

# The Northwestern Lutheran

Prof. Henry J. Vogel  
395 Ellis St  
Jan 46

"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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Number 13

## A PRAYER

Our Father, Who art in  
Heaven; Hallowed be Thy  
Name; Thy Kingdom come  
Thy Will be done on earth,  
as it is in Heaven; Give us  
this day our Daily Bread;  
And forgive us our Tresp-  
passes, as we forgive those  
who trespass against us;  
And lead us not into temp-  
tation; But deliver us from  
Evil  
For Thine is the King-  
dom, and the Power,  
and the Glory, forever  
and ever.  
Amen.

In answer to the disciples' petition, "Lord, teach us to pray," Jesus gave them the Lord's Prayer. Have we perhaps outlived or outgrown the "model" Prayer in our day? Do we append it to our many prayers and petitions as a matter of liturgical propriety? Is it retained among us as a matter of tradition? — Our Savior's Prayer is still the pearl of great price. It still expresses our deepest needs and our highest

which "ye shall find rest unto your souls." That peace and rest the world cannot give. Even the hopes of men for an external peace have been shattered. Many peace treaties have been signed in the course of history, only to be broken again in due time by man. Much less can the world satisfy that longing for peace which shall fill the heart. All the riches, all titles and degrees of honor; all the pleasures which the world can bestow, must still leave the heart restless and disquieted. Peace must come to us from the God of peace. True peace and rest is found alone in God.

### Hebrews 13, 20-21

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

### Peace In Christ

The prayer before us shows the way of peace. "The God of peace brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." God revealed the way of peace when He raised Jesus Christ from the dead. The greatest conflict in the history of the world was fought on Calvary. There Jesus, the Son of God, did battle for us with our most cruel and deadly enemies, real enemies. Sin held us in its power; it reduced us to the most abject slavery. The wages of sin is death, temporal, eternal death. Indeed, there is more to fear than fear itself. It is appointed for men once to die, and after this the judgment. And Satan, who ruined man in the fall, laid claim to him for time and for eternity. On Calvary Christ took up the battle against these foes. It looked as if the enemy had won the battle, but God raised up Jesus from the dead, and in doing so proclaimed to all the world the victory of Christ over sin and death and hell. Saint Paul writes, Romans 14, 13, "For to this end Christ both died, and rose, and revived that He might be Lord both of the dead and the

IN these restless, distracting times, when each day has more than its sufficient measure of evil, Christians will frequently be prompted to turn to Christ with the petition of the first disciple, "Lord, teach us to pray."

True to His promise, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear," the Lord has answered our petitions for guidance in our prayers. We must not overlook the many precious prayers which the Holy Spirit, who helps our infirmities in praying, has included in the Bible. Think of the Psalm! We may have many valuable prayer-books, but among them all not one is to be compared with the Book of Psalms. In them the Spirit maketh intercession for the saints according to the will of God.

hopes and expectations. It is still the "mother-tongue" of every child of God in prayer.

But there are other prayers in the New Testament. Saint Paul frequently makes intercession for the believers in his Epistles, as do the other Apostles. The Letter to the Hebrews classes with the prayer before us.

### For Peace

"The God of peace" — that name comes like a benediction into our restless lives and distracted hearts. All the world is longing for peace, and not a peace only which comes as the result of an armistice on the battlefield, but a lasting peace, a peace in

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# Editorials

**"Russia In Search Of A Religion"** Russia and her attitude toward religious liberty and religion in general is not so easy to figure out. According to reports that we have been receiving it would appear as though Russia has let down the bars and has become tolerant of religion. We were lead to believe this although we had many mental reservations. Now comes the dean of the faculty of social science of the University of Kharkov and gives us a true picture of Russia's intention toward religion. We take our quotations from the *Christian Century* which in turn quotes from a Swiss weekly, *Die Nation*, in which the dean admitted that Russia still carries on anti-Christian propoganda. He defended this right by stating, "the party (Communist) has the same right to enlighten men's minds as the church." Asked, "By what does the party replace the Creator?" He answered, "By positive social materialism, which no longer has anything in common with ordinary atheism. It is very similar to the positivism of the French scholar Auguste Comte." This, the dean hastened to point out, is now orthodox Stahlinism. When asked whether this new Russian positivism does not sanction the Christian dogma of love for all men, the dean agreed that it does, but immediately hedged by declaring that the warning of Lenin must be borne in mind that "religion as it exists today is the low quality vodka on which the people get drunk in order to forget their sufferings and sorrow." The morality of the churches not their dogmas, he insisted, would keep out the young Russians who are receiving their neutral instruction on religion. "Our final assumption," says the dean, "is that we know nothing definite, and we tell our students this is our attitude to these (religious) problems. In our teaching we do not assert that there is no God; we merely say that for us that is an open question." These statements by the head of the faculty of this Russian University ought to convince those who are shouting into the ears of the churches today that great opportunities await our churches in Russia. The dean has given us the answer in true Russian fashion. Russia will carry on anti-religious propoganda after as before the war. She will carry on this opposition as a *nation*. The Russian government will be behind this. This fact alone will make churches cautious, for it is not the healthiest venture one can think of — that of opposing the Russian government and its pet ideas of training and educating. And, let us not forget that Russia will control most of Europe and a great share of Germany. So, we will abide our time. We will avoid the enthusiasm of many church bodies that are envisioning the rise of new churches all over Europe and are making elaborate plans for the immediate future. We will wait. In the mean time, however, we will hope and never cease to pray that the light of the Gospel will some day shine upon the hearts of these people who are sitting in darkness and in the shadow of death and that the multitudes of poor benighted people will learn to know their Savior and be saved through Him. But the Gospel alone can do this for it is the power of God unto salvation. So, let us pray God that the Gospel may not be bound but have free course also in Russia. May God speed the day.

