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BRIEFS by the Editor

"Put away in moth balls for six days." "Religion a once-a-week affair!" In reading the many church periodicals that come to our desk, we have encountered these and similar expressions. The writer of an article or of a letter to the editor has gone to church and then reflects "sadly" that the church building is going to be closed for the next six days. Upon that follows the conclusion that we in the Lutheran Church practice a mere Sunday religion.

We naturally would not quarrel with efforts to institute more frequent public worship. Yet we cannot accept the conclusion drawn from the fact of once-a-week services. Nor would the mere fact of more services or of a church building kept open for the parishioners' private worship during the week be evidence that a congregation's spiritual life had become stronger.

For one thing, more public services are not a sure cure for a congregation whose religious life has run to formalism, that is, a mere observance of outward forms and ceremonies. In that case its members would only offer to God more frequently the lifeless "worship" which He will not accept as a substitute for the worship "in spirit and in truth."

Again, isn't there more than a little danger in making a considerable ado about the fact that the church is always open and in urging the members to stop in for private worship? It is very easy to jump to the conclusion that such worship is more worthy and more pleasing to God than home devotions because it is offered in a church building.

But now back to the conclusion drawn from the fact that the church building is used but once a week. We find here an unwarranted, if not uncharitable, indictment and a contradiction.

Some of those who complain about "mere Sunday religion" speak highly of "family worship." They urge the "family altar." Don't they believe what they're saying? Doesn't family worship promote spiritual growth? Isn't it an evidence of spiritual life?

Of course, for spiritual growth the materials for family devotions must offer spiritual food in proper quantity and of the right quality. Some that we have seen are somewhat low in spiritual calories. (For our Synod's humble effort in the direction of good daily sustenance, see the back cover of this issue).

The same people who make the complaint under consideration have led organizations in their congrega-

tion or been active in them. Surely, those organizations justify their existence in a church by at least some study and discussion of God's Word, do they not? In the church papers voicing the complaint before us we read a great deal about evangelism and stewardship campaigns. If these are to be worth while, they must proceed upon a rather thorough indoctrination in certain Scripture truths and principles. Do they not expect that teaching to bear fruit, to stir up the faith that is in their members?

Finally, let us think of all that our members do privately in the discharge of their calling. They run a machine or plow a furrow or keep office records or manage a plant. They bake bread or spank a child or comfort a discouraged husband or nurse a sick mother. They have troubles and grief, and still praise God. Here and there they speak a good word for Christ and His Church. All this they do faithfully, as unto the Lord. No faith in action between Sundays? Many leave much to be desired in all the areas we have mentioned, it is granted. But let us not imply that the religious life of our people is limited to Sundays or is well-nigh static for six days of the week.

A word from this Sunday's Gospel (July 21) is pertinent here: "They pressed upon him (Jesus) to hear the word of God." If we do likewise, then the worship on Sunday will be the public expression of a worship that has gone on all week.

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Editorials

State, Church, School In late months this church paper has called attention to an increasing interest in the establishment of Christian day schools in synods and denominations which do not now have them. *Christianity Today* prints an article by the Episcopalian T. Robert Ingram, who approaches the matter from the angle that he questions that it is the responsibility of the secular government to teach the young and that he lays responsibility squarely upon the churches.

He sums up what the Bible teaches about the duty of civil government in the statements: "Rulers exist to punish wickedness and reward virtue. That covers all civil government authority in both domestic and international affairs." He follows this up with the interesting statement: "There is no hint that the government also teaches the young." There is general agreement that the public schools should not teach any sectarian religion. The writer remarks: "One is entitled to ask, What religion is not sectarian?"

Turning to the Church, he calls attention to the facilities which most churches already have available in educational buildings, stating "All that needs to be added is a teaching staff. American churches can speedily and easily take up once more their evangelistic mission of being a teaching church. At the same time, they can leave civil government free to its natural and historic function of punishing wickedness and rewarding virtue." To say the least, this is a fresh and interesting approach.

Our own Synod is committed to the invaluable advantages of the parochial school. We have some churches which already have buildings which could be used for parochial schools, but who remain to be sold on the matter. Others, particularly congregations organized in the last dozen years or so, lack such facilities and find themselves stymied by lack of ground, and to acquire new sites, especially in the large cities, is almost prohibitive because of the excessive cost. And the great obstacle which faces us everywhere is the shortage of teachers. Thirty calls remained unfilled at the recent meeting of the Assignment Committee. May God help us to solve these problems.

IM. P. FREY.

