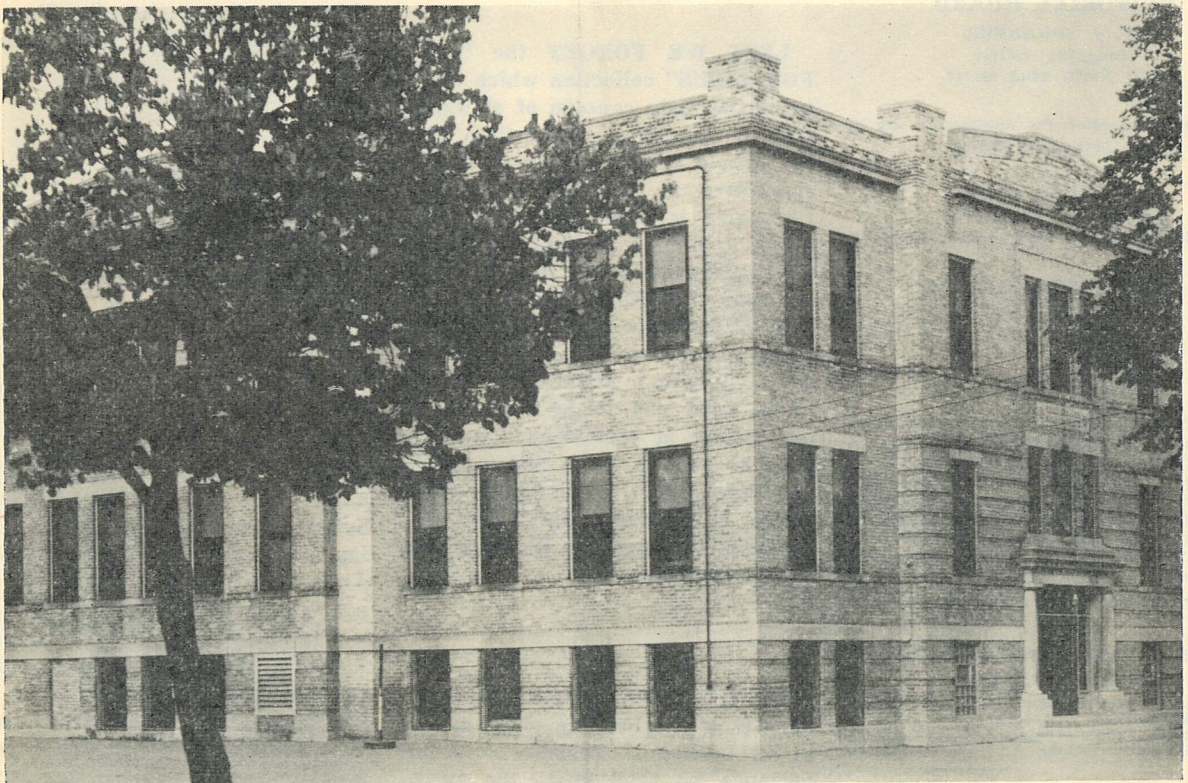


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Watertown, Wisconsin

The Northwestern Lutheran Siftings

BY THE EDITOR

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COVER DESIGN

ST. MARK'S EV. LUTHERAN SCHOOL
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THE BOARD OF TRUSTEES of our Joint Synod is again calling upon such who have money to invest, to invest this with our Synod. We hope that you will read this appeal elsewhere in this issue of the *Northwestern Lutheran*.

* * * *

May we remind you of the article by Professor Edmund Reim in this issue. He has analyzed the spirit of the convention of the Synodical Conference. If you are interested, and surely you are, in what went on at that memorable meeting in Chicago, by all means, read his article.

* * * *

LEST WE FORGET the "GIFT FOR JESUS" collection which ought to be the main concern of all Christians in our Synod at this time, read the article by the chairman of this committee in this issue. Another Christmas is near at hand. That ought to remind all those congregations and pastors who did not bring in their "CHRISTMAS GIFT FOR JESUS" last year that they now have another opportunity to do so. Let us do it with a will that the work of the Lord may not be hampered at our college at Watertown. Remember, the need is great, and we must not neglect this opportunity which comes to us from the Lord. He promises to repay our feeble efforts for His kingdom.

* * * *

PROTESTANT-CATHOLIC MARRIAGE, is the heading of an article in the *Lutheran*. Because of its importance we shall quote the entire article.

"Candid discussion of tension resulting from religious differences was something new in American newspapers. Instead of hushing up explosive questions, editors were detonating them on the front page.

"A Roman Catholic husband and a Protestant wife told readers of *Parade* (mass-circulation newspaper Sunday supplement) this month that

'We Wouldn't Marry Each Other Again.' Jack and Dorothy Hamilton have been 'fairly happily married' for 18 years but they know what 'a long and bitter struggle it has been and probably will be until we die.'

"This problem disappears, the writers say, if either person in the mixed marriage 'relaxes his religious standards,' but not if 'both have strong, deep-seated religious convictions which do not permit of compromise.' Day-by-day difficulties of a Lutheran wife and Roman Catholic husband are described in detail.

"Next month *Parade* intends to print a story of another Lutheran wife and Roman Catholic husband, Joe and Gladys Barry, who say 'a mixed marriage can work.' Mrs. Barry says that since learning 'something about the Catholic Church I know it isn't a great deal different from my own.'

* * * *

NOW COMMENTS ON THE ABOVE.

"Newspaper editors requested Dr. Henry Endress, United Lutheran Church stewardship secretary, to comment on the *Parade* articles. He had a prominent part in producing the Martin Luther film which involved him in some of the heaviest Protestant-Roman Catholic controversy in America in recent years.

"The *Parade* articles,' he said, 'are a public service in that they bring before young couples the dangers involved and the compromises mandatory for at least one of the partners in a mixed marriage.

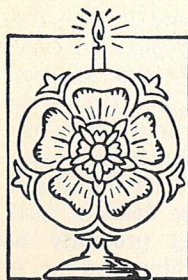
"It is difficult,' said Dr. Endress, 'to see how separate ways in prayer, worship, doctrine, and tradition will not bring tensions that will adulterate a marriage. A man who compromises on his convictions may feel he is able to get along with his wife better, but he will soon find he can't get along with his conscience. For a man or woman of deep convictions, compromise is impossible.

"This impossibility is as real for Protestant as it is for the Catholic, for the Protestant recalls the firm stand of Luther who would not compromise or recant on matters of faith.'

The Christmas Heart

Phil. 4:4-7

BUSY preparations for a joyful observance of the Christmas season are again under way. Christmas trees will soon be erected in our churches and homes as symbols of eternal life, the gift of Jesus whose birth we wish to observe. They will be adorned with sparkling lights, symbols of Christ as the Light of the World. The children and the choirs in our churches are making zealous preparations for their part in proclaiming the Christmas message in the festival services.



Christmas preparations of every kind are also being made in our homes. Gifts are being thoughtfully selected for family members and close friends and are being carefully wrapped for distribution. Greetings are being sent to relatives and acquaintances. Holiday visits are being planned. Mothers and housewives are making toilsome provisions for festive meals and gatherings.

But are you probably forgetting the most important thing, the preparation of your heart for Christmas? It is essential for a really blessed Christmas. St. Paul describes the Christmas heart most vividly.

It Is Full of Joy

Is it really possible for every Christian to observe Christmas with a joyful heart? What if most of the fine things displayed as Christmas gifts are quite out of your reach? What if your income is such that you cannot think of a rich exchange of gifts, and all your Christmas preparations must be kept at a very modest level? What if you should be stricken with sickness or someone in your family should be sadly ill? What if death has taken someone from your family circle whose absence will be keenly felt at Christmas time?

The apostle exhorts: "Rejoice in the Lord alway: and again I say, Rejoice." He is not speaking of outward joy in earthly things. He is speaking of joy in the Lord and in the treasures of His grace. This joy is not dependent upon earthly cir-

cumstances. It can fill our hearts even in the midst of sorrow and distress. When St. Paul penned these inspired words, he was himself a prisoner at Rome, still awaiting a decision on his appeal to the emperor. But he speaks all of eighteen times in this brief epistle of joy and rejoicing, expressing in part his own joy and in part the joy which he sought to kindle in the hearts of his Christian readers. All these statements pertain, however, to joy in the Lord and His grace.

