

It is written . . .

Preach the Word

THE NORTHWESTERN Lutheran

October 26, 1958

Volume 45, Number 22



BRIEFS

by the Editor

NO GREATER TRIBUTE TO LUTHER can be paid than to say that he was the man whom God used to restore to Christendom the Scripture doctrine of justification. It's a pity when Reformation Day speakers dwell on the many other fruits of the Reformation, such as, the open Bible, the right to approach God directly without the benefit of a priest, the restoration of the Lord's Supper to a Sacrament administered according to our Lord's institution, the end of the Pope's tyranny over consciences, the idea that education is for all, not just for the clergy and members of learned professions — and stop there. When the speakers are Lutheran, it's a double pity. The by-products of the Reformation are many and great. It would be deep ingratitude not to take note of them and treasure them. But it's a sorry Reformation observance that puts at the tag-end the big benefit God conferred on us through Luther. We have heard and read eloquent tributes to Luther which polished off with a few sentences the real meaning of his life and work: Through him God gave back to men the Gospel, and with it the doctrine which is the sinner's whole comfort

against his guilt and doom. That is the teaching summed up in the words: "All have sinned and come short of the glory of God, being justified freely by his grace, through the redemption which is in Christ Jesus."

* * * * *

"OUR JUSTIFICATION BEFORE GOD" is the title Pastor Wendland has chosen for his meditation in this issue. Let us study and ponder it. Here is the heart of God's message to sinners. Here is the article by which the Church stands or falls, as Luther himself declared.

* * * * *

THE COURAGE OF LUTHER — WHAT WAS BEHIND IT? This is a fascinating subject. Men generally admire courage. But here, too, the picture of Luther is often out of focus. At its worst, the picture is that of a fiercely independent man who would not let himself be bullied by the Pope. A little more refined conception portrays Luther as a man of strong convictions who stood his ground regardless of consequences and who displayed a nerveless calm in the face of massive opposition. But the courage of Luther was no purely human quality. It was

born of the Gospel. Through it God put into the heart of Luther a holy zeal to share with other poor sinners the comfort against sin which he had found: In His grace God has declared all sinners righteous for Christ's sake. At the same time God filled Luther with a holy determination to let no man keep from sinners any part of the comfort which rests entirely on Christ and His work, and not at all on man and his works.

* * * * *

To pursue the matter of Luther's courage a little further, we must say that Luther certainly needed a God-given courage. We observe the influence and power of the Roman Catholic Church today. Witness the big play that the newspapers recently gave the illness, death, and burial of Pope Pius XII, and the fact that President Eisenhower sent three important personages to represent him at the funeral. Yet what is the power of Catholicism today compared to what it was in Luther's day? The Church of the Pope was the one and only Church in most countries of Europe. Not only the lowly peasant and tradesman trembled at the frown of the Pope, but also kings and princes. Yet to Luther was given the courage to oppose the power and tyranny of the Pope with the Gospel — and God did not put to shame the courage rooted in the doctrine: A gracious God assures the sinner of Christ's perfect righteousness by faith.

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 * Volume 45, Number 22 * October 26, 1958

Official Publication, The Ev. Lutheran Joint Synod of Wisconsin and Other States.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Entered as second-class matter at the Post Office at Milwaukee, Wis., under the Act of October 3, 1917.

Postmaster: Please send notices on Form 3578 to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
in Milwaukee	\$2.25
For blanket subscriptions	\$1.75
in bundle subscriptions	\$1.60

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THE COVER — The pulpit of Zion Lutheran Church, Rhinelander, Wisconsin; W. Gawrisch, pastor.

Editorials

Bridgebuilders In pagan Rome a high priest was called "pontifex," which means bridgebuilder, an occupation that was sacred and politically important.

Since papal Rome has taken over much of the organization and nomenclature of pagan Rome, it is not surprising that the Pope, who considers himself "God on earth," arrogates to himself the title "Supreme Pontiff." (Pontiff is a variation of pontifex.) Thus the Antichrist, "that man of sin . . . sitteth in the temple of God, showing himself that he is God" (II Thess. 2:3f). In the hearts of men he seeks to supplant Christ the Lord, who is "the Way" to the Father.

Christ is the true Bridgebuilder, the one Mediator between God and man. And His faithful witnesses are His collaborators in bridgebuilding. They are His royal priesthood.

This glorious truth is strikingly brought out in a report from the Sudan Interior Mission. Near Jos, where our Nigerian missionaries have a rest camp, Missionary Arthur Goossen was drowned in a vain attempt to save the life of his twelve-year-old son. The widow found the following clipping in her husband's Bible:

"A brilliant Oxford student who went to Africa, and died after a year's work, said: 'I think it is with African Missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content, for the final result will be a Christian Africa.' Such 'unknown' heroes shall yet be 'well known' in the day of 'the recompense of the reward' (Heb. 11:26)."

Our missionaries are God's bridgebuilders working in our name on our mission front, which is far too small for our God-given potentialities. But how well are we supporting those few that we have sent? Let us at least be faithful hod carriers. H. C. NITZ.

* * * *

Purity of Doctrine Our Church is often censured for putting so much stress on purity of doctrine. When it does so, it is following the directions of St. Peter when he writes: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." He recommends the consumption of the *sincere* milk of the Word, that is, the clean, pure milk of the Word.

The milk which we use today is certified by the health authorities as pure and sanitary. In former times, before our present health laws were in force, the milk consumed was often impure, unsanitary, and contaminated. Babies after drinking it sometimes became sick and died of dysentery and other diseases. It is important for the health of our nation that the milk sold on the market be pure and sanitary.

So we need to drink in the sincere (pure) milk of the Word. We need the Word of God in pure and unadulterated form. As soon as religious teaching is intermingled with error and false teaching, as soon as we prefer the enticing doctrines of men to the pure and unadulterated Word of God, our souls are in mortal danger like the child fed with polluted milk. The

danger of pollution is very real. Scripture often warns of it. St. Paul warns: "The time will come when they will not endure sound doctrine." Peter in his Second Epistle writes: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies." We ought to take seriously the admonition to desire the sincere (pure) milk of the Word, that we may grow thereby and not be made spiritually sick by a diet which is not certified as pure and wholesome by God Himself. IM. P. FREY.

Unsingable Reformation Hymns? Without question the most famous Reformation hymn is "A Mighty Fortress," with its trumpet blasts that summon up the faith to defy the tyrant and dare the devil. "A Mighty Fortress" is bold, aggressive, challenging. It looks the world in the eye and declares, "Here I Stand."

"A Mighty Fortress" may be the most famous Reformation hymn, but it is not the typical Reformation hymn in our Lutheran Hymnal. "A Mighty Fortress" rings with the clang of sword on shield; the other Reformation hymns sigh, "Lord, have mercy." "A Mighty Fortress" is a doughty warrior; his comrades are trembling suppliants on their knees.

Reformation hymn after Reformation hymn is a cry of anguish rather than a shout of defiance. "O Lord, look down from heav'n, behold, And let Thy pity waken," Luther implores. It is ever and again the "little flock" that "mourns in fear and anguish." In constant dread of the fury of the mighty "foe," be he devil or pope, tyrant or hostile army, the fearful little flock pleads, "Preserve, O Lord, Thy Zion, Bought dearly with Thy blood."

Most of these hymns were written in Luther's day or during the Thirty Years' War, a hundred years later, when the Lutheran Church in Germany and Bohemia was harrowed by hostile armies. The Lutheran Church was fighting for its life, struggling against the forces of Church and State.

Our Lutheran Church has not always been in the fires of tribulation. Today it need not bear the cross it bore in Luther's day or in Wallenstein's day. In Western lands, at least, it is still safe to be a Lutheran.

Can we relatively comfortable present-day Lutherans still sing these hymns of distress and sorrow? Can we attune ourselves to their minor key? We can if we are a Church with a clear confession. We can if the favor of the Lord means more to us than popular approval does.

A Church that bears full witness for the Gospel and full witness against that which is not Gospel, has always suffered the consequences of unpopularity. Such a Church has always known opposition, embarrassment, unpleasantness, suffering. It will ever be so. What is more, Jesus said it must be so.

A confessing Church can sing these hymns; it will want to sing them. C. TOPPE.

Studies in God's Word: Our Justification Before God

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Romans 4:5.

