

# THE NORTHWESTERN Lutheran

September 25, 1960  
Volume 47, Number 20



# BRIEFS

## by the Editor

**WHAT OF THE MANY MISSIONARIES IN THE CONGO?** As we all know, most of the missionaries of all denominations had to flee before the violence and bloodshed in that unhappy country. What are the prospects of their return? This report from *Christianity Today* (Aug. 29) will supply a partial answer:

"As of the middle of August, Protestant missionaries who had evacuated the strife-torn Congo were slowly returning, urged on by appeals such as one received by Dr. C. Darby Fulton, executive secretary of the Presbyterian U.S. Board of World Missions. The letter to Fulton from Congolese Christians cited, in halting English, the 'necessity' of having the missionaries return.

"We ask you to get them back in Congo immediately," the letter said.

"During his visit to North America this summer, Congolese Prime Minister Patrice Lumumba said that missionaries had done much for the 'moral and intellectual upbringing' of his people.

"We want the missionaries to remain," he said, 'For years it was only the missionaries who looked after the Congolese. We ask them to continue their help.'

"The Swiss Catholic press agency KIPA, said, however, that it had secured a copy of a 'secret instructions' document issued to militants of the Congolese National Movement singling out Christian missionaries as the 'greatest enemy' of the people. The document apparently was issued before the proclamation of independence. Lumumba was head of the Congolese National Movement."

Officials of the International Missionary Council also urged missionaries to return. But "their return must be preceded by assurances that Congolese Christians will assume responsibility for their well-being, the IMC committee's report added," as *The Lutheran* informs us.

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**SHOULD MASSES BE SAID IN THE LANGUAGE OF THE PEOPLE?** This was the question debated at the recent North American Liturgical Week Conference. The Roman Catholic delegates heard arguments for and against the proposal. We quote from *The Lutheran* for August 31: "Roman Catholics understand the 'actions and words' of the priest and the language used is unimportant, said the Rev. Juniper Cummings of Chaka, Minn. The Rev. Julian Stead

of Portsmouth urged 'fidelity to the old ways until the advantages of change are put beyond reasonable doubt.'

"Father Stead said Roman Catholic stress on liturgy would appeal to 'ritualistic Protestants such as High Anglicans and Lutherans.' They are 'more attracted to the liturgy, the mass and the sacraments than to any other element of Catholicism.' The 'worship of Our Lady' was the greatest 'stumbling block in Catholicism for ritualistic Protestants' but they can be convinced that 'worship of Mary is an integral part of traditional Christianity,' the priest declared."

This priest's belief that ritualistic Lutherans could be made to swallow Mariolatry, which steadily grows more blasphemous, reflects no credit on such Lutherans. But it is to be feared that this opinion is based on more than wishful thinking. There have been cases of Lutheran seminarians and pastors who have embraced Roman Catholicism because they could not resist the lure of Rome's colorful, elaborate ceremonialism. Others in Lutheran circles advocate a much more liberal borrowing from Rome's liturgy, down to the language which incorporates typically Roman Catholic errors. Of course, in all these men there was, to begin with, a great indifference toward pure doctrine. If love of the truth had been retained, it would have put iron in their souls to feel no attraction in rites and ceremonies which are ve-

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The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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**THE COVER —** St. Michael's (observing its centennial on October 2), Fountain City, Wisconsin; H. Essmann, pastor.

# Editorials

**Seedtime and Harvest** "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

Newspapers recently reported the case of a man who had been knocked unconscious eighteen years ago and been restored to consciousness by an operation on his brain. The account went on to wonder how the man reacted to the many changes that had happened since he was last aware of what was going on in the world. He would inquire who was now President of the United States, how the war with Japan had turned out, and what had happened to turn our good friends the Russians against us.

But suppose that a man of Martin Luther's time could return to earth. How long would it take him to adjust to our modern way of life? He could hardly begin with such fantastic things as railroads, electric lights, and telephones. It might take him some time to learn how to cross a street safely. It might take him a few weeks to get used to our gadgets, and then he would begin to feel at home again, because he would realize that after all nothing fundamental had changed. Human beings looked and loved and hated, ate and drank, planted and harvested, much as they had done in 1500. Oats looked like oats, cherries were still cherries, and grapes, grapes. When people planted wheat grains they sprouted into wheat stalks. Winter and summer, heat and cold, seedtime and harvest were still the same. Nothing that really mattered or that made life on earth possible had changed.

This poor fellow might have been bewildered and frightened by the noise and speed on the streets; but what a comfort it would be to such a person to see that the important things that men live and work for had not changed, that God still ruled, still kept His promise of seedtime and harvest, and that the Gospel of peace and forgiveness and life everlasting was still being preached and believed.

E. E. KOWALKE

\* \* \* \*

**Fleeing the World** The Bible in many different variations tells us to flee this world. That can not mean in a geographical sense, for we are not out of this geographical world until God calls us out of it by death. Hermits have interpreted it to mean that they should leave their homes and families behind and live all by themselves in the desert, far away from all human habitations. Monks and nuns have tried to achieve it by shutting themselves up behind monastery and convent walls.

But when we are told to flee this world, it is not meant in a physical or geographical sense. In His great high-priestly prayer the night before His death Jesus prayed concerning His disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."

In the sense in which the Bible uses the term it means our surroundings and environments when they

are hostile to Christ and threaten our salvation — the people, attractions, and influences which clash with the Word of God and would divert us from the eternal things of God. Joseph was exposed to the evil influences of the world when Potiphar's wife tempted him, which temptation he brushed aside with the words: "How then can I do this great wickedness, and sin against God?" Paul warned against the evil influences of the world when he wrote: "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" and added: "But thou, O man of God, flee these things."

Anything that threatens to come between us and our God is world in the sense in which the Bible uses the term. From that we are to flee.

IM. P. FREY

\* \* \* \*

**Beyond Consequences** Not to be concerned about consequences is the mark of a child or of an immature person. The baby carelessly chews on the light cord, the thoughtless child throws stones on the neighbor's lawn, the high-school boy neglects his studies for a car.

A thinking person constantly asks himself, "What will be the result if I do this? What will happen if I don't do that?" He thinks before he joins an organization, changes jobs, gives his son the keys to the car; his wife thinks before she takes employment outside the home, or approves of her daughter's plans for a party.

It is a sign of maturity to be aware of consequences; it is a sign of greater maturity to weigh them wisely. Once we understand what the various consequences of a plan or an action will be, we need to make a mature decision — whether to act in spite of consequences, or to go ahead because of the consequences; and, by the same token, whether to refuse to act because of consequences, or to refuse to go ahead in spite of them. This deliberate weighing calls for more mature thinking than does merely recognizing what the consequences will be.

No less does the Christian need to exercise mature deliberation. Where Christian faith and life are involved, he will take into consideration his obligation to God, to his brethren, and to his fellow men. Otherwise his action will be shortsighted and merely expedient.

Congregations and church bodies often fail to attain this level of maturity. When they are less concerned with "What effect will this have on the souls of our members?" than they are with "What will this do to our membership list?"; when they are not as anxious about the approval of the angels as they are about public relations; when they are less concerned about grieving their covenanted brethren than they are about offending the feelings of other church bodies, they may indeed be concerned about consequences. But they are not using God's scales to weigh them. That is neither spiritual nor mature.

C. TOPPE

# Studies in God's Word:

## Creation or Creator?

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Wherefore take no thought, saying, What shall we eat? What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Matthew 6:24-34).

Our Creator has placed many things into the world for our enjoyment. He has added to the bare necessities of life many things not necessary for our survival. These items of God's creation are for our benefit and en-

joyment. We Christians need not deliberately deprive ourselves of fine food, comfortable clothing, and beautiful homes with their many conveniences. These are part of God's creation, and we use them to His glory as we receive them with thankful hearts.

### CREATION

The problem arises when we begin to be more concerned about these items of God's creation than we are about the Creator. All of us are always evaluating things, whether we are aware of it or not. Some things we consider unimportant, others important. Some are less important, others more important. And somewhere there is someone or something we consider of greater value and importance than anyone or anything else in the entire universe. We may not be conscious of having given first place to one and second place to another, and yet consciously or unconsciously we have made the distinction.

In the opening chapter of His Sermon on the Mount, Jesus discusses this matter by warning, "Ye cannot serve God and mammon." You must decide whether first place in your heart goes to God or to something He has created. One indication that a person is giving too much concern to mammon is worry. Jesus speaks of the foolishness of worry. Why worry about food and drink and clothing? These items in themselves cannot keep you alive. A greater power is necessary to sustain life. That greater power is in the hands of God who has given you your life in the first place. If we consider the miracle of life, if we consider the unlimited power of God who gave us life, it becomes obvious that it is foolish to worry about whether that God will be able to give us the necessities of life.

