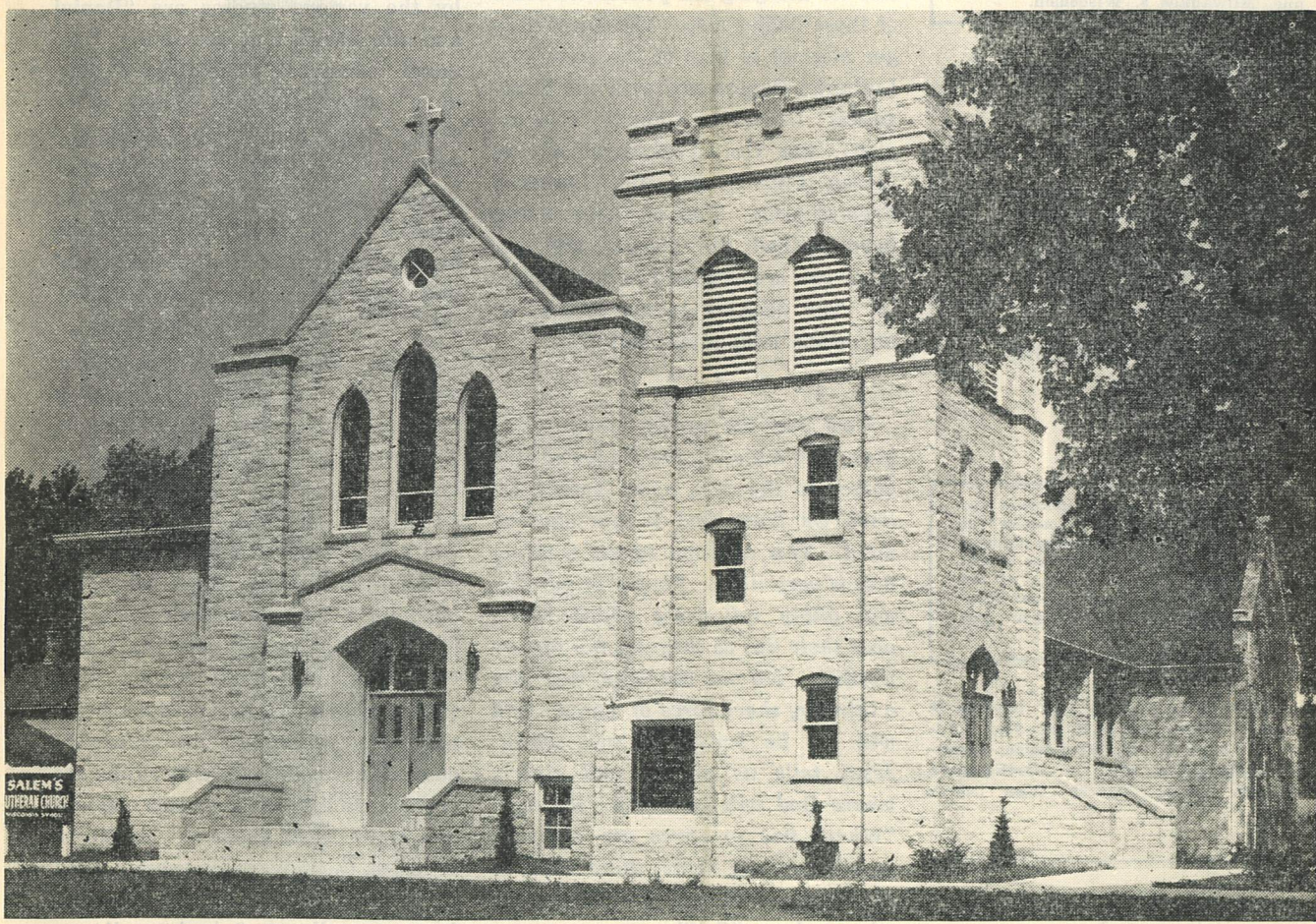


# THE NORTHWESTERN Lutheran

JULY 11, 1954  
Volume 41, Number 14



Salem Ev. Lutheran Church

Lowell, Wisconsin

*"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 6:5*

# The Northwestern Lutheran

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## COVER DESIGN

SALEM EV. LUTHERAN CHURCH  
Lowell, Wisconsin  
O. W. Koch, pastor

# Siftings

This is the age of church mergers. The movement is in the air and no church body today seems to be free of its influence. Many have succumbed to its appeal. Among the sectarian churches, mergers have been going on for some decades. This, however, must not appear as strange to us since they have little to lose. They are unionists to begin with and have no trouble fraternizing with churches of divergent views. In the Lutheran church bodies this has not been the case. Now, however, the picture is rapidly changing. The desire for merging has penetrated some of these bodies also. The latest merger attempt is that of the American Lutheran Conference with the Evangelical Lutheran Church (Norwegian), the United Evangelical Lutheran Church and the Lutheran Free Church. Two of these bodies have ratified the merger and the other two are expected to do so shortly. The decision to merge was by no means unanimous, however.

\* \* \* \*

*Now that the words "under God" have been added to the pledge of allegiance to the flag, some people believe we have God in our government. This addition to the wording means very little. People in our day will glibly roll these added words over their lips as they did the former wording. No one can draw God into a thing by sheer force of words. God will not be bribed by nice words. Jesus tells us plainly and clearly where God will be found. He says: "Where two or three are gathered together in my name, there am I in the midst of them." There and nowhere else. "God" may mean anything. To the Jew, to the unbeliever "God" means one thing, and to the Christian He means an entirely different thing. Either God is the Father of our Lord Jesus Christ revealed to us by the Holy Ghost, or He is*

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BY THE EDITOR

*nothing — just an idol. Let not words deceive us.*

\* \* \* \*

The Lutheran Standard reports: Twelve feature pictures based on Biblical themes have been scheduled for production this year by Hollywood studios. Work on three of them is under way already in Egypt. They are Cecil B. De Mille's remake of his silent film spectacle "The Ten Commandments," the Jerry Wald production of "Joseph and His Brethren," and Warner Brothers' "Land of the Pharaohs." Other pictures scheduled by the various studios are "Daniel and the Woman of Babylon," "The Silver Chalice," "The Big Fisherman," "The Greatest Story Ever Told," "Ben Hur," "The Prodigal," "The Story of Ruth," "The Song of Songs," and "Esther." You can be assured that films on Biblical subjects have an appeal or Hollywood would not invade this domain. Money talks.

\* \* \* \*

At the General Conference of the Seventh-day Adventists held in San Francisco from May 24 to June 5, E. E. Cossentine, international secretary for education, told the General Conference that the demand for church-operated schools in their denomination "is so great we could open up 2,000 new schools next fall if we had the money and the staff." He also stated that the church spent \$53 million on education during the past four years. In its worldwide educational system 229,014 pupils are enrolled in 4,751 schools and colleges served by 9,599 teachers. In North America, the Adventists operate 1,011 elementary and 71 high schools, 11 four-year colleges, 2 junior colleges, 1 theological seminary, 1 school of dentistry, 1 school of medicine, 4 collegiate schools of nursing and 6 hospital schools of nursing. So reports the *Christian Century*. No one can deny that this sect is a busy body.

# The Parable of the Unlike Sons

Matthew 21:28-32

**I**N THIS parable the Savior introduces us to the father of two sons. He was the owner of a vineyard, who looked to his sons to serve him. This father went to his first son and said: "Son, go work today in my vineyard." His fatherly appeal was, however, met by a blunt refusal: "I will not." Yet after a while this son bethought himself. He repented and went. The father's sorrow at his rude refusal must have stuck in his mind. His conscience told him that he had not refused something in which he had a free choice, but that he had declined a filial obligation. His father had addressed him as a son, had appealed to him as such, but he had refused to act as a true child. The father's love and kindness, all the blessings which he had been receiving from him, must have come to his remembrance. He now realized what he would be losing, if he continued in disowning his father by such open disobedience. Thus he penitently took his spade and pruning hook and went into the vineyard, comforted by the assurance that upon his change of heart and conduct his gracious father would forgive his rude refusal.

In the meantime this father also approached the other son with the same appeal: "Son, go work today in my vineyard." This son made the ready reply: "I go, sir." But he went not. His eagerness was only a sham. He never drew near to the vineyard, but went his own way. His eager "I go, sir" was no more than a habit, the remnant of a former day when he still felt his filial obligation, when his heart was still filled with the constraint of filial love. With this habit of a ready yet empty promise he deceived himself. He was kept from realizing the full wickedness of his conduct. Without being fully aware of it, he neither appreciated his father nor was constrained to serve him.

Jesus Himself applied this parable. He pointed out how upon the preaching of John the Baptist many publicans and harlots in Israel, like the first son, repented from their disobedient nay. At the same time He rebuked the chief priests and elders in Israel who like the second son outwardly professed to serve the Heav-

enly Father, yet actually despised His Word. This parable is, however, also meant for our earnest self-examination.

