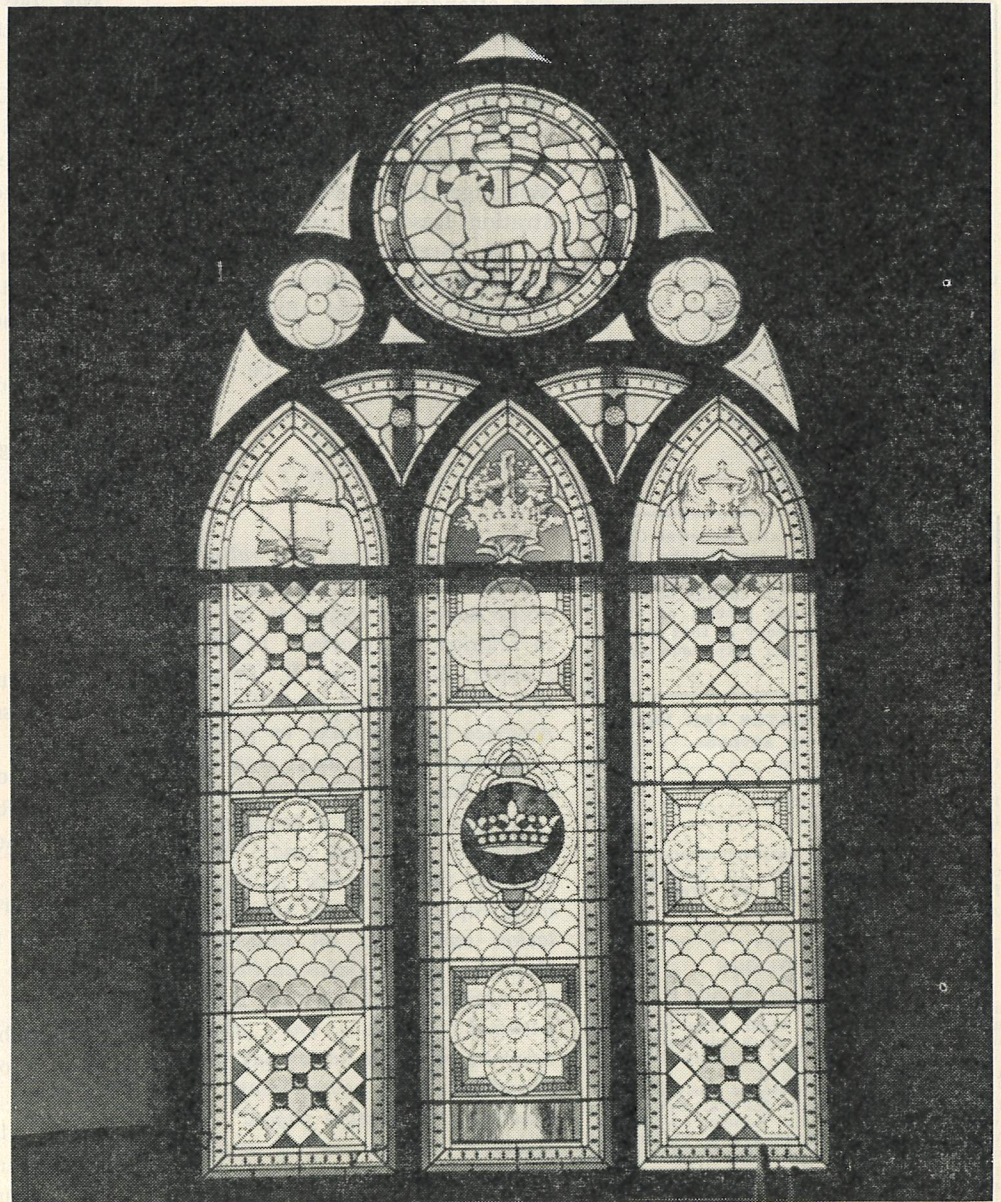


the Northwestern

# UTHERAN

JUNE 12, 1955 • Volume 42, Number 12



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



# The Northwestern Lutheran

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### COVER DESIGN

The glass in this stained window is unusual and valuable in that the coloring in the glass is much more vivid than that one finds in other stained glass windows. Part of the glass is raised to allow the sunlight to be refracted through it.

It came into possession of Redeemer Lutheran Church through the purchase of an abandoned church at Geneva, Nebraska. When the church bought this building it was understood that only the partly broken and salvage pieces of stained glass were to go with the building. The other windows were removed.

The church engaged a glass specialist (one of five such professional workers available in the United States) who happened to live in Hastings, Nebraska, to fit the pieces together and out of it construct the window. It is claimed to be a rare piece of work both in regard to the glass used and the workmanship.

## Siftings

BY THE EDITOR

From South Dakota comes the report of a teachers' conference over the name of M. Brandt, "Teachers and pastors met to hold the annual teachers' conference of the Dakota-Montana District at Akaska, South Dakota, April 18, 1955. Again we were privileged to see the fine interest in Christian education by the fine attendance.

"This year the main topic of our conference was music. The paper on music was presented by our guest speaker, Professor Waldemar Nolte of Northwestern Lutheran Academy, Mobridge, South Dakota. A demonstration lesson in music was given by M. Brandt. In the afternoon a roundtable discussion was held on 'Your Problems and Mine.' We are looking forward to our gathering next year which will be held at Mobridge."

\* \* \* \*

*The Presbyterians at a rally meeting in New York expressed their grave doubts in regard to the return to religion in America. In fact, the speaker, Dr. Charles B. Templeton, said, "the so-called revival sweeping America isn't genuine or permanent . . . Most people want God as you want a hot-water bottle in the night — to get you over a temporary discomfort." He also said, "Membership in the churches is increasing more rapidly than the nation's population and is at an alltime high. However, there is also an increase in the national debt, national taxes and national crime. The statistical columns reveal a nation increasingly Christian. The news columns reveal a nation increasingly pagan." That's about it. "Any genuine revival of religion will have to go beyond a mere concern to have God as a convenience and come to the point of dedication to Him and to His Word," Dr. Templeton added. What Christian would not agree with him?*

\* \* \* \*

Now Argentina once more, where Peron is waging a fight to the bitter end against the Roman Catholic Church's domination of Argentina. Peron is not trying to rid Argentina of any church but he is trying to put the churches in their place in case they have forgotten their place. The latest news from Argentina reveals that Peron has signed two measures aimed at restricting the Roman Catholic Church. One sets up machinery for separating Church and State by rewriting the constitution. The other cancels tax exemptions for all churches and religious institutions. These two laws were signed Monday, May 23, three days after they were overwhelmingly approved in both houses of Congress dominated by the Peronista Party. Congress passed a third measure abolishing Roman Catholic education in public schools which Peron is expected to sign.

The Presbyterian Church, in its 167th assembly in Los Angeles, approved a proposal to ordain women as ministers and criticized what they call a Roman Catholic "trend to exalt the figure of the Virgin Mother." We are more interested in the former rather than the latter. It means that the Presbyterians have now also broken with the express Word of God that no woman is to teach publicly in the Church. The decision of the assembly was passed by about three or four to one. It will go to the church's 256 presbyteries, or local groups, for a final vote. But it is just a formality. Approval of the proposition of women-preachers by the 905 voting delegates came after a lively debate. We are sorry to hear this.



# A Devotion . . . Our Vital Rebirth

John 3: 1-11

THE account of how at the beginning of the Savior's ministry Nicodemus came to Him at night for instruction is a familiar one. Even the artist's portrayal of the incident which we found as children in our Bible History may be lingering in our memory. But it is the conversion itself as it pertained to Christian rebirth which we do well to ponder anew.

*The only way Into God's Kingdom* Many of the Jews were inclined to think that even the fact that they were descendants of Abraham made them acceptable to God and sure of His favor. No wonder, then, that Nicodemus should feel that he had a share in the blessings of God's kingdom. He was a ruler of the Jews, a member of the supreme council of seventy who attended to the political and religious affairs of the Jewish nation. His people honored his gifts and his willingness to serve with them. Moreover, he was a Pharisee, one of that strict Jewish sect whose members prided themselves in living according to the letter of the Mosaic Law and who sought to safeguard the observance of its stipulations by many added regulations. Though many of the Pharisees merely put on a show of sanctity, Nicodemus was very earnest in his endeavor to earn God's favor. Having taken note of the Savior's miracles he was ready to confess: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." If as such a God-sent teacher Jesus had further instruction concerning the precepts of the Law to impart, he was ready to learn. If birth and station, if respectability and sense of duty, if works of the Law and self-chosen piety could make a man acceptable to God, then we could expect to hear Jesus tell Nicodemus that he had a rich share in God's kingdom.

Yet Jesus said to him: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus had to hear that he had not even entered the kingdom of God. All upon which he had built his hopes in the sight

of God sank into a worthless heap. It must have been a hard blow for this venerable Jewish counselor. It ever remains a hard blow for natural man to be told that of himself he is and remains unfit to enter God's kingdom, that nothing that he is or does of himself can lead him into fellowship with God. Yet Jesus makes it clear that a complete change of heart must take place before anyone can enjoy the blessings of God's reign of grace. He must become a new creature.

