and invite the people to the nearest

Chief Welcomes Muyangana

After two days of travel Muyangana reached his destination. After he had been shown the chief's 90 acre garden with nice crops coming, the chief said: "You may prepare a fire, to have a friendly talk so that I may tell you and ask you a few questions about Lutherans and yourself." The chief was interested indeed, he himself gathered and collected firewood and lit fire at 6:50 P.M. We had supper. I was honoured — a fowl slaughtered for my honour to my arrival. I could judge signs of intimacy and trust



CHIEF SHAKUMBILIA OF SALA LAND

chief had towards me and Lutherans. I being sent by Pastor (Habben).

Talk Till Middle Night

"I could first of all relate our progress at Lumano. After the chief had nicely answered all my questions and promised cooperation I asked him to show his faith and trust on black and white. He replied he has to prepare a note — He began drafting it in vernacular and then put it into English. I told him it was 12 P. M. middle night, that he shall write it better tomorrow. We went to bed. He gave me a mosquito net and I slept with but short hours of sleep. Before I went to bed I had to read my favorite books carried — My Church And Others, by Mueller and St. Paul Shows Us How, by Schmidt — Concordia. In the morning I found the chief busy writing his letter. He stamped it and by 8:30 A. M. he finished it and gave it to me."

Helper Closes His Report

When Muyangana returned safely from his mission he commented thus on his journey. 1. The journey was nice and full of learning. 2. The people I met knew what the Lutheran Mission was and is doing in Sala and they are very much interested in its growth. 3. Word of our Mission has gone very much abroad, more than we expected at our location. 4. People are coming to live near our location. 5. I was impressed about the chief — his faith

and trust he has in us. 6. News of our mission has spread in most villages. We have won the confidence of people through preaching the Word in its truth purity! I know devil works on main roads and on paths trying to put us on worries. I hope not so long everything shall be on smooth road.

I have attached herewith the letter from Chief Shakumbilia. Thanks.

A. S. MUYANGANA

* * * *

1/20/55

Pastor A. B. Habben
Sala Lutheran Mission — Lusaka

Dear Pastor

Thanks very much indeed for the nice Christmas present brought here to me by A. S. Muyangana in the time of very bad weather and difficult roads.

You well know what trust and faith I have in your Mission and what appreciation I have with regard the nice building school and teachers' houses nicely built with permanent cement blocks in such a way I realize what love you and your church have toward my people. You remember very well the message I spoke to my people. I have to repeat that I and my people have to cooperate hand in hand working together to establish the Mission. — Hearing its preaching and letting it educate our children. I was thrilled and inspired with the Christmas message and I shall not forget it in my life.

You may be interested to hear that I was honoured by the Governor that I am now the (first) paramount chief in the Numbwa District.

I hear that there are other churches and bad organizations who feel jealousy and trying to work against your church, but I pray you please do not be discouraged and throw your nice work. Stick to hard work and hold fast. My people love your work and your preaching in church.

I had a very nice time with Mr. A. S. Muyangana. He informed me all about your progress at Lumano and the Lutheran Church as a whole. I promise to visit you again before you go on your holidays. We love you and we wish you could cancel your holidays but we pity you for you have worked very hard tired indeed. Therefore you need a rest I am sure you need a rest.

Greetings from my family, greet your wife and Mr. Ziegler's family. I remain

your friend, Chief Shakumbilia
Seal

CHIEF SHAKUMBILIA
SALA NATIVE AUTHORITY
MUMBWA DISTRICT

A note from Pastor Habben came with this report: —

"The report is written by Muyangana, my helper, in Sala. It was written without my knowledge and only for the purpose of giving me a picture of his visit to the chief. If the roads had been passable I would have gone. Instead I sent him to report to the chief on the Meeting at Chipembi. The report is very enlightening. It shows the attitude of the chief toward us and also the impact our work is making in the face of all the problems and difficulties. The very fact that the chief is now a paramount chief lends him strength and makes him ruler over seven other chiefs.

"The waters are high. We left for Katinti this morning, but returned after having gone a couple of miles. We can and have waded through hip-high water, but this water came up to our armpits, so we turned back."

Sincerely,

A. B. HABBEN



HELP US!

AS WE SEE IT . . .

*(Continued from page 103)***Work in Britain**

In one section Dr. Grumm takes up our criticism that Missouri and the National Lutheran Council "have joined efforts to provide *spiritual service* to the exiled Lutherans in Great Britain." Here a strange situation develops. For Dr. Grumm refers to the Proceedings of the Houston Convention of the Missouri Synod in order to show that the cooperation with the NLC was limited to the dispensing of relief, and therefore purely in the field of "externals," without any such collaboration in spiritual matters. On the other hand, Dr. O. A. Geiseman, writing in the *American Lutheran* for January, 1955, frankly admits a cooperation of which he says that it is not limited to externals, but which he stoutly defends as a matter of principle, on the ground that no truth was denied nor error approved. He says:

"Informed persons know that our church has collaborated with the National Lutheran Council in providing support for the various Lutheran Refugee groups which found a haven of safety in England. How impossible it is to explain the part we played in that situation as 'collaboration in externals' was painfully obvious at the Houston Convention when a futile effort was made to explain to the section on missions that we had cooperated only in externals. The facts are that we helped provide the funds necessary for the support of the pastors who were ministering to the various Lutheran groups who had found a home in England. We did this so that the pastors would not have to work in fields or in factories to earn their livelihood but rather be in a position to dedicate all their time and energy to the preaching of the Gospel and to the spiritual care of the flocks entrusted to them. In other words, we made possible by our aid the preaching of the Gospel and the administration of the sacraments for these people. If this is cooperation in externals then I must admit that I do not understand what is meant by externals. I know of nothing which has greater spiritual value and meaning than the Word of God and the Holy Sacraments."