This is the joy of a Christmas heart. It is nourished in us as in the midst of our Christmas preparations we think often of the real message of Christmas. For the truth that God's eternal Son entered our humble flesh to become our champion and substitute places the grace of God in its greatness before our souls. We sinners need such grace. Without it we would be eternally lost. Through it we have pardon and eternal life.

Full of Moderation

"Let your moderation be known unto all men." The apostle exhorts to patience, forbearance, kindness, gentleness, urging us to let all men realize that a spirit of love fills our hearts. The Christmas heart will of necessity be filled with such moderation. Nothing else is in keeping with the Christmas message of God's love for the sinful world, in which "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God's grace embraced all sinners. How can a Christian heart which rejoices in this divine love limit its own love?

Many a heart is joyless and dreary in spite of all the merriment of the Christmas season just because it is filled with ill will and selfish pride, with thoughts of resentment and vengeance. With a true Christmas heart we will have gifts of love for all: cheerful help for the needy, generous service for those who are placed over us, thoughtful consideration for all who stand in our service, patience and forbearance for the weak and erring, forgiveness for those who have wronged us. We may not always succeed in overcoming

evil with good. Yet in such cases we will leave the matter with the Lord who judges righteously, and who may at any time appear for the final judgment. Thus even strife and enmity that is out of our reach to amend will not be able to disturb our Christmas joy. It could not destroy Paul's joy.

Full of Prayer

"Be careful for nothing." There are many troubles and cares which mark our daily lives. We are confronted with all kinds of earthly problems which must be solved, with difficult tasks and responsibilities which are to be carried out. The apostle is by no means telling us that we are not to give thought and attention to them. He himself says: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The child of God is to be a faithful steward of God also over his earthly goods and in every phase of his earthly calling.

The apostle does exhort us, however, not to give way to anxious worries, not to fret over matters which are beyond our control and our ability to solve. Even at Christmas time such anxious worries threaten to rob Christians of their joy and to divert their hearts from the glorious Christmas message. As an antidote against such corrosive worrying St. Paul exhorts: "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." He urges us to commit ourselves with all of our needs and tasks to the Lord in daily prayer and to turn to Him in supplication concerning every specific problem that vexes and troubles us. The Lord has help for every need and is willing to bestow it. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Through such a life of prayer our hearts will themselves be purged. As we put every request before the Lord, we will soon realize how many unfulfilled desires which are gnawing at the joy in our heart are really trivial and selfish, probably even sinful and harmful to us. As we daily thank God for the things that we have and are receiving, we will come to realize how much we actually have beyond all merit and worthiness. The

(Continued on page 389)

Editorials

THE SMALL CATECHISM OF DR. MARTIN LUTHER (Commemorating the 425th anniversary of the Catechism)

The Catechism A Children's Book

Luther intended his Small Catechism to be first of all a book for children. It is for that reason that he used the best method by which children can be instructed, namely the question and answer method. To teach by such method the Greeks called "catechize." This form of teaching Bible truths is known among us as the "catechization" method. It is still found to be superior to all other methods and the most difficult to learn. Teaching by means of catechization is an art for which much special training is required. This is one reason why we have our own school for training teachers. Not only do we there give them thorough instruction in God's Word, but also teach students the art of teaching religion.

For the teachers and preachers and more mature Christians Luther's Large Catechism was to serve. It was to be their handbook to aid them in teaching children the chief parts of Christian doctrine. The Small Catechism was to be the children's handbook. Of this Luther writes in his short Preface to the Large Catechism: "This sermon (doctrinal treatise) is designed and undertaken that it might be an instruction for children and the simple minded (Einfaeltigen). Hence of old it was called in Greek 'Catechism, i.e., instruction for children, what every Christian must needs know, so that he who does not know this could not be numbered with the Christians nor be admitted to any Sacrament, just as a mechanic who does not understand the rules and customs of his trade is expelled and considered incapable. Therefore we must have the young learn the parts which belong to the Catechism or instruction for children well and fluently and diligently exercise themselves in them and keep them occupied with them."

Yet the Catechism was not child's play. It filled Luther with disgust to note that because the Catechism presented the chief doctrines of the Bible in such plain and simple sentences that many thought that it could be learned in one reading. Some theologians thought themselves too learned to occupy their time with such elementary teachings. To such Luther replies: "And let no man think himself too wise and despise such (questions and answers in the Catechism) as child's play. Christ, when He wished to draw men, was obliged to become man. If we are to draw children, then we must also become children with them." "Many regard the Catechism as a poor, mean teaching, which they can read through at one time, and then immediately know it, throw the book into a corner, and be ashamed, as it were, to read it again. Yea, even among the nobility there may be found some louts and scrimps, who declare that there is no longer any need either of pastors or preachers; that we have everything in books, and everyone can easily learn it by himself; and so they are content to let the parishes decay and become desolate, and pastors and preachers to suffer distress and hunger a

plenty, just as it becomes crazy Germans to do. For we Germans have such disgraceful people, and must endure them."

"But for myself I say this: I am also a doctor and preacher, yea, as learned and experienced as all those may be who have such presumption and security; yet I do as a child who is being taught the Catechism, and every morning, and whenever I have time, I read and say, word for word, the Ten Commandments, the Creed, the Lord's Prayer, the Psalms, etc. And I must still read and study daily, and yet I cannot master it as I wish, but must remain a child and pupil of the Catechism, and am glad so to remain. And yet these delicate, fastidious fellows would with one reading promptly be doctors above all doctors, know everything and be in need of nothing. Well, this, too, is indeed a sure sign that they despise their office and the souls of the people, yea, even God and His Word. They do not have to fall, they are already fallen all too horribly; they would need to become children and begin to learn their alphabet (of God's Word), which they imagine that they have long since outgrown.'" Trigl. p. 569. G. W. F.

* * * *

Standards of Conduct It is apparent that views as to what constitutes morality vary from time to time and from community to community. It is openly declared that it depends entirely on the consensus of the majority, in other words, on public opinion, which changes from generation to generation. The idea of a fixed moral law, absolute and inexorable, is largely regarded as outmoded. Morality is looked upon as being in a state of flux, discarding or adding as man's increasing intelligence and experience dictates. That is in line with the theory of evolution which dominates modern-day education and thinking. It is hoped that it will finally be worked out as man gets farther and farther away from his original brute state.

We, who call ourselves Christians, do not, at least not theoretically, subscribe to that. We believe that there is an absolute moral law, fixed by God Himself for all time to come, to which we have no right to add and from which we have no right to subtract. But is our practice always in accord with that? We live in the world and rub elbows with the world to an ever-increasing degree, and some of the world is rubbing off on us. There is an infiltration. We are in danger of adopting the standards of those round about us. The herd instinct is strongly developed in us. We, perhaps unconsciously, tell ourselves: If others can do it, why can't we? Our moral sense is being blunted by continual hobnobbing with the world. We begin to treat as right what God calls wrong, for familiarity breeds contempt. It is getting mighty difficult to see any difference between the moral standards of the unregenerate world and professed Christians. Church people are getting contaminated.

That constitutes a serious danger for us Christians. That is why Scripture sounds the warning: "Be not conformed to this world." We Christians are to be

different: "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." With the sinful flesh still adhering to us, we are bound to stumble and fall many times, for which, thank God, we can seek and find forgiveness in the blood of Christ. But it is a different thing no longer to recognize the damnableness of our sins, to change our standards, to substitute the standards of the world for the standards of God, and so to call wrong right just because public opinion gives it its O.K.

God's moral law is not elastic but rigid, and our conception of right or wrong is not to be swayed by the popular mood. We need a revival of the moral sensitiveness of Joseph as expressed in the words: "How can I do this great wickedness and sin against God?" Sin is not just an overriding of public opinion, a breach of good citizenship, as so generally regarded today, but a transgression of God's holy Law. He has fixed the standards of behavior for us. It is not just to public opinion that we are answerable but to God.

I. P. F.

Much More Than A Sound Investment Of Your Money

We look for a sound investment of our money. The Mission Parsonage-Teacherage Fund of our Synod offers us this. It is a safe investment with not merely the collateral security of our Synod's material but above all its spiritual assets behind it.

Our Parsonage-Teacherage Fund, however, is much more than a sound investment of our money. It is putting our money to work with interest in our mission fields. Just think what that means and you realize that money invested by you in our Mission Parsonage-Teacherage Fund is much more than an ordinary sound investment. Some mission congregation in particular and mission work in general in our Synod is benefiting by such an investment. It is an investment in the interest of the Lord's work which it is our privilege to do.