W. J. S.

**Our Topsy Turvy World** The world never has been able to solve its social, economic, and spiritual problems, — and never will. Since it does not accept the Bible as God's Word, refuses to be saved and guided by it, it must continue to fumble in all its affairs in the blindness in which it has been held by Satan. Each time it makes a mess of things, it will try something else in the hope and promise of better things to come. It claims to have learned by past mistakes, and yet continues to make new and bigger ones.

That by means of this war our world has not pulled itself out of the mire of its ills is clear to all of us. As the war continues it becomes clearer that the war is not a means of bettering the world. As nations are conquered, the victors disagree on how to divide the spoils. And so as Jesus prophesied in these New Testament days there will continue to be wars and rumors of wars, and things that come to pass will fill the hearts of people with fear and trembling. Matthew 24; Luke 21.

We can easily become guilty of adding to the confusion by not knowing clearly the will of God. At the end of our little catechism there is a little verse which we all learned:

"Let each his lesson learn with care  
And all the household well shall fare."

When we learned this we thought that it referred to learning our catechism well, but that is not all it meant.

The little couplet stands at the end of the table of duties. There we learn what God expects of the ministers and teachers, of the church members, of the government and the citizens, of the husbands and wives, of parents and children, of servants and employees, of employers, of young people, of widows, and of all in common. If each will carry out the functions of his God-given duty and remain within the scope of his duties, then the household of our church and state will fare well.

But today the primary duties are overlooked and much confusion is caused by one group interfering with the other. For instance, the Church instead of minding its business of preaching and teaching the Word of God, busies itself with all kinds of civic and social affairs in its midst; and in the state, by means of pressure groups tries to influence legislation. The state in turn, instead of remaining strictly within its function of protecting the life and limb of its constituents, interferes with the work of the church by promoting religion. When the church mixes into the affairs of the state, it involves itself in politics which are to a great extent matters of opinion, and so the church loses the authority of its convictions. The state in mixing into religion must promulgate that terrible invention of hell that all religions are good and the various creeds are all mere opinions of man. And so the state becomes an instrument of destroying the very religion it tries to foster. If religion is mere guess work, then it is as the communists used to say nothing better than an opiate. If man has no way of knowing the true Word of God — he is of all creatures the most miserable.

So we could continue to show how blind the world is when it is not willing to learn its lesson from God. There comes to mind another instance of such confusion. The cry is for a solution of our present juvenile delinquency.

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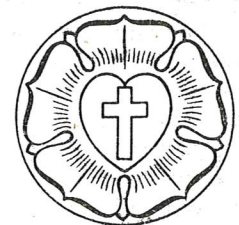
## STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

### ARTICLE XXVIII Of Ecclesiastical Power

#### II

**A**FTER presenting in a brief but very lucid paragraph the necessity of discussing the nature and extent of ecclesiastical power, and particularly of defining it clearly over against the power of secular government, not in the interest of civil liberty or other temporal advantages, but in the much higher interest of reassuring and guiding conscience, our fathers proceed to set forth, again in a compact paragraph, in what the power of the bishops consists.



But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, Jh. 20, 21 sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mk. 16, 15: Go, preach the Gospel to every creature.

#### NOTES

Observe how the power of the bishops is identified with the office of the Keys.

The meaning of keys is very clearly set forth in a rebuke and prophecy administered by Isaiah to Shebna, the Treasurer. Isaiah announced destruction to him, and that the Lord would give his office to Eliakim, the son of Hilkiah, who would be a real "father" to Jerusalem and Judah. Here are his words: "And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut; and he shall shut, and none shall open" (chap. 22, 22).

Just as the whole history of Israel, particularly that of David and his house, profigured the New Testament kingdom of God, Christ's work and His

church, so also this particular incident of Eliakim's appointment was symbolical of Christ. In St. John's letter to the church in Philadelphia Jesus describes Himself in these words: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3, 7). The language plainly corresponds to that used by Isaiah, and the meaning is very clear. Just as the treasurer of old had control over all the funds the treasury contained — he held the key — so Jesus by His redemptive work is in complete control over the joys of heaven. Having the key, He can admit whomever He will, and He can debar whomever He will. The thought is the same as when He calls Himself the "door," or when He says: "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14, 6).