As we approach the Reformation Festival, our thoughts naturally turn to Luther, who in his work restored the doctrine of Justification to its central position. He called it the article by which the Church of Jesus Christ stands or falls.

Those acquainted with Luther's life realize what a struggle it was for him to come to a knowledge of this precious truth because of the fact that this doctrine had become completely obscured in the Church of his day. Satan is no less active today in attempting to deprive us of the comfort derived from this greatest of teachings.

It is well for us, therefore, to review briefly at this time the doctrine of OUR JUSTIFICATION BEFORE GOD on the basis of our text.

By God Declared

Luther's early training gave him a keen sense of guilt before God. The fact that even his slightest faults were serious affronts before God's just demands was clearly instilled in him. True, he was taught that through confession he might find absolution. But every sin in order to be absolved was to be confessed. How disconcerting to find that, after confessing his sins for as long as six hours at a time, there were still sins which might have escaped his memory! His picture of God was that of an implacable Judge, who seemed to delight in consigning damned souls to the flames of hell. Even Christ was more an avenger than a redeemer. Luther writes of this period in his life, "I was myself more than once driven to the very abyss of despair so that I wished I had never been created. Love God? I hated him!"

We can well imagine what it must have meant to him, therefore, to find in Scripture an entirely different picture of God. Particularly in

Paul's Letter to the Romans, Luther found the answer to the very thought which had made him tremble. The Scriptures did not only speak of a "justice" of God, which in absolute holiness insisted upon the complete punishment of every sin, but also of a "justifying" God.

In fact the Scriptures went much farther. They testified clearly of a God "*that justifieth the ungodly.*" What balm to Luther's troubled conscience! It had to be so! Only by an act of pure grace could sinful man stand before God's justice, an act whereby God Himself would declare pardon to all mankind. But how could a holy and righteous God actually justify a world of sinners? How could He declare the *ungodly* to be righteous and still remain righteous Himself? The only answer is beautifully expressed in this same Epistle in the foregoing chapter (Rom. 3:23,24): "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." Luther began to see Christ as the Redeemer rather than as an avenger. The Cross of Calvary with its Man of Sorrows began to shine forth in its proper light. Why did Christ have to suffer such desolations? Christ was not sinful. Christ was not ungodly. The only answer rested in the fact that He who was without sin became sin for us. He took upon Himself the iniquity of us all, and by His innocent suffering and death brought complete satisfaction for the sins of the world before the justice of God. The hideousness of sin was not ignored. Its payment in full was demanded. But Christ accomplished this for us, and through Christ's sacrifice God reconciled the world to Himself.

This objective truth of the whole world's justification before God through the merit of Jesus Christ was upheld by Luther as the heart of the Gospel. "One should preach forgiveness of sins in Christ's name," he declared. "That is nothing else than that one should preach the

Gospel, which proclaims to the whole world that in Christ its sins have been swallowed up. Therefore He died, that He might remove our sins from us, and therefore He rose again, that He might consume and destroy them."

By Faith Received

This declaration of the righteousness of Christ upon a sinful world, or, as Paul expresses it, God's justification of "the ungodly," is the absolute foundation upon which our hope of salvation rests. It stands as an accomplished fact. It is not conditioned by any attitude or merit on man's part. Not even man's faith can be considered as a meritorious act by which he adds to the justifying power of God.

That this is true is stated very clearly by Paul in our text. "*To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*" He who believes, renounces all confidence in his own abilities. He includes himself in the number of the ungodly whom God has justified, relying solely upon that God who justifies the ungodly. By faith he simply receives or applies to himself as an individual that righteousness which has been already declared to the whole world. In this sense his faith is "counted for righteousness."

Our Lutheran Confessions use this very passage in thus defining the function of faith. In the Formula of Concord, Epitome, we read, "We believe, teach and confess that faith alone is the means and instrument whereby we lay hold of Christ, and thus in Christ of that righteousness which avails before God, for whose sake this faith is imputed to us for righteousness, Rom. 4:5." We see how the Scriptures and our Lutheran Confessions keep faith in the proper perspective. It is not a cause of man's justification before God, but always an instrument which receives the universal justification

(Continued on page 348)

Smalcald Articles

Part III. Art. II. Of The Law

I.

"The law worketh wrath" (Rom. 4:15). In the paragraph of the Smalcald Articles which we quoted at the close of our last study Luther spoke about people who are "hostile to the Law," or as his Latin translator rendered it, who "hate the Law." He explains their attitude thus: "because it forbids what they like to do, and enjoins what they do not like to do."

But why should that enrage them and incite them to anger? Why do they not simply ignore the Law? Why do they not simply do as they please, Law or no Law, and let it go at that? They cannot do that. They are under the Law, under obligation to keep its commandments, subject to its curse. Their conscience testifies to that, and they are unable to silence their conscience. "Now we know that whatsoever things the law saith, it saith to them who are under the law" (Rom. 3:19). Hence their mouth is stopped. They are under the Law and cannot deny that they have been disobedient. They have no valid argument; and all that is left them is to rage against the Law in blind fury.

Their "hostility" will drive them on to sin even with greater abandon "wherever they can escape punishment" — or as the Latin text has it: "if they were not restrained by punishment." Thus they "do more against the Law than before." Well might we ask with Paul: "What shall we say then? *Is the law sin?*" (Rom. 7:7). That question itself utters a blasphemous thought, which Paul rejects with a horrified "God forbid." He explains: "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. . . . Sin, taking occasion by the commandment, deceived me, and by it slew me" (vv. 8 and 11).

The result is, as we can verify from any copy of our daily papers, that people will not hesitate to commit any crime, and will even kill at the slightest provocation, yes, even without any cause for the mere "thrill" of it. Luther concludes the paragraph: "These, then, are the rude wicked men (unbridled and secure) who do evil wherever they have the opportunity."

Hypocrisy

The above is not the only way in which God's wholesome plans in promulgating His Law are frustrated by sin. It is a much more serious error when people misunderstand and misinterpret the purpose of the Law. By giving a command to Adam in Paradise God wanted to induce him to ponder the seriousness of disobedience, and thus give him an opportunity to fortify himself against the coming temptation. After the fall we are no longer in a condition to benefit from this fortifying effect of the Law through its promises and threats — except against the outward deed, since the fear of punishment may deter us from committing

gross crimes — "Crime does not pay." But there is no law given "which could have given life" (Gal. 3:21). Yet the other use of the Law remains, namely, that it reveals to us the heinousness of sin, and convicts us that we are sinners.

What does sin do? It leads people to ignore the real purpose of the Law and to imagine that in the Law God has mapped out a way for us to work our way into heaven, namely, that by outwardly doing the works which the Law prescribes and by avoiding the things which it forbids we can earn His favor as a due reward. Of this type were the Pharisees of old, who said about the Ten Commandments: "All these things have I kept from my youth up: what lack I yet?" (Matt. 19:20). Of this type are the lodges today, great and small, who teach salvation by character. Of this type is also the Roman Catholic Church with its idea of the meritorious character of monastic life, etc.

Here is the next paragraph of our Article, summing up the matter.

- 3) *The rest become blind and arrogant, and (insolently) conceive the opinion that they observe and can observe the Law by their own powers, as has been said above concerning the scholastic theologians; thence come the hypocrites and false saints.*

Notes

For the simple statement that some "become blind and arrogant" the Latin translator used the stronger expression that some "are smitten with arrogance and blindness." Both expressions arrest our attention and stimulate thought. This "blindness and arrogance" may be considered as the result of a natural process and of a divine judgment. Once sin has entered a heart it shows a natural tendency to increase and grow. By its innate forces it will develop from bad to worse. — On the other hand, man is victim of this deteriorating process, which he of himself cannot check. He was not created with this "arrogance and blindness." He was not even inclined in that direction. He had the divine image, made after God in all purity and holiness. But having lost this image, he is now by God's just judgment the helpless victim of the devastating ravages of his sin. He is "smitten with arrogance and blindness," from which only our Savior can redeem him.

To Luther's simple "false saints" the Latin translator adds the modifier "self-righteous." It really adds no new thought. False saints have only their own imaginary righteousness to boast about, while true saints glory in the real righteousness, procured for us by the sufferings and death of our Savior, and pronounced on us by the righteous God Himself in His Gospel and sealed to us in the Sacraments.