* * * *

The Christian In A Mixed Marriage We are speaking of mixed marriages here in the sense of a union between a Lutheran and one who has no religious convictions at all or is only nominally a member of another denomination. That involves some problems and also some opportunities.

There is a great deal of pressure on the Christian spouse to give up his or her Christianity in order to remain on good terms with the other and to preserve peace in the home. Many a one has let his or her faith go down the drain on that account. The church sees such a person only rarely and finally no more at all. That is a great tragedy. Here applies the word of Jesus: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. . . . And a man's foes shall be they of his own house-

hold." That is a price which the Christian must be willing to pay for loyalty to his Savior.

On the other hand, such a situation also presents spiritual opportunities. In whatever circumstances the Christian finds himself, he is to be a salt. Peter says something about winning an unbelieving husband "by the conversation of the wives; while they behold your chaste conversation coupled with fear." No truly Christian spouse can remain unconcerned about the unbelief of a marriage partner.

Many of our young people insist upon Christian instruction before marriage of the one whom they have chosen as a mate for life, and many have been won for Christ and His Church in that way. Some postpone it until after marriage, but experience has shown that it is far more difficult after that. However, there are many on our church rolls today because of the deep spiritual concern of a Christian husband or wife. Perhaps the bulk of our adult confirmands are recruited from that source.

What we would like to plead for is that no Christian permit a mixed marriage to be the cause of the destruction of his own faith and church life, and that he feel a responsibility to bring the unbelieving part to Christ. That ought to be made the subject of fervent prayers and tactful Christian testimony. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

IM. P. FREY.

* * * *

The Ministry and Glamour The ministry with the greatest glamour these days is that of the Evangelist Billy Graham. Since beginning his religious campaign in New York, newspapers all over the country report the success of his work. He appears on television. He has a record of filling the largest halls and stadia not only in America but also overseas. He has become a glamorous personality to the general public.

There is no doubt that he is saving souls. Whatever his shortcomings may be, that is assured by the fact that he does preach the Old Gospel, salvation alone through the blood of Christ. Whenever and wherever that is done we must say with St. Paul: "Christ is preached, and I therein do rejoice, yea, and will rejoice." But it would be a mistake to conclude that only such a glamorous ministry is effective.

The *Chicago Daily Tribune* hit the nail on the head when it said in an editorial: "While Dr. Graham deserves his fame, the honors heaped upon him should not be permitted to dim appreciation for thousands of less famous and less glamorous clergymen, who day after day are also carrying heavy burdens for the cause of religion. These are the ministers and priests who rarely get their names in big newspapers and who never in their lives are likely to preach before a

(Continued on page 236)

Studies in God's Word: The Book of Malachi

Further Historical Background

The Temple Restored In closing our first study on Malachi we

alluded to difficulties which arose for the Jews who had returned to their homeland under Zerubbabel. Trouble did arise. The people whom they found in the land practiced a religion which mixed idolatrous beliefs with the true faith. Therefore the Jews refused to let these neighbors join them in rebuilding the Lord's Temple. As a result these people, and also their descendants, became their deadly foes and, first of all, did everything possible to hinder the restoration of the Temple. In the face of such opposition also the initial zeal of the Jews waned. Many began to content themselves with giving thought and attention merely to their own personal problems in gaining a livelihood in the land to which they had returned. Many were likewise willing to make compromises in establishing themselves. Yet after a lapse of seventeen years the prophets Haggai and Zechariah arose, preaching repentance and exhorting and inspiring the people to resume the building of the Temple. Five years later, in 515, it was actually completed.

Ezra The next fifty-seven years of the history of the post-exilic Jewish community are passed over in silence by the Book of Ezra. The narrative is resumed in the seventh chapter with an account of the arrival of Ezra with a further company of Jews from Babylon. This was in 458 B.C. Ezra, the ready scribe in the Law of Moses, was of high-priestly descent. Having given much thought to the distant Temple and its sacred institutions, he was ready to leave the ease and financial security of Babylon and undertake the hazardous four months' journey to the homeland. Upon his arrival at Jerusalem he, however, found it necessary to initiate reform measures. He took a firm stand against the taking of heathen

wives and in general diligently expounded and enforced the injunctions of the Law of Moses.

