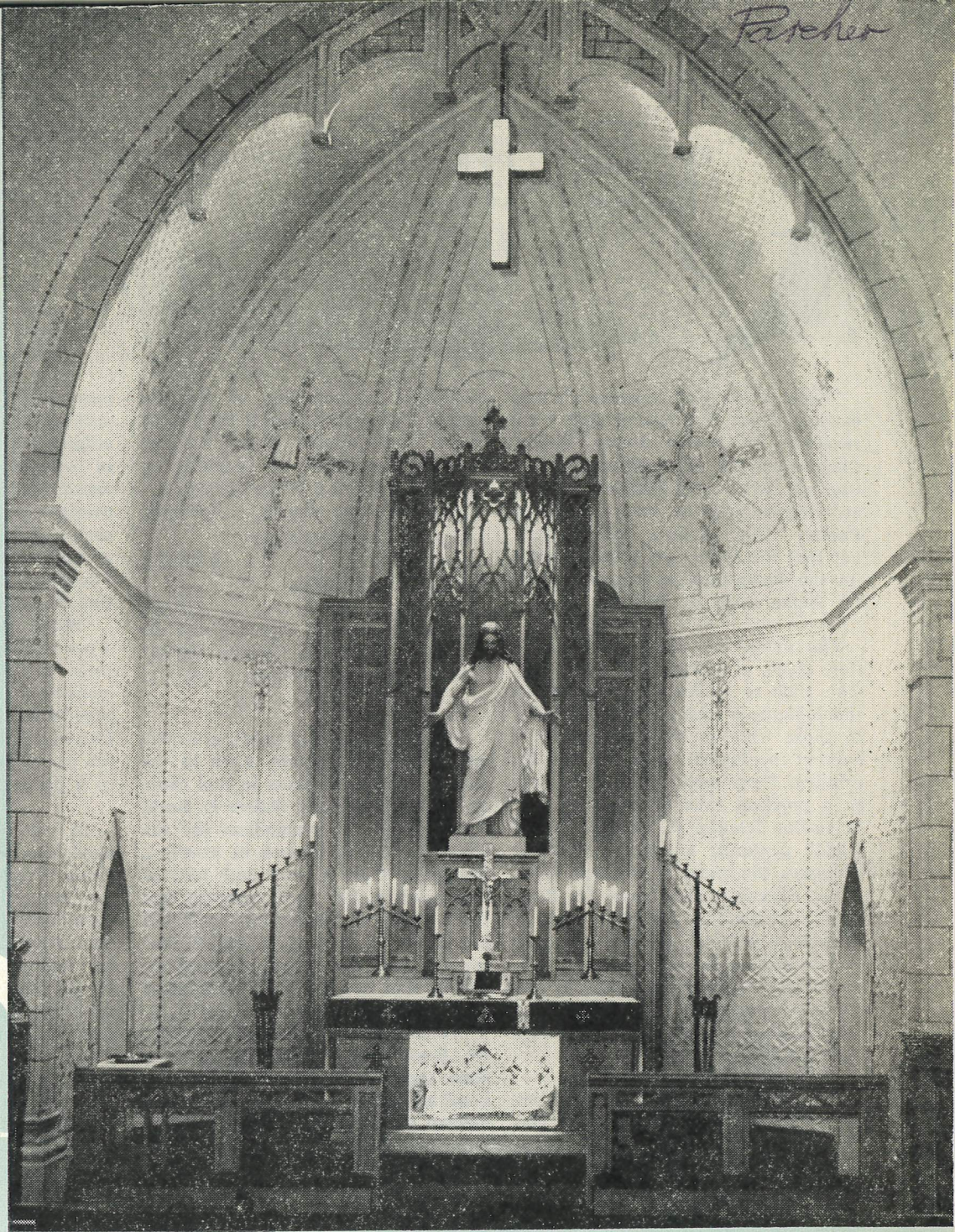


Parker



THE NORTHWESTERN Lutheran

September 14, 1958
Volume 45, Number 19



BRIEFS

by the Editor

"News From Our Missions" brings extracts from two letters that were received by Pastor Harry Shiley, Chairman of the Japan Mission Board. One was written by Missionary Richard Seeger, and the other by Pastor Poetter. Our readers will remember that the latter was commissioned for the Japan field in July and sailed for Japan early in August.

The extent to which basic Christian truth is being denied by men who wish to be known as Christian theologians is almost beyond belief to those who do not keep up with current theological magazines and literature. Very many of you are not in a position thus to keep abreast. So Pastor Schaller in "From a Wider Field" performs a service when he discusses the views of Rudolph Bultmann, a German theologian. Dr. Bultmann's statements are often clothed in such an involved, obscure language that is simply too much for the average reader. Here the writer of our column comes to the rescue by "translating" certain statements into plain English.

For those interested in statistics we bring below the figures on the

confirmed membership of the six largest Lutheran bodies in the United States and Canada. These are the statistics for 1957, as recently released by the NLC News-Bureau.

United Lutheran Church	1,630,990
Lutheran Church-Missouri Synod	1,429,676
Evangelical Lutheran Church	713,534
American Lutheran Church..	647,109
Augustana Lutheran Church	390,881
Joint Synod of Wisconsin.....	227,744

"Protestantism is growing in Brazil, and there is a definite crack in the Roman Catholic fortress in that country, according to Dr. Walter E. Bock, field director of evangelism for the United Lutheran Church in America. Returning from a two-month tour of that country, Dr. Bock reported that the number of Protestants in Brazil has increased more than 200,000 during the past five years. The Lutherans in that country now total more than 500,000.

"The Catholic Church in Brazil," Dr. Bock said, "is tantamount to a state church. It is impossible for a non-Catholic to gain any important elected office or substantial political

or governmental appointment.'"
This report is taken from the Lutheran Standard (ALC).

THE LUTHERAN (ULC) for August 20 has an item about Lutheran gains in Austria. We extract the following:

"Austria has long been regarded as a Roman Catholic country, with nearly 90 per cent of its people adhering to that church body. Influx of refugees from Communist-dominated lands in eastern Europe has brought about a significant change, according to a Lutheran World Federation report compiled by the Rev. Theodore Althof, LWF representative in Austria.

"While Protestants made up only 4 per cent of the Austrian population prior to World War II, Lutherans alone now comprise 6 per cent of the population, the report says. Lutheran Church membership has soared in ten years from approximately 200,000 to a present enrollment of 396,614."

"A one-week engagement lengthened into two as audiences in Montevideo, Uruguay, last month welcome the film *Martin Luther*. 'Unofficial censorship imposed by fear and intimidation' had delayed the showing for four years, according to Robert E. A. Lee, executive secretary of Lutheran Church productions. He cited the film's excellent reception in Brazil and said showings were expected in Argentina, Guatemala, and Chile." So runs part of a report in *The Lutheran* (Sept. 3).

The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us. I Kings 8:57

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Editorials

"Futile and Wrong"? Just how liberal can a religious Liberal become?

Prof. Reinhold Niebuhr, vice-president of Union Theological Seminary and high man on the totem pole of the Modernists, and also a regular contributor to "The Lutheran" (ULC), writes in the April issue of the "Journal of the Central Conference of American Rabbis," as reported in "The Christian Century" (April 30, 1958), that Christian missionary work to convert Jews is "both futile and wrong." He charges that the Jew can "find God more easily in terms of his own religious heritage" than by submitting himself to the "hazards" of conversion to Christianity.

Peter thought otherwise. He said to "the men of Israel": "Ye denied the Holy One and the Just . . . and killed the Prince of life. . . . Repent ye therefore, and be converted, that your sins may be blotted out. . . . Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3).

Paul does not agree with Niebuhr. So eager is he to have the Jews submit themselves to the "hazards" of conversion that he cries in holy zeal, "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" (Rom. 9:2f.).

Jesus did not think so. His mission was almost exclusively to "the lost sheep of the house of Israel." And He certainly included the Jews when in the Great Commission he commanded the Church to "teach *all nations*" and make them disciples of the Triune God.

In fact, the Church is delinquent when in her mission outreach she does not include the descendants of Abraham in her mission targets.

"Futile and wrong"? How does the Liberal read his New Testament? And, incidentally, does not a journal forfeit its right to be called Lutheran when it features Reinhold Niebuhr as a regular contributor?

H. C. NITZ.

* * * *

A Good Conscience St. Paul once said: "Herein do I exercise myself to have always a conscience void of offense toward God and toward men." That was his policy in life. And that is good policy also for us. Toward God, of course, we can not have a good conscience on the basis of our own behavior. In that respect we can have a good conscience only if we take our sins to Jesus that He may wash them away in His precious blood.

But do we endeavor to have a conscience void of offense toward our fellow man? Can we look him in the eye and say that we have never taken unfair advantage of him and have never unnecessarily hurt and harmed him? Two and a half centuries ago Cotton Mather said on this subject: "First, I am to deal with every other man as I would have another man deal with me. Second, I am so to deal with another man that the man with whom I deal may be benefited as well as myself. Third, let my dealings be such that I should not be ashamed of their coming to the knowledge of other men able to judge of the honesty of my dealing."