The true saints, who are such by faith in their Savior Jesus Christ, will also again know how to make the

(Continued on page 348)

What shall I say?

Question: May A Lutheran Marry A Catholic?

You have a friend who is a Catholic. You are very much in love with one another. He has asked you to become his wife. What answer should you give? You will not hastily nor without serious consideration give an answer, for you know that marriage is a life-long union. You have discussed your religious differences. He does not want to leave his Catholic Church; your conscience compels you to remain faithful to the Lutheran Church. What should you do?

The Closest Human Relationship

Before considering this question in particular it will be well to consider mixed marriages in general. Marriage brings two people into the closest human relationship. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). The Apostle Paul also writes: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (Eph. 5:28). What a close bond of love and physical union God has established in marriage!

The Savior Comes First

But for a Christian his religion, his Savior, must occupy the first place in his heart and life. A Christian will never forget that Christ said: "But seek ye first the kingdom of God and his righteousness" (Matt. 6:33). He remembers the word: "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26). The salvation of his soul must certainly be his foremost concern. And there is only one way that salvation comes to him, that is alone through faith in the Lord Jesus Christ, who sacrificed Himself for his sins upon the cross. To serve Him, to abide in His truth, the Gospel, therefore, must ever be of greatest importance to every Christian, to every Lutheran. Certainly a Christian's religion is most dear to him.

The Dangers in Any Mixed Marriage

Should not a Christian then desire to have that which is so very dear to him, his religion, his Savior, in common with the person who is so very close to him in life, either husband or wife? Will not their common faith in Christ draw them even closer together as husband and wife? On the other hand, isn't something missing if on Sunday the father goes to his church and the mother to hers? What about the children? What about their religious training? If both are sincere in their religion each will want to bring them up in his religion. What about praying together in the home? What about family devotion? Isn't the result often that these things then are neglected, that church attendance becomes less frequent if it doesn't cease com-

pletely? Surely, a Lutheran Christian is exposed to great dangers and temptations when entering a mixed marriage.

The Roman Catholic Ante-Nuptial Agreement

But let us return to consider the particular question of a mixed marriage with a member of the Roman Catholic Church. If your Catholic friend is to remain a member of his church, then he must be married by a priest. He must promise to be married "only according to the marriage rite of the Catholic Church; that no other marriage ceremony except that before a Catholic Priest shall take place" Perhaps you will say: I shall permit the priest to marry us; I can still remain faithful to my church. But, note this! Before the priest will perform the marriage you must sign the following agreement: "The parties severally and mutually promise, without any reservations, tacit or expressed, that all children of either sex, born of their marriage, shall be baptized only in the Roman Catholic Church, and shall be educated only in the Roman Catholic Faith, and according to the teachings of the Roman Catholic Church, in a Catholic School wherever possible." You, a Lutheran, are asked to make that promise and, furthermore, must promise to carry it out even if your Catholic husband (or wife) should die, and that even your heirs or subsequent guardians must carry out this promise. Besides, your Catholic husband must also promise "that I shall do all in my power, especially by example, prayer and the frequentation of the Sacraments, to bring about the conversion of the said. . . ." All the above quotations are taken from a copy of the Catholic Ante-nuptial Agreement, as it is called.

What Signing the Agreement Means

Now give some thought to this. First of all, you will have to remember that your Catholic husband (or wife) will do everything he can to get you away from your Lutheran faith and to join his Catholic church. His church has required that promise from him. Then the time comes when you are blessed with a child. That little child in your arms is your own flesh and blood. But you will have nothing to say about his baptism, for you have already promised that a Catholic priest is to perform it. As a faithful Lutheran you know that you should bring up your child "in the nurture and admonition of the Lord" (Eph. 6:4). For you this means that you should teach your child to know his Savior and to learn the full truth of God's Word. But now, do not forget, you have already promised that the child is to be brought up as a Catho-

(Continued on page 348)

News FROM OUR Missions



THE ANNUAL CHURCH EXTENSION FUND OFFERING

As most of our readers know, our Synod has a Church Extension Fund, valued at over two million dollars, which serves our Home Missions. This money is used by the Synod to buy property and build chapels and sometimes schools for our missions. The mission congregation receives title to the property after the loan has been paid. Thus by loans and repayments this Revolving Fund is always at work buying and building in our Home Mission fields.

The Trouble Today

From the length and breadth of our Synod comes the crying need for a still larger C. E. F. This Revolving Fund cannot keep up with the building needs of our established missions, to say nothing of the new missions we hope to establish in the suburbs of our expanding cities.

From the Michigan District comes the report: "It was with real regret that we noted how our mission work was being curtailed because of lack of funds. The joy in our hearts at the increasing number of souls in our already established missions was greatly tempered by the realization that a depleted Church Extension Fund had almost called a halt to establishing new missions."

MANITOWOC LUTHERAN HIGH SCHOOL

The 1958-59 school year at Manitowoc Lutheran High School began September 3, with an opening service in the new school chapel and an enrollment of 66 students.

Four full-time instructors were on hand to greet the students. They were Mr. Manthey, Mr. Spaude, Mr. Lutze, and Mr. Seim. Besides these full-time instructors, four part-time teachers also guide the students in their daily instruction.

A new science room, a beautiful home economics room donated by

The Northern Wisconsin District chairman of the Mission Board likewise sounds a note of discouragement: "We purchased lots in Green Bay several years ago, but are still unable to obtain a loan from the C. E. F. to erect a modest chapel. It seems useless to our Board to call a man for the field without a place to worship. A chapel in this city would cost about \$30,000.00. The mission at Cedarville, Michigan, has asked for a loan for several years, but they are still waiting. They have asked for \$12,000.00 with which to build a modest chapel."

This situation is multiplied throughout the many Districts of our Synod. The requests for loans at the May meeting of our Home Mission Board amounted to \$550,000.00 and none could be granted. From far and near come the requests for help from the Extension Fund to buy property and build chapels. Some of these requests are recent, but others are of long standing.

We List a Few Requests

A chapel-school combination is sorely needed in Omaha, Nebraska. A flourishing Christian day school has crowded a congregation out of its chapel space in Phoenix, Arizona. In Pomona, California, our mission

the Ladies' Guild of the High School, and a new chapel are some of the new features at the Lutheran High School this year.

Two years ago we began with one class of 14 pupils. Now the student body consists of 18 juniors, 22 sophomores, and 26 freshmen. About 20 of these students are preparing for work in the church as pastors or teachers. The rest are enrolled in the general, commercial, or college preparatory courses of study.

KENNETH SEIM, Principal.

[This item arrived too late to be included with the articles on the

service averages over 70 per Sunday in the leased residence of our missionary. Lots have been purchased here, but something must be done for this mission before its lease expires.

Thus our needs are multiplied in our ever-growing mission endeavor. In Brandenburg, Florida, in Detroit, Michigan, in Milwaukee, in St. Paul and Minneapolis, in Portland, Oregon, in your District and mine, come the unfulfilled requests for financial help from the Church Extension Fund.

A Gift That Never Stops Giving

This month, or later on, your congregation will make, what has now become necessary, an annual appeal for a Church Extension Fund offering. A brochure will be placed into your homes and an envelope into your hands for YOUR gift to the C.E.F. It will help provide the missionary you have sent with your weekly mission offering, with a pulpit to preach the Gospel. And for the souls won for Christ it will buy pews that they may hear His Word in a chapel that will glorify your Savior long after He has glorified you in heaven. Your Church Extension offering is truly a GIFT THAT NEVER STOPS GIVING.

other seven Lutheran high schools in the October 12 issue — Ed.]

NOTICE!

Several families in Columbus, Ohio, have asked to be served by a Wisconsin Synod pastor. Steps are being taken to grant this request. Members of Synod are requested to notify the undersigned of any Wisconsin Synod families which have recently moved to Columbus and its surrounding area.

Pastor Orville Maasch
Box 25
Kenton, Ohio

Arizona-California District

THIS is a late report, but, because of expeditious chairmanship and diligent committee work, what occurred last June 24-26 still remains a fresh recollection. The Arizona-California District held its third biennial convention at that time in Grace Ev. Lutheran Church, Tucson, Arizona. Sixty out of 66 delegates were there.