In closing his argument Dr. Grumm proposes a "careful investigation of

the whole situation by our brethren in the Wisconsin Synod." We suggest that Dr. Geisemann's statements be included in this investigation.

Conferences in Germany

Of these Conferences, held since 1948 between representatives of Missouri and its affiliated European Free Churches on the one side, and the other Lutheran Churches (*Landeskirchen*) on the other side, Dr. Grumm says: "There is no church fellowship involved. They are free conferences taking up doctrines vital to the Christian faith, wherein there is no full agreement, and seeking to resolve the difference by the power of God's Spirit working in His Word and leading all to obedience to that Word. The morning and evening devotions are fully of a private nature and bear no semblance of even a feigned church fellowship." In conclusion he states: "These Bad Boll conferences have strengthened and clarified our position on church fellowship and unionism as far as the European Lutheran are concerned." — But again the comment of Dr. Geisemann is enlightening:

"Our church has for years now conducted meetings at Bad Boll. These meetings were attended upon our invitation, not only by pastors affiliated with us, but more especially by pastors belonging to the Lutheran Church of Germany not affiliated with us. These meetings have been conducted in a Christian way. Each day was begun with a devotion and each day was closed in like manner. If one of our men served as chaplain at the opening devotion, a representative of those men not affiliated with us led in the evening devotion. This involved the matter of worship and of prayer. If every joint effort of this nature is to be stigmatized as unionistic then our synod must again plead guilty."

In the main the two Doctors agree. They differ only in the reasoning by which they justify the situation: Dr. Grumm on the ground that there is no church fellowship involved and Dr. Geisemann on the ground that the fellowship which was admittedly practiced may not be "stigmatized as unionism." For frankness we prefer the latter version.

Summary

The purpose of these articles is to report on what was achieved by the

The Northwestern Lutheran

program resolved on in the 1953 Convention of our Synod where it was felt that these issues should be brought to the forum of the Synodical Conference as a last resort, in the hope that a change of attitude might make itself felt, an indication that our sister synod will not persist in its present stand. We regret that we can bring no other report than this, that though much has been said in explanation, and more in defense of the practices under discussion, the fact remains that everywhere we have been met with a solid front, that none of the conditions that trouble us have been changed.

The fact remains . . .

**BOLD CONFESSORS AT
CHRIST'S DEATH**
John 19:38-42

(Continued from page 99)

time was at hand, God prepared willing men in Joseph and Nicodemus to carry out His holy will and to fulfil His word.

*A New
Sepulchre*

It was significant likewise that the Savior's body was put to rest in "a new sepulchre, wherein was never man yet laid." Joseph had prepared it for himself and his family, but it had not yet been used. It was undefiled by death, decay, and corruption. Only such a tomb could be a fitting resting chamber for the body of Jesus until His resurrection, for through David in the sixteenth Psalm it was prophesied that God would not suffer His Holy One to see corruption. In faith and love Joseph willingly offered his tomb, but in doing so he was glorifying the Savior in a much richer manner than he realized.

*The Manner
of Burial*

After having taken the body of Jesus from the cross and carried it to the garden tomb, Joseph and Nicodemus carefully wound the bands of fine linen around it with spices lavishly strewn between each layer. The Savior's head they wrapped in a special way with a linen napkin. Finally, having laid the body of Jesus into the sepulchre, they rolled a heavy stone before the door, that no one might molest the tomb. Again God used what they did in loving devotion to a much richer purpose than they may have realized.

These burial arrangements served on Easter morning to attest the great resurrection truth. When God's angel came down and rolled back the stone from the door of the tomb, it was revealed as an empty one, proclaiming for all ages that the Savior had risen with a glorified body. When the angel sought to convince the troubled women that Jesus the crucified one whom they were seeking was not there but risen, he told them: "Behold the place where they laid him." What they then beheld was that which also Peter and John saw a little later: the linen cloths lying there as they had been wrapped about the Savior's body at His burial,

undisturbed, with the spices still strewn between the layers, yet now fallen together, an empty shell, the body of Jesus no longer within them. St. John himself tells us that he saw and believed that the Savior had risen in glory. Under God's guidance the burial arrangements of Joseph and Nicodemus became an effective means for proclaiming the Savior's triumphant resurrection, His full victory over sin and death.

What a rich incentive to confess and serve our Savior boldly and openly. Who knows how richly a simple act of faith and love on our part may serve to glorify Him?

C. J. L.

Committee, and Pastor A. Sippert as secretary of the Mission District.

In the final session a report was given of a college in Nebraska that can be purchased at a small price of its estimated value.

A. SIPPERT.

† PAUL WILHELM KNEISKE †

Paul Wilhelm Kneiske, son of Wilhelm Kneiske and his wife Augusta, nee Heuer, was born at Grabow on the Oder, Pomerania, Germany, on July 3, 1879. With his parents, a brother and a sister, he emigrated to America, arriving in Milwaukee, Wisconsin, on June 6, 1887, where he made his home with them on the South Side.

Colorado Mission District Convention Of 1955

THE Colorado Mission District, which is a conference of the Nebraska District but conducts its own mission affairs, held its annual convention this year at Mt. Olive Lutheran Church, Denver, Colorado; Pastor I. Frey. The convention covered five sessions from February 8 to 10. Ten pastors and nine delegates were present.