Can we say with respect to other men that we have never gossiped about them and never said evil things behind their backs, whether the things were true or not; that we have never connived against them with others; that we have never ganged up on them to undermine their authority or good reputation? Do we say: Don't tell him what I am now going to tell you? If what we have said or done should leak out and become known to him, would we feel like crawling into a hole? That is not having a conscience void of offense. That is sneaky and underhanded and does not become the Christian. Let us always conduct ourselves in such a way as to be worthy of one another's trust. Let us be as straightforward behind a man's back as we are to his face. In short, let us always exercise ourselves to have a conscience void of offense. IM. P. FREY.

* * * *

Check the Quote Many an opinion or argument has been backed with quotations. "Great authorities," says Daniel Webster, "are arguments." But quotations, like many other things, have their abuses. Particularly is this true in the case of quoting from far-ranging, comprehensive works.

The Bible is often quoted as the prime authority to clinch an argument. Not only has the Bible been called upon to back up an amazing variety of arguments; it has also been misquoted or quoted for false purposes. This is done, for example, when the words, "The flesh profiteth nothing," are quoted to prove that we do not receive Christ's body in the Lord's Supper.

The Lutheran Confessions and Luther's works have also been quoted to confirm a variety of opinions. More than once they have been drawn on by both sides in a controversy and have thus been employed to prove contradictory statements. If one were so minded, one might quote these writings to try to prove that Mary is the queen of heaven or that we may subscribe to the authority of the Pope.

Honest quotations must play fair, first of all, with the immediate context. A quotation (for example, "The flesh profiteth nothing") must be understood in the light of the entire paragraph or section of which it is an integral part.

One also needs to know under what circumstances the author was writing. Was he writing to a friend or to a foe? What did he want to prove? Would he have said the same thing under present circumstances? A valid quotation must stand up under such investigation.

If a quotation does not seem to be representative of an author, it must also be compared with his oft-repeated basic principles. If, for example, Luther were to state somewhere that little children do not require baptism, that irregular statement would have to be examined carefully in the light of his familiar and basic assertions concerning baptism as we have them in the Catechism.

Quoting an authority does not automatically prove an argument. A quotation must also be proved.

C. TOPPE.

Studies in God's Word: A Pastor Prays for His People

“For this cause I bow my knees
unto the Father of our Lord
Jesus Christ.” Ephesians 3:14.

The Introit for the Sixteenth Sunday after Trinity sets a mood of fervent supplication for the day's worship in words of Psalm 86: “*Be merciful unto me, O Lord: for I cry unto Thee daily. For Thou, Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call unto Thee. Bow down Thine ear, O Lord, hear me: for I am poor and needy.*”

Both the Gospel and the Epistle for this Sunday place us into situations which give rise to anxious cries for assurance. This crying need in the lives of believers culminates in the tender prayer of St. Paul in behalf of those whom he loves, introduced by our text.

For This Cause

Already the Gospel (Luke 7:11-17) confronts us with a situation of desperate need. In simple words we are told, “Now when he (Jesus) came nigh to the gate of the city (Nain), behold, there was a dead man carried out, the only son of his mother, and she was a widow.” A young man — an only son — a widowed mother! The stark reality of these few facts is in itself so saddening that no elaboration is necessary.

The burial register of any of our congregations reveals in brief facts many a similar situation. The name itself may be of little consequence. The age, however, the cause of death, and possibly an added little remark tell stories of heartache. Those who reach the seventy or eighty years of Psalm 90 are in the minority. The sudden accident, the incurable sickness, the undetermined cause are more often reasons which must be listed. What grief lies behind a little remark such as “sudden death” or “stillborn child”? Nain's sad experience is often repeated in our congregations.

In the Epistle (Eph. 3:13-21) it is a different circumstance which elicits the Apostle's fervent prayer. For

two blessed years Paul had served as pastor at Ephesus. But now he was writing from Rome as “the prisoner of Jesus Christ” (Eph. 3:1), in confinement for preaching the Gospel. The effect that this might have on the Ephesians concerned him very much. If Paul were a true servant of God, would God permit such treatment of him? If Jesus were God's almighty Son, would He not use His power to rescue Paul? The Apostle knew that these anxious thoughts could easily enter the hearts of the Ephesians and that false prophets were using his predicament to discredit both his reputation as well as his doctrine.

Actually, as Paul points out to them, his bondage was to their glory and not to their shame. So precious was the truth of the Gospel to him that he had been willing to suffer anything for it. What would all his preaching have meant if he had changed his message merely to escape all this? That is why he writes in the preceding verse, “Wherefore I desire that ye faint not at my tribulations for you, *which is your glory.*”

With this, however, Paul does not consider the matter settled. He knows the weakness of the flesh still clinging to Christians. He knows also a heavenly Father who is able to do far beyond all that we ask or think. “*For this cause,*” he writes, “*I bow my knees unto the Father of our Lord Jesus Christ.*”

The danger of faintheartedness among Christians is the concern of every pastor. Frequently the affairs of God's Kingdom on earth are mysteriously guided. Synods and congregations must take a stand on issues which are most unpopular and which threaten disruption. Plans conceived with sincerity and zeal miscarry. A little flock is faced by one human obstacle after the other. Through sudden death a congregation is separated from a beloved pastor. Why does God permit these things? They are our *glory*, Paul declares. Sometimes in retrospect we can appre-

ciate this fact. But at the time the danger of weariness is urgent cause to bow our knees in fervent prayer unto the Father of our Lord Jesus Christ.

I Bow My Knees

The *content* of Paul's intercession is certainly that of a model prayer in every respect.

“*That he would grant you,*” Paul prays, “*according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.*”

Human props are nowhere petitioned. The entire plea is centered in Christ. To have Him dwell in the hearts of his people by faith is Paul's most urgent request, since it is their only real strength as Christians. This power only God can give through His Spirit. Manmade assurances avail nothing. And in Word and Sacraments God *has* given them every assurance of an indwelling Christ, as Paul carries out so beautifully in the entire Epistle. Yes, to know by faith Christ's unfathomable love, broader than a world of sinners, longer than eternity, reaching to the depths of hell and soaring to the heights of heaven, that is what Paul asks for his people. Knowing this is to “be filled with all the fulness of God.” What more does anyone need?

Not only does Paul pray for this in private. He lets his people know exactly what he prays for on their behalf. Just so our pastors today should not alone pray privately for their parishioners and the Church at large, but also let it be known in the entire conduct of their work that their chief concern is to have Christ dwell in the hearts of their people by faith. In our many difficulties of

(Continued on page 301)

Smalcald Articles

Part III. Art. I. Of Sin

V

If we are to be saved, it is important that we recognize the nature of our lost condition. If a doctor makes a mistake in his diagnosis, then he cannot apply the proper treatment nor prescribe the proper remedies. "They that be whole," Jesus said, "need not a physician" (Matt. 9:12). When the Pharisees refused to admit their blindness, Jesus said to them: "If ye were blind, ye should have no sin" — He would save them from their sins — "but now ye say, We see; therefore your sin remaineth" — and He can do nothing for them (John 9:41).

The same applies to our condition of sin, our original sin. Scripture warns us that our whole nature is corrupt, since we were conceived and born in sin, and that we ourselves are wholly unable to do anything about it. How important that we acknowledge this truth! But, just like the Pharisees, men are not willing to admit that they are blind and helpless. Though they are ready to admit that they have some weaknesses, they still cling to the fond idea that they are basically good and can at least contribute a little to their salvation.

Scholastics

During the centuries 1100-1300 scholasticism reached its highest development. It was an attempt to rationalize the doctrines of the Roman Church. The doctrines, which the Church had previously formulated in many bitter controversies, were generally accepted as correct. The scholastics tried to demonstrate that they were also reasonable, in agreement with the principles of human reason. They did not realize that our reason rebels against the articles of faith which God presents to us for our salvation. Christ crucified is and remains to the Jews a stumblingblock and to the Greeks foolishness. Our reason must be taken captive under the obedience of faith. If reason tries to formulate the articles of faith, it will surely distort and falsify them. Under the hands of the scholastics this happened also to the doctrine of original sin.

Luther complains:

- 3) . . . Hence it is nothing but error and blindness in regard to this article what the scholastic doctors have taught, namely:
- 4) That since the fall of Adam the natural powers of man have remained entire and incorrupt, and that man by nature has a right reason and a good will; which things the philosophers teach.

Since man by nature is blind in spiritual things, what will happen if he imagines that he has a "right reason"? St. John has the answer in his First Epistle: he "is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (chapter 2:11). — The same is true if anyone imagines that "the powers of man have remained entire

and incorrupt." Scripture simply says that we were "dead in trespasses and sins" (Eph. 2:1). — Philosophers assume that man by nature is good, and from them the scholastics adopted the idea.

Luther cites another error of the scholastics:

- 5) *Again, that man has a free will to do good and omit evil, and conversely, to omit good and do evil.*

In social, economic, political matters man has a comparatively free will. He can to a certain extent determine what will be harmful, and avoid it; and what will be beneficial, and do it. But as far as spiritual matters are concerned, he is a slave of sin, sold under sin. "I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him." No one can call Jesus the Lord except by the Holy Ghost. It is a grave error to assume that our will is neutral by nature, and can swing to either good or evil as it pleases.