Essay on Bible Interpretation

Professor Frederick E. Blume of the Seminary read a raptly followed paper on "What do we mean when we say: So says the Word of God?" It pointed out that we read Scripture to arrive at the thought which the original writer intended to convey to the original reader. We must always bear in mind that we are reading an ancient text. So we must look at the meaning of individual words especially according to their contemporary familiar usage. And, we must remember that we are always reading an historical document, and especially that it is a Sacred Scripture.

Leading Reports

In his *Presidential Report*, Chairman E. Arnold Sitz presented a picture of obstacles we face in our District and Synod due to lack of means and men; of blessings by the Lord, such as gains in membership and local finances; plus suggestions for further expansion, such as concentrating on large centers of population. He summarized the work and progress of the Joint Union Committees of the Synodical Conference.

The *Board for Home Missions*, Pastor Walter A. Diehl, chairman, reported a general increase in growth in our mission congregations: 80 children and 62 adults were confirmed; \$11,000 was assumed toward salaries, an average of \$114 was contributed. The General Board granted the opening of work in the San Francisco area, but no new loans because of the \$150,000 debt in the Church Extension Fund.

The new Field Secretary for the *Apache Mission*, Pastor Raymond H. Zimmermann, reported that there has been an increase of about 100 Indian communicant members. He

stated that the Mission is operating within its budget and that some \$30,000 was returned to Synod. The workers were cited to a man for their consecration in their work.

The Bethel and Gethsemane Congregation of Cibicue was accepted into District membership as a constitutionally organized church. This is the first Apache congregation to so join the Wisconsin Synod.

Immanuel G. Frey, District chairman of the *Board for Information and Stewardship* stressed that while its program was not primarily a financial one, it intends to stimulate our people to more zealous support of our mission program. Each congregation was urged to elect a Stewardship Committee and to use the information chart with every member in the church.

Pertinent to the *Educational Survey* Committee Report, the convention favored the plan which would meet the requirements for immediate needs at Dr. Martin Luther College with an outlay of \$1,200,000. It expressed preference for expansion at New Ulm, with plans to accommodate 1,000 or more students there in our long-range program.

Congregations were urged to promote Christian day schools and to send gifted children to Synod's preparatory schools. Pastor I. G. Frey of the Board of Education noted that our ten schools had an enrollment of 1,038, 83 over the previous school year.

Union Report

The Floor Committee on the Church Union Report commended Synod's Standing Committee on Church Union for carrying out its assignment of doctrinal discussion with the other committees of the Synodical Conference and for its sturdy statement on Scripture. It urged the Standing Committee to supply our people with more complete information on its deliberations. It noted that any weighty issues involving differences of long standing must still be met and resolved. And it urged our people to give prayerful study to the issues threatening to divide the Synodical Conference and that those agreeing

and disagreeing with Synod's action exercise charity toward one another. The report was adopted by the convention. Some, however, expressed themselves in disagreement with the report.

Elections

Incumbents were in the main returned to office, but two new vice-presidents were among the newly chosen. The results include the following:

President — Pastor E. Arnold Sitz

First Vice-President — Pastor Raymond H. Zimmermann

Second Vice-President — Pastor Alvin H. Leerssen

Secretary — Pastor Armin C. E. Keibel

Recording Secretary — Pastor Robert H. Hochmuth

Cashier — Mr. Herman C. Stolp

Board for Home Missions — Pastor Walter A. Diehl, Mr. Louis Karpe

Board of Education — Pastor Wernor E. Wegner, Teacher Kurt R. Petermann

Board of Auditors — Mr. Otto L. Utke

Board for Student Aid — Pastor V. H. Winter

Board for East Fork Nursery — Pastor Gilbert B. Seager

Synod's Nominating Committee — Pastor V. H. Winter

Conclusion

The sessions were opened with a sermon by Pastor E. Arnold Sitz, "To be Sound and Sober-minded." Choice devotions headed each day's meetings, and a complete evening service was held. In his closing remarks, President E. A. Sitz, encouraged the delegates to read Scripture regularly and to make greater use of prayer to God. The Lord's Prayer was jointly spoken. The convention adjourned, worthily conducted and framed.

ARMIN C. E. KEIBEL, Secretary.

Report of the Minnesota District Convention

THE Minnesota District of the Joint Synod of Wisconsin and Other States convened at D.M.L.C. in New Ulm, Minnesota, for its 21st biennial convention on June 23-26, 1958. The opening service together with Holy Communion was conducted on Monday morning in St. Paul's Lutheran Church, with the sermon by Pastor A. H. Birner based on John 1:29-34. In his sermon he directed his hearers to the Lamb of God as the Son of God and the Savior through whose blood alone we can be saved. Pastor W. Schmidt served as liturgist, and Professors M. Albrecht and V. Voeks assisted with the distribution at the Lord's Table. An offering was gathered during the service for the Church Extension Fund, specifically for Hayden Heights Mission.

There were 192 pastors, teachers, professors, and lay delegates registered for the sessions.

The business session was opened at 2:00 p.m. with a devotion led by Missionary W. Geiger. President Lenz presented his report as the first order of business. In it he called attention to the words of the Apostle Paul, Colossians 1:18. He emphasized that Paul stresses this truth: that Christ is the Head of the Church and as such is to have pre-eminence in all things. This includes all our teaching and practice. But this gracious will of the Father is often thwarted within the Church by the selfishness, pride, and desire for prestige which enter into the planning, decisions, and activities of the Church. How much more would have been accomplished and could be accomplished today for the kingdom of God, if Christ would always be given the pre-eminence.

The statistical report revealed that 11 pastors and five candidates, one professor, seven teachers, and two congregations were received into the District. Thirteen pastors and six teachers were released, three of whom transferred to the Missouri Synod. Four pastors and one professor entered the Church Triumphant: P.em. Im. Albrecht; P.em. Wm. Nickels; P.em. M. Schuetze; Pastor M. C. Kunde, Prof. E. Backer. Three pastors and two congregations severed their membership with Synod. Several congregations

in the spirit of Christian love and fellowship have amalgamated in the interest of relieving the shortage of pastors.

Pastor F. Stern read the convention essay entitled "Our Laity at Work as Royal Priests of God." In his introduction he employed Scripture passages to point to the ONE duty of the Church of Christ. It is to "witness the Word of Reconciliation." This emphasis is necessary because the Church is in danger of dissipating its strength by fostering all sorts of extraneous activities in order to bolster the upholding of the church organization. In our training of the laity for the furtherance of the Church's real work, nothing must take the place of the commission of Christ to "teach all things" that He has commanded us.

In the first part the essayist showed how the laity are truly "royal priests" of God. The glorious revealed truth of the "spiritual priesthood of ALL believers" was restored in the Reformation. We must be on guard against losing sight of this truth.

Part II of the essay concerned itself with the primary, essential work which is to underlie all our faithful activity as royal priests of God, namely, the winning of lost souls from Satan's kingdom for Christ's kingdom. We must confess that we have fallen far short in this, especially in view of the opportunities and blessings that are still given us. Those who wish to know the fellowship of Jesus must display Him to the world; those who would enjoy His eternal life must live FOR Him as well as IN Him.

The secret of becoming more effective as witnessing priests of God lies in one's personal worship life. In the Christian home every house-father is a priest and every house-mother a priestess. If we want our churches to be spiritually strong, the laity must exercise the royal priesthood at home, at the family altar. Where they exercise this at home, it cannot but follow that they will also regularly worship with their fellow believers in the house of God.

Another essay was delivered as a substitute since the regular essayist

transferred to another District during the week preceding the convention. It was presented by Pastor Kurth and entitled: "Adiaphora, Abuses, the Question of Offense, the Weak Brother, and Related Matters."

Various missionaries served as chaplains for the opening devotions. Among them were Pastors W. Geiger, Ed. Westcott, D. Kolander, and L. Boernecke. Pastor H. Duehlmeier, chairman of the Mission Board, delivered the mission sermon at the opening of Tuesday afternoon's session, basing his words on II Thesalonians 3:1.

In his mission report Chairman Duehlmeier noted the recent death of Mr. Wm. Stelljes, a long-time and faithful member of the District Mission Board. Within the past year, two missions have become independent and one new mission was established. Two missions are in urgent need of chapels. A plea for used hymnals for new missions was made by Pastor Palmer, who also is a member of the Mission Board. On Wednesday evening the revised mission slide lecture, "Trees for Shelter" was presented.

