

THE NORTHWESTERN LUTHERAN

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."

I KINGS 8:57

Educational Number



**Feed my
Lambs . . .**

**Feed my
Sheep!**

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BY THE EDITOR

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Let children hear the mighty deeds
Which God performed of old,
Which in our younger years we saw,
And which our fathers told.

Colorado cuts off school aid to four schools, so reports the *Lutheran*. We quote: "State funds for four Colorado schools — in Antonito, Conejos, Capulin, and San Luis — will be stopped at the end of the term, the State Education Department announced. Roman Catholic nuns have been employed as teachers in these schools for 20 years.

A district court ruled last September that state funds should not be provided to St. Peter's School at Fleming, Colorado, because nuns are the teachers. An appeal to the State Supreme Court is pending in this case.

Officials of the four school districts which are threatened with loss of state support have given notice they will bring suit to require the state to provide funds, which total \$121,852 a year. The towns are on the Colorado-New Mexico border and are populated almost entirely by Roman Catholics. There has been no local protest against employing nuns as teachers.

A Minnesota county court ruled last month that public funds shall not be given to a school in Pierz where Roman Catholic devotions and teachings are part of the school program. But the court said funds should be given in Buckman where rooms for a public school are rented in a Roman Catholic school building but where 'no one in Catholic garb had anything to do with the children at any time while in the classroom.'

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The Roman Catholic Church does not like the picture "Martin Luther." Our Sunday Visitor (a Roman Catholic newspaper) said: "It is not likely to be received favorably for a showing to the general public by the owners of theaters." So they are hoping that the picture will not be shown in the large theaters of America. They charge that the director of the film, "has 14 connections with communist-front activities, according to a California un-American activities report" and "that an apostate priest was engaged to act as consultant on Catholic matters involved in the screenplay."

The Mormon Church or as they call themselves, the Church of Jesus Christ of Latter-Day Saints, is growing, according to a report given at the 123rd annual general conference of this sect at Salt Lake City, Utah. They increased their membership in 1952 by 41,896 so that their total membership today numbers 1,189,053. The members of this sect contribute and spend lavishly on missions. Every member is a missionary. They maintain 9,035 missionaries; spent \$46,526,179 in 1952. Their receipts were in excess of their expenditures.

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Bishop Giertz, of the diocese of Gothenburg, Sweden, who came to America to speak at the annual convention of the Minnesota Conference of the Augustana Lutheran Church and other meetings, said that the Swedes who come to America are better church members than their brothers and sisters who remain in the old country. He thought he had discovered part of the explanation here. "Apparently," he said, "the Free Church system gives the American layman greater interest and responsibility in his church." The State Church system on the other hand, he pointed out, is more likely to make the laymen believe everything is going on pretty well without his help and contributions. He has found that church life here is much stronger than in Sweden.

* * * *

"A new method of fighting the church. — From Berlin comes the report that services in two Evangelical churches at Quedlingburg, near Magdeburg, were disrupted by members of the Communist Freie Deutsche Jugend (Free German Youth). In both cases members of the youth groups entered the church singly, mingling with the worshippers. Then, after the services got under way, they began climbing upon and over pews, whistling, stamping, and shouting. One pastor was able to quash the disturbance, but at the other church the rioters could not be quieted, and the service had to be broken off." *News Service*.

Treasures in Heaven

PASTOR E. C. FREDRICH, DETROIT, MICHIGAN

IF there is one thought that Christians in general and Christian schools in particular must strive to keep alive, if there is one thought we want to teach and our students are to learn and remember forever, it is the thought of heaven. This thought is being blacked out more and more by modern living. People nowadays, even we Christians, are not very heavenminded. It is true we all want to get to heaven. It is true we sometimes think of it. But heaven has ceased to play the major role in our life's planning. Our eyes aren't always on, our hearts aren't entirely in heaven.

The thought of heaven was strong and clear in other days, in the early years of the New Testament Church and in the Middle Ages. Now it is not so. This world of ours is obsessed with the idea, not of getting to heaven, but by politics, planning, and progress of making a heaven of this poor earth of ours. The Church and the individual believers are being affected. We are being dragged along on a mad race of money-getting and money-spending and striving after earthly treasures. This world is trying to teach us from early youth on that riches, learning, pleasure, cradle-to-grave security are the real and only desirables. The eyes and hearts of all of us, especially of those young in years, are being turned from heavenly treasures.

In these days, under such circumstances, with so much at stake we want to commit ourselves wholeheartedly to a heaven-centered education, the type of education which Christian schools under God and His Word in Matt. 6, 19-23 have fostered and will foster.

This education has a

Single Eye.

It is fixed on the true treasures of heaven. It is well for us to clarify the basic principle of our teaching, its central core, its ultimate aim and meaning. Any education without any such unifying principle and consistency of purpose will not produce light but darkness. And how great is that darkness! Our unifying principle, the single eye of Christianity and Christian education is the thought of heaven and its treasures. The big lesson we are to teach and reteach and our students are to learn and

relearn is that our treasure is not on earth but in heaven.

That is a valuable lesson. Human beings are born treasure-hunters. We all have our goals and strive to attain them. All education, too, is finally a matter of pointing out treasures to students and teaching them to acquire and use them. What is important for our temporal and eternal well-being is that in our education we fix our eye on good goals and true treasures.

What is a good treasure, one worth seeking with a whole heart? The Lord Jesus tells us: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Earthly treasures — whether they be the precious garments and metals of two thousand years ago or the bankrolls, pleasures, power, and fame of 1953 — are not safe and abiding. Depressions and wars and the bomb can destroy them more swiftly and completely than moth or rust or thieves. At best these earthly treasures can serve us but poorly for a life time. But they all end with the grave. We can't take them with us.

More and more we want to acquire the single eye of Christian education that knows earthly treasures for what they are — corruptible and insecure. Less and less we want to look to them and let them detract us from the one thing needful, the priceless and abiding treasures of heaven, forgiveness of sins, life, salvation, heaven itself, the sinner's prized possessions. The single eye of Christian education, the final aim and end of our learning and lessons, which is the great thought of heaven, alone enables us to distinguish aright between earth and heaven, time and eternity. It always holds before us the truth that our treasure is not on earth but in heaven and reminds us that where our treasure is, there will our heart be also.

Christian education has its

Heart in Heaven.

It aims to put and keep our hearts there also. It bids us lay up for ourselves treasures in heaven and teaches us to do it. Our first concern is that we may enter in upon life eternal. Heaven is our chief hope. God's Word tells us plainly how it becomes ours. "By grace are ye saved through

faith." "Believe on the Lord Jesus Christ and thou shalt be saved." Faith in Christ and His Cross is our greatest treasure. Therefore the Means of Grace are highly prized. The Word and Sacraments awaken and nourish faith and offer every heavenly treasure. A life of faith follows. God's Word and Will guide us in laying up heavenly treasures. Because He desires it, we become His servants, help Him build His Kingdom, and make heaven's treasures available to others. All this is laying up treasures in heaven.

How important then is the type of education to which we give our youthful years and by which we prepare for life and eternity. The schools the government provides can teach students, and teach them well, to lay up earthly treasures. Only Christian education with its heart in heaven can train in laying up heavenly treasures. We thank God for schools which have the objective of nurturing faith and increasing spiritual knowledge, which place above all other books the Book of books and evaluate all the world's knowledge in the light of the Wisdom of the Word, which direct all conduct and discipline by Gospel and Law, which strive to graduate consecrated Christians who serve God and the Church and their fellowmen, which aim to make their whole program a busy and wholehearted laying up of heavenly treasures.

This heaven-centered education will give us a definite and God-pleasing outlook on life, on heaven and earth and the journey from one to the other. It will make this year and those to come a walking with God toward God, a Christian

Pilgrim's Progress.

This education will help us, while we walk on this earth, to keep our eye on the goal. Heaven will be our chief desire. We will seek first the Kingdom of God. Our conversation will be in heaven. We will not let earthly treasures beguile us from our path home to God.

Whatever is offered us of the earth's good things we will accept as a gift of God and use to His glory and good. But the earth and its treasures will not be our final interest. We have heard the Savior ask: "What shall it profit a man, if he gain the whole world and lose his own soul?"

It is our object in this year and those that follow to learn and live

the lesson of heaven-centered education. Its single eye, its heart in heaven will make us true Christian

pilgrims — living here below but not at home, walking on earth but looking up, strangers who yearn for the

fatherland and are hurrying home to our heart's desire, our heavenly treasure.

Editorials

You're Not Isolated Whether you and your congregation are remotely situated in a geographical sense or whether your congregation is "hidden away" within some teeming metropolitan area, you are not isolated.

Surely the eye of our omnipotent God sees us at all times. News of your congregation may appear in the *Northwestern Lutheran* whose issues travel also to Europe and Korea. Your own community also knows your church.