## A Call to Turn Back from Every Disobedient Nay

Among those who profess to be God's children we still find much resemblance to the first son with his disobedient nay. For their own welfare, that their souls may be nourished unto eternal life, God bids His children not to despise preaching and His Word, but to hold it sacred, and gladly hear and learn it. Yet especially in summertime the attendance in almost every church testifies that many have said nay. The Lord asks His children to give gladly of their earthly means, which He Himself has bestowed upon them, to maintain and to spread the proclamation of His saving Gospel among men. Yet the very fact that in spite of fine homes, fine automobiles, fine clothes, much luxury, and lavish amusements the appeals for church and mission funds are but sparingly met again points to many disobedient nays. The Heavenly Father sees fit to lay hardships, adversities, sicknesses, and sorrows upon His children and asks them to bear these trials patiently as a wholesome exercise of their faith. Yet we meet with much fretting and complaining, much discontent and anxiety. The Lord would have His own lead chaste and temperate lives, flee from all fleshly lusts, put away all lying, dishonesty, and covetousness. Yet who can make a survey of the life and conduct of our Christian people without detecting untold nays to the Heavenly Father's will. God would have all our contacts and relations with those whom we acknowledge as our Christian brethren to be marked by true brotherly love. Yet those who are without still see much selfish strife and envy, much loveless gossiping and wrangling among those who profess to be bound together by a precious bond of faith.

At whatever point of God's holy will it may be that we find ourselves resembling the first son with his rude refusal, let us penitently turn even as he did from our disobedient nay. Let us realize that in every disobedience to God's holy will we are re-

fusing the obedience of a child, scorning our Heavenly Father's appeal to serve Him as His thankful children. Let us fully realize how our disobedient conduct must grieve and displease our Heavenly Father. Let us think of all the unmerited love and kindness which He has shown to us in Christ Jesus. Through Him He has rescued us sinners from all the guilt and misery of sin. In Him He has adopted us as His dear children and lets us enjoy His fatherly blessings for body and soul, for time and eternity. This fatherly love may well constrain us to turn back hastily and eagerly from every willful nay.

## A Call to Right Every Thoughtless Yea

In many a hymn at divine services we pledge submission to God's ways, profess humility, extol Christian love, promise to spread the Gospel with all our strength and means. But what are these except thoughtless yeas, if our subsequent life gives little evidence of what we have expressed in song? Ever and again we express it as our sincere and earnest purpose with the aid of God's Holy Spirit henceforth to amend our sinful life. Yet do we really seek the strength which God's Spirit gives through the Word to fight earnestly against those very sins of which we have become conscious? You have made solemn promises to do God's will when you were confirmed, when you were joined in holy wedlock, when you assumed an office in the church, when you were received into voting membership, when you became a sponsor at a baptism. You have made numberless promises to do God's will in your private and public prayers. Have all these been and remained true promises of the heart?

Wherever we detect a thoughtless, insincere yea, let us right it in true repentance. The second son in the parable should let us realize the danger which lies in every "I go, sir" which does not come from the heart or stay with the heart. Every empty promise and vow that we make to the Lord is apt to delude us into thinking that we have done all that God desires, when we have really done nothing at all. Thus we lose sight of our sins and shortcomings and our taste for the undeserved mercy and pardon of our God and Savior. Empty

(Continued on page 213)

# Editorials

**No Politics** Mr. Carl Swenson is a prominent Lutheran layman of the Augustana Synod and a successful business man of Milwaukee, president of the Milco Manufacturing Company. He is a busy man. But when Dr. Oscar Benson, president of the Augustana Synod, in his annual report at the convention of the synod accused the congressional investigating committees of "arrogance in assuming that they are competent to determine for the rest of us what is not American" and called their attitude "both intolerable and dangerous and has already created an unhappy mood of restlessness and tension," it was then that this layman protested against such political utterances. He took time out from his work at hand and sent a telegram to the president of his synod in which he stated, "I believe that the Augustana Synod, its pastors, officials and members have one mission: to bring the Gospel of Christ to its members and to the unchurched. A message from Dr. Benson, broadcasting our success in this field, would be a report to the nation that every Augustana member would welcome with thankfulness to God for His guidance." Mr. Swenson added, "I want the convention to know that Dr. Benson is not speaking for me . . . I believe in congressional investigating committees, which have in the past, and now are, checks on the executive department."

He, Dr. Benson, says this layman, "is not speaking for me" when he enters into political discussions. Well said. Mr. Swenson is old fashioned enough to believe that the church has but one mission on earth, "to preach the Gospel to every creature." We would say that Mr. Swenson has captured the full meaning of Christ's commission to His church. It is fashionable today for the church, through the mouth of many of its ministers, to rehearse political conditions from their pulpits. Mr. Swenson wants none of that. He wants to hear the Gospel from his minister and nothing but the Gospel. Nor does he want his synod to appraise political expediencies for the people, which are highly debatable, to say the least. He wants the church, his church, to stick to its lasts and carry out the function of the church — to preach the Gospel. The church of today needs many more men like Mr. Swenson, who will come out and speak out against those in the church who have forgotten the function of the church, or feel called upon to make political observations to their people on propositions that do not concern the church. Let us continue to "render unto Caesar the things which are Caesar's; and unto God the things that are God's." Let the church confine itself to the preaching of the Gospel of Christ for the salvation of men.

W. J. S.

\* \* \* \*

**What Now?** What about the young people that have been graduated from the grade schools and are ready to enter high schools — who have been confirmed and will now take their place in the church as

adults? In many cases a confirmation constitutes a sort of "graduation" from religious education. Many will put away their catechisms as they do an old shoe and will never look into them again, believing that now they are done with them for good. Nor do they look forward to advanced study of the Bible and the Christian religion in Bible classes. If ever there was an urgent need for a well-informed and well-instructed laity, surely the time is now.

We are not thinking only of the young people but of the older members of the church as well. Adult instruction and a constant review of Biblical doctrines, that is, Bible study, ought to be self-evident in our churches and for our lay people of all ages. Shorter working hours, shorter workweeks, has increased the leisure of our people. This leisure ought not to be put to use for selfish purposes and carnal pleasures. This is done by so many in our churches so that the church goes begging for people who will attend the Bible-study classes. Those attending the Bible classes are the exception rather than the rule. This, of course, is self-deception. In our age there is a great need for well-informed church members. Church services attended regularly, of course, will prove valuable. But that is not enough. The Bible must be read and studied and its truths digested to be well informed and to be enabled to judge all things.

We would make a special plea to the parents of children who have just finished the elementary school and have been confirmed; send them to a Christian high school, where possible; but by all means send them to the Bible classes that they may continue their study of the great truths of the Bible and so be fortified against the world and the devil. "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God," Jesus told the devil. Let us believe this with our whole heart and act on it as children of God, by feeding our souls and the souls of our children with the Bread of Life that they may "war a good warfare; holding faith, and a good conscience." (1 Tim. 1:18). "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:12-17.)

Blessed are they who take this matter seriously.

W. J. S.

## Guidance In Godliness

### THE LUNATIC FRINGE

CURRENT periodicals and newspapers are crammed with arresting data attesting the fact that there is a lunatic fringe in religion. We read sickening stories of fasts performed to achieve earthly immortality; boasted immunity from the poisonous bites of rattlers; advertised courses guaranteed to get a person to heaven for twenty-five dollars cash; information (for a consideration) on "How I Talked With God"; holier-than-thou letters and advice to those who are genuinely confused.

A block made up of such well-meaning and sincere people now at this point may be sold seats in heaven; may be convinced that the world will come to an end next Tuesday; may be led to believe that three-fourths of Protestantism is worshipping God on the wrong day of the week; may be taught to laugh to scorn the diagnoses and injunctions of competent physicians, and may swallow all manner of magical muck about "faith-cures" and "omens and prophecies coming to pass today."

These may be lunatics, but whose fault is it? Surely, not theirs alone. Someone sinned grievously against them. In childhood their parents neglected their God-given duty to train them in the knowledge of the Word; when they grew up they were possibly sent to a sectarian Sunday School to learn about patriotism and Scouting; and when later on they went to church, they heard about everything under the sun except the truth that they were sinners who can be saved by the very Son of God alone. In their ignorance they could not help following any crack-brained leader that came along to their own destruction.

And still the world is "full of dreary noises," still men with "wailing in their voices" cry over their heaps of gold, or shout praises of their strange gods of science and evolution, without once sitting at the feet of the Master to learn the One Thing Needful. There is light in darkness and sanity amidst present-

day lunacy, but men will not heed the one nor learn the other.

\* \* \* \*

### SALVATION BY CHARACTER

In every age much is said about salvation by character. And, thinking superficially, it looks reasonable and sounds plausible. If I hate and shun all manner of sin and in all things seek to do what is right, why should I not be saved? What more can God ask?