The sessions on Wednesday afternoon were opened with a special service. Prof. Trapp addressed the convention on the basis of Philipians 4:13 and stressed Christian education. The increase in new schools and greater enrollment is truly a cause for joy. The great need for new buildings at D.M.L.C. was given serious consideration.

The financial report revealed that our District has contributed only 74% of its expected share. Encouragement to greater faithfulness in our stewardship was offered by President Naumann.

As in the past conventions, so again on this occasion the Church Union matter received considerable attention. The discussion again emphasized the disturbance which prevails in regard to this matter. The committee which studied this report prepared for the nine Districts was equally divided in their appraisal and therefore presented two reports, A and B, to the convention. The convention voted to have both printed in the Proceedings. Report A endorsed the present discussions carried on by the Synodical Con-

ference committee, and report B requested Synod to terminate these discussions and at its next convention adopt the resolution offered by the floor committee of the 34th convention in New Ulm (1957). After considerable discussion a ballot vote was taken in which 114 favored report A and 47 favored report B.

In the final devotion service on Thursday afternoon Pastor Otto Engel delivered the sermon based on

Luke 2:52, pointing to the Father's business as our chief concern in our work as pastors and laymen.

The election results were as follows: President: Pastor M. J. Lenz; 1st Vice-President: Pastor W. J. Schmidt; 2nd Vice-President: Pastor P. R. Kurth; Secretary: Pastor E. Berwald; Financial Secretary: W. Vatthauer.

Duly appreciative of the fine hospitality offered us by the hous-

ing committee of D.M.L.C., the convention closed at 5:50 on Thursday afternoon. May the Lord of the Church richly bless the work and deliberations of our convention and restore full unity throughout the District and the entire Synod as well!
G. H. GEIGER.

[The late date at which this appears is no fault of the convention reporter. It is ours. We are sorry. Ed.]

In The Footsteps Of Saint Paul

Paul Departs From Macedonia For Corinth

FOR about three months Paul had labored for the Gospel in Macedonia, Philippi serving him as base of operations. In all likelihood he even carried the Gospel into Illyricum. At Philippi he had met Titus and had received a favorable report on conditions in Corinth. Titus had returned to the Grecian capital with Paul's Second Epistle. We have already seen that Paul did not deem it wise to follow immediately after. Rather, the message of his Epistle was to take root in the minds and hearts of the Corinthians. The time of waiting was not wasted. Paul himself tells us that he filled the whole region with the message of the Gospel. After a reasonable lapse of time he resolved to journey to Corinth. Luke reports laconically: "After the uproar (in Ephesus) ceased, Paul called unto him the disciples and embraced them and departed for to go into Macedonia: and when he had gone over those parts and given them much exhortation, he came into Greece." This was in the fall of 57 A.D.

Even though Paul had received a favorable report from Titus, he was anxious to know what effect his Second Epistle had had on the Corinthians. Had they yielded to his admonitions and exhortations? Would they submit to the authority of the Word? Would he have to come to them with the stern rod of discipline, or could he come to them in the spirit of meekness? Would he, in the words of Zechariah (11:7), be obliged to use the staff "Bands" or could he use the staff "Beauty" in

dealing with the flock? If necessary, he would not spare them, yet he fully trusted in the power of the Gospel. No fear on his part is indicated anywhere. He hoped and prayed that all would be well and that he would be able to strengthen the brethren in Corinth in their faith with gladness of heart.

Once he had gone into Damascus as the Jewish inquisitor for the Jewish Sanhedrin to extirpate the Nazarene heresy with the might of the sword. Into Corinth he would come with a mightier sword, that of the Word of the Spirit, infinitely mightier than all the swords of men combined. When he had come to Corinth for the first time, he entered the city as a lone stranger, coming from Athens. Now he was accompanied by a reputable group of coworkers. With him came faithful Luke, also serving as his physician, if needed; then Tychicus, who had been won for the Gospel in the school of Tyrannus in Ephesus by Paul; also Aristarchus, who had been seized by the raging mob in the theatre in Ephesus and rescued through the quick intervention of Ephesian officials. With him we also find Sopater, a converted Jew from Berea, in all likelihood identical with Sospater (Rom. 16:21; Acts 20:4). Whether he already joined Paul on the way to Corinth, we cannot say. We must not forget to mention Paul's youthful colaborer, Timothy. They were to accompany Paul on his way to Jerusalem to convey the collection for the poor. At the same time

they gladdened the heart of the Apostle in his labors in Corinth.

Just how Paul traveled to Corinth, we also do not know. If he chose the sea voyage, it would have been by way of Thessalonica to Cenchreae, the harbor of Corinth. It being very late in the year, a sea voyage may have been considered too hazardous. If he went by land, he would then journey by way of Berea to strengthen the brethren there at the same time. It has been surmised that he took Sopater along from there. Neither Berea nor Athens are mentioned especially. A veil of oblivion is spread over this voyage as over so many other events in the life of Paul. Only a blessed eternity will provide us with the answers.

In all probability, Paul's reception in Corinth was cordial. He spent three winter months there, from 57 to 58 A.D. These were busy months of preaching and teaching. It would be Paul's last opportunity to strengthen the brethren in the faith. That his mission was blessed with success we should like to conjecture also from a Letter of Clement of Rome to the Corinthians. According to the church historian Eusebius, Clement was bishop of Rome from 92 to 101 A.D. He is mentioned as the first of the Apostolic Fathers, of whom it is claimed that they were disciples and associates of the Apostles. Clement is said to have been a disciple of Paul and Peter (?). His knowledge of Pauline theology lets us assume that he may have learned it directly from Paul during his imprisonment in Rome. This

Clement is not identical with the one mentioned by Paul in Philip-
 pians (4:3). To underscore our as-
 sumption we should like to quote
 from the Letter of Clement to the
 Corinthians: "Who that has visited
 you did not admire your sober and
 gentle piety in Christ? You did
 everything without any respect of
 persons, walking in the Law of God
 and obeying those set over you. . . .
 All manner of faction and schism
 was detestable to you." Thus it would
 seem as though Clement found little
 reason for censure. The party spirit
 had vanished; gone were the divi-
 sions. Peace had been restored, and
 the congregation flourished.

In Romans 16:23, Paul informs us
 that he dwelt in the house of Gaius
 while in Corinth: "Gaius mine host,
 and of the whole church, saluteth
 you." Paul enjoyed the personal
 hospitality of Gaius. Freed from the
 task of providing for his own liveli-
 hood through the making of tents,
 he could devote all of his time to
 the spiritual welfare of the congre-
 gation and to the writing of his
 Epistle to the Romans, which he
 here dictated to Tertius (Rom. 16:
 22). From the wording in verse 23
 it can hardly be assumed that the
 services at Corinth were also held
 in the house of Gaius. Rather it is
 probable that just as Gaius was a
 personal and generous host to Paul

out of gratitude for having con-
 verted and baptized him, he was
 also a host to all members of the
 Corinthian congregation and to the
 Church at large. Gaius maintained an
 open house for all Christians from
 near and far. Thus all who desired
 to speak to Paul could feel free to
 do so through the hospitality of
 Gaius. The expression "of the whole
 church" can hardly be limited to the
 Corinthian congregation and to serv-
 ices in the home. Gaius practiced the
 hospitality that Paul had enjoined
 upon the congregation in Rome,
 penned in this very home: "Given
 to hospitality" (12:13).

Of this Gaius and a few other souls
 in Corinth Paul had once before
 written to the Corinthians (I Cor.
 1:14-17): "I thank God that I bap-
 tized none of you, but Crispus and
 Gaius; lest any should say that I
 had baptized in my own name. And
 I baptized also the household of
 Stephanas: besides, I know not
 whether I baptized any other. For
 Christ sent me not to baptize, but
 to preach the gospel." Why does
 Paul emphasize his not being called
 to baptize? His special apostolic as-
 signment was to preach and to teach
 the Gospel of Christ. Other pastors
 and elders of the congregation could
 take care of the baptizing of the con-
 verts very well, but not all had the
 call to preach. Crispus was the ruler

of the synagogue at Corinth, who
 had been converted through the
 preaching of Paul (Acts 18:8). Of
 Gaius we have already heard. Paul
 also remembered having baptized
 Stephanas and his household.