Another way of presenting the error:

- 6) *Again that man by his natural powers can observe and keep all the commands of God.*

The Pharisees assumed that they could obey the Law of God perfectly. When Jesus told the rich young ruler that, if he wished to enter life, he should keep the commandments, the young man answered: "All these things have I kept from my youth up" (Matt. 19:20). The Pharisee in the temple boasted that he had even done more than the Law demanded. This same error crept into the Church at a very early date. The Catholic theologians call such works which, as they say, go beyond what the Law requires: works of supererogation.

The scholastics propounded even worse errors:

- 7) *Again, that, by his natural powers, man can love God above all things and his neighbor as himself.*

That would mean that natural man can fulfill the Law of God in its spiritual sense. A man, by his natural powers, may be able to avoid the gross sins forbidden in the Law, he may also perform outwardly the works which the Law demands, particularly those of the Second Table; but if a man imagines that he can produce in his heart a perfect love to God above all things, and a love to his neighbor as fervent and as active as that to himself, he is plagued by a worse than ordinary blindness.

The next point which Luther notes is an error of which not only the scholastics were guilty; it is an error held very commonly by people in all stages of life.

- 8) *Again, if a man does as much as is in him, God certainly grants him His grace.*

This error assumes that there is, at least, a little spiritual life left in natural man. It may not be much, but it is enough for him to make an attempt. He can try to keep the commandments, he can try to love God above all things and his neighbor as himself. Of course, he will not succeed, he cannot produce really good works which God would have to accept and reward. But at least, he made an effort; and that is something which

God will acknowledge. He will take the good will for the deed.

But was the will really good in the man's attempt at fulfilling the commandments? What was the idea behind his effort? Since the fall man is laboring under the idea that he is like God, knowing good and evil. He thinks that he can find the truth himself, and that also God must accept his findings. He does not want to live by grace, he wants to merit God's favor and receive it as a due reward of his deeds. In that sense he tries to comply with God's commandments: God owes him a reward for his obedience. — Is that will good? It is the

very opposite of God's will, it is an abomination in the sight of God. It is a slap at the very basis of God's essence, which is love. Grace and merit are opposites, they mutually exclude each other. And the attempt of man to "do as much as is in him" is an insult to God's grace — just as it also forgets that man is but a creature, and God the only Creator.

Luther lists two more special points of scholastic error, which we defer for our next study.

(To be continued)

J. P. MEYER.

From a Wider Field

Subject:

"Now as Jannes and
Jambres. . ."

Dear Editor:

There is a word current in the Church of today which most of your readers have probably neither heard nor seen. If they saw it, they gave up trying to pronounce it and passed on to better things, which is just as well. I bring it up here only to make a point.

The word is: "Demythologize." It proclaims the honor of Dr. Rudolf Bultmann. Dr. Bultmann is a widely known professor of modern Reformed Theology at Marburg, Germany. He thinks that before we can really understand the New Testament, we must realize that the stories about Jesus, especially of His miracles, are simply myths, that is, fables, fairy stories. They never actually happened. They are told in order to signify something, picture something. Demythologize the New Testament, says the learned Doctor; don't treat it as a report of actual happenings, but learn lessons from its figurative tales.

This sounds like good, sane stuff to the cult of modern man which has so long been trying to live under the umbrella of the Christian faith without taking hold of the handle. Learning how to do this neat trick has not been easy. Men have wrestled with the Bible in a sweat of scholarship, turning it upside down and inside out in an effort to make it float obediently over their heads and give them shade without tying them down to any special area of Truth. Dr. Bultmann has advocated the most practical form of such par-

lor magic: Take the stays out of the umbrella, turn it thus into a limp rag and then blow it up with your own intellectual wind until it takes the shape you want it to have.

So the modern school of "Christian" agnostics supplies what the *Christian Century*, in its heading of a recent article by Dr. Bultmann, calls one of "the needs of men," namely, "a faith that relies on no false props."

Dr. Bultmann talks sadly about the "false props" that provide some people with imaginary support for their faith. Don't look now, Mr. Editor, but I think he means us when he says:

"Many people who call themselves Christians or at least have some relation to Christianity seek this (internal) security in an authoritative teaching which precludes all doubts and critical questions. They demand a theology that, rather than seeking for an expression of the Christian truth which fits our day and age, transmits the traditional dogmatic teaching, is 'right-believing' and orthodox. . . . This longing for a unified, authoritative theology is likely to be combined with biblicism; that is, with the notion that authoritative teaching can be derived from the literal words of the Bible. . . ."

". . . Though a traditional orthodoxy and a naive biblicism may be viable (that is: can be kept alive) in smaller Christian circles, the educated man of today simply cannot be led back to orthodoxy and

biblicism. The language of the Bible and of dogmatic tradition is tied to an ancient, outdated world picture. It is utterly incomprehensible to modern man, whose habits of thinking and speaking have been moulded by science. . . ."

Why do I suspect that Dr. Bultmann has us in mind here? Surely he has not had the pleasure of our acquaintance; but you can see that he has been looking over our shoulder. When he talks about "traditional dogmatic teaching," he is peeking at our catechism, because that's what it contains. And what is worse, he draws a bead on us with his pen when he zeroes in on "biblicism — the notion that authoritative teaching can be derived from the literal words of the Bible." Let's confess that we are biblicists, in that sense, from way back there! And if biblicism can be kept alive "only in smaller Christian circles," we are small enough to qualify.

Let's put it into five-cent words: Dr. Bultmann feels sorry for has-beens who think that they can let their faith rest upon the plain, literal message of the Bible and the Truth that it proclaims as set down in a catechism.

It is really beneath our dignity as Christians to play straight man to Dr. Bultmann and ask him the obvious leading question: Upon what, then, does the Christian faith rest? But now that I have trapped myself into doing it anyhow, we may as well let him answer:

"The Christian faith is the courage and the strength, in all the darkness, in all the enigmas, yet to speak the 'even so'. . . . The Christian faith is this courage and this strength because it is trust in God's grace, which called man into life and gives his life a meaning, even though he cannot yet see the meaning. This trust knows no security except the word of grace spoken to man." . . .

"This, then, is the task of theology: to make this word of the cross understandable — not through any dogmatic theory about the vicarious atonement of Jesus Christ, but as the word that calls him who hears it to accept the cross. To declare that the Crucified Christ is the revelation of God's grace is to ask man whether he is ready to surrender his self-will (which thinks it can live out of its own strength of doing and thinking) in order to find true life through this very surrender."

As you see, Mr. Editor: With Dr. Bultmann the word of the cross is no longer the Word of the Cross. That has been demythologized, too. "Jesus died for us," when it is demythologized, means: Jesus died on

a cross. The Atonement is just a fable. Being interpreted, it means: God asks you whether you are willing to die like that too.

But we did not get an answer to our question above, did we? We asked it wrong. We should have asked: Dr. Bultmann, what is the authority for your faith? The answer, of course, must be: Dr. Bultmann! We should have asked: On what, Dr. Bultmann, does your faith rest? And the answer would ring clear and true: On Dr. Bultmann's grace of God, of course; what else? Certainly not on the literal, biblicistic Grace of God in Christ, who gave Himself a ransom for all.

If you ask me why I bother to expend energy in the writing of a letter on such an unworthy subject, I explain by saying that I am concerned because our Christians do come into contact, if not with Dr. Bultmann, then with the influence of his spirit, and should be made aware of the relevance of the apostolic questions: "What communion hath light with darkness? . . . Or what part hath he that believeth with an infidel?"

And in this connection I must make a little private confession: It has long bothered me that serious Christian theologians, even in Lutheran circles, insist upon grappling with the Bultmann theology, and that of the whole Barthian school, as though it deserved profound and serious study for its contribution to Christian thinking.

We ought to be ready to dismiss their kind out of hand with the Apostle Paul: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was" (II Tim. 3:8,9).

In conclusion, I have a question. I don't think it is impertinent, but very pertinent indeed. The *Christian Century*, which exists in part for the express purpose of advocating the Bultmann type of theology, announces that a certain clergyman who is a member of the Synodical Conference will become an associate editor in September. My question: How come? Why? E. SCHALLER.

News FROM OUR Missions



FROM OUR JAPAN FIELD

Missionary Richard Seeger writes: "Well, on the 15th of August the Poettters finally arrived. We thanked the Lord for their safe arrival. We visited briefly with them, helped them through customs, and then returned to Tokyo while they visited some relatives in the afternoon. That evening they came to our house for supper. The next day we spent looking for a house and found one just about five minutes from our place. On Sunday we had church service and I preached. . . . We look forward to much fruitful labor as the force increases. Thank the Lord again for answering our prayer."