About one year ago the members of our Synod were asked to invest money in our Mission Parsonage-Teacherage Fund. The interest offered was 2½%. The time was to be for two years, or more, with this understanding that in case of emergency the money could be withdrawn before two years had elapsed without loss of interest.

Members of Synod offered sufficient sums for investment. For the time being we had enough and more than enough until now. We thank God for this. Today, due to the great demand for parsonages and teacherages in our mission fields the need for more money for this fund is urgent. We need \$100,000.00 as soon as possible, and can use an additional \$100,000.00 before another year passes by. We offer the same terms as last year.

Do you have money which you could invest in this fund which is much more than a sound investment of your money? Would you speak to others who do not read the *Northwestern Lutheran* and seek to interest them in investing in this fund?

For information, contact our treasurer at our fiscal office, Mr. C. J. Niedfeldt, 3624 W. North Ave., Milwaukee 8, Wis.

HAROLD H. ECKERT,
*Executive Chairman,
Board of Trustees.*

THE CHRISTMAS HEART

(Continued from page 387)

Christmas heart which is thus freed from discontent, from needless fretting, from undue preoccupation with earthly vanities, will be the more receptive to the message of the eternal riches offered and bestowed through the Christ-child.

Full of Peace

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The apostle here speaks of the same peace of which

the angels sang over the fields of Bethlehem on the night of the Savior's birth. God has established this peace by giving His Son to us as our Savior. God's spirit must bring this peace into our hearts, giving us the firm assurance of faith that all of our sins are forgiven for Jesus' sake, that through Him, come what may, we are now dear children in His eyes and heirs of His heavenly kingdom. In the Christmas heart, which is filled with it, this peace stands as a mighty guard and sentry to fend off all that would harass and disturb us. What it is able to do in

this respect passes all human understanding. For what our human reason and understanding are unable to do this peace of God accomplishes with ease. It frees us from all fears and worries, strengthens us against sin and temptation. It enabled Paul to say: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

C. J. L.

Meeting Of The Synodical Conference

IT is a difficult task to report on the meeting of the Synodical Conference at Chicago held from the 16th to the 19th of November. Many of the delegates who represented their synods at this convention, no doubt, returned home wondering what headway, if any, has been made in settling the differences that have disturbed this body for nearly two decades.

The result of the meetings gave none of the constituent synods great cause for optimism that the issues which have caused the present strained relations have made advances toward a settlement or near settlement.

Although it is a fact that the delegates voted to adopt the definition of *Objective Justification* and *Unionism* proposed by the Norwegian Synod as Scripturally correct, yet it was not done wholeheartedly, it was not done unanimously.

Essays

Three essays were read to the convention on those matters that have been the bone of contention between the Missouri Synod on the one hand and the Wisconsin and Norwegian Synods on the other hand for nearly 18 years.

Professor Martin H. Scharlemann of the Missouri Synod read an essay on Boy Scoutism, presenting the position of the Missouri Synod over against the position held by the Wisconsin and Norwegian Synods. This essay was intended to be an answer to an essay delivered by Professor Edward Fredrich of the Wisconsin Synod at Detroit in August of this year. Professor Scharlemann defended the contention of the Missouri Synod, denying the scouts false religious character as charged by the Wisconsin Synod, its oath as contrary to God's Word, and its affiliation as a God-forbidden alliance. After a day's debate the synods came no closer than they have been to view the issues in the same light.

Professor Erwin E. Kowalke of the Wisconsin Synod read an essay in which he took up the issue of *Unionism* of which the Wisconsin Synod accuses the Missouri Synod. Profes-

sor Kowalke enumerated the following practices of the Missouri Synod as unionistic: "the Common Confession, joint prayer, Chaplaincy, communion agreement with the National Lutheran Council, cooperation with unorthodox church bodies in matters not in the field of externals, negotiating with lodges and Boy Scouts of America."

Following this essay Vice-President Arnold H. Grumm of the Missouri Synod read his essay covering about the same subjects covered by Professor Kowalke, maintaining that in all those issues *unionism* can not be charged against the Missouri Synod. What the Wisconsin Synod on the basis of the Word of God, calls unionism, Dr. Grumm called "witnessing for Christ."

A day's debate from the floor brought the two sides no closer together.

Doctrinal Committee Report

The last day of the convention was given over entirely to the consideration of the report of the Doctrinal Committee. This committee submitted four proposals:

1. That the Common Confession no longer be used as a functioning document;
2. That the four synods of the Synodical Conference hereafter act in unison in any possible future discussions with other church bodies;
3. That the presidents of the four synods appoint a committee on doctrine and practice who are to study all differences that may arise in doctrine and practice;
4. That the present differences be discussed in 1) joint meetings of the theological faculties, 2) mixed pastoral conferences, 3) other smaller groups, and 4) the sessions of the conventions of the Synodical Conference.

Professor Walter Schumann, a member of the Doctrinal Committee and of the Wisconsin Synod, submitted a minority report. Though not accepted by the body it was to be incorporated as a supplement in the

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minutes of this convention and given to the presidents of the constituent Synods for study.

This minority report stated that "*the Wisconsin Synod holds the issue is Unionism.*" It proposed to resolve:

That a complete file of the essays presented to this body at these sessions be placed into the hands of the presidents of the various synods of this body for study and disposition in 1955.

So ended this memorable meeting of the Synodical Conference after three and one-half days of physically exhausting and spiritually trying experiences. Each day, beginning with Tuesday morning, the delegates to this convention sat from 9 till 12 o'clock in the morning, from 2 till 5 o'clock in the afternoon, and from 7 till 9 o'clock in the evening. They came to a close at noon on Friday. The weary delegates immediately took to their cars, trains or planes and set out for their respective homes.

What has been accomplished by this special session of the Synodical Conference? As matters now stand, the future does not look bright for an eventual agreement. We are far apart on so many issues. But the Holy Spirit, of course, through the Word can work wonders. We pray earnestly for such a wonder.

We have left the analysis of the whole matter to Professor Edmund Reim, whose article appears on another page of this issue. We hope you will read and study it.

W. J. S.

FIFTIETH WEDDING ANNIVERSARY

On October 23, Mr. and Mrs. Bernhard Lemke, lifelong members of Zion Ev. Lutheran Congregation at Morrison, Wisconsin, celebrated their golden wedding anniversary in the family circle of their children and relatives. One of the sons, Pastor Herbert Lemke of Lincoln, Michigan, was unable to be present. The undersigned addressed the jubilarians on their wedding text; John 15:9. May the sunshine of God's grace continue to shine upon them in the eventide of their life.

DR. HENRY A. KOCH.

RESOLUTIONS ADOPTED BY THE SYNODICAL CONFERENCE

BE IT RESOLVED:

1. That we request the Lutheran Church - Missouri Synod not to use the Common Confession as a functioning union document without, however, passing judgment pro or con on the doctrinal content of the Common Confession by this convention.
2. That we respectfully petition the four constituent synods to agree to act in unison in any possible future discussions with other church bodies, and that we to this end petition each individual body of the Synodical Conference to appoint or elect a standing Unity or Doctrinal Committee and to instruct these committees to participate in such discussions as a Synodical Conference unit, in order that each committee can report back to its church body on the development or progress, if any, of such discussions; (Syn. Const. Art. 4) "Purpose. — the purpose of the Synodical Conference of North America shall be: to give outward expression to the unity of spirit existing among the constituent synods; to further and strengthen one another in faith and confession; to further unity in doctrine and practice and to remove whatever might threaten to disturb this unity; to cooperate in matters of mutual interest; to strive for true unity in doctrine and practice among Lutheran church bodies."
3. That the Synodical Conference request the presidents of the constituent synods to appoint, as soon as feasible after this convention, committees on Doctrine and / or Practice with equal representation from each constituent synod. To these committees they shall assign for study such areas of Doctrine and / or Practice as need clarification and settlement among us. These areas are to be determined by the presidents of the constituent synods and the President, Secretary, and three Vice Presidents of the Synodical Conference. These committees shall report to the President and Vice Presidents of the Synodical Conference who shall make their reports available to the constituent bodies.
4. That in the meantime the issues which disturb the unity of the Synodical Conference be thoroughly discussed and considered on the basis of God's Word and that we to this end suggest that these matters be studied by the constituent synods and in 1) joint meetings of the theological faculties, 2) mixed pastoral conferences, 3) other smaller groups, and 4) the sessions of the conventions of the Synodical Conference.