*The gracious Gift of the Holy Ghost* Just because man's spiritual rebirth is wholly a divine gift, Nicodemus found the word of Jesus very strange and puzzling. It moved him to exclaim: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Though Nicodemus may have sensed that Jesus was speaking not of a physical but of a spiritual rebirth, it was no less puzzling to him. Thus Jesus told him: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The rebirth which is indispensable for salvation is indeed not a work of man; it is something that God bestows upon him. "That which is born of the flesh is flesh." All men as they are born into this world are flesh; theirs is a sinful, corrupt nature, hostile to God. Everything that man brings forth of himself, his works and achievements, are of the same nature, likewise flesh. Only the Holy Spirit can bring about a spiritual rebirth. Only that which is born of the Spirit is spirit. He grants rebirth through baptism, which is not a mere symbol but a gracious water of life, comprehended in God's Gospel promise of grace and forgiveness. Through this blessed washing of regeneration the Holy Spirit gives a rebirth even to little children, plants a new spiritual life in their hearts. Faith in God's gracious pardon through Christ, whether first enkindled or sealed by baptism, constitutes a new spiritual life. All whom the Holy Spirit has brought to such faith in the Savior through the Gospel, are reborn; they have

become new creatures. Such hearts rejoice in God's forgiveness and in His fatherly love for time and eternity. Such believing hearts are no longer set against God and His will but are turned to Him in thankful love and reverence.

*A reality, Though a Mystery* Because he could not grasp it Nicodemus still hesitated to acknowledge such a wonderful rebirth through the Holy Spirit. Jesus therefore continued: "Marvel not that I say unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." By pointing to something as commonplace as the wind he reminds this Pharisee that something can be a reality even though it remains a mystery. It may even have been that at the very moment the sound of an evening breeze made itself heard. No one thinks of doubting the reality of the wind because he has not yet grasped all the mysteries concerning its source and goal. We simply accept it as a fact when we hear its sound and perceive its action. Just so every believer is evidence enough that the Holy Spirit's gracious work of rebirth has been wrought. We need but compare unregenerate Saul, the persecutor of the church, with Paul the believing servant of the Gospel or Matthew the publican with Matthew the apostle of the Lord. We dare not forget, of course, that here on earth every believer still has a dual nature. Besides the new spiritual life of faith in his heart a sinful nature still clings to him, and where it asserts itself it does not furnish evidence of a spiritual rebirth. The new spiritual life which the Holy Spirit engenders must be constantly nourished and strengthened through Word and Sacrament if it is to become manifest in a Christian's life.

*Attested also In the Old Testament* When Nicodemus still asked: "How can these things be?" Jesus answered: "Art thou a master of Israel, and knowest  
(Continued on page 182)



# Editorials

**"Through Thy Truth"** In His high priestly prayer the night before His death Jesus wrapped the souls of His disciples securely in the folds of the truth when He prayed: "Sanctify them through thy truth, thy word is truth." He knew that only the truth could sanctify them, make and keep them holy, and preserve them unto His heavenly kingdom. As long as they abode in God's truth no harm could befall them. That still holds good for us today.

If we keep that in mind, then we shall carefully shun false doctrines, which is the opposite of the truth and a lie. It is the production of the devil, whom Jesus called the father of lies. And yet how prone we are to depart from the truth and to embrace the lie. We are inclined to chisel away at the truth because people would look askance at us if we clung unwaveringly to the Scriptural teachings, because it would make us unpopular and bring us some unpleasant moments, or because for one reason or another we find it inconvenient. The temptation to abandon the truth and to tolerate the lie for these and other reasons comes to all of us. And often we delude ourselves with the notion that it will do no harm. We even try to tell ourselves that it will be good for the Church, that it will strengthen and popularize our Church.

But the fact remains that only the truth sanctifies. A lie, false doctrine, can only tear down. False doctrine does not have it in itself to sanctify and build up. It can only do damage. You might as well expect to harvest grain by sowing seeds of weeds as by trying to promote the good of the Church by teaching or tolerating error. You might as well drink poison to improve your health as to try to build the Church and promote your own spiritual welfare by introducing or tolerating error.

These things are fundamental: God sanctifies only through the truth as incorporated in His Word, while the devil always operates through error and false doctrine. There are none so blind as those who will not see.

I. P. F.

\* \* \* \*

**Why Not the Bible?** In an article on counselling teen-agers that appeared in a recent issue of a Lutheran magazine the writer expounded:

"The final step in counselling young people is to use the resources of religion. This does not mean a pastor should quote Bible passages

or cite instances from Holy Scripture to offer a solution. (There are instances, of course, when this can be done.)"

Should religion be the final step in counselling Christian young people? And then, when that final step is reached, should the Bible be used only in rare instances? Pray, tell, how confused can a Christian counsellor become? How far can he stray from that which is true and wholesome?

Certainly we should, as the writer urges, try to understand the teen-ager who comes to us for help. Certainly we should try to help the young person understand himself. Certainly we should help the young person help himself. But what can possibly help us to do these things better than the Bible itself?

Where can we find a better lamp unto our feet and the feet of our children? How is the Word of Christ going to dwell in us and our youngsters richly if we do not use it and apply it? How are we and our youngsters going to be grounded in the Scriptures if we fail to use them when we need them most? When a youngster has a problem, that is when he needs God's Word most. Are we to fail him in his moment of crisis?

What did Jesus use in His counselling of young and old? What did Jesus use when He was tempted — as are our youngsters today? What did Jesus use when He was suffering? Always, the Word of God! Do we have something better? Could there be anything better? Is that Word inadequate today?

The writer of the article under discussion also urged the would-be counsellors: "Don't play God . . . you cannot tell them to be satisfied with one cashmere sweater." At another place he writes: "It is difficult for a counsellor to avoid making decisions for someone else. It is much more difficult to urge a young person to make his own decisions."

Are we playing God when we tell a teen-ager: "Be content with such things as ye have"? Are we doing wrong when we point out to the youngster what God demands in a given situation? Are we then making his decisions for the youngster?

At one place in the article we read: "Youth also wants guidance. In the same survey 90% of the teen-agers said they really look to their parents to teach them right and wrong." How can Christian parents possibly do a good job of this without diligent use of God's Word?

As in every other phase of our lives, the Bible must be central also in our counselling. May we never permit anything to replace it!

F. MACHINA.



# ETERNITY

## Resurrection Of The Dead

(First continuation)

WE saw in our last study that at the time of Christ there was a sect which did not believe in a resurrection, the Sadducees; in fact, they ridiculed the idea. There was the other sect, that of the Pharisees, who firmly believed in and hoped for a resurrection. Paul, who condemned the Pharisees on account of their work righteousness, yet confessed himself to be in agreement with them in regard to the hope of resurrection. Where did these people get that hope? Does the Old Testament teach a resurrection?

### Resurrection in the Old Testament

There may not be so many references to this doctrine in the Old Testament as there are in the New. Yet the believing children of God entertained this hope. They closed their eyes in death in the sure conviction that this was not the end, that a day would come in which God would call them back from death unto eternal life. Let us now look at some of the passages.

We remember Job. He was in agony, he suffered from a terrible disease inflicted on him by Satan himself. He speaks about it in these words: "My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth" (chap. 19:20). He saw only death before him, a time soon to come, when worms would eat his body. But he did not despair. He clung to the hope of a victorious resurrection. He trusted in his Redeemer to see to that. These are his words, which have been a comfort to many a Christian in distress: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (chap. 19:25-27). Job's skin was practically gone when he spoke these words, and his body would soon be destroyed by worms. Yet he is sure that the day is coming when he, yes, he himself and not another, will with his own eyes behold God. His Redeemer

is living, and He will raise him from the dead in glory.

In this hope Job found comfort and strength. He was sure of this hope. He spoke some words about the importance of this hope: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" (chap. 19:23,24). We might think that he would like to have the world read about his afflictions. But no, he does not say anything about that. His hope of the resurrection is what he would like to have recorded for the generations to come. He first mentions a book; but that does not seem durable enough for his purpose. The record of his hope should be chiseled with an iron pen in solid rock, and to protect the letters against the weather, they should be filled in with lead. — Job's wish was granted in a measure greater than he had hoped for. God took up his words into His own Bible, where we still read them in many languages, and draw hope from them.

We can now look more briefly at some of the other Old Testament passages that speak about the resurrection.

The Prophet Isaiah pictures the Church as comforting herself: "Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead" (chap. 26:19).

Daniel writes: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (chap. 12:2). For the word *many* Jesus, in referring to this passage, substitutes the word *all* (John 5:28,29); for all of them that sleep in the dust taken together constitute a great number, they are indeed many. — In the last verse of his book Daniel receives the comforting assurance: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (v. 13).

We add a word of the Prophet Hosea: "I will ransom them from the

power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (chap. 13:14). The second half of this verse is quoted by St. Paul in the form of a question: "O death, where is thy sting? O grave where is thy victory?" (1 Cor. 15:55). Yes, as Paul says, "Death is swallowed up in victory" (v. 54).

We should really look at another passage in the Old Testament, which, however, is too long to be printed out in full here, Ezek. 37:1-14. The prophet saw a field of dead bones. But when the breath of the Lord came upon them, sinews and flesh came to them and skin covered them. "And they lived and stood upon their feet, an exceeding great army."

Passages like the foregoing kindled in the believers of the Old Testament the sure hope of a glorious resurrection.

