

The Northwestern Lutheran

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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Behold
Our King Cometh

Look to Jesus the Author and Finisher of Faith

(Hebrew 12, 1. 2)

We have great encouragement for a steadfast faith.

THE inspired writer of Hebrews reminds us that we are compassed about by a great cloud of witnesses to faith. In the preceding eleventh chapter he himself unfolds an inspiring list of Old Testament examples of triumphant, enduring faith, pointing to the steadfast faith of men like Abel, Enoch, Noah, Abraham, Moses and David. Throughout the New Testament era down to the present day a mighty expansion of this impressive cloud of witnesses has taken place. All these believers who persevered unto the end are witnesses to faith in that they all direct our attention to the blessed prize which they obtained in their persevering faith, namely eternal salvation. As we ponder the goal which they reached in faith, the heavy crosses which they bore and the bitter temptations which they overcame begin to appear as but light and of short duration. Though we cannot see these witnesses nor commune with them or they with us, they, nevertheless, live before God and by that very fact they encourage us to cling to our Savior in like manner in spite of every cross and temptation. Only thus can our life, even as theirs, fulfill its God-desired purpose and really end as a success.

Of ourselves we cannot run our race of faith with perseverance.

The evil inclinations of our flesh as a burdensome weight threaten to make us weary in running our race of faith with patient steadfastness. How shall we be enabled to lay aside every manifestation of this weight from day to day, our self-righteousness, our pride of reason, our inordinate ambitions, our lustful desires, our impatience under trials. Sin doth also so easily beset us from the outside. With many temptations the world assails us, threatening to hold us back, to block our way, to crowd us aside in our race of faith. How shall we succeed in steering shy of them all? We must confess that we completely lack such power of ourselves.

Jesus can and will keep us steadfast in faith unto the end.

He Is the Author of Our Faith Without Jesus and His saving work there could be no true faith. Faith would have nothing to which it could cling. Also the faith of the Old Testament saints rested on Christ's redemptive work, though for them it still lay in the future as a divine promise. The writer of Hebrews clearly shows us how Jesus furnished the blessed object for our faith. "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." What was this joy which Jesus saw before Him as He shouldered the shame of His passion and cross? It was the joyful prospect of obtaining for a world of lost and condemned creatures a complete and perfect redemption from sin, death and the devil. It was the joyful prospect of returning to heavenly glory and majesty as the victorious Savior and from thence drawing men to Himself through the faith-engendering message of His redemption. It was the joyful prospect of having His ardent Savior's love satisfied in dispensing pardon and eternal life to guilt-burdened, helpless, hopeless sinners.

Jesus Did Supply the Object for Our Faith

With His eyes ever fixed on this joy Jesus endured the cross, despising the shame, all of it that was connected with the cross and that led up to it. He Himself willingly bore all the punishment that had to be borne to give sinful mankind peace with God. He carried to flawless completion that vicarious life of obedience which was necessary to make sinners acceptable to God. How much it cost Jesus we see from the Passion History, though no one can rightly measure the agony of body and soul which that shame and pain brought upon the Lord. Yet He despised it all. Not that it was in itself a small matter for Him, but He counted it as nothing compared to the joy which He had set before Him to attain. He ever looked beyond and above the shame,

letting His heart remain fixed on the joy before Him. Thus He attained His joy. He "is set down at the right hand of the throne of God."

Through His Word Jesus Imparts Faith As the victorious, risen Redeemer Jesus returned to heavenly glory and

now rules with power divine over all things in heaven and on earth. Through the heralds of peace whom He gives to His church, He let us sinners hear the message of His perfect redemption. Through this Gospel He sent the Comforter, the Holy Spirit, into our hearts to awaken faith in us. In this divinely imparted faith we know that we are at peace with God, that we now enjoy His fatherly love and protection, come what may, that heaven stands open for us. We know in our faith that all this is true through Jesus and through Him alone, and thus our hearts are filled with deep love toward Him. This love gives us the needed strength to fight against all the evil inclinations of our flesh which as a weight threaten to hinder us in our race of steadfast faith. This thankful love also gives us power to ward off the varied temptations of the world, the sin that would so easily beset us from without.

Jesus Is Also the Finisher of Our Faith The author of our faith is a faithful Lord. He is "the same yesterday, and today, and forever."

Having begun the good work of faith in us He will according to His gracious promise also sustain and preserve it unto our end through the working of the Holy Spirit in His Word. Through the Gospel, in word and sacrament, through the joy in God's grace that it bestows, through the sustaining comfort that it imparts, through the glorious hope that it sets before us, through the thankful love that it inspires He will give us continuous strength to overcome every temptation from within and from without. And with the almighty power which He wields over all things, He promises to check the devil and the world that they may not tempt us beyond that which we are able to bear. To run our race of steadfast faith let us therefore ever look to Jesus the author and finisher of our faith.

C. J. L.

Editorials

The World Loves Filth That the world loves filth and vice and shame is forcibly demonstrated every day. Our daily papers reflect the spirit of the day. Most publishers are opportunists. In the hot competition for readers they keep their ear to the ground to detect the mood of the reading public, if this is possible. Whatever the reading public wants will be prominently displayed and even victoriously presented. Circulation is the prime objective of all newspapers. So, whatever will increase circulation will become the policy. A popular newspaper, therefore, is a barometer of the character and mood of the populace. That is the tragic truth behind the filth and crime printed and displayed without shame and compunction in most of our daily newspapers. Unmindful of the fact that the papers and especially the pictures are viewed (in this day of visual education) by the teen-agers and children, many of our daily papers spread them over the pages. And let us not forget the magazines, many of which thrive on man's innate love for lust and filth. Many of them, too, cater to this lowest impulse in man. No greater crime is being perpetrated by any one agency beyond that which is committed by some present-day publications. They live and feed sumptuously on the weaknesses of their fellowmen. It is sickening to see some of those magazines on open display in the homes, even of church people, and to see the teen-age children avidly reading them and filling their minds with that vulgar, offensive stuff. If the reading public would rise up in arms against this sloppy filth and demoralizing reading matter, the publishers would readily enough withdraw it from the market and substitute other reading matter. The trouble is that the fault lies with the public. Let the Christian parents, young people and children, be on the alert and flee these lusts as they would a pestilence. Here too we may quote Paul's words, "Touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, with the Lord Almighty."

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In This Our Day Every day many are wondering what the day of murder, theft, rape, sodomy, divorce and God knows what other crimes against society. In Dallas, Texas, a city known for its strong religious influences, a very stronghold of the Southern Baptists, there were as many divorces as there were marriages; in St. Louis, Missouri, the *Globe Democrat* reports "there was one divorce for every 1.4 marriages in January, or approximately two divorces for every three marriages." Thus runs the story, on and on, from all the larger

cities in our land with little variation. In Michigan a young soldier shot his sweetheart and his friend caught at a trysting place; in another state two carrying on a secret love affair in an abandoned stone quarry are beaten to death. In Milwaukee a divorced woman is guilty of contributing to the delinquency of a dozen girls, ranging in age from fifteen to seventeen years. A boy of sixteen (escaped from a reform school) lures a nine-year-old girl into a dark basement room and rapes her. So the stories of crime go on and on. They are not just isolated cases — they are the order of the day anywhere and may be read in any town that boasts of a daily paper. The daily repetition of these sordid stories has become so usual, so commonplace that one is in danger of becoming callous toward them. In fact, that is the real danger that we begin to accept such conditions with a shrug of the shoulder or with the general statement: "This is war. War breeds nothing good and everything bad." But let us remember that in this turbulent sea of crime the Christian, the Christian home, the Church cannot remain unaffected. Crime has its subtle way of breaking down the most sacred barriers and invading the holiest precincts. Ours is a day of much trouble, days that cry aloud to the Christian "to take unto you the whole armour of God, that we may be able to withstand in the evil day, and having done all, to stand. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6, 13-17).

W. J. S.

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What Can We Do If the above quoted Scripture means anything to us it certainly means that we are not to throw up our hands in helpless confession of impotence and defeat. Nothing is farther from the mind of the great Apostle than this. He is not a defeatist, ready at the first severe blow of the devil to lay his armor down and surrender. Far from it. He speaks as a man who knows the source of his strength and has full confidence in that source. He knows of an armor that, if put on, will render any man invulnerable to any and every assault of the wicked and the devil. He knows of a sword that will slay them and a shield that will quench all their fiery darts. *That shield is faith*, faith in the Son of God who lived and died and arose again for our salvation and by which He destroyed all the works of the devil; and the *Word of God*, which is the sword of the Spirit, the sword in which the Spirit is active and which He puts into our hands as a weapon of defense and offense. That armor

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CHRIST THE GREAT LIBERATOR

JUDICA--FIFTH SUNDAY IN LENT

PALM SUNDAY--SIXTH SUNDAY IN LENT

"Behold the Liberator as Priest. The eternal Son of God by His Own Blood obtained an eternal inheritance for us."

Behold the Liberator as King! Majestically He goes into death for our eternal deliverance.

Gospel Jesus is the absolutely Sinless One, Who alone of all men could challenge His enemies with: "Which of you convinceth me of sin?" To be sinful man's Savior and to suffer and die in man's stead Jesus had to be sinless. Yes, as the Son of God Jesus could not sin. So He also declares His deity in the face of those who oppose His Word in unbelief: "Verily, verily I say unto you, Before Abraham was, I am!" He is true God begotten of the Father from all eternity and also true man born of the virgin Mary. This fact alone gives us the assurance that His sacrifice was sufficient to free us from sin and damnation. Now we know that His Word promising us life and salvation is the Truth. Therefore he that keeps this Word, believes it and allows no tampering with it, shall never see death, for through Christ He has obtained eternal life. Those who are being deceived by Satan to believe lies, will fail in every attempt to destroy the Gospel and will by such efforts only effect their own perdition.