Jesus points us to some of God's creatures. Look at the birds. They don't plant or harvest, and yet our heavenly Father manages to provide for their needs. Look at the flowers. They don't work. They don't spin

cloth and yet the richest person in the world is unable to dress himself as beautifully as a single wild flower which may have grown to blush unseen in the fields. The application should be simple. If God is sufficiently concerned to provide for these lesser creatures, surely He will provide for us.

Jesus continues by showing how futile it is for us to worry about food and clothing. All the worry in the world will not make you one inch taller, if that is your wish, or add one day to the length of your life. Worry is as futile as hitting your head against a stone wall.

### CREATOR

What is the answer? Be more concerned about the Creator than about His creation. "Seek ye first the kingdom of God, and his righteousness." Recognize the fact that the One who made the universe must necessarily be greater than any part of the universe. Become more personal than that. Recognize that the Creator of the universe is your heavenly Father. He has given you your life. He has given you the necessities of life and the comforts and luxuries you enjoy. More than that, He has seen that you face the problem of death and has provided the solution to that problem by sending His Son Jesus so that you might have a life with Him, a life that will never end. Recognize that He who has given you your existence and has given you the certainty of eternal life will also see to it that you obtain the things that are needful for you.

This does not mean that you should become lazy. It means simply that you should put first things first. Your first concern is that you remain a child of God. Your first concern is that you look to Him as the Giver of all good things and that you work hard at living the kind of life that pleases Him. It means that you take your problems to Him, asking Him to solve them for you. When you have done these things, then you will

*(Continued on page 317)*

# News FROM OUR Missions



## God Gives The Increase

### Munali

On the top of a hill five miles east of Lusaka near the place where our first missionaries parked their caravans, stands an African Secondary School. Munali (the name given by the African to Dr. Livingstone because of the color of his sunburned skin) houses about 300 students. They come from all over the Federation of Rhodesia and Nyasaland, some from as far as 700 miles. These men are the best from the eighth-grade class. It is this school that Lawrence Chipoya attended. As you remember, he is preparing for the ministry at our Seminary in Nigeria.

### Chalimbana

Thirty miles farther down the same road lies Chalimbana Teacher Training School. After completing two, four, or six years at a Secondary School, the African student enters here to prepare for the teaching profession. His later qualifications depend upon how much Secondary School training he had before arriving at Chalimbana. Upon completion of their studies, these men are scattered far and wide throughout the territory.

### A Small Beginning

Each week during the school year instruction classes are held at both places. At first the work was slow because the Lutheran Church was new to them. They had never heard of it before, and consequently knew nothing of its teachings. It did not take long, however, before many began to realize that here is a church which not only teaches the Word of God in its truth and purity, but also practices what it preaches. Because of our slow start at Chalimbana, none of those who attended our class the first year became communicant members. This was not due to a lack of

interest on the part of the students, but rather because of our inability to complete a thorough course of indoctrination. But even at that time one man in the class had already been confirmed at Munali, where work had begun several years before.

### Tonic to a Hungry Soul

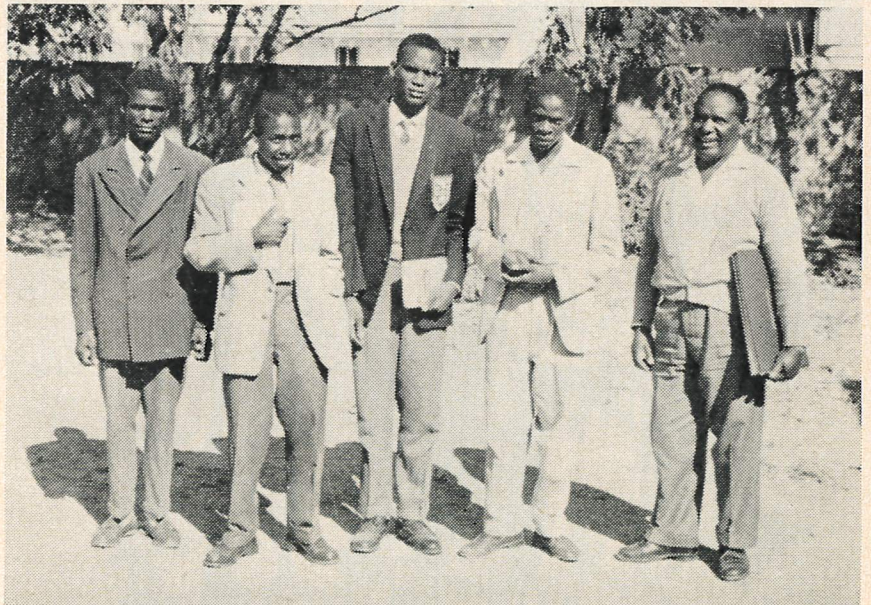
Aaron Malama was given his post as teacher in the Northern Province. He is still there today, living about 50 miles from Elizabethville in the Congo. The following is an excerpt taken from one of his letters:

"I was very much delighted to hear all what you had to say. I am now spiritually happy, because before I heard from you I was like a lost sheep. There are some Protestant churches here, but unfortunately, they cannot interpret the Bible as true followers of Christ. Consequently, I decided to

depend entirely upon the Bible in my house. So when I received your letter, I was very much happier than ever before.

"The sermons reached me when I was greatly in need of someone to explain some words from the Bible. Oh, they were tonic to my hungry soul. I had to read them through and through; I had to read between lines. They arrived at the time when two friends called on me. They, too, were really impressed; and two days later, that is, after they had taken the sermons and read them thoroughly, they came back to express their interest in them. Dear Pastor, it was very gratifying to learn that one of them even decided to become a Lutheran. You can put their names on the mailing list.

"These sermons are really of great help to me as well as to my



1959 Confirmands  
Davison Malindo, Geoffrey Sitali, Victor Zaza  
(2nd, 3rd, and 4th from left)

friends. We are anxiously looking forward to receiving the next set of sermons and other literature."

### The Fire Is Fed

The following year, by the grace of God, three more young African teachers from Chalimbana were added to our communicant membership rolls. Each of them was sent in a different direction. Geoffrey Sitali was posted to the Barotseland Protectorate, 350 miles west of Lusaka. Victor Zaza and Davison Malindo are teaching on the Copperbelt, 250 miles north of Lusaka. Although we are separated by a great distance, these men have not forgotten us nor their first love, Jesus Christ. This is revealed very clearly in this letter from Davison:

"A few days ago I received a series of four sermons from you. How pleased I am to find myself in contact with you. As you have stated in your recent letter, how easy it becomes to lose interest when no words of encouragement are forthcoming. It is true that the spark of faith burns out quickly when one finds himself so far removed from one's fellow Christians, and particularly his denomination.

"Through God's power one of my neighbors has found faith in the

Lutheran Church. He very much wants me to be preaching at his house every Sunday."

Such is the way in which these young men are feeding the fire of their own faith, and using the material provided to lead others to the foot of the cross.

### The Increase

On May 22, in a service held in the Lusaka Church, eight more students from Munali and Chalimbana confirmed their faith in the Triune God. They asked the Lord to give them the strength to continue in the confession of the Lutheran Church unto the end.

One young man will continue his studies at Munali. Another, Laban Nyirenda, will complete his sixth year at Munali in December. Since there is no school of higher education in Northern Rhodesia which is able to provide him with the course of studies he is pursuing as an artist, his next years will be spent in Uganda. With God's help, he may bring the true teachings of the Bible also to that part of Central Africa.

Another three of this class will take up their teaching profession many miles from our mission. But the other three will teach for us in the schools we manage in Sala.

