

THE NORTHWESTERN
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January 4, 1959

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BRIEFS

by the Editor

*He our weary steps is guiding
From earth's woe to heav'nly
joy.*

Indeed, standing beside the lowly manger in faith sends our thoughts soaring to our magnificent mansion in the sky, and we sing:

*Oh, that we were there!
Oh, that we were there!*

As we write this, we observe December 18 on the calendar. You see, the workers in the composing room, the press room, the bindery, and the mailing department are not working the day after Christmas and the day after New Year. So we barely have our copy out for the Christmas number, when we must prepare the material for the January 4 issue.

But even as we look ahead a few weeks like this, the solemn thoughts that come to the Christian particularly at every important milestone in his life—these take hold of us even now. It has been said times without number, but we say it again with emphasis: The passing of another year tells us that we have moved another big step toward eternity. Is it strange that we feel no clash between such a thought and the glad some spirit of Christmas? Not at all. They are in perfect harmony.

With giant strides we are moving toward eternity. Whether that eternity will be one of endless bliss with God or one of endless woe apart from God, depends on our remaining in the faith which looks to Christ alone. But such perseverance in faith

is not left to us. Otherwise the new year would fill us with dismay, for every day and every hour of it would bring the possibility, rather, the certainty, of our falling from grace. Thank God! We have His promise that He will keep us in the faith.

God will keep that promise. We have just celebrated Christmas. How the Christmas act of God proclaims His faithfulness! Thousands of years went past after the first promise of the Savior, but God sent Him, His only-begotten Son. God is faithful! Then the Son, in obedience to the Father, brought about a perfect redemption, as God had planned and promised. God is faithful! Again, He sent His Holy Spirit to you and to me, brought us to faith, and so conveyed and confirmed to us His great gift, salvation full and free in Christ, in accordance with His promise: "Unto you is born a Savior." God is faithful!

* * * *

Surely, a devout celebration of Christmas has filled us with the certainty of our final salvation, even as we sing:

*See how God, for us providing
Gave His Son and life abiding;*

But we are not there as yet. Therefore the solemn thoughts return. While the remembrance of God's love and faithfulness, displayed at Christmas long ago, remove dismay and restore a calm confidence to our hearts, yet this confidence is not of the "hands-in-the-lap" variety. God the Holy Spirit sustains only through the Word which we read and hear. Saying pious-sounding words like: "God will preserve me in faith, all right," and lazily neglecting to hear and read His sustaining Word, or not hearing it with the heart, while the sound of it smites your ears most regularly — that is not an expression of a Christian certainty of salvation, but a playing fast and loose with eternity and all the deadly serious facts connected with it. How can you rely on the Holy Spirit to sustain you, if you prevent His working in your heart through His only means, the Word? Oh, hear, hear the Word, and then join in the New Year's prayer:

*Above all else, Lord, send us
Thy Spirit to attend us,
Within our hearts abiding,
To heaven our footsteps guiding.*

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

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Editorials

An Obligation of the Members

St. Paul writes in Galatians 6:6: "Let him that is taught in the word communicate unto him that teacheth in all good things." That has reference to the financial support of the Gospel ministry. In another epistle, St. Paul puts it this way: "The laborer is worthy of his hire. God hath ordained that they which preach the gospel should live of the gospel." That falls under the head of sowing to the Spirit, which is the dominant note in this chapter.

The Holy Spirit prompts Christian church members to support the work of the local congregation with their financial contributions. The flesh, influenced by the devil, does not want to do so. The member influenced by his flesh feels that there are better uses to which he can put his money: his own comfort and enjoyment. All sorts of arguments are thought up for not doing it or doing just enough of it to escape dark looks from his fellow members. His chief concern seems to be not to lose face. That is a common malady in the visible Church. More generous members must, and usually do, pay more than their fair share because other members shirk their obligations. So this admonition of the Apostle is very timely and very much in place: "Let him that is taught in the word communicate unto him that teacheth in all good things." Those who are taught in the Word have an obligation to those who teach it to them.

Thank God, most church members take this obligation seriously and do it willingly. Twenty-five years ago in the midst of the drought the members took care of their churches, as in the Dakotas and Nebraska, in spite of complete crop failures. They took it off the top. In that respect, they sought first the kingdom of God. That was sowing to the Spirit.

What the Apostle says was written for the instruction of the lay members, not for the ministers to operate with for their own financial gain. The Bible has other passages for them to heed. It says that they should not be "greedy of filthy lucre." The minister who is, is not fit to be a minister of God. He is not a minister to feather his own financial nest. It is a human failing to apply Scripture passages to others instead of to oneself. The Apostle is writing to Christian lay members when he says: "Let him that is taught in the word communicate unto him that teacheth in all good things." IM. P. FREY.

* * * *

Small Churches

Preaching in the Church of the Redeemer in Berlin-Lichtenberg recently, Bishop Otto Dibelius of the Berlin-Brandenburg diocese, two-thirds of which lies in the Soviet-occupied Zone, made an observation that gives comfort to the pastors and parishioners of small congregations, and serious thought to those who revel in or strive for large parishes.

The bishop, in his plea for more active participation of the laity, especially in parish and youth work, advocated the building of small churches, "where people could feel at home." And then he, very likely on the basis of his observation of church life in the Soviet Zone, went on to say, "The significance of the Church of Jesus Christ for the life of a nation stems from the smaller and obscure parishes."

The strength of a congregation is not in statistics, be it in point of membership, contributions, or pretentious buildings. Usually a large congregation has proportionately more "dead wood" than a small congregation. The larger the congregation, the less personal becomes the interest of the individual member. The desire for size easily becomes a mania for pastor and people. It can reach the point at which a pastor can say—as was actually the case not long ago—when asked about the size of his congregation, "When we got to 2500, we stopped counting."

When that point is reached, the spiritual life may become "a mile wide and an inch deep."

H. C. NITZ.

* * * *

Notice-Boards

According to Emerson, "next to the originator of a good sentence is the first quoter of it." With a bid for that dubious distinction, we hasten to quote the remarks of a traveler in Scotland who was irked by the absence of identification on churches, particularly in the country.

He points out a lack which doubtless many of us have noticed while touring. With admirable restraint he writes: "Why have so few country churches notice-boards? Why do they not tell us what church they are, who is the minister, and above all the hours when the services are held? I had often to look up the map to see what church a church was, to look up the Church of Scotland Year Book to find out who was the minister of it, and, if I had wished to attend the service, I had no means of finding out when the service was. Surely all churches should have a thought for the stranger and the passer-by who might wish to turn aside to worship."

And the writer (William Barclay of the University of Glasgow) adds another remark which will find an echo in many an American tourist: "Why will so many churches leave on notice-boards—when they have them—tattered and disintegrated announcements of events which are long past? Surely it would be a simple thing to see that notices of past events were removed when the events are past."

And perhaps some of us could well take to heart another observation of Dr. Barclay's, when he says: "Why are the grounds of churches so often shaggy and unkempt? Why are the doors of churches so often badly needing a bright new coat of paint? Surely there are people who quite voluntarily and out of the goodness of their hearts would be willing to do something about this. That is not to say that there are not churches whose grounds are a joy, but there are too many the other way."

A shabby church building does reflect on the pastor and the people. The shabby building and ill-kept yard move one to wonder whether the congregation is one whose members love the habitation of His house and the place where His honor dwelleth. H. C. NITZ.

Studies in God's Word: A Light to Lighten the Gentiles

"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh."

Matthew 2:11.

January 6 is the date of the Epiphany Festival. In our churches we usually observe it on the nearest Sunday.

The Epiphany Festival is often overlooked. This may be due to the fact that it comes so soon after Christmas or that the world has not found a way to commercialize it. We are reminded to order our Thanksgiving turkey early; we are constantly being told how many shopping days are left before Christmas; we have no trouble finding out whether the Easter ham will cost more or less than last year; but little or nothing is said about Epiphany. Even we Christians are apt to overlook its importance.

It is, however, a festival that should interest us very much. Epiphany means "an appearance, a showing forth," and we observe the festival to commemorate the fact that Jesus revealed Himself as the divine Savior of the world. Our text reports one such epiphany, for it tells how the Savior was manifested to the Wise Men from the East. These Wise Men were the first Gentiles, the first heathen to come to Christ. They did not belong to God's chosen people. Yet Jesus also revealed Himself to them as their Savior. Since our ancestors were Gentiles, this lesson is particularly comforting to us.

Aged Simeon called the Christ-child "A LIGHT TO LIGHTEN THE GENTILES." This Epiphany Gospel shows us that Christ had indeed brought light into the sin-darkened hearts of these Gentile Wise Men, for

- I. They Worship Him as their God and Savior.
- II. They Honor Him with their Substance.

I.