TWO RESOLUTIONS WERE PRESENTED BY THE NORWEGIAN SYNOD AND WERE ADOPTED

1. That the Synodical Conference does hereby reaffirm its adherence to the Doctrine as defined in the Synodical Conference Proceedings of the Convention held in Milwaukee, Wisconsin in the month of July, 1872, page 43, to wit: "This doctrine (of universal justification) is expressly stated in Rom. 5:18; and it is, therefore, not only a Biblical doctrine but also a Biblical expression that 'justification of life has come upon all men' (Luther's translation). Only a Calvinistic interpretation could explain this passage so as to make out that only the elect have been justified . . . Those who say that God has made the whole world righteous, but deny that He has declared the world righteous, deny thereby in reality the whole of justification; for this that the Father has declared the world righteous must not be separated from this that the Son made the world righteous when the Father raised Christ from the dead."
2. That "religious unionism consists in joint worship and work of those not united in doctrine. Its essence is an agreement to disagree. All joint ecclesiastical efforts for religious work (missionary, educational, etc.) and particularly joint worship and mixed (promiscuous) prayer among those who confess the truth, and those who deny any part of it, is sinful unionism."

RESOLUTION PROPOSED BY THE MINORITY COMMITTEE REPORT

The appended resolution proposed by Professor Walter Schumann was not adopted, but we felt that our readers ought to read the report. This report proposed:

"That a complete file of the essays presented in the sessions of the Synodical Conference, 1954, with supporting pamphlets and booklets (such as the Fraternal Endeavors) with exact and complete documentation of the references made, be placed in the hands of the presidents of the respective constituent synods for study by the synods, by intersynodical committees, and for settlement at sessions of the constituent synods in 1955."

As We See It

THE CHICAGO CONVENTION

BY E. REIM

(Sec. Standing Com. on Church Union)

AS in East Detroit, so also in Chicago the sessions of the Synodical Conference Convention seemed to consist of two parts — one in which the specific issues were discussed as they were raised by the Norwegian and Wisconsin Synods, and another in which various committee resolutions were proposed to chart a course which the several synods could and would travel together. As is so often the case, these latter proposals produced the sharper division. This article will attempt to show the reason.

In the course of the discussions it was said, first by President Naumann and later by other speakers, that our people at home were given the assurance that we who were delegates at this convention would take no action that would constitute a break or would commit our Synod to such an outcome. Any such action must be left to the decision of our Synod in its own convention. However, we held that by the same token it would be equally improper to consent to a procedure that would tie the hands of our Synod in and beyond its next convention by committing it to a long range program of study and negotiation. Here also the decision must rest with our Synod.

This was the reason why many of us favored the personal report by Professor W. Schumann, rather than the recommendations of the rest of the committee. The Schumann Report would have assembled the various essays and documents and referred them to each of the constituent synods for their decision. The Majority Report on the other hand recommended the creating of new inter-synodical machinery, of new committees to which the various issues are to be referred.

This is the method that has already been tried over a period of ten years or more — with what results we know. Yet this is the proposal that was favored by the majority of the delegates. Had this proposition been accepted without protest, we would certainly have placed upon our Synod a moral obligation to go along with such a long range program, perhaps

for years to come. We would have nullified the urgency of our 1951 and 1953 resolutions. We would have deprived our Synod of its freedom of choice in this crucial matter. A statement of some kind was therefore necessary, even though it involved a difficult decision.

The number of protests that followed the acceptance of the Majority Report surprised everyone, including the protesters themselves. This is explained in part by the fact that advisory delegates, who otherwise are without vote, were also given the right to make their position a matter of record. It was an impressive protest, but by no means a unanimous one. For one thing, it was not a prepared action, not a planned procedure. And then we will certainly grant every one of our delegates the right to consult his own conscience on so important an issue. A divided vote is the price we pay for such freedom.

Nor should the special problems be overlooked which the head of a Synod faces. At such times it becomes the official duty of a President to provide for the carrying out of the program that has been accepted. Particularly under the circumstances that prevailed at Chicago,

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a refusal on the part of President Naumann to do his part in appointing the necessary committees would have had the effect of taking the issue out of the hands of our Synod by making a decision now. It would have been doing the very thing which we had said we would not do. It would have been interpreted as a deliberate sabotaging of the entire program. These things must be understood and kept in mind. They are the reasons for the closing statement of President Naumann in which he said he would carry out his assignment and urged all of us to accept this in good faith until our Synod can take up the entire matter.

The other discussions, concerning the issues themselves, showed an earnest desire on every hand to preserve the fellowship of the Synodical Conference. It must likewise be said, however, that they also revealed how far we have actually gotten apart in our thinking. The difference showed itself in many ways. The issues that were important to one side seemed minor to the other. Principles were buried under a flood of exceptions. Old familiar words no longer seemed to have the same meaning for all of us. No longer did we see eye to eye concerning specific actions on which we once stood alike. Worst of all, we were no longer able to agree whether simple Scripture passages applied to a given situation or not.

Let no one underestimate the seriousness of the situation. Only God can heal such a breach.

ETERNITY

Christ's Return for Judgment

(Seventh continuation)

IN speaking of the signs which will precede His return for judgment and by which Christians can know that the day is drawing near, Jesus referred, among others, to the fact that false prophets and false Christs will arise, proclaiming powerful and alluring errors, doing mighty signs and wonders. People will be deceived and follow after the errorists. Jesus adds that faith and love will grow cold among Christians, so that they are no longer interested in the truth. Paul then expresses it in this way that people will develop "itching ears" for error and "after their own

lusts shall they heap to themselves teachers."

This is a gloomy picture indeed. Knowing our own weakness, and trembling with fear, we might ask, Who then can be saved? Jesus comforts us not only by giving us the general assurance that no one can pluck us out of His Father's hand, but by telling us specifically in connection with the dangers of the last times that it is not possible that the elect should be deceived. God will even shorten those perilous days for the elect's sake. And Paul announces the same truth by telling us that the "foundation of God," that is the

Church which God has founded, stands firm because the Lord knows them that are His.

What will the Church be doing during those days? Jesus assigned a certain task to His believers: Go into all the world and preach the Gospel to every creature. Teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. The Church in the world may be oppressed, many of her members may desert her, her doctrine may become tainted with error, yet the Church of believers, hidden under this crippled outward shape, will never lose its spiritual nature, and will never forget Christ's commission. Jesus says, in speaking of the last days: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matth. 24:14). Or as St. Mark tersely records His words: "And the gospel must first be published among all nations" (chap. 13:10).

This the Church has been doing from the very beginning: the Christians testified of their Savior. They did not do it as a burdensome task, of which they would prefer to be excused, no, it was an inner urge that drove them to proclaim the Gospel. When the enemies of Christ tried to stop them, they refused to obey, saying: "We ought to obey God rather than men" (Acts 5:29). They added: "For we cannot but speak the things which we have seen and heard" (chap. 4:20).

"Among all nations," Jesus had said, and "unto all nations." St. Paul asked the question, "But I say, Have they not heard?" He formulated the answer himself: "Yes verily, their sound went into all the earth, and their words unto the end of the world" (Rom. 10:18). When the Colossians were in doubt whether they had received the true Gospel, because none of the apostles had visited their city, but they had heard the Gospel from one of their fellow citizens whom Paul had converted, then Paul wrote them a letter assuring them that their fellow citizen had brought them the same Gospel as it was being preached everywhere in the world. In this connection he makes the bold statement that the Gospel "was preached to every creature which is under heaven" (chap. 1:23).

From the time of the apostles down to our day mission work never ceased completely, although at times the efforts in this direction were rather feeble; but in recent times, within the last 150 years, it has taken on immense proportions. First in England, then in other countries, particularly among the German people, mission societies were organized, who sent messengers of the Gospel to all parts of the globe. So also here in America. Our own Synod in the early years of its existence had its hands more than full to take care of the German Lutheran settlers who came in great numbers to the State of Wisconsin, of Michigan, and of Minnesota. There were not enough pastors to take care of the crying need. Yet as a member of the Synodical Conference our Synod took part in the work among the Negroes of the South. A little later our Synod began mission work among the Apache Indians of Arizona; then, again as a member of the Synodical Conference, in Nigeria in Africa. In recent years two more missions were begun by our Synod; in Rhodesia and in Japan.