Gospel Six days before His crucifixion our Lord entered the city of Jerusalem amidst the cheers: "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the Highest." This was in fulfillment of God's promise: "Behold, thy King cometh unto thee, meek, and sitting upon an ass." The hour of His death is drawing near; by wicked hands he will be crucified and slain. He had said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." (John 10, 17f). He is the King indeed: His throne is the cross! The Gospel of His death and resurrection is the power of God unto salvation: "And I, if I be lifted up from earth, will draw all men unto me." (John 12, 33). Those who believe in Him and are saved also obtain the will to serve Him.

Epistle Jesus Christ, the Son of God, is our great High Priest, Who went into the presence of God, that is, Who approached God's holiness and God's justice in our behalf, not with the sacrifice of goats and calves, but by means of His own holy blood He ransomed our souls from sin and hell. He went in once for always. His sacrifice makes all other sacrifices needless and useless. He obtained for us an eternal ransoming. Therefore the blood of Christ cleanses our conscience from dead works: from all self-invented religious acts whereby men seek to please God. We now serve God as those who have received the promise of an eternal inheritance, as dear children serve their dear father. Let us always behold, therefore, our great Liberator as Priest, Who by His own blood obtained an eternal redemption for us!

Epistle Jesus is King of Kings. All power in heaven and earth is given to Him. "Bonds and stripes, a cruel rod; pain and scorn were heaped upon Him." Yet He willingly suffered even pain upon the cross in obedience to His Father's will. "O wondrous Love, what hast Thou done! The Father offers up His Son! The Son content, descendeth." Therefore, because Jesus in perfect obedience so humbled Himself, God has highly exalted the man Jesus Christ. The Man Jesus now makes use of all the divine power that is His. His human body is now in full possession of the divine glory of God. All men must now rightly give Him divine honor. The mind of Christ is to be in every believer; true humility and obedience to our heavenly Father's will must be our chief aim in life. If we suffer with Christ, we shall also reign with Him. (II Tim. 2).

Introit "Judge me (judica me), O God: and plead my cause against an ungodly nation. O deliver me from the deceitful and unjust man: for Thou art, the God of my strength. O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill." "We beseech Thee, Almighty God, mercifully to look upon Thy people, that by Thy great goodness they may be governed and preserved evermore, both in body and soul." (Collect). "Deliver me, O Lord, from mine enemies: teach me to do Thy will. Many a time have they afflicted me from my youth. Yet they have not prevailed against me."

Introit The suffering Christ speaks through the mouth of David: "Be not Thou far from me, O Lord; O my Strength, haste Thee to help me. Save me from the lion's mouth: and deliver me from the horns of the unicorn. My God, my God, why hast Thou forsaken me: why art Thou so far from helping me?" The Church prays: "Almighty and Everlasting God, Who hast sent Thy Son, our Savior Jesus Christ, to take upon Him our flesh and to suffer death upon the cross that all mankind should follow the example of His great humility, mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection." (Collect). "Thou hast holden me by my right hand: Thou shalt guide me with Thy counsel and afterward receive me to glory. Truly, God is good to Israel, even to such as are of a clean heart: but as for me, my feet were almost gone, my steps had well-nigh slipped; for I was grieved at the ungodly." (Gradual. Psalm 73). (Hymn 162).

Jesus, my great High Priest
Offered His blood and died;
My guilty conscience seeks
No sacrifice beside.
His powerful blood did once atone,
And now it pleads before the throne.

To this dear Surety's hand
Will I commit my cause;
He answers and fulfills
His Father's broken laws.
Behold my soul at freedom set:
My Surety paid the dreadful debt.
Amen.

Ride on, ride on in Majesty!
In lowly pomp ride on to die.
Bow Thy meek head to mortal pain,
Then take, O Christ, Thy power and reign.

GOOD FRIDAY

"Behold the Lamb of God, Which taketh away the sin of the world."

Gospel God's Word here presents to us the fact of the last great suffering, death, and burial of our Lord and Savior, Jesus Christ. Through the death of His Son, God has conquered death for sinful man. By the tree in the Garden of Eden death came into the world by Satan's victory over man, so by the tree on Golgotha forgiveness of sin came into the world by the victory of the man Jesus over Satan. So on this day we remember and thank God for Him, "Who on the tree of the cross did give salvation unto mankind, that whence death arose, thence Life also might rise again; and that he who by a tree once overcame likewise by a tree be overcome through our Lord Jesus Christ." (Proper Preface).

Epistle Not only are we to learn that Christ died according to the Scriptures, but also realize that Jesus suffered and died in our stead. Upon Him, Whom the Jews by wicked hands crucified and slew, being delivered by the determined counsel and foreknowledge of God (Acts 2), God laid the iniquity of us all. The chastisement of our peace was upon Him and by His stripes we are healed. He was delivered for our offenses. Know ye that ye were not redeemed with corruptible things as silver or gold, but with the precious blood of Christ as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you. (I Pet. 1). So through Christ the face of God shines upon us, God is gracious to us forgiving us all our sins.

Introit "God forbid that I should glory: save in the Cross of our Lord Jesus Christ. In Him is salvation, life, and resurrection from the dead: by Him we are redeemed and set at liberty. God be merciful unto us and bless us: and cause His face to shine upon us." "Merciful and everlasting God, who hast not spared Thine only Son, but delivered Him up for us all that He might bear our sins upon the cross, grant that our hearts may be so fixed with steadfast faith in Him that we may not fear the power of any adversaries." (Collect). "Reproach hath broken My heart, and I am full of heaviness: and I looked for some to take pity, but there was none, and for comforters and found none. Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto Me, where-with the Lord hath afflicted Me in the day of His fierce anger. He was wounded for our transgression, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." (Tract).

My burden in Thy Passion,
 Lord, Thou hast borne for me,
 For it was my transgression
 Which brought this woe on Thee.
 I cast me down before Thee;
 Wrath were my rightful lot.
 Have mercy, I implore Thee;
 Redeemer, spurn me not! Amen. G. W. F.

EASTER

**The Resurrection of Our Lord.
 "The Lord is Risen Indeed."**

Gospel The resurrection of the Lord is a factual event. His body which had been laid into the sepulcher was dead. Now the tomb is empty. The body of the Lord Jesus had become alive again. Now His sinless body born of the virgin Mary is alive forever. The Lord Jesus Christ, true God and true man, lives and reigns to all eternity. Christ's victory over sin and death is our victory. By His resurrection He has become the first-fruits of all believers that have fallen asleep. He is our harbinger of eternal life. Death has lost its sting for us and all believers, for we know that the risen Lord will also change our vile bodies that they may be like unto His glorious body. And so Jesus Christ has abolished death and brought the world life and immortality. This He continues to bring to the world by the Gospel of his death and resurrection.

Epistle Jesus was raised from the dead for our justification. By the resurrection of Him Who died as man's Substitute God declared all sinners free from guilt and condemnation. Through Christ God and man are reconciled. By our faith in Jesus' blood and righteousness, a faith which God wrought in our hearts, we have accepted Christ's atonement, and are now declared righteous in the sight of God. Jesus' resurrection makes this forgiveness of sins certain. By such faith Jesus, who was victorious over sin and death, also gives us power over these our enemies. It will affect our entire life. Our saving faith in the Paschal Lamb will cause us to purge out the old leaven of sin and will make us clean within. We can now no longer remain indifferent to sin, because faith in the risen Lord fills us with sincerity and truth, that is an earnest and sincere desire to do the Lord's will in every instance.

Introit "When I awake, I am still with Thee. Hallelujah: Thou hast laid Thine hand upon me. Hallelujah. Such knowledge is too wonderful for me: it is high, I cannot attain unto it. Hallelujah! Hallelujah! O Lord, Thou hast searched me and known me: Thou knowest my down-sitting and mine uprising." "Almighty God, who through Thine only-begotten Son, Jesus Christ, hast overcome death and opened unto us the gate of everlasting life, we humbly beseech Thee, that, as Thou dost put into our minds good desires, so by Thy continual help may bring the same to good effect." (Collect). "This is the day which the Lord hath made: we will rejoice and be glad in it. Oh, give thanks unto the Lord, for He is good: for His mercy endureth forever, Hallelujah! Hallelujah! Christ, our passover, is sacrificed for us. Let us keep the feast with unleavened bread of sincerity and truth. Hallelujah." (Gradual. Psalm 118, 24; Psalm 136, 1; I Cor. 5).

Christ Jesus lay in death's strong bands,
 For our offenses given;
 But now at God's right hand He stands,
 And brings us life from heaven.
 Therefore let us joyful be
 And sing to God right thankfully
 Loud songs of hallelujah. G. W. F.

TABLE OF DUTIES

For Bishops, Pastors, and Preachers

III.

What does Kosmios mean?

NEXT, St. Paul demands as an absolutely required qualification for the bishop's office that the incumbent be of *good behavior*.

This word is not easy to define. The original Greek word is *kosmios*. The dictionaries give as its meaning: *well-ordered, well-arranged, regular, moderate, orderly, well-behaved, discreet, quiet, honest, seemly, modest, dignified*, and the like. The fact that so many words are used shows that we really have no one word in the English language that will adequately express the meaning of the Greek *kosmios*.