Yet news travels another way so that sister congregations separated by a thousand miles soon learn of each other. A service man in some foreign country chances upon a fellow Lutheran. Soon notes are compared regarding their particular churches. In this era, more so than in any other in our history, families or members of families are transplanted into communities sometimes far distant from their former homes.

In this summer a pastor's sermon preached in his church may be quoted somewhere else. The church member's attitude to his pastor and his church, the voting member's words spoken at a congregational meeting, the teachings, customs of any particular church soon reach the ears of others far away.

Thus a congregation and its individual members will rejoice when they hear that the same doctrines, the same practice and the same general customs exist in the sister congregation far distant, whose individual members may be unknown to it. Of course we know that adverse news travels just as rapidly and can cause no end of grief in a congregation far distant from the one where it originated.

The thought may set us back on our heels. The pastor suddenly realizes that the sermon he has prepared for his own congregation may have far-reaching results in another congregation. Every act of pastor and members in conducting the work of the church in their own particular community, in the congregational meetings, in the conduct of the affairs of its church, its teaching and practice, inevitably has some bearing on the life of a sister congregation sooner or later.

None of us are isolated, we do not live in a vacuum. We cannot hide from God and we cannot hide our faith and confession from others. This holds true not only as far as the pastor is concerned, his congregation as a unit, but holds true as far as each individual church member and his family is concerned. News of unity of faith as

shown in the life of a congregation will not only cause joy for some sister congregation but help to strengthen it in its battle for the truth. News contrary to this will somewhere bring repercussions and perhaps the loss of a prospective member.

May it be said of all of us as Paul could joyously write to the Colossians, "To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. *We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.*" Col. 1, 2-4.

JOHN F. BRENNER.

* * * *

Vacations "So you are taking your vacation this week?" "Yes, I get two weeks off this year with full pay!" "And where are you going to spend your vacation?" "We haven't fully decided; but, I suppose, we'll be seeing places, we have not seen before, enjoying nature, etc." "Your vacation will keep you away from home over at least one Sunday. How and where do you intend to spend this?" "I hadn't thought of that. I suppose, we will just lounge around, sleep a little longer, etc." "Why not take along your copy of the *Northwestern Lutheran Annual* and find the nearest church of the Synodical Conference in the place where you spend your Sunday? It will be quite an experience for you to worship with fellow-Christians away from home, with people who otherwise would be perfect strangers to you!" "But I do not know, when they have their church services!" "Practically every locality has a Saturday paper with all the church services listed as to place and time. You should have no trouble along this line. And, while on vacation, how about looking up some of the more out-of-the-way mission stations and perhaps worshipping at one of these? This will prove a never-to-be-forgotten experience and may help you to appreciate your next Mission festival in your home congregation a bit more. It might even induce you to become a more liberal and a more cheerful contributor to the cause of missions." "That's something to think about!" "Yes, and on your vacation: 'He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.'"

THEOPHIL HOFFMANN.

The Church

As Jesus Spoke Of It

(Third Continuation)

In a previous study we marked that the disciples, when through their spokesman Peter they confessed that Jesus is the Christ, the Son of the living God, were hardly aware of the full import of their words. Their confession was correct, but their words said much more than they themselves at the moment understood. Jesus accepted their confession, but then tried to lead them to a deeper understanding of their own words. We consider His instructions.

Jesus The Foundation Of The Church Through Suffering, Death, And Resurrection

There are many Psalms that speak of the Messiah as a glorious King. The 2nd Psalm declares that in the face of fierce opposition from all the mighty men of this world God has set His King upon His holy hill of Zion, a King who will dash His enemies in pieces like a potter's vessel, and then admonishes all to kiss the Son in reverence. — The 24th Psalm, on which one of our Advent hymns is based, chants in exultation: "Lift up your heads, O ye gates, . . . and the King of glory shall come in," namely the Lord of hosts, the Lord strong and mighty, the Lord mighty in battle. And the 93rd Psalm declares: "The Lord reigneth, he is clothed with majesty, the Lord is girded with strength, wherewith he hath girded himself." The world seems firmly established, so that it cannot be moved, but "Thy throne is established of old, thou art from everlasting."

We could easily bring a number of passages more which have a similar ring. On the basis of such passages the Jews conceived the idea that the Messiah would be a glorious King like the kings of this earth, only surpassing them all by far in splendor. Also the disciples were troubled by thoughts of this kind. And so deep-rooted were these thoughts in their hearts that even on the day of the Ascension we hear them ask: "Lord, wilt thou at this time restore the kingdom to Israel?"

Because they were taken up so completely with this idea of outward glory and majesty, they entirely overlooked such other passages which,

like for instance Is. 53, spoke of the bitter sufferings and death of the coming Messiah. They overlooked Psalms like the 22nd: "My God, my God, why hast thou forsaken me? . . . I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." They overlooked words like: "They pierced my hands and my feet" (Ps. 22) and: "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink" (Ps. 69).

They overlooked the meaning of their ritual with its many bloody sacrifices, its sin offerings and guilt offerings, which all prefigured the fact that the Messiah would die for the sins of the people.

When, therefore, the disciples confessed Jesus to be the Christ, the Son of the living God, their words were correct, but they themselves were not aware of their full meaning.

Jesus Instructs His Disciples

The situation being what it was we need not be surprised to hear Jesus forbidding His disciples to make Him known. "Then charged he his disciples that they should tell no man that he was Jesus the Christ" (Matth. 16, 20). We can well imagine what would have happened if Jesus under those circumstances had announced Himself as the Messiah. Some would have hailed Him as their King, while others would have just as vehemently rejected Him; rebellion would have broken out and civil war, and the Romans would have seized the opportunity to suppress the uprising with force and bloodshed. But worst of all, the confusion of hearts would have become practically incurable, everybody would have been confirmed in his false conception of the Messiah and His kingdom.

No, the people, the disciples included, who were so deeply entangled in their false conception of the Messiah, must be disabused and thoroughly instructed in the real meaning of the messianic prophecies.

Here are the words of Jesus as St. Matthew records them: "From that time forth began Jesus to show that

he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (v. 21).

The sins of the world required, and the Old Testament prophecies foretold, that the Messiah would sacrifice Himself to remove the guilt of the world. The Lord would lay the iniquity of us all on Him. He would make His soul a sacrifice. Thus Jesus, if He is the Messiah, must suffer and die. That was a truth which the people did not realize, but it was a truth which they must accept if the Messiah is to be of any benefit to them. Hence the patient instruction by Jesus before publicly announcing His messiahship.

If His sacrifice is to be of any benefit to us it must be complete, it must wash away all guilt. The Old Testament sacrifices had to be repeated time and again, because they had no intrinsic value to cancel guilt. If the sacrifice of the Messiah would be like them in this respect, it would be in vain. But if it is sufficient to cover all sins completely, then Jesus dare not be left in death. If there is no longer any sin to hold Him, He must be released. Jesus says, He must be raised again the third day. His resurrection will proclaim to all the world that every man's every sin has been completely atoned for.

Jesus says that He must suffer at the hands of the leaders of the people, elders, chief priests, and scribes. They are the ones who under the guise of guarding God's honor urged the people to work out their own salvation by doing the commandments and bringing the prescribed sacrifices. They taught the people that by their good conduct they would make themselves worthy of the glorious Messiah King. They were so set in their ways that they He was in their very midst; and to did not recognize the Messiah when "honor" God they crucified the Prince of Life whom He had sent them.

Jesus The Only Foundation

The elders, chief priests, and scribes tried to lay a foundation consisting of the works and merits of men, at least, they tried to supplement the work of their Messiah in

this way. That is not only impossible, it ruins the Church. The Messiah did not come to assist men in working out their salvation themselves. He came to be the Savior. Any one who tries to add to His work by his own good deeds or his own good character thereby rejects the

work of the Christ. Any one who proclaims Jesus merely as a wise teacher, as a model man, as our example which we must follow, thereby rejects Him as his Savior.

Peter's confession must stand: "Thou art *the Christ*, the Son of the living God," that is, the suffering, the

dying, the rising Christ who by His death removed our guilt and by His resurrection proclaimed the justification of every sinner.

This Jesus is the foundation of the Church.

J. P. M.

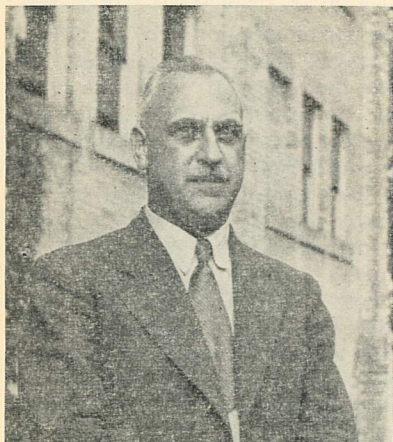
(To be continued)

Guidance in Godliness

AN INVOCATION FOR OUR SYNOCDICAL CONVENTION

THE biennial convention of our Wisconsin Synod is just before us. As you read these lines we will be in the midst of it. Quite naturally, our thoughts turn to this important gathering. We should be concerned about it; we should be intensely concerned. We should pray for it. We can think of no better invocation than the words: "The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us!" I Kings 8:57.