The mission work of other churches is even more extensive than that of our Synod; but we cannot here speak about it in detail.

Jesus said that the Gospel must be preached among all nations. We see this fulfilled before our eyes in a measure which never was surpassed, never really attained before. The ease and the speed of travel has done much to facilitate mission work. The invention of the printing press, telegraph and telephone, particularly radio and now television have been placed into the service of mission work and have greatly aided the spread of the Gospel.

It is true, Satan also uses these means to spread his lies. And it is also true, it is not always the pure Gospel which is spread among the heathen by the various denominations. The voice of true Gospel proclamation is by comparison still rather feeble. Yet it is very clear that the Gospel, though often in a very garbled form, is heard among all people on the whole earth.

It naturally grieves the lovers of the pure Gospel to see it adulterated with error. Jesus wants His Gospel proclaimed in all its fulness and purity. He told His disciples to teach the people "to observe all

things whatsoever I have commanded you" (Matth. 28:20). It displeases Him when people omit something from His Gospel, or change His Gospel, or preach something which is not part and parcel of His Gospel. As much, therefore, as His true followers desire to assist in the spreading of the Gospel, they cannot join hands with such as mix error with the truth, nor support their work. This applies also to cooperation in externals which are clearly employed in the service of error. Jesus' injunction that we should beware of false prophets and should avoid them is given in unmistakable terms and is repeated by the apostles.

Yet in a way we rejoice also in the spreading of an impure Gospel, although we dare in no way condone the error. The Lord said about His words that they "are Spirit, and they are life." The Gospel of Christ remains a power unto salvation even in an adulterated form. God's Word will never return void.

God is so intent on bringing sinners to faith through the Gospel that His Spirit will graciously endeavor to guard those who hear an adulterated Gospel against the poisonous effects of the error to which they are exposed while hearing the impure message of their salvation. There are, by the grace of God, many devout Christians even in the church of Antichrist. For that reason we can honestly rejoice when we hear of successful mission work carried on by unorthodox church bodies.

Naturally this does not mean that we become indifferent to error. God has not only warned us earnestly to be on our guard, He has also provided us in His Word with a means for detecting error and with a weapon to combat it successfully.

Thus Jesus paints two pictures of church life that are signs of His approaching return. On the one hand, false doctrine will increase to an alarming degree, and on the other, there will be increased, almost feverish activity in mission work. God, over-ruling all human designs, will use the latter "for a witness unto all nations," a witness by means of which He will gather in His elect, and which will deprive the scoffers of any excuse.

(To be continued)

J. P. M.



News from our Mission Fields

"Lo, I am with you alway, even unto the end of the world."

MATTHEW 28. 20

QUESTIONS OF MISSION WORK AND THE ANSWERS

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10: 13-15.

Unbelief

The Apostle Paul poses four questions concerning mission work. The first is the question of unbelief. Without faith in Christ there is no salvation. That is what the unbeliever is up against. Now God has not called upon his angels to dispel this darkness and unbelief, rather has He chosen us, whom He has called out of darkness to His marvelous light, to do this by His Word. Faith cometh by hearing the Word of God. In mission work we are confronted with unbelief. It is our work to confront unbelief with God's Word. There is no other answer to the question of unbelief.

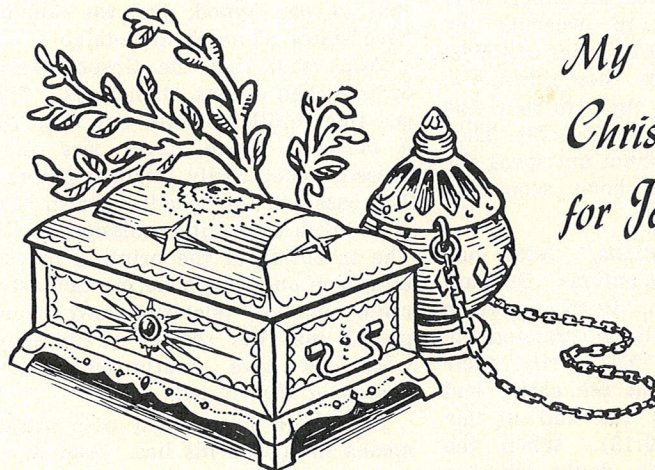
Jesus' Name Unheard

The second question of mission work lies on the same plain as the first. "How shall they believe in him of whom they have not heard?" Again it is the Lord who has the answer for us. Preach the gospel of Jesus Christ. Preach it among all nations. This not only brings men to Jesus, but it brings Jesus into their hearts. It is God's power unto salvation. We need never question the effectiveness of that power. Our mission work is to preach that Gospel faithfully and confidently look to God to give the increase.

No Preachers

"And how shall they hear without a preacher?" Indeed, this third question is most vital for mission work. And what is the answer? Today our Synod has over 30 parishes without a preacher. Have you ever asked who supplies us with ministers? Indeed it is the Lord. But the Lord supplies them through devout and consecrated parents in Christian homes — not to forget the blessed influence of our Christian Day schools from which come 90% of our students who prepare for the work in the Church.

The answer, then, for more preachers is more parents who will direct their sons into the holy ministry as the highest calling on earth with the greatest reward of grace in heaven. The answer lies in more parochial schools and Christian teachers and more pupils enrolled therein. Then, too, more secondary Lutheran schools and academies within reach of our youth and still within reach of their homes. In order to graduate more ministers and missionaries at our seminary we will need more students and larger facilities in our colleges to accommodate them. Do you have the answer to this problem?



*My
Christmas Gift
for Jesus*

No Missionaries

And how shall they preach, except they be sent? The answer to this final question of mission work is answered by your Synod and its mission endeavors at home and abroad. Our ministers did not preach the Gospel in Japan and Rhodesia until you sent them. But we need more preachers, more missionaries, and we need as many as 100 teachers a year in our parochial schools. You have been shown the answer to these needs. The answer to the last two

questions on mission work lies in your hands and in your hearts. The *Gift for Jesus* offering, begun last Christmas to answer these urgent needs, is now 2/3 completed. How easily could we not with hearts and hands united fulfill the needs this Christmas.

The Solution

At the head of your Christmas shopping list is the name of your best friend. You young men and young women, how lavishly will not

your gifts reflect your love to one another. You husbands and wives, you fathers and mothers, you sons and daughters, what cherished and costly gifts will you not give to your loved ones! But have we with the world forgotten after 1954 years whose birthday it really is? And have we really forgotten what a Friend we have in Jesus? If you have not forgotten your best friend, then your gift for Jesus will head the list and your love for Him will determine how lavish it ought to be. Thus

with the love of the Christ-child constraining us we can this Christmas and on HIS BIRTHDAY, belatedly and humbly lay at his feet the gift we promised Him as a Synod. Then in the years to come, when many more pastors and teachers and missionaries come forth out of our enlarged schools to preach the Gospel, many more will be led to say as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" W. R. H.

Lord. When Paul foretells the apostasy, which is to precede the second and final coming of the Lord, he repeats what Christ had already said before him (Matt. 24:24): "There shall rise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." The word "Antichrist" is not used. He is called the Man of Sin and the Son of Perdition, the one who causes people to fall away from the truth of the Word of God. Jesus called Judas the son of perdition (John 17:12). The Antichrist will share the eternal fate of Judas. The Thessalonians are not to believe the lies of the false prophets, but rather to stand fast, to cling to the doctrine taught by him, the apostle of Christ, both by word of mouth and by epistle.

In The Footsteps Of Saint Paul

The Second Epistle to the Thessalonians

GREAT must have been the joy of the Thessalonians to receive a personal letter from their beloved apostle, who had to flee out of their midst so hurriedly. Their souls were comforted. Most of the erroneous views held by some of the brethren had been corrected by the authoritative words of Paul. Several months may have passed by before Paul received news as to the reception of his First Epistle. Whether Timothy was the bearer of the message we cannot say. It is very likely. He had introduced the Thessalonians after Paul's departure. He had also brought the first report to Corinth. He was the logical man to bring back an authentic report to Paul. Some of the news from Thessalonica was very encouraging, some of it very distressing, requiring an immediate answer.