We list also a few combinations in which Greek authors used *kosmios*. We find: *just and wise and kosmios*; *kosmios and sober*; *kosmios and contented (good-natured, peaceable)*; *kosmios and sensible*; *worthy and kosmios*; *kosmios in the mode of living* (referring to food and drink, maintenance, board and lodging). The word is used to express decorum, decency, order. Luther translated it in our passage with *sittig*.

If we take all of the above suggestions together, *kosmios* seems to express approximately the same idea as our modern word *tactful*.

Tact, again, is something very difficult to define, although everybody knows what is meant by it. We call a person *tactful* who carefully cultivates and practices an ability to understand the feelings of others, and shows a tender regard for them; who carefully weighs beforehand what may be appropriate to say and do in a certain case so that both the truth and decorum are fully preserved, and the feelings of others are not hurt. The truth itself may be bitter, and may hurt the feelings. A *tactful* person will not sugar-coat the bitter pill; but being *tactful*, it will hurt him as much, even more, to administer it as it will the other to swallow it. We appreciate tact at all times, particularly in difficult circumstances.

A pastor must cultivate "good behavior," he must be *tactful*.

Basic Elements of Tact

The basic element of tact is love, a love that tries to understand, and that will act according to its findings. Here the words apply which St. Paul uses in I Cor. 13 about the proper way of using any spiritual gift. He says it must be done in love. Our English Bible has the word *charity*. "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her



own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, endureth all things."

Paul himself, who never hesitated to speak the truth even though it hurt—just think how bluntly he calls the erring Galatians *foolish* and *bewitched*—yet always was very *tactful* in doing so. He compares himself to a father and to a nurse. He says: "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children" (I Thess. 2, 11). In the same chapter he says (v. 7): "We were gentle among you, *even as a nurse cherisheth her (own) children*."

Lack of Tact Is Loathsome

If *tactlessness* is repulsive and loathsome in ordinary persons, it becomes doubly so in the case of a pastor, seeing that he has been appointed to counsel consciences in spiritual matters, in matters pertaining to their relation to their God and involving their eternal salvation. Many a pastor, though he was sound, in doctrine and above reproach in his personal conduct, ruined his usefulness

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through some thoughtless word or tactless act.

A pastor must therefore cultivate tact, and congregations, who have a right to expect *tactfulness* in their pastors, must support him in his efforts, particularly through their prayers.

Hospitality

A pastor must be blameless, furthermore, in this respect that he is *given to hospitality*. His house must be open to receive strangers, he must welcome them and be friendly to them.

In our time and day we expect to find hotel accommodations when we go traveling. Summer tourists can find lodging in cabins erected expressly for that purpose. But at the time of Christ the hotel business was not developed as it is today. There were, in larger cities, places where strangers could spend the night, where they could get a change of horses; also eating houses where they could get meals; but compared with the modern expansion of this business, arrangements were rather primitive. Travelers depended to a great extent on private hospitality. Persons who traveled frequently established contacts in the various cities, friendships for the purpose of exchanging hospitality. Entire states had treaties for mutual hospitality.

The Christians of the early days were to a great extent poor people. Often they were forced to flee because of persecution. They did not have connections in every place. The most natural thing for them to do when they came to a strange place was to look up their fellow Christians and ask their hospitality.

A bishop must be given to hospitality, says Paul. That applies today, although outward circumstances have changed.

Includes the Church Members

Naturally, if a congregation expects its pastor to practice hospitality, every member must be ready to do the same. Accordingly, St. Peter exhorts his readers and all Christians: "Use hospitality one to another without grudging" (I Pet. 4, 9). And the Epistle to the Hebrews adds the encouragement: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (chap. 13, 2). Since strangers frequently

ould look up the leaders of the congregation first and thus the hospitality of the bishop was severely taxed, the Christians came to his assistance by providing him with funds to entertain strangers. The bishops, although they were forbidden to solicit gifts for their personal use, were permitted to ask in behalf of others.

Was there no danger that this hospitality might be abused? There was.

About the turn of the first century, somewhere between the years 80 and 120 after Christ, there appeared a book for the instruction of Christians. It bears the title: *The Teaching of the Twelve Apostles*. We shall here copy a few sentences from chapters XI and XII of that book.

"Let every apostle who comes to you be received in the Lord; but let him not

stay more than one day, or if need be a second as well; but if he stay three days, he is a false prophet." "Let everyone who comes in the name of the Lord be received; but when you have tested him you shall know him, for you shall have understanding of right and left (meaning of true and false). If he who comes is a traveler, help him as much as you can; but he shall not remain with you more than two days, or, if need be, three. And if he wishes to settle among you and has a craft, let him work for his bread. . . . But if he will not do so, he is making traffic of Christ; beware of such."

Hospitableness is a form in which Christians practice their brotherly love.

The pastors must be leaders of their flock also in this Christian virtue.

J. P. M.

coercion: the willing son is not; in greatest freedom he performs his works.

St. Paul says that "the Law is not made for a righteous man" (I Tim. 1, 9). This is true in even a higher sense of Jesus Christ. "The Son of Man is Lord also of the Sabbath" (Luke 6, 5). And just as He is Lord of the Sabbath, so is He Lord over all things that the Law commands.

He who from His heart performed the works prescribed by the Law, and He who was Lord over the Law, could not be compelled by His nature to be subject to the Law. Rather, He of His own free will placed Himself under the Law, permitted Himself to be driven by the Law, by its commandments and by its threats. The works which He loved to do He now performed as though they were extorted from Him against His will by compulsion. Why?

Christ's Active Obedience Vicarious

Christ fulfilled all demands of the Law in our stead. He was holy in Himself and needed no righteousness of the Law; but we were sinners, without any righteousness whatsoever, and under eternal condemnation because of our sins. Then Christ placed Himself under the Law in our stead, and the righteousness which He achieved by His active obedience is now imputed to us.

We hear a few remarks by Luther on this point. He describes the obedience of Christ in words like the following: In the heart of Jesus there is first of all a warm and willing obedience toward His heavenly Father; then toward us there is love, mercy, patience, meekness, and all virtues taken together. Again: He fulfilled the Law completely and in every respect: He loved God with all His heart, with all His soul, with all His strength, and with all His mind; and His neighbor as Himself. For thereon hang all the Law and the Prophets. All that Christ did consisted in these two things: He loved God in this that He obeyed His will, became man and accomplished in perfect obedience everything that He was sent to accomplish and what He had been commanded by His heavenly Father. Then also He loved His neighbor; for all works that He performed on earth had

CHRIST'S ACTIVE AND PASSIVE OBEDIENCE

WHEN the fulness of the time was come, God sent forth His Son, made of a woman, *made under the Law*" (Gal. 4, 4).

In a sermon on this text, Luther said: Christ placed Himself under the Law in two ways. In the first place *under the works of the Law* — He submitted to circumcision, had the purification sacrifices made for Him, was subject to father and mother, and the like — and yet was in no wise obliged to do so, for He was Lord over all laws. But He did it willingly of His own accord, not driven by fear for Himself, nor seeking anything for Himself. Looking at the outward work, there was no difference between Him and such men as obey like prisoners against their will. Accordingly, His free and willing submission was hidden before the people, just as, on the other hand, their captivity and unwillingness also are hidden. And thus He leads a life under the Law, and at the same time not under the Law. He acts like them that are under the Law, and yet is not under it in like fashion: with His will He is free and hence not under the Law, with His works, which He performs willingly, He

is under it. But we are under the Law both with our will and our works, for under compulsion we walk in the works of the Law. In the second place, He willingly took upon Himself the pain and punishment of the Law.

Christ Not Obligated to Be Under the Law

In the above quotation, Luther stresses the point that Christ willingly and of His own accord became subject to the Law. He was under no obligation to do so.

There are numerous people who assume that Christ according to His human nature was obliged to be under the Law. Since He is a true man He must be subject to the Law.

They do not understand what it means to be under the Law. A son who loves to do his father's will is under no law, under no compulsion, when he does so. It is his own free will, his real pleasure, to do the will of his father. Outwardly he performs the same works as a slave who must be forced by threats and punishment to do them. Thus, while the unwilling slave is under the law, under its

for their purpose to serve men; yes, so dearly did He love His neighbor that He laid down His life.

All of this He did for us. His holiness and innocence is ours, just as though we had achieved it by our own efforts; and we deck ourselves in it before God as in our own festal robe, which has been bestowed on us, if only we believe.

An Invitation to Faith

Again we hear Luther. With my own love to God and to man, with my obedience, nothing can be achieved. I will not stand on it, will not rely on it. All my confidence, my boldness and comfort shall be this that Christ's obedience is blameless and holy. Christ took the burden of the Law upon Himself, cast Himself under the Law, in order that, beginning with His circumcision, He might fulfill it perfectly and omit nothing that God imposed on us poor sinners to obey. That is my trust and my joy. It follows that then a heart must say: If God did all this for me, must I not love such a gracious God! Thus we become filled with joy and

with a longing toward God, and there follows a true fulfillment of the Law, not forced, but free and willing.

Hence, let us always fix our eyes of faith on Christ's obedience, on His fulfillment of the heavy demands of the Law in our stead; as Luther again encourages us. Therefore we must look at His willing heart, that He presents Himself so obedient to His Father, and so kind and loving toward us. There His heart is not concealed, but in free and open love it bursts forth toward us and in willing obedience toward His heavenly Father.

