

*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

The Northwestern Lutheran

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Siftings

BY THE EDITOR

Owing to the fact that one article which appeared in our Mission Number came to us unsigned, it was erroneously ascribed to George Kell. The article, "Does Mission Work Pay" should have appeared over the signature of Pastor A. B. Habben, member of the Mission Board of the Nebraska District.

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We should like to remind anyone who has material to submit for publication in the *Northwestern Lutheran* that the Northwestern Publishing House is only the printer for our paper. Mission festival notices, reports of anniversaries and dedications, and material of a similar nature should be sent to Professor C. Lawrenz, Theological Seminary, Thiensville, Wisconsin. All other articles for publication are to be sent to the managing editor. Sending the material to the Northwestern Publishing House can cause a delay in publication since it must forward the material to the editors. For future reference this information is contained in the masthead of the *Northwestern Lutheran* to the left of this column.

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This country has developed a principle of religious freedom which is almost unique in the history of the world. Such a great principle has its drawback; for only rarely do we consider its importance. We take it for granted on almost every one of the 52 Sundays in the church year. But just think of Spain. There Protestants cannot have a church building which looks like a church. They are not allowed to make any public announcement of their services. No bulletin board is permitted. The name of the church — not even the word, 'church' — can appear on the face of the building. They cannot print anything and offer it for gen-

eral circulation outside their own circle. They recently petitioned General Franco for permission to print Bibles, hymn books and devotional and other theological literature restricted to use in their churches. Permission was denied. Except they first received permission from the authorities they cannot open a new church or reopen an old one that has been closed. They cannot conduct schools for their own children. The dead may not be buried in civil cemeteries with religious services nor with any assurance of security from interruption and desecration. That is modern Spain. Let us consider our blessing.

* * * *

In the department called *Personal Problem Clinic of the Lutheran (ULC)* a woman writes that her husband by joining a lodge has threatened the unity of the family. How the editor advises this troubled woman need not concern us but a few of the editor's incidental remarks do. He writes: "Everyone, man or woman, is entitled to such little diversions as clubs if they want them. . . . One may have his lodge. If he wants it, but not at the cost of marital conflict." (Emphasis ours.) Compare this with the remarks of Prof. Winfred Schaller, secretary of our Wisconsin Synod, in the *Lutheran Witness* (7-10-51): "(Lodges) have in general a deistic religion, are anti-Christian in character and teach synergism in its crassest form. We consider it a contradiction in itself to be a member of the Lutheran Church and a member of such a society at the same time. Joining such organizations is an act which severs the true fellowship with the Lutheran Church. The simple command of the Lord: Flee from idolatry! covers the situation nicely." We believe that Prof. Schaller has also covered the situation nicely and the department editor in the *Lutheran* could profit from a study of the rituals and handbooks of the lodge.

Growth In Christian Knowledge

Acts 18, 24-26

WE "do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. . . . giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." This blessed prayer of St. Paul is still in place for all Christians. God wants His believing children to grow daily in the knowledge both of His gracious and his holy will, that possessing such knowledge and understanding in faith our joy may be full and our lives fruitful in every good work.

In this portion from Acts St. Luke tells us of a fascinating meeting of three Christians, who were drawn together by a common interest in such blessed growth in Christian knowledge. The one was a humble tentmaker named Aquila. In his house at Ephesus, filled with rolls of canvas, with bundles of rope, and with tools used in his trade, the meeting took place. Another was his devout wife Priscilla. These two had recently come from Corinth, where for a year and a half the Apostle Paul lived with them and worked with Aquila at the tentmaker's trade. The third person, Apollos, offers quite a contrast as far as education, natural gifts, and station in life is concerned. He was a man of great learning and eloquence, who came from Alexandria, Egypt's famous center of Jewish learning, where he had seemingly passed through some of the best schools in his day. His whole bearing must have carried the mark of more than ordinary ability. Yet he sought out the company of Aquila and Priscilla upon their invitation, that he might grow in Christian knowledge. From what St. Luke tells us about this meeting, its occasion, its purpose, and its

effects, we may glean some vital thoughts on growth in Christian Knowledge.

Possible In A Humble Station No Christian ought to make his humble station in life an excuse for being poorly instructed in Christian truth. Aquila and Priscilla were certainly humble folk. They were working people like thousands of people today in our churches. Their time of leisure was largely restricted to the Sabbath when work ceased and they went to the house of God. Still this tentmaker and his wife had not given way to the thought that, being such humble people, they could not be expected to know more than a few elementary things about their Christian faith. We find them giving valuable instruction in Christian truth to a man of education and refinement like Apollos. By following their invitation Apollos acknowledged that they had something vital to share with him and he was not disappointed in this.

Verified Again And Again Most of us know people who were lowly enough otherwise but rich in Christian knowledge and understanding, very able to confess and defend their faith, to detect and avoid religious error and falsehood, to judge the questions and problems of the day in the light of God's truth, to comfort themselves and others in the adversities and perplexities of life with God's gracious promise for time and eternity. Though their childhood schooling may have been limited in other respects it was richly centered in God's Word. They maintained a family altar in their homes, read diligently in their Bible, made full use of their hymnal and prayerbook, studied and digested the spiritual food offered to them in their church paper. The truths of God's word and the affairs of His kingdom were a regular part of their conversation. They looked to the Sunday services in their house of worship as their source of guidance, strength, and inspiration for every week of care

and labor. Thus their growth in Christian knowledge kept pace with their experiences in life and its problems, providing comfort for their hearts and guidance in Christian living. In our Lutheran Church everyone has free access to God's Word, which leaves no room for the idea that knowing the Scriptures well is something to be left to pastors and teachers.

Never Too Late It was quite late in life that Aquila and Priscilla came to their full knowledge of Christian truth. About a year and a half before this meeting they themselves did not know the truths which they were now teaching to Apollos. Not until St. Paul's stay in their house at Corinth had they acquired a full knowledge of the way of the Lord. Through the apostle they had come to the blessed understanding that in Jesus Christ, God's incarnate Son, all of His Old Testament promises of salvation had now gone into fulfillment. From Paul they heard how with His holy life and His bitter suffering and death Jesus had reconciled all sinners to God, how He had sealed His redemption with a glorious resurrection, how He had ascended to the right hand of divine power and glory, giving power and protection to His disciples in proclaiming the Gospel of His grace to men for their salvation. Let this be an encouragement to every Christian that it is never too late in life still to be deepened in Christian knowledge and understanding. Let it be an earnest admonition to those who already from early youth have had free access to the full light of salvation in Christ Jesus. It completely cuts off any excuse to go through life with dimly enlightened faith and with a conduct that is marred by lack of Christian insight and judgment.

Indispensible For The Gifted And Learned Take note of Apollos. St. Luke tells us that he was an eloquent man and mighty in the Scriptures. He had studied the Old Testament so well that the knowledge of it was his strength in the use of his learning and his natural gift of eloquence. When he came to Ephesus he was at once permitted to make addresses

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Editorials

As the Opening of School Approches Within a few weeks millions of feet will reluctantly return into the door of the school house. In most instances, especially in the mid-west, it is no longer the little red school house, but a modern, up-to-date building tastefully decorated which will be the attraction. In the majority of the larger schools the latest equipment will be on hand including the latest device designed to take most of the pain out of learning — audio-visual aids. The teaching staff will undoubtedly be well trained, efficient in its work.