Now add to this that Jesus on one occasion said to Peter: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matth. 16, 19). The key which Jesus acquired through His suffering and death He grants to Peter. It was exactly the same key and served the same purpose. — Now Peter on this occasion was not speaking in his own person, he was representing the twelve apostles, as whose spokesman he had answered the question of Jesus concerning their opinion about Himself. As representative of the twelve he received the keys, just as Jesus a little later indicated Himself when He, without however repeating the figure of a key, and to all: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Matth. 18, 18). In fact, here Jesus is conferring the power of the keys on the whole church, on every individual believer.

To administer the keys is the office of the bishops. This is the power which was conferred on them by their call. This is the only power which Jesus conferred on His church, and this is the only power which the church, in turn, can confer on its ministers for public administration.

This power, as our Article describes it, embraces particularly three main

functions. The first is to *preach the Gospel*, the wonderful message of salvation through Jesus, in every way possible. The second is to *remit and retain sins*, that is, to instruct, to warn, to admonish individuals, to comfort them when they repent, or, in the name of God, to announce to them God's judgment of eternal damnation if they refuse to repent. The third is to *administer Sacraments*, to prepare people for Baptism by a proper course of instruction and to assist them in every way possible that they may partake of the Lord's Supper worthily.

For carrying out this commission Jesus equipped His apostles, not with police power and a sword, nor with legislative authority, but with the Holy Ghost, the same Holy Ghost with which He Himself was anointed for His office, "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord" (Is. 11, 2).

How is this office administered?

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling, either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul

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## OUR LUTHERAN WAY — THE BIBLE WAY

FROM A SERIES OF ARTICLES BY PASTOR IRWIN J. HABECK, WEYAUWEGA, WISCONSIN

### Infant Baptism

CHRIST, our Lord, says in the last chapter of Matthew, "Go ye, therefore, and teach all nations, baptizing them" (Mt. 28, 20). One would expect that, acting upon these instructions, Christians would give baptism to all of the men and women and children to whom they had the opportunity to give it. Sad to say, however, there are those in the churches which we know who throw up their hands in holy horror at the suggestion that we ought to baptize children. They argue that children don't need baptism, that baptism would not help them if they did receive it, and that there is no command of our Lord to give it to them.

As for this last argument, the words quoted above surely include children, for who could conceive of a nation composed only of adults. So there is a command to baptize children.

But do they need baptism? Those who oppose infant baptism would answer "No." They say that little children are as pure as the driven snow, that sinfulness in human beings begins only after they have become acquainted with the difference between right and wrong and deliberately decide against the right for the wrong. But that isn't what the Lord tells us. "That which is born of the flesh is flesh" (Jn. 3, 6). The Old Testament records a similar word of God: "The imagination of man's heart is evil from his youth" (Gen. 8, 21). So children are born sinful, it is natural for human beings to sin from the day of their birth. And what is God's attitude toward them because of this sad fact? "We were by nature the children of wrath" (Eph. 2, 3), the Apostle writes as he was taught by God. That means that because of their sinfulness children are born, are by nature, under the wrath of God, doomed to punishment and damnation. Dare we then, knowing the saving power of baptism and our children's need for it, deprive them of baptism? God forbid!

But can baptism help them? Doesn't Jesus say, "He that believeth and is baptized shall be saved"? Can infants believe? Jesus speaks of "little ones which believe in me" (Mt. 18, 6), and He who "knew what was in man"

(Jn. 2, 25) knows whether they believe or not. We said in our previous article that baptism is a means through which the Holy Ghost works faith. So we baptize our little ones in the confidence that through baptism they are made believers and thus are saved from the guilt of their sin and the wrath and punishment of God and made heirs of eternal life.

### What About Children Who Die Without Baptism?

This is a question which we would rather avoid because the answer is difficult and may be abused. But the Lord at times forces us to face it when He in His unsearchable wisdom without warning calls away a child of Christian parents before it has been baptized. Have we any comfort then? For we are concerned with such cases, and not with the question of the children of heathen who seek no comfort and have no hope. We know from God's Word that God can save without baptism. At least we have no evidence to make us suppose that the dying thief who received the promise that he would enter Paradise on the day of his death was baptized. He had no chance to be baptized after he came to faith. But in his case we do know that he had come to faith through what he heard and saw. Infants can hardly come to faith in that manner. We do know, however, that the unborn babe of Elizabeth rejoiced in his Savior before he was born (Luke 2, 44), and in that one bit of evidence we find a foundation for the comfort that the Lord can work faith even in an infant without baptism. With such considerations we comfort one another when the tragedy of the death of an unbaptized child darkens a Christian home.

### When Should A Child Be Baptized?

Our attempt to answer the question which heads the previous paragraph may appear to be labored. That fact ought to show us that we have all the more reason to do whatever is humanly possible to prevent our being forced to ask it in our own homes. We ought not to put off having our little ones baptized. How soon after their birth ought they to be baptized? God's Word gives no definite answer. But it does compare baptism with circumcision (Col. 2, 11, 12). But circumcision

according to the law of God had to be administered on the eighth day after birth. Surely we have a good reason, then, for saying that the time which is permitted to elapse between a child's birth and its baptism ought to be measured in days, rather than in weeks or in months or even years.