We know who is here invoked: "The Lord our God," He who has revealed Himself in His Son Jesus Christ to be our God and Savior, or, as St. Paul put it by divine inspira-



tion, "God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort." Him we invoke to be with us, "as He was with our fathers."

"Our fathers" — who are they? Solomon who first uttered this invocation, of course, had in mind the great ancestors and leaders of Israel, God's chosen people — Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, together with the children of God who were their descendants and followers in faith.

We Christians of the Lutheran faith look upon as our fathers the

founders of the Church of the Reformation — Luther and his co-workers, and the whole body of Christians who adhered to their confessional standards, and coming down to more recent times we regard as our fathers not only the founders and spiritual leaders of the old Synodical Conference type in our country, more particularly of our own synod, but our Lutheran Christians at large who have been the bearers of the pure Gospel and the treasures of the Church of the Reformation, prominent among which are Luther's Bible, Luther's Small Catechism, and the unexcelled Lutheran hymns and chorals.

Who of us would not joyfully and gratefully acknowledge that the Lord our God has been with our fathers? He has proven Himself to them to be the God of all grace and goodness, the God of all comfort and blessing. He has espoused and graciously advanced their cause as that of His people. Under His blessed guidance and protection our Christian forefathers here prospered as the church which has remained true to the Gospel of our dear Savior Jesus Christ, and thus have become the bearers of the one and only religion in the world which saves — the religion of the Christian faith.

Ought we not, therefore, to invoke the God of our fathers to be with us also? It is an invocation most needed, especially in our day, when the dangers of becoming estranged to God are so great and grave. Why is the negative inference added to our invocation: "Let Him not leave us, nor forsake us"? Why is it so necessary earnestly to plead with God not to leave us, nor forsake us? Ah, remember the glaring example of Israel's apostate history before and after the Advent of Christ; remember the unutterably woeful condition of the Christian Church under the rule of the Antichrist during the Middle Ages; remember that of the Church of the Reformation during the age of

rationalism — and you will see that God at times actually does forsake His people due to their departure from His eternal truths.

No less are we of the Lutheran faith exempt from the possibility of God's withdrawing His gracious presence from us, if instead of prizing the treasures of the Gospel we become indifferent to them, seeking rather material happiness and the things on earth than salvation for time and eternity. Temptations to depart from "the faith once delivered to the saints" are far from diminishing, but on the increase at a terrible pace as the Day of Judgment draws nigh. There is no mincing of facts. The days of difficulty are rapidly increasing for all true Lutheran Christians who would faithfully uphold the doctrinal standards of our church and espouse and welcome its cause. The spirit of materialism governing the world round about us, and the contaminating American church bodies are not without their deleterious influence on our Lutheran men and women. And not least is the danger lurking in our own midst, when our people are becoming lukewarm in living up to the principles of the Gospel, lagging in supporting the work the Lord has given us to do, and denying their pious profession with their perfunctory performance.

Truly, a much needed invocation: "The Lord our God be with us as He was with our fathers; let Him not leave us, nor forsake us." It is our only hope and salvation. With the invocation we may rest assured that the Lord our God will be with us, live with us, abide with us with His grace, with His Word, with His blessings, with His protection. With such plea we may joyfully look forward to greater growth in Christian knowledge, to greater strength in contending for our faith, and to greater zeal in the blessed work assigned to us in the Church.

K. F. K.

Pastors' Training

J. P. MEYER

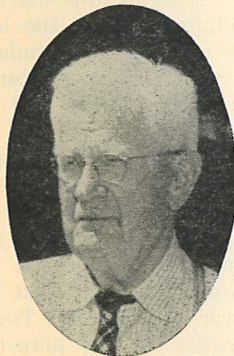
President, Theological Seminary, Thiensville, Wisconsin

WHILE this subject can, naturally, not be exhausted in one brief article, yet since this issue of our *Northwestern Lutheran* is devoted to Christian education in general, a few thoughts on the training of our pastors will not seem out of place.

When these lines reach our readers, delegates from the several Districts of our Synod will be assembled in Watertown, in our Northwestern College, discussing the affairs of our Synod, how to carry on our task and serve the interests of the Church in the field assigned to us by our Lord. Very important matters will be before the convention for consideration and action, and most fervent prayers for God's guidance and blessing are needed from all members of our Synod for our delegates.

Commit to Faithful Men

One of the matters that requires the attention of every synod convention pertains to the training of our future pastors. The churches need pastors. Pastors are a gift from God. God wants us to pray Him that He send forth laborers into the harvest. By telling us to preach the Gospel to every creature God also instructs us to train the men whom He gives us

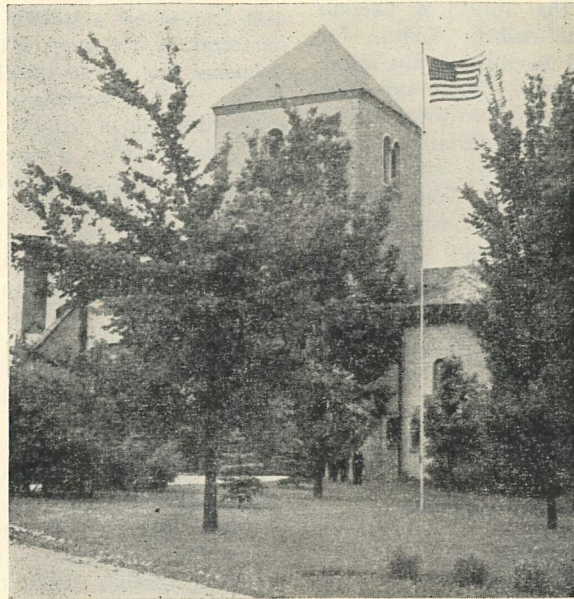


President J. P. Meyer

as suitable for this ministry. St. Paul wrote to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2, 2). Paul had been very careful in training Timothy. Now he instructs him to train others.

Following the example of Paul our Synod has built up an educational system for training our future pas-

tors. We have a number of high schools, one in Saginaw, Michigan, and one in Mobridge, South Dakota; and one each as a preparatory department in connection with Northwestern College, Watertown, and Dr. Martin Luther College, New Ulm. Let us take the preparatory department of Northwestern College to preaching and instruction of the



"The Tower" — Seminary, Thiensville

illustrate our point. This department is not an ordinary high school. A number of courses which are commonly included in the curricula of high schools are missing in Watertown, while others, which in other schools may be offered as electives, hold a prominent place on the program of Watertown. I mention Latin in particular. The study of Latin at an early date is deemed an important factor in the training of our future pastors.

Latin, Greek, Hebrew

We turn to the college department in Watertown. The study of Latin — both as to language and as to literature — in continued. The study of Greek and Hebrew is begun. — If you look at the program again, you will find that also the study of history holds a prominent place. — The Latin and Greek that are studied at Watertown are not primarily Church Latin and Biblical Greek; they are the

ancient classical languages and literature. And the history courses are not limited to sacred history and church history, but take in the history of the world. Does this help the training of pastors?

Some people might think that, since a pastor is to preach and apply the Word of God, a thorough course in the English Bible and in some of the important literature of the Church should be sufficient. A knowledge of Biblical Greek and Church Latin should be added. Public speaking should be cultivated, and the rules of pedagogy inculcated, since young are important functions of a

pastor's office. But the study of classical languages and literature might well be dispensed with. Is it not a waste of time, precious time, which might be more profitably employed? — Is it?

Jewel Chests

We hear a few remarks from Luther. "As highly as we prize the Gospel, so firmly let us insist on the languages. . . . Let us mark well that we shall not be able to retain the Gospel without the languages. The languages are the sheath which holds the sword of the Spirit. They are the chest in which we keep this jewel. They are the vessel which holds the refreshing drink, the larder in which this food is kept." Luther points to the warning example of the monasteries, which neglected the languages, and to the church fathers, who, because they did not have a command of the languages, groped blindly and often failed in their study of the Bible.

History

History is not "bunk," as some one has said. A mere superficial and mechanical memorizing of names and dates is not history. In history we see the efforts, and failures, of nations to work out their own salvation. We see how God, when the world had to admit its bankruptcy (Think of Pilate's sneering question, What is truth?) — then God prepared salvation by sending His Son into the world. His Gospel brought life and immortality to light in a decaying world. History is of utmost importance on the advanced and more mature college level. But there is nothing like the study of ancient languages, particularly Latin, for developing and disciplining the mind.