Christ by actively obeying the demands of the Law prepared a righteousness for us which will cover all our sins and shortcomings, a righteousness in which we can parade before the world, condemning their evil works, and a righteousness which the Judge in the final judgment will vindicate as fully sufficient to admit the bearer into the joys of heaven.

Let us in faith accept that righteousness and use it in our sanctification.

J. P. M.

EDITORIALS

(Continued from page 115)

will do it; it will fully protect us in every evil hour. Paul had full confidence in its power. Those who know his life, know of his courage and success. Every one so armed will also withstand in the evil days now upon us. It is for us, then, in our day, to make full use of the "sword of the Spirit," the Word of God, that through it our faith may be increased and strengthened and fortified. That can mean but one thing, that we "let the Word of God dwell in us richly in all wisdom; teaching and admonishing one another." (Col. 3, 16). That we can do to thwart the devil, and the wicked world, and our own flesh—saturate our souls with the Word of God, use it at home with unaffected devotion, deep sincerity and ardent attention; build and maintain Christian schools where the spirit of our Savior rules and where the Word of God is the guide; manifest a greater interest in the work of the Church, at home and abroad. This will do it.

W. J. S.

ANNOUNCEMENT

Committee on Relief for War-Sufferers

The Committee on Relief for War-Sufferers is happy to announce that avenues which we can employ to bring help to war-sufferers have been found. Congregations are urged to supply funds and supplies as quickly as possible.

Instructions: Cash contributions will be received by Mr. Gilbert Klug, 1604 Alpha, Lansing, Michigan, treasurer of this Committee. A remittance advice should be mailed to Pastor Conrad Frey, 9831 Dundee, Detroit 4, Michigan, whenever contributions are remitted. Materials to facilitate handling of contributions have been sent to all pastors of the Synod.

For the present, congregations should restrict their collection of supplies to the gathering of clothing. Freight shipments of such collections are to be addressed to—LUTHERAN WORLD RELIEF, INC., c/o Easton Processing and Storage Co., North 13th Street at Bush Kill Drive, Easton, Pennsylvania. Shipping tags have been sent to all congregations. These are to be used so that the shipment will not lose its identity.

Contribution envelopes are being printed, and every congregation will be provided with a sufficient supply. A pictorial brochure, picturing vividly the need we must endeavor to supply, will be mailed each congregation in sufficient quantity to supply every home with a copy. The Committee urges conscientious use of the materials being provided.

Contact men, or field representatives, have been appointed by the Committee. The names of these men will be published in a later issue of our church papers.

THE COMMITTEE ON RELIEF FOR WAR SUFFERERS

Siftings

BY THE EDITOR

A Correspondent in the *Christian Century* writes, "We have taken the ministers to task for not speaking out against Naziism and its hellish fruits. Some of us even make them, in the last analysis, responsible for the concentration camps. . . . Potsdam is at least by one-third a child of America. How many American ministers speak out against the hells which our government has helped to create?" But what did Christ command the church to do? He said, "Go ye into all the world and preach the Gospel." That is the commission of the Church. To the fulfillment of that commission all our energies should be directed. Ministers are to say with Paul, "I am determined not to know anything save Jesus Christ, and him crucified." Let us stick to our guns!

* * * *

A Perplexing Question faces the Augustana Synod. They wonder which Bible version they should adopt. They were one of the very few church bodies to adopt officially the American Standard version. Even with the publication of the Revised Standard Version the problem will not be easily solved. It seems that confusion will reign for many, many years to come. The Augustana body although it had officially adopted the American Standard version was forced to revert to the King James version in the publication of joint Sunday school literature with other Lutheran groups. We feel that many church bodies will refuse to give up the beauty, power, and poetry of the King James version.

* * * *

Churches Are Growing. The *Christian Century* writes, "Lutherans gained 29.3 per cent in 18 years; Methodists, 22.9 per cent; Roman Catholics, 25.9 per cent. The Baptists are credited with a gain of 68.3 per cent, but that is partly because a Negro group with more than 2,000,000 members got into the record within the period. It would be comforting to believe that the health of the

churches is as good as their statistics. One thing that makes it otherwise is the fact that a vast number of persons who have migrated during the war years are still carried on the rolls of the churches where they formerly lived and have not made connections with any church where they live now."

* * * *

Parochial School Transportation. The *Christian Century* reports, "The new Iowa school laws provide \$2,000,000 a year in state aid for the transportation of rural children to town schools. In some districts, state buses have been transporting children to parochial schools, a practice which has been declared illegal by a ruling of the state's attorney general. An amendment which would have permitted the practice was defeated in the recent legislature." We are glad to read this heartening news. Not all the state legislatures are being carried along by the strong tide which wants to violate the principle of the separation of church and state.

* * * *

Karl Barth in the News. According to a news report, the Russian-sponsored University of Berlin has invited Prof. Karl Barth, the Swiss theologian, to lecture at the university. Barth, who will be visiting Berlin for the first time since the start of the war, has been invited to lecture on "The Gospel and the Modern World." Barth is also scheduled to address the pastors of the Confessional Church of the Province of Brandenburg who have requested him to talk on "The Political Task of the Church."

* * * *

Oxnam vs. Catholics and Vice Versa. Bishop Oxnam, head of the Federal Council of the Churches of Christ in America, said in a recent speech: "In the United States pressures on newspapers, radio and other sources of public information, together with political activities (by the Catholics) constitute a grave threat both to political and religious

freedom and give Protestants grave concern." The *Catholic Pilot*, Boston archdiocesan weekly, answered that the charges were ". . . inadequate or exaggerated" and countered that the bishop is "unwilling to acknowledge the divinity of Christ." With that "unwillingness" the bishop rejects the one weapon (the Gospel of Jesus Christ) which Christ has given to combat the Antichrist. Speeches, newspaper articles, political pressure will not stop catholicism but preaching the Gospel will.

* * * *

Politics Again. A Commission on International Relations, which was given a mandate to increase the Church's influence in world political affairs, has been formed by the World Council of Churches, an organization which has been in the process of formation for several years. The commission's purpose will be "to stimulate the churches of all nations to a more vigorous expression of the demands of the Christian conscience to the political policies of governments;" and to give expression to the spiritual principles "which must determine contemporary political decisions." It will coordinate work now being done in this field by various churches through such agencies as the Commission on a Just and Durable Peace established in the United States. Let all earnest Christians beware! Don't be carried away by the high sounding phrases. We are commissioned to preach the Gospel. Let's not forget it!

* * * *

More Cause for Alarm. Here is another news item from the *Christian Century*: "By a vote of 5 to 4, the school board of Danville, Va., has decided to institute religious instruction in the elementary schools there as soon as the state council of churches can secure a teacher. A year ago, the board rejected a similar proposal. Only those children whose parents have granted written permission will be admitted to the classes. The teacher's salary, as elsewhere in the state, will be provided by the council." Is this the complete separation of church and state urged by our founders and written into the Constitution of the United States?

AN INSTALLATION SERVICE IN THE NIGERIAN LUTHERAN CHURCH

THE author of this report is well aware that it is not customary for a pastor to submit a description of his own installation to the church papers. That task usually falls upon the officiating pastor. That was the basis of my protest when the Superintendent of the Nigerian Lutheran Church, Missionary Scheweppe, suggested that I should submit the report of the installation service. He said that in his opinion it would be more interesting for the readers at home if the report were written by one who had just come from the States and still received impressions with the interest of a newcomer. Noting just the slightest hint of authority in his voice, I thought it best to yield.

The installation service on January 27 in which the undersigned was installed as pastor of the 13 congregations in the Ukpom area appeared to be of special interest to the members of these churches not only because it marked the arrival of their first resident white pastor, but also because it was the first occasion in the history of the Nigerian Lutheran Church in which a missionary from America was formally installed on the field.

The service began at 10:30 A. M. The two hours that followed will live long in the writer's memory. It had been decided to hold the service in the recitation building of the Central School, since that was the largest building available. It was a small house of worship according to American standards, only 60 by 37 feet, yet the official count showed that there were 1,024 Africans crowded into that building to sing honor to the Lord's name. That number was exclusive of the hundreds who were standing three and four deep all around the outside looking in over the low walls.

The service was opened by the Rev. Jonathan Ekong, one of our African pastors, who conducted the altar service in the Efik language. This, as well as the installation ceremony itself, followed very closely the liturgical pattern used for any similar service in a Synodical Conference church in the States. The only noticeable variation cannot be said to have detracted from the dignity of the service. Instead

of reading the Collect for the Day at the altar, one of the teachers rose from his seat to offer a rather lengthy prayer — *ex corde*, and in the native tongue. The undersigned still marvels at the gift for extemporaneous prayer that is granted these native teachers. As insufficiently trained as they are, as short as their religious background has been, they still know how to speak fluently with their Heavenly Father. On several occasions I have asked one of the veteran missionaries to tell me the content of such a prayer after the service. In each case the answer has aroused in me an envy for their gift.

After the altar service had been concluded with the rendition of several hymns by children's choirs, Pastor J. P. Kretzmann delivered the sermon, using one of the teachers as interpreter. In his very appropriate message, based on II Tim. 4, 1-5, he pointed to the corresponding duties of the pastor and his flock. The installation ceremony itself was performed by the Rev. Wm. Scheweppe. Pastors J. P. Kretzmann, J. Ekong, and R. Stade also invoked the blessings of the Lord with the laying on of hands. The undersigned closed the formal part of the service with the benediction.