It was truly fortunate for Paul
 that he had baptized only a few
 souls. If Paul had baptized very
 many souls in Corinth, then those
 who belonged to the Pauline party
 might have boasted that they had
 been baptized by him rather than
 of having come to faith in Christ
 through the gracious water of re-
 generation. His opponents might
 have argued: "There you see that
 Paul considers his own baptism
 better than that of others. He only
 wants to attract more followers to
 his own person." It was truly wise
 on Paul's part to have left the
 baptizing in the main to others. He
 limited himself to a few firstfruits.
 From Paul we ministers above all
 can learn never to show any prefer-
 ence in our treatment of souls. We
 are to adhere strictly to our assigned
 call and deal with all alike accord-
 ing to the Word. We are to offer
 slanderous tongues no cause for
 calumny. False slander cannot always
 be avoided, but if we remain faith-
 ful to our Lord and our call, we
 can leave all the rest to Him, who
 judges all persons and things right-
 eously (I Pet. 2:23). H. A. Koch.

Church Music Workshop

Pastors, organists, choirmasters, and other in-
 terested persons are herewith invited to attend a
 Church Music Workshop to be held in Watertown,
 Wisconsin, November 7 and 8. Members of the
 Teachers' Conference will find the date and place
 convenient since the workshop will follow imme-
 diately upon the conclusion of their meetings. The
 workshop will open with registration Friday eve-
 ning at 6:30 in the Chapel-Classroom Building at
 Northwestern College and continue with the eve-
 ning sessions there at 7:00. Saturday's meetings
 will be held at Trinity Church, beginning with
 matins at 8:30 and adjourning at 3:30 in the after-
 noon. The noon meal will be served by Trinity
 Ladies' Aid Society.

The program will feature the following items:
 Church Music in the Divine Service; Planning the
 Choir and Organ Music for the Trinity Season;
 The Christian Life—A Presentation in Song by
 the Lutheran Chorale of Milwaukee; Wedding

Music; The Aims of the Choir Rehearsal. Profes-
 sor Meilahn Zahn of Michigan Lutheran Seminary
 and Professor Bruce Backer of Doctor Martin Lu-
 ther College will join local leaders in presenting
 the lectures and demonstrations. A display of or-
 gan and choir music will also be provided.

A registration fee of \$3.00 will be charged.
 This will include the cost of the dinner to be
 served Saturday noon. Lodging in private homes
 will be furnished to participants coming from a
 distance, and the local committee will be glad to
 handle hotel and motel reservations for those who
 desire them. Advance registration is requested so
 that adequate preparations for planning booklets,
 music, lodging, and the noon meal may be made.
 All inquiries and registrations may be sent to

H. C. Oswald
 814 Richards Ave.
 Watertown, Wisconsin

FALL TOUR OF D.M.L.C. CHOIR

"Hallelujah! Let praises ring!
Unto our Triune God we sing;
Blest be His name forever!
With angel host let us adore
And sing His praises more and more
For all His grace and favor!"

Such are ever the sentiments of a true child of God. Particularly is this, however, the case when occasion presents itself to recall the abundance of the Lord's goodness.

Thus it is this school year at Dr. Martin Luther College, New Ulm, Minnesota. Seventy-five years ago God led our fathers to establish an institution for the training of future pastors and teachers in His vineyard. By His grace, Dr. Martin Luther College has now been permitted to serve in this capacity uninterruptedly for three-fourths of a century.

Self-evidently, this diamond jubilee will be marked by means of

praise and thanksgiving. This will literally be true particularly in consequence of the Dr. Martin Luther College Choir's participation in the jubilee observance.

By means of various individual concerts as well as two tours, the choir intends to carry the jubilee celebration into as many of the Synod's congregations as possible. In this way, many who will not find it possible to join in the festivities planned at the College will be enabled to observe the jubilee nonetheless.

The tours arranged will coincide with the midsemester vacation this fall and the Easter recess next spring, respectively. This fall's tour will be made by the 1957-58 choir members back at school this year.

The itinerary of the fall tour follows:

Friday, November 7
Echo, Minnesota
Saturday, November 8
Watertown, South Dakota
Sunday, November 9
Ipswich, South Dakota
Roscoe, South Dakota
Mobridge, South Dakota
Monday, November 10
Norfolk, Nebraska
Tuesday, November 11
Elkton, South Dakota
Sunday, November 16
North Mankato, Minnesota
St. Clair, Minnesota
St. Peter, Minnesota

As was the case with respect to the tour last school year, any surplus realized by the tours this school year will flow into the Memorial Organ Fund. Our readers will be happy to know that this fund now totals over \$7,000.

R. H. HOENECKE.

STUDIES IN GOD'S WORD

(Continued from page 340)

of God pronounced in the Gospel.

We need to remind ourselves of this fact especially in this our day. Much of our modern "evangelical preaching" urges faith as an emotional achievement on the part of man, necessary to complete his salvation. Even "Lutheran" church bodies flatly deny God's universal justification of the ungodly, and firmly maintain that you cannot speak of justification in any sense of the word until the spark of faith has been kindled in the heart of the individual.

The tremendous *comfort* derived from considering our justification

before God in the objective way of Scripture is emphasized by Dr. George Stoeckhardt in his comment on the passage of our text: "Never in this sense do we hear the Scriptures speak: 'I believe; I am conscious of the fact that I believe on my Savior. Therefore I am justified in the sight of God.' A believing Christian does not make the pulse of his faith-life the criterion of his state of grace. . . . The believer rather makes this conclusion: 'Oh, how godless I still am! Out of my heart godless thoughts continue to arise. There is no doubt but that I am a poor, unworthy sinner. My sin is ever before me. But now

God's Word tells me that God has already declared godless sinners righteous! Thus I belong without any doubt whatsoever in the number of those whom God justifies.'"

This comfort came to Luther in the tower of the Augustinian monastery. His studies of the Scriptures proved to be for him, in the words of biographer Roland Bainton, "the Damascus road." A new view of Christ and of God brought not only peace to his troubled conscience, but with it the zeal to tell the world what he had found. May God grant us a true appreciation of our justification before Him!

E. WENDLAND.

WHAT SHALL I SAY?

(Continued from page 342)

lic. You will have to stand by as your own child will be taught to pray to the Virgin Mary (which you know to be idolatry), to use the rosary (which is vainly repetitious and idolatrous prayer), to try to gain his way into heaven by good works, to believe in a purgatory, etc. That is what you have promised. Your own child is taught idolatry with your permission, and you have no assurance that he will ever in the midst of the many and great false teachings of the Catholic Church (many of them the direct opposite of salvation by faith alone) find Jesus as his true and only Savior. Can you make that promise? Can you do so without denying your own faith?

May a Lutheran marry a Catholic? Certainly such a marriage should not be contemplated unless you have *first* arrived at a God-pleasing agreement in regard to your religious differences, and that means one that

does not involve the signing of the Catholic Ante-nuptial Agreement.
A. SCHUETZE.

SMALCALD ARTICLES

(Continued from page 341)

proper use of the Law according to the purpose for which it was originally given by God to His children. They will ponder it for an ever better understanding of God's holy will. They will use its serious threats in their battle against their Old Adam. And they will in a general way, by pondering God's will, fortify themselves against the allurements and temptations of the world.

We remember that Luther wished to discuss these truths with "learned and reasonable men" in the Catholic Church. Although Catholic theology is swamped with the errors of scholasticism, yet the Holy Ghost always preserves some true Christians even under the tyranny of the Antichrist.

(To be continued)

J. P. MEYER.

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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3616-32 W. North Avenue Milwaukee 8, Wisconsin

GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. Michael Tomcyek of Immanuel Ev. Lutheran, Sault Ste. Marie, Michigan, on August 31, 1958, celebrated their golden wedding anniversary. Pastor W. R. Hoyer spoke appropriate words to the honored couple, children, and friends. Mr. Tomcyek, who just recently joined Immanuel Lutheran Congregation, also celebrated his seventy-third birthday on August 31. The Lord be praised for His mercy and grace!