There are passages, too, from the Scriptures that seem to place the stamp of approval upon such a view. Look, for example, at the First Psalm. There is not a word there expressly about atonement or forgiveness of sins or of divine mercy, and yet such a man is called blessed.

However, all such passages were written in the light of divine mercy and forgiveness through faith in the Savior. The man of the First Psalm had gone to God for mercy and pardon, and through faith in Christ he had found forgiveness, though Christ had not yet come, and in the power of that forgiveness he lived the blessed life.

Godly character and God-pleasing character is never the cause of salvation, but always the fruit of salvation. Let us sit by the cross and quietly meditate on the fact that true godliness and holy living spring from the salvation of the cross.

\* \* \* \*

### THE OLD GOSPEL

These days one hears much about outworn ideas, advanced thought, a new education, a social gospel, a new morality, and the like.

Certainly, new discoveries have been made in almost every sphere of life, and doubtless something new has been learned also in religion. But no substitute has yet been found for the old Gospel as preached by Paul and Luther.

In fact, with the coming in of humanism things have only got worse, politically, economically, morally, and religiously. Especially is this true of religion. As humanism seeps into

the Church, spiritual power leaks out. The only adequate solution is a return to the old Gospel of God's grace and forgiveness for a world stunned and struggling in sin.

\* \* \* \*

### EXCESS BAGGAGE

There is a story of two trains racing on the parallel tracks of their respective roads. They had like locomotive power and the same number of coaches. For a few miles they ran almost even. There was great excitement among the passengers. It was soon discovered, however, that the one was pulling ahead. The conductor of the other said, as he came through the coaches, "They'll win; you see, we have a baggage car chock full of baggage."

Worldliness is always excess baggage for the soul on its race to heaven. Of course, this is true of the Church at large just as well as of the individual soul. Worldliness includes a multitude of sins. Any attraction that seals the heart away from God or blinds the eyes to spiritual things, is of the world. The more attractive, therefore, the world is made, the more interests there are in the world, the more dangerous the world becomes. And in the end the race will be lost.

K. F. K.

### THE PARABLE OF THE UNLIKE SONS

(Continued from page 211)

vows and confessions exert a hardening influence; they blunt the conscience, they weaken the will, they make the heart ever less receptive to the truth. No habit is more destructive than that of continually saying: "I go, sir" when we are not going at all.

Here again we need to have God's Word hold the love and kindness of the Heavenly Father, all the unmerited blessings of His grace in Christ, before our souls. Then we will sense the full shamefulfulness of trying to serve Him with empty vows and promises. Yet, comforted by His grace, we will want to right every thoughtless yea. We will realize anew that it is a high privilege and blessing to be a child of God, a great honor to be called to serve and obey Him.

C. J. L.

# The Church

## As Jesus Spoke Of It

(Fourteenth continuation)

**T**HE case is really desperate. A brother believer has yielded to temptation. He has fallen into sin. You knew about his sin. You tried to rescue your brother. You went to him and pointed out his fault to him. In order to spare him any unnecessary embarrassment you spoke to him in private. When he refused to hear you, you did not give up. You took one or two faithful brother believers with you and jointly with them you endeavored to reach his heart. Again he refused. What now? Must you give him up? Give him up with a bleeding heart, but write him off as a loss?

Not yet. There is one possibility left. Where one brother failed, where two or three failed, there is still the whole body of believers left. They are all as vitally affected by the sin of a brother as you are, and they are also just as deeply concerned about gaining the brother. Hence Jesus says:

### Tell It Unto the Church

These are His words: "And if he shall neglect to hear them (that is, the two or three), tell it unto the church."

This is the second time that Jesus used the word *Church*. The first time was when He said to Peter: "And I also say unto thee, That thou art Peter, and upon this rock I will build *my church*; and the gates of hell shall not prevail against it" (Matth. 16:18). With these words Jesus acknowledged the confession of Peter as valid, when he said: "Thou art the Christ, the Son of the living God" (v. 16). This confession is the solid foundation on which Jesus can erect the glorious temple of His Church. Faith in this truth that Jesus is the Christ, the promised Messiah and Savior of the world, is the anchor that holds the believer safely joined to his Savior, the bond that unites the believers into one body, the Church of their Savior. This communion of believers is a firm bulwark able to withstand the fiercest onslaughts of hell.

Although it is such, its members are far from perfect. Jesus had to

rebuke even Peter sharply for his offensive remarks, the same Peter whom a few moments before He had pronounced blessed in the faith which God himself had taught him. Such is Christ's Church, on the one hand, an unconquerable fortress, on the other, composed of members weighed down and hampered by weaknesses which are fatal in themselves.

Now, in discussing the efforts to be made in order to win an erring brother, Jesus uses the word *Church* for the second time. In fact, these are the only two occasions recorded in the four Gospels, on which Jesus used the word. Solemn occasions they were, occasions on which Jesus discussed some of the most solemn problems with His disciples, the first time speaking about the nature of the Church, its foundation, its strength, and the second time about its serious business of rescuing a brother who is in danger of losing his salvation.

### The Testimony of the Church

Jesus says, "If he neglect to hear the church." The Church will speak to the sinning brother. Every member of the Church will be vitally interested in his welfare. Jesus is the Head of His Church, the Church is His body. There is one and the same life in the head and in the body. The life of the Head is love. Jesus loved us and gave Himself for us. He laid down His life that we might live. That same life of love flows from the Head through the whole body, through all its members. Just as Jesus loved the sinners, so will all His followers love the sinning brother, and as Jesus gave His life a ransom for us, so must we now give ourselves to win a brother who is in danger.

We take note of the fact that Jesus in this entire discussion has not said one word about organization. How does He want the Church to be organized in order that it may withstand the attacks of hell? He does not mention organization. How does He want the Church to be organized in order to testify to a sinning brother? Again He is silent on the

question of organization. To stress organization, or to insist that only a certain form of organization is pleasing to the Lord, or even specifically instituted by Him, would be injecting a foreign element into His solemn discussion about rescuing an erring brother. The only matter of concern is that nothing be omitted in the attempt. The first step is the brotherly word of an individual, a heart-to-heart discussion of the situation. The second is the force which the unanimous testimony of two or three witnesses has before God and men. And if that should fail, there is the united testimony of the whole body of believers and confessors.

### The Content of the Church's Testimony

In a sense, the Church cannot tell the sinning brother anything else than he has been told already on the two previous steps, but looked at from a different angle, there does appear some difference. We note particularly two in this connection.

The Holy Spirit distributes gifts of different kinds among the believers. All believers are in perfect agreement in testifying the Truth of the Gospel, but each in a different way. And thus one may have a stronger appeal to the sinning brother than others, and may succeed to break down this resistance.

Again, the experience of all Christians is not the same. Paul, who persecuted the Church, went through a different experience from that of Peter, who denied his Lord; both again from doubting Thomas and from John, who leaned on our Lord's breast. All these again testify exactly the same, but from a different background.

If all of these testify to the erring brother that with his sin he is cutting the bonds that unite him with his Savior and also with his fellow believers, that he is no longer a member of Christ's Church and has fallen from grace, that should make an impression on him. If it does not, then the sad fact becomes evident that he is unrepentant. In that case Jesus says, "Let him be unto thee as an heathen man and a publican."

(To be continued)

J. P. M.

## MINNESOTA DISTRICT CONVENTION

New Ulm, Minnesota  
June 25, 1954

President Barthels stepped down from the platform, delegates poured from convention hall, and cars — already loaded and ready to go — streamed down college hill. The nineteenth biennial convention of the Minnesota District was a thing of the past!

Nature wore her prettiest dress during the days in which this convention was in session. The soft green of the campus of Dr. Martin Luther College was a pleasant contrast to the blue of the cloudless sky. The sun shone brightly, and delegates enjoyed their shirt-sleeved comfort.

Work came easily in this pleasant atmosphere, and the 233 delegates — 87 pastors, 18 professors, 24 teachers, and 104 laymen — set about their God-given task with ready minds and willing hearts.

### Services

Three divine services were held during the convention: The Communion Service was held at St. Paul's Ev. Lutheran Church on Mon-



day evening, June 21. Guest speakers were Pastors H. A. Sauer and P. R. Kurth. The offering of \$106.00 was given to the Church Extension Fund.

Pastor W. C. A. Kuehner conducted the Memorial Service on Wednesday afternoon, June 23, in the college auditorium. Pastor Kuehner's text was John 12:26. This service honored the memory of the following servants of the Lord who, during the past two years, ascended to stand before the throne on high: Pastors Henry Boettcher, Charles Luecker, Theophil Kock, William Franzmann, John C.