The Headmaster of the Ukpom Lutheran Central School then rose to deliver an address of welcome. For our benefit he spoke in English. This address may be of sufficient interest to insert part of it here. I quote verbatim from the manuscript given me after the service:

"From December 30, 1940, we have been crying like the Macedonians, 'Come over and help us.' We are glad that some of those missionaries whom we met then are still working among us today. Today we welcome all the American Missionaries in Nigeria and we believe that they, being sent by God, will do only the Lord's will and the Lord's work. . . . It is the Lord's will that missionaries like these come in contact with people of diverse colours, opinions and stature, people whose ways of dressing and customs are different, and people whose culture and civilization are partially or altogether

different according to their environment. The missionaries, the representatives of our Lord, are the shepherds and the churches are the different flocks. The shepherd will not neglect one flock simply because there are many more spotted lambs in that one flock than in the other, nor can he neglect the other flock because the ewes bring forth many more rams than the other flocks; but his greatest concern is to watch their behavior and regard with great interest the flock that obeys his voice. Therefore he is greatly concerned with their life and not their stature, in as much as the missionary is concerned with the souls, the spiritual life of the church and its members, and not with the kind of dress the people wear to church nor what they eat before they go to church. . . .

"We are glad to welcome the missionaries and Rev. N. Reim, the particular Pastor for Ukpom. We have determined to give the missionary all possible and necessary help, for even our Lord Jesus Christ who is God did not work without the necessary help of some faithful disciples. . . . May the Lord bless the people and the missionaries that they may co-operate and work unanimously for the progress of His people and the manifestation of His Kingdom on earth."

The undersigned responded with a short address in which he explained that transportation difficulties had made it impossible to send the new missionaries as soon as had been desired. Arrangements had been completed to send a much larger group already in July, 1945. It was not until December 2 that Pastor Stade and the speaker were given passage out of New York. It was explained that even at that time transportation was so scarce that their wives were unable to accompany them. The hope was expressed that the Lord would soon make it possible for them to follow by plane.

After Pastors R. Stade and Wm. Scheweppe spoke briefly, the assembly of its own accord brought the service to a close by breaking spontaneously into a powerful native version of "Now Thank We All Our God." Well over a thousand full-toned African voices were offering thanks for the blessings received from their God, and they were doing so in a hymn they all knew by memory. The

sincerity of their gratitude made the hymn ring. It was worth coming to Nigeria to hear this alone.

Now "Etubom" Kretzmann turned things into a somewhat lighter vein. "We have heard many words this morning," he began. "Now it is time to be finished with words. Now you should bring your presents. As you see, Etubom Reim is quite thin. We hope that you have brought many gifts to fatten him up before his wife gets here." He got a hearty response, not only in laughter but in gifts as well. The people had come well prepared. They loaded the aged and protesting station wagon and watched it creak away to the accompaniment of the cackling hens and the bleating goat that had been included among the presents. A chorus of farewell shouts followed us as we drove down the road. As soon as we arrived at the Mission Center at Obot Idim, the cook checked over the presents and then submitted the following list of totals: 12 yams, 20 coconuts, 1 bunch of bananas, 130 oranges, 140 eggs, 2 fowl and 1 goat.

If any of our Lutherans from America had been present on this occasion and witnessed this service, they surely would have received much the same impression as did the writer. They would have felt that they were in the company of some very sincere Lutheran Christians—brethren in the faith who showed remarkable spiritual growth for the few years that the Holy Spirit had been instructing them through the ministrations of the Lutheran Church. Particularly striking will this demonstration of the power of God's Word appear when it is remembered that the churches in this area came under the supervision of the Lutheran Mission less than five years ago. During that short time transportation difficulties prevented our men from traveling to this field more than once in three weeks. When one visits the congregations in the Ibesikpo Clan, which have enjoyed more intensive instruction over a longer period of time, one is even more impressed by the miracles that have been wrought by the Gospel of the Cross. Here in Nigeria the door has been opened wide to a harvest of souls unparalleled in the history of Lutheran missions. The inner spiritual growth to

the present time has been no less astounding than the expansion in numbers. And, with God's continued blessing, the end is not yet in sight. The undersigned considers it a decided privilege that the Lord has chosen him to be one of the laborers in this fertile vineyard. Surely it will be

a gratifying experience to work with this friendly, Gospel-hungry people.

May you add your prayers to those of the staff here, imploring the Lord to continue to bestow His rich blessings upon the Nigerian Lutheran Church!

N. REIM.

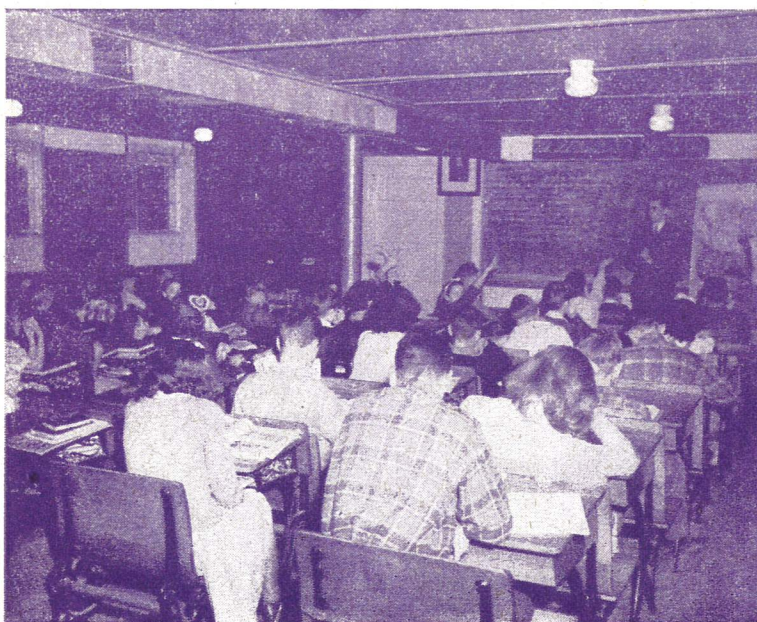
MISSION WORK, A NON-LIQUIDABLE DEBT

MICHIGAN DISTRICT

WE no man anything, but to love another." With those words the Apostle Paul speaks of a huge debt which we Christians have in common. Quite obviously it is not a debt in dollars and cents. Rather it is our obligation of love over against every last fellowman on this earth, a debt which makes the most serious and far-reaching demands, in no

of the commandments with the words: "We should fear and love God."

And this love-debt is unique; it cannot be liquidated. No given number of installments can conclude the transaction. Payments, large or small, may constantly be effected, yet the debt remains the same, unliquidated, making in the future the identical demands it made in the past.



The overcrowded basement-school at Van Dyke, Michigan.

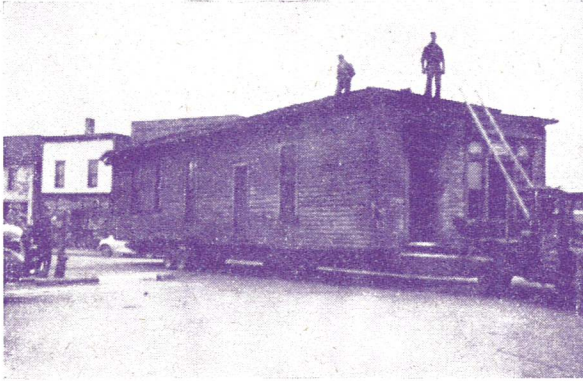
uncertain terms requiring: "Thou shalt love thy neighbor as thyself." Uncompromisingly it demands patience and considerateness, forbearance and humility. (I Cor. 13). So enormous and exacting it is that paying on it is possible only for such who recognize their debt of love over against their God and faithfully make payments thereon. "By this," says the Lord Himself, "shall all men know that ye are My disciples, if ye have love one for another." Aware of this, we with Luther rightly introduce the explanations

Joy Over a Debt

Yet, strange as it may seem and in direct contrast to what holds true of other indebtedness, we Christians actually rejoice over this debt. "Whatsoever ye have done unto one of the least of these My bretheren," our Savior tells us, "ye have done it unto Me." Paying on this love-debt over against our fellowmen we realize is a way in which we can, at least in a small measure, show appreciation and thankfulness to our Savior Who gave Himself for us.

Now this amazing love-debt touches every phase of man's being. By no means the least part of it, therefore, is concern for the fellowman's soul or mission work. Nay, rather just this is the highest type of payment on this obligation to "go into

towns of Michigan under the direction of our District Missionary, Pastor Roland Scheele, revealed a field "ripe unto harvest" in at least seven of these eight localities. Lack of funds, yes, even more so, lack of manpower will render an im-



Before — Enroute from Detroit to Durand —
a sixty-mile ride

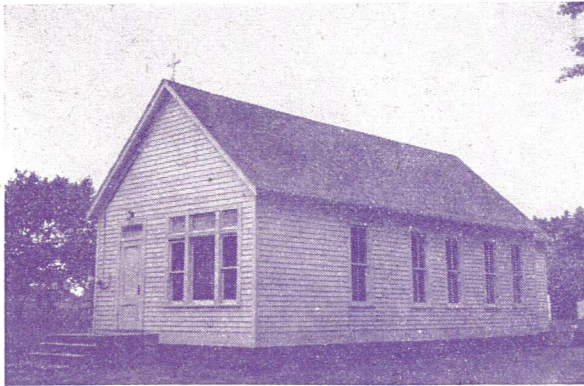
all the world and preach the Gospel to every creature."