### More Light from the Old Testament

We have to look a little deeper into the matter. In the New Testament the doctrine of the resurrection is not presented as something special, as something added to the Gospel, but as part and parcel of it. The Gospel would not be complete, in fact, the Gospel would not be the Gospel, if there were no resurrection. The believers of the Old Testament had the Gospel that we have, though in the form of a promise of what God planned to do for us. But in essence it was the same Gospel we have. And if so, then the promise of a resurrection must also have been contained in it. And so it was.

The very first promise which God gave to Adam and Eve immediately after their fall reads: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). — God promises to send the Seed of the woman. He shall battle with the deceiver and shall overpower him, although He Himself will suffer death in the battle. Yet He shall succeed in undoing the damage which the evil foe had caused by his lie. — What was that damage? God had said, "Of the tree of the knowledge of good and evil, thou shalt not eat



of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Death was the damage. If the Seed of the woman will undo the damage, that will mean a liberation from the bonds of death, a restoration of the lost life, a resurrection.

That God meant it in this sense is clear from the way in which He speaks of Abraham. Long after Abraham had died God still called Himself the God of Abraham. So He did to Isaac (Gen. 26:24); later to Jacob, as he fled before his brother Esau (Gen. 28:13). Several hundred years later, when God appeared to Moses in the burning bush, He still said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex 3:6). — Abraham was dead; yet God calls Himself Abraham's God. But God is not the God of the dead, but of the living. How can that be? God does not reckon time according to the calendar. A thousand years are before Him like yesterday. Though Abraham had been dead for hundreds of years, in the sight of God he was as good as living; for God looked at the resurrection.

God has promised the resurrection, and whatever God promises is yea and amen. Though it may lie still for thousands of years in the future, before God it is as good as done.

Thus the believing fathers of the Old Testament believed in the resurrection.

(To be continued)

J. P. M.

### OUR VITAL REBIRTH

(Continued from page 179)

not these things?" How strange that Nicodemus, versed in the Old Testament Scriptures and active in teaching them, should be perplexed over the Holy Spirit's gracious work in the hearts of men. Though these Scriptures also left it a mystery, they nevertheless testified very clearly concerning it. The Lord prophesied through Ezekiel: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, to do them." In deep concern for the spiritual life which

had been restored to him, penitent David prayed: "Create in a me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me."

Though we hear no further response from Nicodemus Jesus still pointed out to him that His entire mission had this wonderful rebirth of men through the Holy Spirit in view. As Moses had lifted up a serpent in the wilderness, even so would He be lifted up on the cross as the Savior of men, that whosoever believed in Him might not perish but have everlasting life. When we meet Nicodemus at the end of John's Gospel

account, it is on an evening errand while he is bearing costly spices to anoint Jesus who had died as Savior on the cross. Nicodemus had himself entered God's kingdom through a gracious rebirth of the Holy Spirit.

May we treasure the spiritual life which the Holy Spirit has also granted to us in Holy Baptism, may we seek daily strengthening and nourishment for it in the Gospel, that we may continue to enjoy the priceless blessings of God's kingdom and that present-day Nicodemuses may find evidence in our lives that rebirth in the Holy Spirit is a gracious reality.

C. J. L.

## A Precious Cornerstone . . .

### A Sure Foundation

Since 1858, Zion Congregation, Monroe, Michigan, has conducted a Christian Day School in its midst through called teachers. The congregation soon was prompted to discontinue the makeshift arrangement of having classes in two separate buildings. In 1884, Zion erected a new unit at the corner of First and Cass Streets.

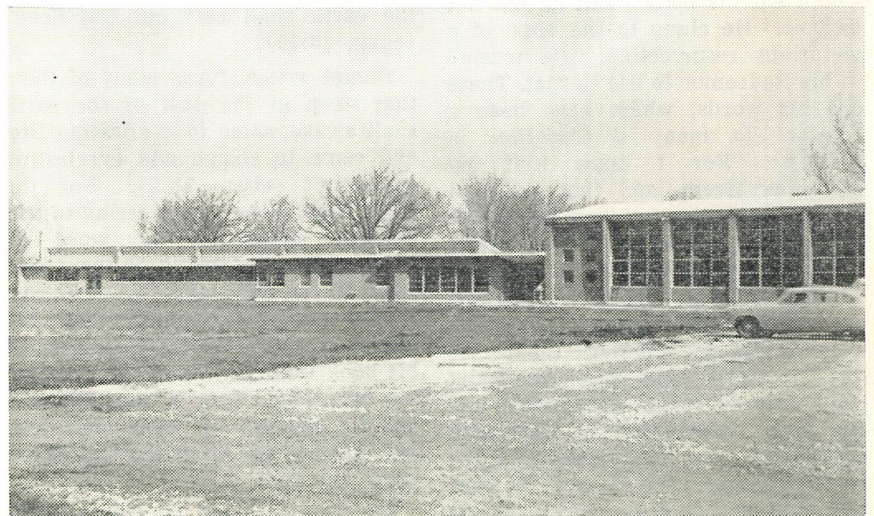
In 1945, the faculty was increased by adding the kindergarten. It became necessary to add a fourth teacher to the staff in 1947.

The appointment of a planning committee in 1949 and of a building committee in 1951 by the congregation, under the pastorate of S. E. Westendorf, was the beginning

toward Zion's new goal: namely, to construct an educational unit with modern and adequate facilities on approximately five acres of land located on the corner of Cole Road and Macomb Street. The cost of the entire project is approximately \$240,000, including \$20,000 for property.

In 1953, the congregation accepted the school plans of Carl C. Kressbach, Architect, of Jackson, Michigan. In May of 1954 construction contracts were signed and work was soon begun on a contemporary five-classroom school, library, clinic, offices, auditorium, and kitchen.

The present enrollment at our school is 139 children taught by four



Zion School — Monroe, Michigan



teachers: Kindergarten by Mrs. Max Fuhrman, Grades 1-2 by Miss Eleanor Wassmann, Grades 3-5 by Miss Dorothy Knoll, and Grades 6-8 by Mr. William Arras, principal. The present pastor is G. Radtke.

Wayne Wiechmann of Jenera, Ohio was the guest organist. Open house was held from 7:00 p.m. to 10:00 p.m.

*Monday, March 21, 7:30 p.m.* — YOUTH NIGHT. All former members of the Youth Society, the present

*Wednesday, March 23, 7:30 p.m.* — LENTEN DEDICATION SONG SERVICE sponsored by the Zion Mixed Choir. The brethren of St. Paul's, Monroetown, Faith, North Monroe, and St. Mark's, Flat Rock, were invited as guests. Pastor G. Press of Wayne was the guest speaker.

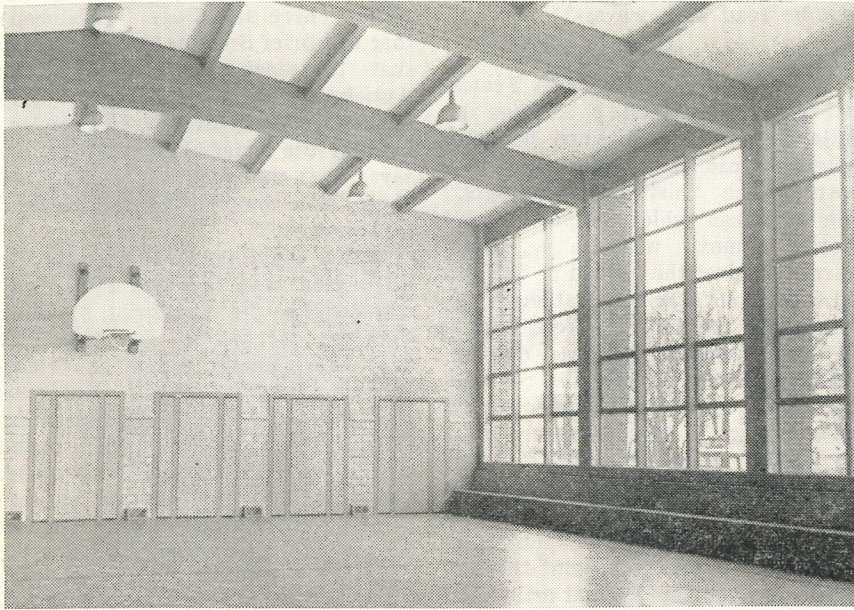
*Thursday, March 24, 7:30 p.m.* — LADIES' NIGHT. All ladies of the congregation were invited to attend this dedication function sponsored by the Ladies' Aid and the Mission Society.

*Friday, March 25, 6:30 p.m.* — FAMILY FELLOWSHIP NIGHT. All members of the congregation were invited to enjoy this first occasion for fellowship in the new auditorium. A pot-luck dinner was held at 6:30 p.m. followed by a mission program.

Zion Congregation has reason to be thankful for the blessed opportunity of the day-by-day Christian training and guidance for their children through the school. God willing, this new school will serve the needs of the congregation for many years to come.

May the grace and blessing of our God continue to rest upon Zion Congregation and its new school. May all children within its walls be led to know their God and Savior, and that through such Christ-centered training they learn to be a blessing to the home, the Christian congregation, the community, the nation.

G. RADTKE.



Zion Auditorium — Monroe, Michigan

The following schedule was set up for the week of dedication:

*Sunday, March 20, 3:00 p.m.* Approximately 700 members and visitors attended the rite of dedication and the dedication service at the new school. Pastor Bernhard Westendorf of Flint was the guest speaker. Mr.

membership of the Society and their parents, and all confirmed young people of the congregation met for a dedication program and fellowship luncheon.