But what are we looking for in the education of our child? Do we believe that a good education is determined by the efficiency of the teacher, by the scholastic achievement of the teacher, by the excellency of the school's equipment? Do we believe that our children will receive a worthwhile education if the teacher is able to communicate his knowledge to the children, if his personality sends the youngsters all aquiver to their books? Will the absence or presence of manual training, sewing, a gymnasium, a basketball team determine whether we send our child to this school or to that one?

Those questions we must answer with an emphatic NO. The Christian's values have not been so warped by the consideration of material things that he does not know what he wants for his child's needs for an education. The Christian looks beyond the frosting, beyond the external veneer of education and sees the basic need: direction, purpose in life.

It is for this reason that the Christian has decided for a Christian Day school with or without frosting. He wants his child to be graduated with a robe which marks, not the attainment of a certain scholastic goal, but a robe, a robe of righteousness. It is the kind of robe of which Isaiah speaks: "God hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" 61, 10. That robe is the basis of Christian education. Clothed in that robe a child's life has direction and purpose.

J. P. SCHAEFER.

* * * *

This Modern Tendency We like the Reverend M. E. Ramay, pastor of the First Baptist Church, Edmond, Oklahoma. We do not know the gentleman personally but we read in our daily paper what he had to say at the national convention of the Southern Baptists. Addressing 1,500 pastors in a meeting preliminary to the opening of the convention he had this to say on unionism, the modern tendency, and on doctrinal disagreement, "This namby-pamby sentimental idea that it makes no difference what you believe, just so you are sincere, is one of the greatest destructive forces to the Christian Faith. We want to remind all who plead for organic union that Baptists are not working to go to heaven. We are working for our Lord out of gratitude to Him that by grace through faith in Him, we are going to heaven." Seems to us that this was well said.

Another pastor, the Reverend J. D. Gray of New Orleans, added, "We have had and will have no part in

creeds, councils and confessions. The encyclicals of councils and creeds, however ancient and venerable, cannot take the place of one clear, "Thus saith the Lord."

The voices raised there at the convention gave unmistakable testimony against the various federations, confederations, world councils, world assemblies, etc., which seek to work together in their doctrinal confusion, begetting more confusion. Although we do not agree in doctrine with this group of Baptists, they speak with conviction: they have a faith to keep and they will not deny it by joining with those who claim another faith; they intend to contend for their faith, not to turn it over to a unionistic council or federation there to be swallowed by omnivorous, meaningless resolutions and professions. They are definitely opposed to "this modern tendency."

Shall we say, Take heart, take heart, members of the Wisconsin Synod which likewise by the grace of God, among others has opposed this "modern tendency." Our existence does not depend upon bowing to this trend; it depends upon our bowing to this: "Thus saith the Lord," in whole and in all its parts.

W. J. S.

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Think on This The *Moody Monthly* not so long ago had a very pertinent editorial entitled "A High Cost — But Paid in Full." Its answer to the high cost of the modern funeral is interesting. The editor writes: "Not long ago one of the weekly magazines with a national circulation appeared in newstands across the country with an article, 'The High Cost of Dying'. The author cited many instances of inexcusable profiteering and exploitation of bereaved families in the provision of funeral services and cemetery lots, but did not touch on the real high cost of dying.

"The cost of dying is one which cannot be paid in money for expensive caskets, elaborate funeral services, or costly cemetery lots. Of the eighty-three souls, who, it is estimated, go into eternity every minute, there is not one among the unsaved but would gladly give all he had ever saved of this world's goods if he could pay death's cost in terms of dollars and cents.

"The Scriptures tell us that death is the wages of sin (Rom. 6, 23). Its demands can be met only in terms of judgment, of eternal separation from God, of endless sorrow, remorse and anguish in hell which he might have shunned. How well has it been said that if every man could know in this life what he knows minutes or even seconds after death, no one would reject the word of salvation through faith in Christ!

"There is a weightier testimony, however, to the tragic cost of death. It lies in the fact of God's gift of His own Son to pay this price for us. Because of this, there is good news for all today. The terrible cost of death is fully paid for all. . . . Christ Himself says: 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life' John 5, 24.

"Believe and live."

W. J. S.

From A Wider Field

WHEN the Southern Baptist Convention met at San Francisco in June, we heard things for which, in this unionistic age, we had hardly dared to hope.

The Southern Baptists are certainly people of a different faith than their northern friends of the same name. For at the convention of the northern group, the voices of the leaders favored the most radical uniting of churches regardless of doctrinal differences. Dr. Edwin Dahlberg declared that "the wave of the future is certainly along the lines of cooperative Christianity as exemplified in the National and World Councils of Churches. . . . Instead of shouting theological arguments over the denominational fence, we should sit down in a common room, in the fellowship of Christ, with a view of finding out what the true message and mission of the Church really are."

Evidently the speaker does not know what they are. In contrast, however, to such unscriptural twaddle, how wholesome, thoroughly honest and honorable was the confession which came from the meeting of the Southern Baptists, who unanimously adopted a committee report which said in part:

"Southern Baptists cannot enter into organic connection with the National Council of Churches, the World Council of Churches or any other unionizing organization which would compromise Baptist principles and doctrines as revealed in the inspired Word of God. . . .

"Various religious groups are asked to lay aside the things in which they differ and come together in one great organization. Baptists cannot enter into such a movement without compromising their convictions, something which is more than any true Baptist is willing to do. . . .

"The idea of a Protestant ecumenical Church has no scriptural authority; therefore we recommend that Southern Baptists refuse to have anything to do with it."

The report further saw in the ecumenical movement a tendency to put

authority into the hands of "erring men instead of the unerring Scriptures" and to "compromise the truth of the Gospel of Jesus Christ by recognizing as fellow Christian workers those who deny such scriptural truths as the Virgin Birth, the deity of Christ, and the inerrancy of the Holy Scriptures."

The president of the Southern Baptists, Dr. Robert G. Lee, also said in his presidential report:

"We are berated sometimes because we are not to be inveigled into ecumenical adventures that propose Christian unity linked with compromise. The vast majority of us believe that Christian unity in any body which does not adhere strictly to the divine principle of evangelical truth embodied in the New Testament is as impossible as to expect vinegar and sugar to mix with vinegar losing any sourness or the sugar any sweetness.

"To unite various religious bodies, with their contradictory doctrines, on anything less than the clear teachings of the Holy Scriptures is to persuade lions to give over their appetite for meat, or the Philistines to have no scissors for Samson's locks.

. . . "Our ears must be dull to the so-called one Voice of Protestantism which, emphasizing social issues more than Gospel proclamation, protests no existent evil much more strongly than it protects some of the eternal verities of Christianity."

* * * *

The *Christian Century*, which thumps loudly for a wiping out of confessional lines in the Protestant Church, calls the Southern Baptists' resolution "the most perverse, unbrotherly and dangerous pronouncement made by any Southern Baptist Convention in many years . . . false, defamatory and vindictive, it is a disgrace to the convention and to American Christianity."

We say that it is the most forthright answer to unscriptural union to come from a source outside our own Church in many a long and bitter day of modern church history; and it warms our hearts to thankfulness.

Two other church bodies recently missed golden opportunities at their conventions for clear Christian testimony against antichristian error. In both cases the Lodges were under discussion.

At Ottawa, a committee at the General Assembly of the Presbyterian Church in Canada brought in a report on fraternal organizations which said in part:

"They bear witness to man's longing for security and fellowship, to his aspiration for a better life, and to his desire for self-expression.

"Insofar as such societies make use of the Bible but ignore or obscure its central testimony to Jesus Christ as Redeemer, they pervert the Gospel and entangle men in human error.