These Wise Men had come from a distant country led by the special star which God had placed in the heavens. They went directly to Jerusalem, assuming that the King of the Jews would be born in the capital city. To their surprise, however, King Herod was extremely troubled by their visit and all Jerusalem with him. These strangers from a distant country were willing to travel many days in search of the new-born King of the Jews, but here in His own country the news of His birth was greeted with unconcern, even hostility. We are reminded of John's words, "He came unto his own, and his own received him not" (John 1: 11).

Herod was unable to tell them the place of Jesus' birth, but from the chief priests and scribes they learned that it was Bethlehem. So they continued on their journey and once more their guiding star was visible in the heavens. They followed the star until it led them to the place where the young Child was. Then they entered the house, fell down and worshiped Him.

What a happy moment this must have been! Their long and perilous journey has been successful. With their own eyes they now saw Him whom they had longed to behold, the King of the Jews, the Messiah, the promised Savior. They fell down and worshiped Him.

Their action was prompted by faith. They certainly were not following the guidance of their reason. Reason would have asked, "Where is His palace, His royal apparel? Where are His devoted servants, His loyal subjects?" But they were not disturbed by His modest surroundings. In faith they followed the guiding of the star, believed Him to be their King, fell down and worshiped Him.

He whom God had given as "a light to lighten the Gentiles" had shined in their hearts. They joyfully accepted Him as their Savior and worshiped Him in complete surrender.

II.

In later years Jesus told the scribes and Pharisees, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15:7, 8). This could not be said of the Gentile Wise Men. Their professed love for Christ did not suddenly grow cold when something was asked of them. Their faith was ready to be translated into action. Voluntarily, willingly, they opened their treasures and presented unto Him gifts: gold, the most precious metal, frankincense, valued for its pleasant odor when burned, and myrrh, a very costly perfume. These gifts were a fruit of faith, not the performance of a painful duty. The Wise Men counted it an honor that the Christ-child was willing to accept these gifts at their hands.

"The light to lighten the Gentiles" had shined in their hearts. They bring most generous gifts to honor their King. Nothing was too good for their Lord.

"The light to lighten the Gentiles" has also shined in our hearts. We dare not observe the Epiphany season without becoming deeply conscious of our responsibility to bring this light to hearts still dark with unbelief and sin. When is the last time that we spoke to someone about his soul's salvation? When is the last time that we personally called for an unchurched friend and took him to church with us? How much did we give for missions during 1958 in comparison with the amount that we spent on ourselves?

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! Oh, Salvation!
The joyful sound proclaim
Till each remotest nation
Has learned Messiah's name.

C. MISCHKE.

Smalcald Articles

Part III. Art. III. Of Repentance

IV

Repentance is a work of the Holy Ghost performed in the heart of a sinner. By proclaiming the Gospel to the sinner and assuring him of the free and full forgiveness of his sins for Christ's sake He creates a faith which comforts the trembling heart, into which He had struck terror with God's holy Law.

After presenting this truth Luther continues:

- 9) *However we must not contrast the false repentance of the sophists with true repentance, in order that both may be the better understood.*

The Council of Trent on Penance

It may help us to understand how important the Roman Catholic Church considers the sacrament of Penance if we compare the space devoted to this matter by the Council of Trent with the space which it allotted to a discussion of Baptism.

The Sacrament of Baptism was taken up in the session on March 3, 1547. They adopted 14 canons, covering three columns (in Schaff, *Creeds of Christendom*). The matter of Penance was disposed of on November 25, 1551. Nine chapters were devoted to a discussion of the doctrine, covering 19 columns, and then 15 canons were added, covering not quite six columns. Thus in numbers of columns fully eight times as much space was devoted to Penance as was to Baptism.

Naturally, we cannot here reprint all the above-mentioned chapters and canons. We have to be content with pointing out some of the more salient statements.

First of all, they list Penance as one of their seven Sacraments, and pronounce a solemn anathema on any one who would dare to deny the correctness of this, or would question the divine institution of Penance (Canon 1 on Sacraments in general; Can. 1 on Penance).

If it is a Sacrament, then only an ordained priest can perform it, to whom as a successor of the Apostles "the power of forgiving and retaining sins was communicated" (chapter II). In performing this Sacrament by forgiving the sins of the penitent the priest acts in the capacity of a judge. For while "it is beyond doubt certain that the minister of baptism need not be a judge," yet Christ our Lord would have such as have sinned after baptism to "be placed as criminals before this tribunal, that by the sentence of the priest they might be freed" (chapter II). But this sentence of the priest in the "sacrament of Penance" may not be obtained "without many tears and great labors on our part, the divine justice demanding this; so that penance has justly been called by holy Fathers a laborious kind of baptism" (chapter II).

What "labors" are demanded? "The acts of the penitent himself, to wit, contrition, confession, and satisfaction, are as it were the matter of the sacrament" (chapter III).

Canon 4, which decrees the above-mentioned three acts required of the penitent, expressly pronounces the anathema on our Lutheran doctrine, namely: "that there are two parts only of penance, to wit, the terrors with which the conscience is smitten upon being convinced of sin, and the faith generated by the Gospel, or by the absolution, whereby one believes that his sins are forgiven him through Christ."

Contrition is defined as a "free and voluntary sorrow" which the sinner induces in his own heart "by means of the examination, collection, and detestation of sins" (chapter IV; Can. 5). — On the extent of the demanded confession we read in chapter V: "that all mortal sins of which, after a diligent examination of themselves they are conscious, must needs be by the penitents enumerated in confession." Canon 7 adds that "also the circumstances which change the species of a sin" must be included in the confession. This detailed confession before a priest is necessary because he is acting as a judge in the matter. "For it is manifest that priests could not have exercised this judgment without knowledge of the cause; neither indeed could they have observed equity in enjoining punishments, if the said faithful should have declared their sins in general only, and not rather specifically and one by one" (chapter V).

As works of satisfaction, either "enjoined by the priest" or "voluntarily undertaken," are mentioned in Canon 13: "fastings, prayers, alms-deeds, or other works of piety." About these exercises the claim is made that they not only "check as it were with a bridle, and make penitents more cautious and watchful for the future; they are also remedies for the remains of sin, and by acts of the opposite virtues they remove the habits acquired by evil living" (chapter VIII). Canon 14 adds that by their satisfaction "penitents redeem their sins through Jesus Christ."

What a welter of error! We thank God that through the service of Martin Luther He again brought to light the Biblical doctrine of repentance.

The Cause of the Roman Error

Since repentance is a way of facing sin, it is evident that anyone who has a wrong conception of sin cannot have a correct doctrine of repentance. Thus it will help us to get a correct focus on the Roman error here if we recall what the doctrine of the schoolmen was about sin. It was discussed in Article I of this part of the Smalcald Articles. Luther now points out this connection in the following, which requires no further comment.

- 10) *It was impossible that they should teach correctly concerning repentance since they did not rightly know the real sins (Latin: the real sin).*

(Continued on page 10)

News FROM OUR Missions



News From Our Mission In Germany

Pastoral Conference at Rotenburg, Hannover

On November 27 and 28, 1958, we were able for the first time to have a meeting of the pastoral conference in Rotenburg, Hannover. We gladly accepted the invitation of the pastor there, since an important event was about to be observed in the congregation. On the First Sunday in Advent the congregation would dedicate its newly erected house of God to His service. Our presence there was to give evidence that we shared the joy of the Rotenburg Christians, that they would have at their disposal such a beautiful chapel and youth assembly room.

The heavy autumn fog on the day of departure caused us concern about our mission director, Pastor Maas, who did not arrive at the time he had announced by letter. He did not come until late at night. On his flight from the United States he had encountered fog in London. He even had to make the last leg of his trip by train, since aircraft in Germany could no longer take off and land. We thanked God for His gracious protection.

On the first morning of our meeting Pastor Henschke preached on the Gospel reporting the miraculous draught of fishes. At this time we also interceded in prayer for two sick brethren, Pastors Lelke and Osbahr, before we went into the actual program of the conference. There was a very heavy schedule of business for both conference days, so that the discussions had to be kept moving. In addition, the synodical council had quite a number of questions to discuss in between sessions.

Pastor Wagner of Varel, first on the program, read a continuation of his essay on "The Eschatological Doctrines of the Epistles to the Thesalonians." The essayist, using the

fourth chapter of the First Epistle as his basis, took up the questions of the first and the second resurrection and the translation of those remaining alive on the Last Day. In the presentation and in ensuing discussion it was brought out repeatedly that in these teachings we encounter much extra-Biblical speculation (enthusiasm) and error. The pastors must make it their business to speak more of these matters in their congregations than they have in the past, so that the testimony of the Bible is presented unequivocally and clearly to their Christians who are seeking the truth. Concerning the afternoon's business we mention only this: For the first time in our church body a conference for the church elders (church councils) of our congregations is to be held. It was set for February 6-8, 1959, at Bassen near Bremen. All church elders are cordially invited to this conference. Under the direction of the pastors discussions will be held on questions having to do with the office of elder, the work in the congregation, and the work of the church-at-large.