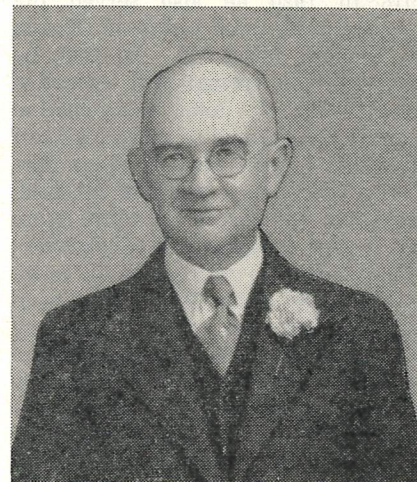
Highlights of the various mission fields were given. Of special interest was the hope that there would be sufficient funds in the Church Extension Fund so that the Colorado Springs congregation, on the basis of a priority list set up by the General Mission Board, would be able to receive a loan within a year to begin building its long-awaited church. Certainly the little chapel, converted from a machine shed during the war years and seating less than 45, is not conducive to growth and has discouraged even numbers of our own communicants from the East to join it. In the Mission District a steady growth in the number of souls, voters, average Sunday attendance, in Sunday School enrollment, and in the number being confirmed was noted. Much time was given to the report of the individual missionaries in regard to their parish.

Although the work of the individual missionaries, in our growing and booming cities of the United States, is not as glamorous and does not have the appeal to our people in mission reports and at mission festivals as

does the report of the missionaries in Africa, where large multitudes are crying for the Bread of Life and large numbers are naturally converted to the Savior, yet the work of our missionaries in the United States is most important. There are very many homes in our cities which have no church affiliation whatever. Some of these may have been misled by religious organizations that stand in direct contradiction to the Bible; some may have been dyed completely "red" religiously by the forces of Satan, especially by the Jehovah Witnesses; while others have only been "pinked" and might yet be enlightened in the actual teachings of Scriptures. And, thank God, there are many unchurched homes in which the members realize that they should be going to church and who eagerly invite the missionary into their home, but who being spiritually blind and dead as far as true Christianity is concerned must be induced by constant proclamation of God's Word to make regular use of the means God has provided to make one spiritually strong and alive.

One entire morning was given to the report of the Synodical Conference conventions in Detroit and Chicago and to a discussion of the disheartening Synodical Conference situation as a whole.

In the elections, Mr. Henry Linker of Hillrose was elected to the Mission Board, Mr. Ralph Robbins to the enlarged Nebraska District Academy



Paul Wilhelm Kneiske

He received about one and one-half years of his elementary education while in Germany. Upon arriving in Milwaukee he continued his education, attending first the public school and then transferring to St. Martini Lutheran Day School. After his confirmation on March 26, 1893, by Pastor G. Loeber, he returned to the district public school from which he was graduated in 1896. In the fall of the same year he entered the Quinta Class at Concordia College, Milwaukee, and was graduated in the spring of 1901. In September of 1901, he entered the Concordia Theological Seminary at St. Louis, Missouri, to prepare for the ministry.

After returning from the Christmas holidays, his knee, which he had injured by tripping and falling on a defective sidewalk shortly after he had arrived in Milwaukee, became suddenly worse. Thereupon he was taken to the hospital where he under-

went surgery. Since he was forced to miss almost the entire semester, he returned in the fall of 1902 to finish his first year course. In September of 1903, he enrolled in our Wisconsin Synod Theological Seminary, then located in Wauwatosa, Wisconsin, from which he was graduated as a candidate of theology in the spring of 1905.

It was on November 5, 1905, that he became pastor of Zion Lutheran Congregation at Ludington, Michigan, having been ordained and installed by Pastor O. Sonnemann. Five years later, Pastor Kneiske accepted the divine call to Salem Lutheran Church at West Granville, Wisconsin, and was installed by Pastor Walter Hoenecke on December 4, 1910. From 1918 to 1920 he also served the vacancy at St. John Lutheran Church of Lannon, Wisconsin. In 1920 he accepted the formal call extended to him by St. John Congregation where he continued to serve his Lord faithfully for the next 23 years. Due to his knee-injury, suffered in childhood, he was forced to retire from the active ministry in September, 1943. Upon his retirement, he affiliated with St. John Church as a communicant member, but will be long remembered by the younger pastors succeeding him for his aid, especially in the German language, and for his advice and counsel gained from his many years of experience.

Pastor Kneiske was married to Adela Swoboda at East Troy, Wisconsin, by Pastor G. Schmidt on April 25, 1906. She shared his joys and sorrows during his ministry, and was present in their home in Menomonee Falls, Wisconsin, when the Lord called him to his heavenly rest on March 7, 1955, at the age of 75 years, 8 months, and 4 days. His passing is mourned by his wife, Adela; his son, Kurt, of Sussex, Wisconsin; a daughter-in-law, Mrs. Kurt Kneiske; his grandchildren, Kathryn and Mary Jane Kneiske; a sister, Mrs. Alvina Brandt; and many other relatives and friends.

Funeral services were held at St. John Lutheran Church, Lannon, Wisconsin, on March 10, 1955, Pastor Paul Burkholz conducting the liturgy and Pastor L. Hallauer preaching the sermon. Interment took place in Wisconsin Memorial Park, Milwaukee, Pastor Jonathan Mahnke officiating at the grave.

L. HALLAUER.

† HENRY W. JAEGER †

On December 15, 1954, Henry W. Jaeger departed from this world in peace. He reached an age of 80 years, 6 months, and 20 days. The funeral services were conducted in Zion Ev. Lutheran Church at South Milwaukee, Wisconsin, on the 18th of December. The body was laid to rest in Forest Hill Cemetery. Pastor O. B. Nommensen preached on John 11: 11: "Our friend Lazarus sleepeth."