Let us not forget that a child that appears to be dying need not be deprived of the benefit of baptism because a pastor cannot be called to the scene in time to baptize it before it dies. While good order demands that in normal circumstances the pastor, who has been called to do the work of the *public* ministry, to preach and administer the sacraments in the name of the congregation, ought to baptize; in an emergency any Christian may and should baptize. The Lutheran Hymnal has a short form for such baptism on page 852. As was shown in the foregoing article, the essence of Christian baptism is to apply water in the name of the triune God.

### Baptism a Beginning, Not the End

Our Lord Jesus adds a second command to baptize all nations: "Teaching them to observe all things whatsoever I have commanded you" (Mt. 28, 20). Thus He shows us that while baptism is the first service which we may give to a child, it is not the last. We believe on the basis of God's Word that a believing nature is born in a child when it is baptized. We would consider parents guilty of sinful neglect if they were to reason that because the child born to them was a healthy, normal youngster they owed it no further duty and would not provide it with food. Even more shameful is the sin of those who think that they have done their full duty toward a child's soul when they have it baptized. No, the newborn faith needs to be nourished. The milk which feeds faith and promotes its growth is the Word of God (1 Pet. 2, 2). And parents are required to supply it. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" Eph. 6, 4).

"Oh, blest the parents who give heed  
Unto their children's foremost need  
And weary not of care or cost!  
May none to them and heav'n be lost."

## A FURLOUGH IN NIGERIA

(Concluded from May 27 Issue)

I MADE it my business to be with one or the other pastors every minute of the day so that I might experience as much as possible of their work in the short time I had at my disposal. Let me show you some of the heathenism that Christianity must constantly combat in this country.



Missionary Schweppe, Rusch and Mrs. Rusch

Polygamy is an important one which shows up continuously. I was introduced to one village chief who had ten wives and after the old man had thought a while he decided that he had forty-four children. His compound is located next door to one of our churches and he thinks religion is a very good thing. He has many of his children in our school and co-operates very well with the church. But — he can never be a member in good standing until he decides to live only with one wife, and from my observation it seems that he will never agree to that. There are innumerable cases of a polygamist in the church agreeing to put away all but his first wife and thereby become eligible to receive the Lord's Supper. You may think that now you have won another heathen for Christianity, only to discover perhaps a year later, that the man has decided he needs an extra wife or two again. Now you must start from the bottom again and try to convince him of his sin all over again.

Then there is the very prevalent custom of a man and a woman living together without being married, because it seems that native custom does not frown on such a thing at all. When these people wish to become members of our church the necessity of marriage is impressed upon them, but often it takes years for them to see the light and agree to be married.

Again, a member may have been attracted to heathen rituals, or a burial dance, or to visit a native prayer house, — he must be admonished and shown his error and usually is required to apologize to the congregation publicly for his error. Adultery is still a huge stumbling block to most of these people and they must be drawn back time and again from casting their souls once more over the brink into heathenism.

A superstition which is slowly being overcome is that the birth of twins is considered an ill omen. Often the mother and the children are driven from the village and left to die of starvation, or else the children are simply killed. To forestall this tragedy the mother and children are often brought to live in a house, called a twin house, near the missionary's home to protect



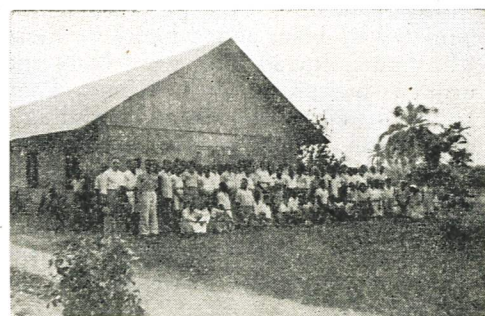
Residence of Missionary Schweppe

them until the danger to mother and children has passed. I understand that this custom is rapidly being overcome, however.

A big problem in this country is the deep-rooted native feeling that the girls do not need to be educated. A girl is looked upon as just a piece of property to be sold into marriage as soon as she is old enough. — Therefore, the parents feel that it is a waste of money on their part to give her an education. We are making slow but sure progress against this attitude so that in several schools there is a fair number of girls attending. The results of our work in this direction show up well at the girls' boarding school which started its school term at the beginning of Febru-

ary with a capacity enrollment of 135 girls. There are also nine teachers in this school, all of whom are women.

Church services on Sunday began at 11 in the morning with an attendance of over 400, including all the children. First came the regular services with the sermon by Rev. Schweppe, after which there was a group of fifteen to be baptized, twelve children and three adults. Then came two marriages. There was absolutely nothing formal about the weddings. The man arose from one corner of the church and came forward. A few moments later the "bride" struggled out of a seat at the other side and finally arrived to stand beside the "groom." After the ceremony each went his separate way again back to the seat from which he had come. One of the women was a little slow in getting up because she first had to give her child to another woman to hold while she "made marriage." This same woman only a few moments ago had been one of those who presented their children for baptism. Following the weddings came ten persons who had been requested to make public apology to the congregation for various offenses, including fighting in the church and taking part in heathen burial dances. When this was finished all those who had passed examination of the previous week took part in Holy Communion. The total was 189, including the missionaries and myself. When the service was finally over I noticed that my watch read past 2 P. M. — over three hours for the whole service, and every minute an interesting one.