Nehemiah All the while the walls of Jerusalem still remained in ruins. This grieved and saddened Nehemiah, the Jewish cup bearer of Artaxerxes. When the Persian king perceived the cause of the depressed spirits of his favorite, he gave him permission to go to Jerusalem. Not only did the king extend the governorship of Judea to Nehemiah, but he also endowed him with guarantees of safe conduct and with credentials to the Persian authorities in Syria to provide materials for the reconstruction of the city's defenses. Upon his arrival at Jerusalem in 444, Nehemiah immediately took measures to rebuild Jerusalem's walls. In this endeavor he faced bitter opposition from the enemies of the re-established Jewish community. Even so, the rebuilding of the walls of Jerusalem was completed in fifty-two days under his able and inspiring leadership. Nehemiah found the rebuilding of Israel's spiritual ramparts a much slower and more difficult task. Yet there was much that called for his attention. Mixed marriages had to be stemmed. More adequate support of the Temple worship and the priesthood had to be stimulated. Members of the priesthood themselves had to be punished for corrupt and compromising practices.

The Time of Malachi

The prophetic activity of Malachi falls into the era of Ezra and Nehemiah. Malachi found a need of testifying against the same Jewish offenses and abuses against which the labors of Ezra and Nehemiah were directed in their efforts at bringing about a reformation.

Dying Faith The Temple was there and the ritual of sacrifices was being carried out by the priesthood. But the deep interest and enthusiasm engendered

by Haggai and Zechariah, which had carried the building of the Temple to completion, was no longer there. Since the Messianic era had not been ushered in by the completion of the Temple, as they had hoped, many began to entertain doubts concerning the faithfulness of the Lord in the fulfillment of His promises to Israel. They looked for outward prosperity and glory as evidences of God's love for Israel as His chosen people. Since wealth and power remained in the hands of their pagan neighbors and overlords, many were inclined to question God's love and justice.

Self-Righteousness Pre-exilic Israel had manifested its lack of faith in the Lord by worshiping pagan idols. After the return from the Exile such coarse idolatry was practiced only rarely. But it was superseded by another form of idolatry just as hateful to the Lord, by a self-righteous spirit parading under the guise of serving the true God. Where there is a lack of humble, joyful faith in God's grace, in His promises and gifts of salvation, there will also be a corresponding lack of constraining, thankful love to serve and worship the Lord with true reverence of the heart. This showed itself among the post-exilic Jews. A self-righteous spirit asserted itself among them, in which they gave way to the delusion that they were giving the Lord His full due in service merely through the outward sacrifices that they brought.

Selfishness and Arrogance Self-righteousness and selfishness go hand in hand. Both are the evil fruits of a lack of humble, joyful faith in God's free and unmerited grace. Lacking such faith these Jews saw nothing amiss in bringing sacrificial animals to the Lord's altar which were sick, blind, and lame. They tried to serve the Lord in a manner whereby they would be deprived of a minimum of their earthly possessions for their

own enjoyment. Still they deluded themselves into thinking that the Lord would and should be fully pleased and satisfied with such service. In this self-conceived and self-made righteousness they were ready to charge God with failure to keep His promises when He did not bless them as richly as they felt they deserved. The same selfishness

showed itself in their relations to each other, in their loveless divorces, their mixed marriages, their oppression of the poor. Yet, blind to their own sins, they were thoroughly dissatisfied that the Lord did not come in judgment upon the heathen for their unrighteousness. The priests, who should have rebuked such hollow service and called the

people to repentance, were themselves infected by the same self-righteous and selfish spirit.

Through Malachi the Lord called His faithless, self-righteous, selfish, arrogant people to repentance. Who would want to doubt that through this message, which we shall endeavor to study, the Lord also has something to say to us in our day?

C. J. L.

SUBJECT: Controlled Drowsing.

Dear Editor:

THIS letter came near not being written at all; and it may be that after reading it you will say you could have done just as nicely without it. Fortunately for both of us, it will be brief.

By the time you have digested it, I hope to be off on one of those vacations that preachers try to take once a year. To launch forth on a period of detachment from the year-long pressure of parish work requires a certain amount of preparation in itself, part of which is a gradual easing of the invisible spring that keeps a pastor taut and tense. During this unwinding, he tries to read less and look more at the pictures in travel folders. But hearing about those would only make you restless.

I shall not try to explain to you why ministers take vacations. If you did not understand that, all the words at my command would not be able to make it clear. There are some folks, I suppose, who cannot comprehend why a pastor needs to get away from his work periodically, both for his own good and that of his congregation. Such understanding can come only with a real knowledge of a pastor's daily duties, his mental, physical, and emotional strains.