Henry W. Jaeger was born at Helenville, Wisconsin, on May 25, 1874. After graduating from the Christian Day School at Helenville, Wisconsin, he entered Northwestern College at Watertown, completing the normal course at Doctor Martin Luther College, New Ulm, Minnesota, in 1898.

After substituting at a school in Minnesota he accepted his first call to Frieden's Lutheran School in

Kenosha, Wisconsin. He also served the Lord at schools in Watertown, Milwaukee, and Root Creek. In 1915 he answered a call to Zion Ev. Lutheran School, South Milwaukee, Wisconsin, where he served faithfully for 12 years. In 1927 ill health compelled him to discontinue the teaching profession, having completed 29 years of service in the vineyard of the Lord.

Mr. Henry Jaeger was united in holy wedlock with Wilhelmina Anderson of South Milwaukee on August 1, 1899, the union being blessed with one daughter. In 1927 his beloved wife was taken to her heavenly home.

He leaves to mourn his departure one daughter, Mrs. Richard Kleist, two grandchildren, one son-in-law, two sisters, other relatives, and many friends.

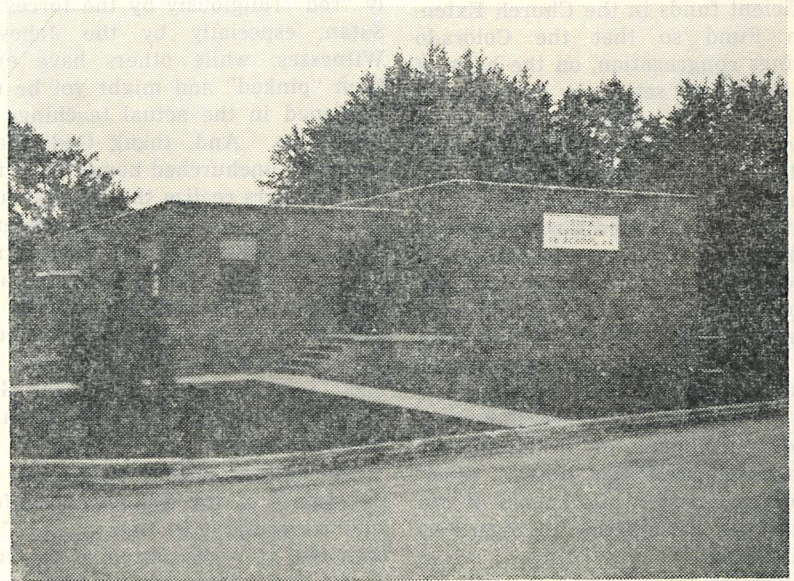
O. B. NOMMENSEN.

SCHOOL DEDICATION

On Sunday, September 26, 1954, Zion Ev. Lutheran Church of Sanborn, Minnesota, dedicated its new school to the service of the Triune God. Professor Carl Schweppe, Director of Dr. Martin Luther College of New Ulm, Minnesota, delivered the dedicatory sermon. The Rev. Walter P. Scheitel, resident pastor, read the act of dedication.

by congregational decision of September 21, 1902, served until the close of the school year in 1954.

The present structure is a building of permanent type, fire-resistant construction, cement and haydite block, faced with brick. Dimensions of the building are 66' 4" by 48' 2". The building has a full basement, which includes a large recreation room, a



Zion Ev. Lutheran School — Sanborn, Minnesota

Zion Ev. Lutheran Congregation has conducted a Christian Day School almost since the turn of the century. The old frame structure purchased

lunch room, boiler room, and smaller storage rooms. The main floor has two large classrooms, an instruction room, lavatories, janitor's room, and

a small office. Mr. Emil Butler of Walnut Grove, Minnesota, served as builder and general contractor. Volunteer hauling and labor by the members of the congregation kept the cost of the building at \$35,000.00.

Mr. Ervin Walz is the principal of the school, and Miss Irene Schroeder is teacher for the lower grades.

May this new building serve to the glory of God in the one great purpose of Christian education for which it was intended, and in any other purposes that serve the Christian life and work of Zion Ev. Lutheran Congregation.

WILLIAM LANGE.



**BOOK
REVIEW**

Lutheran World Missions. Andrew S. Burgess, editor. Augsburg Publishing House, Minneapolis. Paper, 6x8½. 277 pp. \$3.50.

In *Lutheran World Missions* we have a valuable addition to the reference shelf of the pastor's library. The foreign missions supported by the various Lutheran bodies in America are surveyed. Each chapter is written by a leading authority on these missions. The Rev. A. L. Mennicke contributed the chapter on the world missions of the Wisconsin Synod. The book is prefaced by a short but adequate history of Lutheran foreign missions. Then the historical background of each field is presented and the state of affairs today. In addition a chapter on statistics, a directory, and a bibliography are also included.

W. J. S.

**GENERAL SYNODICAL
COMMITTEE**

The General Synodical Committee will meet, God willing, on Wednesday, May 11, at 9:00 a. m. at the Northwestern Publishing House Building, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

- Preliminary Meetings:
- Board of Education — Wisconsin Synod, Monday, May 9 — 10:00 a. m.
 - General Mission Board, Monday, May 9 — 9:00 a. m.
 - Representatives of Institutions, Tuesday, May 10 — 2:00 p. m.
 - Board of Support, Tuesday, May 10 — 10:00 a. m., Grace Church
 - Lutheran Spiritual Welfare Commission, Tuesday, May 10 — 9:30 a. m.
 - Board of Trustees, Wednesday, May 11 — 8:00 a. m.
 - Conference of Presidents, Monday, May 9 — 10:00 a. m.
 - Standing Committee in Matters of Church Union, Monday, May 9 — 2:00 p. m.
 - Committee on the Assignment of Calls, Friday, May 13 — 9:00 a. m. at Thiensville.