Missionary Richard Poetter writes: "By the grace of God we have arrived safely in Japan and are settling in a house here in Tokyo about five minutes drive from the Seegers. We received a royal welcome from the Seegers and spent our first days here at their home. We realize now how happy they are to have another missionary family in the field. . . . August 17 we had our first Sunday worship service together and celebrated the Lord's Supper. How happy the Seegers were to be able to receive the Lord's Supper! Missionary Seeger preached on the Office of the

Ministry, the power and efficacy of the Word and that the glory for any results belongs to God alone. In the near future we will meet frequently to plan our strategy for bringing the Gospel to as many Japanese as possible. . . . We wanted you to know of our arrival and that we are all well and happy. The Lord of the Church also in Japan has smoothed the way for us all the way, and He has spiritually strengthened us with His Word of sin and grace."

HARRY SHILEY.

Chairman of the Japan Mission Board



A Lantern to Our Footsteps

God's Reply to Our Questions

**Topic: What is Wrong
With the Lodge?**

II

You were promised a second answer to that question. We take up a second basic objection Christianity must have to lodges. We continue to use Freemasonry as an example.

It was pointed out that Masonry teaches religion. That is one of the purposes of the organization. What we want to know, then, is: What kind of religion does it teach? In judging any religion or religious teaching no question is more important than this one: What does it teach about getting to heaven? What does it tell me about how I am saved? The answer to that question is all-important and will soon reveal whether a religious teaching can be accepted or not.

The Bible Way

The answer of the Bible, the answer you as a Christian have learned, is clear and simple. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). You are saved through faith in Christ because "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). You also know that salvation comes to you completely as a gift of God's grace and mercy in Christ; that your own good works in no way earn that salvation. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Eph. 2:8,9). That is the only way of salvation (Acts 4:12). That is the only acceptable answer to the question: How am I saved? Any answer that does not agree with this must be rejected by a Christian.

The Masonic Way

What does the Masonic religion teach about the way of salvation? What gives a man assurance that he will go to heaven? This is the way the Masons express it in their manual. They are speaking of the time when we shall "go from our labors on earth to everlasting refreshments in the Paradise of God." They say about that: "Then, by the benefit of the pass — a pure and blameless life — with a firm reliance on Divine Providence, shall we gain ready admission into that Celestial Lodge above." They hope to get to heaven because of their own good works. In the "Charge to the Lodge" this is what is said: "And now, my brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven may call for us, we may be found ready." What has made a man ready for death and eternity? His own good life. The Lodge teaches salvation by character.

The "Emblem of Innocence and Purity"

All the symbolism of the Masonic Order is to remind the brother that he must build a pure and upright life in order to be acceptable to God. You have, no doubt, noticed the small, white apron that is worn by a Mason on certain occasions. It is called the "badge of a Mason" and of it we read: "There is no one of the symbols of Speculative Freemasonry more important in its teaching, or more interesting in its history, than the lambskin, or white leather apron." And what does this apron teach? What does it symbolize? This apron must be white as "an emblem of innocence and purity." It must be made of lambskin "that by the lambskin the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides." That little white apron is to be a constant reminder that a man must earn his way into heaven with his good works. In the same way other symbols are used and explained.

The Head-on Clash

So the way of salvation that is taught in the lodge is the direct contradiction to the way of salvation that God has prepared for us in Christ and has revealed to us in the Bible. Certainly no one can believe that we are saved by the grace of God without the works of the Law and at the same time believe that we are saved by our own good works. The one excludes the other.

God's Verdict on the "Gospel" of the Lodge

There is no false teaching that more completely robs us of our eternal salvation than does the teaching of salvation by character. False teachers had come to the congregation at Galatia, telling the people that for salvation it was necessary to perform certain good works, to observe certain laws. St. Paul then wrote to them: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). Whoever believes that he is saved by his own good works has lost Christ and with Him his salvation. St. Paul warned the Galatians against anyone who came to them with another "gospel," another way of salvation besides the one they had learned from him. He wrote: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). The Bible leaves little doubt about God's attitude toward those who teach a "gospel" according to which you are saved by your own good works. And that is the "gospel" of the lodge.

Your Congregation and the Lodge

There is then a very good reason why your congregation has a so-called "lodge clause" in its constitution. That is not based on human prejudice. It is not just a "rule" which the congregation has decided to follow. It is because your congregation recognizes the false religion, the Christian "gospel," of the lodge and, recognizing it, is obedient to the Word of God when it says: "Whosoever transgresseth, and abideth not in the

doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 9-11). The lodge does not acknowledge Jesus Christ as the Son of God and our Savior from sin. We cannot make common cause with them and become partakers of their evil deeds.

A. SCHUETZE.

School Visitors Attend Workshop at Dr. Martin Luther College



1958 School Visitors Workshop at D.M.L.C., New Ulm, Minnesota

THE second annual workshop for school visitors was conducted at Dr. Martin Luther College, New Ulm, Minnesota, July 28 to August 1, 1958.

The objectives of the workshop are to better equip the school visitors for the position to which they have been appointed: 1) in subject matter, 2) in methods, 3) in classroom procedure, 4) in school administration.

The areas covered this year were: The Teaching of Arithmetic and Arithmetic Textbook Evaluation. Six committees, consisting of from seven to eight members, studied the present trends in teaching arithmetic in the primary schools, including an evaluation of the materials to be taught, grade placement, and the

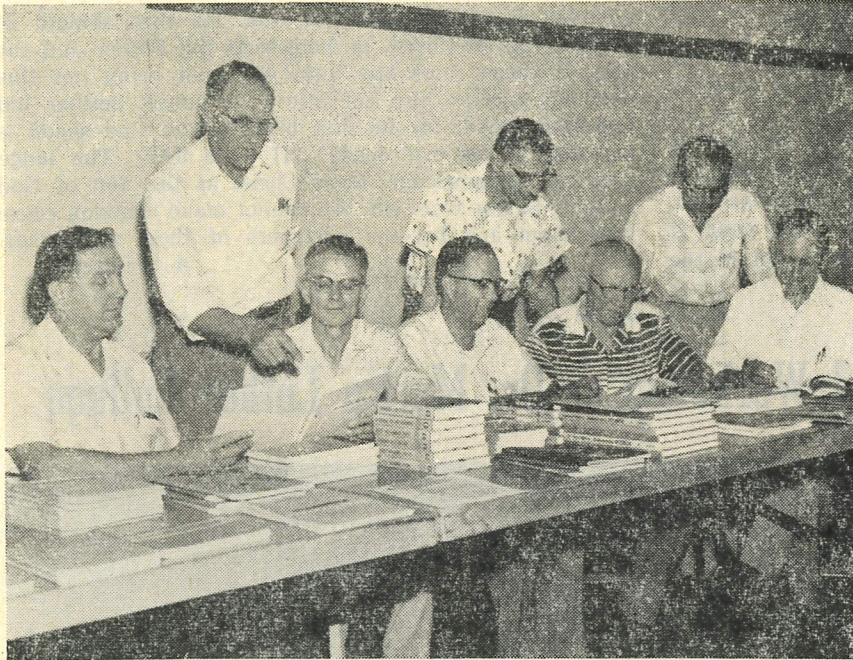
best methods to be followed in the classroom procedure. The seventh committee spent all its time on reviewing and evaluating arithmetic textbooks.

The first half-hour on Monday morning was set aside for the opening devotion and words of welcome delivered by Prof. C. Scheweppe. He based his address on Matthew 16:15: "But whom say ye that I am?" He stressed the importance of the work the Christian day school teachers are doing and reminded them that the imparting of the knowledge that Jesus Christ is the Savior is the most important duty of all teachers in our parochial schools. All other learning is secondary and must serve to

support the Christian principles of our educational system. Succeeding devotions were conducted by members of the faculty.

Following the Monday morning opening devotion, Prof. John Oldfield delivered a paper entitled "Our Number System." Then followed a brief orientation and organization period in which Mr. A. Fehlauer, the general chairman of the workshop, explained the procedure to be followed by the committees in compiling their reports.

Following the devotions on Tuesday and Wednesday, the College faculty presented the curricula of Dr. Martin Luther College. This afforded the visitors an opportunity



Textbook Evaluation Committee at Work

Seated: E. H. Behrens, R. Behmer, E. Arndt, J. Bushman, Prof. A. H. Koester. Standing: G. Fuerstenau, K. Petermann, M. Meihack

to discuss the fourfold program offered through the College: A. The Winnebago Program; B. The Two-year College Program; C. The Three-year College Program; and D. The Four-year College Program.

The discussion of the Winnebago and the Two-year College Program focused the attention of the visitors

on the need to expand the College facilities so that we might soon be able to discontinue the 'Emergency Programs' and send fully trained teachers into the schools of our Synod.

An hour-and-a-half forenoon and a two-hour afternoon study session for the committees was the order of

the day for the first three days of the workshop. Two evening sessions were set aside for the discussion of school visitation problems. Here the practical procedures and specific problems of the visitors were discussed. Our Executive Secretary, Mr. E. Trettin, led these discussions.

On Thursday and Friday the committees reported their findings. These reports were discussed and adopted.

On Wednesday evening the faculty sponsored a dinner party for the visitors. The after-dinner entertainment was enjoyed by all. A cordial relationship between former student and instructor was very evident. For most of the teachers it was the first time in many years that they had the pleasure of spending a social hour with their former instructors. All reported a most enjoyable evening.