Realizing this, our Synod has since its infancy been deeply concerned about making payments on this debt of love. To disseminate information on this and to encourage all to ever greater efforts in

mediate attack upon all these fields impossible.

A Tie-Up With Our S. W. C.

Where then begin? Needless to say, that question called for long and prayerful consideration. Two fields were agreed



After — A pleasing transformation

this behalf, reports concerning such payments have from time to time been given through these and other channels. For the same reasons we herewith offer a bit of mission news, our specific object being to relate concerning the payments on this love-debt recently made in the Michigan District.

Opportunities to effect such payments are indeed ample in this the "Motor State." A survey and canvass, conducted during the past summer in eight cities and

upon. Battle Creek, a city of 55,000 with but one Synodical Conference church, appeared to have A No. 1 priority. Here, in addition to a very promising mission field, was an opportunity to serve a goodly number of our hospitalized servicemen in the government hospitals in the Battle Creek area. With that in mind, a missionary has been called to work in the city of Battle Creek and, under the direction of our Spiritual Welfare Commission, to serve as camp pastor. A tremendous

The Northwestern Lutheran

problem now confronts the board, i. e., in a typical, overcrowded Michigan city to locate a home, suitable for use both as a chapel and residence for the missionary.

A fast-growing section of Flint, too, could not be pigeon-holed for future reference. An immediate attack seemed imperative. And even now, at the time of this writing, the preliminary steps are being taken to begin our follow-up work here. A recent graduate of our Seminary, Theo. Thurow, is now on hand at Flint, ready to begin his work.

But what of our past efforts in paying on our love-debt? With heartfelt gratitude, yet deep humility, we must say: "God has signally blessed our feeble efforts." We think especially of the three stations opened during the past year. Almost like a mushroom a congregation of 225 souls and 125 communicants has sprung up along Lake Michigan, at Benton Harbor. Already the rented facilities for services are inadequate. And prospects for continued growth are excellent. A sizeable chapel is imperative!

The Birth of War-Time Chapels

Although not so phenomenal, very encouraging beginnings have been noted at Redford, near Detroit, and at Durand. At both stations congregations have already been organized. Church attendance of fifty and over is not unusual. Both at Redford and Durand the ever-perplexing chapel-problem was solved by the purchase of homes, moving them (in the case of Durand sixty miles), and transforming them into now very presentable chapels. In the case of Durand this entire transformation, together with the purchase of a half block of very desirable real estate, involved an expense of no more than \$3,000.00.

A word concerning the interest in Christian day schools in our missions will not be out of place. More and more of our stations are considering the opening of a school and are anxiously awaiting the time when this will be possible for them. At least one new mission school, namely, at Ann Arbor is in prospect for next fall. In all the mission schools now existent capacity enrollments are on hand, resulting in the erection of a larger school at Van Dyke and the calling of a second

teacher there and at Mount Olive, Bay City.

A report on our efforts to make payments on this love-debt would, however, not be complete without a word about our mission stations in general. Throughout the twenty-six mission congregations and preaching stations a net gain of 500 souls and 250 communicants was registered in the past year. Two congregations, Hope of Detroit and Waterloo, became independent of Synod subsidy. In contributions for their local treasuries as well as for the Synod, Budgetary and Building Fund, the mission stations rank high in the district.

Thus have we as a Synod been paying on our debt of love in Michigan. Thus

Synod has now nigh unto 100 years been making payments here and elsewhere. Yet the debt is far from liquidated! Already the five fields before referred to and several others investigated and canvassed since stand before us as a definite challenge, yea, as an accusation of our lack of interest in and sacrifices for mission work! And Michigan is but a small part of this world. No, the debt is not liquidated. We can never liquidate it. But we can continue to make our payments. For this let us thank God! And let us in the future, with ever greater zeal and passion for souls, pay on our love-debt, knowing that "the night is far spent; the day is at hand!"

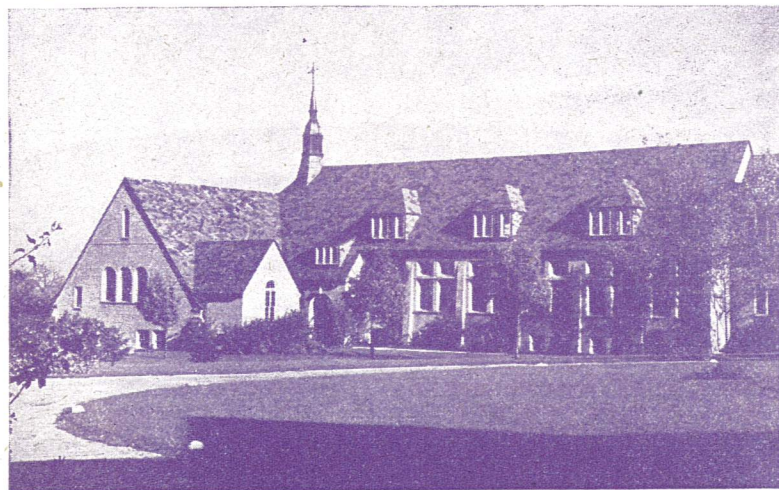
ROLAND H. HOENECKE.

SEMINARY NOTES

BEFORE these lines reach the readers of the *Northwestern Lutheran* the present term in our Seminary will have come to a close.

A unique term it was in more than one respect, the like of which has never been offered before in the history of our institution. For one, we had only two classes

year. The usual vacations during the hot summer months were eliminated. The promotions from one class to the next, and the graduation of the upper classmen was advanced twice by three months. In 1945 we had two closing days, the first in March (instead of May or June) and the



in attendance, while ordinarily there are three; and then, the subjects that were studied in detail are ordinarily touched only more briefly in our regular courses.

During the war we conducted our school according to what became known as an accelerated program. The school was in session for twelve months of the

second in December (instead of the coming May or June, 1946).

At the end of the war the suggestion was made that both of our institutions that were subject to acceleration, Northwestern College at Watertown and our Seminary at Thiensville, return to the regular schedule immediately. Although

the opinion of the faculties on the advisability of the plan was divided, the majority favored dropping the acceleration at once.

Something had to be done in the meantime. A supplementary course was decided for our students in Thiensville. Since no class came up from Watertown, and since our own Senior Class was graduated in December; we had the Middler and the Junior Classes to provide for. This supplementary course now came to an end on April 11.

During the months of this course the number of students in actual attendance dwindled constantly. Of those entitled to the supplementary course, eight were called out for emergency work, chiefly for teaching in parochial schools. Three of the eight went into our Indian mission fields in Arizona.

Even before the special course, twelve of our students were out a full semester doing various kinds of church work. Three of them were Seniors, one was a Middler, and eight were Juniors. To these, that these twelve men may not be deprived entirely of the instruction which their classmates received during their absence, a special survey course will be arranged for them in summer after the meeting of the Synodical Conference. It will last about a month, from August 13 till September 12. The three Seniors are then to receive their diplomas.

Thus on September 17, God granting, our Seminary will be back on its regular schedule. There will then be three candidates available, but the return of the other students now out for emergency work will leave about eighteen vacancies to provide for.

A friend of our Seminary some time ago offered as a special gift some decoration for the chapel. It was decided to have a mural of the Wartburg painted in the space above the opening to the annex. The artist is now ready to begin, and the work will be in progress when these lines reach our readers. In this connection we may mention that we are still collecting funds for the purchase of a suitable pipe organ.

The next event we are looking forward to in our Seminary is the convention of the Southeastern Wisconsin District, to be held here June 24 to 27. J. P. M.

ANNOUNCEMENTS

God willing, the General Synodical Committee will meet in the week of May 19, 1946, in St. John's School, Milwaukee, Wisconsin. Opening session, Wednesday 9:00 A. M. The reports of the various boards and committees should be in my hands on May 6.

The chairmen of boards and committees that are to meet before Wednesday will kindly write the undersigned a card stating the time for which their meeting is to be called.

Meetings of Boards and Standing Committees

General Mission Board—Monday, May 20, 10:00 A. M., St. John's School.

Board of Education Wisconsin Synod—Monday, 10:00 A. M., Jerusalem School.

Board of Trustees, Monday 2:00 P. M., St. John's School.

Spiritual Welfare Commission, Monday, 7:30 P. M., St. John's School.

Conference of Presidents, Tuesday, 9:00 A. M., St. John's Parsonage.

Representatives of Institutions, Tuesday, 9:30 A. M., Grace Church.
John Brenner.

The Evangelical Lutheran Synodical Conference of North America will meet for its thirty-ninth convention August 6 to 9 at Milwaukee, Wisconsin, in response to an invitation by St. Matthew Church, the Rev. Arthur F. Halboth, pastor. All overtures must be in the hands of the chairman, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, by July 1 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Details in regard to the convention will be published later.

George V. Schick, Secretary.

As successor to the Rev. R. Bittorf, who has accepted a call into another conference, I have appointed the Rev. Norbert Mielke as finance man for the Central Conference of the Nebraska District.
Im. P. Frey, President.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will convene at Escanaba, Michigan (Pastor Wm. Lutz), May 7-8, 1946. The first session will begin at 9:30.

The chief work will be the study of the Affirmation.