Reports and Memorials to be printed in the Report to the Districts should be in my hands by Monday, April 18.

OSCAR J. NAUMANN, President.

THE THIRTY-THIRD CONVENTION

of the

**Ev. Lutheran Joint Synod of
Wisconsin and Other States**

The Thirty-third Convention of the Joint Synod will be held at Saginaw, Michigan, in the Auditorium of the Michigan Lutheran Seminary, August 10-17, 1955. All credentials of delegates will be cleared through the offices of the District Secretaries, and the names of the lay-delegates chosen by the congregations should be sent directly to their respective District Secretaries.

Further details concerning the Convention will follow.
PROF. WINFRED SCHALLER, Secretary.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA DISTRICT

The Pastoral Conference of this District will meet from April 12 (9:00 a. m.) to April 14 (12:00 m.). The sessions will be held at Northwestern Lutheran Academy. The dormitories of the Academy will be available for lodging, but each one must provide his own bedding and meals. Papers have been assigned to the following:

1. Wurster: An Exegetical and Homiletical Treatment of Eph. 1:4-6, and a Sermon thereon.

All articles, conference notices, changes of address, dedications, anniversaries, etc., intended for publication in the *Northwestern Lutheran* are to be sent to the managing editor, 4521 N. 42d St., Milwaukee 16, Wisconsin.

2. Eibs: Exegesis of 1 Cor. 15:29-32.
3. Barenz: Exegesis of John 17:20-26.
4. Gieschen: The Importance of Thorough Indoctrination in Preparation for Confirmation.
5. Holt: Isagogical Treatment of the Book of Micah.

Pastor Albrecht (Baer) is the preacher for the service.

K. G. SIEVERT, Secretary.

**JOINT CONFERENCE OF THE
MISSISSIPPI VALLEY
SOUTHWESTERN CONFERENCE**

Date: April 26, 1955.
Place: First Lutheran Church, La Crosse, Wisconsin.

Morning Session

Communion service: 9:30 a. m.
Speaker: Rev. W. Gutzke, La Crosse, Wisconsin. Alternate: Rev. A. Hanke, Rollingstone, Minnesota.

Exegesis: John 17: 20-26, J. Schaller; Mechanics of preparing a sermon, illustrating with the Old Gospel text for the Second Sunday after Easter, R. Beckmann.

Afternoon Session

Book Review, Rehwinkel's "The Flood," R. Biesmann; Identity of the "Angel of the Lord" in the Old Testament, G. Kionka; Round Table discussion on the Baptismal Ceremony, led by J. C. Dahlke.

Note: No covered-dish lunch at noon; each pastor is to secure his own noon meal.

M. HERRMANN, Secretary.

**WISCONSIN AND CHIPPEWA RIVER
VALLEY CONFERENCE**

The Pastoral Conference of the Wisconsin and Chippewa River Valley Conference will

meet April 19 and 20, 1955, beginning at 10 a. m. on the 19th and closing at 3 p. m. on the 20th. The sessions will be held at St. Paul Lutheran Church, Prairie Farm, Wisconsin, John Schaadt, pastor. Those wishing lodging are asked to notify the host pastor. The following papers have been assigned:

- Hosea — J. Schaadt.
 - Real Presence — E. Kionka.
 - Amos — E. Prenzlow, Sr.
 - Lutheran Pioneers — D. Meier.
- Standby Papers assigned:
Colossians — C. Kionka.
Christian Giving — A. Pautsch.
There will be a Communion Service in the evening of April 19.

**MINNESOTA DISTRICT PASTORAL
CONFERENCE**

Place: Sleepy Eye, Minnesota, in St. John Ev. Lutheran Church, S. 3rd and E. Walnut, P. F. Nolting, pastor.

Time: April 19 to 21, Tuesday 10:00 a. m. to Thursday noon, 1955. Services with Holy Communion Tuesday at 8:00 p. m., Herbert Hackbarth, speaker; Luther Voss, alternate.

Essays: "Temptations That Especially Confront the Orthodox" by Prof. M. Galstad. "An Evaluation of Missouri's Two 1954 Essays on Prayer Fellowship or Joint Prayer" by Pastor Karl Gurgel.

Meals and Lodging: Meals will be served for a nominal charge in the dining parlors of St. John's. Requests for meals and lodging, or excuse for absence should be addressed to the host pastor, Rev. P. F. Nolting, in due time — if possible, before April 15.

E. R. BERWALD, Secretary.

**NEBRASKA DISTRICT PASTORAL
CONFERENCE**

Place: Zion Lutheran Church, Colome, South Dakota.
Date: April 12-14. Opening session at 9:30 a. m.

Assignments: Exegesis of Hebrews 12, cont., W. Hoyer; Isaiah 40:1-11, M. Bradtke; The Objectives of Our Congregation's Educational Program, D. Grummert; Pastoral Ethics in the Light of 1 Tim. 3, L. Groth.

Speaker: G. Eckert; alternate, K. Molkentin. Please announce to the vacancy pastor, I. Zaring, Burke, South Dakota.

HERBERT KRUSCHEL, Secretary.

**SOUTHEASTERN PASTORAL
CONFERENCE — MICHIGAN DISTRICT**

Place: Williamston, Michigan, Pastor K. F. Koeplin, host pastor.
Date: April 18 and 19, 1955.
Time: 10:00 a. m.

All pastors are asked to please notify the host pastor by April 10, if lodging and meals are desired.