Teacher Class

As we went from one church to another, and from one gathering to another, I was always introduced as "one of our Lutherans from the United States who has made a special trip to Nigeria to see at first hand the work of our foreign missions." Usually one

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## A PRAYER

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living." The Prince of Life, the Prince of Peace is our Lord. His death was the death of all our foes, He crushed the serpent's head. His resurrection is the proclamation of the victory over all our foes. That is the way of peace. The heart of sinful man is like a troubled, stormy sea, and there is but one voice that can say to it, "Peace, be still!" The God of peace who proclaimed pardon and redemption and peace through Christ's death and resurrection alone can still the troubled heart of sinful man.

The God of peace made a peace treaty with us in Christ. It is a covenant of peace. A covenant is a mutual agreement which binds two parties to certain obligations. God's covenant of peace is just that. God is under obligation, taken on Him by Himself, and for His name's sake, and for the sake of the blood of the covenant, the blood of Jesus Christ His Son, to forgive us our sins and to save us eternally.

### For Faithfulness

But are we not also obligated to Him? Christ redeemed us, "Ye are not your own, ye are bought with a price." Christ is the great Shepherd of the sheep. That name reminds us again of His love and of His faithfulness. He is the great Shepherd of the sheep who laid down His life for us. But the great Shepherd has His flock, and He says, "My sheep hear my voice, and they follow Me. — And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Here is our obligation. As followers of Jesus Christ we must hear His voice; we dare not listen to another voice. The time came in the ministry of Jesus when many of those who had followed Him went back and walked no more with Him. Then Jesus turned to His disciples and said unto them, "Will ye also go away?" And they answered, "Lord, to whom shall we go, Thou hast the words of eternal life." Indeed, to whom shall we go, the God of peace alone has the words of peace, the words of life, for our fallen race.

### For Godliness

And the "words of life" will bring forth fruit in our daily life. The prayer will be heard, "That the God of peace make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever." All spiri-

ual life has its beginning in repentance and faith. Peter writes, "The Lord is not willing that any should perish, but that all should come to repentance." And Jesus has said, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life." The Apostles of Christ preached repentance and faith, and their Gospel as Paul writes, Romans 1, 16, was the power of God unto salvation to every one that believes, to the Jew and to the Greek. It is so even today.

And through faith in the Gospel Christ dwells in the hearts of believers and works in them. "Every good work" is the fruit of faith in Christ.

We know that the world says, "Cultivate your own nature, correct your faults; strive to fill up your deficiencies." The world teaches young and old, "On my honor, I will do my duty." Christ says, "I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." If we are to do God's will we must have the spirit of Him who said, "I come to do thy will, O Lord." Let us pray for that Spirit.

A. P. V.

## EDITORIALS

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Instead of going to the root of the problem and striving toward this one thing that parents "bring up their children in the fear of the Lord" we try all kinds of man-made remedies. Parents, instead of devoting their time to the training of their own children, join movements by which the children of other families may be saved, while their own are running wild. Mothers, instead of putting their hearts into the good home training of their children, are busy with all kinds of activities which give them recognition as real social workers.

So all kinds of movements are inaugurated to prevent juvenile delinquencies, yet the God-given method is thrown on the ash heap. Youth movements like the Boy Scouts, similar to the Hitler youth movements, are brought about, and then we are shown how such movements help the boys and girls and the young people! And no one is aware of the danger of such mass movements of young people, movements by which the minds of the young are subjugated to the thinking of a few — and as these few become

corrupt the entire nation is thrown into turmoil. When parents bring up their own children properly even our democracy is safeguarded.

Recently we saw in our daily paper an item of another such crazy movement: The Junior Deputies of America by which the boys and girls are authorized to aid all peace officers in the discharge of their official duties and are also permitted, if persuasion is of no avail "to use their fists" as a final resort. The child's place according to God's order is to obey, obey, obey, — never to rule. When children are made deputies to those whose duty it is to protect the innocent and to punish the evil doers, no good can come of such a movement, regardless of how many burglaries such children have helped solve.

It is not easy for us Christians "to keep our heads when all around us people are losing theirs, and blaming it on us."

G. W. F.

— St. Jacobi Messenger.

## STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 131)

says, Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth. Therefore, since the power of the church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government, no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

### NOTES

Here we state in very concise terms the vital difference between ecclesiastical and secular power, both as to the purpose which they serve and the means which they employ in accordance with their purpose. To put it very briefly, ecclesiastical power dispenses *eternal things*, as *eternal righteousness, the Holy Ghost, eternal life*. This is true in every case, no matter how small the field may be which a man serves, or how large. Some may think that a man who is called into a larger field will thereby also receive greater authority or greater power. A grading of power in proportion to the size of the field, the greater the field the larger

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the power, the smaller the field the smaller the power, may be necessary when temporal matters are concerned. The president of the United States has wider authority than the governor of a single state, and he in turn has greater power than the mayor of a small city. But such is not the case with the office of the church. That power is vested solely in the Gospel, which is a *power of God unto salvation to every one that believeth*, whether administered to many or to few.