*Tuesday March 22, 7:30 p.m.* — MEN'S NIGHT. Invitation was extended to all men of the congregation.

## As We See It . . .

## The Unionism of the CC: Antichrist

BY E. REIM

(Secretary, Standing Committee on Church Union)

THIS heading is to be taken as it reads: The Unionism of the *Common Confession*. Individuals are involved, of course. But it is not for us to judge them. We believe that the Common Confession has become bigger than individual persons, and that this is proved by the way in which it dominates and sometimes warps the judgment of those to whom has fallen the thankless task of defending it.

### I

Let us take the article on the Antichrist, particularly the question whether the Common Confession is here speaking the language of the

Lutheran Confessions and of our fathers, in other words, whether it teaches clearly that the Pope of Rome is the Antichrist prophesied in Scripture.

Speaking of the supremacy which Rome claims for its Pope, the Confessions bring the famous statement of Luther: "This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God." (Smalcald Art., II, Art. IV, 10.) Surely, this leaves no one in

doubt as to where Luther and his co-workers stood.

In Article 43 of the Brief Statement of the Missouri Synod we read: "As to the Antichrist we teach that the prophecies of the Holy Scriptures concerning the Antichrist, 2 Thess. 2: 3-12; 1 John 2:18, have been fulfilled in the Pope of Rome and his dominion." There is more to the same effect, but this also surely leaves no one in doubt as to where the authors of the Brief Statement stood. We will subscribe to every word of this.

But the American Lutheran Church was not ready to subscribe without a guarded reservation, as its Declaration of 1938 shows: ". . . we accept



the *historical judgment* of Luther in the Smalcald Articles that the Pope is the very Antichrist . . . because among all the antichristian manifestations in the history of the world and the Church that lie behind us in the past there is none that fits the description given in 2 Thess. 2 better than the Papacy . . ." This was the ALC's frank and honest way of saying that one should not use the word "teach" in this connection (as the Brief Statement had done), but rather speak of this question as a matter of "historical judgment."

Now comes the Common Confession: "Among the signs of His approaching return for Judgment the distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are still clearly discernible in the Roman Papacy, the climax of all human usurpations of Christ's authority in the Church." The vigor and clarity of the Brief Statement, to say nothing of Luther's verdict, are certainly missing. We have expressed our doubt as to whether this settles the old difference, or whether it does not allow for the possibility that future events might call for a revision of the "historical judgment" of Luther and the Confessions. We are told in an official article in the *Lutheran Witness* of June 22, 1954, that the word "still" has no such implications, and that the term "climax" excludes the thought of any further developments that might change the verdict of the "historical judgment."

We grant that it may mean that to men who understand each other on the basis of Luther and the Brief Statement. But does it necessarily mean the same to others who have held dissenting views? Is this terminology acceptable as a settlement of a controversial point? Let us not forget that the Declaration of the ALC emphasized the time element very heavily by saying that ". . . among all the antichristian manifestations in the *history* of the world and the Church that lie *behind* us in the *past* there is none that fits the description . . . better than the Papacy." In the following paragraph, the Declaration refused to commit itself concerning "the *future* that is still *before us*." (Note the "still"!)" Is this question settled by the ambiguous statement of the Common Confession? Or can, to one who wishes to have it so, these words (concerning a portrait "still clearly discernible in the Roman Papacy, the climax of all human usurpations of

Christ's authority in the Church") not just as well be understood to refer only to what one has seen until now, leaving open the question of the future?

That is what we mean by the unionism of the Common Confession. It can be read both ways.

## II

One of our pamphlets ("A Fraternal Word" Examined, p. 11) has the following: "Since Missouri has also begun to use this terminology concerning the 'historical judgment,' the emphasis which is put on the word 'climax' will be a feeble barrier against the spread of this old ALC opinion." To this statement the previously mentioned official article in the *Lutheran Witness* objects: "Missouri does not say this. It says that it is 'a historical judgment based on Scripture.' This definitely must be added. It makes a great difference whether I say merely 'It is a historical judgment,' or whether 'It is a historical judgment based on Scripture.'" (At this point the emphasis is from the original article. In other cases it is our own unless otherwise indicated. — Ed.)

But has something new actually been said thereby? Let us look once more at the ALC Declaration of 1938, with its remark about the "historical judgment of Luther and the Smalcald Articles." The authors of the Declaration certainly did not detach their judgment from the "basis of Scripture." In a subsequent part of the same sentence they refer specifically to the description of Antichrist given in 2 Thess. 2. And yet they were not willing to commit themselves as to "the future that is still before us." The actual difference has therefore not been removed. Only the wording has become more alike — by Missouri's coming closer to that of the ALC!

But what have we now, in this new phrase about "a historical judgment based on Scripture"? If one emphasizes the first part, it will satisfy the ALC. Emphasize the second, and it should satisfy Wisconsin and other critics. That is at least what its inventors seem to expect.

This is what we mean when we say that the unionism of the Common Confession begins to influence the speaking and thinking of its defenders.

## III

One more point. In the pamphlet "A Fraternal Reply" the Wisconsin

Synod's writer of Tract No. 9 ("The Antichrist") is charged with an inaccuracy for saying: "The Brief Statement considers the tenet that the Pope is the Antichrist a doctrine 'clearly defined in Scripture.'"

Our critic tells us with heavy emphasis (here faithfully reproduced) that the Brief Statement does not say that "the tenet that the Pope is the Antichrist is a doctrine 'clearly defined in Scripture.'" He informs us that the Brief Statement merely says "that the doctrine of the Antichrist is a doctrine 'clearly defined in Scripture.'"

Rather puzzling, until we note the distinction: not that the Pope (our emphasis) is the Antichrist, but only that the doctrine of the Antichrist is to be considered a doctrine "clearly defined in Scripture." But does this reproduce the Brief Statement fairly? Has our critic overlooked Article 43? That seems to speak rather plainly, and does not hesitate to mention the Pope, nor does it fail to use the word "teach." It says: "As to the Antichrist we teach that the prophecies of the Holy Scriptures concerning the Antichrist, 2 Thess. 2: 3-12; 1 John 2:18, have been fulfilled in the Pope of Rome and his dominion." (Our emphasis.)

Was our writer "inaccurate" in what he said about the Brief Statement?

Is his critic, this staunch defender of the Common Confession, beginning to alter the *Brief Statement*?

That is what we mean when we speak of the unionism of the Common Confession, and what it is doing to its defenders.

## NOTICE

The following names have been placed in nomination in response to the call for candidates for the temporary professorship to be established by the Synod at Winnebago Lutheran Academy, Fond du Lac, Wisconsin:

Prof. Vernon Gerlach, Mankato, Minn.  
Mr. Fred Hagedorn, Calvary, Wis.  
Mr. Arthur Koester, Fond du Lac, Wis.  
Rev. Clayton Krug, Green Lake, Wis.  
Mr. Morton Schroeder, New Ulm, Minn.  
Mr. Waldemar Stindt, Weyauwega, Wis.  
Mr. Alfons Woldt, Milwaukee, Wis.

The Board of Control will meet on June 22, 1955, at one p. m., to call a professor from this list. All correspondence concerning these candidates shall be addressed to the secretary.

A. E. GERLACH  
414 S. Franklin  
New Ulm, Minnesota



# In The Footsteps Of St. Paul

## Ephesus, The Light And Jewel Of Asia

At last Paul could wend his way to Asia. This time the Holy Spirit did not hinder him as on the second missionary journey. It had always been Paul's aim to go to the metropolitan areas and let the Gospel radiate from there into the provinces. In Paul's day Ephesus was the fourth largest city in the Roman Empire. Rome, Alexandria, and Antioch in Syria were larger, but Ephesus vied with them for importance. For the spreading of the Gospel Ephesus was to become the third center after Jerusalem and Antioch. At Paul's time Ephesus had a population of about 225,000.

### Ephesus

Ephesus had risen in size, power, and influence, had become the capital of the Roman province of Asia and was considered to be the heart of Asia. The Romans, who had received the kingdom from Attalus III of Pergamum, simply called it Asia. They made Ephesus their capital and Pergamum was relegated into the background. It remained a cultural center of this foremost eastern province of Rome. The illustrious city of Ephesus was the most magnificent city of Asia in the opinion of the Roman poet Ovid. The Roman Pliny called it the light of Asia. Due to its strategic position it also became the commercial center for all trade between the East and the West. Farrar called it the Marseilles of the Aegean Sea. This is a fitting comparison. Just as Marseilles was the port for practically all commerce between Europe and most Mediterranean harbors, mostly all ships carrying freight destined for the lands of the East beyond the Euphrates would unload their cargo at Ephesus and take back in return the costly produce and the aromatic spices of the Orient. Representatives of the Gentile world, of every nation, could be found in Ephesus. Jews, too, were not lacking in this thriving commercial center of the world. Great were the opportunities for the Gospel in the midst of such a cosmopolitan population.