A. Gehm, and Teacher Paul Denninger.

The Closing Service was held in the college auditorium on Thursday evening, June 24. Pastor W. P. Haar preached the Mission Sermon. His theme, "Paul's Macedonian Call," was based on Acts 16:9-10. The four central thoughts of Reginald Heber's great missionary hymn, "From Greenland's Icy Mountains," were woven into the sermon.

Pastor W. F. Vatthauer preached the Christian Education Sermon. Using Proverbs 22:6 as his text, Pastor Vatthauer showed what "The Correct Philosophy of Education" is. Special emphasis was laid on the word "train."

### Essays

Two essays were delivered during the course of the convention: Pastor H. C. Duehlmeier gave "An Analysis of the Stewardship in the Minnesota District in the Light of II Corinthians 8:1-12." The essayist pointed out that our Synod's expenses have doubled since 1948. The contributions, however, have not matched the needs. As a result, the Minnesota District has not met its synodical obligations during the past six years. The essayist encouraged his listeners to foster in their congregations a better spirit of giving unto the Lord by dwelling at length on St. Paul's appeal to the Christians at Corinth.

The second essay was titled "Catechism of Differences Disturbing the Peace within the Synodical Conference." Prepared by Pastors Chr. Albrecht, Carl H. Mischke, Luther M. Voss, and an advisory committee, this essay was presented to the convention in multigraphed form. The fifty questions and answers in the tract were read, and discussions followed each point. Part I, which treated the *Common Confession*, discussed "The Means of Grace," "Justification," and "The Last Things." Discussion of "The Last Things" centered about the doctrine of the Antichrist. Part II discussed "Matters of Practice." Question and answer No. 24 give a summary of Part II: "24. Which are some of these matters of practice that are disturbing the peace within the Synodical Conference? They are:

- A. Scouting
- B. Military Chaplaincy
- C. Joint Prayer"

Many hours were spent in discussing the "Catechism," and speaker

after speaker bore testimony to the truth. The convention resolved to have the "Catechism" printed and distributed to the members of the Minnesota District, so that everyone in the district could enjoy the benefits of its firm and clear presentation.

### Business

Thirty-one committees appointed by the president reported from time to time to the convention. Most of these reports were adopted as presented. In some cases, slight changes were made.

Three congregations were accepted into membership: Grace of Hutchinson, Good Shepherd of Ellsworth, Wisconsin, and St. Paul's of Cannon Falls.

Pastor Gerhardt Horn, who represented the Synod Building Fund Collection Committee, reviewed the history of the Building Fund Collection. Pastor Horn stressed the fact that the Wisconsin Synod pledged to raise the needed funds as soon as possible. A mimeographed report, prepared by the committee, showed, however, that the collection has lagged behind the pledge. Pastor Horn appealed to pastors and to delegates to encourage their congregations to finish speedily the task begun in Watertown in 1953 so that the needed buildings can be erected soon. The recommendations of the committee were adopted by the convention.

Superintendent C. F. Golisch of Bethesda Lutheran Home, Watertown, Wisconsin, reported to the convention on Thursday morning. After informing the delegates that Bethesda cares for six patients from Minnesota, Superintendent Golisch outlined the expansion plans for the Home. Two million dollars are needed for a new dormitory, a new school, equipment, and remodeling of present buildings. This amount, the speaker explained, could be raised if every communicant member of the Synodical Conference gave one dollar for the project.

District Treasurer R. O. Schweim's report bore out the remarks which had been made by Pastor Duehlmeier's essay on stewardship in our district.

### Home Missions

Considerable attention was given to the report of the district mission board. This report showed that "There has been renewed spiritual and spirit-related activity in the mis-

sions of the Minnesota District." The following quotation is taken from the report: "By the grace of God, two new stations were opened — Hayden Heights (Northeast St. Paul) and Cannon Falls (Goodhue County). Another station, Nelson, Wisconsin, agreed to come to the Minnesota District from the Western Wisconsin District. There is a healthy growth in most of the stations. Building operations are going on in one field (Hutchinson); St. Paul Park is eager to begin in about a month. The district mission board has several requests to establish missions of the Wisconsin Synod in several sections of the Minnesota District not yet supplied by us. These requests are still under study by our board. There is great need for at least one chapel and a school. St. Philip's Colored Church of Minneapolis is about to request admission in the Wisconsin Synod. That would include a request for a sum of \$5,000.00 for taking over their new chapel and other property. As of June, 1954, the Minnesota District has 11 parishes and 15 congregations (including St. Philip's Colored). Four of these congregations are not organized at the present time. We humbly thank the Lord of the Church for the rich blessings showered upon us this past year."

### Elections

The following officers were elected: President, Pastor George A. Barthels; First Vice-President, Pastor M. J. Lenz; Second Vice-President, Pastor W. F. Dorn; Secretary, Pastor E. R. Berwald; Assistant Secretary, Pastor Norval W. Kock; Essay Recorder, Pastor Carl H. Mischke; Financial Secretary, Pastor Gotthold F. Zimmermann; District Treasurer, Mr. R. O. Schweim; Statistician, Professor Rich. Janke; District Mission Board, Pastors Arthur P. C. Kell and H. C. Duehlmeier, and Mr. Martin Bode; District Board of Christian Education, Pastor Paul Nolting and Professor C. J. Trapp; District Board of Support, Pastor W. C. A. Kuehner and Teacher Arthur Glende; Student Supervisor, Pastor H. C. Schnitker; District Board of Auditors, Pastor Theodor Bauer, Teacher Melville Schultz, and Mr. Alvin Krause; District Member of the Synodical Nominating Committee, Pastor Oscar Naumann, Professor C. L. Schweppe, and Mr. Herman Aufderheide.

O Lord, favorably receive the prayers of Thy Church, that, being delivered from all adversity and error, it may serve Thee in safety and freedom, through Jesus Christ, Thy Son, our Lord. Amen.

M. A. S.

## Commencement

### Dr. Martin Luther College

**A**FTER a few rather cool and rainy days, the sky began to clear on the afternoon of Thursday, June 3, and at 4:30, when the alumni and friends met in the gymnasium of Centennial Hall, the weather was ideal and continued to be like that for several days more. Approximately 300 assembled for the luncheon and for the program that followed. It was a pleasant gathering, and, particularly in one respect, an unusual one.

#### Professor Richard M. Albrecht Retires

He was the honored guest, and the brief addresses and some of the songs were keyed to the long service the Lord has permitted him to render to His Church. Professor Albrecht was graduated from Dr. Martin Luther College in June, 1896. From then until now he spent all of his time as

a teacher in our Synod, always faithful, conscientious, and totally devoted to his high calling. For 38 of these years he was a member of our faculty. Most of the teachers now active in our schools received a good part of their theoretical and practical training from him. Mr. Harold Klatt of Sleepy Eye, Minnesota, had charge of the program and, with the assistance of several others, made it a very congenial and also impressive event. Mr. Edwin Nolte, Mankato, Minnesota, presented Professor Albrecht with a gift, a token of appreciation from former students and friends, many of whom had come hundreds of miles to be present on this occasion.

#### The Alumni Society

The business meeting was brief. Officers for the next year are: President: Mr. Harold Klatt, Sleepy Eye, Minnesota

## The Northwestern Lutheran

Vice-President: Professor M. Albrecht, New Ulm, Minnesota  
Secretary: Miss Margaret Gamm, New Ulm, Minnesota  
Treasurer: Mr. Henry Baumann, New Ulm, Minnesota

#### Executive Committee

Mrs. Emil Backer, New Ulm, Minnesota  
Prof. John Oldfield, New Ulm, Minnesota  
Prof. Erich Sievert, New Ulm, Minnesota  
Mr. Waldemar Retzlaff, New Ulm, Minnesota

#### The Concert

When our concert choir arrived on the stage at 8:15, every nook and corner of our spacious auditorium was occupied; the overflow filled the corridors and adjoining rooms. Several numbers were dedicated to Professor Albrecht and also to the Class of 1929, which had come for a reunion for which nearly all members with their families were present. It was an evening which no doubt will live long in the memories of all who were able to share it with us.

#### Commencement

On Friday morning at 10 o'clock we were again greeted by an attendance larger than our hall could accommodate. Pastor Egbert Schaller of Nicollet, Minnesota, the chairman of our college board, delivered the address. He directed our attention to the one characteristic that makes a school a Christian school.

This year we were able to graduate the first class that completed our four-year college course — 14. All were awarded the degree of Bachelor of Science in Education. Five received the three-year certificate, and 70, a high-school diploma.

Synod's committee on assignments extended calls to all of our college graduates.

Mr. Marvin Busse, Assistant in Music, DMLC

Mr. Donald Hartwig, Wausau, Wisconsin

Mr. John Jenswold, Collins, Wisconsin

Mr. Reuben Kramer, Sebawaing, Michigan

Mr. Virgil Raasch, Mission, South Dakota

Mr. Vernon Roemhildt, Alma City, Minnesota

Mr. Loran Schultz, Pigeon, Michigan

Mr. Doug Stindt, Newtonburg, Wisconsin



FIGHT THE GOOD FIGHT OF FAITH



NAOMI NITZ



VIRGIL RAASCH



ARDEN WENTZEL-PR.