"To the extent that they encourage men unto good works which, however, are not done from, in and unto Christ as Lord, they minister to human pride and vainglory.

"Offering themselves to men as organizations for moral training, fellowship and mutual aid, they deprive Christ of His glory as men substitute them for his Church."

The Assembly refused to accept this true indictment of the Lodge.

* * * *

In London it happened too. Because of a widely publicized article written by the Rev. Walton Hannah and entitled "Should a Christian be a Mason," a motion was made at the Anglican Church Assembly that a commission be appointed to look into the question of freemasonry.

The motion was overwhelmingly defeated, after the Archbishop of York delivered himself of the opinion that such an enquiry would "open a vast field for witch-hunting." He also said that he himself was quite reassured by the fact that the Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, is a mason.

Which makes all further explanation unnecessary, of course, unless someone would care to wonder why the Archbishop of York hasn't joined the masons too, just to make everything utterly unanimous and utterly hopeless in the Anglican Church.

E. S.

Guidance In Godliness

The Ways of God With Man

God's ways are not our ways. Often He lets men work just as we think they ought to work. There are any number of pastors who have been active in the work forty, fifty, or even more years, some of them missing very few active days through sickness or other circumstances. God permits them to put in their whole time in active work. That is His way with them.

But it is not His way with all. The apostle John was permitted to labor on until he had become very old; doubtless his ministry as an apostle covered more than fifty years, and he was permitted to die a natural death. His brother James, on the other hand, suffered martyrdom after about fourteen years in the ministry.

God has His way with us as individuals, dealing with each one as is best. What we need to do is to recognize that fact and surrender ourselves to His ways and to praise Him for His goodness, however things may be going. To feel all along and everywhere that we are just where God wants us, that we are always in the way God has marked out for us, that gives us the feeling of security, peace, and poise.

How can one get that feeling, whether one is a minister, a merchant, or a mechanic? There is only one way and that is to surrender oneself wholly to God. That means to seek to do God's will in all things.

That was Jesus' way. "I seek not Mine own will, but the will of the Father which hath sent He." "Not My Will, but Thine, be done!"

That means, of course, that we walk in the light, that we seek earnestly and prayerfully to know God's will relative to ourselves. If you go somewhere in the dark, you take a lantern to show you the way. God's Word is the Light and Lamp for our way. "Thy Word is a lamp unto my feet, and a light unto my path." We go about our cities at night as readily as in daytime, because the city furnishes the needed light; If the light should go out and we had an accident we would think of suing the city for damages. But

how far do you suppose you would get in suing God for damages going about in His world when you do not follow the light of His word. God has His way with us and for us, but He expects us to make use of His light to find it.

Seeking After Security

Man is a seeker after security. The trouble is that he is prone to try to bring about this security by his own doing and devices. When things go wrong, they must be righted by man himself. Security of life and limb, of property and stable government, must be found. To achieve this, new plans must be laid, novel schemes must be invented, to base all mankind on the firm foundation of security. Man must be made safe from the violent upsets caused mostly by man himself. Ways and means must be found to safeguard the laborer in his job, the trader in his business, the capitalist in his possessions. Risks and hazards must be taken out of man's life. And, of course, it must all be done by man himself.

This seeking after security is the thought that fills the minds of men today. Many schemes are advanced and mostly by inexperienced and therefore unfit saviors of humanity. It would seem that the wilder and more impossible these schemes are, the greater is the multitude that unthinkingly acclaims them.

Now this is not to be a discussion of some of the plans that man has advanced for his own security. This is merely to state our belief that absolute security of life and limb, property and position, family and fortune, and all that this may include, is impossible of attainment by mere man. Man cannot place himself and all his belongings in such security that he cannot lose all. No matter how hard he tries to make safe and secure his life, his family, his goods, he can never be sure of their safe keeping. As long as men are what they are, and what they have been from the beginning since the fall of man, we can be sure only of sin and greed and selfishness in man, that will not permit any man to be absolutely safe in his own.

It is this that the godless do not understand and hence deny. In the upward surge of the human race, as the evolutionists put it, there is no sin, greed, selfishness inborn and ingrained in humankind. All these will disappear under new conditions created by new laws and novel experiments.

No, man cannot attain to absolute security here on earth. And yet there is one security for man, but that of his soul, and is from the Lord God Himself. Man cannot create it. This security rests upon the Word of the unchangeable God. He, indeed, has not promised us a certain sum or amount of earthly goods, days, jobs, and dollars, nor have we a right to demand them of Him. These are nothing but the gracious gifts of our God, given as He deems best for us.

Meanwhile there is one place of safety and only one, and that is in Him who is the Rock of our defense against all our enemies that would take from us our dearest possessions. He safeguards our soul here on earth until it comes to undisturbed rest in Him in heaven.

There is our real security. All our efforts for our safety here must be made under Him and in perfect trust in Him. Real security is expressed by the Psalmist, saying: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Psalm 27, 1.

K. F. K.

Growth In Christian Knowledge

(Continued from page 259)

in the synagogues. Fervently and faithfully he taught the things which he had come to know concerning Jesus. Still his testimony lacked effectiveness, since his knowledge of the Lord Jesus was still very imperfect. We are told that he knew only the baptism of John. His knowledge of Jesus as the promised Redeemer was still restricted to that which John the Baptist had proclaimed before his martyrdom in the early part of the Lord's ministry. It did not include the glorious completion and confirmation of the Savior's work, the facts of Christ's

atonement death on the cross, of His resurrection, of His ascension, of the outpouring of the Holy Spirit on Pentecost. When Aquila and Priscilla therefore heard Apollos in the synagogue they could not help thinking: If this gifted and eloquent man only knew the full and complete work of Jesus Christ as St. Paul had taught it to us. How much better would he then have been able to use his gifts in testifying of the Lord Jesus. Hence they invited Apollos to come to them "and expounded unto him the way of God more perfectly." How vital that Apollos came, that he did not despise their invitation, that he was not too proud to receive instruction from these lowly people. He rightly felt that he could not use his fine gifts and his learning to the best advantage unless he was fully instructed in Christian truth. So it was. We are expressly told how with letters of recommendation from this little band of Christians at Ephesus he now went to Corinth and because of his growth in Christian knowledge there gave great help to the believers, publicly confuting the Jews as he put all his knowledge of the Old Testament to full glorious use in showing that Jesus was verily the Christ, the promised Redeemer of God. Only because Apollos was ready to grow in Christian knowledge did he become, next to the Apostles, one of the greatest lights in the Apostolic Church.

Also In Our Day In our church life we, too, frequently take notice of fellow Christians who possess a great measure of learning and are endowed with natural gifts and abilities but who lead us to share the thoughts of Aquila and Priscilla: If these people only had a fuller understanding of Christian truth. How much better would they then be able to use their fine gifts in the Savior's kingdom.

What better way can there be for furthering growth in Christian knowledge and understanding than by establishing and maintaining Christian schools, elementary schools, high schools, academies, colleges, and seminaries. Here strengthening in faith, instruction in Christian truth, training in Christian insight and understanding may keep pace with the acquisition of facts, with the perfecting of skills, with the improve-

ment of natural gifts. Here all study and training is permeated by the Word of God. Here Christian teachers give guidance in judging and evaluating all things in the light of the Gospel. Such schools are indispensable above all for those who like

Apollos are to serve in the Church as the public servants of the Word. If in one way or another these schools, too, partake of the lowliness of Aquila and Priscilla let us not for this reason despise their service.
C. J. L.