Let me illustrate. Some one may say, "When I shall go to town tomorrow, I shall buy myself a new hat." Note the two future verb forms: shall go and shall buy. The German language would employ the present in this case, go and buy. The English is more exact as to time. But a Roman would not be satisfied with the English. He would argue that you cannot buy your hat while you are walking on the way. First you have to be there before you can do any shopping. Hence: "When I shall have gone to town," etc.

The Soul of a People

Thus the teacher of beginners' Latin holds a very responsible position. His subject is not one among others, rather, he is to introduce the

pupils into an entirely new world of thought, in which they are perfect strangers. He cannot simply assign a lesson and flunk those that fail to get it. Step by step he must lead the students and teach them to grapple with the new thought forms. Your present writer, having taught beginners' Latin for a number of years, knows from experience the difficulty and importance of the course and the patient attention to small details which it requires. In the languages the soul of a people expresses itself. You can read the people's ideas in a translation, but you cannot get at their heart unless you grapple with their language. Hence, what a valuable training of a student's mind can be found in a course of Latin! This prepares him for an intelligent study of the Biblical languages and for an understanding of history.

A student who is devoted to his Savior can then, when thus his mind has been disciplined and broadened, apply himself more readily to a specialized study of the Scriptures, of church history, of sermon making, of catechization, of the private cure of souls, and the like, as he is supposed to do in our Theological Seminary, preparing himself directly for the Ministry of the Church.

In conclusion we hear another remark of Luther's. "Now whose is the fault that our faith has so deteriorated? Namely, because we neglected the languages. And there is no other remedy than to know the languages."

J. P. M.

critic of the very first rank was perhaps the most learned man of his day in a variety of fields. He was thoroughly versed in geology, medicine, biology, physics, and astronomy, so far as scientific knowledge went in his day. But in spite of his knowledge, by his own admission, he walked in darkness.

It has often been said that knowledge is power, and there is no denying that superior knowledge does equip its possessor with power over men and things. Knowledge produces airplanes, radio, television; it satisfies certain needs and yearnings of the mind; it feeds a natural hunger to know things; it often confers honor, prestige, and wealth on its possessor. But it may also blind a man to the simplest truths of life and death and may nourish his pride to the point that he feels he is a god, thus fulfilling Satan's promise to Adam that if he but ignore God's clear word he would become as a god, knowing good and evil.

The Quest for Knowledge

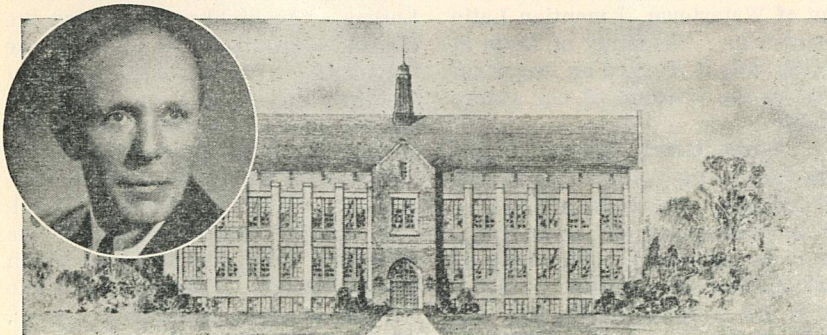
Knowledge alone may well be power, in one direction, but in another it is wholly impotent. It cannot by itself give peace to a troubled conscience; it contributes nothing to the healing of a broken heart; it does not know the way to peace with God; it cannot penetrate the veil that separates this life from what comes after. In spite of the extravagant claims and promises of the learned, it cannot explain the fundamental problems of human existence. It guesses at the answers and always guesses wrong.

Truly there are things that "eye hath not seen, nor ear heard, nor have come into the heart of man." There are things, and these are the really important things, that lie hidden to natural man and that he cannot discover of himself. These are eternal truths that to natural man seem to be mere foolishness, seem to be the exact opposite of what they really are, — the truth and wisdom of God.

The hunger and thirst for knowledge are nevertheless a gift of God, as natural to man as the breath of his body. When God created man He blessed him and bade him subdue the creatures about him and establish dominion over them. He gave him reason and all his faculties, those qualities of thought and the ability to increase his knowledge that dis-

The Higher Education

PRESIDENT ERWIN E. KOWALKE, NORTHWESTERN COLLEGE



IT is reported of the poet Goethe that as he lay on his deathbed his last words were "More light." This may be mere legend, but the words

and the thought were so appropriate to the man that the legend is generally held to be fact. Goethe, besides being a poet, playwright, and

tinguish him from the beast. Every man has something of those faculties.

But it was also God's will that man exercise his zeal for knowledge in a right and wholesome direction. He made that clear when he forbade Adam to eat of the tree of knowledge of good and evil. And when man deliberately ignored God's will and chose instead to follow Satan in his thirst for knowledge and power, he brought upon his seed only death and woe. There are two directions that the quest for knowledge can take. Both are indicated in the second chapter of Genesis. One is toward God and life, the other is toward Satan and destruction. Adam and Eve proved that.

The Right Path

God has not limited us in our search for knowledge, but he has given us a sure guideline so that we take a right path. "Know that the Lord, he is God." That should be the starting point. If we are ever to find the truth, we must first of all find the Lord; not just any imagined god, but the Lord who revealed Himself in the Son who gave Himself for the life of the world. Know that He is God. That is the beginning of true knowledge. That gives direction to our learning and gives meaning to our studies. That gives the light that Goethe groped for.

"In the beginning God created the heavens and the earth." That is the first word of God's revelation to us in the Bible. What a multitude of mysteries acceptance of that fact can explain to us! What light that fact can throw on the things that men puzzle over. It explains at the outset the origin of the earth and the sea and all that is in them, explains the mystery of the stars, the power that is in the sun, and the origin of all life.

That much explained, investigation and study can go on from there and never reach the horizon. There is no danger that investigation will ever exhaust the mystery of created things. Acceptance of God's creative act explains to us such mysteries as the power of speech, that we can make certain sounds with our lips and thereby convey thoughts and be understood. It explains the marvelous uniformity that we find in the germination and growth of plants. It explains the existence of laws in all fields of science, without which there would be utter confusion, and without which the sciences of medi-

cine and physics and all the arts and professions would be impossible. Without that act of God in laying His blessing on His created works, chaos would be real.

Light and Darkness

A second simple fact of Christian knowledge is that the Son of God gave Himself into death to redeem us lost and condemned creatures. That act of love and grace gives meaning and hope to this life of ours. That act of love lifts the veil, destroys fear, takes the sting out of sin and death. Here is the light that all men need and long for, here is the light of the world.

St. Paul's experience is an example. In the world that St. Paul made for himself before his conversion he had honor, power, and prestige. He knew history and language and had studied the theology of the Jews under the most famous teachers. But there was no light in all of his knowledge. The blindness that fell upon him on the way to Damascus was not only physical. It symbolized the blindness that was in his mind and soul.

When he saw the Christ as the

Lord and recognized Him as his God, then "there fell from his eyes as it were scales." That means more than just that he regained his physical eyesight. He saw a light that in all his life he had never seen before. Now life for him was not just living, but it meant glory and thanks and joy. It meant peace amidst turmoil. From that time on he could walk in the light and bid defiance to death and the devil.

We do not of course mean to say that he who comes to faith thereby becomes suddenly filled with all knowledge. The law of the Lord enlightens the eyes and makes the simple wise, but knowledge as we use the term still has to be acquired by hard and faithful work. Faith does not teach the rudiments of algebra and Greek. But we do mean to say that knowledge alone of algebra, Greek, or anything else cannot possibly lead to the light which is of God and is synonymous with life eternal. Knowledge of every kind must let itself be led to that light by the guide of faith in Christ Jesus. Otherwise it remains a barren thing.

Educational Difficulties in the West

R. A. FENSKE

President, Northwestern Lutheran Academy, Mobridge, South Dakota

WHEN on a Sunday afternoon last February our new building was thrown open to the townsfolk, one lady, not of our church, remarked, "I always pitied the poor, underprivileged children attending this

school, but I shan't do so anymore."

The new building had impressed her, and she was quite obviously making the mistake of shifting the emphasis from the essentials in education to its externals.

In our day we are so accustomed to ultramodern school buildings, consolidated schools, expanded sports activities, visual education, lecture programs, I.Q. tests, and other manifestations of so-called efficiency in education that, where any or all such externals are lacking, we too easily speak of educational difficulties and of underprivileged children. We recall that not a few of us are products of the one-room school, which had neither fads nor frills; yet we did learn to spell, read, and write passing well; we could do fractions and knew where to place the decimal point; we learned many excellent poems and sacred hymns; and we could repeat Luther's catechism from cover to cover. Were we the underprivileged? We do not frown upon all that is modern in schools, but we do need



President R. A. Fenske

to keep the emphasis where it properly belongs.