In the morning devotion on the second day Pastor Maas, mission director, encouraged us to heartfelt joy that our names are written in heaven (Luke 10:20). The conference work on this day concentrated our attention almost exclusively on the verbal inspiration of Holy Scripture. Treating this topic, Pastor Forchheim of Hannover delivered the first part of a lengthy paper. It is exactly the doctrine concerning the Holy Scriptures which is the focal point of discussion in widely varying circles. Theologians are still attempting to explain the mystery of divine inspiration in human lan-

guage, in a scientific way. Most of the churches refuse to acknowledge the confession of verbal inspiration as an obligatory teaching of the Church. Then scoffers and skeptics, on the basis of the supposed errors and contradictions in the Bible, reach the conclusion that it (the Bible) is an erring human word and that God through such a Bible loses His trustworthiness. Every Christian who has come to grips with the spirit of his times, knows the arguments advanced against the verbal inspiration of Holy Scriptures through the Holy Ghost, but he nevertheless puts his trust in the testimony of the Bible regarding itself. This is that Scripture is "given by inspiration of God," in order to "make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15f). Because Christ and eternal salvation are infinitely precious to us, we will not permit testimony regarding this doctrine to be placed in doubt and to be robbed of its value and validity. To the man who confesses with the Psalmist: "Thy word is a lamp unto my feet, and a light unto my way"—to him the Bible remains irreplaceable and its message inviolable.

A communion service for the participants in the conference and for the congregation concluded these two days of blessing through the Word of God, of edification in the faith, and of mutual encouragement. In this service Pastor Malschner of Memmingen expounded the Word of God. As we took our departure from Rotenburg, our thoughts still tarried with those members of the congregation who had given us a brotherly welcome and hospitality, and with the whole congregation, which would soon (the First Sunday in Advent) enter its new house of God, in the spirit of the words: "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Ps. 100:4, 5).

Question: "Why do you baptize infants in your church?"

What shall I say?

An Answer to Objections

Generally speaking, those who oppose infant baptism raise one or both of the following objections: 1. They claim that nowhere in the Bible are we told that we must baptize infants. 2. They state that infants are unable to understand what they are doing in baptism, and therefore cannot benefit from it. Let us consider these objections individually.

1. We are not willing to concede that the Bible does not tell us to baptize children, including infants. For example, we have the words of Peter regarding baptism: "The promise is unto you, *and to your children*" (Acts 2:39). We know, too, that the apostles baptized whole families which would include infants (Lydia, Acts 16:15; jailer at Philippi, Acts 16:33; Crispus, Acts 18:8; Stephanus, I Cor. 1:16).

We should point out, however, that even if the Bible did *not* tell us to baptize infants, that, in itself, would prove nothing. Neither, then, does the Bible tell us to baptize *any* particular group of people, whether they be men, women, aged 12, 14, 16, or mature adults. The significant point is that nowhere in the Bible are we told to *exclude* infants from baptism. Unless such an exclusion were specifically stated in the Scripture, we have no other choice than to follow Christ's general command to baptize "all nations" (Matt. 28:19). Surely, infants belong to a nation, as any census taker will tell us. Thus, the burden of proof does not rest with us who humbly obey our Savior's command. It rests with those who reject infant baptism.

2. The second objection shows lack of appreciation for the great power and value of baptism. It also betrays lack of understanding of the central doctrine of Scripture that man is saved totally by grace (an undeserved gift). In baptism, *God* does all the giving. *He* makes us His children. *He* forgives us our sins for Christ's sake. *He* makes us the heirs of salvation. Man does not contribute toward these blessings in any way whatsoever, whether it be by "understanding," faith, effort, or worthiness.

It is true, that the medium through which we receive or accept the blessings of baptism is faith — faith in Christ and in God's eternal promises made through Him. But faith is not a work or effort on the part of man by which he earns something. Nor is any man able to generate faith within himself by his own determination, effort, or will. Faith, too, is the gift of God's grace, worked within us by the gracious power of the Holy Spirit in spite of our stubborn resistance. Thus the Bible tells us: "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). Since man does not cooperate in any way toward coming to faith, it is no greater miracle for God to create faith in the heart of an infant than it is in the heart of an adult, particularly since He has provided baptism for this purpose and has

attached His promise to it. More to the point, God tells us that He *does* work such faith in the heart of children. Thus Jesus speaks of "these little ones which believe in me" (Matt. 18:6). In fact, the Bible holds up the faith of children as an example for all (Mark 10:15). The fact that the infants are not conscious of this faith certainly does not prove that they do not have it. Neither is an adult conscious of his faith while he sleeps. Does this mean that he is a Christian only during his waking hours, or that he would be lost eternally if he should die in his sleep?

The Necessity of Infant Baptism

Beyond meeting the above objections, it is essential that we point out the absolute necessity of infant baptism. Infants, too, are born in sin and therefore need cleansing. To deny this is to deny the clear words of Scripture: "That which is born of the flesh is flesh" (John 3:6). "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). At the same time, Christ has died for their sins no less than He died for the sins of adults. How, then, are infants to receive the forgiveness which Christ has merited for them? They cannot be brought to faith by hearing the Gospel, and we have no guarantee that they shall be with us long enough for us to preach it to them. Must they, then, live in danger of eternal damnation until they reach the age of understanding? Has God provided no means for bringing them into His kingdom? He certainly has — through baptism. They can and they must be "born of water and of the Spirit" (John 3:5,6). It is conceivable that our almighty God may have another way of bringing infants into His kingdom. If He has, however, He has not told us about it. How monstrous, then, to deny them the one certain means of salvation which God has clearly revealed to us in His Word.

Not a Magical Rite

This does not mean that baptism is a magical rite which automatically guarantees a child eternal salvation, regardless of what happens to him in later life. Objectors to infant baptism sometimes believe this is our teaching and they should be corrected on this point. Often it helps to remove their objection. Baptism, indeed, does have lifelong benefits. Therein God makes a covenant with us in which He assures us of the forgiveness of our sins for Christ's sake, as long as we live. However, the child who later rejects Christ throws himself out of this covenant and no longer benefits from it. That is why baptism must be followed by thorough Christian instruction. Otherwise it becomes a mockery. At the same time, however, this does not decrease the supreme value of baptism itself. It remains a necessity for every person of every age. Obviously, the earlier we can administer it, the more secure we are.

C. S. LEYRER

The Voice Of The Church Union Committee

The Antichrist

(Editor's Note: The last issue (December 21) of *The Northwestern Lutheran* carried an article entitled "A Progress Report, Joint Doctrinal Committee," under "The Voice of the Church Union Committee." This report stated, among other things: "The entire synthesis on the Antichrist was then adopted for release as a further joint statement from the committee to be submitted to the various synods for study." At a meeting held on December 9 and 10, 1958, our Wisconsin Synod Church Union Committee resolved to publish the entire text of the doctrinal statement on the Antichrist in *The Northwestern Lutheran*.)

FINAL REVISION

Adopted by the Synodical Conference
Joint Union Committees October 15, 1958

I. Scripture speaks of many forces and powers which are actively hostile to Christ and His Church, and uses the term "antichrist" with reference to some of them.

Dan. 11:36-38; Matt. 24:22-25; I Tim. 4:1-3; II Tim. 3:1-9, 13; I John 2:18-22—compare the whole passage, 18-23; I John 4:1-6; II John 7; II Thess. 2:1-12, compare also 13-17.

These and similar passages reveal to the Church that antichristian forces will appear in various recurrent forms until the end of time.

II. Scripture, however, speaks also of a particular personal embodiment of the antichristian power in which the iniquity of false teaching finds its climax, II Thess. 2:1-12.

1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2. that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4. who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 5. Remember ye not, that, when I was yet with you, I told you these things? 6. And now ye know what withholdeth that he might be revealed in his time. 7. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9. even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10. and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11. And for this cause God shall send them strong delusion, that they should believe a lie: 12. that they all might be damned who

believed not the truth, but had pleasure in unrighteousness.

It is with this aspect of the antichristian power that the Lutheran Confessions deal under the term "antichrist," and we in a reaffirmation of the Lutheran faith are so using the term.