The Ancient Church Fathers

IT was in the year 177 after Christ. Along a road leading through the beautiful valleys of the French Alps from the city of Lyon toward Milan, Italy, an Elder of the Christian Church journeyed, bearing an important letter concerning certain errorists from his superior, the Bishop of Lyon, to the congregation in Rome. The Elder, or Pastor, a man of middle age, had left his home and the church he served at a most dangerous time; and at the end of his journey lay the most terrible danger-spot of all — the captial city of the Emperor Marcus Aurelius, who nursed a wild hatred of Christianity in his heart. Under his tyranny it had become a crime to be known as a Christian. The traveller on the road to Rome was undertaking to risk his life in the discharge of his mission.

Yet strange are the ways of the Lord. The Elder survived his journey. Nothing untoward happened to him in the Emperor's city. But when he returned to Lyon, he found his bishop dead. He had been dragged behind a horse, beaten, stoned and then cast into a dungeon where he breathed out his life. For during the Elder's absence from home, the Emperor had launched special persecutions against the Church in two widely separated regions of his empire: in southern France, where fearful death had washed the streets with blood, and in Asia, particularly in the large city of Smyrna.

Both persecutions affected the Elder deeply. For Smyrna was his birthplace and had been his home, while Lyon was his place of service to the Church. He was IRENAEUS, who became known as one of the greatest of the early Church Fathers. Irenaeus, whose name means "The Peaceful," received his training in the midst of the vigorous fellowship

of the Smyrna congregation, where the famous Polycarp, a pupil of the Apostle John, had been his teacher. The Asian congregations were very energetic in their missionary endeavors, and had reached out into the far heathen territories of France, where flourishing young congregations became established. Into this mission field Irenaeus had been sent by the mother-church; and here, after the terrible death of his predecessor Pothinus, he became Bishop of Lyon.

Far more dangerous to the Church than the persecutions of the Government, in the judgment of Irenaeus, were the great errors which troubled the Church and of which we wrote in our previous issue. Against the false and destructive doctrines of the Gnostics, especially, Irenaeus published excellent treatises. His theology, except in certain doctrines wherein he remained confused, was Biblical. He had no use whatever for philosophical speculation in religion, but led the Church ever back to the pure fountain of the Scriptures, in which he saw Christ the God-Man and Redeemer as the true center, and salvation by grace as the chief message.

His simple, tender manner is seen in a letter which he wrote, in great sorrow, to a former chum and classmate who had been led astray by error and had forsaken the Truth. Irenaeus wrote:

"Those doctrines you did not learn from such who walked with the Apostles. For when I was yet a boy, I saw you in Asia with Polycarp; and then you listened to him eagerly, although you were of the nobility. I could still show you the exact spot where Polycarp used to sit when he taught us, and when he went in and out among us, when he preached to the people, and when he told us of his association with John and the

others who had seen the Lord Christ; when he told us what they had heard of the Lord. Everything he related to us as he had received it from eye-witnesses; exactly also as we have it in the Scriptures."

Nothing is known certainly of Irenaeus' death. But his memory lives in the vital strength which he gave to the early Church in its darkest days.

E. S.

Sectarian Bodies

IN our examination and appraisal of the sectarian bodies we wish, in this article, to point out the basic differences between our Lutheran church and the churches of the Reformed persuasion. The Reformed sects have really no common confession of which all in every instance approve. The most important confession among them, the one which is the most widely circulated and used and stand in the highest esteem is the Heidelberg Catechism. Let us examine the basic differences between us and the Reformed sects.

Revelation Plus Reason

At the colloquy of Marburg (1529) Luther told the Swiss reformers that they had a different spirit. Luther stood for the Bible and the grace of God. Calvin and Zwingli, the leaders of the Reformed, had a plus. This plus is man's reason, his views, his feelings, and the findings of scientific research.

In religion we call this rationalism. In the Geneva Catechism Calvin says: "Can you prove through reading that this contains nothing unreasonable? Yes, if it be conceded that the Lord instituted nothing that is contrary to reason." Zwingli says: "Philosophical argumentation through conclusions of reasoning must not be neglected." "This," says Monson, "is the fundamental error of all sects, ancient modern. And the Reformed churches, one and all, carry the image of their originators."

The Scriptures

The Reformed churches are honey-combed with rationalists, or liberalists, sometimes mistakenly called modernists, who do not accept the Bible as the Word of God. They say the Bible contains the Word of God, that is, the revelation of God necessary for salvation, but that other parts of Scripture, which treat of historical, geographical accounts, and

the like, are not divinely inspired, and that the whole Bible must be interpreted in the light of human reason. It is quite evident that such an appraisal and evaluation of the Bible will lead to erroneous conceptions and false teachings. For us the declaration of Paul still stands: "ALL Scripture is given by inspiration of God." (2 Tim. 3, 16.)

The Person of Christ

"What think ye of Christ? Whose Son is He? (Matt. 22, 42). That is the question of the ages. The Reformed teaching denies the personal union of the two distinct natures in Christ, the divine and the human. They hold the language of the Bible in this regard to be figurative. They deny that Christ is omnipresent also according to His human nature, that the God-Man died, and the like. They also teach that since Christ's exaltation, the divine nature is present on earth, but the human nature is enclosed in heaven.

The scriptural doctrine is plainly stated. We refer you to the following passages: John 1, 14; 1 Cor. 8, 6; 1 Tim. 3, 16; Col. 2, 9; 2 Cor. 5, 19; Luke 1, 35; 1 Cor. 4, 7; Matt. 16, 16; Rom. 9, 5; 1 Peter 3, 18; Acts 20, 28; Rom. 8, 32; John 2, 11; Matt. 28, 18; Gen. 2, 8; Col. 2, 3; Eph. 4, 10; Phil. 2, 9; John 5, 26-27.

The Election of Grace

The Reformed teach that to the glorification of His own praise, God resolved first to create man good, then to permit his fall, and finally, to have mercy upon and elect some of His fallen creatures to everlasting life, to the praise of His grace; but to permit others to remain in condemnation, and finally to consign them to everlasting punishment, to the praise of His justice.

The Bible, however, teaches universal grace; it denies that God has elected some to eternal damnation.

(John 3, 16; John 1, 29; 1 Tim. 2, 4; Mark 16, 15-16; Ezek. 33, 11; 2 Peter 3, 9.)

They teach that God inclines to faith the hearts of those whom He has predestined to eternal life, through His Word and Spirit; while He calls others only externally through the Word, but does not accompany it with His Spirit to make it effective in their hearts.

Against this we must declare: Since God on His part earnestly desires that all men should be saved, He must also give the means therefor; for whoever sincerely desires the end, will also provide the means. Then, too, one cannot separate Word and Spirit, for the Word of God is Spirit (John 6, 63), so that where the Word resounds the Spirit also works. The Word, like the Spirit, regenerates (1 Peter 1, 19); like Him, it enlightens (1 Peter 1, 19); like Him, it sanctifies (John 17, 17). The Spirit comes to us in and with the Word. Here we note that the difference between the Lutheran and the Reformed confessions begins already in the doctrine concerning the Word. The Reformed confession makes the Word a mere "Guide" to eternal salvation; but the Lutheran confession, in accordance with Scripture, makes it a real *means of grace*, which not only shows man where to get salvation, but actually imparts it; for it is a *power unto salvation*. (Rom. 1, 16.)

They teach that God works irresistibly, so that where God begins to convert, man is compelled to let himself be converted. Against this we must declare that Scripture rather testifies in the most decided manner, that man can resist, and always has resisted, the Holy Ghost (Acts 7, 51; Gen. 6, 3).