The Privileged and the Underprivileged

We do have privileged and underprivileged in the West, and we must cope with certain educational difficulties, but not in the sense that our large prairie states have failed to advance or progress normally, nor in the sense that our young people are altogether different from those of other states. Who, then, are the underprivileged? There are the many boys and girls who do not have the advantages of a good school staffed with capable teachers, there are those who come out of unchurched homes and are completely out of touch with the Word of God, and there are the many who cannot attend a Christian day school or whose parents are still indifferent to the blessed fruits of a Christian education. These are in truth the underprivileged, and in our advanced day and age there are not many others.

Who are the privileged? These are the boys and girls that come from Lutheran homes, where as babes they were brought to the Lord in baptism. Later they were sent to a Christian day school if one was available. When after confirmation the important

question arose, Where is there a Christian school of higher education? the answer was found in the Academy. For hundreds of miles parents now bring their sons and daughters, for over a thousand miles they send them in order further to provide them with the one thing needful. Certainly such boys and girls are privileged. Now if this presented the complete picture, we should have little more to say.

Educational Difficulties

The area included in the Dakota-Montana District has always presented an educational problem to our church, and from our point of vantage we do not believe that the complete resolving of such difficulties lies within the foreseeable future, since they are rooted in the very nature of this region.

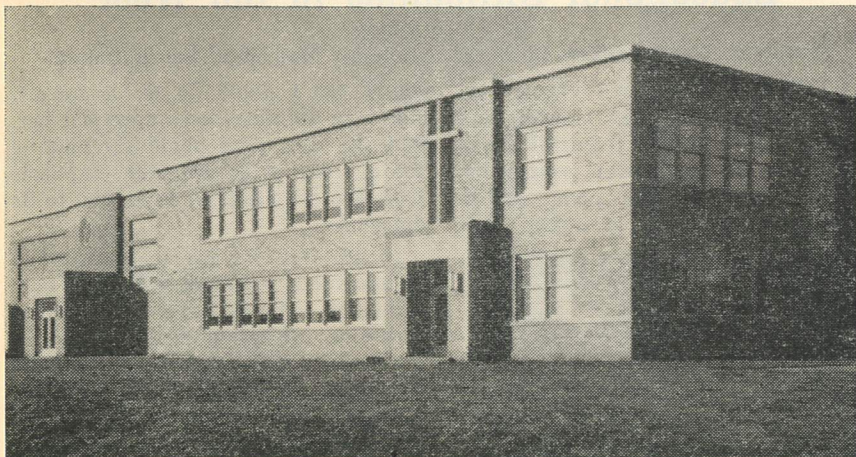
Try to imagine a region that is predominantly rural and in which, because of its large ranches, the population is very sparse. Roads, because of weather conditions during winter and early spring, are frequently impassable for weeks at a time. Here and there a little schoolhouse, with fewer than a dozen children on the playground, dots the landscape. Of course, such conditions do not make for consistent attend-

ance and application, and they do not draw the best in teaching ability. The entire picture is such that pupils are too often promoted from the eighth grade when, according to accepted standards, they have but a sixth or seventh grade preparation. What is more, all these factors tend to cut Christian instruction to a minimum.

The Outpost

If it had been possible to plant a Christian day school in every congregation and to provide adequate school transportation, our educational difficulties would now have been reduced to a minimum. And would that have been too much? These boys and girls belong to us. They are numbered in that select group which the Lord calls "a chosen generation, a royal priesthood, . . . the people of God." We are thankful that a good beginning has been made in establishing the Christian day school and that, on the secondary level, we have the Academy, which unfortunately still stands alone in the West as an outpost of the Synod's educational system. Even when the Academy was not as well equipped as now, we gave our students the one thing needful throughout four years of a sound academic training, filling what gaps there were. May we never be induced to swerve from the essentials, lest we beat the air as others do.

The Academy has proved itself to be one of the answers to the District's educational problem. In its work it must cope with that problem from year to year, since we cannot be satisfied with poor achievement, not when we wish to prepare as many of our students as possible to become public servants in the church. Even our general education students should be well equipped academically and spiritually, not merely to hold to a standard, but because all knowledge, properly centered in the Word of God, thoroughly furnishes the man of God unto all good works.



Recently Dedicated Administration Building, Mobridge, South Dakota

Christian Education

CONRAD FREY

President, Michigan Lutheran Seminary, Saginaw, Michigan

GENERALLY speaking, the underlying purpose of all Christian education which deserves the name is to make use of every means that God places at our disposal to make it possible for our young people to be

with Jesus. We want them to be like Peter and John. You will recall that shortly after the Ascension, Peter and John were hailed before the Jewish Court for healing the lame man and for seizing that opportunity

to preach Christ crucified. You will recall too that the members of the Jewish Court were for a time unable to understand where these two disciples received the courage to confess Christ so fearlessly before them.

They finally found the answer. Acts 4, 13 tells us: "They (the members of the Jewish Court) took knowledge of them, that they had been with Jesus."

No Room for Diets

The one thing that puts you and me into a close and saving relationship with Christ is faith. Faith, which is the one and only receiving organ of all God's blessings, is not something we ourselves develop. It is something that is born into our lives through the Word and Sacraments. Such faith, when it is born, will not live of itself. It must be nourished and fed regularly in much the same fashion as our bodies are. To live, our faith must feed on the pure Word of God. Unlike physical foods which cause distress when taken in large quantities, the spiritual food of God's Word can never be taken in too large a quantity. Unfortunately some Christians believe in a strict diet when it comes to feeding their faith. They believe in such a diet too for their children; for when asked to provide their children with the benefits of a Christian education, their stock answer revolves around too much religion.

Faith needs food. Faith needs nurturing if it is to grow strong and be worth anything. Christian education on all levels serves that purpose. It is one of the best avenues that God places at our disposal to nurture the faith of our youth. And why is that the case? Because there are so many opportunities for faith to be fed. We can use Michigan Lutheran Seminary as an example. There the student virtually begins his day with the Lord by means of morning chapel. Morning chapel is not merely the time for a perfunctory reading of a Scripture lesson and possibly a hasty prayer. Chapel is conducted like a regular service with hymns, responses, prayers, and a brief sermon based on God's Word and designed to nurture faith. After the chapel service the entire course of study that the student will follow during the day is designed to do the same thing — whether it be in religion, social studies, the sciences, or whatever the classes may be. When the physical needs of the body are met at mealtimes, there too the student is reminded of God's abundant blessings by prayers of invocation and thanksgiving. Then to complete the day, the daylight hours end with another chapel service.

Some Failures

In a previous paragraph we stated that Christian education is one of the best means that God places at our disposal to nurture the faith of our youth. That remains a fact. In the face of such a statement, once in awhile someone will say: "I know people who never ever looked inside of a church-operated school who apparently are better Christians than some who have attended such schools." That is not only possible, but it is quite likely that a number of such instances can be pointed to, but it doesn't prove anything. Even in His intimate and select circle Christ had a Judas; but don't forget that there was also a Peter, a John, and other men of invincible faith who had that strong faith because they were with Jesus. Because they were with Jesus their faith was not only nurtured but it grew. And don't forget that growing in faith. Scripture speaks of it often in passages like the following: "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Without a doubt Christian education on all levels is one of the very important agencies that God uses for that purpose.

Bearers of the Word

But Christian education has another very important purpose, and that is to prepare consecrated leaders. To that end our Wisconsin Synod has established preparatory schools, colleges, and a theological seminary. The students at such in-

stitutions will eventually enter the service of the Church as pastors and teachers or they will return home to help provide needed consecrated lay leadership in their local congregations. Christian education always seeks that end with all the power at its disposal. Christian education in all of our church-related institutions seeks to lead young men and women to consecrate their God-given talents to full-time service in the Lord's Vineyard. The Lord has great need of them in His earthly Kingdom.

As the constituency of our congregations comes more and more under the influence of the Gospel and thus becomes more active in supporting the work of missions, the Lord will stand in greater need of such young people for His service. To some extent we have already experienced what a shortage of pastors and teachers means. Christian education can and does serve to meet the needs of the Church in this direction by preparing consecrated leaders, deeply devoted to the Lord and His cause.

Christian education has a very definite purpose and a heavy responsibility. It has — it is — and it will always play a most important role in the history of our Church. It is up to our educational institutions to train the workers who will not only extend the faith but who will also by God's grace and under His guidance defend the faith. Thus if we love the Lord and His work, we will have a keen interest in Christian education and will petition the Lord frequently to bless it.

Our Teachers and Schools

C. SCHWEPPE

President, Dr. Martin Luther College, New Ulm, Minnesota

THE Very Reverend William Ralph Inge, 93, of London's St. Paul's Cathedral, is reported to have stated to an interviewer for the *Daily Mail* that he had not been able to find the answer to some of life's most important issues: "All my life I have struggled to find the purpose of living. I have tried to answer three problems which always seemed to me fundamental: the problem of eternity, the problem of human personality, and the problem of evil. . . . I know as much about the after life as you — nothing. I don't even know there is one — in the sense in which the church teaches it. I have

no vision of heaven or a welcoming God. I do not know what I shall find. I must wait and see." (*Time*, July 27, 1953.)