Passages from the Lutheran Confessions dealing with the subject of the Antichrist:

Apology XV; 18-19

And what need is there of words on a subject so manifest? If the adversaries defend these human services as meriting justification, grace, and the remission of sins, they simply establish the kingdom of Antichrist. For the kingdom of Antichrist is a new service of God, devised by human authority rejecting Christ, just as the kingdom of Mahomet has services and works through which it wishes to be justified before God; nor does it hold that men are gratuitously justified before God by faith, for Christ's sake. Thus the Papacy also will be a part of the kingdom of Antichrist if it thus defends human services as justifying. For the honor is taken away from Christ when they teach that we are not justified gratuitously by faith, for Christ's sake, but by such services; especially when they teach that such services are not only useful for justification, but are also necessary, as they hold above in Art. VII, where they condemn us for saying that unto true unity of the Church it is not necessary that rites instituted by men should everywhere be alike. Daniel 11:38 indicates that new human services will be the very form and constitution of the kingdom of Antichrist. For he says thus: BUT IN HIS ESTATE SHALL HE HONOR THE GOD OF FORCES; AND A GOD WHOM HIS FATHERS KNEW NOT SHALL HE HONOR WITH GOLD AND SILVER AND PRECIOUS STONES.

Apology XXIV; 97-98

Carnal men cannot endure that alone to the sacrifice of Christ the honor is ascribed that it is a propitiation, because they do not understand the righteousness of faith, but ascribe equal honor to the rest of the services and sacrifices. Just as, therefore, in Judah among the godless priests a false opinion concerning sacrifices inhered; just as in Israel, Baalitic services continued, and, nevertheless, a Church of God was there which disapproved of godless services, so Baalitic worship inheres in the domain of the Pope, namely, the abuse of the Mass, which they apply, that by it they may merit for the unrighteous the remission of guilt and punishment. (And yet, as God still kept His Church, i.e., some saints, in Israel and Judah, so God still preserved His Church, i.e., some saints, under the Papacy, so that the Christian Church has not entirely perished.) And it seems that this Baalitic worship will endure as long as the reign of the Pope, until Christ will come to judge, and by the glory of His advent destroy the reign of Antichrist.

The invocation of saints is also one of the abuses of Antichrist conflicting with the chief article, and despoys the knowledge of Christ. Neither is it commanded nor counseled, nor has it any example (or testimony) in Scripture, and even though it were a precious thing, as it is not (while, on the contrary, it is a most harmful thing), in Christ we have everything a thousandfold better (and surer, so that we are not in need of calling upon the saints).

Smalcald Articles II, iv, 10-14

This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking, to exalt himself above all that is called God, as Paul says, II Thess. 2:4. Even the Turks or the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes to believe in Christ, and take bodily tribute and obedience from Christians.

The Pope, however, prohibits this faith, saying that to be saved a person must obey him. This we are unwilling to do, even though on this account we must die in God's name. This all proceeds from the fact that the Pope has wished to be called the supreme head of the Christian Church by divine right. Accordingly he had to make himself equal and superior to Christ, and had to cause himself to be proclaimed the head and then the lord of the Church, and finally of the whole world, and simply God on earth, until he has dared to issue commands even to the angels in heaven. And when we distinguish the Pope's teaching from, or measure and hold it against, Holy Scripture, it is found (it appears plainly) that the Pope's teaching, where it is best, has been taken from the imperial and heathen law, and treats of political matters and decisions or rights, as the Decretals show; furthermore, it teaches of ceremonies concerning churches, garments, food, persons and (similar) puerile, theatrical and comical things without measure, but in all these things nothing at all of Christ, faith, and the commandments of God. Lastly, it is nothing else than the devil himself, because above and against God he urges (and disseminates) his (papal) falsehoods concerning masses, purgatory, the monastic life, one's own works and (fictitious) divine worship (for this is the very Papacy) upon each of which the Papacy is altogether founded and is standing, and condemns, murders, and tortures all Christians who do not exalt and honor these abominations (of the Pope) above all things. Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the Pope, or Antichrist, in his role as head or lord. For to lie and to kill, and to destroy body and soul eternally, that is wherein his papal government really consists, as I have very clearly shown in many books. Cf. also Formula of Concord, Solida Declaratio, X, 20.

Tractate 39-41

Now, it is manifest that the Roman pontiffs, with their adherents, defend (and practise) godless doctrines and godless services. And the marks (all the vices) of

Antichrist plainly agree with the kingdom of the Pope and his adherents. For Paul, II Thess. 2:3, in describing to the Thessalonians Antichrist, calls him AN ADVERSARY OF CHRIST, WHO OPPOSETH AND EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED, SO THAT HE AS GOD SITTETH IN THE TEMPLE OF GOD. He speaks therefore of one ruling in the Church, not of heathen kings, and he calls this one the adversary of Christ, because he will devise doctrine conflicting with the Gospel, and will assume to himself divine authority.

Moreover, it is manifest, in the first place, that the Pope rules in the Church, and by the pretext of ecclesiastical authority and of the ministry has established for himself this kingdom. For he assigns as a pretext these words: I WILL GIVE TO THEE THE KEYS. Secondly, the doctrine of the Pope conflicts in many ways with the Gospel, and (thirdly) the Pope assumes to himself divine authority in a threefold manner. First, because he takes to himself the right to change the doctrine of Christ and services instituted by God, and wants his own doctrine and his own services to be observed as divine; secondly, because he takes to himself the power not only of binding and loosing in this life, but also the jurisdiction over souls after this life; thirdly, because the Pope does not want to be judged by the Church or by anyone, and puts his own authority ahead of the decision of Councils and the entire Church. But to be unwilling to be judged by the Church or by anyone is to make oneself God. Lastly, these errors so horrible, and this impiety, he defends with the greatest cruelty, and puts to death those dissenting.

This being the case, all Christians ought to beware of becoming partakers of the godless doctrine, blasphemies, and unjust cruelty of the Pope. On this account they ought to desert and execrate the Pope with his adherents as the kingdom of Antichrist; just as Christ has commanded, Matt. 7:15: BEWARE OF FALSE PROPHETS. And Paul commands that godless teachers should be avoided and execrated as cursed, Gal. 1:8; Titus 3:10. And II Cor. 6:14 he says: BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS: FOR WHAT COMMUNION HATH LIGHT WITH DARKNESS?

Tractate 57

Therefore, even though the bishop of Rome had the primacy by divine right, yet since he defends godless services and doctrine conflicting with the Gospel, obedience is not due him; yea, it is necessary to resist him as Antichrist. The errors of the Pope are manifest and not trifling.

III. This passage (II Thess. 2:1-12) promises that God will reveal the "Man of sin" and states the tokens, or marks, by means of which God will reveal him to the eyes of faith.

Among these marks are:

1. He "as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:4). He is a religious power demanding religious allegiance, usurping authority in the Church and tyrannizing Christian consciences. Cf. Smalcald Articles II, iv, 10-14.
2. He is an embodiment of Satanic power. This is manifested

- a) in the fact that he appears as the one "who opposeth and exalteth himself above all that is called God" (II Thess. 2:4). He is God's Adversary;
- b) and in the fact that his opposition to God is an opposition of disguise and deceit. He opposes God by usurping the place and name of God (II Thess. 2:4). The Satanic appears, characteristically, in religious form: the "coming" of Antichrist is pitted against the "coming" of Christ, his signs and lying wonders against the miracles of Christ, faith in his lie against faith in the truth of Christ (II Thess. 2:10, 11).

IV. Therefore on the basis of a renewed study of the pertinent Scriptures we reaffirm the statement of the Lutheran Confessions that "the Pope is the very Antichrist" (cf. Section II), especially since he anathematizes the doctrine of the justification by faith alone and sets himself up as the infallible head of the Church.

We thereby affirm that we identify this "Antichrist" with the Papacy as it is known to us today, which shall, as II Thess. 2:8 states, continue to the end of time, whatever form or guise it may take. This neither means nor implies a blanket condemnation of all members of the Roman Catholic Church, for despite all the errors taught in that church the Word of God is still heard there, and that Word is an effectual Word. Isa. 55:10, 11; cf. Apology XXIV, 98, cited above under II.

We make this confession in the confidence of faith. The Antichrist cannot deceive us if we remain under the revelation given us in the Apostolic word (II Thess. 2:13-17), for in God's gracious governance of history the Antichrist can deceive only those who "receive not the love of the truth" (II Thess. 2:10-12).

And we make this confession in the confidence of hope. The Antichrist shall not destroy us but shall himself be destroyed — "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (II Thess. 2:8).

We reject the idea that the fulfillment of this prophecy is to be sought in the workings of any merely secular political power (II Thess. 2:4; cf. *Tractate* 39).

We reject the idea that the teaching that the Papacy is the Antichrist rests on a merely human interpretation of history or is an open question. We hold rather that this teaching rests on the revelation of God in Scripture which finds its fulfillment in history. The Holy Spirit reveals this fulfillment to the eyes of faith (cf. *The Abiding Word*, II, 764). Since Scripture teaches that the Antichrist would be revealed and gives the marks by which the Antichrist is to be recognized (II Thess. 2:6, 8), and since this prophecy has been clearly fulfilled in the history and development of the Roman Papacy, it is Scripture which reveals that the Papacy is the Antichrist.