They teach that those who once have received the Holy Spirit, can not lose Him altogether, nor fail altogether out of God's grace, much less be finally lost. But against this we quote David's prayer: "Take not Thy Holy Spirit from me," as showing the possibility of losing Him. We refer you also to Heb. 6, 4, where it is expressly said that those also who have become partakers of the Holy Spirit can fall away, and that in such a way that they must be lost.

Baptism

Of Baptism they teach that it is a mere outward washing of water,

signifying an inner washing from sin, a Christian ceremony or form; that it does not work regeneration, confer the grace of God, work forgiveness of sins, but signifies and seals them. Again we refer you to such passages as Gal. 3, 26-27; Titus 3, 5 and 7; 1 Peter 3, 21; Mark 16, 16; Acts 2, 38; Eph. 5, 26; John 3, 5.

The Lord's Supper

Of this sacrament they teach that the words of institution must not be taken in a literal but a figurative sense; that the bread and wine are only symbols of Christ's body and blood; that, therefore, Christ's body and blood are not really present and are not really received under the bread and wine by the communicant; that Christ's body and blood are received only spiritually by faith; that the sacrament does not offer, convey, and seal forgiveness of sins, since it is only a memorial of Christ's death; that only worthy communicants receive Christ's body and blood, and that only in a spiritual manner. See: Gal. 3, 15; 1 Cor. 10, 16; 1 Cor. 11, 26-28; Matt. 26, 26-28; Luke 1, 37; Luke 22, 19-20; 1 Cor. 11, 27-29.

Legalism

We must not overlook the fact that the so-called fundamentalists in the Reformed sects testify against some of the false teachings of the liberals among them. This is praiseworthy; however, these fundamentalists adhere to other false doctrines, to a system of legalism and fanaticism, which they have in common with their opponents in their own denominations.

By legalism we mean a perversion of God's Holy Law, mixed with a system of man-made laws, rules, and ordinances, with which to govern church and state. Their fanaticism may be seen in the blue laws, Sabbatarian laws, prohibition laws, in the mingling or confusing of church and state, and the like.

This results in a characteristic which is common to all sectarian bodies, and which in recent years has become more and more evident; they are more or less earth-bound, this-worldly, seeking to establish a kingdom of God on earth, disregarding what our blessed Lord Jesus Himself declared: "My Kingdom is not of this world." "The Kingdom of God cometh not with observation."

"The Kingdom of God is within you."

In practice they are extremely liberal and lax, taking no stand against such un-Christian organizations as the lodges, except in rare instances; practicing fellowship with

any and all, including Roman Catholics and Jews, and what have you. After all, practice is important, and that goes for everybody, including Lutherans: *Practice is taking doctrine seriously.* K. F. K.

Indian Mission Schools

THE educational principles taught by God's word and applied in the conducting of parish schools in our church are applied in our Indian Mission also. It is one of the evident fruits of our mission work that we have four schools in this field, one at Peridot and one at Bylas, two stations on the San Carlos reservation, one at Lower Cibecue and one at East Fork, on the Fort Apache reservation. In the Lower Cibecue district almost all children of school age are enrolled in the

East Fork the number is about 200. It could be larger if there were more dormitory room there. The East Fork school is attended by children from camps in the district and it is a boarding school for children from both Apache reservations that are orphaned or whose parents live too far from a mission school and who desire a Christian education. This applies in particular to a number of pupils of high school age with some of whom should materialize the original aim, not only of the East Fork school, also to give to young Indians preparatory instruction for training to become native workers of our church among their people.

The mission school endeavors to have its pupils in step with our parish school for white children. Naturally, however, the progress may be looked at as if a body of soldiers marched through a town and its children, held in spell by the music, did their best to keep step with the trained men. The natural mental gifts of Indian children are generally the same as white children; but the course of their unfolding depends on their environment. The greatest handicap of Indian children in comparison with white children, as to progress in school, consists from the beginning till quite a long time thereafter therein that they must learn the meaning of words and the use and arrangement of words entirely different from the native language they use at home and among themselves. The teacher of the beginners and another primary grade of Apache Indian children must do much work that is unnecessary with white children: with word and action, with picture and dramatizing, implanting conceptions foreign to camp life, and English words for things very much differently designated in Apache, and the way to bring them in sentence order mostly opposite to that in



mission school, making an enrollment of 50 pupils. While the large and well-equipped government schools in the other districts draw the majority of school children, other children, who as well could easily reach the government school by bus or on foot, attend the mission school because of its blessings which have become evident even to parents not attending church. So we have at Bylas an enrollment of 72 or more, at Peridot one of 100 or more, and at

which the native tongue puts them. Difficulties in English, easily overcome by white pupils, continue with Indian pupils quite up into the higher school grades, so that consciousness of them often makes advanced pupils hesitant to say what they mentally see quite clearly.

In spite of such and other environmental handicaps, it is surprising to see the progress made by Indian children in language and all the secular subjects, and, most of all, to find how with attention to the Bible stories and other Biblical instruction there is formed a fine, childlike understanding of the divine truth. Minds and hearts obviously follow the prayers spoken or read, and the best of our Lutheran hymns are sung with a love that finds its way even through natural Indian reticence.

How the reticence usually observed by the Indian in the presence of the white man can be overcome by Christian faith and young Indians can become faithful confessors, may be illustrated by this incident: An Apache boy of ours attended another school. With a class in physiology, he heard what the text book and the teacher said about the origin of man, that he descended from an ape. Our Apache boy raised his hand, and in answer to the teacher's question what he wanted, he said, "I just heard you say that man came from the ape. The Bible says that God made man of the dust of the ground and breathed into his nostrils the breath of life; and so he became a living soul." The teacher replied rather sarcastically,—"So you are one of those Bible students." The Apache boy replied,—"Yes, I am a Bible student. I believe what the Bible says. I don't believe what you say."

The more Apache boys and girls we can educate to become faithful confessors in their walks of life, the more our Lord's cause is served. Some such prospective confessors we further hope to see on the way to the specific training needed for teaching and ministerial positions among their people. To the present teaching force of the East Fork school, however, one addition is

needed in order to supply adequate help for promising students to overcome handicaps as referred to before, and to prepare them for entrance at a college of ours. That is possible only if they receive an adequate high school course in the school out

here in the field. There are Apache boys that soon could become good cowboys, but, thanks to the Gospel taught in their mission school, would rather become well-equipped workers in the vineyard of the Lord.

E. SP.

Faith And Superstition

AFTER forty years of wandering in the wilderness Israel had reached the Jordan River. This river separated them from the Land of Promise. The priests bore the ark of the covenant before the people. (The ark of the covenant was the box or casket in which the two stone tablets were carried upon which the Ten Commandments were written.) When the priests carrying the ark stepped into the Jordan, the waters from above dammed up and those below flowed on, so that the people could and did cross the river and enter the Promised Land. This was an *act of faith*, for the Lord had commanded the priests to precede the people and wade into the river carrying the ark.

The first city in the land of Canaan that stood in Israel's way of conquering the land was Jericho. The priests bore the ark of the covenant around the city once each day for six days and on the seventh day they marched around the city with the ark seven times. The command was then given to blow the trumpets. The walls of Jericho fell and the city was conquered. This carrying the ark around the city walls was an *act of faith*, because the Word of the Lord had thus commanded.