No one can help noting the spirit of frustration running through his lines. Coming as they do from a famed churchman, they make one wonder to what extent he has searched and grasped the Scriptures. Unless he intended to be cynical or contemptuous in the presence of the reporter, he certainly has given ample proof that he really is what many call him — the "Gloomy Dean." When we take his words as they read, they exhale both ignorance

and hopelessness, something entirely foreign to Christ and His Gospel.

In Our Schools We Speak That We Do Know

The problems listed by the Dean are certainly vital. They touch the very foundation of man's existence in the here and in the hereafter. If a man fails to find the answers, he will eventually live in everlasting gloom and despair. Nor can the answers be found in the teachings of the most profound philosophers. Neither astronomers nor physicists nor mental giants of any other kind can of themselves give the faith, the consolation, the strength and the courage we need when we face life's most perplexing problems, and face them we must. Our help comes from above, by spiritual discernment, and we know it.

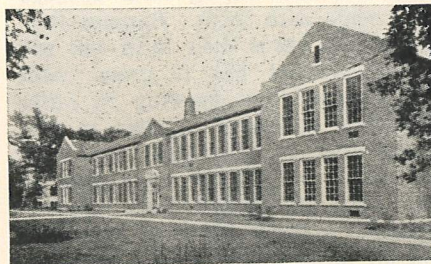
The purpose of living — St. Paul stated it when he said, "Be ye reconciled to God." This is accomplished by the atonement wrought by Christ, made necessary by the problem of evil and a corrupt human personality. As to eternity — there is the judgment. Salvation is by grace through faith and not by works. The wicked shall be severed from the righteous and cast into the furnace of fire. The believers in Christ, the Redeemer, will inherit the kingdom prepared for them before the foundation of the world. These are the answers to the problem of eternity, hell and heaven, the latter being an inheritance incorruptible and undefiled and that fadeth not away.

In our schools there must be no speculation about these problems of life and death. We have a sure word of prophecy. We know that in our flesh there dwelleth no good thing, but we also KNOW that our REDEEMER liveth. We KNOW on whom we believe. This certainly we

want our children to have so that they be made, and remain, members of Christ, wise unto salvation and thoroughly furnished unto all good works, thus enabling them to fulfill to the utmost the purpose of living. That is what we owe them.

Our Teachers are Trained to Know

One reads a great deal about teacher training, and no one will dispute the need of such training. For our schools, however, we require more than teacher-preparation for whatever makes up the curriculum in other schools. In ours, all subjects are but tools by which our children will become better fitted to put on Christ and to glorify Him in all they do or think. Our teachers must be



specialists not only in the arts and skills demanded of those other teachers; they must know the Holy Scriptures, all the counsel of God, lest they resort to vain babblings, which produce only ungodliness. They must not believe every spirit; they must try the spirits whether they be of God. They must be acquainted with the history and the writings of the church, both ancient and modern, also with the trends in the church and be able to detect error even though it is somewhat obscured by "theological" phraseology. They must know Luther, his teaching and preaching, and be ready at all times to give answers to any who asks them about their faith and their God.

This High Calling

This kind of knowledge is not to be an intellectual accomplishment. It must be the instructor's personal faith and conviction, so that he is truly an ambassador of Christ, motivated not by selfish interests but only by the love created by Christ's dying for all, so that henceforth he lives not unto himself, but unto Him who died for him and rose again. Christ, the Crucified, must dwell in him richly so that he cannot help dedicating himself to Him and have but the one desire that his pupils may also know the Lamb of God. In that way the souls of the children will be sacred to him, and it is just those souls that should be, and then will be, his chief concern.

Teachers such as these must of course be trained for this high calling. They must first live with the Gospel and by the Gospel, drink deeply from the fountain of living water so that they may lead the young beside the still waters of God's boundless grace, in order that goodness and mercy may follow them all the days of their lives and they dwell in the house of the Lord forever.

Since our aims and requirements are different from those of the others on the outside, our teachers too must be different, with qualifications required and approved by God. Nobody else will maintain our schools for us; nobody else can train our teachers for their peculiar and God-pleasing profession. This training is our responsibility and our privilege, accorded us by a benevolent God, who would have us teach all nations. We ask Him for teachers who will always be able to say, "My speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:4-5.)

From A Wider Field

THE voice of current events in our country speaks loudly and constantly of the critical need for Christian education.

Those who have eyes to see and ears to hear — and hearts to understand — will find in the following small selection of recent news dis-

paches, urgent reasons for supporting the establishing and enlarging of Christian schools in their congregation and in our Synod.

Others are awake to this need; shall we sleep until our youth has been surrendered to the unionism, corruption and confusion that is

sweeping the world bare of true Christian faith and life?

* * * *

Religious News Service: June 4, 1953.

Parochial schools and private colleges are spending more than \$1,000,000.00 a day on new building con-

struction, the Department of Commerce reported.

Expenditures for non-public school construction in the first five months of this year totaled \$156,000,000.00, the Department said, an increase of 17.3 per cent over the same period a year ago. During May the expenditures were \$32,000,000.00, a 23 per cent gain over the same month last year.

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Religious News Service: June 9, 1953.

Marinette, Wisconsin. — A Milwaukee Methodist minister's crusade to win a place for the Bible in public schools was backed up by the 107th annual session of the Wisconsin Methodist Conference here.

The Conference adopted a resolution which said :

"We respectfully urge the Methodists of Wisconsin to give prayerful thought and attention to our state's taboo on the reading of the Bible in public school classrooms. . . . We suggest a law exempting the Bible from our constitution's prohibition against sectarian literature."

The Rev. Norbert Ream, pastor of Milwaukee's Summerfield Methodist Church, had proposed that the legislature adopt such a law. His suggestion, however, was greeted by protests from Roman Catholic, Lutheran, and Jewish spokesmen. Mr. Ream later emphasized that he advocated study of the Bible for its literary, historical, and cultural value, and not as devotional material.

Bible reading in any form has been illegal in the state's schools for more than half a century, ever since the Wisconsin Supreme Court upheld a Catholic family's objections to what was once a common practice. The court ruled that the Bible was sectarian and therefore banned from the schoolroom by the constitution.

* * * *

Religious News Service: July 3, 1953.

Miami, Florida. — Public unwillingness to have controversial issues like religious education discussed in schools is hindering education's important role in such fields.

This was the charge made here at the National Education Association convention.

Mr. Martin Essex of Lakewood, Ohio, chairman of the Association's committee on tenure and academic freedom, said, 80 per cent of the schools had less freedom to teach controversial issues than they had a few years ago.

He said, the most controversial subjects were religious education, sex education, local politics, Communism, Socialism, public ownership, national politics, race relations, labor-management problems, and the United Nations.

Dr. Essex blamed pressure groups for making the public unwilling to have these things discussed in schools.

* * * *

Religious News Service: June 30, 1953.

Atlanta, Georgia. — A panel of six high school and college students from various Atlanta churches are solving problems for ministers and parents as well as young people.



Pastor E. Schaller

On the Protestant Radio Center's program, "Youth's Living Ideas," they answer questions sent in by letter-writers from all over Georgia.

Questions vary from "When is a girl old enough to wear lipstick?" to "What do young people expect of their ministers?"

Their unrehearsed discussion of the minister's question advised him to be simple. One panel member commented:

"Everybody knows he's got a D.D. degree, so he doesn't have to show us from the pulpit." They want a pastor who is a friend.

A letter received from a soldier and discussed on the student panel asked how he could kill in war and remain a Christian. A 15-year-old asked the serviceman to "realize that he's not only defending his country but his Christianity as well."

Many parents seek advice from the panel on problems they have with their children. Jerry Johns, director of the youth programs, feels that young people are the best source of advice for many everyday problems faced by parents.

* * * *

Religious News Service: July 1, 1953.

Los Angeles, California. — The spiritual aspects of Scouting will be featured at the National Boy Scout Jamboree to be held at nearby Santa Ana July 17-23.

Some 90 chaplains of various faiths will help the 50,000 uniformed youngsters to keep the 12th Scout law which is a pledge to reverence.

In addition, religious guidance for the Scouts will be provided by leading churchmen from many states.

Climax of the jamboree will be a mammoth open-air convocation in a natural amphitheater on July 19.

Convocation speakers will appear on a stage the size of a football field before a hillside expected to be packed with some 100,000 spectators. Theme of the service is, "My Duty to God," and music, drama, and the simultaneous lighting of 50,000 candles will feature it.