WERNOR E. WAGNER, Secretary.

NEW ULM PASTORAL CONFERENCE

Place: St. Paul Church, New Ulm, Minnesota.
Date: April 13, 1955, 1:30 p. m.
Reports on recessed Chicago Convention by all delegates of this conference.

RALPH UNKE, Secretary.

**WESTERN WISCONSIN TEACHERS
CONFERENCE**

St. John Lutheran School
Sparta, Wisconsin
April 28-29, 1955

- Thursday**
- 9:00 Opening Devotions
 - 9:15 Practical Suggestions on the Teaching of Hymns, Margot Schuetz
 - 10:15 Recess
 - 10:30 The Value of Kindergarten in our School, Loraine Kassulke
 - 12:00 Dinner
 - 1:15 Devotion
 - 1:25 Sectional Discussion: Upper Grades, Norman Welke; Middle Grades, Vernon Meyer; Lower Grades, Eleanor Lahmann
 - 2:25 Business Meeting
 - 2:40 Open Forum on Sports in our Schools, led by Erwin Wilde
- Friday**
- 9:00 Devotion
 - 9:15 Practical Approach to Art, Robert Scherzer
 - 10:15 Recess
 - 10:30 Report, Mr. Trettin, and Business Meeting

12:00 Dinner
1:15 Inspirational Address, Pastor Gerhard Horn
2:15 Excursion

* * * * *

**NORTHERN CONFERENCE
MICHIGAN DISTRICT**

Pastors — Teachers, April 29, 1955
Place: St. John Church, Sterling, Michigan;
T. Frey, pastor.
Preacher: A. Clement; alternate: O. Drevlow.
Conference Program:
Exegesis on 1 John 4:7—5:3 by R. Frey.
Explanation of Conclusion to the Ten Commandments by Teacher G. Cudworth.

Is a Christian answerable for so-called offenses in the field of Adiphora? by M. C. Schroeder.
May a pastor receive communion from a lay-member appointed for that purpose? by E. Renz.
Various reports.

A. J. CLEMENT, Secretary.

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**LAKE SUPERIOR PASTORAL
CONFERENCE**

The Lake Superior Pastoral Conference will be held at Zion Lutheran Church, Peshtigo, Wisconsin, on April 19 and 20, 1955. Rev. Kurt Geyer, host. The following topics are assigned:

Exegesis of 2 Corinthians 4 (cont'd), L. Pingel.
Study of Matthew 5:32, G. Tjefel.
The Obligation of a Faithful Pastor toward his Charge, W. Lutz.
What does "Obey" in the Marriage Ceremony imply? A. Hellmann.
Exegesis of Genesis 22, L. Koenig.
When do we use a Figurative Interpretation of Scripture? T. Thurow.
The Dangers of Over-organizing a Christian Congregation, H. Scherf.
The following substitute assignments shall be ready for use in either Tuesday's or Wednesday's program:
Exegesis of 2 Corinthians 5, W. Henning.
Exegesis of Genesis 25, R. Mueller.
The Faithful Pastor's Duty in Dealing with Lodge Members in the Christian Congregation, A. Gentz.
Is it Advisable for a Pastor to visit in his former Parish? T. Hoffmann.
The Angel of the Lord, F. Dobratz.
Evening service on April 19 with Holy Communion.
Preacher: Egbert Albrecht.
Alternate: Franklin Dobratz.
W. L. HENNING, Secretary.

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**MILWAUKEE CITY PASTORAL
CONFERENCE**

The Milwaukee City Pastoral Conference will meet on April 19. Communion Service at Atonement Church, 42d and Ruby, E. Blakewell, preacher, 9:00 a. m. Sessions at Northwestern Publishing House auditorium.
JAMES P. SCHAEFER, Secretary.

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**MISERICORDIAS DOMINI MIXED
CONFERENCE**

The Misericordias Domini Mixed Conference will meet on April 26. This Conference includes the Milwaukee, Eastern and Southern Conferences of the Southeast Wisconsin District. The one day meeting will be held at the Northwestern Publishing House auditorium.
JAMES P. SCHAEFER, Secretary.

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**SOUTHEASTERN WISCONSIN DISTRICT
PASTORAL CONFERENCE**

The Southeastern Wisconsin District Pastoral Conference will meet, D. V., Monday and Tuesday, June 20 and 21, 1955, at St. Matthew Lutheran Church, North 10th Street at West Garfield Avenue, Milwaukee. The opening service with celebration of Holy Communion will be held at the church on Monday, June 20, at 10:30 a. m. Pastor Frederic Gilbert of Slinger, Wisconsin, visitor of the Dodge-Washington Counties Conference, will deliver the sermon.

The essay for the conference, entitled "What is Biblical Doctrine?" will be read by Pastor I. J. Haback, first vice-president of the Joint Synod of Wisconsin a. o. S. Reports on our synodical work in general will be heard.

The ladies of St. Matthew Congregation will serve dinner both days at a nominal price.

All pastors and male teachers of the District are expected to attend this conference.

HEINRICH J. VOGEL, Secretary.

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**SPRING PASTORAL CONFERENCE
PACIFIC NORTHWEST DISTRICT**

Date: April 19-21, noon to noon.
Place: Grace Ev. Lutheran Church, Zillah, Washington.
Speaker: W. Kornitz; E. Schulz, alternate.
Program:
Homiletical Study, Acts 13:26-39, E. Zimmermann.
Exegesis: 1 John 4:17ff, R. Dommer.
Exegesis: Jonah 1:4ff, N. Menke.