After the last of the committee reports had been read on Friday afternoon, the visitors gathered in the College auditorium for the closing devotion. Professor Hartwig spoke on the words in Revelation 1:16.

After the closing devotion the teachers partook of a lunch the cooks had prepared for them in the dining hall and then departed for their homes.

M. W. ROEHLER, *Secretary.*

CHURCH DEDICATION

Bethlehem Ev. Lutheran Church Watertown, South Dakota

On April 20, 1958, Bethlehem Ev. Lutheran Church of Watertown, South Dakota, was privileged to dedicate its new church to the glory of God. A thousand people gathered for the three services to unite their voices in hymns of praise and to hear the festival preachers extol the grace of God which had granted them this beautiful place of worship.

The congregation had invited three of the pastors, who in official or other capacity had aided the congregation's efforts in providing the house of God: Pastor Leonard Schmidt, then of Mason City, Iowa; Pastor M. H. Eibs, Summit, South Dakota; and Pastor P. G. Albrecht of Bowdle, South Dakota, until recently president of the Dakota-Montana District of our Synod. The

undersigned, pastor of the congregation, performed the rite of dedication. Bethlehem's choir and the children of the Christian day school rendered vocal selections for all services under the direction of Teacher Howard Maertz.

Bethlehem Lutheran Church is a mission-sponsored congregation. It was organized on September 19, 1956, with a nucleus of 14 voters (43 communicants), released from St. John's Lutheran Church of Rauville Township, ten miles north of Watertown. Pastor M. H. Eibs, secretary of the District Mission Board, served also as vacancy pastor. The undersigned was installed as first resident pastor of the congregation on May 5, 1957. Later that same month, the District Mission Board resolved to open the proposed Christian day school in September of 1957. To this latter project St. Martin's Congregation at

Watertown had pledged its support earlier.

Because of the condition of the Church Extension Fund and because of other difficulties, the congregation later that summer was suddenly confronted by the prospect of being without a place of worship and without adequate quarters for its school within the foreseeable future. It consulted at length with the District Mission Board and with Synod's Board of Trustees. In a meeting held on August 23, 1957, it resolved, in the fear of God and with the approval of the Boards in question, to become independent and to finance its building program locally. That same day, the contract for the new church was signed.

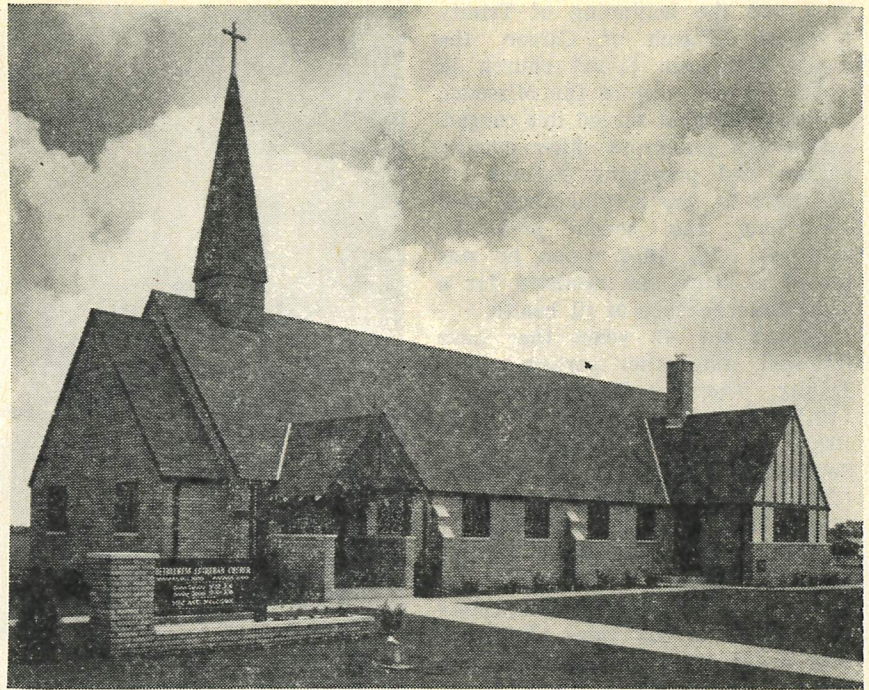
Lots for the building site had been graciously donated to Bethlehem by our sister congregation, St. Martin's. Ground was broken on Sunday,

August 25. With the aid of modern power machinery and hampered by no snowstorms or even by other severe weather conditions, the building began to take shape. On December 15, a service was conducted for consecrating the cornerstone. Pastor W. A. Schumann, Jr., of St. Martin's, preached the sermon. By Maundy Thursday of this year the building had progressed enough for the congregation to conduct its first service in the basement. The school moved in after the Easter holiday.

The new church is a modified version of the so-called Wisconsin Synod chapel, 22 feet by 57 feet, of Old English style, known as English Rural architecture, and designed by Steffen & Kemp of Wauwatosa, Wisconsin. This modified version was developed by Pastor Leonard Schmidt, who increased its seating capacity considerably, added office space, board, confirmation, Sunday school rooms, and other facilities. It is 26 feet wide and 80 feet long, with an 18- by 48-foot transept cutting through the south end. The spire rises 24 feet above the peak of the roof, including the copper cross at the top. The defined chancel is 15 feet in depth. Pastor Norman Barenz of Livingston, Montana, made the beautiful light fixtures for the nave. There is a 10- by 18-foot pastor's study and church office to the right. The Board and Instruction Room to the left is 12 feet by 18 feet. There is an inviting 9-foot narthex across the rear of the church. Above the narthex is a 10-foot 6-inch balcony with organ and choir seats. Normal seating capacity of the church is 225 (in the pews). This can be increased to 300 by chairs. The church also has a full basement, in which our Christian day school is taught at the present time.

FIFTIETH ANNIVERSARY
Trinity Lutheran Church
Carson, North Dakota

"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers" (I Kings 8: 57, 58).



Bethlehem Ev. Lutheran Church, Watertown, South Dakota

The total cost of the building and all furnishings and landscaping, but excluding lots, is \$65,000.00. Of this amount, \$35,000.00 has been borrowed on a mortgage; the congregation has practically raised the balance. Bethlehem Lutheran Church numbers 90 communicants and about 150 souls at present. Twenty-five children are enrolled in the Christian day school.

Many of our brethren and, indeed, many strangers have commented and congratulated us upon the work of our hands, which the Lord has so abundantly blessed. The church is instantly recognizable as a church. The finished project also makes it evident that with the low walls and with the "churchly pitched" roof and with only one step up to the main entrance the architects have achieved a very successful architectural style.

Similarly, they have obtained very effective interior decorations and proportions. The acoustics both in the church proper as well as in the basement are very good.

For all this, and many more blessings too numerous to mention, Bethlehem Lutheran Church sang praises to the Lord of the Church on April 20, 1958. It will continue to praise Him for this "church of character," as some one has called it, being symbolic in its beauty and strength, as it were, of the very Gospel our Church and Synod proclaim. We shall also ever be grateful to our Synod for the financial assistance and other help extended to us through the actions of its official boards.

ARTHUR P. C. KELL.

These words from the dedication prayer of King Solomon were used by Pastor W. J. Schmidt of New Ulm, Minnesota, as he addressed the 218 members, former members, and friends of Trinity Lutheran Church of Carson, North Dakota. The day was July 13, 1958, and the occasion was the 50th anniversary of the founding of the congregation. Pastor H. E. Rutz of Jamestown, North Dakota, preached the sermon in the

afternoon service. The theme of his sermon was, "Rejoicing over the Blessings of Fifty Years of Gospel Preaching."

It was just 50 years ago that Pastor Frank Wittfaut, a traveling missionary of the Minnesota Synod, arrived in the West River country of North Dakota. He arrived on Sunday, April 26, 1908. The following Sunday he conducted a service in a schoolhouse north of Carson.

That was the beginning of Trinity Lutheran Church of Carson, the oldest Wisconsin Synod church in North Dakota west of the Missouri.

Pastor Wittfaut served this congregation and numerous other congregations and preaching stations (at one time he was serving three congregations and seven preaching stations) until 1916, when he was forced to leave the ministry for a short time because of ill health.

During the 42 years that have followed, nine other pastors served Trinity. They are: Peter Schlemmer (1917-1918); Friedrich Traub (1918-1920); A. Lenz (1921-1927); W. J. Schmidt (1927-1934); H. A. Mutterer (1934-1946); E. J. Otterstatter (1947-1951); Donald Boerner (1952-1953); Harold Johne (1953-1957); George Enderle (1957- . . .). It is interesting to note that half of the pastors who served Trinity were candidates who began their ministry in North Dakota. They are A. Lenz, W. J. Schmidt, Donald Boerner, Harold Johne, George Enderle.

Trinity has never had a resident pastor, but has always been part of a larger parish. From 1917 to 1927 the congregation was served from Elgin. Since that time it has been served from Flasher.