At a future date a priest by the name of Eli had two wicked sons, who cared little or nothing about what was written on the tablets of stone, about God's commandments. They, however, wanted permission to carry the ark of the covenant into battle. The battle was lost and both sons of Eli lost their lives. This taking the ark into battle was a *superstitious act*. The Lord did not command it. The two sons hoped

that it would, however, bring them "good luck," and give them victory.

This shows us the difference between faith and superstition. Faith always has a Word of God to which it clings, which it obeys and trusts. Superstition has no word of God, but does the thing in the hope of having "good luck" of winning victory, of having success, of obtaining the desired end of reaching Canaan above.

There can be no doubt of the fact that much religion is superstition. People do certain things, say certain words, visit certain places, observe certain practices, perform certain deeds, in the hope of thereby reaching heaven. If this is done in obedience to the Word of God, it is faith, and faith never makes ashamed. It always attains to that which is promised. If it is superstition, it has no promise of attaining the desired goal.

Let us take heed that our religion be not superstitious but a living, acting, speaking, and doing by faith. Faith attains its end, and the end of faith is the "salvation of our souls." This presupposes that we build upon, and are obedient to the Word. We have no justification to believe where God does not give us reason to believe — through the Word of God. Be sure that you are not trusting in "luck," but have a sure Word upon which you build. "Faith cometh by hearing, and hearing by the Word of God." Entering the Land of Promise, is at stake. Winning the victory over sin and death is at stake. Eternal life is at stake. Let us be sure that we have the *Word* as the basis for our hope. Then we live by faith, and "faith maketh not ashamed."

L. KOENINGER.

What Is This Thing Called Faith?

THE word faith is used so much in our day and yet there is much confusion as to the true meaning of the word. Some think faith is the opposite of knowledge. Others think that believing in God means to believe that there is a God (whoever He may be) and then they expect to be acceptable to Him, even though they have created a God out of their own imagination as to what He perhaps might be. This is not faith; yes, this makes our faith in God mere guess work. The Bible alone can give us the true answer to our question:

What Is This Thing Called Faith?

In the fourth chapter of the book of Romans we have the answer. This chapter was written for the very purpose to give us a stronger faith. The Apostle sets before us believers Abraham (ca. 1900 B. C.) as model for all who have faith. Abraham is called, the Father of them that believe. From Abraham we can learn what faith is.

Faith, God's Gift

Faith is not something we can obtain or develop by ourselves. Faith is something which we either have or don't have. Faith is a gift of God (Eph. 2, 8f.). God Himself gave Abraham faith by means of the promises which He made to Abraham. The greatest of these promises was that God would give Abraham a son, and that one of this son's descendants would be the One who would be a blessing to all the world. In the New Testament we read that God there promised Abraham that one day He would send Christ, the Savior of the world from the family of Abraham's son. After God made this promise together with the promise of a certain land which will be given to Abraham's descendants, and promised to make Abraham's seed a great nation, Abraham believed, he had faith, he trusted in God's Word. This faith he proved by obeying God's commandments, to leave his homeland in order that God could carry out these promises.

Trying Experiences

Now this sounds very simple from where we are, but for Abraham it

was not so easy. First of all, while he traveled up and down the promised land, he during his entire lifetime did not take possession of it, except for an acre which he purchased for a burial ground. What is more, Sarah was up in years and had been childless when God promised them a son. Besides, God let Abraham wait over twenty years before He fulfilled His promise and Isaac was born. Now we read in Romans, chapter 4, "Abraham staggered not at the promises of God through unbelief, but was strong in faith, giving all glory to God, and being fully persuaded that what God had promised, He was able also to perform." He knew that God could and would in God's time fulfill all the promises He had made and would also in due time send the Savior.

Now we are told further that because Abraham believed God's promises of the Savior, God counted it to Abraham for righteousness. That means, God, God considered Abraham, who was by no means without sin, as one who had committed no sin. God considered believing Abraham righteous, holy; considered Abraham His child.

For Our Learning

St. Paul then in Romans 4, 24f. tells us that this account of Abraham's faith was written in the Old Testament for our sake, for our encouragement in order that we too give all glory to God by fully trusting all His promises. We no longer are waiting for the Savior. He came just as God had long foretold in the Old Testament. This Savior God delivered up because of sin. He had His Son die for all the sins of the

world. The assurance that Jesus really redeemed all sinners God declared by raising Jesus from the dead. — That is the meaning of the words: "Jesus was delivered for our offenses and raised again for our justification" (Romans 4, 25).

What, Then, Is Faith?

Faith then is believing or trusting God's gracious promises. All of God's promises to us poor sinners are centered in Jesus, God's Son. Jesus redeemed us. All our sins God has covered up. He does not hold them against us. All this God did out of love to us, to all mankind. Once we are certain of that love according to which God made us His dear children and heirs of heaven, we have nothing more to worry about. For "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things" (Rom. 8, 32). Nothing, yes, nothing will be able to separate us from God's love (Rom. 8, 28f.). In Holy Baptism God has assured us that all His promises are given for each one of us. In Baptism He made us His own. And now like Abraham we are to trust Him and all His promises. These promises are in the Bible. To know them and to believe them means to be able to make the best of everything and to be able to rejoice in the midst of trials and tribulations; it means to be able to look like Abraham for a better land (Heb. 1).

Lord grant us all such a faith! When doubt comes to the mind, think of the resurrection of Jesus! That is God's proof that His Word is true, and that all our sins are forgiven. Yes, faith is a wonderful thing. What I believe I know because God has told me so .

G. W. FISCHER.

Diamond Anniversary And Parsonage Dedication

ST. JOHN'S CONGREGATION at Sleepy Eye, Minnesota, was organized on March 11, 1876. This milestone in its history was duly observed on Sunday, June 3. As a special memorial to God for His undeserved grace and guidance the congregation

on that day also dedicated its new parsonage, though not quite completed for the occasion.

Altogether four services were held, two of them in the morning. Speakers for the morning services were two sons of the congregation, Rev. Ruben

Marti of Burlington, Wisconsin, and Rev. Edward Krueger of Green Bay, Wisconsin. Professor C. Schewpe of Dr. Martin Luther College, New Ulm, only 14 miles away, spoke at the parsonage dedication in the after-

direction of the principal, Harold Klatt.

During the course of this jubilee year a large thank-offering is being gathered, of which \$850 has been sent in for the special Mobridge Col-

lowing excerpts. After having been served for a time by pastors in New Ulm, the interested Lutheran Christians of the community organized themselves as a congregation under their first resident pastor, Rev. Christian F. Meyer. Steps were immediately taken to build a church, which was dedicated in October of the year of organization. After only a little over a year of service the congregation lost its first pastor and called Rev. C. Oerding who served until 1879. He was succeeded by Rev. Simon Deuber, who after almost 17 years of faithful service was compelled to resign due to ill health. Under him the congregation built its first parsonage in 1885, for up to this time the pastors had been living in quarters arranged in the rear of the church.