Papers:
The Terms Propitiation, Reconciliation and Atonement in Relation to Justification, G. Frey.
Names of God in the Old Testament, continued, W. Lueckel.
Discussion of paper by G. Franzmann: How May We Present the Blessings of the Lord's Supper to our People?
Please announce your intended presence or absence to the host pastor, A. Sydow.
V. GREVE, Secretary.

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**FOX RIVER VALLEY PASTORAL
CONFERENCE**

Date: Tuesday, April 19, 1955.
Place: St. Paul Church, Stephenville, Wisconsin.
Time: 9:00 a. m.
Conference begins with Confessional Service and Holy Communion.
Preacher: M. Croll (E. Froehlich).
Conference work: All unfinished assignments.
If unable to attend, please notify host pastor, R. Waldschmidt.
THEO. HARTWIG, Secretary.

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WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Zion Lutheran Church, Van Dyne, Wisconsin, at 9 a. m. on Monday, April 25. The Conference will begin with a Communion Service. Pastor W. Wojahn will be the preacher, Pastor P. Eggert the alternate.
R. REIM, Secretary.

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MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference will meet at Zion Ev. Lutheran Church, Morrison, Wisconsin, on Tuesday, April 19, 1955, at 9:00 a. m. The Rev. Dr. Henry Koch, pastor, R. 2, Greenleaf, Wisconsin.
Preacher: L. H. Koenig; alternate: S. Kugler.
Sermon Study: J. Wendland; alternate: V. Weyland.
Other Work: The previous assignments not used.
V. J. WEYLAND, Secretary.

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**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)
Installed

Pastors

Brenner, Carl P., in Grace Church, La Crosse, Wisconsin, by Fritz H. Miller; assisted by G. Horn, J. Schaller, G. Redlin, G. Kionka; Oculi Sunday, March 13, 1955.

Duehlmeier, Harold C., as pastor of St. Paul Ev. Lutheran Church, Morris, Minnesota, by F. E. Stern; assisted by H. A. Mutterer, Ph. Janke, E. Hallauer, and R. Reimers; Oculi Sunday, March 13, 1955.

Hallauer, Elton, in St. John Lutheran Church, Hancock, Minnesota, by Otto Engel; assisted by F. E. Stern, H. A. Mutterer, and Philip R. Janke; Reminiscere Sunday, March 6, 1955.

Kolander, Donald E., as pastor of Divinity Ev. Lutheran Church, St. Paul, Minnesota, by Jerome Albrecht; assisted by O. J. Naumann; Septuagesima Sunday, February 6, 1955.

The Northwestern Lutheran

Sauer, Norman E., in Calvary Ev. Lutheran Church, Mapleview, Minnesota, by L. W. Schierenbeck; assisted by Kenneth G. Barry; Second Sunday in Lent, March 6, 1955.

Schwartz, H. Marcus, as pastor in St. Luke Ev. Lutheran Church, Kenosha, Wisconsin, by Friedel C. Schulz; assisted by A. Buenger, H. Kuske, F. Naumann, H. Russow, and G. Martin; Reminiscere Sunday, March 6, 1955.

CHANGE OF ADDRESS

Pastors

Albrecht, Jerome G., 1403 Forest Street, St. Paul 6, Minnesota.

Brenner, Carl P., 2710 S. 26th Street, R. 38, La Crosse, Wisconsin.

Duehlmeier, Harold C., 510 Idaho Avenue, Morris, Minnesota.

Hallauer, Elton, Box 53, Hancock, Minnesota.

Schwartz, H. Marcus, 6700 30th Avenue, Kenosha, Wisconsin.

PASTORS' INSTITUTE

The fourth annual pastors' institute will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, August 1-5, 1955.

Two lectures will be presented each morning and two each afternoon, each followed by a discussion period.

The program for this year's institute includes:

1. Foreign Missions by Prof. O. Lillegard, Bethany Lutheran College, Mankato, Minnesota
 2. Luther and the Reformation by Pastor O. J. Eckert, Saginaw, Michigan
 3. The Prophet Zechariah by Dr. Paul Peters
 4. Hermeneutics by Prof. F. E. Blume
- The first lecture begins at 9:00 a. m. each morning, the last lecture ends at 4:00 p. m. each day.

A registration fee of \$5.00 will be required from each pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five day period will be charged \$12.50 for room and board in addition to the registration fee. Registration should be made with Prof. E. Reim at the Seminary as soon as possible.

HEINRICH J. VOGEL,
Secretary of the Board.

CALL FOR CANDIDATES

Professor E. Tacke of Northwestern College has accepted a call into the ministry. The board of control requests nominations to fill the office of dean now vacant. The man must have had some experience in the ministry and will be called upon to do some teaching, principally religion.

Nominations must reach the secretary before May 1.

Kurt A. Timmel,
612 Fifth St.,
Watertown, Wisconsin

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Members of Synod are requested to nominate candidates to fill the vacancy at Dr. Martin Luther College created by the death of Professor R. Janke. Nominees must be qualified to teach Social Studies (History and Economic Geography) in both the High School and College departments.

In nominating, members are asked to furnish such personal and academic qualifications as will be needed by the Board of Control in its deliberation.

Nominations must be in the hands of the secretary of the board not later than April 18, 1955.