Secular power, civil government, deals with altogether other things. It protects the body against harm and earthly possessions against theft or loss by fire, storms, or floods, and defends a country against attacks from enemies. Its aim is to *preserve civil justice and peace*.

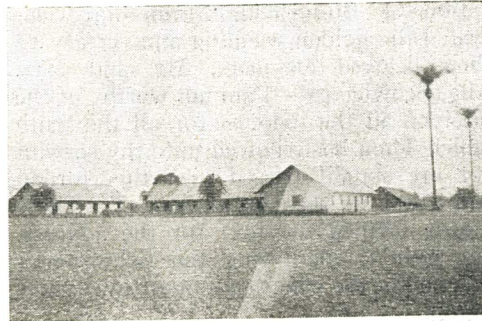
The means which secular powers employ to achieve their purpose are therefore also altogether different from the means employed by the church. They are *the sword and bodily punishments*, in one word, force in any form. Because the use of force is foreign to the work of the church and the church operates with grace alone and the means of grace, the word of grace and the sacraments of grace: there can be no collision between secular power and ecclesiastical power, provided both remain within their proper sphere. Grace is a very powerful thing. It achieves results which no government could achieve with all its "swords" in the world: it defeats the devil and rescues souls from sin and damnation; but thereby it does not interfere with the work of government any more than would, for instance, the art of singing. The church with her work does not, and dare not, trespass on the domain of the state.

## A FURLOUGH IN NIGERIA

(Continued from page 133)

among the group would arise to speak a few appropriate words of welcome (through an interpreter, of course). Often they went on to mention some of the other things, which are uppermost in their minds. I was rather startled to find that there were just three things which came up again and again, no matter where we went. First, they feel that they need more white workers among them. They mentioned especially that those who come should not be lazy. This thought arises from their comparison of our missionaries and those of other faiths. Many of these other missionaries live a life of leisure in one of the larger

towns and only occasionally make a trip inland to see how their native pastors and teachers are handling things. On the other hand, our men and women live among their congregations and work with them continually. Second the need for hospitals and dispensaries is great and the natives look to the church for their physical, as well as spiritual, well-being. There are hospitals but they are few and far between.



Central Boy's School, Obot-Odim

It is something for us to consider in the years ahead. And thirdly, they would like us to start a printing establishment in their midst so that more religious material can be made available to them. This is also a very worthy project to keep in mind for the future.

When they made these earnest suggestions they were speaking to me only, but actually their desires are directed at every one of you, to the whole Lutheran Church in America. I wish that each of you could have heard those words personally because it most certainly would have made a deep impression. It would have instilled in you the urge to go home now and do something about it. The pleadings of people hungry for the Word of God are pitiful to hear! Will we turn our backs now and let them go unanswered? WE CANNOT!

Furlough days always seem to pass very quickly, so almost before I realized it the day had come for me to return to Accra. As I boarded the lorry on February 5 for my return trip I could not help but think of the comparison which is made in almost every mission sermon: "The field is truly white unto the harvest." Yes, it is so very white, but where — O where? — are the workers to gather the fruits? It is our clear duty to plan now, down to the last detail, so that the very moment in which the present war-time conditions permit, we will be ready to send out the Lord's army of workers to gather in this precious harvest of souls. If we fail even for one day it will be our fault alone and we will

have to answer for it ourselves, for the British government certainly places no restrictions in our path that cannot very easily be surmounted. The cry of these people grows ever louder.

\* \* \* \*

A graduate of our Seminary at Thiensville, Candidate George Baer, has accepted a call to Nigeria. Four candidates of Concordia Seminary, St. Louis, have also volunteered for this work. A parochial school teacher from Minnesota has also accepted a call. — Ed.

## MICHIGAN LUTHERAN SEMINARY

After days and days of rain and cold weather commencement day (June 6) at Michigan Lutheran Seminary, Saginaw, Michigan, was a bright and warm day. A large number of friends of the school, in consequence, gathered on our grounds that day for the field events and the annual baseball game between the school team and the alumni.

The commencement exercises took place in the evening of the day in our St. Paul's Church. The speaker of the evening was Rev. E. Hoenecke of Plymouth, Michigan. It was the twenty-fifth anniversary of his graduation from our school, and for that reason he had been invited to address the graduating class.

The graduating class numbered only ten, five boys and five girls, but six members of the class intend to continue their preparation for work in the Church. Hillmer Schaible of Salem Congregation near Ann Arbor, Michigan, delivered an English oration on the early history of the "Seminar der Michigan Synode," the predecessor of our school, from which our school has inherited a part of its name. Marilyn Ruppel of our St. Paul's Congregation was valedictorian. The Junior and Senior Choirs of our school sang a number of hymns under the direction of Tutor L. Koeninger and Prof. W. Schaller.

It was Prof. Schaller's last service as member of our faculty. For twenty-three years he has served Michigan Lutheran Seminary with great ability and faithfulness. We all, the Board of Regents, the faculty, and the student body, very regretfully see him leave. A banquet, attended by more than 175 alumni and other friends of our school, was given by the M. L. S. Club in his honor on the eve before the graduation. Our former colleague Pastor E. Berg was the main speaker.