W. R. HOYER.

* * * *

On Sunday, August 31, 1958, Mr. and Mrs. Charles Lincoln, members of the Evangelical Lutheran St. Paul's Congregation of Tomah, Wisconsin, celebrated their golden wedding anniversary. The sainted Pastor Glaeser of St. Paul's performed the marriage ceremony fifty years ago. Both the best man and the bridesmaid were privileged to attend the anniversary celebration. The Reverend Professor Toppe of Northwestern College led one hundred fifty assembled guests in a prayer thanking the gracious Lord for the many blessings showered upon the Lincolns. As a token of appreciation for these many blessings, the celebrants donated fifty dollars to the building fund of St. Paul's. May the Lord graciously

continue to bless and to keep them as His children! OTTO W. HEIER.

FORTY-FIFTH ANNIVERSARY

On Sunday, September 7, 1958, the members of St. Matthew's Congregation, R.R., Ontario, Monroe County, Wisconsin, honored their pastor, the Rev. Paul Monhardt, on his forty-fifth anniversary in the holy ministry. He served St. Matthew's Congregation forty years and St. Paul's, Whitehall, and surrounding churches five years. The undersigned, a brother of the jubilarian, preached the sermon on the text I Timothy 1:12. After the service many people congratulated the pastor and thanked him for his faithful services. After dinner the president, Mr. Rudolph Brandau, presented him with a gift from the members, to which our brother graciously responded.

May the Lord keep and bless His servant in the future!

THEODORE MONHARDT.

FORTIETH WEDDING ANNIVERSARY

On Sunday, August 24, 1958, Mr. and Mrs. Edward Stoll, members of Zion Ev. Lutheran Congregation, Olivia, Minnesota, celebrated their 40th wedding anniversary. The undersigned addressed them on an appropriate word of God. May God be with them in the future as He has been in the past! IM. F. LENZ.

CALL FOR CANDIDATES

The Board of Control of the Northwestern Publishing House herewith invites the members of the Synod to nominate candidates for the position of Associate Literary Editor, who shall direct the art and lay-out work for books and other materials published by our Publishing House and who shall collaborate with our Literary Editor in various phases of editorial work.

Candidates nominated for this position should be pastors, professors, or teachers, preferably such who have had a number of years of experience in church work. They should have artistic ability and an understanding of art and lay-out work adaptable to the various types of printing.

Nominations should be in the hands of the undersigned no later than Friday, November 21, 1958, and should be accompanied by a statement of the individual's qualifications.

GERALD HOENECKE, Secretary
Box 953, Thiensville, Wisconsin

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA DISTRICT FALL PASTORAL CONFERENCE

Zion Lutheran Church of Phoenix will play host to the Fall Pastoral Conference of the Arizona-California District. Robert W. Schaller is host pastor. Sessions begin on Tuesday, Oct. 28, at 9:30 a.m.; and end on Thursday, Oct. 30, at 11:55 a.m. Commercial facilities will be used.

The agenda: Review of "Gesetzliches Wesen unter uns," R. Stock; "The Messiah in Jeremiah," P. Heyn; "Formation of the New Testament Canon," G. Seager; Substitutes: Exegesis of Isaiah 55, W. Bein; Prayer Practices in the Lutheran Church, I. Frey.

JOEL C. GERLACH, Secretary.

WESTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

The Western Pastoral Conference of the Dakota-Montana District will meet on Oct. 28 and 29, 1958, at Zeeland, N. Dak. Conference begins at 9:00 a.m.

Please announce to the host pastor, E. Klaszus.

N. BARENZ, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE—MINNESOTA DISTRICT

Date: Oct. 28, 1958; 9:00 a.m.

Place: Vesta, Minn.; Walter O. Nommensen, host pastor.

Speaker: Edw. Birkholz (alternate: John Bradtke).

Agenda:

Isagogical study of Amos with practical applications (Continued), H. Reed; A study of the Epistle for All Saints Day (Rev. 7:2-17), J. Bradtke; Exegesis, I Thess. 3:12ff., M. Lemke; The Ministry not to be looked upon as a Sacrifice, Edw. Birkholz; Suggested Program for Ladies' Aid Societies, H. Kesting; Report of delegate to the Synodical Conference, Im. F. Lenz.

OTTO ENGEL, Secretary.

RED WING PASTORAL CONFERENCE

Time: Oct. 28, 1958; 9:00 a.m.

Place: St. John's Lutheran Church, Frontenac, Minn.; H. Schwertfeger, host pastor.

Agenda: Exegesis: Isaiah 42, W. Geiger; Report on the General Synodical Committee Meeting, K. Gurgel.

Speaker at the opening communion service will be T. Haar (E. Hertler, alternate).
F. KOSANKE, Secretary.

**NEBRASKA DISTRICT
TEACHERS' CONFERENCE**

Date: Oct. 29-30, 1958.

Place: Our Savior Lutheran School, 5th Avenue & 4th Street S.E., Jamestown, N. Dak.

Wednesday, October 29, 1958

9:00-9:45 Opening Devotion, Pastor H. E. Rutz.
9:45-10:30 Business, elections.
10:30-10:45 RECESS
10:45-11:45 Practical Application of the Second Commandment to School Life, Otto Schenk.
11:45-1:15 NOON RECESS
1:15-1:30 Devotion, reading of minutes.
1:30-3:15 Separation of Church and State as Related to the Lutheran Parochial School, Professor O. Steljes.
3:15-3:30 RECESS
3:30-4:00 Report of the Executive Secretary.

Thursday, October 30, 1958

9:00-9:15 Devotion, reading of minutes.
9:15-10:30 Sectional group discussions.
10:30-10:45 RECESS
10:45-11:45 Constructive Busywork, Viola Loeck.
11:45-1:15 NOON RECESS
1:15-1:30 Devotion, reading of minutes.
1:30-2:30 Penmanship as Taught in Grades 1-5, Jeanette Backer.
2:30-3:15 School Report.
3:15-3:30 Closing Devotion.

Please announce to the host pastor.

LAVERNA EVERTS, Secretary.

**THE CENTRAL PASTORAL
CONFERENCE — WESTERN WISCONSIN
DISTRICT**

Date: Tues., Oct. 28 and 29, 1958, opening at 10:00 a.m.

Place: St. Paul's Ev. Lutheran Church, Madison, Wis.; A. Berg, host pastor.
Agenda: Exegesis on I Pet. 4; Workshop on Mental Disorders; The Archaeology of Jericho; Engagement and Marriage; A Review of Prof. R. Gehrke's Convention Essay on "Church Fellowship"; Various Reports.
Preacher: Emil Toepel (Adelbert Geiger, alternate).

Please announce to the host pastor!

OTTO PAGELS, Secretary.

SOUTHERN PASTORAL CONFERENCE

Place: Grace Church, Geneva, Nebr.; P. Eickmann, host pastor.
Time: 9:30 a.m., Mon., Nov. 4, 1958.
Exegesis: Ezek. 3:17-21, by C. Nommensen. Please be on time so that communion service may be held first. If unable to attend, excuse to the host pastor.

CARL W. VOSS, Secretary.

NEW ULM PASTORAL CONFERENCE

Place: St. Paul's Ev. Lutheran Church, New Ulm, Minn.; W. J. Schmidt, pastor.
Time: 9:30 a.m., Wed., Nov. 5, 1958.
Confessional speaker: D. Brick (alternate: W. J. Schmidt).

Agenda:
Morning: Which is the Church of the True Faith? A. Kienetz.
Afternoon: A review of the Protest Committee report — (tentative).

E. BIEBERT, Secretary.

**ARIZONA-CALIFORNIA
TEACHERS CONFERENCE**

The Arizona-California Lutheran Teachers' Conference will meet at Peridot Apache Mission, Peridot, Ariz., on Nov. 6 and 7, 1958.

The opening service will be at 9:00 a.m.
V. JAHNKE, Secretary.

**WISCONSIN STATE TEACHERS
CONFERENCE**

November 6-7, 1958

St. Mark's Lutheran Church
Watertown, Wisconsin

First Session — Thursday Morning

9:50-11:30 High School Teachers meet in separate session.
9:50-10:30 Appreciating Creative Art, Mr. Jerome Harders.

10:30-10:45 Recess
10:45-11:50 Discussion of Essay Comments, Mr. Emil Trettin.
Business Meeting.
11:30-12:00 Choir Rehearsal, Prof. Bruce Backer.

Second Session — Thursday Afternoon

1:45-1:55 Devotion, Pastor Harold Wicke.
1:55-3:00 Improved Techniques of Challenging the Gifted Child, Mr. Morton Schroeder.
3:00-4:00 Special Education for the Handicapped, Mr. Carleton Sitz.
4:00 Choir Rehearsal, Prof. Bruce Backer.