— Submitted by Irwin Habeck.

SMALCALD ARTICLES

(Continued from page 5)

For as has been shown above, they do not believe aright concerning original sin, but say that the natural powers of man have remained entirely unimpaired and incorrupt; that reason can teach aright; and the will can in accordance therewith do aright (perform those things which are taught); that God certainly bestows His grace when a man does as much as is in him, according to his free will.

In the next paragraph Luther draws some evident conclusions for the doctrine of repentance when the above-mentioned errors are held concerning the nature and the ravages of sin.

- 11) *It has to follow thence (from this dogma): that they did penance only for actual sins, such as wicked thoughts to which a person yields — for wicked emotions (concupiscence, vicious feelings, and in-*

clinations) lust and improper dispositions according to them are not sins — and for wicked words and wicked deeds, which free will could readily have omitted.

Original sin constantly stirs up in our hearts evil thoughts and desires, such as are mentioned above in the parenthetical remark. But the schoolmen maintained that these ticklings of sin are not really sin, although Paul plainly calls them so. They say that they are called sins only because they stem from Adam's sin and may lead us into sin if we do not check them. They are left in us for the purpose of spiritual exercise, but they do not call for repentance. Sins are only such evil thoughts, words, and deeds in which we indulge deliberately. Thus the scholastics.

We know from our daily struggles against the sinful lusts that spring up in our hearts how powerful sin is. But the schoolmen maintained that our free will "could readily have omitted" them.

(To be continued)

J. P. MEYER.

NEW SCHOOL BUILDING

Lake City, Minnesota

The fiftieth year in the history of St. John's Lutheran School of Lake City, Minnesota, will be a memorable one for its pupils, for during that school year the long-awaited new school was completed and dedicated to the service of the Savior.

In 1909 the members of St. John's

Congregation established the Christian day school and called the first full-time teacher. The school was held in a room attached to the old frame church. Years later, as the enrollment in the school grew, the whole building numbering three classrooms was used for the school.

A new school was under discussion for nearly twenty years, but it wasn't until the spring of 1956 that

the congregation voted to gather funds and make plans for it.

On April 20 of this year groundbreaking ceremonies were held. The senior pastor, the Reverend T. H. Albrecht, dug the first shovelful of ground. Actual construction of the new building began June 13, and the dedication of the school was held Sunday November 16, 2:30 in the afternoon. The junior pastor, the

Reverend Ralph A. Goede, officiated, and the guest speaker was the Reverend Werner Franzmann of Milwaukee. Pastor Franzmann is an alumnus of the St. John's grade school.

The school is built of concrete block faced with brick. It has a fire-safe roof. On one side of a long corridor are four classrooms each 22'x30'. On the other side of the corridor is a library, 20'x20', gymnasium, 40'x60', the furnace room, boys' and girls' lavatories and the offices which include a principal's office, church office, and general work office. The school is connected to the church with a stairway going into the church basement. The entire building is heated by an oil-fired hot water furnace with baseboard heating and units in each room. Each of the classrooms also has a teacher's wardrobe and enclosed sink and fountain.

Total cost of the school without furnishings came to \$110,000.00. Mr. Ed. Barber of Lake City, Minnesota, was the architect.

The present faculty consists of: Leroy Levorson, principal, 7th and 8th grade; Mrs. Levorson, 5th and 6th grade; Kathryn Zuberbier, 3rd and 4th grade; Mrs. Karl Brandle, grades one and two; Mrs. Harold Schwertfeger, kindergarten and remedial work. Enrollment in the school numbers 137.

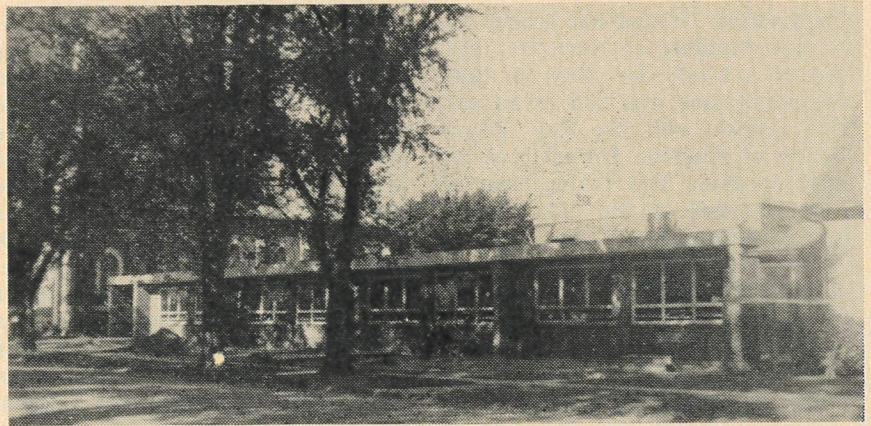
By God's grace this school will be too small when the pupils assemble again in September 1959.

As it was mentioned by Pastor Franzmann in his dedicatory sermon, the Lord has accomplished a great work—not only in enabling the members of St. John's to erect this

DEDICATION

St. Matthew's of Butterfield, Minnesota, dedicated a new house of worship on November 23, 1958. Three services were held on that day and one midweek service was conducted. In the morning dedication service the Rev. Prof. Martin Galstad of Dr. Martin Luther College preached the sermon. The speaker at the afternoon service was the Rev. Emil Peterson of St. James, and in the evening service the Rev. Lester Schierenbeck of Austin had the address. The guest speaker at the midweek service was the Rev. Paul Nolting of Sleepy Eye.

After organization in 1904, the first church was dedicated on April 5, 1905. One charter member remains in the congregation. After fire gutted the old church building on August



The New School Building at Lake City, Minnesota



At the Entrance of the New Building

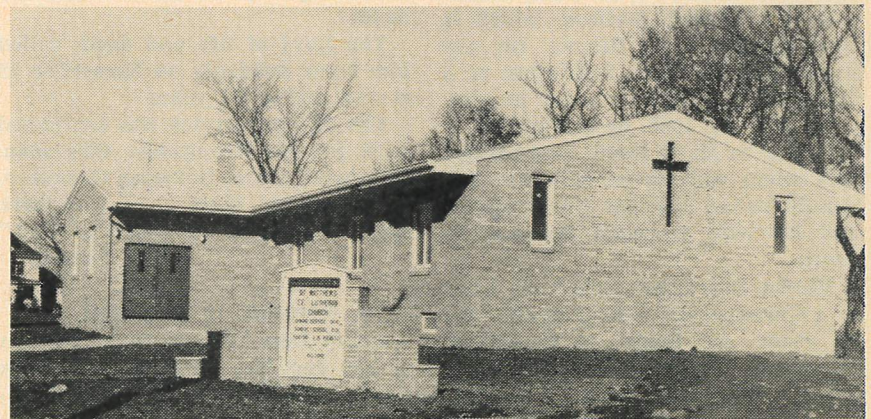
Pastor Theo. Albrecht, Pastor W. Franzmann, Pastor Ralph Goede

new school, but also in bringing about a greater interest in the Christian education of their children. Very well could the pupils, parents, teach-

ers, and pastors of St. John's say: "This is the day which the Lord hath made. We will rejoice and be glad in it."
R. GOEDE.

19, 1957, a building committee was appointed. When the matter was studied, it was found advisable to

erect a new structure. Plans were drawn up and reworked by the committee under the advisement of the



St. Matthew's Ev. Lutheran Church, Butterfield, Minnesota

congregation. Ground was broken for the new building on April 20, 1958. And on a windy day, May 18, 1958, the cornerstone was laid at an outdoor service with the Rev. Edwin Biebert of Brighton Township as the guest speaker. The taking-down of what was left of the old building and cleaning-up was in the hands of the congregation. Many members spent hours and days in making way for the new building. The contracts were let to local concerns. The complete cost, including furnishings, was around \$33,000.

SCHOOL DEDICATION

Friedens Lutheran Church Kenosha, Wisconsin

Dedication of this new eight-room addition (see photo) and remodeled original school building was held Sunday, November 23, 1958, by Friedens Evangelical Lutheran Congregation at Kenosha, Wisconsin. Four church services were conducted in connection with the dedication. The guest speakers were the Reverend Arthur F. Halboth and the Reverend Herbert C. Kuske.