A Grave Misunderstanding

Some of the Christians at Thessalonica had interpreted Paul's words that the day of the Lord was at hand as though it could be expected at any moment. They therefore felt that any further work on their part was unnecessary. They began to rely on their brethren for support. Paul had written (1 Thess. 4:17): "We which are alive and remain shall be caught up together with them in the clouds . . . and so shall we ever be with the Lord." With these words Paul did state the nearness of Christ's coming, but had set no definite time. Paul could not let the false interpretation of his words go unchallenged. It

would cause untold harm. To counteract it and to ward off disorder Paul immediately wrote his Second Epistle. It was penned in the first half of 52 A.D. We should like to offer a brief review of its main thoughts. Paul's thoughts concerning the Antichrist merit a separate study.

Look Toward the End

The salutations of the First and Second Epistle are practically identical. Again Paul includes the greetings of Silas and Timothy. Anew he thanks God for the growth of the Thessalonians in faith and brotherly love. For some time they will have to suffer persecutions at the hands of the Jews because of their faith in Christ. At His time, however, God will punish the evildoers with everlasting punishment and separation from the joys of heaven. The Apostle pleads with the Thessalonians to continue to glorify God in their lives, so that they may be counted worthy to be received into the everlasting glory of heaven. He retracts nothing of his former statement that the Lord will surely come, yet again he sets no time. For this coming of the Lord they are to be prepared at all times.

Prophecy of the Antichrist

Concerning the coming of Christ and the revelation and destruction of the Antichrist Paul speaks in the second chapter. An apostasy and revelation of the Antichrist will precede the second coming of the

The Disorderly Brother

In the last chapter of his Second Epistle Paul adds some practical injunctions and admonitions. The Thessalonians are asked to withdraw from every disorderly brother, who does not want to work because of the nearness of the day of the Lord. As Paul ate his own bread and worked for his living with his own hands while in their midst, he would expect all in Thessalonica to do the same. The erring brethren are to be admonished. They are not to be treated as enemies of the Church. If at all possible, they are to be brought to repentance. They are not to be excommunicated at once.

Here Paul offers us a case or question of casuistry. From it we too can learn how we can and are to practice church discipline within a congregation in an evangelical way. The real purpose of all church discipline is to bring a sinner to repentance. If this cannot be achieved, then excommunication is the final sad result. No two cases are alike. Each one must be dealt with individually and evangelically.

Paul's Closing Words

After having dictated the bulk of the Epistle Paul takes the pen into his own hand and adds the closing greeting: "The grace of our Lord Jesus Christ be with you all!" Perhaps impaired eyesight forced Paul to spare his eyes, to dictate most of his epistles. With this added greeting written with his own hand Paul

wanted to tell the Thessalonians that he assumed full responsibility for the contents of the entire epistle even though the main portion had been written by someone else. First and Second Thessalonians have always been accepted as authentic writings of Paul and as canonical books of the New Testament. Not even the second chapter of Second Thessalonians, which deals with the Antichrist, has been seriously questioned. All are agreed that the chapter is clear in its wording and the Pauline in its diction. Unfortunately the interpreters are disagreed as to the proper application. Who is the Antichrist? Is he within or without visible Christendom? In order to do justice to the words of Paul on the Antichrist we shall have to deal with this question separately.

H. A. KOCH.

WISCONSIN STATE TEACHERS' CONVENTION

On November 4, the Wisconsin State Teachers' Conference opened its two day session at Jerusalem Church in Milwaukee. Many remarks complimenting the new school building were heard during these two days.

The Convention opened with a church service in which Pastor Bleichwehl served as liturgist; Mr. Trettin was organist; and Rev. Stuebs preached the sermon on the text, 1 Thess. 5:24: "Faithful is he that calleth you, who also will do it." Any results of our ministry are God's doing. He works through the ministry — the preaching and teaching ministry. Our work is organically the same as His work. He accepts our faithful labors for the benefit of the called, in spite of our shortcomings. This should be a source of great encouragement to us.

Pastor G. Horn spoke on the *Doctrine of the Ministry as Applied to the Christian Day School Teacher*. Christ our Lord has given the Church but one work to do, namely to preach the Gospel. Included in the preaching of the Gospel is the administration of the Sacraments. Yet, from the beginning of the Church, God has appointed certain men to discharge this work publicly. In other words, God instituted the public ministry. This ministry may assume various

forms as circumstances demand. We learn from Paul, 1 Cor. 1:17, that he was sent "not to baptize, but to preach the Gospel." Though there is great difference in the external form of the ministerial work, yet the ministry is essentially one and the same. And no one may assume the function of the public ministry without a legitimate call. Romans 11:14-15.

How does the doctrine of the ministry apply to the Christian Day School teacher? He has been called chiefly to teach the young. As such it is his duty to feed the lambs, to teach all subjects, in particular the Word; to watch for the dangers that may assail his flock; to rule, not as kings of this world exercise authority, but rather as God directs; and also to rebuke those who are in need of rebuke. To fulfill only these duties over against the children is a full time work, given to him by divine call. It is God himself who calls the teacher through the congregation. Not only does He call the teacher and give him his office, but He also directs each one to the exact place where He would have him serve. The teacher should look upon his school as the workshop where God has placed him.

Mr. Bushmann read his treatise on the *Practical Application of the First Commandment*. He showed that this Commandment is the basic one of all the Commandments. It is also true that we can lead our children to love God only through the Gospel. "We love him because he first loved us."

A panel to discuss *Releasing the Originality of the Child Productively* was presented by Mr. Arndt. Some thoughts were expressed by Prof. Nolte in the field of music, by Mr. Stellwagen in reading, and by Mr. Timmermann in art.

During the church service Thursday evening, the Conference choir sang two songs under the direction of Mr. Krenz. Mr. Muenkel served as organist. Prof. Meyer delivered the sermon. When David was among the Philistines, where he sought refuge from Saul, he sang out, "O taste and see that the Lord is good: blessed is the man that trusteth in him," Psalm 34:8. In all our misgivings in adversities, let us learn to follow the example of David's faith to trust in the Lord. It is God's

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goodness that leads us through trials. He will bless us.

On Friday Prof. Klatt spoke on his topic, *Seeking the Major Premise through the Ages*. He pointed out how the false church and the world based their guiding principle on philosophy, reason, and science, and changed it from time to time to suit the trends of the times. A Christian Day School teacher's duty is to teach the Word in all its truth and purity. The Holy Ghost will call, enlighten, and sanctify — and thus furnish the absolute truths, the only correct major premises to solve the problems of life, death, and the hereafter.

Prof. Blume gave an *Evaluation of the R. S. V.* By comparing texts of the Authorized Version with the renderings of the R. S. V., he showed that the newer translation is very inadequate and falls short of the expectations raised by its advertizers.