Among those scheduled to participate in the convocation are Protestant Episcopal Bishop Stephen F. Bayne of Olympia, Washington; Dr. Norman Salit, president of the Synagogue Council of America; Elbert R. Curtis, superintendent of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-Day Saints, and the Very Rev. George M. Dowd, national director of the Catholic Committee on Scouting.

* * * *

Minneapolis Morning Tribune:

July 15, 1953.

Duluth, Minnesota. — Sheriff Sam Owens Tuesday said he is attempting to break up two teen-age gangs whose members, both boys and girls, "run around with clubs, razor blades, and home-made stilettos."

The St. Louis county sheriff deputized a special posse of 40 men to stand by in case they are needed.

"We'll fight force with force if we have to," he said. Owens said the gangs together total more than 250 boys and girls from 15 to 17 years old. "This girls business with razor blades and stilettos taped to their arms is something new," Owens said.

So far three boys have been severely beaten. A gang of about 100 stormed the Pike Lake dance hall recently and dragged out a 17-year-old leader of the other gang. "They loosened his teeth and broke his nose," Owens said. "But when I talked to him he said he wouldn't 'squeal' on the others because only sissies squeal."

The gangs are getting bigger, Owens said, and unless they are broken up there's going to be "one whale of a battle."

The rivalry probably extends from high school basketball and football competition, the sheriff said. "Of

course, there's always the imaginary things that pop into a teen-ager's mind," he added.

Owens said he is attempting to find the gang leaders, "but it will be up to the parents to take some of the responsibility and see that their

children are not running with the herd."

* * * *

Now please read once again our preface to these news items, and let us do some serious thinking.

E. S.



GOOD TIDINGS IN THE HIGH MOUNTAINS

Colorado Missions

"O ZION THAT BRINGEST GOOD TIDINGS, GET THEE UP INTO THE HIGH MOUNTAIN; O JERUSALEM, THAT BRINGEST GOOD TIDINGS, LIFT UP THY VOICE WITH STRENGTH; LIFT IT UP, BE NOT AFRAID; SAY UNTO THE CITIES OF JUDAH, BEHOLD YOUR GOD!" — Is. 40, 9. These familiar and often sung words of the Lord, spoken by Isaiah, might well be repeated today to the encouragement of our Synod's mission work in general, as well as our 17 missionaries preaching the Gospel in the high mountains of Colorado.

Statistics

We have today 14 missions in the Colorado Mission District and three self-supporting congregations. This fact reminds us that we have not been in this field very long. The home mission budget asks \$44,267.44 for subsidy this year in these missions. This Mission District today numbers 1868 souls and 968 communicants. The 17 young congregations in this field have been organized at an average of nine years ago. Last year 39 children and 40 adults were confirmed. Thus Colorado joins Arizona and the Southeastern Conference in Michigan in confirming more adults than children.

Footings and Foundations

It is slow work and often discouraging to lay the foundation of a confessional Lutheran Church. This is particularly true when in a given community other churches and even

some, Lutheran in name, have turned their churches inside out to let the world in, and for the sake of 'success.' But honest foundation work is by its very nature slow work — boulders must be removed, tons of earth must be hauled away, forms must be built. But even after the footings are poured and the foundation raised, from the horizon we cannot yet see what has been done and how well, and how beautiful the superstructure shall be.

"GO OUT QUICKLY INTO THE STREETS AND LANES OF THE CITY."

"The Lord's House, that marvelous mansion of grace, wants to be filled. For that very purpose was it erected. And the Lord of the Church will brook no failure, will countenance no delay: Go quickly!"

"Denver, the fastest growing metropolis in the country during the past two years, affords us plenty of streets and lanes. This mile-high city of 450,000 population, with its excellent climate and working conditions, has attracted thousands upon thousands of new-comers. And they keep on coming in a never-ending stream. In an ever-widening circle the city is stretching out and the prairie and the mountain foothills are giving way to new residential subdivisions."

"Among the multitudes are those mortals, poverty-stricken with regard to their knowledge of the only Savior from sin; those maimed by the twisted religious notions so rampant today; those who halt midway between the revealed truths of God's Word and deadly falsehoods; and those who are completely blind to God's plan of saving them."

"Go quickly. There is no time to lose. The House of the Lord must be filled. Thou missionary, work while it is day! Here is the material. An urgency underlying the command ought to speed and hasten the missionary's step."

"AND STILL THERE IS ROOM."



PASTOR VICTOR TIEFEL
Colorado Mission Board Chairman

Direct Report From the Mission Field

Pastor V. Tiefel reports: Luke

"Like the servant in the Gospel story, your missionary goes forth into the lanes and the streets of the city. Armed with the command of his Lord: Go and preach. . . . Go quickly . . . he makes countless contacts, follows innumerable leads, preaching, exhorting, inviting. With the gilt-edged Gospel invitation of the Master Himself he presents the sacred truths in his Sunday preaching and day by day house calls."

"And still there is room. So must he report to the Lord who sends him forth. Many are called, but few are chosen. Yes, your mission chapels have empty pews too. Mission work has ever been so; must be so while this earth exists. And sometimes the missionary despairs. But unawares and unknown to him, the Good Seed is springing up. His own eyes may never behold the results. But faith to do his Lord's urgent bidding has the meanwhile afforded him great joy."

"GO OUT INTO THE HIGHWAYS AND HEDGES AND COMPEL THEM TO COME IN."

"The most indefatigable laborer in our mission endeavors is the Lord of the House Himself. In His unbounded love for the souls purchased and won through His suffering and death the Master orders His workers forth again and again . . . into the highways and the by-ways . . . until every chosen lamb is safely within the fold, every single grain of wheat garnered, every vacant seat at the great supper occupied."

"THAT MY HOUSE MAY BE FILLED."

"Jesus demands perfection. There will not be one single empty seat at that great heavenly Supper, which He has prepared. The banquet table will be filled to capacity. And there will be great rejoicing."

W. R. HOYER.

CALENDAR OF CONFERENCES

COLORADO PASTORAL CONFERENCE

The Colorado Pastoral Conference will be held September 21, 1:30 p. m. — September 23, 3:00 p. m. The location: Redeemer Lutheran Church, Cheyenne, Wyoming, W. Schaller Jr. pastor. Papers: Ordination, W. Krenke; Exegesis, I Tim. 3, G. Frank; The Pastor as Public Ministrant, W. Siffring; Exegesis, Jer. 23, 16-29, N. Luetke; Lay Participation in Church Work, E. C. Kuehl. Speakers: E. C. Kuehl (substitute, W. Schaller, Jr.). Please announce to local pastor soon!

N. LUETKE, Secretary.

RED WING DELEGATE CONFERENCE

Date: August 18, 1953.
Place: St. John's Lutheran Church, Lake City, Minnesota, Theo. Albrecht, pastor.
Time: 9 a. m. (Holy Communion).

Speaker: Theo. Albrecht (Geo. Barthels, alternate). Reports of the delegates to the Joint Synod Convention will be heard and discussed.

Please announce your intentions of being present, together with the number of delegates from your congregations.

NORMAN E. SAUER, Secretary.

PASTORS' INSTITUTE

SECOND ANNUAL PASTORS' INSTITUTE

The second annual Pastors' Institute at our Theological Seminary at Thiensville will be held Monday through Friday, August 24 to 28, 1953.

The program of lectures to be presented will be:

A Practical-Exegetical Study of 2 Corinthians 8 and 9, Prof. John P. Meyer.

Lectures on Homiletics, Prof. Norman A. Madson, Bethany Lutheran Seminary, Mankato, Minnesota.

A Study in Hermeneutics, Prof. Fred E. Blume.

History of Catechism Teaching, Prof. Carl J. Lawrenz.

Two lectures will be presented each morning and two each afternoon. Lectures are to be of approximately 45 minute duration with a discussion period of about 30 minutes following. The first lecture begins at 9:00 a. m. each day; the last will end at 4:00 p. m.

A registration fee of \$5.00 will be required from every pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five day period will be charged \$12.50 in addition to the registration fee for such service.

Registration is to be made with Prof. E. Reim at the Seminary as soon as possible.

HEINRICH J. VOGEL,
Secretary of the Board.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Thurow, Carl in Our Savior Lutheran Mission, Two Rivers, Wisconsin, by Armin Roekle; assisted by W. Haase, F. Zarling, Roland Ehlike; Sixth Sunday after Trinity, July 12, 1953.

Schulz, Alvin E., in St. Paul's Church, Seaforth, Minnesota, by H. H. Kesting; assisted by George Schettel; Sixth Sunday after Trinity, July 12, 1953.

Teacher

Nolting, Albert, in Friedens Church, Kenosha, Wisconsin, as instructor in the Junior High School Department, Friedens School, organist and choir director, by Adolph O. Buenger and Herbert C. Kuske; Fifth Sunday after Trinity, July 5, 1953.