The M. L. S. Club held its meeting in connection with the banquet. The following were elected as officers: Rev. G. Cares, chairman; Teacher Wm. Arras, vice-chairman; Miss Ethel Zimmermann, secretary; Miss Elvira Bickel, treasurer. The club decided to present the alma mater with a well constructed tennis court.

The new school year is to begin on September 4. Those wishing to enter our school next fall are urged to send in their applications at once. Already, at this early date, forty applications from new scholars have been received. To accommodate an expected larger number of boys in the dormitory the small gymnasium is being remodeled into study rooms and bed rooms. Temporary barracks, about one-half the size of the present gymnasium, have been erected behind the dormitory, temporarily to provide a room for at least some physical exercise. Even with these changes the building will be filled nearly to its capacity in the coming fall.

To our Lord, who has so signally blessed our school, especially these last years, be glory and honor alone.

Otto J. R. Hoenecke, Dir.

## ANNIVERSARIES

### FIFTIETH ANNIVERSARY

Pastor H. Heyn

In a Vesper service at 5 P. M. on Sunday, May 6, Jehovah-Zion Ev. Lutheran Church, Detroit, Michigan, observed the fiftieth anniversary of the ordination of Pastor H. Heyn, its assistant pastor. Pastor J. Gauss, Jenera, Ohio, a classmate of the jubilarian, preached the sermon. The pastor of the congregation, Erhard C. Rupp, and Pastor Paul Heyn, a son, served as liturgists. The church choir and a pastors' octette sang appropriate anthems.

Officers of the congregation and fellow pastors extended congratulations to him during the fellowship hour in the evening. The congregation and the conference brethren each presented the jubilarian with a purse.

Herman E. Heyn, a graduate of Michigan Lutheran Seminary, Saginaw, Michigan, was ordained and installed at Freedom, Washtenaw County, Michigan, in May, 1895. Soon he transferred his pastorate to Adrian, Michigan, where he served until 1914. In the same year he was called to Detroit, Michigan, as pastor of the newly founded Zion Lutheran Mission. Pastor Heyn served this first mission of the Wisconsin Synod in Detroit until Zion and Jehovah Lutheran Churches

amalgamated in 1924. Then he served the new Jehovah-Zion Church till 1944, when the Rev. E. C. Rupp of Lomira, Wisconsin, was called as the pastor. Rev. Heyn becoming the assistant.

E. C. RUPP.

## GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Aug. Schwietert

On May 4, the St. Matthew's Congregation at Butterfield, Minnesota, celebrated the golden wedding anniversary of their beloved members, Mr. and Mrs. Aug. Schwietert—"I am not worthy of the least of all the mercies for all the truth which Thou hast showed unto thy servant for my staff I passed over this Jordan and now I am become two bands." These words formed the text for the address. As their thankoffering the Schwietert's donated to the congregation a new electric organ.

MARTIN LEMKE.

## ANNOUNCEMENTS

### NOMINATIONS FOR THE VACANT PROFESSORSHIP AT MICHIGAN LUTHERAN SEMINARY

Pastor E. J. Berg, Benton Harbor, Michigan.  
Pastor T. Bradtke, Marshfield, Wisconsin.  
Prof. Erich Falk, Milwaukee, Wisconsin.  
Pastor Adolph Fischer, Sodus, Michigan.  
Pastor Gervasius Fischer, Milwaukee, Wisconsin.  
Prof. E. C. Fredrich, Fond du Lac, Wisconsin.  
Pastor Waldemar Gieschen, Norfolk, Nebraska.  
Pastor Irwin Habeck, Weyauwega, Wisconsin.  
Doctor Henry Koch, Manitowoc, Wisconsin.  
Pastor H. A. Mayer, Bay City, Michigan.  
Prof. Gerald Martin, Milwaukee, Wisconsin.  
Prof. Oscar Naumann, New Ulm, Minnesota.  
Pastor Waldemar Pless, Fond du Lac, Wisconsin.  
Pastor John Raabe, Milwaukee, Wisconsin.  
Pastor LeRoy Ristow, New Ulm, Minnesota.  
Pastor Justus Ruege, West Allis, Wisconsin.  
Doctor Alfred von Rohr Sauer, Winona, Minn.  
Pastor A. W. Saremba, Spring Valley, Wisconsin.  
Pastor Erwin Scharf, Rhinelander, Wisconsin.  
Pastor Wm. Schink, Haven, Wisconsin.  
Pastor Armin Schuetze, Thiensville, Wisconsin.  
Pastor Walter Schumann, La Crosse, Wisconsin.  
Pastor Martin Toepel, Elkton, Michigan.  
Pastor Emil Toepel, Cataract, Wisconsin.  
Pastor Ernest Wendland, Washington, Iowa.  
Pastor Wilmar Wichmann, Fond du Lac, Wis.  
Pastor V. Winter, Flint, Michigan.