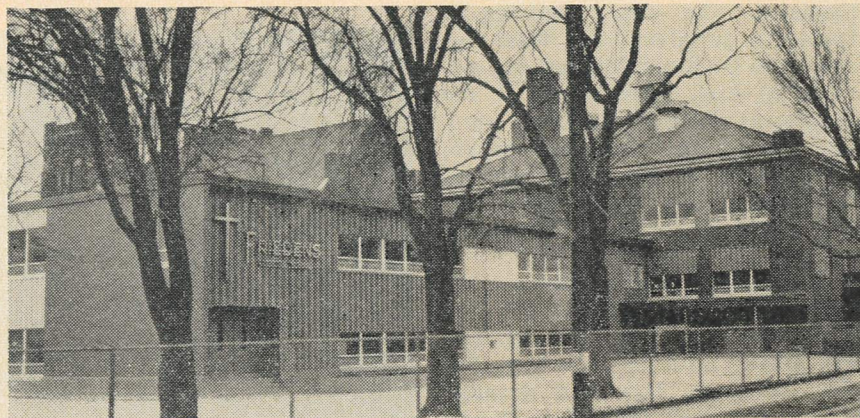
The original building was erected 49 years ago. It was completely renovated and now houses seven classrooms besides a general office, principal's office, nurse's room, and

The new building is of low and modern design. It has a 4" red cedar decking with four massive laminated beams. The oak paneling in the chancel, the trim, and the pews are a toast shade. A three-colored cross in the chancel brings color into the church. The L-shaped building has a seating capacity of 185. The brick altar, pulpit, and baptismal font succeed in bringing some of the exterior into the building. The exterior is a tan shade of brick with a light gray roof and white trim. In the basement besides the social hall, kitchen,

etc., there are five Sunday school rooms. The overall measurements are 32'x70', with a 16'x25' L. The narthex is 14'x23'. The nave is 30'x54' and the chancel is 14' deep.

Many friends and guests joined the congregation in praising the Lord for the work that He has done among them. Over 800 people attended the four dedication services. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1).

ALVIN R. KIENETZ.



Friedens Lutheran School, Kenosha, Wisconsin

spacious cafeteria.

The school enjoys an enrollment of 431 pupils, taught by 14 teachers.

The classes range from kindergarten through grade nine.

ADOLPH C. BUENGER.

† MARTIN BUSSMANN †

Martin Bussmann was born in Benton Township, Carver County, Minnesota. He was baptized and confirmed and brought up in the nurture and admonition of the Lord in a Christian home.

After completing the prescribed course at Concordia, St. Paul, Minnesota, he entered Addison, which is now River Forest, Illinois. He was graduated from this institution as a Christian day school teacher in 1898.

On May 24, 1900, he was united in marriage to Maria Bode. God blessed this union with seven children: five daughters and two sons. One daughter and his wife preceded Bussman in death.

Martin Bussmann served his Lord as a Christian day school teacher for 49 years. He taught at Courtland, Minnesota, from 1898 to 1921, at Sabin, Minnesota, from 1921-1938. He planned to retire and move to Hortonville, Wisconsin, to live. How-

ever, the Lord still had work for him to do. He answered the call of St. Peter's Congregation, Weyauwega, Wisconsin, and served as teacher from 1944-1953.

After his retirement, St. Peter's Congregation appointed him as financial secretary of the congregation, in which capacity he served until his death.

The Lord of life and death called him home suddenly on November 15 at the age of 79 years.

The funeral service was conducted at St. Peter's, Weyauwega, Wisconsin. Interment was at Oakwood Cemetery.

"Remember them . . . who have spoken unto you the word of God."

J. C. DAHLKE.

† PASTOR H. J. DIEHL †

Henry John William Diehl, the son of Mr. and Mrs. Charles Diehl, was born at Brooks, near Bay City, Michigan, on July 15, 1887. Receiving his elementary education at Bethel Lu-

theran School, he was confirmed on April 8, 1900. In the fall of that year he enrolled at Northwestern College, from which he graduated in June of 1907. After completing his theological training at the Lutheran Seminary in Wauwatosa he was ordained and installed into the holy ministry on July 10, 1910, in Zion Congregation at Peshtigo, Wisconsin, where he served the Lord until May 1915. For the next four years he served Divine Charity, Zebaoth, and Messiah Missions in Milwaukee. In 1919 he was called to First Lutheran Church in Lake Geneva, and was installed there on September of that year. In Lake Geneva, our departed brother was privileged to serve the Lord faithfully for 39 years. Suddenly and unexpectedly the Lord called His servant home on December 5, 1958, at the age of 71 years 4 months 20 days.

Pastor Diehl was united in marriage with Caroline Haase in 1911.

Their marriage was blessed with three children, the last of which died in infancy. His wife also passed away in March of 1918. In June of 1919 he was married to Lillian Roepke, who became his faithful help-mate until the end.

Pastor Diehl also served the church at large—as secretary of the Mission Board of the Southeastern District for six years, as a vice-president of the Southeastern District for seventeen years, as secretary of the Joint Synod from 1929 to 1931, and as a member of the Seminary Board of Control for ten years.

He is survived by his widow; one son, Pastor Walter Diehl of Tempe, Arizona; one daughter, Mrs. Toivo Gustafson of Kenosha, Wisconsin, three grandchildren; and three sisters, Mrs. Bertha Cartelyon of Bay City, Michigan, Mrs. Agnes Sweeney of Wayne, Michigan, and Mrs. Nelson Hanne of Detroit, Michigan.

Funeral services were held on December 9 at First Lutheran Church, Lake Geneva. Pastor Adolph Buenger of Kenosha preached the funeral sermon on Matthew 21:5; Pastor R. P. Otto of Wilmot read the committal service at the interment in Oak Hill Cemetery at Lake Geneva. The writer served as liturgist.

H. LAU.

FROM THE EDITOR'S DESK

"Witnessing to the Witnesses," Pastor H. C. Nitz's editorial in the December 7 issue, has evoked a number of letters and comments. It seems that our people are coming into increasing contact with this aggressive sect. If you wish to know more about Jehovah's Witnesses, see the back of the cover of this issue. There we have listed a number of books and tracts that deal with this Christ-denying denomination.

* * * *

"Early Itinerant Preachers in Wisconsin" will be the title of a series of articles we are planning for the near future. These should prove interesting to the members of Synod. This material should hold a special appeal for those congregations which came into being through the work of these traveling missionaries. Many of them have just celebrated the centennial of their founding. Others will do so in the next year or two.

* * * *

We must apologize to you for running our own picture. But we

couldn't help it. That's what the man sent us.

* * * *

The complete text of the doctrinal statement, "The Antichrist," adopted by the Joint Synodical Conference Doctrinal Committee, is found on pages 8, 9, 10.

LIST OF CANDIDATES

The following have been nominated for the position of Associate Literary Editor, who is to direct the art and lay-out work for books and other materials published by our Northwestern Publishing House:

Pastor James De Galley,
Milwaukee, Wisconsin
Professor R. Fenske,
Mobridge, South Dakota
Professor Siegfried Fenske,
Milwaukee, Wisconsin
Pastor Charles Found,
Phoenix, Arizona
Professor Ralph Gehrke,
Watertown, Wisconsin
Robert Kirst, New Ulm, Minnesota
Dr. Henry Koch, Morrison, Wisconsin
Professor Cornelius Trapp,
New Ulm, Minnesota

In soliciting communications concerning the qualifications of these candidates it may be well to repeat that besides sound theological judgment the new position calls for a man who has artistic ability and an understanding of art and lay-out work adaptable to various types of printing. Communications should be in the hands of the undersigned by January 15, 1959. The Board of the Northwestern Publishing House will meet on Monday, January 26, 1959, to call a man from the above list.

GERALD HOENECKE, Secretary
Box 953
Thiensville, Wisconsin

CANDIDATES FOR THE OFFICE OF ASSISTANT EXECUTIVE SECRETARY OF THE BOARD OF EDUCATION

The following have been nominated for the newly created office of Assistant Executive Secretary of the Board of Education—Wisconsin Synod:

Mr. Emanuel Arndt,
Winona, Minnesota
Mr. William Arras, Monroe, Michigan
Mr. Raymond Behmer,
Reedsville, Wisconsin

Mr. Raymond Brei,
Norfolk, Nebraska
Mr. Adolph Fehlauer,
Appleton, Wisconsin
Mr. Gilbert Fischer,
Oshkosh, Wisconsin
Professor Arthur Koester,
Fond du Lac, Wisconsin
Professor Fred Manthey,
Manitowoc, Wisconsin
Mr. Lester Ring, Bay City, Michigan
Mr. Herbert Rupprecht,
Milwaukee, Wisconsin
Professor Arthur Schulz,
New Ulm, Minnesota
Mr. Paul Steiner, Jackson, Wisconsin
Pastor Walter Wegner,
Columbus, Wisconsin
Pastor John Wendland,
Reedsville, Wisconsin
Mr. Edgar Wiechmann,
Arlington, Minnesota
Mr. Wayne Wiechmann,
Milwaukee, Wisconsin

Correspondence relative to these candidates should reach the undersigned Secretary of the Board of Education no later than January 24, 1959.