### Ephesus Retains Its Prominence

In spite of the mixed population Ephesus was and remained a Greek

city. When the motherland Greece could no longer provide for the overflow population, many sought a home on the western shores of Asia Minor. In history and literature they are known as Ionians. Troas, Smyrna and Ephesus became the political centers of this Ionian world. Soon Ephesus outranked them all. Ionian culture rivaled that of Attica and Sparta. It soon had its apex and crest in Ephesus. Already in the days of Paul much of the glory of Athens had been absorbed by the city along the river Cayster. At the turn of history the excellent harbor of Ephesus lured many to the jewel of Asia. Ships could bring their valuable cargo of men and wares almost to the very heart of the city. From the outer harbor of Panormus they could move inland along the river Cayster. Later on, silt clogged the river and larger vessels had to unload at Panormus. Today travelers tell us that the former harbor is a marsh. A green patch outlines the extent of the once so famous harbor. When Paul came to Ephesus for the first time by ship from Corinth, we do not know whether he was able to proceed into the inner harbor or not. When he came to Ephesus for the second time, he entered the city by way of the great caravan route from the East.

### Ephesus Destroyed

Legend tells us that the thriving city of Ephesus was burned to the ground by Herostratus in the night, when the great Alexander was born (356 B. C.). He wanted to immortalize himself by this act. The Ephesians decreed to condemn his name to oblivion. Herostratus did not become famous, but did achieve notoriety by this act. He did attain his object of not being entirely forgotten.

### Romans Take Over

In the year 130 B. C., King Attalus III of Pergamum bequeathed his kingdom to the Romans. They in turn quickly extended their rule over the whole of Asia Minor. The Roman octopus was never slow in stretching out its greedy tentacles for new territory. It was bound to overreach itself. Finally it had to give way to the barbarians. It is a trait of men

and nations to overreach, to overestimate their own strength and to underestimate that of others. Disaster and final ruin were the inevitable result. We are reminded of Paul's words to Timothy: "The love of money is the root of all evil." One could call this the theme of the history of man. In the days of the early Church the Romans still controlled their provinces. Thus the Apostles were able to travel in safety and plant the Gospel in various centers of the vast Roman world.

### False Pride

To the Ephesians Paul once wrote that the love of Christ surpasses all knowledge. There was reason for this statement. The Ephesians were very proud of their own wisdom and that of their learned men. They were Ionians, and could not the Ionians boast of a Homer, an Anacreon, a Sappho? Was not the cradle of Greek philosophy in Ionia, and was not Thales the first Greek philosopher of renown? Could not the Ephesians boast of Heraclitus (circa 500 B. C.)? Because of the depth of his thoughts he was known as the deep obscure thinker, because of his pessimistic view of life he was called the weeping philosopher. Perfect knowledge, he claimed, could only be ascribed to the gods. Since everything here on earth is in a continuous flux, nothing can be eternal, it is all doomed to final destruction. Even though the easygoing and effeminate Ephesians could make little of his philosophy, they nevertheless prided themselves with this great light in their midst, just as so many today are proud of an Einstein and yet can make little or nothing of his theory or relativity. Perhaps Heraclitus through his own emphasis on relativity has even influenced the modern representative Einstein. As the Greek philosopher renounced Greek mythology, the modern relativist had also severed his ties with the orthodox Jewish religion. Both were on their own.

### Ephesus a Magnet

A motley population filled the city of Ephesus in the days of Paul. Philosophers, sophists, actors and artists from all parts of the ancient



world met here. If success could be established in Ephesus, future fame was secure everywhere else. Ephesus attracted the artisans of the world just as Hollywood does in our day. Greek tragedians and comedians vied with one another for public acclamation. Both the amphitheater, which could seat about 24,000, and the

circus or stadium, which could seat about 75,000, were the centers of attraction for the Ephesians and the many foreigners, just as the cinemas, the baseball parks, and football stadiums attract the masses in our day. In the theater of Ephesus Paul wanted to speak to the enraged populace when the cry arose: "Great

is the Diana of the Ephesians," but his friends would not let him. From the Greek stadium Paul took many figures of speech such as the pressing for the mark, the striving for the incorruptible crown. Such comparisons both the Corinthians and Ephesians understood well.

H. A. KOCH.

## We Wish You Well In Christ's Name

*The following address was delivered by the undersigned at the occasion of a farewell social given to a young man who received his first call into the holy ministry. We thought the idea and the spirit as expressed in this address so good that we pass it on to our readers.*

Ed.

Germany is known for its beautiful and well-kept forests. Diseased trees are treated. Where treatment fails, the trees are removed, lest the disease spread. Splintered boughs are carefully removed. Fallen branches are removed at regular intervals. As trees are removed or cut down for commercial use, they are always replaced by one or more new trees. A wide variety of trees is always available for many uses. Germany is justly proud of its forests.

In the first Psalm we Christians are compared to so many trees planted by a river. Their leaves never wither. They bring forth their fruit in their season. That river is the Word of God. Through it we come to faith. By it we are nourished, guided and bring forth fruit.

As a Christian family we are a cluster of trees of God's planting. As a Christian congregation we are a grove of trees. As a Christian Synod we are a forest.

If we look at the trees we find that they bear various fruit. Our lives, the service we render to God, is the fruit. Talents and training vary. In the family, the congregation, the Synod we are happy over every member who bears fruit for Christ. In our Synod we have special nurseries, our educational institutions, where trees are trained. We have special places where we plant these trained trees, our mission fields and established congregations, replace-

ments at our nurseries. Here they can bear fruit, lead souls to Christ.

During the 57 years of our existence as a congregation, a grove of Christian trees, we have the fifth trained tree in our midst. As we enjoy the fruit of such training we should be concerned about providing replacements. We should encourage our sons and daughters to become especially trained trees in the forest of Synod.

The replacing has begun. Another member of our congregation, after many years of study, is about to enter special work in the Church. He is to be of assistance especially in the training of future Christian Day School teachers at our Dr. Martin Luther College at New Ulm, Minn.

And talking about this school — it is one of five we have in our Synod. We might, by stretching the figure a bit, compare them also to trees. Their fruit is the graduates who go out. These schools also need additions and replacements as the tooth of time makes them unfit for service and the blessing of God makes them inadequate for our needs. Through them we are serving Jesus and blood-bought souls. To provide these sorely needed repairs, replacements and additions, we have our special "Christmas Gift for Jesus" Building Fund offering throughout Synod. New Ulm is receiving an addition to the music hall, Saginaw a central heating plant, kitchen and dining hall. Watertown needs a new recitation hall, dining hall and dormitory. May the river of water along which we are planted, God's Word, work such faith and love in us that the necessary fruit, the monies to erect these sadly needed buildings, will be brought forth.

If Germany is proud of its forests, how humbly proud we should be of

our tree-clusters of Christian families, the grove of our Christian congregation and the forest of our Christian Synod. How honored and privileged we should feel to bear fruit through and for Christ. How regularly we should pray, worship, offer our gifts and children for Christ's kingdom. That is our real work in life—being trees of God, helping others to be such trees. That should be our one endeavor, to remain planted by the river of water, God's Word; that our leaves may not wither and we may always bring forth our fruit in its season.

We are happy today over the Biebert cluster in our St. John's grove of our Synodical forest. Our prayer is that the Lord may bless Edwin and make him a blessing to many.

W. H. LEHMANN

### GOLDEN ANNIVERSARY

At the close of the regular worship on May 1, in Grace Lutheran Church of Portland, Oregon, Mr. and Mrs. Albert Wheaton were ushered before the altar to kneel in prayer and to hear their pastor apply the thoughts of the 23rd Psalm to this special day of their lives; for on this day God was graciously permitting them to celebrate their golden wedding anniversary. All their children and grandchildren and many of their fellow Christians were present to join them in thanking God for the abundance of His mercies toward them in the past and to see them calmly look to the future in the confidence that goodness and mercy will follow them all the days of their life and they will dwell in the house of the Lord forever.

L. SABROWSKY



**THE NEW "ST. TIMOTHY LUTHERAN CHURCH"**

**Maumee, Ohio**

On February 20, St. Timothy Lutheran Church, Maumee, Ohio, dedicated its new chapel-parsonage, which

classrooms. This summer the vacation Bible class will be conducted in the basement. The congregation is at this time painting the basement and making curtains to divide the classrooms due to the large number

be completely converted into the parsonage.

The first service of St. Timothy Lutheran church was held February 20, dedication day. The first regular service and Sunday School began February 27, with 50 present for divine worship and 30 pupils in our Sunday School.

The hopes and prayers of everyone connected with establishing this congregation were realized Easter Sunday when an overflowing number of 122 people gathered for services. The Sunday School children rendered a hymn: "Christ the Lord is Risen Today" and a soloist sang: "I Know that My Redeemer Liveth."

Certainly, the Lord is with St. Timothy Lutheran Church; for now, after only two months, the Sunday School has an enrollment of 67 pupils, seven teachers, and a superintendent. There are nine in the confirmation class and 16 in the adult instruction class. There have been 12 adults and children baptized during this period. The congregation as yet is not formally organized, but intends to do so very soon.

The Wisconsin Synod has another mission church of this kind in Madison, Wisconsin.

Remember St. Timothy Lutheran Church in your prayers!