The Board of Regents will hold a meeting at the Seminary July 2, 1945, to call the new professor. All communications regarding the nominations must be in the hands of the secretary before that date.

O. Frey, Sec'y.

## CALENDAR OF CONFERENCES

### FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet at the Zion Ev. Lutheran Church, Jacksonport Twp., Door County, Wisconsin, June 26 and 27, 1945. The Rev. Frank Senger, pastor, Route 1, Box 157, Egg Harbor, Wisconsin. Session begins at 9 A. M.

Assignments: Practical Exegesis on Ezekiel 33, 8-9, in the light of the pastor's responsibility. C. J. Henning; Book Review of "The Lutheran Church Under American Influence" author: The Rev. Dr. Paul Spaude, H. Wicke; Catechesis on the last part of the Fifth Commandment, by D. Hallemeier; Psychology and its use in the pastor's work, by K. Toepel; Study of Church Symbols, N. Reim; Exegetical-Homiletical treatise of Ex. 3, 1-15, C. Krug; Isaagogical treatise on Ezekiel, G. Franzmann; Addition to the New Agenda, M. Croll; Catechesis on the Sixth Commandment, O. Henning; Tithing, A. Voigt; The Essentials of Prayer, R. Ziesemer.

Sermon: R. Ziesemer (W. Zink).  
Kindly announce early to the host pastor.  
V. J. Weyland, Sec'y.

## SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The pastors of the Southeastern Michigan Pastoral Conference of the Michigan District meet July 10 and 11 at Jenera, Ohio. The lay-delegates to the General Synodical Convention should attend this conference. All teachers of the conference are also invited.

Papers: Continuation of Exegesis, 1 Cor. 12, A. Baer; Table of Duties, John Gauss; Relation of Lord's Supper, Agape and Paschal Festival, R. Schaller; Witnessing against Jehovah Witnesses, E. Frey.

Requests for meals and lodging should be in the hands of the local pastor, J. Gauss, no later than June 30. A. Tiefel, Sec'y.

## DELEGATE CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT

The Delegate Conference of the Pacific Northwest District will convene June 26 to 28, noon to noon, at Grace Lutheran Church, Yakima, Washington, T. Adascheck, pastor.

The opening service will be held Tuesday afternoon at 2. The conference will be held Tuesday evening, and will be a Communion service.

Credentials of the delegates should be signed by the chairman and secretary of the congregation.

Please announce to the host pastor before June 16. George Frey, Sec'y.

## NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will convene on Tuesday and Wednesday, June 26 and 27, at Zion Congregation, St. Louis, Michigan, C. G. Leyrer, pastor, beginning at 9 A. M., C. W. T. (legal time). Announcements for meals and lodgings should be in the hands of the local pastor no later than June 16.

Papers: Fundamental and Non-fundamental Doctrines, etc. (continued), O. J. Eckert; Exegesis of Is. 61, R. Hoenecke; What do our Confessional Writings say as to the Scope of what the Law Reveals, etc., A. Schulz; Preparing an adult for Communicant Membership, W. Voss; What is the meaning of "righteousness" in Mt. 3, 15? J. Vogt. Sermon: W. Kehrberg (R. Koch).

Confessional: V. Winter (B. Westendorf).

Willard Kehrberg, Sec'y.

## EASTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Delegate Conference of the Dakota-Montana District will meet June 27, 1945, at Willow Lake, South Dakota, W. Ziekuhr, pastor. 9:30 A. M. Communion Service.

Work: Discussion of the business of General Synod.

H. C. Schmitker, Sec'y.

## INSTALLATION

Authorized by President Karl Krauss, and assisted by the brethren of Southwest Conference of the Michigan District, the undersigned installed Prof. E. J. Berg as missionary of the Eastside Mission of Benton Harbor, on Pentecost Sunday. May God bless this mission.

Address: Rev. E. J. Berg, 786 Buss Avenue, Benton Harbor, Michigan.

H. C. Haase.

## ACKNOWLEDGMENT AND THANKS

The library of Dr. Martin Luther College received from the Rev. M. C. Schwenzen, West Allis, Wisconsin, the sum of \$6.00, a Memorial Wreath for the late F. Waldschmidt, Mr. and Mrs. G. Cox, and Mr. and Mrs. O. M. Anderson. Our cordial thanks to the kind donors.

E. R. Bliedernicht, Librarian.

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The Library of Northwestern College extends its cordial thanks to the Class of '46 for the Memorial Wreath of \$100.00 it presented in tribute to their former classmate, the late Tom Nickels, who gave his life for his country on March 3, 1945.

E. M. Schroeder, Librarian.

## MEMORIAL WREATHS

In memory of Rev. Emil Redlin for Church Extension by the following: Brothers and Sisters, \$45.00; Nieces and Nephews, \$53.00; Neighbors, \$12.50; George Adascheck and Family, \$5.00; Schaernick, \$5.00. Total ..... \$ 100.50  
Rev. T. Redlin.

## MISSION FESTIVAL

### Trinity Sunday

Trinity Ev. Lutheran Church, Dexter Twp., Mower Co., Minnesota.  
Offering: \$155.93. Herbert F. Muenkel, pastor.