Pastor Walter Wegner
236 West Mill Street
Columbus, Wisconsin
Secretary, Board of Education—
Wisconsin Synod

CALL FOR CANDIDATES

Professor E. E. Kowalke's resignation as president of Northwestern College will be effective July 1, 1959. He will continue as professor at our school. The Board of Control requests the members of the Synod to place names in nomination for this office.

The man called is to be a theologian, not necessarily a member of the present faculty. The one qualification sought is a capacity for administration. His teaching activity will be suited to his training and preference.

The list of candidates will be closed on January 19, 1959.

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

NOTICE

The position of steward or custodian at our Theological Seminary at Thiensville has become vacant through the death of Mr. Arnold Nemitz, which occurred on November 17, 1958.

The Seminary is accepting applications for this position until Feb-

ruary 1, 1959. The Board of the Seminary is seeking a good Christian couple. The husband should be capable of maintaining and operating the physical plant of the Seminary, and the wife should be able to take over the management of the kitchen and dining hall.

Requests for application blanks should be directed to:

Prof. H. J. Vogel, Bursar
P.O. Box 193
Thiensville, Wisconsin

A REQUEST

St. Paul's of New Ulm is in need of Wisconsin German hymnals, large or small, new or used. Please contact A. Wandersee, Box 214, New Ulm, Minn.

APPOINTMENT

Pastor Jonathan Mahnke has been appointed to fill the vacancy on the Board of Trustees of Northwestern College, Watertown, Wisconsin, caused by the resignation of Pastor Gerhard Pieper.

OSCAR J. NAUMANN, President.

CALENDAR OF CONFERENCES

RHINELANDER PASTORAL CONFERENCE

Time: Jan. 5, 1959, at 10:30 a.m.
Place: Zion Ev. Lutheran Church, Rhineland, Wis.
Preacher: M. Radtke (communion service 10:30 a.m.).
Papers: Making the Most of the Church Year (M. Radtke); How to Decide a Call (F. Weyland).

WILLIAM HEIN, Secretary.

St. CROIX PASTORAL CONFERENCE

Date: Wed., Jan. 7, 1959, 9:00 a.m. Communion service.

Place: Divinity Lutheran Church, St. Paul, Minn.; D. Kolander, host pastor.

Preacher: A. Barry (R. Schroeder, alternate).

Agenda: Exegesis: Jas. 2:14-26, G. Backhaus; Formula of Concord, Article III, D. Kolander.

J. G. HOENECKE, Secretary.

METROPOLITAN NORTH CONFERENCE MILWAUKEE

The Metropolitan North Conference of the Southeastern Wisconsin District will have its organization meeting on Monday, January 5, 1959, at St. Matthew's Ev. Lutheran Church, 8444 W. Melvina St.

Preacher: 1st Vice President Ad. Buenger. Essay: Prof. F. Blume.
Time of Communion Service: 10:00 a.m.

Dinner will be served at noon. Please announce to the host pastor, Arthur F. Halboth, 8419 W. Melvina St., Milwaukee 16, Wisconsin.

ARTHUR F. HALBOTH
President, Southeastern Wis. District.

TREASURER'S STATEMENT

July 1, 1958, to November 30, 1958

Receipts

Cash Balance July 1, 1958.....	\$	16,631.26
Budgetary Collections	\$	787,334.23
Revenues		185,783.91
East Fork Luth. Nursery Coll.		5,652.29
Total Collections and Revenues \$	978,770.43	
Non-Budgetary Receipts:		
Lutheran S. W. C.—Prayer Book		68.52
Inst. Parsonages Sold		17,000.00

Bequests	1,091.63
Miscellaneous	510.00
Total Receipts	997,440.58

\$ 1,014,071.84

Disbursements

Budgetary Disbursements:	
General Administration	44,675.61
Board for Information and Stewardship	16,569.24
Theological Seminary	29,183.14

METROPOLITAN SOUTH CONFERENCE MILWAUKEE

The Metropolitan South Conference of the Southeastern Wisconsin District will have its organization meeting on Monday, Jan. 12, 1959, at Christ Ev. Lutheran Church, W. Greenfield Ave. and S. 23rd St.

Communion Service 10:00 a.m., Prof. John Meyer preaching. Dinner will be served at noon.

HERMAN CARES.

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Good Shepherd Lutheran Church, Pastor Martin Bradtke, West Bend, Wis.
Date: Jan. 20, 1959.

Holy Communion service at 10 a.m. Speaker A. von Rohr; (alternate: C. Weigel).

Essay assignment: Exegesis, 1 Cor. 3, M. Westerhaus; Gen. 4, E. Huebner.

CARL J. HENNING, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, God willing, at St. Michael's Lutheran Church (R. Welch, pastor), Fountain City, Wis., on Wed., Jan. 21, 1959. Communion service at 9:30 a.m., with sermon by F. Nitz. Essay: The Norwegian Synod's Present Status and Relationship to the Affiliated Synods of the Synodical Conference, by Prof. Norman A. Madson, D.D.

If unable to attend, please notify the host pastor.

E. P. PANKOW, Secretary.

PASTOR-TEACHER CONFERENCE NORTHERN CONFERENCE OF THE MICHIGAN DISTRICT

Date: Jan. 26-27, 1959.
Place: Emanuel Church, Tawas City, Mich.
Time: Communion service at 9:00 a.m.
Preacher: R. Gensmer; substitute, R. Holtz.
Lodging and excuses: Notify Pastor L. Newman, Box 554, Tawas City, Mich.

M. R. KELL, Secretary.

SOUTHEASTERN CONFERENCE MICHIGAN DISTRICT

Pastor, Teacher, Delegate Conference
Date: Jan. 26 and 27, 1959.

Place: Redeemer Lutheran Church, Ann Arbor, Mich.; A. H. Baer, host pastor.

Conference will begin with a Holy Communion service at 10 a.m. A. Wacker, speaker (alternate speaker: E. Hoenecke).

Exegesis: Galatians 3:6-14, A. Maaske; Galatians 3:15-22, F. Zimmermann.

Essay Assignments: The Dangers of Trained Religious Personnel Teaching in Public Schools, V. Schulz; How Can We Interest More of Our Youth to Study for Work in the Church, C. Frey; Presentation of Audio-Visual Aids for Adult Instruction, W. Valleskey; Birth Control, H. Hoenecke.

ORVILLE MAASCH, Secretary.

DAKOTA-MONTANA DISTRICT DELEGATE CONVENTION

The Delegate Convention of the Dakota-Montana District will reconvene at Northwestern Lutheran Academy, Mobridge, S.

Dak., on Monday and Tuesday, Jan. 26 and 27, 1959. The convention will begin with a communion service at 10 a.m.

D. C. SELLOW, Secretary.

COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Place: Grace Lutheran; 2410 2nd Ave., Pueblo, Colo. E. C. Kuehl, pastor

Time: Tues., Jan. 27, 1959, at 1:00 p.m. to Thurs., Jan. 29, at 4:00 p.m.

Those desiring lodging and/or meals must inform the host pastor at least two weeks in advance.

CARL M. THUROW, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Good Shepherd Ev. Luth. Church, Fond du Lac, Wis., Donald Bitter, pastor, on Monday, Feb. 2. The conference will begin at 9 a.m. with a communion service. Pastor Arnold Tiefel will be the preacher and Pastor Wm. Wadzinski the alternate.

R. REIM, Secretary.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet at St. Paul's, Litchfield, on February 4, 1959. The conference will begin with a brief communion service at 10 a.m. the host pastor, J. Raabe, presiding. Two essays are to be presented to the conference: Merchandising and fund-raising methods examined in the light of Scripture, by Pastor Schulz; and, Names of God in the Old Testament, by Pastor Geiger.

E. HALLAUER, Secretary.

INSTALLATIONS

Pastors

Beckendorf, Wilbur L., in St. Paul's Lutheran Church, Prescott, Wis., by G. Ehlert; assisted by E. W. Penk, L. Boerneke, P. Borchardt; and in St. Paul's Lutheran Church, Cannon Falls, Minn., by P. Borchardt; assisted by G. Ehlert, W. Dorn; Dec. 7, 1958.

Birkholz, Gerhard, in St. John's Lutheran Church, Lake Benton, Minn., by Edw. A. Birkholz; assisted by H. Birkholz, R. Frohmader, E. Gamm, W. Lindloff, C. Reiter; and in Immanuel Lutheran Church, Verdi, Minn., by Edw. A. Birkholz; assisted by R. Frohmader, W. Lindloff; Dec. 7, 1958.