During the summer of 1910, the congregation built its own church at Noel (about ten miles north of Carson). This building was moved into Carson itself in 1918. There it



Trinity Ev. Lutheran Church,
Carson, North Dakota

served the congregation until 1950. Then the congregation purchased its present church building. It was dedicated on July 9, 1950.

As Trinity begins another fifty years, it does so in the spirit of Solomon's prayer, quoted at the beginning of this article.

GEORGE ENDERLE.

CHURCH DEDICATION

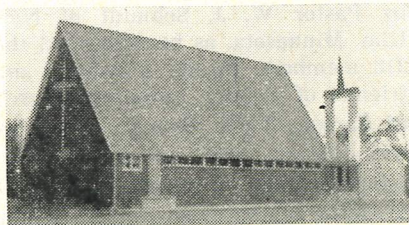
St. Mark's Lutheran Church Flat Rock, Michigan

The fourth Sunday in April of 1958 was a day of great gladness and rejoicing for the members and pastor of St. Mark's Lutheran Church in Flat Rock, Michigan. For on that day our God of limitless grace permitted St. Mark's Congregation to dedicate its new church.

The dedicatory service was begun with a ribbon-cutting ceremony at the entrance of the new building at 3:45 p.m. The Rev. Alvin H. Baer of Ann Arbor, who was the president of the Michigan District Mission Board at the time when the congregation negotiated a loan from Synod's CEF, was the guest speaker at this festival occasion, and the undersigned served as liturgist.

The church, which was primarily

designed by the congregation's first pastor, the Rev. E. C. Schmelzer of Escanaba, Michigan, was built for an approximate cost of \$42,000. The building, which measures 40 feet across the front, 36 feet high and almost 100 feet long, excluding the anteroom, is capable of seating 250 people. The anteroom, which serves as a general narthex or multi-purpose room for Sunday school classes, gatherings and meetings, can



St. Mark's Ev. Lutheran Church,
Flat Rock, Michigan

also be used for an overflow attendance and is able to hold an additional 100 people.

The first service for St. Mark's Congregation, which came into being on May 23, 1954, was held on March 7 of that same year, in a vacated funeral home, with 21 people present. The congregation and the Sunday school, which enrolled five children on that first Sunday, grew quite rapidly so that it soon became apparent that a much larger building would be needed. The congregation, which at present numbers 125 souls, 68 communicant members, and which has a Sunday school enrollment of 72, is therefore very thankful and happy that the Lord has answered its prayers by prospering the congregation and by blessing them with this fine new house of worship.

May the God of grace, for Jesus' sake, continue His blessings upon the congregation, that it may find its hope and joy in the promise: "Happy is that people, whose God is the Lord."

ROBERT P. MUELLER.

SCHOOL DEDICATION

St. Paul's Lutheran School Lakemills, Wisconsin

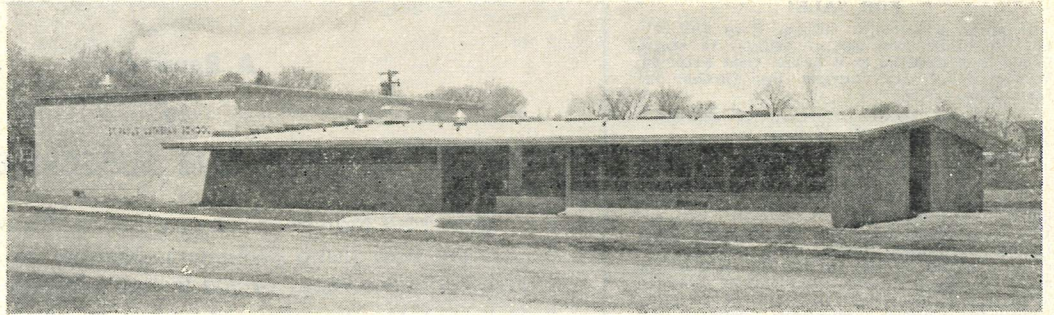
St. Paul's Lutheran Church, Lakemills, Wisconsin, dedicated its new school on May 11, 1958. Beautiful sunshine prevailed throughout the day. Capacity crowds were in attendance with an overflow in the basement of the church during the morning service. It may well be said that this day climaxed every other celebration that may have been observed in the history of the congregation.

The guest speakers were Pastor Paul Gieschen and Professor G. A. Horn. The former spoke in the morning, the latter in the afternoon service. Both speakers exhorted their audiences in the interest of Christian education; they stressed it strongly. In the evening slides of the new school during construction were shown in the all-purpose room.

The rite of dedication was read by Pastor J. Martin Raasch, following the forenoon service, at the entrance of the new school.

The first meeting of the planning and building committee was held in May of 1954. The architects engaged were Waterman, Fuge and Associates, Fort Atkinson. The general contractor was Leo R. Jenness, Madison.

**New Lutheran
School of
St. Paul's Congregation,
Lakemills, Wisconsin**



Cornerstone-laying services were held Sunday morning, October 13, 1957. The guest speaker on this occasion was Director E. E. Kowalke of Northwestern College.

The cost of the new school is approximately \$130,000.00.

The following is gleaned from the architects' report on the building proper:

It is a modern, well-equipped building designed to create an environment to learning. Its general atmosphere is one of cheerfulness.

Its plan includes three classrooms, all-purpose room, lavatories, kitchen, storage room, office and health room. Gas is used to heat the building.

The classrooms are approximately square, and feature an efficient arrangement of chalkboard, corkboard,

pegboard, counter, and cabinet space.

The ceilings of the classrooms follow the slope of the roof, which makes possible a substantial "borrowed" light strip between the corridor and classrooms. This also reduces the height from floor to ceiling at the outer wall of the classrooms to eight feet. The sloping roof overhang at this point reduces the sky glare.

We share the sentiments voiced by the Board of Education of the Western Wisconsin District: "We rejoice with you on this day of the dedication of your new Christian day school. May the school that you are dedicating today to the service of God, ever be a true workshop of the Holy Ghost in the great cause of training and rearing the youth in

the nurture and admonition of the Lord with the precious Gospel of our Lord Jesus Christ."

Besides the pastors Herman Gieschen and J. Martin Raasch, the following teachers have taught in our school: John Harmening, A. Maas, Ruth Jaeger, Lydia Wiederhoeft, Gerhard Mueller, Otto Lorck, Sylvan Broker, Meta Behnken, A. H. Backer, Lucille Bieberich, Elsa Franzmann, Jean Leerssen, Mrs. Abendroth, Adele Backer, Rachel Hackbarth, Lydia Hackbarth, and Fern Plath.

Our prayers for a new school have been answered. Indeed, our God has been very gracious unto us. May we ever cherish the privilege accorded to us by the Master Shepherd: "Feed my lambs."

J. MARTIN RAASCH.

STUDIES IN GOD'S WORD

(Continued from page 292)

today — personal, congregational, synodical—we as pastors and people should turn repeatedly to this model prayer for encouragement, remembering also Paul's closing words, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

E. WENDLAND.

**† PASTOR THEODORE
VOLKERT †**

On August 5, 1958, after a lingering and burdensome illness, Pastor Theodore Volkert was called home by the heavenly Father after 58 years spent in His service. Funeral services were held in Racine, Wisconsin, on August 8. The undersigned preached on Matthew 10:32. Two sons of the congregation who had been confirmed by Pastor Volkert participated in the services: Pastor Harold Johne of Beaver Dam was

the liturgist and Pastor William Lehman of Libertyville, Illinois, spoke for the Southern Pastoral Conference. Pastor Edwin Jaster, Racine, colleague of many years, officiated at the graveside rites.

Pastor Volkert was born in Inver Grove, Minnesota, on June 17, 1876, and at his baptism received the name Theodore Martin Wolfgang. He was the youngest of 12 children born to Pastor Johann Volkert and his wife, Margaretha. His father had come to this country from Nuernberg, Germany, at the age of 25, after hearing of the great need for Lutheran pastors in the United States.

Theodore Volkert's early schooling began in the country parochial school of his father's congregation. He received his theological training at Concordia Seminary, Springfield, Illinois. His schooling was interrupted several times when he served as assistant in various parishes and mission fields. In 1900 he was ordained by Pastor Phillip Martin and began work in the mission congregations of Lamberton and Wabasso, Minnesota. Later, he was pastor and in

some cases organizer, of a group of congregations in northern Illinois, including Waukegan, Lake Forest, Libertyville, and Grays Lake. In June of 1908 he began his work at First Ev. Lutheran Church in Racine, Wisconsin, serving until his retirement in June of 1951. In retirement he was still very useful in filling various vacancies in the neighborhood of Racine. For a time he served on the Mission Board of the Southeastern Wisconsin District.

On February 17, 1908, he was united in marriage with Gertrude Hoelter, daughter of the late Pastor Louis Hoelter of Chicago, Illinois. Their golden wedding was celebrated in special church services this past February. In addition to Mrs. Volkert, he is survived by two daughters, Mona and Vera; and four sons, Cyril, Theodore, Eric, and Otmer.

REINHARD J. POPE.