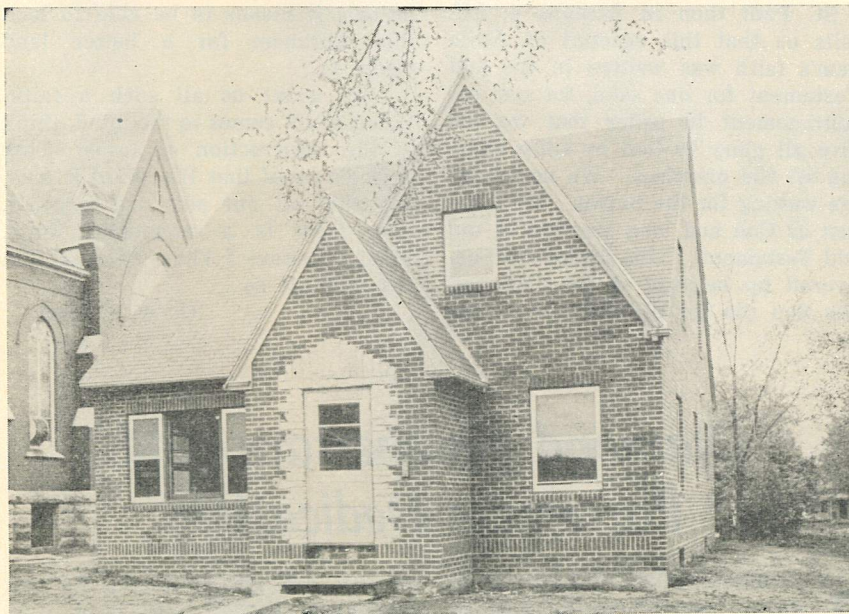


Next to serve the congregation as pastor was Rev. August Zich, who after 15 years was called to Green Bay, Wisconsin, and later to our Theological Seminary where he served until his death in 1939. During his pastorate the congregation in 1902 built its present, beautiful church. The old organ was replaced by a large new organ in 1947.

For almost half of its 75 years' existence the congregation was served by Rev. William C. Albrecht who followed Rev. Zich in 1911 and rendered faithful service until ill health forced him to resign in 1946. His successor, the undersigned, was installed by Prof. C. Schewpe on December 15, 1946.

From the very beginning the congregation showed special interest in the Christian training of its children, mention of a school being made as early as 1880. While the school was at first taught by the pastors, a full-time teacher was called in 1898. A second class was added in 1919, a third class in 1949. In 1925 a modern brick school was built to replace an old wooden structure, purchased from the local public school board. Present enrollment in the school is over 90. The present teaching staff: Harold Klatt, Naomi Sauer, Ruth Struss.

The new parsonage, dedicated on the Anniversary Sunday, is of brick construction, 30 by 35 feet. The parsonage as well as the church and school, is heated with steam piped in from a municipal heating plant. Figures on the total cost are as yet not available, but the cost will be



noon; and Rev. Oscar Naumann of St. Paul, president of our Minnesota District, in the evening service. Special music was rendered by the school children and choir under the

lection, the remainder to be used for local purposes.

From the history of the congregation printed in a memorial booklet for the anniversary we take the fol-

well covered by a fund collected for that purpose during the past four years.

Present membership of the congregation is as follows: 965 souls, 699 communicant members, 163 voting members.

Abide, O faithful Savior,

Among us with Thy love:

Grant steadfastness, and help us
To reach our home above!

G. HOENECKE.

† HENRY BAUER †

"The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Job 1, 21b.

Thirty-two years ago the Lord directed the steps of a young man by the name of Henry Bauer to our Northwestern Publishing House to apply for the position of linotype operator. The young man was hired. And from that day forth until the early part of this year, a span of almost thirty-two years, this man rendered our publishing House, and through it our Church, faithful and conscientious service. For the last six years he was foreman of the composing room. On July 27 the Lord took His servant to his eternal rest. We bless the name of the Lord and thank Him for having given and permitted us to enjoy the services of this faithful servant these many years.

Mr. Henry Bauer was born in Milwaukee, Wisconsin on June 21, 1899. August 13, 1921 he entered the holy estate of matrimony with Miss Helen Thurow, and on November 27, 1921 became a member of St. John's Lutheran Church of Milwaukee by the rite of confirmation. After a prolonged illness the Lord took him to his eternal home in heaven having permitted him to attain the age of 52 years, 1 month and 6 days. He is survived by his widow, Mrs. Helen Bauer nee Thurow, one son, Donald, one daughter, Lois, the wife of the Rev. Roland Gurgel of New Ulm, Minnesota, 5 grandchildren, his parents, three brothers and three sisters.

Funeral services were held in St. John's Church July 30 at which Pastor John Brenner officiated, basing his words of comfort upon the words of the Prophet Isaiah chapter 45, verse 15: "Verily thou art a God that hidest thyself, O God of Israel, the Savior."

St. John's School Addition

A new addition to St. John's School, Lewiston, Minnesota, was dedicated with special services Sunday, May 6. Prof. Richard Janke, D. M. L. C., New Ulm, Minnesota, a former pupil of St. John's, preached the morning sermon, basing his sermon on John 8:31,32. Pastor Harold Backer, La Crosse, Wisconsin, preached in the afternoon. Prof. Albert Stindt, D. M. L. C., New Ulm, Minnesota, a former teacher at St. John's, addressed the congregation in the dedicatory service held in the parish hall following the morning service in church.

The new addition, 70 by 66, provides two new modern class rooms and a parish hall-gymnasium. It is located north of the old school and is of brick and tile construction, fire proof throughout. The class rooms, 34 by 24, are on ground level facing east; the parish hall-gymnasium, 56 by 30, with a 14 feet stage to the north, faces the west, and is on the same floor level with the old building basement floor. The floors are of asphalt tile throughout.

The old building has been rearranged and redecorated and provides the pastor's confirmation and choir room, an office, and a library on the upper floor. The basement houses a modern kitchen, heating plant, rest rooms, and showers. A new oil-burning heating plant has been installed. Corridors upstairs and downstairs provide circulation between the old and new building.

Clearing of the ground was begun March 16, 1950 and excavation April 24. The cornerstone was laid May 28. The new class rooms were ready for occupancy January 22, 1951, one year after the congregation had voted to build the addition. Mch of the labor was donated by members of the congregation, also equipment for the kitchen and class rooms by individuals and societies of the congregation which considerably cut down the cost of building and equipment.

May St. John's School continue to be a nursery to feed Christ's lambs.

RUD. P. KORN

THEOLOGICAL SEMINARY

God granting, the new school year in the Seminary will be opened with a special service in the Seminary Chapel on Tuesday, September 11, in the forenoon at 10 o'clock.

JOH. P. MEYER, President

BOOK REVIEW

The Flood in the Light of the Bible, Geology, and Archeology, Alfred M. Rehwinkel, professor of theology at Concordia Seminary, St. Louis, Missouri. 372 pages, 6x9. 48 illustrations. \$4.75.

The Flood is discussed under four headings: The World Before the Flood; The Biblical Account of the Flood; Extra-Biblical Evidence of the Flood; and The World After the Flood. Professor Rehwinkel's point of view, of course, is that the Biblical account of the Flood is true in all its parts, and that only a flood, such as the one described in Genesis, satisfactorily explains the countless problems of geology. Since geology does not accept the Flood of Genesis, it raises more problems than it solves. The reader, especially if he hails from the midwest, will be interested in the discussion of the theory of glaciers and the problems such a theory does not solve. The book is interesting and well-written, but if one is reluctant to buy an interesting, well-written book, one may at least add a fine binding to his library. Whichever one is collecting, the book is well worth its price.

J. P. S.

CALENDAR OF CONFERENCES

MANITOWOC PASTORAL CONFERENCE

Date: September 18, 1951, 9:00 A. M.
Place: St. Paul's, Millersville, Wisconsin.
The Rev. Otto Heier, pastor.
Preacher: R. G. Koch (E. Zell).
V. J. WEYLAND, Secretary.

EASTERN DELEGATE CONFERENCE

Date: September 9, 1951, 2 P. M.
Place: Calvary Lutheran Church, Thiensville, Wisconsin.
Delegates to Synod reporting.
L. HALLAUER, Secretary.