Jaster, Herbert, in Trinity Lutheran Church, Fall River, Wis., by W. Wegner; assisted by C. Mischke, W. Zank; in St. Stephen's Lutheran Church, Doylestown, Wis., by D. Rohda; assisted by A. Winter; and in St. John's Lutheran Church, Doylestown, Wis., by D. Rohda; assisted by O. Lemke; Dec. 14, 1958.

CHANGE OF ADDRESS

Pastors

Beckendorf, Wilbur L., Prescott, Wis.
Birkholz, Gerhard, Box 297, Lake Benton, Minn.

Kirchner, Herbert C., 706 Mound St., Baraboo, Wis.
Rupp, E.E., 451 Fourth St., Manistee, Mich.

Northwestern College	83,386.27
Dr. Martin Luther College...	141,337.07
Michigan Lutheran Seminary	68,579.69
Northwestern Luth. Academy	23,218.36
Nebraska Lutheran Academy	362.35
Academy Subsidies	6,400.00
Winnebago Teacher Program	8,570.64
Home for the Aged	17,996.20
Missions —	
General Administration	
Home Board	598.05
Foreign Board	516.61
Indian Mission	67,959.36
East Fork Nursery	6,133.45
Colored Mission	24,812.96
Home Missions	329,657.07
Refugee Missions	31,109.18
Madison Student Mission	4,016.77
Rhodesia Mission	17,841.56

Lutheran S. W. C.	3,634.15
Japan Mission	8,393.67
Winnebago Luth. Academy...	1,250.00
General Support	41,507.96
Indigent Students	575.00
Board of Education	9,931.79
Depreciation on Inst. Bldgs.	57,169.65
Revenues designated for	
Special Building Fund	163,116.22

Total Budgetary Disbursements \$ 1,208,502.02

Non-Budgetary Disbursements

Notes Payable 80,000.00 |

Institutional Parsonages

Purchased 19,157.48 |

Total Disbursements

\$ 1,307,659.50

Deficit Balance Nov. 30, 1958

\$ 293,587.66

COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS

	1957	1958	Increase	Decrease
Collections	\$744,492.70	\$ 792,986.52	\$ 48,493.82	
Disbursements	944,139.17	1,208,502.02	264,362.85	
Operating Deficit.....	\$199,646.47	\$ 415,515.50	\$215,869.03	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,569	\$ 4,003.46	\$ 7,845.00	\$ 3,841.54	51.03
Nebraska.....	6,974	30,000.81	34,870.00	4,869.19	86.03
Michigan.....	24,585	94,416.37	122,925.00	28,508.63	76.80
Dakota-Montana.....	7,776	36,231.09	38,880.00	2,648.91	93.18
Minnesota.....	38,736	116,331.42	193,680.00	77,348.58	60.06
Northern Wisconsin.....	46,580	165,735.64	232,900.00	67,164.36	71.16
Western Wisconsin.....	49,513	158,207.17	247,565.00	89,357.83	63.90
Southeastern Wisconsin.....	49,184	162,536.58	245,920.00	83,383.42	66.09
Arizona-California.....	3,212	12,496.86	16,060.00	3,563.14	77.81
	228,129	\$779,959.40	\$ 1,140,645.00	\$360,685.60	68.37

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Indian Mission	
Donation by Sunday School of St. John's Lutheran Church, Doylestown, Wis.	\$ 6.00
Donation by Ladies Aid Society of Mt. Olive Lutheran Church, Appleton, Wis.	\$ 40.00
	\$ 46.00
For Japan Mission	
Donation by the Alabama and Upper Florida Sunday Schools	\$ 541.67
For Lutheran Spiritual Welfare Commission	
Donations by Melvin Kaschner, Jackson, Wis., by Wayne Manthe, New York, N.Y.; Mrs. Adam Ochsner, Trail City, S. Dak.; Mrs. H. Wagner, Hartford, Wis.	4.00
For Refugee Mission	
Donation by St. Paul's Ladies Aid Society, Mt. Calvary, Wis.	10.00
Donation by Arizona-California District.....	25.00
	\$ 35.00
For Missions	
Donation by Wm. J. Miller, Paulina, Iowa.....	25.00
Donation by N.N.	50.00
Memorial wreath in memory of Julius Zank by Mr. and Mrs. Ernest Zank	2.00
	\$ 77.00

For Church Extension Fund

Donation by Reformation Rally, Appleton,	170.57
Memorial wreath in memory of Mr. Roland Buch by Ervin Haglund, Carlton Haglund, Ristow Family, Mrs. Ed. Coyle, Rudolph Witzke, Frank Ahmen, and Fred Buch ..	25.00
Memorial wreath in memory of Mrs. Martha Mueller by Mrs. Marie Krueger and Palmer Krueger	5.00
Memorial wreath in memory of Milton D. Erks	20.00
Donation by Mr. Ervin Ott	5.00
Donation by Geo. G. Hernig, Chicago, Ill.	3.00
Donation by Wm. J. Miller	25.00
Donation by Ph. Henry Hartwig	200.00
Memorial wreath in memory of Mrs. Amanda Seefeldt by August Seefeldt Family, William Falck Family, Frank Falck Family, Mr. and Mrs. Elroy Radant, Mrs. Emma Radant, Mr. Orville Radant, Mr. and Mrs. William Runzheimer, Miss Valentine Radant, Mrs. Renata Kuehl, Mr. and Mrs. Alfred Falck, Mr. Gerhard Seefeldt, Mrs. Josephine Gluth, Charles Pischke Family, Mr. and Mrs. E. Lemke, and Mrs. Fred Miller	35.00
Memorial wreath in memory of Albert J. Luebke by Northwestern Publishing House employees	10.50
Memorial wreath in memory of Rev. Adolf J. Fischer by Mrs. Adolf J. Fischer	15.00
Memorial wreath in memory of Rev. Henry Geiger by N.N.	2.00
Donation by members of Branch 1856, Aid Association for Lutherans	10.00
	\$ 526.07
	\$1,229.74

C. J. NIEDFELDT, Treasurer.

THE NORTHWESTERN LUTHERAN ANNUAL

To those not acquainted with our **Annual** we offer this description of it.

On the opening pages you will find the secular calendars for 1958, 1959, and 1960, "Highlights from the History of the Wisconsin Synod," the Easter Table 1935-1974, the Liturgical Colors of the Church Year, the Church Year Calendar, and finally the Sundays and Festivals of the church year, with the Gospel and Epistle for each. Following this is a section of reading material of general interest. There are five rather brief items and then a tale entitled "Lost and Found," which is somewhat longer.

On pages 33 to 59 you have these listings regarding the Wisconsin Synod: General Officers; Boards of Control; Seminaries, Colleges, Academies, High Schools; Religious Periodicals; District Officers, Conferences and their Visitors; In Memoriam (a list of the pastors, professors, and teachers who died during 1958); Pastors and Professors (with their addresses); Teachers (two sections: Male Teachers and Women Teachers); Mission Stations in the U.S.A.

Pages 60-63 bring you information regarding the Synodical Conference. Listings similar to those given for the Wisconsin Synod follow under the headings: Missouri Synod, Norwegian Synod, Slovak Synod (pages 63-161).

Some will find these two listings on pages 162-235 particularly valuable: Congregations Served by Pastors of the Synodical Conference (arranged according to States), and Elementary Schools of the Wisconsin Synod (also arranged according to States). Postal Rules and Regulations are appended.

256 pages, attractive paper cover \$.75

MATERIALS ON JEHOVAH'S WITNESSES

Jehovah's Witnesses — a tract of 53 pages by F. E. Mayer \$.30

The Gist of the Cults, by Jan Karel van Bohlen Paper edition, 71 pages \$.50

An extract from "The Chaos of Cults," by the same author. The following cults are included: Jehovah's Witnesses, The New Spiritism, Theosophy, Christian Science, Unity, Mormonism, and British Israelism.

Thirty Years a Watch Tower Slave, by William J. Schnell. 207 pages, cloth \$2.00

This book tells the author's life story as a Jehovah's Witness. It is his confession of wrongdoing to God and his fellow men. In so doing he reveals the Jehovah's Witnesses and The Watch Tower Bible and Tract Society for what they really are.

The Christian and the Cults, by Walter R. Martin 153 pages, cloth \$2.00

A reliable, up-to-date, and authentic analysis of modern cult systems: Unitarianism, Mormonism, Spiritualism, Christian Science, Jehovah's Witnesses, Bahaism, Father Divine, and others.

The Rise of the Cults, by Walter R. Martin 117 pages, cloth \$2.00

This volume is epoch-making in its entrance on the field of reliable primary source material on cults. Completely documented and verified, it will introduce the reader to the terrifying truths about the following non-Christian religions: Christian Science, Jehovah's Witnesses, Unity, Mormonism, Father Divine.

All the above items are available from:

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