CORRECTION

There was a faulty Scripture reference in Pastor Keibel's article, "What God Hath Joined Together." It occurred on page 250, the third column, in the August 3, 1958, issue. The passage is Joshua 24:15, not John 24:15.

FOR SALE!

Schober Electronic Organ. Two full 61-note manuals, full set of pedals, 19 stops, used three months in a home. Cost \$1350.00. Will pay delivery charges. For further information write:

Pastor Norman J. Barenz
1116 W. Geysers
Livingston, Mont.

APPOINTMENT

Mr. Eldon Hirsch, Norfolk, Nebr., has been appointed teacher-member of the Board of Regents for our proposed Nebraska Lutheran Academy to fill the vacancy created by the resignation of Teacher M. J. Ingebritson. Mr. Ingebritson resigned after accepting a call to teach at Bethany Lutheran College, Mankato, Minn., and transferring his membership to our sister synod, the Evangelical Lutheran Synod (Norwegian).

OSCAR J. NAUMANN, President.

D.M.L.C. CHOIR RECORDS

For sale: 12-inch long-play recording of 14 of the choir numbers sung on the 1953 choir tour by the Dr. Martin Luther College Choir, New Ulm. Price: \$4.50 post-paid. Order from

Martin Albrecht
College Heights
New Ulm, Minn.

GENERAL

SYNODICAL COMMITTEE

The General Synodical Committee will meet, God willing, the week of October 19, 1958, in the Synod Office Building, 3624 West North Avenue, Milwaukee 8, Wisconsin. Preliminary meetings of various boards and committees will be held on October 20 and 21, with the General Committee holding its first session at 9:00 a.m. Central Standard Time, on Wednesday, October 22, 1958.

Oscar J. Naumann, President.

CALENDAR OF CONFERENCES

CHIPPEWA RIVER VALLEY DELEGATE CONFERENCE CORRECTION

The Chippewa River Valley Delegate Conference will meet at St. Paul's Luth. Church, Prairie Farm, Wis., (not Immanuel, Plum City) Sunday, Sept. 28, 1958, at 2:00 p.m. Host pastor, L. Schroeder.

Main essay to be presented by E. Prenzlow, Sr. All other items on the program to remain the same.

E. PRENZLOW, JR., Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Peace Lutheran Church, Green Lake, Wis., D. Hallemeier, pastor, on Monday, September 15, 1958. The conference will begin with a communion service at 9:00 a.m. Prof. J. Petrie will be the preacher, with Pastor D. Hallemeier the alternate.

R. REIM, Secretary.

SOUTHWESTERN CONFERENCE MICHIGAN DISTRICT

One Day Conference for Pastors, Teachers, and Delegates

Place: St. Paul's, Stevensville, Mich., Harold Zink, pastor.

Date and Time: Monday, Sept. 15, 1958, at 9:00 a.m.

Communion service in the evening at 7:30. Opening Devotions: 9:00 a.m.

Minutes and adoption of agenda of business: 9:05-9:15 a.m.

"The Liturgy or Order of Service without Communion" (cont.) — E. Wendland: 9:15-10:15 a.m.

Recess: 10:15-10:30 a.m.

"The Office and Duties of the Conference Visitor" — E. Tacke: 10:30-11:30 a.m.

Report of Conference Visitor, arrangements for next conference: 11:30-11:55 a.m.

Devotions, Afternoon session: 1:15 p.m.

Minutes: 1:20-1:30 p.m.

"The Relation Between the Divine Call of Pastor and Teacher" — V. Raasch: 1:30-2:30 p.m.

Report of Mission Board, Board of Education, Board for Information and Steward-

A Reminder

to

MEDITATIONS SUBSCRIBERS

Does your individual subscription expire with the booklet you are now using (Volume I, Number 4, for September, October, November, 1958)? If your subscription began with Volume I, Number 1, it will expire after the present number.

A notice to that effect and a renewal order blank was enclosed in the current booklet. Have you sent in your renewal order? It is urgent that you act at once. We print only enough MEDITATIONS to cover the subscriptions we have received. You take a chance of not being able to get the next booklet (Volume II, Number 1), if you delay. To insure that you will continue to receive MEDITATIONS regularly, send in your renewal order now to:

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ship, Inter-synodical matters: 2:50-3:30 p.m.

Teachers to meet in private sessions: 3:50-4:30 p.m.

Exegesis of I Timothy 1 — (all pastors are to be prepared) N. Berg: 3:50-4:30 p.m.

Communion Service: 7:30 p.m. Preacher: D. Habeck (C. Kipfmiller).

Daniel E. Habeck, Secretary.

ST. CROIX PASTORAL CONFERENCE

Date: Sept. 15 and 16, 1958.

Time: Monday, 9:00 a.m.

Place: Christ Lutheran Church, North St. Paul, Minn., H. Sauer, host pastor.

Preacher: G. Baer (W. Kehrberg, alternate).

Agenda: Opening service; Essay — "Christian Discipline" by A. Eberhart; Exegesis — James 2:1-13, by P. Borchardt.

J. G. Hoenecke, Secretary.

SOUTHWESTERN CONFERENCE WESTERN WISCONSIN DISTRICT

Place: Onalaska, Wis.; J. Lau, host pastor.

Date: Sept. 16, 1958.

Time: 9:00 a.m.

Communion sermon: M. Nommensen (H. Paustian).

Exegesis: Rev. 3:14-22, by G. Neumann (Philemon by R. Beckmann); Practical Theology: Marriage Counseling, by C. Rosenow (Catechesis on the Sixth Commandment, by R. Siegler).

Business: Visitor's Report, Financial Report, Synodical Conference Report, Stewardship Report, Casuality.

Please announce to host pastor!

C. R. Rosenow, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Jehovah Ev. Lutheran Church, Altura, Minn., C. P. Brenner, host pastor.

Date and Time: Sept. 16 and 17, 1958. Conference begins with a communion service at 9:30 a.m.

Speaker: F. Miller (F. Nitz, alternate).

Essays and Essayists: A Cursory Study of John 5:19 ff. Showing the Patience of Jesus, E. Geistfeld; Christ's Descent into Hell in its Historical, Scriptural and Confessional Setting, P. Spaude; Biographical

Sketch of Judas Iscariot, R. Buege; A Study of the Athanasian Creed, W. Schmidt; A Report on the 1958 Synodical Conference, by the Conference delegate.

If night's lodging is desired, inform host pastor in advance.

E. P. Pankow, Secretary.

PACIFIC NORTHWEST DISTRICT PASTORAL CONFERENCE

The Pacific Northwest Pastoral Conference, Sept. 16-18, 1958, will open its fall sessions at 2:00 p.m., Tuesday, Sept. 16, at Withrow Lutheran Church, W. Steffenhagen, pastor. The sermon will be delivered by T. Henning; alternate, A. Zimmermann. To be presented: Homiletical study of Gal. 2:17-21, R. Baur; N. T. Exegesis — II Thess., W. Lueckel; O. T. Isagogical study of Habakkuk, G. J. Albrecht. Also, two essays: Canonicity of Esther, P. Nitz; Lutheran Pioneers — An Evaluation, G. Frey. Please announce to the host pastor.

P. Madson, Secretary.

SOUTHEASTERN MICHIGAN DISTRICT PASTORAL CONFERENCE

Place: Mt. Olive Lutheran Church, Detroit, Mich.; E. Frey, host pastor.

Date: Monday and Tuesday, Sept. 22, 23, 1958.

Opening service: 10:00 a.m.

O. F. Maasch, Secretary.

PASTOR-DELEGATE CONFERENCE NORTHERN CONFERENCE OF THE MICHIGAN DISTRICT

Date: September 22-23, 1958.

Place: Zion Church, St. Louis, Mich.

Time: Communion service at 9:00 a.m.

Preacher: E. Hillmer (alternate, R. Holtz). Delegates: Present first day only.

Lodging and excuses: Notify Pastor N. Maas, 109 E. Tyrell St., St. Louis, Mich. M. Kell, Secretary.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Date: September 23 and 24 (Tuesday and Wednesday instead of Monday and Tuesday).

Time: 10:00 a.m.

Place: St. John's Lutheran Church, Firth, Nebr. All excuses and requests for lodgings to: Pastor Erhard Schulz, host. Speaker: Voss; alternate: Eickman.

Papers:

Article XV of the Augsburg Confession, Pastor Herrmann; The Doctrine of the Antichrist, Pastor Lichtenberg; Popular Exegesis of I Peter 3:15-22, Pastor Stieve; Why a need for consistency in practice in our Wisconsin Synod congregations? Pastor Kruschel; Isagogical treatise of the O.T. Book of Daniel, Pastor Capek.

A. CLEMENT, Secretary.

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Time: Sept. 23-24, 1958.

Place: Beyer Settlement, M. Koepsell, pastor.

Opening with communion service at 10:00 a.m., Tuesday; A. O. Pautsch, speaker (E. J. C. Prenzlau, alternate).

Markus Koepsell, Secretary.

GADSEN PASTORAL CONFERENCE

Time: Sept. 22, 1958, 9 a.m.

Place: Grace Church, Tucson, Ariz.