Third Session — Friday Morning

9:00-9:10 Devotion
9:10-10:15 The Liturgy Made Meaningful, Prof. Bruce Backer.
10:15-10:30 Recess
10:30-12:00 Workshops
Art, Alfons Woltd, Chairman.
Music, Pastor Kurt Eggert and Prof. Bruce Backer, Co-Chairmen.
Science, Harold "Joe" Goede, Chairman.
Social Studies, George Lillegard, Chairman.

Fourth Session — Friday Afternoon

1:45-1:55 Devotion
1:55-3:00 Keeping the Child Spiritually Minded, Mr. William Kuether
3:00-4:00 Business Meeting.
4:00 Closing Devotion.
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MANITOWOC PASTORAL CONFERENCE

Place: St. Peter's Lutheran Church, Mishicot, Wis.; David Worgull, host pastor.
Date: Monday, Nov. 10, 1958, 9:00 a.m.
Preacher: W. W. Gieschen (alternate: Wm. Hartwig).
J. J. WENDLAND, Secretary.

**CENTRAL PASTORAL CONFERENCE
NEBRASKA DISTRICT**

Date: Nov. 11 and 12, 1958; opening session at 10:00 a.m.

Place: Grace Lutheran Church, Newton Iowa; Victor Schultz, host pastor.

Speaker: L. Groth (J. Martin).

Papers: The Proper Form and Meaning of Our Liturgical Service, J. Martin; Have the Synods of the Synodical Conference Retreated From Their Former Stand? (Essayist to limit paper to any doctrine or practice he wishes to examine), H. Fritze; Revelation 2:18-29, G. Frank; Isaiah 9:6, 7, Wm. H. Wietzke; The Ministry is not to be Regarded as a Sacrifice, M. Weishan; Revelation 3:1-6, W. A. Wietzke.

Reports: Mission Board, Board of Education, Academy, Financial.
Please announce to the host pastor.

W. A. WIETZKE, Secretary.

ST. CROIX PASTORAL CONFERENCE

Date: Wed. Nov. 12, 1958, 9:00 a.m. Communion service.

Place: Trinity Lutheran Church, St. Paul, Minn.; E. Knief, host pastor.
Preacher: W. Kehrborg (A. Barry, alternate).

Agenda: Discussion of Report of the Standing Committee on Matters of Church Union — "Scriptures," as found on pages 41-43 in the 1958 "Report to the Nine Districts of the Ev. Luth. Joint Synod of Wis. and Other States." O. Naumann — discussion leader.
J. G. HOENECKE, Secretary.

**FOX RIVER VALLEY
PASTORAL CONFERENCE**

Date: Nov. 18, 1958; 9:00 a.m.
Place: First Ev. Lutheran Church, Green Bay, Wis.

Preacher: H. Warnke (alternate: R. Werner).

Agenda: Eph. 1:13ff, Pussehl; Eph. 4:10ff, Habermann; Eph. 5, Boettcher; Theology of Tillich and Its Influence, Schewe; Psychiatry by Mulder, Habermann; Rom. 16:17ff in the Light of other Scripture Passages Relating to Church Discipline, Ploetz; Work of the Visitor in Visiting, Open Forum.

R. R. WERNER, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)
Installed

Pastors

Horn, Gerhard, in St. John's Ev. Lutheran Church, Red Wing, Minn., by Nathanael Luetke; assisted by H. F. Muenkel, T. Albrecht, R. Goede, H. Schwertfeger, A. Zenker; Oct. 12, 1958.

Koepin, Kurt, in Grace Lutheran Church, Tecumseh, Mich., by W. Koepin; assisted by L. J. Koeninger, D. Gieschen, W. Hueschen, W. Henning, C. Schmelzer; Aug. 31, 1958.

Teacher

Schroeder, Morton A., as principal of the new St. Croix Lutheran High School, St. Paul, Minn., by R. J. Palmer; assisted by O. J. Naumann, C. F. Bolle, W. G. Zell, G. S. Baer, J. G. Hoenecke, G. J. Ehlert, P. V. Borchardt, P. R. Kurth; Sept. 28, 1958.

CHANGE OF ADDRESS

Pastors

Albrecht, G. Jerome, 2955 University St., Eugene, Oreg.

Henning, Thomas, 16244 S.E. 7th St., Bellevue, Wash.

Kock, David E., 1506 N. 2nd St., Austin, Minn.

Teacher

Schroeder, Morton A., 2201 Apache St., St. Paul 18, Minn.

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Grace Church, Pueblo, Colo.
Offering: \$378.19. E. Kuehl, pastor.
St. Paul Church, Mound City, S. Dak.
Offering: \$1,106.20. D. W. Lindloff, pastor.

Thirteenth Sunday after Trinity

St. Paul Church, Cedar Lake, Wis.
Offering: \$115.66. J. A. Ruege, pastor.

St. Paul Church, Slinger, Wis.
Offering: \$537.12. J. A. Ruege, pastor.

Fifteenth Sunday after Trinity

St. John-St. James Church, Reedsville, Wis.
Offering: \$1,114.31. J. Wendland, pastor.

St. Paul Church, Norfolk, Nebr.
Offering: \$2,251.66. H. Fritze, pastor.

St. Paul Church, Naper, Nebr.
Offering: \$1,043.88. K. Strack, pastor.

Sixteenth Sunday after Trinity

Trinity Church, Flasher, N. Dak.
Offering: \$201.81. G. Enderle, pastor.

St. John Church, Paradise, N. Dak.
Offering: \$249.35. G. Enderle, pastor.

Zion Church, Elroy, Wis.
Offering: \$226.86. A. Werner, pastor.

Zion Church, R. 4, Hutchinson, Minn.
Offering: \$803.80. E. Kolander, pastor.

Zion Church, Rhinelander, Wis.
Offering: \$2,341.34. W. Gawrisc, pastor.

Christ Church, Marshall, Minn.
Offering: \$2,406.10. E. Gamm, pastor.

Seventeenth Sunday after Trinity

Trinity Church, Carson, N. Dak.
Offering: \$253.28. G. Enderle, pastor.

Christ Church, Beatrice, Nebr.
Offering: \$539.75. C. Voss, pastor.

St. John Church, Waterloo, Wis.
Offering: \$2,639.78. H. Nitz, pastor.

Redeemer Church, Hastings, Nebr.
Offering: \$368.37. E. Lichtenberg, pastor.

Zion Church, Bonesteel, S. Dak.
Offering: \$372.85. G. Free, pastor.

Redeemer Church, Wabasha, Minn.
Offering: \$300.00. D. Hoffmann, pastor.

Immanuel Church, Elgin, N. Dak.
Offering: \$420.48. G. Cares, pastor.

Eighteenth Sunday after Trinity

Trinity Church, Ekalaka, Mont.
Offering: \$62.50. L. Wurster, pastor.

Zion Church, Burt, N. Dak.
Offering: \$220.75. G. Cares, pastor.

St. Luke Church, Leith, N. Dak.
Offering: \$96.69. G. Cares, pastor.

Trinity Church, Hullsburg, R. 3, Hartford, Wis.
Offering: \$514.30. W. Reinemann, pastor.

Trinity Church, Aberdeen, S. Dak.
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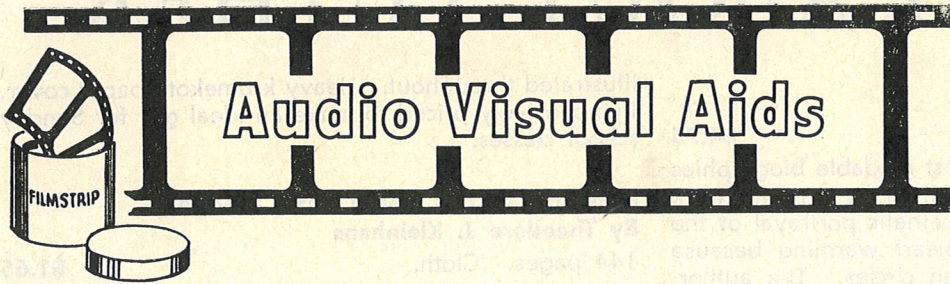
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