RED WING DELEGATE CONFERENCE

Date: August 28, 1951.
Place: St. John's Ev. Lutheran Church, Frontenac, Minnesota.
Pastor: Walter G. Voigt.
Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: Carl A. Hinz (alternate: Otto Klett).
Reports on Joint Synod convention to be presented. Please inform host pastor of number of delegates and of your intended presence or absence.

NORBERT A. REINKE, Secretary.

NORTHERN MICHIGAN PASTOR'S AND DELEGATES' CONFERENCE

Place: Zion Evangelical Lutheran Church, Commercial and Center Streets, Chesaning, Michigan.
Time: September 17-18, 1951. Opening Session 9:00 A. M.
Preacher: Prof. A. Schultz; alternate, Pastor A. Schwerin.
Note: Delegates are to be present the first day only. No lodging will be available for delegates. Pastors please announce for yourself and your delegate in due time.
Host: Pastor Hans A. Schultz, 231 Commerical Street, Chesaning, Michigan.
E. C. RENZ, Secretary.

WISCONSIN RIVER VALLEY CHIPPEWA VALLEY

Pastoral Conference

Time: Sept. 18 and 19. Opening Service: 10:00 A. M.
Place: Our Savior's Lutheran Church, Wausau, Wisconsin, Lyle J. Koenig, pastor.
Conference Program: Book of Amos, E. Frenzlow; Revelations, T. Bradtke; State Aid to Churches, J. Schumann; What is A Fruit of Faith? A. Krause; Does the Church Have any Social Responsibility? G. Marquardt; Pastoral Practice, E. Kionka.
Speakers: J. Henning; W. Holzhausen, alternate.
Kindly announce your intended presence or absence to Pastor Lyle Koenig, 1236 S. 8th Ave., Wausau, Wisconsin.
D. H. KUEHL, Secretary.

Redeemer, Hastings, A. B. Haben		75.60	
Mt. Olive, Lincoln, L. Gruendeman	136.92	91.28	
Grace, Milford, L. Gruendeman	37.01		28.25
St. John's, Rising City, Hy. Gieschen, Vac.	69.92		54.55
St. Mark's Sutton, Milton Weishan	42.14		
	\$ 8,206.08	\$ 2,677.66	\$ 1,409.14

Contributions for Land and Building, by Westside, Co. Bluffs, John H. Martin, \$3.60.
 Contribution for Church Expense by Emmaus, Beatrice, In Memory of William Maschmeier, Lloyd Hahnke, \$91.75.
 Contribution for Other Expense by Zion, Valentine, Karl Molkentin, \$37.00.

HERBERT J. RIECHERS, District Cashier.

Spiritual Welfare Comm.....	13,707.28
General Support	65,227.45
Indigent Students	1,512.00
School Supervision	9,457.26

Total Budgetary Disbursements	\$ 1,332,878.69
Non-Budgetary Disbursements:	
Cash — Reserved for Home for Aged new Building....	37,000.00
	\$ 1,332,878.69
Cash Balance June 30, 1951....	\$ 63,199.92

C. J. NIEDFELDT, Treasurer.

TREASURER'S STATEMENT

July 1, 1950 to June 30, 1951

Receipts	
Cash Balance July 1, 1950.....	\$ 62,205.54
Budgetary Collections	\$ 1,109,139.50
Revenues	180,544.05
Total Collections and Revenues	\$ 1,289,683.55
Non-Budgetary Receipts:	
U. S. Government Bonds	
Sold	50,000.00
Payments on Accounts Receivable	1,500.00
From Trust Funds for Michigan Seminary	3,575.27
Reimbursement of Budget from Building Funds.....	24,624.90
Miscellaneous	1,489.35
Total Receipts	\$ 1,370,873.07

\$ 1,433,078.61

Disbursements	
Budgetary Disbursements:	
General Administration	\$ 98,346.75
Theological Seminary	49,737.21
Northwestern College	154,047.54
Dr. Martin Luther College	159,151.93
Michigan Luth. Seminary..	77,979.49
Northw. Luth. Academy.....	33,742.66
Home for the Aged.....	24,099.87
Missions — Gen. Administration	347.18
Indian Missions	158,229.14
Negro Missions	44,190.83
Home Missions	401,888.29
Refugee Mission	37,427.82
Madison Student Mission....	3,785.99

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For June, 1951
For Missions

N. N., Detroit	\$ 5.00
N. N., Detroit	7.00
Memorial Wreath in memory of Mrs. Minnie Stoffel from Mr. and Mrs. Floyd Schoeller, Mr. and Mrs. Elmer Waldman, Mr. and Mrs. John Palm, Mr. and Mrs. Roy Kramer, and Mr. and Mrs. Earl Palm.....	10.00
Memorial Wreath in memory of Mrs. Louise Berndt, given by Mr. Charles Berndt.....	100.00
N. N., Detroit	6.00
Pastor and Mrs. August Saremba.....	17.00
	\$ 145.00

For Lutheran Spiritual Welfare Commission	
Memorial Wreath in memory of Mrs. Elisabeth Rase Germane, by Emmanuel Missionary, South Lansing, Michigan	\$ 5.00
For Church Extension Fund	
Memorial Wreath in memory of Julius Schmelting, sent in by Rev. W. T. Meier.....	\$ 6.50
Memorial Wreath in memory of Carl Blek, sent in by Rev. W. T. Meier.....	4.00
Gift from Mr. and Mrs. John Kuhlman, Watertown, South Dakota	100.00
	\$ 110.50

For Moberge Building Fund	
Memorial Wreath in memory of Mrs. Louise Berndt, given by Mr. Charles Berndt.....	\$ 100.00
For Wisconsin Building Fund	
Memorial Wreath in memory of Rev. Allyn Schuppenhauer, given by Mr. and Mrs. A. C. Schuppenhauer, Louise and Ruth Hoefs.....	\$ 13.00

C. J. NIEDFELDT, Treasurer.

ALLOTMENT STATEMENT

July 1, 1950 to June 30, 1951

District	Comm.	Receipts	Allotment	Deficit	Surplus	Perc. of Allot.
Pacific Northwest	1,211	\$ 7,083.87	\$ 7,266.00	\$ 182.13		97.49%
Nebraska	5,493	34,392.16	32,958.00		1,434.16	104.35%
Michigan	20,174	123,303.19	121,044.00		2,259.19	101.86%
Dakota-Montana	7,014	41,880.26	42,084.00	203.74		99.51%
Minnesota	37,358	196,686.62	224,148.00	27,461.38		87.74%
North Wisconsin	44,122	240,393.60	264,732.00	24,338.40		90.80%
West Wisconsin	47,767	217,120.78	286,602.00	69,481.22		75.75%
Southeast Wisconsin	47,891	246,348.67	287,346.00	40,997.33		85.73%
Total	211,030	\$ 1,107,209.15	\$ 1,266,180.00	\$ 162,664.20	\$ 3,693.35	87.44%

C. J. NIEDFELDT, Treasurer.

Jan. 52

292-N
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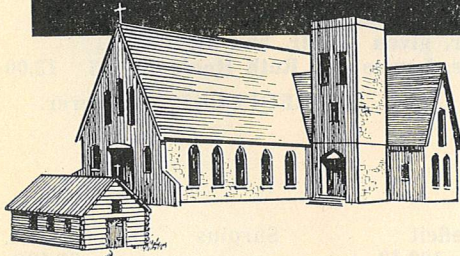
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