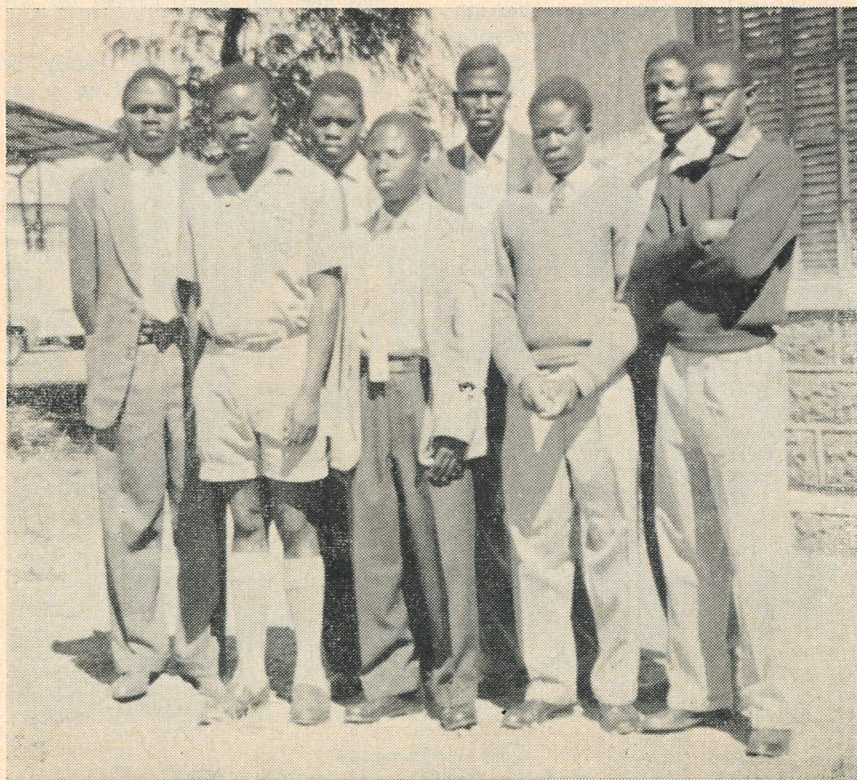


Laban Nyirenda

Oh, how much we have to be thankful for! The Lord has already blessed our work. Through the mailing list, our members are gathering others into the fold of Jesus Christ. The members themselves are being strengthened in their faith. And, finally, we are beginning to staff our schools with Lutheran teachers.

### Let Us Pray

Heavenly Father, who alone canst give the increase to the feeble work of our hands, we thank Thee for the blessings which Thou hast bestowed upon our labors. We ask Thee to bring more and more young African men to the knowledge of Thy truth. Give them the wisdom to teach others what they have learned from Thy Word, and grant them the strength to remain steadfast in their confession, no matter what the consequence may be. We ask this for Jesus' sake. Amen. R. W. MUELLER, JR.



Confirmation — 1960

## How One Is Justified Before God And of Good Works

# Smalcald Articles

## Part III. Art. XIII.

### II

The truth that the kindling of faith spells a radical change in the attitude of a man's heart, that by his justification he learns to abhor what he formerly cherished, and to cherish what before he detested, is easily overlooked. Yet, a "faith" which does not result in such a change is not real. It may parade as faith; in reality it is a corpse, no matter how beautifully it may be dressed up. Faith which embraces God's free forgiveness of all our sins for Christ's sake, must mark the beginning of a new life of sanctification. Sanctification does not lead to justification, but it is the inevitable accompaniment and fruit of justification.

Luther states this truth in the opening sentence of the next paragraph.

2) *And such faith, renewal, and forgiveness of sins is followed by good works.*

### NOTES

These three items: "faith," "renewal," and "forgiveness" hang together. There is no real faith except that which reaches out for the forgiveness of sins. Forgiveness does not benefit a man unless it is appropriated by faith. And a faith which embraces forgiveness marks a renewal, a new birth, a raising from death, a new life. Then such a faith starts and stimulates a new conduct. It is followed by good works.

Here the question arises: It is true, we try to lead a new life, we try to resist the temptations to sin which assail us, not only from without, from the devil and the world, but also from within, from our own heart, in which the Old Adam still hangs on and tries to regain his lost dominion. We try to fight off these temptations, but frequently we fail and lapse into sin.

Will not such lapses spoil our sanctification? Will not our best works lose all their value as manifestations of our new life and as expressions of our gratitude for God's grace?

The answer is No. Luther states it in the second sentence of this paragraph.

2) *. . . And what there is still sinful or imperfect also in them shall not be accounted as sin or defect, even (and that, too) for Christ's sake.*

### NOTES

Christ died for all our sins, not only for those which we committed before our justification, but also for those into which we fell after having been born again. Our justification does not depend on our good works. We do not have to merit justification, we do not have to pay for it. Our good works do not bring about our justification, nor do they preserve it. Willful sins throw away justification, but our daily lapses are daily washed away by the blood of our Savior.

Yes, we can rest assured that God takes pleasure in our feeble efforts and even in our tainted works, because He loves us and in Christ has embraced us as His dear children.

2) *. . . but the entire man, both as to his person and his works, is to be called and to be righteous and holy from pure grace and mercy, shed upon us (unfolded) and spread over us in Christ.*

### NOTES

Luther calls attention to the fact that God is primarily interested in the person, "the entire man . . . as to his person." It is the person whom God loved, the person for whom He sent His Son as Savior, the person for whom Christ laid down His life, the person whom the Holy Ghost raises to new life in faith, the person in whom the Lord takes pleasure. "The Lord taketh pleasure in his people" (Ps. 149:4). "The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Ps. 147:11). And because He has accepted the "entire man," He is pleased also with his works, even though they are weak and imperfect.

It may sound a little peculiar when Luther says, a man "is to be called and to be righteous." This is to remind us that when God pronounces us righteous in the Gospel, these are not empty words. They produce what they announce. When God speaks, His words are filled with power, and they create what He promises. The Gospel of Christ is a power of God unto salvation. He calls things that are not, so that by His word they come into being. When He pronounces us righteous then, whether we feel it or not, we are righteous. This is to encourage our timid faith.

When Luther says "from pure grace and mercy, shed upon us and spread over us in Christ," he reminds us that also our good works are not really our own production. They are a gift flowing from His grace. Christ said, "Without me ye can do nothing" (John 15:5). It is really Christ who does our good works through us by giving us His Spirit and power.

Since we are justified by pure grace, and since our good works are produced by the power which Christ supplies, this effectively cuts off all boasting on our part, and will teach us true humility.

3) *Therefore we cannot boast of many merits and works, if they are viewed apart from grace and mercy, but as it is written, I Cor. 1:31, "He that glorieth, let him glory in the Lord," namely, that he has a gracious God. For thus all is well.*

### A WARNING

Luther concludes the Article on the relation between Justification and Sanctification with a note of warning.

4) *We say, besides, that if good works do not follow, faith is false and not true.*

(Continued on page 317)

# Direct from the Districts

## NORTHERN WISCONSIN

### Resignation

We regret to report that Pastor Edward Kionka was forced by ill health to resign his pastorate. Pastor Kionka graduated from Concordia Seminary at Springfield, Illinois, in 1912 and was ordained to the holy ministry by his father, the Rev. Paul J. Kionka, at Maribel, Wisconsin, on August 18 of the same year. His early years were spent in mission fields. He served congregations at Denmark, Newtonburg, and Town Main in Wisconsin. Since 1957 Pastor Kionka served St. Peter Congregation in Kewaunee County. His resignation was dated August 18, 1960, and ends a fruitful public ministry of forty-eight years.

### Installation

Pastor W. H. Zickuhr reports the installation on August 7 of Mr. Robert Kurth as principal and teacher of St. John Lutheran School, Route 2, Fremont.

### Anniversaries

On July 24 Mt. Olive Congregation at Appleton observed the 45th anni-

versary of its founding and the 39th anniversary of the dedication of its church. This date was likewise an anniversary for the pastor, the Rev. Reinhard Ziesemer, for it was under his guidance that this congregation was founded in the spring of 1915. Pastor Richard Ziesemer of Ripon conducted special services in the morning. In the evening Pastor and Mrs. Ziesemer were feted at a luncheon. Pastor E. Habermann, Conference visitor, was the guest speaker; Mr. Wm. Selle, Sunday-school superintendent, the toastmaster. As a mark of deep gratitude, Mt. Olive presented Pastor and Mrs. Ziesemer with a fine new automobile.

August 28. New London minister has 45th anniversary. Pastor Walter Pankow, ordained September 5, 1915, at Waterloo, Wisconsin, served at Dalton, Friesland, and Markesan until 1929, when he came to New London. Pastor F. Brandt, Appleton, delivered the anniversary sermon. Pastor F. Heidemann, associate pastor, was master of ceremonies. Among many other tokens of esteem, Pastor and

Mrs. Pankow received a certificate for an automobile of their choice.

On August 14 Immanuel Congregation of Greenville observed the 50th anniversary of the dedication of its church by "moving back" into a renovated building. The church was dedicated by Dr. F. Uplegger in 1910. This renovation service is preliminary to festivities beginning on September 25 which will commemorate the congregation's centenary.