LOIS MEYER-SEC.TR.



LARON SCHULTZ

DOCTOR MARTIN LUTHER COLLEGE

1954



JOHN JENSWOLD



REUBEN KRAMER



VERNON ROEMHILDT



MARVIN BUSSE



EDITH BRUSS



BETTY HEIL



JOHN SCHMIDT



ELAINE LAUENSTEIN



DOUGLAS STINDT



DONALD HARTWIG

MEYER STUDIO-NEW ULM

Mr. Arden Wentzel, Milwaukee, Wisconsin  
 Miss Edith Bruss, Moline, Illinois  
 Miss Elizabeth Heil, Mar Vista (Los Angeles), California  
 Miss Elaine Lauenstein, Wonewoc, Wisconsin  
 Miss Lois Meyer, West Allis, Wisconsin  
 Miss Naomi Nitz, Lannon, Wisconsin

#### Three-year Graduates

Miss Marion Brandt, Akaska, South Dakota  
 Miss Irene Fehrle, Benton Harbor, Michigan  
 Miss Joyce Hannamann, Minneapolis, Minnesota

Miss Irma Kohlstedt, Hadar, Nebraska  
 Miss Carolyn Krueger, New London, Wisconsin

Our seventieth schoolyear has now come to a close. We thank God for His many blessings. We plan to re-open school on Tuesday, September 7, at 9 o'clock. We have a surplus of applications. Requests for 1955-'56 should be made as soon as possible. We already have a large number of such, but we look forward to more.

The Lord of hosts has been with us; the God of Jacob has been our refuge. May He in the future be unto us what He has been in the past.

S.

## The Northwestern Lutheran

shortly; Mr. Cyril Spaude, Fairfax, Minn., will take the place of Tutor G. Birkholz, who has served us faithfully for two years; but the position of Dean of Students still waits to be filled.

May the Lord continue to bless our work at the Academy.

R. A. FENSKE.

### CONVENTION OF THE DAKOTA-MONTANA DISTRICT

The seventeenth biennial convention of the Dakota-Montana District was held June 8-10 at Mobridge, South Dakota, Zion Lutheran Church and Northwestern Lutheran Academy jointly providing for the 84 pastors, delegates, professors, and teachers that had gathered to do the Lord's work.

A communion service in Zion Lutheran Church served as a fitting spiritual preparation for the work that lay before us. Prof. C. Lawrenz of our Theological Seminary, Thiensville, Wis., delivered a heartening message on Acts 8:1-4, in which he pointed to the Gospel as the Christian's greatest treasure and to the Christian's desire to share that treasure with all others. Brief services, led by Prof. A. Schuetze and Pastor L. Huebner respectively, also opened the several sessions of the Convention.

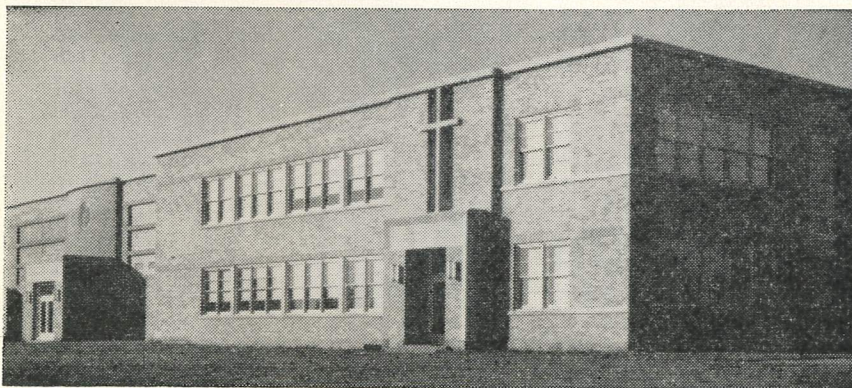
In his opening address, based on Ps. 118:1, President P. G. Albrecht pointed out why we ought to give thanks to the Lord: though there were many and long vacancies in the District, our congregations were always served; all but one vacancy has now been filled; and more than ever we value the Academy as a source of blessing in our midst. He also stressed the need for greater contributions to carry on the Synod's work and urged everyone to read and study the historical and doctrinal tracts now issued by the Synod in order that all might clearly understand the important issues that have confronted the Synod for many years, and still do.

Committees and individuals appointed by the chairman worked industriously on every phase of the Synod's activity. Their reviews stimulated thought and their recommendations at times provoked lively debate. So it ought always to be when we work at our Father's business.

## Northwestern Lutheran Academy

A CONGREGATION of approximately 300 assembled in the auditorium of Northwestern Lutheran Academy on June 3-4 to take part in the closing service and to enjoy a program of well rendered musical selections on the evening before. A fortunate break in what had been an almost continuous downpour of rain no doubt accounted for a better representation than we had expected.

College to prepare themselves for teaching in our Christian day schools. That this number is relatively small this year is, of course, a disappointment to us. The Lord Jesus has directed us how to increase the number of those who choose to work in His kingdom as pastors and teachers: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."



The message of the service was delivered by the Rev. R. H. Roth of Fort Morgan, Colorado, and father of one of the graduates. Speaking on Luke 2:52, he impressed upon the class of fifteen graduates that, though they now had completed a definite block of work, there was still much for them to do. It is the Lord's will that they grow in knowledge, wisdom, and understanding. For such growth they must daily draw on the one source that the Savior has provided — His Word.

Of the graduates, four will continue their course at Dr. Martin Luther

The traditional commencement concert, under the direction of Mr. William Birsching, offered both sacred and secular selections by the student chorus and some by the band. All numbers were received with manifest appreciation.

The enrollment for next year promises to tax our present facilities, especially in the boys' dormitory and in the dining room. To carry on our work efficiently, we need to complete our teaching staff by September. Mr. Waldemar Nolte, Mankato, Minn., who has accepted the call to head the music department, will be with us

A report by Pastor K. Bast on our Synod's home missions pointed up the fact of steady growth. Not only were new fields opened in other Districts as well as our own, but several mission congregations have become self-supporting. This encouraging outlook on the home front was augmented by reports made on our missions among the Apaches, in Nigeria, and in the new fields in Japan and in Rhodesia. Since words cannot always describe what the eye can see, one evening was set aside for film showings of the missions in Nigeria and in Rhodesia. Many expressed the desire that a similar presentation be prepared on the mission in Japan.

The several reports on the educational institutions again underscored the fact that we are not adequately meeting the needs of our time. We must either enlarge or turn away applicants. Even the youngest of the institutions, our own Academy, has reached the critical point. Viewing these facts in the light of the report of the Board of Education, which can find no immediate solution to the problem of teacher shortage in the Christian day school, and in the light of the anticipated pastor shortage if we enter the many doors opened to us, it is obvious that the Synod will have to take a courageous step forward. We thank the Lord that He has awakened our people to the need of Christian education, and we surely will now want to make every sacrifice to garner the fruits He has given us. We are therefore happy that our sister institution at Saginaw, Mich., is in the midst of its building program and that Northwestern College is going ahead according to schedule.

The report on the District's finances revealed that we have fallen short of our goal. In this matter we all think first of ourselves. Surely, this that we give of our means to the Lord is an important way to give thanks to the Lord for His goodness and mercy.

Considerable time was given over to the report of the STANDING COMMITTEE ON CHURCH UNION and especially to the "Report of the Conference of Presidents." Prof. A. Schuetze, chairman of the Floor Committee, first set forth the historical facts pertaining to the two meetings held in Milwaukee between our Conference of Presidents and a corresponding number of presidents of the Missouri Synod. His committee un-

derlined the statements in the last paragraph of that report as eminently significant, to wit: that there was no discernible progress toward understanding and agreement; that there was no indication that the Lutheran Church-Missouri Synod will not persist in its present stand; and that a difference in spirit is apparently the chief divider. Significant also was the fact that no request came from either group for additional meetings.

On the basis of these findings, the Floor Committee presented the following resolutions to our District for consideration:

1. We earnestly regret that the faithful testimony of our presidents did not result in any hope that the Missouri Synod might not persist in its erroneous stand.
2. We express our appreciation to our presidents for upholding sound Scriptural doctrine in these meetings.
3. We draw the attention of our District to the fact that the Conference of Presidents has by its report confirmed the findings of our Standing Committee on Church Union, as reported last August, Proceedings, Thirty-second Convention, page 101: "We hold that The Lutheran Church-Missouri Synod
  - 1) by its 'deviating to an ever increasing extent from the position we have so long held and defended together,' and 'from which we find ourselves unable to depart,' and
  - 2) by its failure to heed our admonition in some matters (Scouting, Joint Prayer, Suspension of Negotiations); and
  - 3) by declining early action on our objections to the Common Confession as a settlement of the controversies in the doctrines treated therein, has disrupted the Synodical Conference and made it impossible for us to continue our affiliation with the Missouri Synod and our joint labors in the service of the Lord."
4. Let us all earnestly pray that our delegates to the Synodical Conference in Detroit this summer will continue in the same firm Scriptural stand that was taken by our Conference of

Presidents and the Standing Committee on Church Union.