By order of the Board of Control
Dr. Martin Luther College
A. E. Gerlach, Secretary
414 S. Franklin
New Ulm, Minnesota

REQUEST FOR NAMES

The Wisconsin Lutheran High School Conference herewith requests the names of men and women who are qualified to teach in the following fields: science (biology and chemistry); social science; commercial branches; music (chorus, band orchestra); and physical education. When submitting names, please indicate also the individual's

qualifications, and in particular his educational credits. Names also of graduates from state normal schools would be appreciated, including June, 1955, graduates qualified to teach in the above-mentioned fields. Please send names and the requested information to

Wisconsin Lutheran High School Conference
Erhard C. Pankow, Chairman
4305 North 25th Street
Milwaukee 9, Wisconsin

PIANO TEACHER WANTED

Dr. Martin Luther College, New Ulm, Minnesota, requires the service of an ex-

perienced woman piano teacher beginning with the school year 1955-56. Kindly address all communications to
Emil D. Backer
Dr. Martin Luther College
New Ulm, Minnesota

Other States effective after the General Synodical Committee meetings May 11 and 12, 1955, Pastor Theodore Sauer, 15160 Farmington Road, Livonia, Michigan, has been appointed to serve as secretary for the remaining months of the biennium.

OSCAR J. NAUMANN, President.

RESIGNATION AND APPOINTMENT

Since Professor W. Schaller, Sr., because of the increasing burden of responsibility as president of Winnebago Lutheran Academy, has resigned as secretary of the Ev. Lutheran Joint Synod of Wisconsin and

WANTED

Any congregation having a communion set it would care to donate to a mission congregation, please contact:
Rev. N. E. Sauer
Route 5
Austin, Minnesota

**TREASURER'S STATEMENT
July 1, 1954, to February 28, 1955**

Receipts	
Cash Balance July 1, 1954.....	\$ 92,902.11
Budgetary Collections	\$ 1,092,327.16
Revenues	186,472.25
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Total Collections and Revenues	\$ 1,278,799.41
Non-Budgetary Receipts:	
Luth. S. W. C.	
— Special Receipt	2,800.00
Luth. S. W. C.—Prayer Book	319.57
Bequests	7,492.52
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Total Receipts	1,289,411.50
	<hr/>
	\$ 1,382,313.61

Disbursements	
Budgetary Disbursements:	
General Administration	88,002.04
Theological Seminary	75,237.39
Northwestern College	130,732.73
Dr. Martin Luther College....	164,884.09
Michigan Lutheran Seminary	80,610.86
Northwestern Lutheran Academy	51,965.94

Home for the Aged	21,281.07
Missions-Gen. Administration	1,576.68
Indian Mission	97,666.03
Colored Missions	32,398.04
Home Missions	381,612.97
Refugee Mission	31,525.31
Madison Student Mission	3,679.79
Rhodesia Mission	39,243.83
Luth. Spiritual Welf. Comm.	7,921.74
Japan Mission	13,179.38
Payments to Church Extension Fund	26,534.03
Winnebago Luth. Academy	2,000.00
General Support	58,164.86
Board of Education	9,211.73

Total Budgetary Disbursements	\$ 1,317,428.51
Non-Budgetary Disbursements:	
Improvements on Neenah Parsonage	1,300.00
Depreciation Charges — Educational Institutions....	17,196.62
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Total Disbursements	\$ 1,335,925.13
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Cash Balance February 28, 1955	\$ 46,388.48

**COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS
For period of July 1 to February 28**

	1953-1954	1954-1955	Increase
Collections	\$ 1,043,409.78	\$ 1,092,327.16	\$ 48,917.38
Disbursements	1,186,275.60	1,317,428.51	131,152.91
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Operating Deficit	\$ 142,865.82	\$ 225,101.35	\$ 82,235.53

**ALLOTMENT STATEMENTS
July 1, 1954, to February 28, 1955**

District	Comm.	Receipts	Allotments	Deficit	Per- cent
Pacific Northwest	1,340	\$ 8,103.87	\$ 8,933.36	\$ 829.49	90.71
Nebraska	6,622	38,666.12	44,146.64	5,480.52	87.58
Michigan	22,062	129,649.48	147,080.00	17,430.52	88.14
Dakota-Montana	7,080	41,714.55	47,200.00	5,485.45	88.37
Minnesota	37,806	173,900.20	252,040.00	78,139.80	68.99
Northern Wisconsin	45,462	227,725.12	303,080.00	75,354.88	75.13
Western Wisconsin	48,534	220,779.36	323,560.00	102,780.64	68.23
Southeastern Wisconsin	47,098	235,213.83	313,986.64	78,772.81	74.91
Arizona-California	2,516	12,210.30	16,773.36	4,563.06	72.79
<hr/>					
Totals	218,520	\$ 1,087,962.83	\$ 1,456,800.00	\$ 368,837.17	74.68

C. J. NIEDFELDT, Treasurer.

THE QUEST FOR TRUTH

BY
THEO. DIERKS, S. T. D.



38-N
Mr. Henry Hemming Jr.
Route 2 Box 329 A
Burlington
Wisconsin

Oct 24 1955

The background of **THE QUEST FOR TRUTH** is of a pattern which repeats itself in our time, particularly in the lives of Christian students enrolled at our state colleges and universities. Assuming that Christianity is a matter of memorized doctrines and proof passages, they approach the halls of higher learning with a false sense of security. They have not questioned the fundamentals of their faith, and they have had little or no occasion to defend their faith against those who doubt. But soon they discover that in the process of being educated they are very often being "brain washed" by the relentless repetition of presumably logical isms — from atheism to behaviorism. Many succumb, and proudly wear the badge of agnosticism. Others are haunted by the fear of losing their faith, and embark on an anxious quest for truth. It is for the latter that Dr. Dierks wrote this book — to enable them to fight the enemies of Christianity on their own ground, to expose the inherent flaws of any antichristian philosophy or theory, to meet the claims of reason with the facts of Scripture, and above all to point up the fact that only God, through His Word, can provide that certainty of faith which comes to those who sincerely engage in the quest for truth.

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