Old Essays: Exegesis of I Cor. 14, 1-25, Wm. Roepke; Exegesis of Genesis 4, N. Schlavensky; Isagogical Survey on the Book of Habakuk, Wm. Lutz; Catechetical Paper on Justification, A. A. Schabow; When Does Membership Cease in the Congregation in Reference to Time? G. Tiefel; What Constitutes Communion Announcements in Our Circles? Th. Thurrow.

New Essays: Exegesis of I Cor. 14, 26-40, Th. Zaremba; Exegesis of I Cor. 15, F. Zarling; Exegesis of Genesis 5, S. Hillmer; Original Sin Practical Value (Doctrinal Paper), F. Dobbratz; Isagogical Survey on the Book of Joel, B. Kushel; The Divinity of the Call, A. Gentz.
Conference Preacher: Th. Thurrow; Alternate, F. Zarling.
A. A. Schabow, Secretary.

CALL FOR CANDIDATES

The College Board of Dr. Martin Luther College, New Ulm, requests the members of the Synod to supply a list of candidates for the new professorship created by the synod session in 1945. The candidates must be qualified to teach high school mathematics and physical education. The names of the candidates should reach the secretary of the College Board before April 13, 1946.

Herbert A. Sitz, Secretary,
214 North Franklin,
New Ulm, Minnesota.

NOMINATIONS

The following have been nominated as professor to take Prof. A. Sauer's place at Michigan Lutheran Seminary:

Dr. Einar Anderson, Detroit, Michigan.
Mr. Wm. Arras, Bay City, Michigan.
Pastor Leonard Bernthal, Waupaca, Wisconsin.
Pastor Karl Bolle, St. Paul, Minnesota.
Pastor Gervasius Fischer, Milwaukee, Wis.
Pastor Conrad Frey, Detroit, Michigan.
Pastor Karl Gurgel, Caledonia, Minnesota.
Pastor Gerald Hoenecke, Cudahy, Wisconsin.
Tutor L. Koeninger, Saginaw, Michigan.
Prof. H. Meyer, Moberge, South Dakota.
Pastor J. Ruegge, West Allis, Wisconsin.
Prof. C. Trapp, Milwaukee, Wisconsin.
Mr. Carl Wacker, Manitowoc, Wisconsin.
The Board of Regents of Michigan Lutheran Seminary will meet Monday, April 22, 1946, at 7:30 P. M. at the Seminary to call the professor. All communications regarding the nominations must be sent in by that time.

O. Frey, Secretary,
1441 Bliss Street,
Saginaw, Michigan.

Concerning The Collection

MEMORIAL WREATHS

In Memory of	Sent in by	Amount
Elmer Krueger	Rev. A. Schewe	\$ 5.00
Mrs. Louis Bloedorn	Rev. H. Eckert	42.00
Raymond Zahn	Rev. H. Eckert	6.00
Mrs. P. Yoeckel	Rev. Ad. von Rohr	3.00
Bernice Strehlow	Rev. A. Schewe	10.00
Mrs. Charles Hauer	Rev. Wm. Lutz	20.00
Mrs. Charles Hauer	Rev. Wm. Lutz	8.50
Mrs. Meta Zitzke	Rev. John Brenner	4.00
Mrs. Minna Sommerfeld	Rev. John Brenner	5.00
Mrs. Lydia Dammann	Rev. John Brenner	5.00
Henry Guterath	Rev. Luther Voss	2.50
Mrs. Fred Wegner	Rev. K. Neumann	100.00
Mrs. Wm. Rusch	Rev. A. F. Geiger	15.00
Mrs. John Dettmann	Rev. R. J. Pope	10.00
Irwin Bork	Rev. Wm. Keturakat	9.00
Mrs. Chas. Maahs	Rev. H. Wicke	3.00
Fred Soll (student)	Prof. C. Schweppe	8.00
Richard Goede	Rev. G. Fischer	25.00
Robert Kohn	Rev. G. Fischer	3.00
Mrs. Edna Kodel	Rev. G. Fischer	5.00
August Krahn	Rev. Melvin Kroll	11.50
N. N.	Rev. E. Rimpler	3.50
Mrs. Bertha Dettmann	Rev. Ph. Lehmann	12.00
Robert Kuehl	Rev. I. J. Habeck	5.00
John Ott	Rev. F. H. Tabbert	13.25
Mrs. Carl Schroeder	Rev. John Dowidat	1.00
Franklin Meiners	Rev. K. Gurgel	31.50
Wm. Chapmann	Rev. Wm. Kuether	15.00
Frederick Soll (student)	Prof. Otto Hoenecke	41.25
Otto Schmeling	N. W. P. House Board	10.00
Herold Ottke	Rev. J. Dowidat	4.00
Mrs. Carl Schroeder	Rev. J. Dowidat	1.00
N. N.	Rev. V. Siegler	21.00
Mrs. P. Klawitter	Rev. Im. Frey	1.00
Mrs. Elsie Toenner	Rev. W. Schaefer	2.00
Mrs. Gottfried Imhoff	Rev. B. Kuschel	8.00
Carl Pautz	Rev. O. Pagels	5.00
Dr. J. Ott	Rev. W. Wichmann	31.00
Mrs. Wm. Schley	Rev. P. J. Gieschen	10.00
Albert Henkel	Rev. A. W. Paap	5.00
Albert Ollmann	Rev. G. Hoenecke	7.00
Mr. and Mrs. John Grabow	Rev. W. F. Dorn	41.00
Mrs. Fred Goetzinger	Rev. A. Kehrberg	11.00
Wilmen Huber	Rev. E. Toepel	5.00
Lehrer E. Ebert	Rev. F. Zarling	22.50
Herman Belgrien	Rev. F. Zarling	39.50
Wm. Heimke	Rev. V. Siegler	5.00
Mathias Lodholz	Rev. O. Lemke	6.50
Mr. and Mrs. Wm. Carter	Rev. Lloyd Lambert	5.00
Wm. A. Raasch	Rev. J. M. Raasch	5.00
Mrs. Hilda Lange	Rev. J. M. Raasch	2.00
Mrs. J. Dammann	Rev. W. Sauer	4.00
Mr. and Mrs. Theo. Rafeldt	Rev. E. Prenzlow	5.00
Mrs. Augusta Lohry	Rev. Geo. Kobs	30.00
Mrs. Otto Weiss	Rev. Edw. Kionka	5.00
Pfc. Sydney Miller	Rev. B. Kuschel	18.00
Henry Rueger	Rev. N. Luetke	14.00
Mrs. Ferd. Wischow	Rev. G. Franzmann	9.00
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Mrs. Gotthold Penshorn	Rev. E. Mahnke	8.00
Mrs. Minnie Marquardt	Rev. E. Schewe	14.00
Mrs. G. Kalfahs	Rev. G. Schaefer	5.00
Mrs. M. Hoffman	Rev. G. Schaefer	17.00
Mr. Witte	Rev. G. Schaefer	5.00
Mrs. H. Bessert	Rev. G. Schaefer	3.00
H. Bessert	Rev. G. Schaefer	3.00
E. Porath	Rev. G. Schaefer	2.00
Hans Terp	Rev. L. Lambert	4.25
Wm. Falke	Rev. G. Redlin	10.00

Mrs. Carl Jacob	Rev. E. Kionka	10.00
Mrs. Lena Pepper	Rev. J. Mittelstaedt	21.00
Mrs. Fred Wegner	Rev. K. Neumann	9.00
Mrs. Lena Tessmer	Rev. Karl Gurgel	7.00
Miss Minnie Rader	Rev. John Brenner	5.00
Mrs. Louis Habel	Rev. H. Gieschen	4.00
Mrs. Lehrer E. Ebert	Rev. H. C. Nitz	33.50
Mrs. Chas. Riesop	Rev. H. C. Nitz	12.00
Mrs. Otto Baumgart	Rev. S. Baer	11.00
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Mrs. Pauline Roehrl	Rev. W. Schumann	2.00
Mrs. Norma Beutel	Rev. O. J. Eckert	3.00
Mrs. Henry Peikert	Rev. S. Baer	2.00
Miss Effie Neeb	Rev. Rud. Korn	6.00
Mrs. Caroline Richter	Rev. Rud. Korn	45.00
Mrs. W. Erdmann	Rev. Rud. Korn	8.00
A. E. Niedermeier	Rev. S. Westendorf	15.00
Mrs. W. Hertel	Rev. G. A. Barthels	20.00
Mrs. Clarence Reif	Rev. A. Kehrberg	28.00
Mrs. Martin Rupprecht	Rev. A. Kehrberg	1.00
Mrs. Clara McIntyre	Rev. Paul Pieper	2.00
Mrs. Otto Weiss	Rev. L. H. Koeninger	2.00
Mrs. Karl Jacob	Rev. L. H. Koeninger	8.50
Mr. George Pautz, Sr.	Rev. L. H. Koeninger	18.00
Donnie Ray Beckwith	Rev. George Frey	16.00
Mrs. Frank Vogt	Rev. N. E. Paustian	4.00
Mrs. Frank Behning	Rev. G. Fischer	5.00
Mrs. Mary Schwartzbach	Rev. G. Fischer	3.00
Hugo Strohschein	Rev. D. Kuehl	45.00
Carl Lietz	Rev. H. C. Haase	17.00
Mrs. Fred Michaelis	Rev. E. Schewe	14.00
Albert Raduenz	Rev. H. Pussehl	5.00
Chas. Rixe	Rev. E. Zehms	55.00
Rev. G. Luetke	Rev. J. Martin	50.00
Mrs. Ida Ihrke	Rev. N. Reinke	44.25
Mrs. Wm. Engelbrecht	Rev. P. Gieschen	30.00
Previously acknowledged		\$6,028.02
Total to March 16, 1946		\$7,483.52

G. W. Fischer, Finance Secretary.

CALENDAR OF CONFERENCES

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will convene May 7 to 9, in Hastings, Nebraska, with Pastor A. B. Habben. The first session will begin at 9:30 A. M.