### Fox Valley Lutheran High School

Fox Valley Lutheran High opened its new school year with a well-attended service on August 28. At this service Pastor Arden Wood, member of the Board of Regents, inducted four new faculty members: Gilbert Fischer, English and German; Miss Phyllis Kretzmann, business subjects; Lester Ring, mathematics; David Umnus, mathematics and coaching. This left one faculty position still to be filled.

The enrollment for the 1960-61 school year is 353.

ORVIN SOMMER

## MOBRIDGE, SOUTH DAKOTA PARSONAGE DEDICATION

Just one year and five days after the Zion Ev. Lutheran Congregation of Mobridge was privileged to dedicate its new church and school, it assembled again to dedicate a new parsonage to the service of the Lord. This dedication service was on July 31, 1960.

The Rev. Richard Buss of Hettinger, North Dakota, was the guest speaker. His text and theme was "As for me and my house, we will serve the Lord." This he applied to the pastor, to the congregation, and to the new parsonage.

For a total cost just in excess of \$15,000, a parsonage with attached garage, measuring 50x30 feet, was constructed and landscaped. The ranch-type home has a large living room, kitchen with dinette, study, two bedrooms and bath on the first floor. Taking advantage of the dry climate and sandy soil in the Mobridge area, the basement is also in process of being completely finished off, providing

another bedroom and half-bath, a large recreation area, as well as utility and storage areas. If the need arises, the parsonage could easily be altered to provide five separate bedrooms with the addition of only a few hundred dollars to the investment. High quality of construction was maintained, with many special features.

Zion Evangelical Lutheran Congregation accepts with humble thankfulness this additional evidence of the Lord's blessing on it. There is a firm determination on the part of the members and pastor to make use of the wonderful new facilities granted to us for the glory of the Lord and the furtherance of His kingdom in our community.

HERBERT C. KUSKE

### FIFTIETH ANNIVERSARY

"Bless the Lord, O my soul: and all that is within me, bless his holy name." These words of David formed the theme and spirit for a joyful occasion. On July 10, 1960, relatives, fellow pastors, the members of Cal-

vary Lutheran Church, and friends gathered at Glenwood, Minnesota, to celebrate the fiftieth anniversary in the holy ministry of Pastor F. E. Stern.

Pastor N. Sauer, visiting elder of the Crow River Valley Conference, based his anniversary sermon on I Timothy 1:12, 14. Pastor R. H. Roth of Morris, Minnesota, served as liturgist.

Pastor Stern was remembered with many congratulatory messages and gifts. A fellowship luncheon, served by the congregation, followed the service.

During his fifty years in the ministry Pastor Stern served the following congregations: Withrow Lutheran Church, Withrow, Washington; Trinity Lutheran Church, Watertown, Wisconsin; Grace Lutheran Church, Detroit, Michigan; Grace Lutheran Church, Seattle, Washington.

He is still serving at his present congregation, Calvary Lutheran Church, Glenwood, Minnesota. Pastor

(Continued on page 314)



By H. C. Nitz

## Our Precious Catechism

"The ignorance of Protestant youth of their rightful heritage in the Christian faith is appalling," remarks Dr. Holmes Rolston in his *Consider Paul*.

One reason for this deplorable situation is partly explained by Dr. Wilbur Smith, who reports in *The Sunday School Times* that the Confraternity of Christian Doctrine of the New York area of the Roman Catholic Church has just released a sound and color filmstrip that covers the Baltimore Catechism, the standard text in Catholic schools in the United States. The units are being translated into Spanish and French. Says Dr. Smith: "While the Roman Catholic Church is increasing its catechetical activities, I am afraid that in Protestantism, apart from the Lutheran Church perhaps, the teaching by catechism is almost extinct."

Gustav Stutzer, a pioneer Lutheran pastor in Brazil, whose books were quite popular in German-reading circles a generation ago, reports in his memoirs that a Catholic priest who had been exiled from Europe because he too seriously defended Lutheran doctrine in an academic debate, said to him, in effect, "If you Lutherans only realized what a treasure you have in Luther's Small Catechism!"

We suggest you review your Catechism when the Lord blesses you with the necessary leisure, perhaps in the form of a "hospital vacation."

## An Indigenous Church in Nigeria

The word "indigenous" is comparatively new in our circles. But the past few years it has appeared often in reports on foreign mission fields. It is repeatedly heard in meetings of mission boards. Briefly, it is a self-supporting, self-governing, and self-propagating body when applied to a church.

The *Sudan Witness* reports on a new indigenous church in West Africa: The Association of Evangelical Churches of West Africa. It is the result of extensive mission work by the Sudan Interior Mission, a so-called "faith mission" in Nigeria. While the SIM is unionistic, it is basically evangelical, and its zeal is commendable and worthy of emula-

tion. The number of men and women they put into the field, the vast amounts of money they spend—and they have no "budget," neither do they solicit funds!—make our efforts in "world missions" look very, very small.

Here is the report on the new indigenous church:

"The Association of Evangelical Churches of West Africa (ECWA) is a modern miracle of God's grace, representing almost 400 local churches in Nigeria.

"The goal of the SIM has ever been to plant the church of Christ in Africa. The gospel seed was sown there in tears, and today we come rejoicing, bringing the sheaves with us, for God has raised up this people through missionaries, African brethren, and the prayers of God's people.

"The methods used from the beginning have carefully guarded the right of our African brethren to build a church of Christ. They have been and are led in their church development by godly African leaders. Finances for buildings, salaries, etc. have come from African sources. *As early as possible the local churches are cared for in all phases by African leaders, and no SIM missionary has ever been the pastor of an African church.*

"The many churches that sprang up under SIM ministry through the years desired to organize on a national level, and in May 1954 they united to form ECWA. This step was logical and essential in view of their nature as an African organization in fellowship with, but a separate entity from, the SIM. This also permitted such legalities as the right to own land, organize and maintain schools, government recognition, etc. Each church is a voluntary member and manages her own affairs. They also exercise a mutual oversight and care of one another in the things of God. Excellent relations in training and advising continue between the church and the SIM.

"ECWA is a powerful force in an emerging Africa, uniting African Christians in a fellowship to further the gospel."

The sentence we have underscored is the nub of the matter. It is now the aim of our Board for World Mis-

sions in Apacheland, in Japan, in Germany, and in Northern Rhodesia. It is also the aim of the Synodical Conference missions in Nigeria and in Ghana. In Nigeria that aim has been realized to an appreciable extent. That the Lutheran Church in Nigeria would become indigenous at the earliest possible time is especially important—not only as a sound mission principle—in view of the possibility that the day may come when the American missionaries may be told, "White man, go home!"

## Rehabilitation Through Regeneration

According to *Broken Shackles*, a monthly bulletin issued by Christian Jail Workers, Inc., Los Angeles, a chaplain reports as a common experience that many prisoners who claim to be Christians reveal a shocking attitude toward such crimes as drunkenness, adultery, divorce, driving a "sharp" bargain, promiscuity, and profanity. Many of them base their status as Christians on church membership, baptism, prayer, church attendance, and Bible reading. The chaplain made a discovery that should give a sobering shock to those who say that any kind of religion is good, and to those who preach and believe the liberalism and modernism that in so many circles passes for Christianity. Here are his findings:

"Not until recently did I discover that these attitudes or beliefs were so closely connected to the theological differences existing among the clergy and scholars.

"Broadly speaking, there are two schools of thinking that meet head-on in this ministry: namely, natural theology and supernatural theology.

"Natural theology that refers to God as the Supreme Being or Higher Power; 'the Man Upstairs,' using a slang expression. His presence is based on reason or proof. Almost without exception those who come to us confused, defeated, and despondent have tried this kind of Christianity and they say it has failed.

"On the other hand, supernatural theology looks upon God as a Spiritual being who has manifested Himself in Jesus Christ. He is the creator and controller of the universe.

Through His beloved Son, Jesus Christ, He takes a personal interest in individual men. By faith, instead of physical proof or reason, men believe in Him through faith in Christ and are transformed. Be they drunkards or murderers, thieves, or robbers, harlots or libertines, something happens. They are not the same. One man said, 'I feel all clean inside for the first time in my life.'

"City Attorney Roger Arnebergh said at our banquet, 'Rehabilitation based on psychology and psychiatry and related theories has failed. What we need is Rehabilitation through Regeneration.'

"With God's help, this latter statement is the program of the Christian Jail Workers, Inc."

### The Rabbi Is Right

The gigantic Golden Anniversary White House Conference on Children and Youth was attended by 7,750 men and women of many religions and of no religion. The meeting was opened with an invocation, and, according to a report by Rabbi Gerald Engel in *The Christian Century*, "on mornings throughout the week those assembled were usually blessed in the name of Jesus."