This report of the Floor Committee was discussed at length by the Convention and was adopted.

During the morning sessions, the Convention was both edified and instructed by an essay read by our guest, Prof. Carl Lawrenz. Expounding his topic, "Christian Principles Concerning Church Fellowship," the essayist first dwelt on the spiritual fellowship of all believers, then on the outward expression of such fellowship, then on the basis on which one can visibly fellowship, and finally, on the limitations and restrictions placed upon church fellowship. The treatise was so clear and to the point, both in exposition and application, that the Convention voted unanimously to urge its printing.

Not a little time was consumed in the electing of those who are to serve the District for the next biennium. The result of the election follows: President, Pastor P. G. Albrecht; First Vice-President, Pastor H. Rutz; Second Vice-President, Pastor G. Boldt; Secretary, Prof. K. G. Sievert; Recorder, Pastor W. Ten Broek; Treasurer, M. J. Leidle; Board of Home Missions, Pastors W. T. Meier and R. Reede and Mr. A. Moeller; Auditing Committee, Pastors L. Huebner and S. Holt and Mr. N. Frey; Board of Education, Pastor K. Bast, Prof. A. Schuetze, and Teacher L. Greening; Board of Support, Pastors B. Borgschatz and W. Lindloff; Secretary for Student Aid, Pastor W. Lindloff.

A closing service in which Pastor H. Wiedmann, Billings, Mont., drawing on John 21, emphasized that the effectiveness of all our work hinges on the one question, "Lovest thou me?," fittingly brought the convention to an end, and all returned to their work refreshed and strengthened in spirit.

R. A. F.

## NEBRASKA DISTRICT CONVENTION

June 15 - 18

### Of Seedtime and Harvest

By convention time the corn had been planted. God favored this planted seed, during our four-day conference, with intermittent rain and hot and humid days. The convention weather, the daily banquets prepared by the ladies of St. John's congrega-

tion of Stanton, brought to mind the words of Paul and Barnabas spoken in Iconium: Acts 14:15,17 — "The living God, which made heaven, and earth, and the sea, and all things that are therein . . . left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

#### Of the Incorrutable Seed

But our delegates came from Colorado and South Dakota, from Nebraska and Iowa to hear reports of a far more glorious harvest — the Living Harvest of precious souls as we plant the incorrutable Seed. This growth of the Church, this daily adding to the Church such as should be saved, is far more glorious than anything else in the world. This is why God created the world and still preserves it. When finally heaven and earth shall pass away, the Church will stand alone as the eternal and holy habitation of the Triune God. Since you and I have been chosen in Christ to be part of this habitation of God through the Spirit, this will always be our first interest — the work and growth of the Church.

of the oldest congregations in our district — organized in 1872.

Our convention began on Tuesday morning, June 15, with a divine service. Professor Lawrenz of our seminary preached the sermon. We who are far out in the field appreciate the opportunity to hear the Word of life from one of our seminary professors. On the basis of the story of Stephen's death, Acts 8:1-4, our speaker chose as his theme, words that reflected the work and spirit of our entire convention, yes, of our Synod — The Gospel Is Our Supreme Treasure. He showed us how Stephen and we today who treasure the Gospel, will let nothing take this Word from us. He secondly pointed out how those persecuted Christians in their love for the Gospel, as later on St. Paul also, went everywhere preaching the Word.

#### We Guard This Treasure

The program of our district convention insisted on defending our Gospel heritage. We had assigned an essay to our theological professor — The Scriptural Principles of Church Fellowship. A portion of this essay was read at every session. In the first part of his paper our essayist



NEBRASKA DISTRICT CONVENTION  
Stanton, Nebraska

#### Our Supreme Treasure

Stanton is a small and flowerful village of Northeastern Nebraska. Our host congregation numbers 450 communicants. It has a parochial school recently enlarged to two classrooms. The congregation is served by Pastor L. Groth. St. John's is one

spoke of the *invisible fellowship of Christian Believers*. We are in fellowship with God through Christ. A living faith in Christ binds the Christians together. The Holy Spirit reigns in all of these alike. This faith is not manmade, but a gift of God, the Holy Spirit. It is a fel-

## The Northwestern Lutheran

lowskip of the invisible church. This truth that God's Spirit unites Christians must be emphasized today in view of the many and worldwide church-union endeavors not born of the Spirit.

In the second part of the essay *the outward expression and demonstration of this Christian fellowship* was carried out. With whom then are we to carry on fellowship? With Christians of course, but whom do we recognize as Christians? Scripture takes a man's confession as a sincere expression of the real attitude of the heart. When there are confessions and deeds which conflict we choose the deeds as the deciding factor. We decide man's spirit on the basis of his confession. There will be hypocrites, but that is not to bother us; God will judge that in due time. What confession are we to await? Belief in the Lord Jesus. But this must be bound up with the entire Word.

False prophets are not sent by God. The Bible says we should avoid them, that is in any contact which would be an acknowledgment and confession of church fellowship. In all these outward expressions of Christian fellowship particularly two Christian principles need to direct us in our dealings: 1. the great debt of love which the Lord would have us pay to the weak brother, and 2. His clear injunction to avoid those who adhere to false doctrine and practice, and all who make themselves part-takers of their evil deeds.

It was a serious and attentive convention that weighed these words of the Scriptural principles of church fellowship.

We as a district are concerned also lest our children be robbed of this Gospel treasure. Our school report spoke encouragingly of the 14 elementary Christian day schools in our district with 504 pupils. It also told us of several congregations that plan to establish their own parochial schools.

#### Nebraska Academy Report

The delegates listened with keen interest of the disposition of their second memorial to Joint Synod for an Academy. The resolution of the 1953 Watertown Convention reads: "that the Synod establish an academy in the Nebraska District as soon as the Synod declares that monies for it are available."

To get the district reaction the Academy committee asked for a straw

vote on proposed sites. The areas receiving the most votes in their order were Norfolk, Grand Island, and Lincoln-Omaha areas. The original committee was enlarged to include a layman from each conference and the officials of the district. This committee will intensify its work on locations and study the minimum cost requirements necessary to begin an academy, should the Synod at its next convention so decide.

**We Broadcast the Seed of the Word**

Our convention like yours spent much time in hearing reports of our

missions at home and abroad. Pastor Fritze gave us the highlights of the mission work in our farflung district which begins in Iowa and extends across Nebraska and Colorado. He told us how the Lord had blessed our missions with 416 new souls and 249 communicants during the past year. Others reported with joy the mission opportunities open to us in our new foreign mission endeavors in Japan and Northern Rhodesia. Pastor V. Winter appeared briefly at our convention and gave a personal account of his work and ours among the Spanish Americans in Arizona.

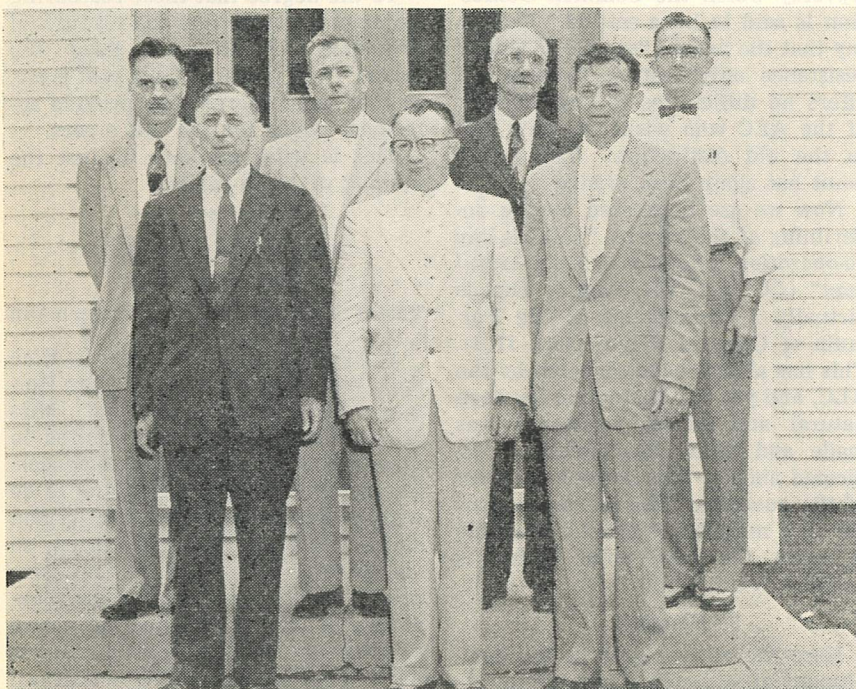
Concern was shown in the disability of the Church Extension Fund to meet the heavy demands of our expanding mission fields. Our district recommends that \$10,000 per month be included in the next synodical budget for the Church Extension Fund.