Essays: A Study of the Liturgy in the Lutheran Hymnal, N. Mielke; Exegesis and Application of 1 Corinthians 11, 1-16, E. J. Hahn; Exegesis of Romans 9, L. Tessmer; Isaiah 65, 1-16, R. F. Bittorf; Hebrews 11, N. Sauer; Reformed Influences on Lutheran Preaching, E. A. Knief.

Sermon: Im. P. Frey; Wm. Wietzke, substitute. Kindly announce to our host on or before May 1.

R. F. Bittorf, Secretary.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

We shall meet on May 14 and 15 at Grace Congregation, Town Maine, Marathon County, M. F. Liesner, the pastor.

Sermon: R. Schoeneck (W. Schulz). Confessional: W. Weissgerber (L. Winter). Brethren are kindly asked to announce early to the local pastor. Address: Route 1, Wausau, Wisconsin.

R. C. Biesmann, Pastor.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The above conference will meet April 30 and May 1 at St. Paul's Lutheran Church, Brownsville, Wisconsin. Sessions begin at 9:30 A. M.

Essays: "Doctrinal Affirmation," W. Nommensen; "Exegesis of Genesis 1, 9ff," R. Marti; "An Exegetical Treatise of 1 Corinthians 7 With Practical Application," H. Lemke; "Scouting," W. Sauer.

Preacher: A. Dornfeld (G. Bradtke). H. A. Schultz, Secretary.

MINNESOTA DISTRICT GENERAL PASTORAL CONFERENCE

The General Pastoral Conference of the Minnesota District is to meet at Caledonia, Minnesota (Karl A. Gurgel, pastor) April 30 and May 1. Opening at 10:00 A. M.

Essays: Re-examination of Certain Passages Referring to Unionism and Church Fellowship, Rev. W. Scheitel.

Exegesis: Colossians 3, Rev. Ernst Birkholz. Consideration and Discussion of the Doctrinal Affirmation, E. Schaller.

Isagogical Presentation of One of the Minor Prophets, P. Kurth.

Please register with Pastor Karl A. Gurgel, Caledonia, Minnesota.

H. E. Lietzan, Secretary.

DAKOTA-MONTANA PASTORAL CONFERENCE

Said conference meets at Mobridge, South Dakota, from Monday, April 22 to 24. Sessions on Monday begin at 7:00 P. M. and we close Wednesday noon. Pastor W. Sprengeler (R. Steffenhagen) will conduct the communion service on Tuesday evening. The brethren are requested to bring their own bedclothes. They will also provide for their own meals. The following papers have been assigned:

Isagogical and Exegetical Treatment of Nehemiah, Lau.

The Central Thought for Each Sunday of the Church Year.

TenBroek, Found, Sippert, Ehlert.

Exegesis: Romans 13, 1-7, Zickuhr.

The Discussion of the Affirmation in the Light of Succeeding Developments, Wendland.

Please announce to Professor Fenske.

K. G. Sievert, Secretary.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The pastors of the Southeastern Conference of the Michigan District will convene April 23 and 24 in St. Paul's Church, Monroe Township, Monroe County, Michigan, H. A. Muehl, pastor. The sessions begin at 10:00 A. M., Tuesday. Requests for meals and lodging should be in the hands of the local pastor no later than April 15.

Papers: Exegesis of I Cor. 12, A. Baer; Accreditation, Dr. E. Anderson; Discussion of essay, "What Should Be Our Attitude Toward Boy Scouts?" led by W. Valleskey; Witnessing against Jehovah Witnesses, E. Frey; Table of Duties, J. Gauss.

Sermon: G. Albrecht (J. DeRuiter).

Confession: C. Schmelzer (A. Bloom).

A. W. Tiefel, Secretary.

NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

Place: St. Luke's, Saginaw; H. Eckert, pastor. Time: Friday, April 26, opening at 9:00 A. M.

Work: Doctrinal Affirmation (continued), A. W. Hueschen, W. Franzmann. Bring your copy along! Completion of "Fundamental and Nonfundamental Doctrines, etc.," O. J. Eckert; Exegesis of Is. 61, R. Hoenecke; A Practical Instruction in the Training of Children in the Christian Home, E. Kasischke; What Is the Meaning of "Righteousness" in "Thus it becometh us to fulfill all righteousness?" J. Vogt; The Ascension of Christ—Its Significance for Christ; Its Significance for us, Wm. Steih; What Do Our Confessional Writings Say as to the Scope of What the Law Reveals and How Should This Revelation Be Applied, Prof. A. Schultz.

Sermon: E. Leyrer (N. Luetke, substitute).

Kindly announce early!

A. Schwerin, Secretary.

MIXED PASTORAL CONFERENCE

The Mixed Pastoral Conference of Milwaukee and Vicinity (Misericordias Conference) will convene in Grace Lutheran Church, Milwaukee, Broadway and Juneau, Wm. F. Sauer, pastor, May 7 and 8. Sessions will begin Tuesday morning, May 7, at 9:30.

Wm. P. Holzhausen, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE, MICHIGAN DISTRICT

The Southwestern Pastoral Conference of the Michigan District will meet in Grace Lutheran Church, Muskegon Heights, Michigan, April 30 and May 1, at 10 A. M., Rev. A. Hoenecke, pastor.

Papers: Titus 3, W. Westendorf; Matt. 18, 23-35, L. Meyer; Romans 1, H. Hoenecke; Catechetical Instructions, H. C. Haase; Doctrinal Affirmation, A. Fischer.

Speaker: E. T. Lochner, W. Westendorf.

Please announce!

C. J. Kionka, Secretary.

INSTALLATIONS

Authorized by President Arthur P. Voss and assisted by Pastors A. P. C. Kell and E. E. Guenther, the undersigned installed Pastor E. A. Binger as missionary and pastor at our Indian mission post of East Fork, on the Second Sunday in Lent, March 17, 1946. May the Lord's blessing be with the new worker in our Apache field and prosper his service in every way.

Address: Rev. E. A. Binger, East Fork Mission, White River, Arizona.

F. Uplegger.

Authorized by President Frey, I ordained and installed Candidate G. Fuerstnaus as pastor of St. John's, Brewster, Nebraska, on Sunday Quinquagesima, March 3.

N. M. Mielke.

ACKNOWLEDGEMENT AND THANKS

The music department of Dr. Martin Luther College, New Ulm, Minnesota, received a memorial wreath of \$12.50 from the West Wisconsin Teachers' Conference, Ralph E. Swantz, secretary. The amount is in memory of the departed teacher and colleague, Mr. Erich Ebert.

Our heartiest thanks are herewith expressed to the colleagues of the above mentioned conference.

Emil D. Becker, Music Department.

CORRECTION

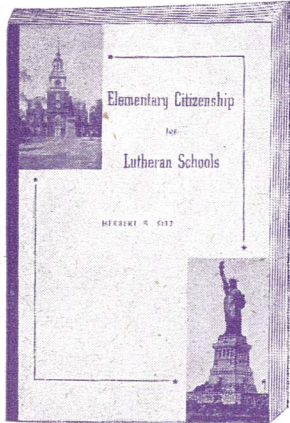
Correction for the Dakota-Montana District Financial Report as it appeared in the March 17, 1946, issue:

Western Conference

Ridgeview, H. Russow, pastor.....\$ 37.75
Roscoe, H. Lau, pastor..... 1,310.50
S. E. Johnson, District Treasurer.

Elementary Citizenship for Lutheran Schools

BY H. A. SITZ



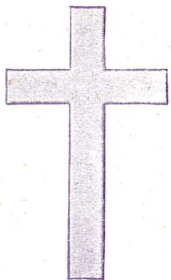
is an indispensable text for Lutheran schools. In a brief and concise form, yet adequate, the author presents the essentials of government from the Christian viewpoint which is so necessary to establish the correct relations between the government and its people: The first chapter of the book deals with the home, the first God-established form of government. The church and its activities are set forth in the second chapter. The next three chapters deal with the various local governments, township, village, city, and county. In the succeeding chapters sufficient emphasis is laid on state and federal government. One chapter of the book is devoted to capital and labor and is of special interest and value to our Christian pupils. In it the author presents the industrial revolution, the division of labor, how labor disputes have arisen and finally makes special mention of the Christian's attitude in this matter. The last chapter of the book carries out how our Lord and Savior is the perfect example of good citizenship. Under **Things To Do**, which follows every chapter, the pupils not only are given an opportunity to make practical applications of the facts learned, but these exercises also aid in clarifying and confirming the Christian viewpoint of citizenship. The text appears in a Wisconsin and a Minnesota edition. With a few revisions either of these texts can be used to a good advantage by teachers in other states. We highly recommend this text to our teachers.

F. W. M.

Wisconsin Edition, Price 75c

Minnesota Edition, Price 90c

LUMINOUS WALL CROSS



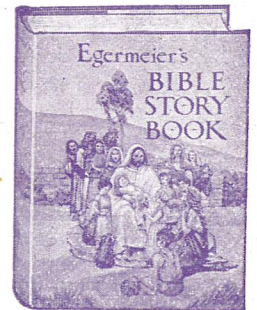
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