Regarding these prayers he quotes another rabbi as saying, "Men of understanding should deliver invocations of a universal nature, not of specific dogma and personal creed."

Men of *Christian* understanding will not deliver "invocations of a universal nature" and deny their "personal creed." In fact, they will refuse to lead in prayer in such situations in which by a confessional prayer they will, in the words of Rabbi Engel, "erect a momentary psychological barrier . . . between the Christian majority and others."

There are preachers who readily lead in prayer at baccalaureate services, graduation exercises, meetings of service clubs, political conventions, meetings of a legislature, and the like. And they call it "testifying" or "witnessing." But they do not realize what they may be doing to some of the consciences in the audience.

Rabbi Engel speaks of the "uneasiness" the Jews and other non-Christian minorities felt about Christian invocations. He seems to forget, however, how orthodox Christians would have felt uneasy while listening to a Christless prayer by a rabbi.

Rabbi Engel concludes that if such public prayers cannot be made in-

offensive—and thereby neutral and innocuous — "*public invocations should be abandoned because of their divisive effects on our society.*" (Emphasis added.)

### Casual Christians

The *New Yorker* a few years ago reportedly published a cartoon showing a man and wife in pajamas and dressing gown in their living room. The screen on the television set shows a minister conducting a service. It is Sunday morning. The easy chairs near the coffee table indicate that the couple has been sipping their morning coffee while worshipping by way of television. The cartoon depicts the moment when a church usher appears at the door and in no uncertain manner holding out a collection plate. The man and wife look guilty and bewildered.

Such casual Christianity is not restricted to TV worshippers. Equally guilty are we when we attend public worship more or less as spectators but do not heartily participate in the service, and when we do not put into practice during the week what God through His minister told us on Sunday.

There are ultracasual Christians, the kind someone has called "BMB Christians": they go to church to be Baptized, Married, and Buried. Of these a writer in *The British Weekly* remarks, "It is to be noted that on two of these three occasions he has to be both carried in and carried out."

The Church has always had too many casual Christians. Once there was a congregation which, according to the omniscient Lord, was made up almost entirely of such. It was in Laodicea in Asia Minor. They were neither hot or cold; just indifferent.

The casual members, like the poor, we shall always have with us. Though their personal life may be one of comfort, even of luxury, they take no hearty interest in the local budget, are apathetic regarding doctrinal purity, deaf to the cry of the dying on the mission field, only slightly stirred by the need of Christian education on the primary level, and more than cool toward the effort of supplying Christian schooling to the youth of high-school age.

Casual Christians do not make that impact on the world that Christ demands of His disciples: to be the salt of the earth and the light of the world. Their neutrality may infect other members, and it may cost them

their own soul. A recent writer puts it rather bluntly: "Casual Christianity is a dangerous blasphemy in these times."

### Does the Great Commission Include This?

Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, sent an open letter to the heads of governments convened at the lamentable Summit Conference in Paris, asking for "clear and unmistakable directives on an equitable starting point in disarmament." The letter states that he is speaking for the World Council's 172 member churches, which have by formal resolutions endorsed conferences "at the Summit."

The letter has four points: Cessation of nuclear weapon testing, living together in a divided world, solutions of outstanding problems, disarmament. It was addressed to President Charles de Gaulle, Prime Minister Nikita Khrushchev, Prime Minister Harold Macmillan, and President Dwight D. Eisenhower.

The Yiddish has given us an appropriate word for such meddling and gratuitous advice: kibitzing.

### Fiftieth Anniversary

(Continued from page 312)

Stern was also active as missionary-at-large in Arizona, and was instrumental in establishing a number of congregations there.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

### GOLDEN WEDDING ANNIVERSARY

On July 3, Mr. and Mrs. Emil F. Bonow, of Trinity Ev. Lutheran Church, Town Norton, Rollingstone, Minnesota, came to God's house to give thanks to God for His grace and love in their wedded life of fifty years. A short anniversary service was conducted by their pastor, the Rev. Dr. Paul W. Spaude immediately after the morning worship. He addressed the jubilarians on the basis of Psalm 9:1,2. The church choir rendered the anthem: "The Apostolic Benediction," and several of the grandchildren sang Psalm 23. After the service, an anniversary dinner was served. This was followed by open house in their home.

May the gracious Lord guide and bless them richly in the future as He has in the past! PAUL W. SPAUDE

# "The Ecumenical Character of Lutheran Doctrine"

The above was the title of the essay read by Professor Herbert Boumann, Concordia Seminary, St. Louis, to the convention of the Synodical Conference, August 2 to 5, 1960. No summary could possibly do justice to the essay. So we prefer to give some of its "flavor" by these selected quotations.

## What Is Lutheran?

But what is Lutheran? Lutheranism, of course, derives its name and character from Martin Luther. It is, therefore, impossible to discuss Lutheranism without an understanding of the religious and theological experiences of Luther. It is difficult to find in the history of the Christian Church since the apostolic age a more loyal and devoted member of the Church than Luther. Whether it was the Roman Catholic Luther or the Lutheran Luther, his reverence and love for the Church of God never wavered. No one spoke more eloquently or comprehensively, or with greater awe and affection of the Church, as any examination of his confessional writings will quickly show.

Luther was a man of exceedingly delicate conscience. His relation to God was the dominant concern of his life. . . . There could be no peace and no joy while the primary question of existence remained unanswered: "How do I get a gracious God?" Eagerly he sought the answer. Willingly he accepted every suggestion and prescription of the Church and submitted conscientiously to every discipline of the Church, but failed to find relief. Either the answers he received were the wrong answers, or else he was so entangled in false presuppositions that he failed to recognize the right answers when and where they were given him. Finally, it was the very mercy of God in Christ that was so hard for him to recognize that led him to immerse himself in Holy Scriptures, where the Holy Spirit brought him to understand the Gospel which spoke to his troubled heart of the free grace of God, of reconciliation through the death of the Son of God, of forgiveness and justification and righteousness, of faith and peace and the open gates of Paradise.

## Reflecting the Theological Image of Luther

It is self-evident that any Lutheranism worthy of the name should reflect the theological image of Luther. Sheer honesty demands that if I adopt a man's name and identify myself with his position, I do so in very deed and in truth, as Charles Porterfield Krauth put it, "A name is a claim—and a false name is a stereotyped lie" (First Free Lutheran Diet, p. 32). . . . It should be abundantly clear, then, that any answer to the question, what is Lutheran, must take proper account of Luther's attitudes. Yet this is not the final or decisive answer.

## Only One Reliable Criterion

There is only one reliable, definitive, ultimate criterion by which what is Lutheran and what is not must be measured, and that is the formal, official, accepted formulation of Lutheran doctrine, in other words, the Lutheran Confessions, or Symbols. Practically all groupings of Lutherans, whether on the congregational, synodical, or federation level, contain some form of pledge of allegiance to the Holy Scriptures and the Lutheran Confessions in their constitutions. Most Lutheran pastors and teachers, and even catechumens, are pledged to this platform. . . .

However, not any recognition of these documents necessarily constitutes genuine Lutheranism. Since the adoption and promulgation of the Lutheran Confessions a host of crimes has been committed against them.

## Taking the Confessions Seriously

What, then, is Lutheran? That is Lutheran that takes seriously the doctrinal content of the Confessions and the perspective from which it is presented, that has the conviction that this believing and doxological response to God's revelation in His Word does justice to the purpose for which God revealed Himself to man. It is an approach to the Confessions that does not die in a preliminary acceptance "as far as" they might agree with the Scriptures, a qualified approval that could be accorded any statement whatever, but an approach that works its way through to the grateful conviction that the Confessions should be accepted *because* they are Scriptural.

## What Is Ecumenical?

There remains in our theme the word 'ecumenical.' What does it mean? This word, too, has suffered martyrdom at the hands of many practitioners of false ecumenism.

What we often face is an ecumenism that seems to encourage or tolerate the side-by-side of mutually contradictory emphases; an ecumenism that appears to suppress religious differences by reducing Christian confession to a single, umbrella-type affirmation of Jesus Christ as Son of God and Savior, leaving the meaning of this statement for each individual to determine; an ecumenism that may envision a reunion of all denominations and sects as a super-church; an ecumenism that may equate the only holy Christian Church statistically with the sum total of all branches of external Christendom; an ecumenism, perchance, that is promoted by responsible churchmen fully aware of doctrinal differences and willing to work for their removal, but ready to operate meanwhile as though the goal had already been achieved, and hence may be ready to stop short.