Pastoral vacations are a form of suspended animation, very similar in effect to the familiar, indescribable relief of that delicious cat nap in the early hours of the day. You know the priceless boon to which I refer. Morning after morning the alarm rings and your feet hit the deck with a thump. Comes then one dawn when you shut off the alarm and lie back and say: I have a minute . . . and you spend it in that land of drowsing which really

knits up the raveled sleeve of care better than many a whole night's fitful sleep.

Of course this must be carefully controlled, this drowse. Left to its own devices, it will degenerate into the kind of thing that Solomon testifies against when he writes:

"As the door turneth upon his hinges, so doth the slothful upon his bed" (Prov. 26:14).

More in detail and not without irony he expands this thought in another place:

"How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelth, and thy want as an armed man" (Prov. 6:9-11).

The key to all this is the word sluggard. Not every cat nap, not every vacation, is a sign of laziness. Actually, vacation properly taken is a form of controlled drowsing. Fully aware of its purpose and its rightful limits, one just avoids for a time the deep ruts of the usual and embarks on a flight to that which is different. One does not simply rest, but deliberately goes off on a side trail and searches out new views, reaches for new horizons and comes out of it with a new zest for ministering to the needs of men.

In this connection some have been known to make the ungracious remark that Satan never takes a vacation. We shall reflect on this

soberly. But when that fact is used as a criticism of vacations, it is simply silly. A soldier in the front echelon must return now and then to the rear for rehabilitation, while another slips in to man his post. It is the army, not the individual, which must never sleep; for the painful, rigorous strain of battle never ceases. And the fact that Satan never takes a vacation might well serve as a warning to congregations and church bodies which are tempted to indulge in uncontrolled drowsing. Our situation indeed becomes a perilous one when that practice is allowed.

When the trumpet shrills, when the Word of God signals that it is time to go into action, when Satan is moving to the attack with his shock troops of error and indifference, there may be those who shut off the alarm with some soothing murmur that all is well and the counsel that there is no hurry. They would perhaps have us grow to love so well the soft ease of peaceful, uncomplicated living that we should say: The enemy is at the gate — but ah, how good this bed feels. It can't hurt to stretch a bit. Just once. And then again. Maybe if we ignore the danger it will go away. And anyhow, there are always our committees. They are up and at it. Come, let us drowse.

As Kipling said: "There's no discharge in the war!" God willing, we shall meet again soon on the firing line.

E. S.

From a Wider Field

Smalcald Articles

VII. Brazen Denial of Justification by Grace through Faith

(Continued from previous issue)

Luther's Struggles

WHEN Luther wrote: "Of this article nothing can be yielded or surrendered," he knew what he was talking about. There was a time in his life when he tried to obtain justification in the way the Catholic Church taught him. He was very serious about it. He entered a monastery, where, as he believed, he had the best prospects of achieving his purpose. He subjected himself to all rules of monastic life. He willingly performed the most menial chores. He devoted himself diligently to his studies. He went to extremes in vigils and fasting. But he found no rest for his troubled soul. Rather, the more he tried to appease the wrath of God, the more he realized his own guiltiness. He dreaded the last judgment. — This was the result of following the instructions of his Church.

Luther's Blindness

The passage Rom. 1:17, brought light into his gloom. From the verge of despair he was raised to the joys of heaven. He had read the passage many a time, yet he had always misunderstood it. Only when God revealed to him the true meaning, his happiness knew no bounds. The passage reads: "For therein (that is, in the Gospel) is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith." Luther at first understood the word "righteousness" to mean the righteousness which God demands of us. This righteousness we achieve, the Church of Rome taught, by holy living and by atoning for our sins through fastings and prayers, and vigils and almsgiving, through pilgrimages, and the like. He had tried all these things, and had failed to find peace for his conscience. Hence that passage drove him only deeper into despair. He thought, Is it not enough that God demands such righteousness *in the Law*? Must He do the same in the Gospel? — Things looked hopeless to Luther.

The "Tower Event"

Then God in His mercy led him to see the light and to find the true meaning of the passage. As Luther was sitting in his cell in the tower of the Black Cloister in Wittenberg, his thoughts were arrested by a word which he had not regarded very seriously before. It was the word "faith." Now faith means to trust, to trust in a word that is spoken to you, or trust in the person who speaks the word. And the righteousness of God which the passage mentions is called a righteousness by faith, not by works; yes, it is a righteousness "from faith to faith," that is, it is from A to Z, from beginning to end, a matter of faith. That righteousness of God is not a righteousness which God demands of us, it is a righteousness which He Himself prepares, which He reveals and offers to us as a ready blessing in the Gospel, which we accept and enjoy in faith.