A. L. SCHMELING.



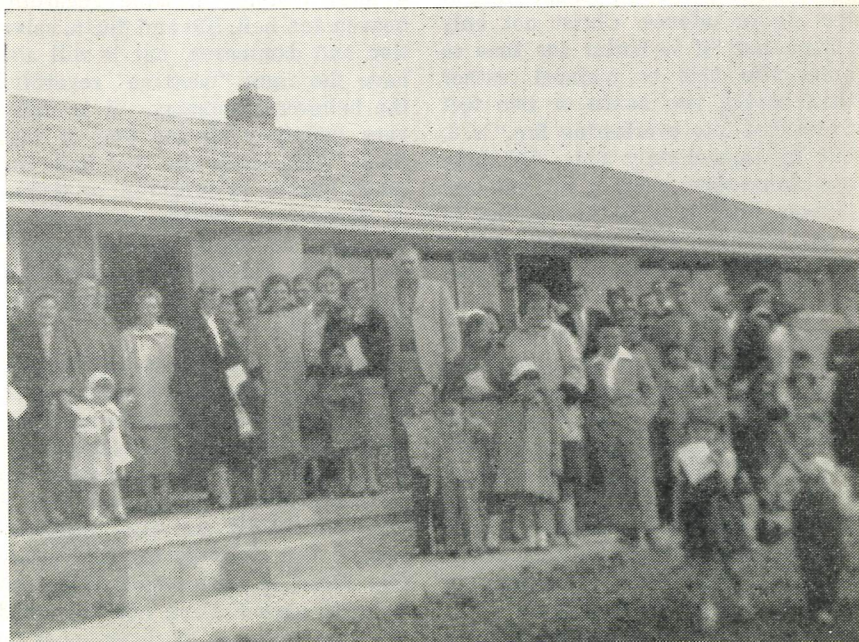
Children Singing — St. Timothy Church, Maumee, Ohio

is sponsored by the Mission Board of the Michigan District of the Wisconsin Synod. The Rev. Alvin Baer of Adrian, Michigan, was the guest speaker. Pastors and guests from Michigan and Ohio gathered to witness the joyous occasion.

Last June Vicar A. L. Schmeling, who is now in charge of the church, was called to begin work in the Maumee area, which is a suburb of Toledo, Ohio. After taking a preliminary survey and canvass of the area, the present location was chosen to begin a church. The mission opportunities are tremendous, for it is in a new community which is growing very rapidly.

The actual building began last November and was finished this March. Upstairs consists of the parsonage and chapel, that is, three bedrooms, living room, chapel, and kitchen. The living room is built to be used in addition to the chapel in case of overflow. (However, the living room is being used every Sunday already.) Downstairs is a full basement which is used for Sunday School

of Sunday School children. After the building becomes too small for the congregation, a new church will be erected and the present building will



At the Easter Service — St. Timothy Church, Maumee, Ohio



## "Economy Plays a Part"

DR. NORMAN A. MADSON

A Reuter's dispatch from Oslo, Norway, reached our daily press and was reported under the caption: DOGMA BATTLE SPLITS NORWEGIAN CHURCH. The affair was quite factually reported, telling us of the denial of the Scriptural doctrine of eternal punishment by Bishop Schelderup of Hamar. He is correctly reported to have stated: "The doctrine of eternal hell-fire is not in accordance with Christ's teaching of loving-kindness and the salvation of sinners." To this Prof. Ole Hallesby of the "menighedsfakultet" in Oslo had taken exception, stating that Bishop Schelderup had put himself outside the Church and breaking the promise given on the day of his ordination.

Regardless of what one's attitude toward Prof. Hallesby might be in other matters of doctrine, in this he was mostly eminently right. A person who accepts the Bible as God's infallible word will most certainly have to admit that it teaches eternal damnation for all who will not repent of their sins and believe in Christ as their Savior from sin. To say that this is not in accordance with Christ's teachings of loving-kindness is simply to fly in the face of Christ's own words regarding hell-fire. To quote but one of the numerous passages on this doctrine: in Matt. 18, speaking of the sin of offence, Christ not only states that "it is better for thee to enter life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire," v. 8; but He immediately adds: "If thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire," v. 9.

And the Lutheran Confessions most certainly teach the same doctrine. The Athanasian Creed is part of our Confessions. And what is said there regarding the final judgment? "They that have done good shall go into life everlasting; and they that have done evil, into everlasting fire." The Augsburg Confession, Art. XVII, says regarding Christ's Return to Judgment: "He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils

He will condemn to be tormented without end." The Apology of that Confession, in its XVIIth Art., has practically the same statement.

When Bishop Schelderup appealed his case to the Minister of Church Affairs, he was informed in the name of the king that he had not placed himself "outside" the Church, nor had he failed in his duties under the articles of faith. So far as the State Church of Norway is concerned, then, you may believe and teach what you please in this doctrine, and still be considered a good Lutheran. It is to be feared that the Hamar bishop has a distorted moral sense, wanting to have a loving God, but not a God who is holy.

The Reuter's dispatch goes on to relate: "The suggestion that the Government could 'dictate' to the Church in matters of religious belief was hotly opposed by churchmen, and there was some discussion about the possibility of the Church severing all connection with the State and setting up a free and independent Church." But then comes the sad epilog: "But here economy plays a part. The Church in Norway has no property and no funds." What of it? If it will but abide by the teachings of God's Word, it will not only have a most definite doctrine regarding heaven and hell, life and death, salvation and damnation, but it will also have the right "doctrine" regarding the believer's economy. It is stated very definitely by the Son of man thus: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" Matt. 19:29.

And until the Church of Norway, or any other church for that matter, gets clear on Christ's *either-or economy*, a readiness to forsake all for His name's sake, yea, to consider all earthly possessions but dung that it may win Christ and His righteousness, it will continue to compromise that Word of truth which alone can and will save it from hell-fire, until the final sentence of doom must be pronounced over it.

May the God of all grace grant the true believers in the State Church of Norway the needed courage to come out from among those whose confession is as insipid as it is ungodly, and say to its unbelieving bishops: "We will recognize no one as our shepherd who would rob us of His Word who has assured us: 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free!'" John 8:31. 32.

*Lutheran Sentinel.*

### A MOMENT OF DOUBT

A darkness engulfed my soul,  
So dark I could scarcely see.  
I asked, "My God, do you not hear  
The prayers we raise to Thee?"  
Must there be grief and sorrow?  
Must hearts be broken so free?  
Must we, Thy faithful, suffer?  
And wicked men unpunished be?

Then came these words of a friend  
Which brought no calm to me,  
"God uses deeds of wicked men  
Whereby His will and plan we see."  
Still in despair I prayed,  
"O God, please send relief."  
Then came these words so loud and clear,  
"Your darkness is doubt and unbelief."

Alone, in prayer I fell to my knees,  
"O God, forgive my sin,  
Purge from heart all doubt and despair,  
Grant me to walk in Thy grace again."  
Then answered my God, "My child,  
Did I not suffer and die for thee?  
Have I not proven My love?  
My grace is sufficient for thee."

I must watch and I must pray,  
"My God, teach me to trust in Thee,  
And may I never doubt Thy wisdom,  
May Thy grace be sufficient for me.  
For I need Thy guiding hand,  
Thy protecting love o'er me;  
And may I ever see that grief and sorrow  
Are but stepping stones to Thee."

MRS. CLARA PETERSEN



**"SEARCH THE SCRIPTURES"**

Let us be done with idle window shopping,  
 As though God's treasures were beyond our means.  
 Go deep into His Word and stop to ponder  
 Upon the beauty of these lofty scenes.  
 It is a banquet feast. The Master offers  
 No scanty fare your deepest need to fill,  
 "Come, come," He says, "you need not leave here empty,  
 The Food is here to take and eat at will."  
 Let us be done with idle window shopping,  
 Nor stand like beggars, looking at the store,  
 Afraid to ask or enter — God is waiting  
 To give us our request, yes, even more.  
 If only we would ask Him for His Spirit  
 And faith that takes each promise at its word,  
 Our lives would be victorious o'er each conflict,  
 Our prayers such as must be said and heard.  
 Let us be done with Bible window shopping,  
 God's Word is not for idle scrutiny.  
 It is a food for life, for strength, for healing,  
 The lack of which brings untold misery.  
 And as you read each sweet and precious promise,  
 Then think upon the truth it would impart,  
 That it may go from sight to mind,  
 from mind yet farther  
 Into the deep recesses of your life and heart.

ESTHER A. SCHUMANN.

**GOLDEN WEDDING ANNIVERSARY**

On the evening of April 30, relatives and friends gathered in St. Andrew Ev. Lutheran Church, Milwaukee, Wisconsin, to honor Mr. and Mrs. Theodore Gross on their golden wedding anniversary.

The undersigned addressed the honored couple on the basis of Psalm 23. May the Lord bless them and keep them in their faith in the Lord Jesus during their remaining earthly pilgrimage.

LOUIS F. KARRER.

**DEDICATION**

**St. John Ev. Lutheran Church  
 Two Rivers, Wisconsin**

Sunday Misericordias Domini was a special day of grace for St. John Congregation of Two Rivers, Wis. A new school building (and the modernizing of the old school) was dedicated to its proper use: the training of our children to walk on the way of life eternal.

There are four schoolrooms in the new building and four in the old building. There are also two large study rooms and other facilities which are needful for a modern school, such as library and sick room.

The festive dedication took place in this manner: There were three proper services in the morning with Pastor George Barthels and Pastor Irwin Habeck preaching the sermons. At 2 p. m. the door was unlocked by the pastor. With hymns and prayers the thankful congregation entered the new building. About 2,000 people viewed the building.