At convention time we found ourselves 27 per cent short of our mission offering goal. We had raised 66 per cent of our Building Fund quota. Trinity congregation of Grafton, Nebraska was again held up to us as a good example. It is a congregation of 62 communicants who support their own pastor. They had already raised more than \$29.00 per communicant for missions. They had long ago finished their collection for Synod's special building program, but they did not stop at \$6.00 per communicant but went on to raise \$11.00.

On the evening of the closing service the sound of a mighty rushing wind was heard. A tornado had struck not too far from our convention village. But no harm came nigh us. It pleased God to permit us all to return safely to our homes and parishes. He still had work for all of us to do — the building of His Church. This then ought to be our greatest joy. Not that we live, but why we live. He extends our life to extend His Church. How precious we ought to hold the Gospel by which He called us and made us heirs of eternal life.

May our Synod and every member agree that the Gospel is our supreme treasure. We shall then as a Synod let nothing take this treasure from us. We shall then as a Synod do all that we can to bring this Word of eternal life to others.

W. R. Hoyer.



SOME NEBRASKA DISTRICT OFFICERS WITH GUEST ESSAYIST

L. to R. front — Pres. Im. Frey, Sec. R. Roth, L. Groth host pastor and sec. of Mission Board. L. to R. rear: L. Gruendemann, 1st vice pres., Prof. C. Lawrenz, W. Sprengeler, 2nd vice pres., M. Weishan, Essay Recorder.

**As We See It**

**A MATTER OF METHOD**

BY E. REIM.

(Secr. Stand. Com. on Church Union)

**I**N our last issue we began an analysis of the question why so little was accomplished by the prolonged efforts of the Committee of Presidents toward a healing of the breach between the two Synods which they represented. We expressed the belief that this is shown in part by a

series of articles currently appearing in the *Lutheran Witness*, the official publication of the Missouri Synod, and promised that we would discuss them in further issues of the *Northwestern Lutheran*.

These articles are over the signature of Dr. Behnken, President of the

Missouri Synod. They discuss our objections to the Common Confession as we voiced them particularly in our New Ulm Resolutions, but also to some extent in our examination of the *Fraternal Word*. We appreciate the moderation with which these articles are written. But we believe that there is something in the method of the argument which must lead to false conclusions. Here are a few examples.

**Justification**

We said that the Common Confession "leaves room for the thought that the justification of the sinner

is not complete until the missing factor of personal (subjective) faith is supplied," etc. In other words, we had pointed to a specific instance where we felt that the Common Confession had failed to settle the old controversy with the ALC. In his reply (*Luth. Witness*, March 30, p. 6) Dr. Behnken says "that the Missouri Synod definitely accepts and teaches . . . the doctrine of objective justification." He quotes the pertinent Scripture passages, and also the *Brief Statement*. He adds a fine summary of the doctrine in his own words. And then he continues, "That is precisely what the Common Confession means to say. Read it again, and convince yourself."

Remember that our criticism had been specific. We had pointed to a particular instance in support of our claim that the old controversies have not been settled in fact. In this we were either right or wrong. But the above statement does not meet the issue. Our point is not answered by claiming that Missouri definitely accepts and teaches the doctrine of objective justification. Our point is not answered by quoting the pertinent Scripture passages. Nor is it answered by quoting the *Brief Statement*. We are in full accord both with Missouri's historical teaching of this doctrine, and with its presentation in the *Brief Statement*. This doctrine has indeed been attacked. But the attacks came from ALC teachers. It is therefore most unfortunate that where we have asked a legitimate question about the settlement of this controversy, we should be met with an evasive answer.

#### Conversion

Our examination of the "Fraternal Word" states the following (p. 8): "In discussing the CC article on Conversion we brought out the importance of taking the history of the controversy on this doctrine into account. (Wisc. Report, 1951, p. 129 VII.) We called for a rejection of the distinction between a natural and a willful resistance of unregenerate man when this distinction is offered as the explanation for the mystery why some are converted and others not." In answer to this criticism we are referred to a statement in Part II of the Common Confession (not yet adopted) which speaks of a mankind which "willfully resists every endeavor of God to save it from destruction." On this the author then bases the following conclusion: "Let us

note that the CC nowhere speaks of, or indicates a distinction between, man's natural and willful resistance to God's every effort to save him from destruction. It speaks of willful resistance only. There is no other. Every resistance on the part of man is willful (*Luth. Witness*, April 13, p. 8.)

We frankly fail to follow this argument. It is simply a matter of history that such a distinction was once made, and that it was used in an attempt to explain the mystery why some are saved rather than others. That was part of the controversy which the Common Confession is said to have settled. Now to say that the article "speaks of willful resistance only" settles nothing. It offers no difficulties to any member of the ALC who wishes to hold fast to the old distinction. The actual point has again been evaded.

Now we are impressed by the underlining of the phrase, "*without any co-operation whatsoever from sinful man*" (CC: Art. VII, Part I) That is virtually a restatement of the Formula of Concord (Thor. Decl. II:5). This has always been accepted by the ALC, and yet the distinction between natural and willful resistance was made and used nevertheless as indicated above. This is the very heart of the question. This is the old error that must be rejected. And this is again the very point which is avoided by our critic.

#### Election

Here the author pays us the compliment of addressing himself to our specific points, very effectively in one case, where he has caught an implication in a word ("once") that completely escaped us when we wrote it. We concede that point without argument. But we believe that the same pattern of thought appears that we have met before, namely when the author concludes his article by saying (*Luth. Witness*, April 27, p. 8): "Let me assure our readers that we believe and teach an election *unto salvation*, that this election is the *cause* of our salvation in Christ; that everyone who enters into eternal life is one of God's elect; that all the elect and only the elect will be saved, and hence there is and must be an election of persons (*Personenwahl*); that only the grace of God and the redemption which Christ wrought for us, and not anything within us, are the cause of our election. That is what Scripture teaches. That is what

the Lutheran Confessions teach. That is what the *Common Confession* teaches."

The question is not what Missouri has been teaching on election, or is still teaching when it speaks of these things apart from the Common Confession. The question is only whether this doctrinal agreement (the CC) is so drawn that it effectively excludes the old errors. If that can be proved, then our objections have indeed been met. If not, then all these methods that we have noted, these "tactics of evasion," can only serve further to confuse the issue.

To the degree that these reassuring statements concerning the traditional orthodoxy of Missouri keep the reader from getting at the real issue, to that same degree they provide additional cover for the old errors.

This is what we have against the *method* of these replies.

#### FIFTIETH WEDDING ANNIVERSARY

Pastor and Mrs. H. R. Zimmermann

It rained on May 25, 1904, in Kendall, Wis., the day when Pastor Herman R. Zimmermann and Miss Minnie Zimmermann were united in marriage by Pastor Im. Brakebusch. The rain did not have anything to do with it, but according to the German saying: "So viel Tropfen Regen, so viel Glueck und Segen." God gave them many blessings. Pastor Zimmermann was permitted to serve successively congregations in Shickley, Nebr., South Ridge (Wilton), Wis., West Salem, Wis., Cochrane, Buffalo City, and Cream, Wis., and Randolph, Wis. He retired to Beaver Dam, Wis., in 1945. The Lord blessed them with seven children, Gotthold of Fairfax, Minn., Raymond of Glendale Ariz., Gertrude of Beaver Dam, Wis., Margaret, Mrs. L. Koppelman of Randolph, Wis., Gerhard of Beaver Dam, Wis., Winifred, Mrs. Fred Bohlmann of Milwaukee, Wis., and Alfred of South Bend, Ind.

On May 23, 1954, Pastor and Mrs. Zimmermann were permitted the happiness of celebrating their fiftieth wedding anniversary. In the afternoon they held open house. In the evening they gathered their family of seven children with their families, including nearly all of their seventeen grandchildren and friends who had appeared from West Salem, Cochrane, Randolph, Beaver Dam, Tomah, and Milwaukee, for brief serv-

ices of thanksgiving led by their pastor, L. Kirst. He based his words on the wedding text of the jubilarians: The Lord is good and His mercy endureth forever. This was followed by a pleasant anniversary dinner, expressions of love, appreciation, and thanksgiving by others present, and fitting words by the jubilarians.

May the Lord grant them many more happy years together.

L. C. Kirst.

**GOLDEN WEDDING ANNIVERSARY**

On April 25, 1954, Mr. and Mrs. Emil Frank, by the the grace of God, celebrated their golden wedding anniversary. They not only celebrated their golden wedding anniversary but also their membership of 50 years in St. John's of Milton, Wisconsin.