Essays: Development of the Papacy, J. Gerlach; Election, E. A. Sitz; Reformation Sermon, M. Putz; Identifying the Old Testament Angel of the Lord, V. Winter.

V. H. WINTER, Secretary.

CROW RIVER VALLEY PASTORAL CONFERENCE

Place: Cross Church, Rockford, Minn.

Date: Sept. 23-24 1958, at 10:00 a.m.

Speaker: E. Hallauer (H. Hempel).

Agenda: Isagogics of the Book of Amos, H. Mutterer; Fund Raising Agencies and Merchandising Methods, A. Schulz; The State of the Soul after Death, N. Sauer; Sermon study on the Reformation Gospel, J. Raabe; Names of God in the Old Testament, G. Geiger.

E. HALLAUER, Secretary.

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

Time: Sept. 23 and 24, 10:00 a.m.

Place: Good Shepherd Lutheran Church, 26th and Sherman, Sioux Falls, S. Dak.

Program: Love Within The Church In The Last Age, C. Reiter; The Pastor As Shepherd In His Parish, M. Schroeder; Free Will and Conversion, A. Kell; Exegetical Treatment of Titus 1, V. Thierfelder; Study of the "Status Controversiae" formulated by the Committee of Six.

Preacher: A. Sippert (alternate: W. Lindloff).

H. A. BIRNER, Secretary.

NEW ULM DELEGATE CONFERENCE

Place: St. John Lutheran Church, Darfur, Minn.

Time: 9:30 a.m. Wednesday, October 1, 1958.

Agenda to be announced later.

Pastors please announce yourselves and delegates to the host pastor, A. Kienetz.

E. BIEBERT, Secretary.

WINNEBAGO TEACHERS CONFERENCE

Oct. 2-3, 1958

St. Paul Lutheran School

225 E. Harris St., Appleton, Wis.

Thursday a.m.

9:00-10:00 Opening Service, Pastor A. Laper

10:00-10:15 Announcements, Election Committee

10:15-10:35 Mr. Trettin

10:35-10:50 Recess — Assemble for sectional meetings

10:50-11:30 I. Grades 7-8 Bible Lesson New Testament, G. Felch Old Testament, Sub. R. Koch Discussion Leader, M. Busse II. Grades 5-6 Bible Lesson New Testament, R. Willhite Old Testament, Substitute Discussion Leader, G. Bunkowske

11:30-11:50 Discussion of lessons and classroom problems

10:50-11:20 III. Grades 3-4 Bible Lesson Old Testament, E. Schroeder New Testament, Sub. B. Bierwagen Discussion Leader, Gwenith Duin

IV. Grades 1-2 Bible Lesson Old Testament, L. Hellermann New Testament, Sub. Veta Rieken Discussion Leader, E. Buss V. Kindergarten Bible Lesson Old Testament, Mr. C. Spice New Testament, Substitute Discussion Leader, Mrs. F. Manthey

11:20-11:50 Discussion of lessons and classroom problems

Thursday p.m.

1:00-1:30 Displays

1:30-1:45 Opening Devotion Chairman Q. Albrecht

1:45-2:15 Physical Education and Playground Supervision, G. Kaniess Substitute, Purpose — Place — Application of Phonics, esp. in upper Grades

2:15-2:45 Discussion

2:45-3:15 Business Meeting

3:15-3:30 Recess — Assemble for next meeting

3:30-4:30 The Church Year in Music — Advent (1959 — Christmas) Section I — For Choir and Organ, G. Mueller, Sub. F. Blauert Section II — For the Classroom, E. Rohloff, Sub. H. Rupprecht

Friday a.m.

9:00-9:15 Opening Devotion Chairman Q. Albrecht

9:15-10:15 Projectors as Teaching tools, G. Gilbert Sub. — Extending Christian Education to all subject areas, A. Koester

10:15-10:25 Recess

10:25-11:05 Purposeful Daily Devotions, W. Luehring

11:05-11:45 Current Synodical Developments (1959 — Report of Delegates), O. Siegler

Friday p.m.

1:15-1:30 Opening Devotion, Chairman

1:30-2:30 Modern Trends in Grading, Miss Sorenson Sub. — School Visitation, G. Bauer

2:30-2:40 Recess

2:40-3:15 Applied Conference Review, Sectional Meetings, Discussion Leaders I. Grades 7-8, M. Busse II. Grades 5-6, G. Bunkowske III. Grades 3-4, Gwenith Duin IV. Grades 1-2, Pearl Rest V. Kindergarten, Mrs. F. Manthey

3:15-3:45 Business Meeting

3:45-4:00 Inspirational Closing Address, Pastor L. Koenig (1958) Pastor P. Press (1959)

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MANKATO PASTORAL CONFERENCE

Date: Oct. 7, 1958 9:30 a.m.

Place: St. Mark's, Mankato, Minn.

Preacher: M. Birkholz.

Agenda: Consideration of Minnesota District Convention. Report by Synodical Conference delegate. Report on Mankato Conference Youth organization. Exegesis and essays pending.

M. BIRKHOLZ, Secretary.

LAKE SUPERIOR CONFERENCE

Time: Oct. 6-8, 1958, opening Monday at 12 noon.

Place: Immanuel Ev. Luth. Church, Sault Ste. Marie, Mich.; host pastor, W. Hoyer. Holy Communion service, Tues. evening. Conference preacher, H. Juroff (alternate, J. Manteufel).

Agenda:

Exegesis: Genesis 24, K. Geyer; II Cor. 8, E. Schmelzer; II Cor. 9, E. Stelter.

Essays: "Why are Lodge Oaths objectionable?" K. Geyer; "Studies in the Liturgy," T. Hoffmann; "Holiness Bodies," A. Schmelting; Synodical Conf. Report, H. Scherf; Discussion: "Praeses mit oder ohne Gemeindeamt."

Pastors are to announce their presence or absence to the host pastor.

H. JUROFF, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Ordained and Installed

Pastors

Hoenecke, Paul, in Trinity Ev. Lutheran Church, Bangor, Mich., by W. Westendorf; assisted by H. Hoenecke, H. Walther and pastors of Southwest Michigan Conference; August 24, 1958.

Johnson, Donald, in St. Paul's Lutheran Church, T. Seneca, and in Trinity Lutheran Church, Red Granite, Wis., by W. Strohschein; assisted by A. Laper, D. Hallemeier; Aug. 10, 1958.

Zenker, Allen, in Salem Lutheran Church, Woodbury, Minn., by G. Backhaus; assisted by P. Borchardt, G. Ehlert; Aug. 10, 1958.

Installed

Pastors

Kock, Norval W., in St. John's Lutheran Church, Wood Lake, Minn., by T. Bauer; assisted by W. Nommensen, H. Hackbarth; Aug. 17, 1958.

Petermann, Martin B., as assistant pastor in St. John's Ev. Lutheran Church, St. Paul, Minn., by O. J. Naumann; assisted by P. Dowidat, R. J. Palmer, R. C. Ave-Lallemant, George Baer; Aug. 24, 1958.

Zenker, Allen, in Mt. Zion Lutheran Church, Highwood, Minn., by G. Backhaus; assisted by P. Borchardt; Aug. 10, 1958.

Teachers

Behnke, Robert, as teacher-principal of St. Paul's Lutheran school, South Haven, Mich., by W. Westendorf; Aug. 17, 1958.

Griffin, Russell, in St. Paul's Lutheran School, Tomah, Wis., by C. Toppe; Aug. 31, 1958.

Jirtle, Elmer, as principal of St. Paul Ev. Lutheran School, Wonewoc, Wis., by W. E. Schulz; Aug. 24, 1958.

Jenswold, John, as principal of Palos Lutheran school, Palos Heights, Ill., by R. Waldschmidt; July 27, 1958.

Kammueler, Dale, in Trinity Lutheran School, Waukesha, Wis., by C. Krug; Aug. 24, 1958.

Urban, Quintin, in St. Peter's Lutheran school, Fond du Lac, Wis., by G. Pieper and W. Schuetz; Aug. 31, 1958.

Wessel, Roger, in First Ev. Lutheran Church, La Crosse, Wis., by F. H. Miller; Aug. 31, 1958.

CHANGE OF ADDRESS

Pastors

Johnson, Ronald, R. 3, Berlin, Wis.

Nommensen, Carl R., 3824 South 19th St., Lincoln 2, Nebr.

Wessel, Roger, 1114 Division St., La Crosse, Wis.

Teachers

Kammueler, Dale, 1061 White Rock Ave., Waukesha, Wis.

Schroeder Morton A., 2291 Apache St. St. Paul 18, Minn.

Urban, Quintin, 836 Michigan Ave., North Fond du Lac, Wis.

MISSION FESTIVALS

Sixth Sunday after Trinity

St. Jacobi Church, Norwalk, Wis. Offering: \$270.71. F. H. Senger, pastor.

Our Savior Church, Wilton, Wis. Offering: \$68.42. F. H. Senger, pastor.

Eleventh Sunday after Trinity

David's Star Church, Kirchhain, Jackson, Wis.

Offering: \$2,308.60. Paul J. Gieschen, pastor.

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