Over against all forms of ecumenical endeavor which fall short despite the noblest intentions, we must assert a true ecumenicity, such as comes out of the New Testament, is carried forward by the ecumenical creeds, and is revived in the Lutheran Confessions. . . . In church circles the word took on the meaning of that which concerns all, or that which all have in common, or that which includes all Christians or is believed by all Christians. . . . Hence, the truly ecumenical is genuinely apostolic. But the apostolic witness cannot be thought of apart from the written apostolic Word, and thus the truly ecumenical must also be truly Scriptural. The heart of the apostolic proclamation is the Gospel of Jesus Christ.

Ecumenicity has to do with that which makes and preserves Christians, the broad, universal validity of the Gospel of the grace of God in Christ, addressed in redeeming and renewing power to sinful man, and eliciting the response of faith and love, a Gospel unabridged and unqualified, comprehensive and whole, unperverted by either addition or subtraction, the twin mothers of heresy, schism, and sectarianism.

If these things are true, as I believe they are, it necessarily follows that anything unapostolic, or unevangelical, or unscriptural, or transitory must be unecumenical, and any individual or group within Christendom that represents or promotes an unecumenical approach is unfit for true ecumenical endeavor.

#### **A Positive Assertion or Claim**

Our theme, The Ecumenical Character of Lutheran Doctrine, contains a positive assertion. In his "Historical Introductions to the Symbolic Books of the Evangelical Lutheran Church," Dr. F. Bente concedes that the Lutheran Confessions are particular symbols as distinguished from the ecumenical creeds of the ancient Church. Yet he asserts that "the Lutheran Confessions are truly ecumenical and catholic in character. They contain the truths believed universally by true Christians everywhere. . . ."

At first glance, such a claim appears to be untenable, yes, preposterous. To make it seems to give substance to the charge often leveled at Lutherans that they are arrogant, exclusive, holier-than-thou, and to the opinion that they are the holy Christian Church, outside of which there is no salvation. Of course, no responsible Lutheran has ever made so ridiculous a claim. The Lutheran Church knows full well that it is not the whole Church. It knows and gratefully acknowledges the fact that there are countless Christians in other bodies. It recognizes that it has its particular confessions as others have theirs. . . .

Lutheran teaching is ecumenical because of its expressed oneness with the Church of all ages. . . .

At the close of the doctrinal section of the Augsburg Confession, the claim is made that "this teaching is grounded clearly on the Holy Scriptures and is not contrary or opposed to that of the universal Christian Church" (Concl. after A.C. XXI, 1). . . .

Lutheran teaching is ecumenical because it is based firmly in an ecumenical source of doctrine, a norm to which all of Christendom gives at least lip service, namely, the prophetic and apostolic Scriptures of the Old and New Testaments.

Lutheran teaching is ecumenical because of its positive presentation of Christian truth in a completely ecumenical perspective. For Lutherans all theology is a unit. It presents God dealing with man in judgment and mercy through means He Himself has

chosen to accomplish His purposes. It is the same God dealing with all men, who are in the same condition, in the same way.

#### **The Doctrine of Justification Supremely Ecumenical**

It is, therefore, a horrible mistake to label the doctrine of justification by faith a Lutheran denomination peculiarity. Justus Jonas in his German version of the Apology complains of this: The opponents not only neglect the preaching of the Gospel, but "this blessed doctrine, the precious holy Gospel they call Lutheran" (Ap. XV, 42. Triglotta, p. 327). But this very Gospel, the one and only hope of salvation for all men, the hub and center of all Scripture doctrine, is the theological platform of Lutheranism. Nothing could possibly be more ecumenical. This glorious truth pervades and shapes all Lutheran doctrine.

#### **Further Marks of the Ecumenical**

Lutheran doctrine is ecumenical because it refuses to become involved in peripheral, nonessential, trivial, indifferent matters.

Lutheran doctrine is ecumenical because it omits and repudiates all that is heretical, schismatic, and sectarian.

Lutheran doctrine is ecumenical, because it is the same for all places, times, and people. Lutherans have a single set of Confessions, made in Germany 400 years ago. . . . Their timeless witness to the eternal Gospel remains abidingly valid for every tongue and kindred and people under heaven.

#### **Let Us Return to Our Confessions**

Let us return in sober faithfulness to our Confessions. If they were true once, they are true now for all times; the truth of God is not relative. And if they gave voice to the one faith that characterizes the one Church, they are truly ecumenical, they are for all people of all time.

By the grace of God we are in a most favorable position to make the most constructive contribution to genuine ecumenicity. Not by either making idols of our Confessions or by deserting them. Idols are dead, deaf, dumb, blind, helpless, and powerless. . . . We will rather use them aggressively and plead with our separated brethren everywhere to rally to our ecumenical standards and stand with us in praising the holy name of our great God and in telling of all His wondrous works.

#### **† PASTOR HENRY WOYAHN †**

Funeral services for the Rev. Henry Woyahn, pastor of Grace Lutheran Church, Waukesha, Wisconsin, were held at Waukesha on Friday, August 26.

Pastor Woyahn was born in Germany on July 20, 1885, a son of Fred and Emilie Jeske Woyahn. Before he was a year old his parents moved to Tawas, Michigan. He received his elementary education and religious training in Emanuel Parochial School of that city, and was confirmed by the late Rev. John Karrer, who recognized special gifts for the holy ministry in his young pupil, and encouraged him to prepare for that calling.

In September of 1900 Pastor Woyahn began his studies in the preparatory department of Northwestern College, and completed them upon graduation from the Lutheran Seminary at Wauwatosa in 1909.

He was called to become first pastor of the newly organized Grace Lutheran Congregation in Waukesha, and was ordained and installed there on July 25, 1909.

He was united in marriage with Miss Lillian Wiese of Milwaukee on July 30, 1912.

Under many evidences of the guiding and blessing hand of the Lord, Pastor Woyahn enjoyed a fruitful ministry that extended over more than fifty years. It is noteworthy that he served but one congregation during his entire active ministry.

After an illness of about a year, Pastor Woyahn departed this life peacefully on August 23, at the age of 75. The undersigned conducted funeral services at the church, speaking on Hebrews 13:7, 8. President Arthur Halboth addressed the assembly on behalf of the Southeastern Wisconsin District. Graveside services were conducted by the Rev. Martin Stern of Waukesha.

The survivors include Mrs. Woyahn; two sons, Burton and Harlan of Waukesha; a daughter, Mrs. William Schlosser of Milwaukee; six grandchildren; a brother, the Rev. William Woyahn of Appleton; and a sister, Mrs. Otto Carl of Lansing, Michigan.

"Remember them . . . who have spoken unto you the word of God: whose faith follow . . ." (Hebr. 13:7).  
C. E. KRUG

## † MRS WALTER PIFER †

Meta Nommensen Pifer was born in Fountain City, Wisconsin, on September 17, 1884, the daughter of Pastor and Mrs. B. P. Nommensen. Soon after birth she was reborn and received as a member of Christ through the Sacrament of Holy Baptism. Later, after due instruction, she was received as a communicant member of the Lutheran Church of St. Luke's in Milwaukee by the rite of confirmation. Her Christian life and witnessing bore testimony of her faith and loyalty to her blessed end.

The deceased was active for a time as teacher in Christian day schools of the Lutheran Church. She often relieved her husband in his day-school work by taking over some of the classes, thus proving herself as an efficient and faithful helpmeet.

Before her marriage she was also engaged as governess of unchurched children at the same time witnessing for Christ, teaching the Word of Life.

On June 16, 1908, the deceased entered the state of holy matrimony with the Rev. Walter K. Pifer.

This marriage was blessed with five daughters, Gertrude Steingraber of Burlington, Wisconsin, Hetty Christensen of South Haven, Michigan, Dorothy Johnson and Hermine Pifer of Alhambra, California, and Elnora, who preceded her mother in death.

The deceased came to Alhambra ten years ago for reasons of health. She succumbed to a long-standing ailment on Thursday, August 25, at the age of 75 years, 11 months, 9 days.

The deceased leaves to mourn her passing her bereaved husband, Pastor Walter K. Pifer, four daughters, six grandchildren, and six great-grandchildren. One great-grandchild died in infancy. She is also survived by Pastor O. Nommensen, P. em., Milwaukee, Pastor M. Nommensen of Hillsboro, Wisconsin, five sisters, Lydia, Hermine, Ada, Mrs. Dorothy Kant of Milwaukee, and Alma, professor of music, St. John's College, Winfield, Kansas.