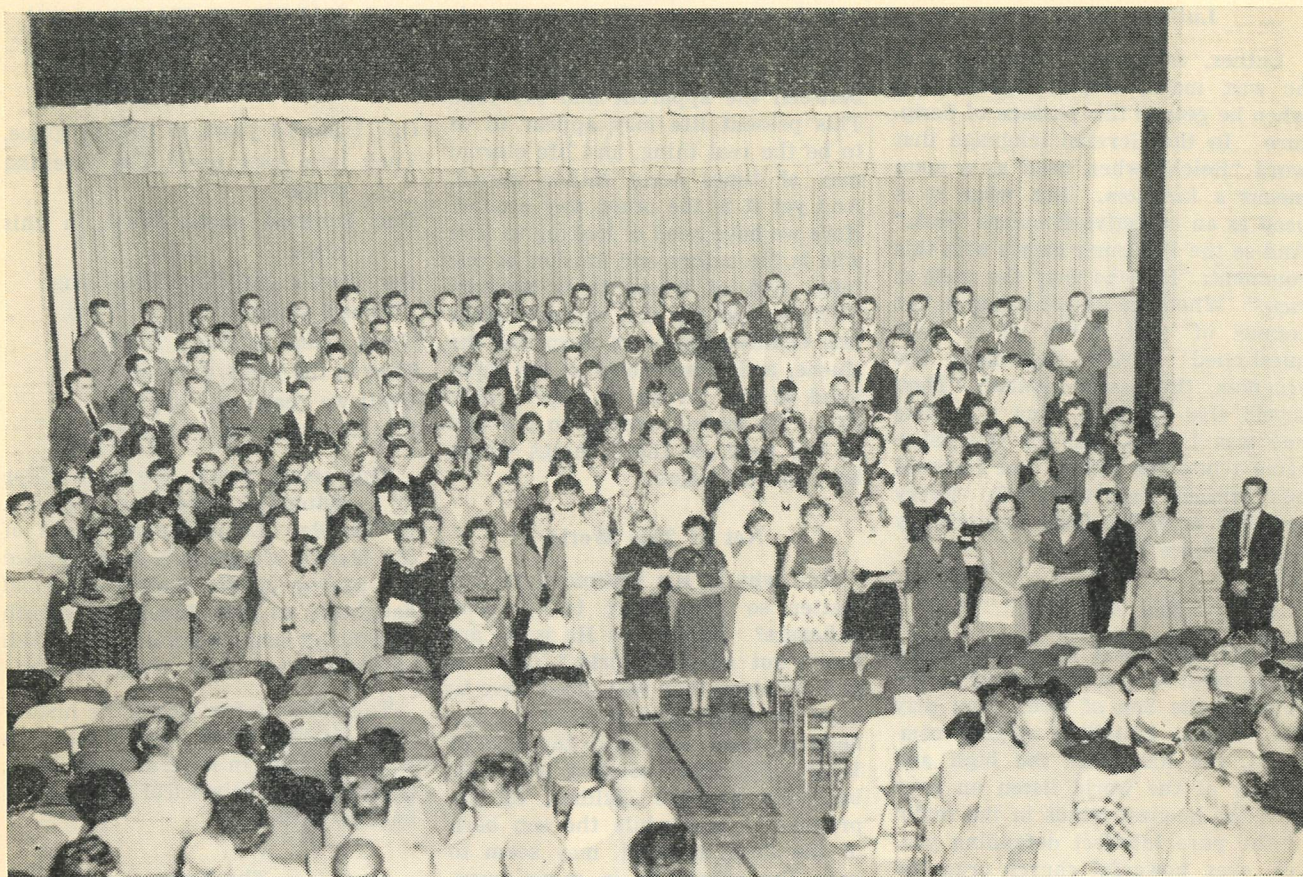
On Friday afternoon the Conference separated into sectional meetings, which discussed various items of interest. Thereafter the Convention came to a close. Rev. Eggert based the closing address on Hebrews 12:1-4: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." The theme with which the Convention came to a close was: "Looking unto Jesus."

ARNOLD C. MEYER.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Peter Seiler celebrated their 50th wedding anniversary on November 21, 1954, in the company of their family and friends at Salem Lutheran Church, five miles west of Sturgeon Bay, Wisconsin. After the church service a reception was held in the parish hall.

T. F. STERN.



COMBINED MIXED CHOIR — MOBRIDGE

REFORMATION SONG SERVICE

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." These words of the psalmist nicely summarize the central theme of the Reformation Song Service held at the auditorium of our Northwestern Lutheran Academy, Mobridge, South Dakota. Church choirs from a radius of about

100 miles had come to Mobridge on the evening of October 31 to join with the Academy choir in singing the praises of God, in proclaiming through appropriate songs the Gospel, restored during the Reformation. Besides the 175-voice mass choir, a mixed choir consisting of the pastors, their wives, and the teachers of the Mobridge area, who gather monthly at the Academy for a "Singstunde," presented several numbers, as well as the children of the Chris-

tian Day Schools of Mobridge and Akaska. The two mixed choirs were under the direction of Prof. W. Nolte; the children were directed by Miss R. Arndt. The 700 to 800 people that had gathered for this service filled the auditorium to near capacity. What a joy that so many from this wide-spread district of our Synod could gather on the evening of Reformation Day to join in singing the praises of the God of our salvation!

My Kingdom Is Not of This World

THAT simple statement of but seven words is as convincing a bit of testimony as has ever been offered in any court, and to the true believer it is equally comforting for his daily life. For while it was originally uttered by the Son of God before the judgment seat of Pilate, it remains to this day the true believer's declaration of citizenship.

In fact, you will not fully understand your blessed lot until you get straight on this basic principle: "Where do I really belong?" In this world you are but a pilgrim on your journey to a better land. In other words, you are but a transient. And while that, at first glance, might seem to deprive you of certain advantages, it is only *apparently* so. If you are Christ's

true follower you will never consider it a loss to be like unto Him also in this respect, any more than did Paul when he wrote his beloved Philipians: "Our conversation (which means in this instance 'citizenship,' and we have it thus translated in our Norwegian Bible: 'Vort borgerskab er i himlene') is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20-21.

Luther's Translation

Luther, master of language that he was, makes a play upon words when he gets to this passage of Scripture. In the German language that word "Reich" when used as a noun means a *kingdom*. But when it is used as an adjective it means "*rich*." And so the Reformer comes with this comment: "*He who is of the truth is rich.*" When the unjust Pilate in the course of that farce of a trial questioned Christ regarding His kingdom, the Savior replied: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18:37.

You Are Rich

Rich indeed you are if you have but learned to attune your ear to the voice of the Son of God. You may have mighty battalions at your command, the names of the high and mighty of the world listen on your side, the keenest minds in the realm of the pure intellect defending you, yea, even powerful church organizations backing you up, and you may imagine yourself exceedingly rich in resources. But unless you have God's truth on your side you are miserably poverty-stricken. You will then be like unto the Laodiceans of old, to whom the Lord of the Church had to speak thus: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:17.

Words and Deeds

But why is Christ's testimony so convincing? Because it is given by one whose whole life was a testimony to its truth. There was never a quarrel between what He said and what He did. Our difficulty is often this, that our doctrine and life do not always agree. And so our mouth's testimony is weakened. And the scoffer will chide us: "What you *are* speaks so loudly that I can't hear what you *say*." But then what does a true believer do? He humbles himself under the well-deserved rebuke and in sincere repentance turns to Him who is not only of the truth, but

who is the truth. His testimony is furthermore convincing because it draws a definite line of demarcation between the apparent and the real. This present life may appear to us to be the real thing, and life eternal may at times seem rather unreal. And yet it is the other way around. Here we have need of looking to Him who is the author and finisher of our faith, and of whom it is written: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2. He looked even unto the end of the road, to those things which have eternal value.

Not of This World

And why is His testimony in this matter so comforting to all true believers? Because as He is, so are they "not of this world." As His true children they will often have to bear the taunts and jibes of the unbeliever, even now, as in the days of Isaac. But their comfort will ever be: "We are the children of the promise." And while the son born of the flesh, Ishmael, may seem to have the advantage in many ways, it will not be he who inherits. For what saith the Scripture? "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." Gal. 4:30.

A Comforting Truth

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. It is the kingdom which is not of this world, unreal though it may seem to the eye of unbelief, which has real and eternal values. It is therefore not a mere bit of sentimental fancy we give expression to, but a most comforting truth, when we sing:

"Therefore I murmur not,
Heaven is my home;
Whate'er my earthly lot,
Heaven is my home;
And I shall surely stand
There at my Lord's right hand;
Heaven is my fatherland,
Heaven is my home."

NORMAN A. MADSON
in *Lutheran Sentinel*

The Northwestern Lutheran

ST. MARK'S OF WATERTOWN CELEBRATES CENTENNIAL

Centennial Prayer

One hundred years, O God of grace,
Thou here hast made Thy dwelling
place.
One hundred years, Lord, in this
place
Our doubts and fears dispelling
Through servants of the Word.
Grant, most gracious Lord,
That in the years to come
Until we reach our home,
Thy Word be pure among us.

The above verse, the first verse of a centennial prayer-song written by the Rev. Louis Pingel, a son of St. Mark's Congregation, expressed the prayer of St. Mark's sons and daughters, as they during the month of October commemorated the 100th anniversary of their congregation.

To state in a few words the history of St. Mark's, which was written on 54 large pages in its centennial book, is impossible. Historical jottings will have to suffice.

The Name

Its first name — "The German Evangelical Lutheran Church in Watertown."

Its second and present name — "The Evangelical Lutheran St. Mark's Congregation."

This second name was chosen 33 years after St. Mark's had been founded.

Both names evidence "a growth" from a rather liberal theology to its present conservative theology. St. Mark's first pastor, the Rev. Christian Sans, was an exponent of the first, whereas its second pastor, the Rev. John Bading, was God's chosen vessel to place St. Mark's on a truly Scriptural foundation.