A service was held for them in the forenoon service. Open house was held in the high school gymnasium for their many friends and acquaintances.

May the God of grace and mercy be with them and keep them to the end of their days.

H. C. SCHUMACHER.

**GOLDEN WEDDING ANNIVERSARY**

On April 21, 1954, Mr. and Mrs. William Wollenburg were privileged to look back upon fifty years of married life. A special service to commemorate this blessing of the Lord was held April 25, in St. Paul's Lutheran Church of Plymouth, Nebraska. The undersigned preached on Luke 24:29. After the service a reception for relatives and friends was held in the town community building.

May the blessing of the Lord continue to rest upon His servants!

H. H. SCHALLER.

**INVITATION TO FIFTIETH ANNIVERSARY Bethesda Lutheran Home Watertown, Wisconsin**

All members and friends of congregations of the Synodical Conference are invited to participate in the 50th anniversary celebration at Bethesda Lutheran Home, Watertown, Wisconsin, on Sunday, July 18, 1954. God willing, services will be held in the

Chapel at 10:30 a. m. at which the Rev. Prof. Joh. P. Meyer of Thiensville, Wisconsin, will preach the sermon. The new pews in Bethesda's Chapel will be dedicated at this service. In the afternoon at 2:30 o'clock, services will be held in the park, the weather permitting, at which Dr. J. F. Boerger of Racine, Wisconsin, will preach the sermon. A joint choir from adjacent congregations will sing at this service.

Dinner will be served to all our visitors at a nominal charge. We hope friends of Bethesda will come in large numbers to thank God for His grace toward Bethesda these fifty years.

A. M. HARSTAD, *Chaplain.*

**CALENDAR OF CONFERENCES**

**CENTRAL DELEGATE CONFERENCE**

The Central Delegate Conference of the Western Wisconsin District will convene at 9:00 a. m. on Tuesday morning, July 27, 1954, at St. John's Ev. Lutheran Church, Juneau, Wisconsin.

Program: Morning Session: Review of Dr. Pieper's Essay, "The Unity of Faith," R. Hillemann; Financial Report, J. Martin Raasch; Synod Building Fund Collection, G. Redlin.

Afternoon Session: Synodical Matters, Pres. H. C. Nitz; The Import of Tracts No. 4 and 6, W. Kehrberg; The Import of Tract No. 5, Otto Pagels.

Kindly announce early to the host pastor, Rev. Martin Nommensen.

**FOX RIVER VALLEY PASTORAL CONFERENCE**

The Fox River Valley Pastoral Conference will meet on Tuesday, July 20, 1954, at St. John's Church, Wrightstown, Wisconsin, beginning with Confessional Service and Holy Communion at 9:00 a. m. Assignments:

Galatians 6, W. Pankow (Ephesians 1, H. Pussehl); Character Study of Isaac, E. Froehlich; "Synodical Patriotism," O. Henning; "The Church, the Kingdom of God, the Kingdom of Heaven, Are These Terms Identical?" R. Waldschmidt. Prepared alternate paper:

A Comparative Study of the Brief Statement with our Lutheran Confessions, H. Warnke.

Sermon, W. Zink, (H. Bergholz).

Please notify host pastor, H. Pussehl, of your intended absence.

THEO. HARTWIG, Secretary.

**ORDINATION AND INSTALLATION**

(Authorized by the Proper Officials) Ordained and Installed

**Pastor**  
Schaller, Jonathan, as assistant pastor in First Lutheran Church, La Crosse, Wisconsin, by Fritz H. Miller; First Sunday after Trinity, June 20, 1954.

Installed

**Pastors**  
Kuehl, Dietrich H., in St. John's Lutheran Church, Slades Corners, Wisconsin, by A. J. Fischer; assisted by H. J. Diehl, C. E. Found, H. Lau, and R. P. Otto; June 6, 1954.

Steffenhagen, Warren, in Grace Church at Dalton, Wisconsin, by Geo. Kobs; assisted by Martin Petermann, Eugene Kitze-  
row, Erwin Schewe, May 30, 1954.

Schewe, Erwin, in Friedens Lutheran Church, Bonduel, Wisconsin, by F. E. Thierfelder, assisted by Alfred Schewe and Kurt Lederer, on Pentecost Sunday, June 6, 1954.

Schewe, Erwin, in St. Paul's Lutheran Church at Zachow, Wisconsin, by F. E. Thierfelder, assisted by Alfred Schewe, Kurt Lederer, W. F. Wichmann, Immanuel Boettcher, on Pentecost Sunday, June 6, 1954.

**ACKNOWLEDGEMENT AND THANKS**

During the closing weeks of Northwestern Lutheran Academy, the following donations were received: from E. H. Puhlman, Hazel, S. Dak., in memory of Mrs. E. H. Puhlman, by friends and relatives: \$41.00; from Mr. and Mrs. Carl Meyer and Rev. and Mrs. Harold Johnne, Flasher, N. Dak., in memory of Mrs. Christian Santer: \$6.00; from Pastor E. J. Otterstatter, Tappen, N. Dak., in memory of Edward Otterstatter: \$10.00.

At this time we wish to express our heartfelt thanks not only for these recent donations but also for all donations that we have received in moneys and foodstuffs during the course of the school year.  
R. A. FENSKE.

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**Memorial Wreaths and Gifts**

Dr. Martin Luther College Music Department, New Ulm, Minnesota, received the following memorial wreaths and gifts during the past months:

In memory of Mr. Chester Ehlke, Town Jackson, Wis., \$25.00; of Mr. Chas. Johnson, Viroqua, Wis., \$5.00; of Mr. Waldemar Stelljes, New Ulm, \$15.00; of Mr. Emil Raabe, Stanton, Neb., \$25.00; of Mr. Wm. Vomhof, Goodhue, Minn., \$3.00; of Mrs. Carl Schastag, Buffalo, Minn., \$2.00; of Mrs. Steinberg, by St. John's and St. James Church, Reedsville, Wis., \$15.00; of Mr. Edwin Voigt, Kirchhahn, Wis., \$25.00; of Miss Elaine Dammann, Red Wing, Minn., \$1.00; of Mr. Louis Conrad, Goodhue, Minn., \$1.00; of Mr. John Bremer, Adell, Wis., \$3.00; of Mr. and Mrs. A. R. Kelm, Sleepy Eye, Minn., \$100.00; of Mr. Gerhard Koepsell, Wrightstown, Wis., \$16.00; of Mrs. Theodore Hill, Brookings, So. Dak., \$3.00.

The following are the gifts: Mr. Wm. F. Rehwinkel, Oshkosh, Wis., \$50.00; Dr. Howard Vogel, New Ulm, Minn., \$100.00; Anonymous, Marinette, Wis., \$43.00. Total: \$630.00.

We herewith express our heartfelt thanks to the relatives and friends of the departed for their memorial wreaths and to the friends of the institution for their gifts.

EMIL D. BACKER, Chairman,  
Music Department.

**PASTORS' INSTITUTE**

The third annual pastors' institute will be held at the Seminary at Thiensville, Wisconsin, Monday through Friday, August 23-27, 1954.

Two lectures will be presented each morning and two each afternoon, each followed by a discussion period.

The tentative program for this year's institute includes:

1. A study in the Psalms by Prof. E. E. Kowalke, Northwestern College, Watertown.
2. New Testament Exegesis by Prof. John P. Meyer.
3. Homiletics by Prof. Gerald Hoenecke.
4. Modern European Theology by Dr. Oesch of Germany (if he is available). (As substitute for the last, Prof. E. Reim will lecture on Liturgics.)

Rates and fees as well as registration procedure will be announced at a later date.  
HEINRICH J. VOGEL, Secretary.

**MISSION FESTIVAL**

Trinity Sunday  
St. John's Church, Boyd, Minnesota.  
Offering: \$500.00. W. H. Zickuhr, pastor.

**CHANGE OF ADDRESS**

**Pastor**  
Schaller, Jonathan, 1116 Division Street, La Crosse, Wisconsin.

## OUR SONGS OF PRAISE

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GOLDEN WEDDING  
ANNIVERSARY

On April 21, 1904, Mr. and Mrs. William Wolsburg were privileged to look back upon fifty years of married life. A special service to commemorate this happy occasion was held April 21, 1954, at the Lutheran Church of Plymouth, Norway. The distinguished guests in attendance were: After the service on June 21, 1954, a reception for relatives and friends was held in the town community room.

May the blessing of the Lord be upon you and your family.

INVITATION TO  
FIFTY ANNIVERSARY

Beloved Lutheran Home, Watschow, Wisconsin  
All members and friends of the Synodical Conference are invited to participate in the fifty anniversary celebration to be held at Lutheran Home, Watschow, Wisconsin, on Sunday, July 10, 1954. Willing services will be held in the