At present there are about 200 pupils attending our parish school.

The new building, together with the renovation of the old, cost about \$150,000 and is modern in every way.

We are grateful! We pray God that that everlasting, that ancient and true Gospel of Christ Jesus ever reign in our school.

W. G. HAASE.

**† DOROTHY ANN PENK †**

Dorothy Ann Penk, nee Abraham, was born Nov. 16, 1902, at Wentworth, S. Dak., the daughter of the late Herman Abraham and his wife Frances, nee Schulz. On June 4, 1926, she was married in Immanuel Lutheran Church of Grover, S. Dak., to Pastor Erich W. Penk, who was then stationed at Faith, S. Dak. In 1928 Pastor and Mrs. Penk moved to

Prescott, Wis., following the call extended Pastor Penk by St. Paul Lutheran Church. It was here that their home was blessed with the birth of their only daughter, Darlene, a senior at Concordia Teachers College, River Forest, Ill. Since 1941, when her husband was installed as pastor of St. John Church, Baytown, and St. Matthew Church, Town Grant, Stillwater, Minn., she capably performed her duties as homemaker and pastor's wife in the parish. Though seeming to enjoy good health, she became aware of a serious malignant ailment about seven months before her demise. The best of medical help and aid was sought and employed, but the treatment failed to bring about the hoped-for and prayed-for results, and the Lord saw fit to call her from this vale of tears to Himself in heaven on Feb. 3, 1955, at the age 52 years, 2 months and 18 days.

Funeral services were conducted at St. John Church, Baytown, Feb. 6, Pastors P. Kurth and G. Thiele officiating, and at Immanuel Church, Grover, S. Dak., Feb. 7, Pastor H. Rutz officiating. Her mortal remains were laid to rest in Mount Hope cemetery, Watertown, S. Dak.

Surviving and mourning at her departure are: her husband Erich and daughter Darlene; her parents, Mr. and Mrs. Herman Abraham of Hazel, S. Dak. (Mr. Abraham having since been called to his eternal rest shortly after his daughter's demise); two brothers, Frank of Vienna, S. Dak., and Herman, Jr., of Hazel, S. Dak.; many other relatives, a host of friends, particularly in the parishes and communities served by her husband.

A substantial "Memorial Wreath" was given in her memory by relatives and friends, the greater portion of which was designated for the Church Extension Fund.

E. W. PENK.

**† PASTOR ALFRED WILLIAM SAUER †**

Alfred William Sauer was born August 18, 1881, at Bloomfield, Wisconsin, the son of Pastor John Jacob Sauer and his wife, Friedericke, nee Lau. Baptized on September 1 by



his father, who died in 1889, and confirmed on March 18, 1894, in Bay City, Michigan, by his brother, the Rev. Timothy Sauer, he entered Northwestern College, Watertown, Wisconsin. Following his graduation from this school and the Lutheran Theological Seminary in Wauwatosa, he was ordained July 23, 1905, at Juneau by his brother, the Rev. Christian Sauer.

He came to Winona on July 29, 1905, and was installed as assistant to the Reverend Philip von Rohr on August 13. Upon the death of Pastor Philip von Rohr in 1908, he was installed as pastor of the church on January 17, 1909. During his long ministry God granted him the privilege of seeing the many fruits of his labors. He was permitted to officiate at 3,316 baptisms, 2,463 marriages, 2,000 funerals, 1,017 adult and 2,284 children confirmations. Serving actively up to the last weeks of his life, he fell asleep in the Lord after a short illness at 9:30 a. m. Tuesday, May 17, 1955, at the age of 73 years, 8 months and 29 days.

On July 18, 1906, he was married to Elfrieda von Rohr, daughter of the pastor, who until her death in 1943 was very active in church and community work. He is survived by his three sons, Dr. Philip von Rohr Sauer, Bemidji, Minnesota, Dr. Alfred von Rohr Sauer, St. Louis, Missouri, and David von Rohr Sauer, Winona, Minnesota, one sister, Mrs. Emma Schmidt, Kenosha, Wisconsin, and 12 grandchildren.

HAROLD BACKER.

### GOLDEN ANNIVERSARY

Mr. and Mrs. Richard Lynn, members of St. John Ev. Lutheran Church of Newburg, Wisconsin, were privileged by the grace of God to celebrate their golden wedding anniversary on May 22, 1955. In the service of thanksgiving their pastor addressed them on the basis of Ps. 116:7. A large number of relatives and friends joined them in the service and in the dinner and open house reception which followed. This couple also had the unusual privilege of having the pastor who united them in marriage fifty years ago, Pastor Wm. Mahnke, present to observe the occasion with them and to address them. May our Lord continue to abide with them!

W. J. ZARLING.

### "DELIGHT THYSELF ALSO IN THE LORD; AND HE SHALL GIVE THEE THE DESIRES OF THINE HEART"

Psalm 37:4

When castles tumble and the dreams you cherish

Fail to come true,

When things go wrong and all you see is trouble,

What do you do?

How do you act when things you've prayed and yearned for

Come not to fill your, but another's store,

And you stand at the harbor watching ships unloading

Rich cargoes at, not yours, but others' door?

Oh, what about the heart's desire God has promised

To give to those, according to His Word,

Who shall delight themselves in Him, that same Lord

Has also promised that His own must go

Thru tribulation if they heaven's joys would know.

It is enough that God has pledged to give us

Each need according to His riches by our Lord,

For what we do not need is often harmful.

So let us firmly rest upon His holy Word,

No disappointments come to him whose sole delight

Is in the Lord. He knows God's ways are right.

ESTHER A. SCHUMANN.

### 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

#### WESTERN WISCONSIN DISTRICT PASTORAL CONFERENCE

The Western Wisconsin District Pastoral Conference will meet in Waterloo, Wisconsin, June 14 and 15. Details will be sent to the members later.

H. C. NITZ, President.

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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. Habeck, 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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#### MANITOWOC DELEGATE CONFERENCE

Time: June 14, 1955, 7:30 p. m.

Place: First German Lutheran Church, Manitowoc, Wisconsin.

S. KUGLER, Secretary.

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#### WESTERN DELEGATE CONFERENCE DAKOTA-MONTANA DISTRICT

The Western Delegate Conference will meet on June 21 and 22, 1955, at Northwestern Lutheran Academy, Mobridge, South Dakota. The conference will open at 10 a. m. with a communion service, H. John preaching (P. Koch, alternate).

The essayist will be W. Ten Broek.

Lodging will be provided in the dormitories; guests are to bring their own bedding. The ladies of the local congregation will provide meals. G. S. BAER, Secretary.

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#### PASTOR-TEACHER CONFERENCE OF THE MICHIGAN DISTRICT

Sessions open 1:30 p. m., Tuesday, June 21; close 11:30 a. m., Thursday, June 23.

Place: St. John Church, Bay City; J. Brenner, pastor.

Conference Service: Tuesday evening; G. Radtke, speaker; G. Struck, alternate.

Essays: "How are Members of Our Congregations Who Adhere to False Doctrine to be Dealt With?" W. Voss; "An Appraisal of the Various Types of Inspiration Mentioned in the Scriptures," A. W. Hueschen, M. Toepel, E. Wendland; An Exegetical-Homiletical treatment of a chosen text, A. W. Hueschen, M. Toepel, E. Wendland.

The morning and afternoon sessions on Wednesday will be devoted to a review of Joint Synod's Program for the August meeting.

All lay delegates to Joint Synod from the Michigan District are required to be present on Wednesday only.

Excuses should be mailed to Pastor J. Brenner, 505 W. Jane St., Bay City, Mich. R. O. FREY, Secretary.

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#### REDWOOD FALLS DELEGATE CONFERENCE

Time: June 13, 1955, at 2 p. m.

Place: Christ Lutheran Church, Marshall, Minnesota, Pastor E. R. Gamm.



Schedule: 1. Opening with the celebration of Holy Communion. The preacher, Pastor W. Nommensen; alternate, Pastor G. F. Zimmermann. 2. The Work of Synod on the basis of the reports for the Synod meeting in August.

All congregations should send two delegates. More are welcome.

G. F. ZIMMERMANN, Secretary

**CROW RIVER DELEGATE CONFERENCE MINNESOTA DISTRICT**

Place: St. Peter Lutheran Church, Tp. Ellsworth, Darwin, M. C. Kunde, pastor.  
Date: June 28 and 29. Sessions begin at 10:00 a. m. on June 28.

Essays: "Does Broken Engagement Constitute Infidelity?" by Martin Lemke; "The Need for Stressing Sanctification in Our Christian Training," by M. Lenz; "Music for Church Weddings," by G. Geiger.

Preacher: E. R. Berwald; alternate, H. C. Duehlmeier.

Announce intended presence or absence to host pastor.

M. H. HANKE, Secretary.

**ARIZONA-CALIFORNIA DISTRICT**

SPECIAL DELEGATE SESSION Thursday, June 16, 9:00 a. m., at Zion Church, 911 Woodland Ave., Phoenix. Pastors, teachers and congregations have been notified.

E. ARNOLD SITZ, President  
ARMIN C. KEIBEL, Secretary.

**ST. CROIX DELEGATE CONFERENCE MINNESOTA DISTRICT**

Place: St. John Lutheran Church, Hastings, Minnesota, L. Ristow, pastor.