Ordained and Installed

Pastors

Clement, Arthur, in St. Paul's Church, Hale, Michigan, by Paul Heyn; assisted by Wm. Steih, E. Bickel, E. Ross; Third Sunday after Trinity, June 21, 1953.

Hoffmann, Donald, in Grace Church, Nelson, Wisconsin, by Herbert W. Nommensen; assisted by Luther G. Bauer; Fifth Sunday after Trinity, July 5, 1953.

Thrams, James, in Grace Church, Muskegon Heights, by W. W. Westendorf; assisted by G. Struck, R. Gensmer, C. Hanson, H. Iben; Sixth Sunday after Trinity, July 12, 1953.

Michael, James, assigned to a new mission on the West side of Madison, Wisconsin, in St. Paul's Church, Madison, by Gerhard Redlin; assisted by H. Shiley,

A. Berg, R. Horlamus, R. Siegler; Seventh Sunday after Trinity, July 19, 1953.

Schulz, Alvin E., in St. John's Church, Sheridan Tp., Redwood Co., Minnesota, by H. H. Kesting; assisted by S. Baer; Sixth Sunday after Trinity, July 12, 1953.

Wietzke, William H., in Good Shepherd Church, Omaha, Nebraska by Ph. Martin assisted by W. F. Wietzke, J. H. Werner, the Seventh Sunday after Trinity, July 19, 1953.

Malchow, Daniel, in Grace Church, Portland, Oregon, by L. Sabrowsky, assisted by C. H. Bernhard and O. W. Eckert; Seventh Sunday after Trinity, July 19, 1953.

Gerlach, Joel C., in Grace Lutheran Church in Tucson, Arizona, as assistant pastor, by E. Arnold Sitz, assisted by Norman Berg; Sixth Sunday after Trinity, July 12, 1953.

CHANGE OF ADDRESS

Pastors

Gerlach, Joel C., 701 North Second Ave., Tucson, Arizona.

Malchow, Daniel, 1885 Garfield Street, Eugene, Oregon.

Clement, Arthur, Hale, Michigan, Box 383

Wietzke, W. A., 301 1st Ave. East, Box 4, Oskaloosa, Iowa.

Wiedmann, Harry, 946 Howard Avenue, Billings, Montana.

Teacher

Nolting, Albert, 5032 Eighteenth Avenue, Kenosha, Wisconsin.

Wichman, Edgar, Route 1, Jackson, Wisconsin.

NOTICE

SEMINARY

God willing, the new school year will be opened with a special service in the Seminary Chapel on Tuesday, September 15, 1953, beginning at 10:00 a. m.

Friends and patrons are cordially invited.
JOH. P. MEYER.

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DR. MARTIN LUTHER COLLEGE

The new school year at Dr. Martin Luther College will begin on Tuesday, September 8, at 8:30 in the morning. The dormitories will be open on Monday, and all students should arrive on that day if possible. The first meal will be served Monday noon.
CARL L. SCHWEPPE.

* * * *

Anyone knowing of one or more of our Lutheran people or of mission prospects now residing in the city of Billings, Montana kindly inform your undersigned missionary there.

Pastor Harry Wiedmann
946 Howard Avenue
Billings, Montana.

* * * *

Anyone knowing of Synodical Conference Lutherans residing in the vicinity of Kenton or Bellefontaine, Ohio, please contact Rev. Leonard Nedman
532 E. Ohio
Kenton, Ohio.

* * * *

The new mission in Aberdeen is in need of communion ware. If any congregation has a used set to offer, please contact

Pastor Warren J. Radtke
Box 916
Aberdeen, South Dakota.

MISSION FESTIVALS

Second Sunday after Trinity

St. John's Church, Stanton, Nebraska.
Offering: \$685.81. L. F. Groth, pastor.

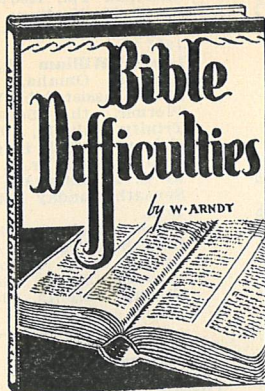
Sixth Sunday after Trinity

St. John's Church, Rauville Tp., Watertown, South Dakota.
Offering: \$475.18. B. A. Borgschatz, pastor.

BIBLE STUDY BOOKS

Jan. #54

7 N
George Molkenlin
Route 14 Box 398D
Milwaukee 14, Wisconsin

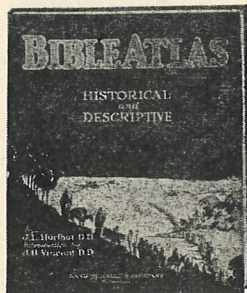
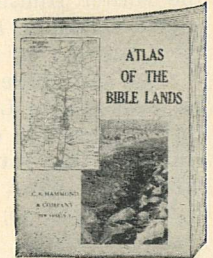


BIBLE DIFFICULTIES. By PROF. W. ARNDT. 176 pages, 5¼x7½. Blue cloth. \$1.25.

An examination of passages of the Bible alleged to be irreconcilable with its inspiration, offering a refutation of the charges of the enemies of Scripture. In clear, simple language — stripped of all technical terminology — the author throws the light of Bible scholarship on many a question that at times has bothered even the believer.

ATLAS OF THE BIBLE LANDS. By C. S. HAMMOND and Company. 32 pages, 12¼x19¼. Paper. \$.50.

This book contains 34 colored maps plus 36 pictures of historical places, ruins, scripture, rivers, etc.



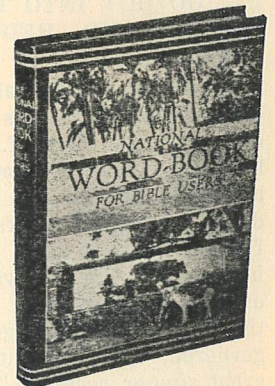
BIBLE ATLAS. By DR. J. LYMAN HURLBUT. 168 pages. Size, 10x12½. Cloth. \$5.00.

More than a mere atlas. An indispensable manual of Biblical Geography and History for teachers and students. The 168 pages of this volume provide more than 100 actual photographs, besides an equal number of carefully selected colored maps, charts and diagrams. The skilled workmanship and scholarly treatment of the subject matter recommend this book to every student of the Bible.

NATIONAL WORD-BOOK FOR BIBLE USERS. 245 pages. Size, 5x7¼. Cloth. \$1.50.

A handy reference volume for all teachers and students of the Bible — especially suitable for the use of children. Combines a Bible Dictionary with a Concordance under one alphabetical arrangement. Contains descriptions of every book, every character of the Bible, a complete Harmony of the Gospels, a Biblical Chronology, an indexed Bible Atlas with 18 maps in full color.

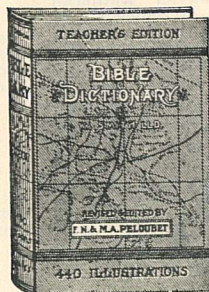
Explains names, places, customs, unfamiliar terms; has tables on weights and measures, chronology, Gospel harmony; lists animals, birds, plants of the Bible; gives brief information regarding the Apostolic Fathers, manuscripts and versions of the Bible, etc.



YOUR KEY TO THE BIBLE.
By THEO. HUGGENVIK.
220 pages. Size, 5½x8½.
Cloth. \$1.75.



This brief Bible study is called a presentation of "Your Religious Concern with the Bible" because it aims to show the central religious teaching in the whole Bible: Redemption through Christ. The present study is to help young people in particular in their reading of the Bible, book by book. In the hands of a competent teacher it can easily be used as a textbook in Introduction to the Bible.



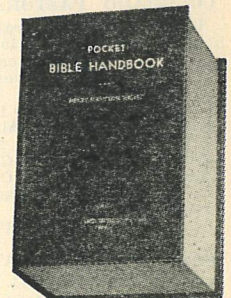
BIBLE DICTIONARY. By DR. WM. SMITH. 834 pages. Size, 5½x7¼. Standard Teachers Edition. Revised. Cloth. \$3.00.

A thoroughly revised and up-to-date edition of the famous Smith's Bible Dictionary, especially adapted to the needs of Sunday School teachers and Bible students. A scholarly and complete encyclopedia of Biblical information. Contents include over 400 illustrations, 17 maps in color and numerous chronological and statistical tables and charts.

POCKET BIBLE HANDBOOK. By H. H. HALLEY. 764 pages. Size, 6½x4¾. Cloth. \$2.00.

An abbreviated Bible Compendary, containing notes on each book of the Bible, an epitome of Church history, a summary of archaeological discoveries, and a wealth of other Biblical information, with 70 maps and more than 75 illustrations.

Although the Lutheran Bible student cannot subscribe to some of the author's statements, particularly with reference to the Doctrine of Inspiration, our pastors and teachers will find this a useful addition to their library.



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Milwaukee 8, Wisconsin