Two brothers, Pastor William and Walter, student of theology, and one sister preceded her in death. She is mourned by many relatives and friends.

She was comforted in her fight of faith by her praying children at her bedside, her devoted husband, and her pastor, G. C. Schramm, by Word and Sacrament.

In her life, rich with experience in selfless, humble service of others and her own, she learned to know the truth of the Word, "We must through much tribulation enter into the kingdom of heaven."

G. C. SCHRAMM

## Briefs

(Continued from page 306)

**hicles for rank superstitions and for blasphemies against Christ, the all-sufficient Savior.**

**But to get back to the use of Latin or the language of the people in the mass, The Lutheran also reports the following:**

"The 'apathy enveloping the vast majority of the Sunday congregation' in Roman Catholic churches is 'undoubtedly caused by the exclusive use of Latin' in the mass, two Roman Catholic leaders declared in America. The Rev. John A. O'Brien of Notre Dame and the Rev. John LaFarge of the Jesuit weekly's staff called it 'a barrier between the sanctuary and the nave. With the exception of a few . . . the congregation sits in bored silence.'

"'Use of an unknown language' is affecting attendance in Roman Catholic churches, the article states. In Latin America, France, Spain, and Italy 'only about 10 per cent' attend Sunday mass. 'Even in our own country . . . studies show that the number of non-attendants, especially in cities, is much larger than generally supposed. Isn't the motive that brings most of them the fear of mortal sin rather than the eager anticipation of the joy of participat-

ing. . . . and lifting up of their hearts in hymns of praise?'

"'Isn't the basic cause of such non-attendance the failure to use the vernacular (language of the people—Ed.), to sing popular hymns, to secure congregational participation and to make the service intelligible?' the article asks. 'Capitalizing on this situation, Protestants are winning hundreds of thousands in Latin America.'"

## Studies in God's Word

(Continued from page 308)

be concerned about working hard at whatever decent occupation may be yours, realizing that as you perform faithfully the work that is yours you are serving your God. Be aware of the fact that even when you have worked hard, you need the blessing of God if your work is to succeed.

Enjoy God's creation, but give the Creator the first place in your heart. Then you will be less inclined to borrow trouble from tomorrow as you live each day trusting in the care of your heavenly Father.

JOHN SCHAADT

## CALL FOR NOMINATIONS

The additional professorship having been granted by Synod in 1959, and having received the approval of the Board of Trustees to call this additional professor, the Board of Control herewith invites members of Synod to place in nomination the names of such men as are qualified to teach in the field of history and religion at Dr. Martin Luther College.

In order to assist the Board in the calling of a man for this office, kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned by October 20, 1960.

ARTHUR GLENDE, Secretary  
17 South Jefferson Street  
New Ulm, Minnesota

## Smalcald Articles

(Continued from page 311)

This warning is very necessary. We very easily permit ourselves to be lulled into security and to be satisfied with a mere head faith. No, faith must be operative by love, and love must be, not in words, but in deed and in truth. "Faith without works is dead" (Jas. 2:20). Yes,

"faith, if it hath not works, is dead, being alone" (that is, by itself—Jas. 2:17).

We thank God for the free forgiveness of our sins. We thank Him also for granting us a new life of sanctification, which we practice in doing good works to His glory.

(To be continued)

J. P. MEYER

## San Francisco Mission Requests Names

Would all pastors, teachers, or members of our Synod please notify the undersigned of all past, present, and future names and addresses of members, relatives, or friends from our Synod who have moved or will move into the San Francisco, California Peninsula, or Bay areas? In order to organize our new congregation, we are interested in claiming or reclaiming as many souls as possible.

The Rev. R. Waldschmidt  
1649 Sunnyslope Avenue  
Belmont, California

## NOTICE OF COLLOQUY

Pastor K. F. Hering, Ely, Iowa, a member of the United Lutheran Church, desires a colloquy so that he might become a pastor in our Wisconsin Evangelical Lutheran Synod. This colloquy will be held as soon as possible. President Naumann has appointed Vice-President I. Habeck, Prof. H. Vogel and the undersigned to act as the Colloquy Committee.

HUGO FRITZE, President  
Nebraska District

## APPOINTMENT

Pastor Waldemar O. Pless has been appointed to the Manpower Committee to fill the vacancy caused by the resignation of Pastor Herman Cares.

OSCAR J. NAUMANN, President

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### TEACHERS' CONFERENCE

October 10, 1960

Mobridge, South Dakota

9:00-9:25 Opening Devotion  
9:25-9:30 Minutes of previous conference  
9:30-10:30 Practical Lesson in Primary Bible History—Miss J. Ollmann  
10:30-10:50 Recess  
10:50-12:00 Practical Relationship between Pastor and Teacher—Pastor Kuske  
12:00-1:15 Noon  
1:15-2:30 Use of Scriptures in Disciplining a Child in School—Professor Weyland  
2:30-2:50 Recess  
2:50-3:20 Business Meeting  
3:20-3:45 Your Problems and Mine (Round Table Discussion) — Miss Rhoda Arndt

#### EASTERN PASTORAL CONFERENCE

The Conference will meet, D. v., on November 1 and 2, 1960, at Emmanuel, Grover, S. Dak., Arthur P. C. Kell, pastor, beginning at 10:00 a.m. The Lord's Supper will be celebrated in an evening service on Nov.

1. Pastor Henry Ellwein is the preacher. Papers are: Free Will and Conversion, Pastor A. Kell; Preaching for and to the Congregation, Pastor V. Thierfelder; The Christian Stewardship of the Lutheran Layman, Pastor R. Zimmermann; Adiphora in the Light of Rom. 14, Pastor H. Birner; God's Word Speaks on Birth Control, Reassigned; Titus 2, Reassigned; Pastoral Counseling in Regard to the Emotionally and Mentally Disturbed, Pastor R. Zink.

Notify host pastor if you desire overnight housing.

H. A. BIRNER, Secretary

## MINNESOTA

### MANKATO PASTORAL CONFERENCE

Date: Oct. 4, 1960, 9:30 a.m.  
Place: St. Mark's, West Mankato, Minn.  
Preacher: R. Schlicht (alternate R. Haase).  
Agenda: Mixed Marriages, A. Martens; Exegesis, John 3, D. Kock.

M. BIRKHOLZ, Secretary

### NEW ULM DELEGATE CONFERENCE

Date: Oct. 12, 1960.  
Time: 9:30 a.m.  
Place: St. John's, Sleepy Eye, Minn.; Waldemar Hoyer, host pastor.  
Agenda: Table of Duties—Parents and Children, Prof. A. Schulz; The Duties and Limitations of Pastoral Care (Acts 20: 48); Isagogical Study of I Cor. 13; Report of Synodical Conference, Prof. H. Birkholz; Report of Conclave of Theologians, Prof. R. Hoenecke; Report of the Assignment Committee; Miscellaneous Reports and Business.

ALVIN R. KIENETZ, Secretary

### REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 25, 1960, at 9:00 a.m.  
Place: St. John's, T. Sheridan, Minn.; W. Henrich, pastor.  
Speaker: E. R. Gamm (alternate: W. Henrich).  
Agenda: Exegesis, I Thess. 5, Martin Lemke; May a Layman Distribute Holy Communion? O. K. Netzke; A Discussion on Church Fellowship on the Basis of the Thesis drawn up by our Wisconsin Synod Union Committee, H. Kesting; A Study of Capital Punishment in the Light of Holy Scripture, S. Baer.

WARREN J. HENRICH, Secretary

## NEBRASKA

### SOUTHERN CONFERENCE

Place: Grafton, Nebr., A. W. Fuerstenau, host pastor.  
Date: Sept. 27-28, 1960.  
Time of first session: 10:00 a.m.  
Speaker: E. Schultz (P. Manthey).  
Old Papers: Isagogical Treatise on the OT Book of Daniel, Capek; How Can We Assist our Congregations to Appreciate the Liturgy? Nommensen; Acts 9:1-31, Schnitker; A Final Examination of Confirmands Based on the Example of Pentecost, Clement; Augustana XVII, Manthey.  
New Papers: May Tithing Be Used As a Guideline for Proportionate Giving? Grundeman; How to Present the Evils of Fraternal Orders, Rockhoff.  
Reports: Academy, Mission Board, Stewardship, Financial.  
Please announce to the host pastor as soon as possible.