Date: June 22, 1955.

Preacher: L. Voss.

Essays: "Impressions of Religious Life in Germany," G. Thiele; "The Book of Ruth," F. Kempfert. Various Reports.

J. LAU, Secretary.

**NEW ULM DELEGATE CONFERENCE**

Date: June 28, 1955.

Place: St. Matthew Ev. Lutheran Church, Butterfield, Minnesota.

Time: 9:30 a. m.

Kindly announce to host pastor. Details will be sent to members.

RALPH UNKE, Secretary.

**EASTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT**

Date: June 28, 1955.

Place: St. John Lutheran Church, Rauville Twp., B. A. Borgschatz, pastor.

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

Each congregation is expected to send a delegate. Reports on our Synodical work will be heard and discussed.

H. E. RUTZ, Chairman.

**WINNEBAGO DELEGATE CONFERENCE**

The Winnebago Delegate Conference will meet at Martin Luther Church, Oshkosh, Wis., the Rev. H. Kleinhans, pastor, on June 20 in the afternoon and evening. The conference will begin at 2:00 p. m. Pastors H. Wicke, O. Siegler and W. Wichmann will lead a discussion on the work of the Synodical Conference Convention at Detroit and Chicago. Delegates will provide their own supper.

R. REIM, Secretary.

**ARIZONA-CALIFORNIA DISTRICT PASTORAL CONFERENCE**

Date: June 14-16.

Time: 10:00 a. m.

Place: Zion Ev. Lutheran Church, Phoenix, Ariz.

Program: Exegesis, Romans 1, J. Sauer; Exegesis, 1 Cor. 2, E. Sprengeler; Sponsors or Witnesses at Baptism, E. Hartzell.

Communion Service: Wednesday 7:30 p. m., F. Machina, preacher.

Please announce your intended presence to the host pastor, R. Wm. Schaller.

J. GERLACH, Secretary.

**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.

**ANNOUNCEMENT**

Pastor Emil Toepel, Sun Prairie, Wis., has been appointed as acting secretary of the Western Wisconsin District to replace Pastor G. C. Marquardt, who has accepted a call into the Arizona-California District.

H. C. NITZ, President.

**INSTALLATIONS ORDINATIONS AND**

(Authorized by the Proper Officials) Installed

**Pastors**

Barry, Kenneth, as pastor of St. Paul Lutheran Church, Mission, South Dakota, by Karl Molkentin, on April 17, 1955.

Barry, Kenneth, as pastor of St. Paul Lutheran Church, White River, South Dakota, and St. Peter Lutheran Church, Wood, South Dakota, by Lloyd Wenzel, on April 24, 1955.

Bradtke, Martin, as pastor of Grace Lutheran Church, Kenton, Ohio, by A. W. Baumann; assisted by Martin Wagner, R. W. Scheele and Walter Voss, on May 8, 1955.

Schuetze, Waldemar, as pastor of St. Paul Lutheran Church at Roscoe, South Dakota, by A. W. Schuetze; Sunday, May 15, 1955.

Worgull, David, as pastor of St. Paul Ev. Lutheran Church in Naper, Nebraska, by Martin T. Bradtke; assisted by I. H. Zarling and E. Kitzerow; Sunday, April 24, 1955.

**Teacher**

Stellick, Norman, as teacher at Zion Ev. Lutheran School, Rhinelander, Wisconsin, by Pastor Erwin Scharf, on May 1, 1955.

**CHANGE OF ADDRESS**

**Pastor**

Bradtke, Martin T., 734 W. Franklin St., Kenton, Ohio.

**Teachers**

Stellick, Norman, 216A East Anderson St., Rhinelander, Wisconsin.

Woldt, A., 4542 N. Sherman Blvd., Milwaukee 16, Wisconsin.

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, 4536 N. Sherman Blvd., Milwaukee 16, Wisconsin.

**ACKNOWLEDGMENT AND THANKS**

Since September 20, 1954, our Home for the Aged received donations of canned goods, vegetables, books, clothing, bed linens, baked goods, etc., from the following:

Herman Engel, Yakima, Wash.; Trinity, Mission Workers, Alpha, Minn.; St. Peter, Minneapolis; Otto Schultze, Belle Plaine; Mrs. Frank Bauman, Ronald Meierbachtol, and Raymond Mueller, Belle Plaine; Gust Kreger, Jordan; Miss Marie Kuecker, Le Crosse; Ladies Aid, Trinity, Saline, Mich.; Visiting Committee, St. Paul, Jordan; Pleasant Hour Birthday Club, Elmore; Pilgrim Church, Mpls.; Ladies Aid, and Missionary Society, St. John, Lake City; Ladies Aid, St. John, Buffalo; Ladies Aid, Cross, Charles City, Iowa; Ladies Aid, Withrow, Wash.; Mission Aid, St. Stephen, Beaver Dam, Wis.; St. Paul, N. Mankato; Women's Missionary League, Power, Mont.; Ladies Aid, Grace, Milford, Neb.; St. Matthew, Danube; Sewing Circle, St. John, Wheaton; St. Luke, Mission, Leith, N. Dak.; Ladies Aid, Trinity, Marinette, Wis.; August Kahle, Belle Plaine; Elenore Voelker, Winona; Mission Group, Christ, Eagle River, Wis.; Mission Society, St. John, Burlington, Wis.; Ladies Aid, St. John, St. Clair; St. Paul, Tomah, Wis.; Ladies Aid, Immanuel, Gibbon; Sewing Circle, St. Martin, Winona; Ladies Aid, Immanuel, South Shore, S. Dak.; St. Paul, Henry S. Dak.; Ladies Aid, Trinity, Lake Crystal; Salem, Madelia; Ladies Aid, Christ, Morrilton, S. Dak.; Ladies Aid, St. John, Frontenac; Ladies Aid, Immanuel, West

Florence; Ladies Aid, St. John, Sleepy Eye; FSBC Pilgrim, Mpls.; Ladies Aid, Immanuel, Pelican Lake; Ladies Aid, Trinity, Osceola, Wis.; Ladies Aid, Zion, Essig; Ladies Aid, St. John, Fairfax; St. Paul, Litchfield; Mrs. Harry Otto, Belle Plaine; Men's Club, Grace, Le Sueur; Ladies Aid, St. John, Lomira, Wis.; Young Girl's Club, St. Peter, Mpls.; Hi-Leaguer's, St. Peter, Mpls.; Ladies Aid, St. John, Centuria, Wis.; Ladies Aid, Trinity, Omak, Wash.; Joe Mohrbacher, Rosalin Druke, Mr. and Mrs. C. Ernst, Mrs. Ehrenberg, Belle Plaine; Miss Rose Leiske, Henderson; Ladies Aid, Henderson; Mr. and Mrs. Art Dueffert, Belle Plaine; Belle Plaine Locker; Ladies Aid, Immanuel, Fish Lake; St. Paul, Prior Lake; Martha Herzberg, Winona; Young People, St. John and Grace, Goodhue; Grace and St. John School, Goodhue; Ladies Aid, St. John, Lake City; Ladies Aid, Trinity, Belle Plaine; Mr. and Mrs. Art Kulisheck, Mpls.; L.V.M.S., Miles City, Montana; St. Paul, Jordan; Ladies Aid, Prairie du Chien, Wis.; Willy Ley, resident; Mrs. Betsy Snyder, resident; Ladies Aid, Grace, Le Sueur; Ladies Aid, St. Paul, Crandon, Wis.; Julius Kiester, resident; Ladies Aid, Immanuel, South Shore, S. Dak.; Maria Keucker, La Crosse, Wis.; Trinity, Miles City, Montana; Ladies Aid, Good Hope, Ellensburg, Wash.; Ladies Aid, Christ, Beatrice, Neb.; Emmanuel, Hazel, S. Dak.; pupils of St. John's School, Goodhue; Ladies of Grace, Le Sueur; St. John, Sleepy Eye.

Our hearty thanks to all donors.

L. F. BRANDES, Superintendent.



# Books for the Christian Home



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The background of **The Quest for Truth** is of a pattern which repeats itself in our times, 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 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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**FACE YOUR LIFE WITH CONFIDENCE: COUNSELS FOR YOUTH.** By William E. Hulme. 232 pages. Cloth. **\$2.75**

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**FAMILY AFFAIRS.** By Harold B. Kildahl. 102 pages. Cloth. . . . . **\$.75**

In the first part of this book the author gives statistical and historical information regarding the development of the family using both pagan and Christian sources as background material. The second part deals with the problems and solutions regarding marriage and the home from the Christian viewpoint. The closing chapter deals with the problem of mixed marriages. Excellent for family reading and for group study.

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In this booklet the author elaborates upon certain key words from the marriage service, words which are unfortunately often passed over by the young married couple with little thought of the real implications which lie in these words. An excellent booklet for those contemplating marriage, those who are married, and also for pastors in considering the complex problems of marriage from a Scriptural viewpoint. The Episcopalian form of service upon which the author bases his discussions is almost identical with the Lutheran form, with the unfortunate exception of the omission of the word "obey" from the bride's vow.

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These pages teem with gracious counsel, admonition and help from the pen of an unusually thoughtful man of warm sympathies, a rich life experience and a broad outlook. His thesis has been developed on the highest level of Christian thought and feeling.

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