The Pastors

Christian Sans	1854-1860
John Bading	1860-1868
Adolph Hoenecke	1868-1869
Reinholdt Adelberg	1869-1873
H. B. Heinrich	1874
John Brockmann	1875-1904
Julius Klingmann	1904-1944
Wm. Eggert	1928-1953
Gerhard Redlin	1948-
Willard Kehrberg	1953-

It is interesting to note that two pastors, Brockmann and Klingmann, served the congregation for nearly 70 years of its history.

Its Churches

The first — 80 feet long, 40 feet wide, and 22 feet high, erected in 1855 at a cost of \$4,000.00. Donations asked for in neighboring cities, even as far as Milwaukee and Janesville. This church serves at present as a parish hall.

The second and present church — 90 feet long, 60 feet wide, 54 feet high, with a tower that is 154 feet high. Erected in 1888 at a cost of \$19,551.00. It was erected to accommodate between 1,000 to 1,100 persons.

Its Schools

The first teacher — Mr. Emil Ruppnow. As to the building used, no definite record. After a few years a two-room school erected, which with additions, served for 50 years.

The second school — a six-room school with auditorium erected in 1914 at a cost of \$20,000.00.

About 60 teachers served St. Mark's during the 100 years. Of these Teacher G. Groth acted as principal from 1892-1934. Teacher Kurt Oswald is principal at the present time. Five additional teachers are furnished by St. Mark's and two by Trinity. At present 306 pupils (without Kindergarten) are in school.

Pastors and Teachers Provided by St. Mark's for Synod

About 33 pastors and 30 teachers entered the service of the Church. The number of pastors' wives is much greater.

Seminary Beginnings

"Early in July, 1863, Pastor Bading left with his family for Germany. At the end of September, the first students of the newly founded Seminary entered the vacant parsonage, which was to serve as their first dormitory. Pastor Moldenke's residence, who was serving as substitute pastor, was used for classrooms.

Northwestern College

"Not only did Pastor Bading in 1860-1861 personally collect money for its erection on his European trip, but St. Mark's Congregation was also instrumental in locating the college in Watertown."

Statistics

Baptisms	5,607	
Confirmed	4,188	
Married	1,619	
Buried	2,764	
Dues — 1856	\$ 2.00	
	1865	6.00
	1904	7.00
	1912	8.00
	1920	12.00
Present Communicants	1,685	
Present Souls	2,200	

Centennial Services

Services were held on all five Sundays of the month of October. Most of the guest speakers were sons of the congregation. All speakers gave glory to Him who alone deserves all praise and glory. St. Mark's members will long remember their Centennial.

G. REDLIN.

SIXTY-FIVE YEARS OF SERVICE

On November 21 Bethel Congregation of Milwaukee, celebrated a double anniversary. It was the twenty-fifth anniversary of the ordination of its pastor, Gerhard Schmelting, and the fortieth anniversary of its teacher, Arthur Maas — sixty-five years in the Lord's service. A great number of relatives, friends, and neighboring pastors and teachers were also present at the celebration. Pastor A. Halboth, president of the Southeastern Wisconsin District, delivered the anniversary sermon. The celebration closed with a reception and program for Pastor Schmelting and Mr. Maas. May the Lord's blessings attend His servants' ministry in the years before them.

JAMES P. SCHAEFER.

GOLDEN WEDDING

Mr. and Mrs. Otto Steinke, faithful members of St. John's Ev. Lutheran Church, Omro Township, Boyd,

Minnesota, were privileged to celebrate their fiftieth wedding anniversary on November 7, 1954. A large group of relatives and friends gathered in the church to rejoice with them on this happy day. The pastor based his address on Genesis 32:10. May the Lord graciously bless them for the remainder of their days and finally grant them eternal life.

W. H. ZICKUHR.

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Sprengeler, W. F., in Good Shepherd Church, Cedar Rapids, Iowa, by C. P. Brenner; assisted by L. R. Schmidt, M. L. Weishan, W. A. Wietzke; Fourteenth Sunday after Trinity, September 19, 1954.

Ellwein, Henry, in St. Matthew Church, Twp. Cady, and St. John Church, Twp. Weston, R. R. 2, Spring Valley, Wisconsin, by E. R. Becker; assisted by John Lau; Twenty-second Sunday after Trinity, November 14, 1954.

CHANGE OF ADDRESS

Pastors

Sprengeler, W. F., 450 Nineteenth Street, N. W., Cedar Rapids, Iowa.

Nommensen, Herbert, 2980 S. Herman Street, Milwaukee 7, Wisconsin.

MISSION FESTIVALS

Thirteenth Sunday after Trinity

St. John First Luth., Milroy Minnesota. Offering: \$121.50. Geo. W. Scheitel, pastor.

Fourteenth Sunday after Trinity

St. John Church, Oakwood, Milwaukee Co., Wisconsin.

Offering: \$265.80. M. F. Plass, pastor.

St. Luke Church, Lemmon, South Dakota.

Offering: \$598.00. R. E. Pope, pastor.

St. Matthew Church, Des Plaines, Illinois.

Offering: \$574.50. H. N. Henke, pastor.

Fifteenth Sunday after Trinity

St. Paul Church, Tomahawk, Wisconsin.

Offering: \$515.00. O. E. Hoffmann, pastor.

Sixteenth Sunday after Trinity

St. Paul Church, Valley City, North Dakota.

Offering: \$156.57. D. E. Kolander, pastor.

Seventeenth Sunday after Trinity

Good Hope Church, Omaha, Nebraska.

Offering: \$133.35. Ph. Martin, pastor.

Mount Zion Church, Kenosha, Wisconsin.

Offering: \$231.80. F. Schulz, pastor.

Eighteenth Sunday after Trinity

St. Peter Church, Fond du Lac, Wisconsin.

Offering: \$3,191.38. G. Pieper, pastor.

Twentieth Sunday after Trinity

Grace Church, Pueblo, Colorado.

Offering: \$448.69. E. C. Kuehl, pastor.

Twenty-second Sunday after Trinity

Zion Church, Rainer, Washington.

Offering: \$174.50. E. F. Kirst, pastor.

Bibles with Bindings in Color



Specimen of Agate Type

AND the LORD said unto Nô'ah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this gener-

WHITE BIBLE NO. 1WX

Size, 3 $\frac{3}{8}$ × 5 $\frac{3}{8}$

This book is printed on fine India paper. It is bound in semi-flexible White Kid Simulated Leather, and is washable. Round corners, decoratively tooled inside as well as outside of front and back covers in genuine gold. Gold edges, white Moire lining, and white silk marker. Individually jacketed in clear acetate, and enclosed in silver foil box. \$5.50

- Contains Presentation Page
- Marriage Certificate
- Family Register
- Baptismal Certificate

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- Pronouncing Readable Type
- Contains Presentation Page
- Family Register
- Marriage Certificate
- 10 Maps in full Color



Specimen of Type in This Bible

311 CHAPTER 20.

1 Ben-hadad besiegeth Samaria. 13 The Syr are slain. 31 Ahab dismisseth Ben-hadad 42 A prophet reproveth him.

AND Bën-hâ'dâd the king of Sÿr'i-â gathered all his hosts together: and there were thirty and two kings with him, and hors

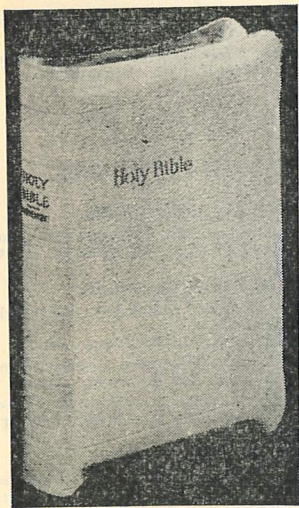
BIBLE NO. 122 White

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- Contains Presentation Page
- Family Register
- 64 Pages of Helps
- Beautifully illustrated throughout
- Eight pages of maps in full color
- Clear bold face type.

SPECIMEN OF TYPE

AND the LORD spake unto Mō'ses in the wilderness of Sÿr-nâi, in the tabernacle of the congrega-



No. 122

Bound in cleansable permanent-white Fabrikoid, with overlapping covers, gold edges, white silk marker, headbands. Page size, 4 $\frac{3}{8}$ × 6 $\frac{3}{8}$ inches. \$4.25

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NO. 124B. Blue genuine leather, flexible, divinity circuit, round corners, blue-under-gold edges\$6.00

NO. 125M. Maroon genuine leather, flexible, round corners, red-under-gold edges\$6.00

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38-N
Mr. Henry Henning Jr.
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