C. NOMMENSEN, Secretary

### CENTRAL PASTORAL CONFERENCE

Date: Sept. 27 and 28, opening session at 10:00 a.m.  
Place: Good Shepherd Lutheran Church, Omaha, Nebr., Wm. H. Wietzke, host pastor.  
Speaker: G. Free (L. Groth).  
Papers: Rev. 2:18-29, G. Frank; The Ministry is not to be Looked upon as a Sacrifice, Wm. Wietzke; Selective Fellowship, V. Schultz; Rev. 3:1-6, W. A. Wietzke  
Reports: President, Mission Board, Board of Education, Academy, Financial, Stewardship.  
Please announce to the host pastor.

W. A. WIETZKE, Secretary

## SOUTHEASTERN WISCONSIN

### METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Monday and Tuesday, September 26 and 27, 1960.  
Place: W. Trinity Ev. Lutheran Church, Thiensville (Wauwatosa Rd.); M. Smith, host pastor.  
Speaker: Wm. Fischer (W. Franzmann, alternate).  
Agenda: Statement on Church Fellowship, Synod Proceedings, 1959, p. 205. Study of Scripture passages and the application of Statement on Church Fellowship; Report on Conclave of Theologians; Report on Synodical Conference; 400 Silent Years, J. Schaefer; Continuation of Paper by Prof. Blume: What Do We Mean When We Say: So Says the Word of God?; Continuation of Exegesis of II Cor. 11, by Prof. Meyer; Reports on Union Matters, Missions, Milw. Teachers' College, and Finances.

If you cannot be present, please excuse to the host pastor.

HERBERT KRUSCHEL, Secretary

### DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Oct. 11 and 12, 1960.  
Place: St. John's, Lomira, Wis.  
Opening Communion service: Oct. 11, at 9:30 a.m.  
Preacher: M. Croll (E. Froehlich, alternate).  
Essay assignments: Exegesis I Cor. 4 (continued), E. Froehlich; The Import of Noah's Blessing and Curse, Gen. 9:25-27, W. Sauer; Exegesis Gen. 6, C. Weigel; Excommunication and Its Connotations, H. Russow; The Old Testament Chronology from the Flood to the Time of Abraham, M. Westerhaus.

CARL J. HENNING, Secretary

## INSTALLATIONS

#### Professor

Kuske, Paul, as Dean of Students at Michigan Lutheran Seminary in Saginaw, Mich., by Emil E. Kasischke; Sept. 6, 1960.

#### Teachers

Westin, Eric, as principal of Trinity Lutheran School in Bay City, Mich., by Emil E. Kasischke; Aug. 23, 1960.  
Nommensen, Theodor, as teacher at East Fork Mission School, by H. E. Hartzell; Aug. 28, 1960.

## CHANGE OF ADDRESS

#### Professor

Kuske, Prof. Paul, 2304 Court St., Saginaw, Mich.

#### Teacher

Westin, Eric, 1121 Marsac St., Bay City, Mich.

## TREASURER'S STATEMENT July 1, 1960, to July 31, 1960 Receipts

Cash Balance July 1, 1960.....	\$ 64,128.64
Budgetary Collections .....	\$119,589.49
Revenues .....	9,363.10
<b>Total Collections .....</b>	<b>\$128,952.59</b>

## Non-Budgetary Receipts:

Miscellaneous .....	288.00
<b>Total Receipts .....</b>	<b>\$129,240.59</b>
	<b>\$193,369.23</b>

Disbursements	
Budgetary Disbursements:	
General Administration .....	12,094.85
Board for Information and Stewardship .....	926.10
Wisconsin Luth. Seminary .....	13,643.63
Northwestern College .....	18,115.45
Dr. Martin Luther College .....	26,457.86
Michigan Lutheran Seminary.....	24,538.88
Northwestern Luth. Academy .....	5,383.66
Academy Subsidies .....	5,800.00
Winnebago Teacher Program.....	1,299.81
Home for the Aged .....	3,699.06
Missions —	
General Administration	
Board for World Missions .....	2,561.78
Indian Mission .....	10,291.55
Home Missions .....	44,327.06

Refugee Mission .....	4,629.00
Madison Student Mission .....	634.41
Northern Rhodesia Mission.....	2,369.69
Lutheran S. W. C. .....	509.92
Japan Mission .....	5,633.80
Spanish Mission .....	579.00
Winnebago Lutheran Academy .....	250.00
General Support .....	8,136.50
Student Aid .....	502.96
Board of Education .....	1,150.90
Teacher Certification Program .....	177.00
Depreciation on Inst. Bldgs. ....	11,934.51
Revenues designated for Special Building Fund .....	3,833.80

Total Budgetary Disbursements....	\$209,481.18
Deficit Balance July 31, 1960.....	\$ 16,111.95

### COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1, 1960, to July 31, 1960

	1959-60	1960-61	Increase	Decrease
Collections .....	\$103,308.03	\$119,589.49	\$ 16,281.46	
Disbursements .....	256,083.74	209,481.18		46,602.56
Operating Deficit .....	\$152,775.71	\$ 89,891.69	\$ 62,884.02	

### ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	—0—	\$ 1,733.75	\$ 1,733.75	—0—
Nebraska.....	6,893	4,907.20	8,616.25	3,709.05	56.95
Michigan.....	26,030	6,670.48	32,503.75	25,833.27	20.52
Dakota-Montana.....	8,040	2,401.79	10,050.00	7,648.21	23.90
Minnesota.....	39,286	45,405.87	49,107.50	3,701.63	92.46
Northern Wisconsin.....	48,129	22,851.52	60,161.25	37,309.73	37.98
Western Wisconsin.....	50,004	16,390.71	62,505.00	46,114.29	26.22
Southeastern Wisconsin.....	50,004	18,014.38	62,505.00	44,490.62	28.82
Arizona-California.....	3,584	2,622.03	4,480.00	1,857.97	58.53
	233,357	\$119,263.98	\$291,662.50	\$172,398.52	40.80

C. J. NIEDFELDT, Treasurer

#### DONATIONS SENT DIRECTLY TO THE TREASURER'S OFFICE

"Books for Missions"	
Children of Immanuel Ev. Lutheran Sunday School, Waukegan, Ill. ....	\$ 25.00
Arnold Behm, Lomira, Wis. ....	6.00
Sent in by Michigan District .....	2.00
	\$ 33.00
For Christian Education	
Memorial wreath in memory of Mrs. Alvina Henning by Rev. Carl Henning, Sr. ....	\$ 2.00
For Committee on Relief	
Rev. J. G. Ruege, Neillsville, Wis. ....	6.00
Mr. Gerhardt Scheele, Neillsville, Wis. ....	10.00
Rev. Karl Toepel, Algoma, Wis. ....	12.00
	\$ 28.00
For Lutheran Spiritual Welfare Commission	
St. Matthew's Naomi Guild, Milwaukee, Wis. ....	\$ 10.00
Zion Ev. Lutheran Church, St. Louis, Mich. ....	21.70
	\$ 31.70
For Rhodesia Mission	
N. N. ....	\$ 176.81
Children of St. John's Lutheran School, Wood Lake, Minn. ....	115.00
	\$ 291.81
For Rhodesia Medical Fund	
Immanuel Lutheran Ladies Aid Society, Black Creek, Wis. ....	\$ 25.00

#### For Church Extension Fund

Children of New Salem Lutheran School, Sebewaing, Mich. ....	46.76
Memorial Wreaths —	
In memory of Herbert H. Henning by Mr. and Mrs. W. Rutz, Mr. and Mrs. C. Henning and Mr. and Mrs. O. Lemke, Milwaukee, Wis. ....	15.00
In memory of Louis Clarey by Mr. and Mrs. C. Pinkert, Mr. and Mrs. C. Henning, and Mr. and Mrs. E. Pinkert, Milwaukee, Wis. ....	10.00
In memory of Carl Lemke by Betty Numrich, Milwaukee, Wis. ....	5.00
In memory of Mrs. Lizzie Fischer by employees of Northwestern Publishing House .....	11.00
In memory of Mrs. Samuel Hahm by Rev. M. F. Stern and family, Millville, Minn. ....	5.00
In memory of Mrs. Anna Hahm by employees of Northwestern Publishing House .....	11.75
In memory of Mrs. Edna Kohlwaies by Rev. and Mrs. C. L. Reiter and family .....	2.00
Memorial sent in by Zion Lutheran Church, Princeton, Wis. ....	4.00
In memory of Mrs. E. L. Prah by Rev. and Mrs. F. E. Stern .....	2.00
In memory of Mrs. Augusta A. Redeker, New Ulm, Minn. ....	29.00
	\$ 141.51
	\$ 553.02

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