Joyful Testimony

When Luther found this true meaning of St. Paul's words, he was a changed man. Fear was driven out of his heart. Oh, yes, it would come back to molest him; but he knew the remedy. His heart was filled with gratitude toward God for this unspeakable gift. He began to serve God with joy, yes, he was ready to devote his whole life to the service of God. He was not yet perfect. He still had the Old Adam in his heart, he was still surrounded by the world and its temptations, the devil was now more than ever seeking to devour him. He would stumble and fall, but this glorious righteousness of which the Gospel assured him would always raise him up again.

What If Anyone Denies This Article?

"Of this article nothing can be yielded or surrendered." "And upon this article all things depend which we teach and practice in opposition to the Pope, the devil, and the world."

Is this true? Does the Pope condemn this article concerning the righteousness of God, the justification of a sinner through faith in the grace of God for the sake of the merits of Christ? Yes, he does. — And Luther had to learn this fact the hard way.

Luther Excommunicated

Because He Preached the Gospel

When Luther had seen the light, he at once began to proclaim this truth to his students in the University and to his hearers in church. He was happy to do so, and he expected that the Pope, the head of the Church, would support him. But the Pope threatened to excommunicate him. Luther thought that the Pope must have been misinformed; he certainly would not condemn the Gospel and the article which is the very heart of the Gospel. He appealed from the "poorly informed" Pope to the Pope who was "to be informed better" and more correctly. Yet, the Pope's excommunication stood. — Could it really be that the Pope is the Antichrist?

The Calling of a Council

Luther continued to proclaim the Gospel, and in the course of time the lines of division became clearer to everybody. The followers of Luther urged the necessity of holding an ecumenical (that is, general, inclusive of all faiths) council to discuss the whole situation. The Pope was not willing. He stalled, until finally in 1536 he issued a call for a council to be held in Mantua, to begin on May 23, 1537. The council was not held till eight years later.

What was the purpose of the council? The Pope announced: "the utter extirpation of the poisonous, pestilential Lutheran heresy." Thus the Pope brazenly denounced the article of justification as proclaimed by Christ in His Gospel as poisonous, pestilential heresy, which must be extirpated.

The Council Confirmed the Rejection Of Justification by Faith

When the council finally convened, it joined the Pope in condemning the Gospel. They tried to camouflage the error as much as possible; yet it remains plainly visible. We conclude this part of our study by appending a few of their statements.

They define justification as "not the remission of sins merely, but also the sanctification and renewal of the inward man through the voluntary reception of the grace and of the gifts, whereby man of unjust becomes just, and of an enemy a

friend." — Note that in order to be justified before God, man himself must do something — the very thing that had driven Luther to despair.

The principal Canon is #9: "If any one saith, that by faith alone the impious is justified, in such wise as to mean that nothing else is required to cooperate in order to the obtaining the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the movement of his own will: let him be anathema."

The same anathema (solemn curse) is pronounced in Canon #11 on any one who says "that men are

justified, either by the sole imputation of the justice of Christ or by the sole remission of sins."

One more Canon, #12: "If any one saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified: let him be anathema."

These resolutions were adopted in the sixth session of the council, held on January 13, 1547.

J. P. M.

(To be continued)

In the Footsteps of St. Paul

The Second Epistle to the Corinthians

IN Second Corinthians Paul lets us look into the very recesses of his greatly worried heart. He writes (II Cor. 7:5): "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you." Titus could give him a favorable report, and now he was relieved of his greatest worries. The divisions that had threatened to disrupt the Church had ceased. The evildoer, who had caused so grave an offense by his incestuous living with his father's wife, had been dealt with and had repented. The rift caused within the congregation because of the offensive liaison had been removed. The Corinthians were penitent and wanted to assure Paul through Titus that they had taken his admonition to heart and had submitted to the divine authority of the Word.

We are not told just where this meeting of Paul with Titus took place. Most interpreters are agreed that it took place in Philippi. Great must have been the concern of the Apostle indeed. Just as he was glad when Titus came and freed him

of his great anxiety over the state of the church at Corinth, so he in turn did not want the Corinthians to worry for any great length of time as to how he had received their message through Titus. As soon as feasible he dispatched Titus anew to Corinth to report to them his own great joy. He rejoiced over the fact that the evildoer had repented, requested of them to receive him again into their midst, and also gave them instructions concerning the completion of the collection for the poor in Palestine. To Sosthenes he had once dictated his First Epistle. In all likelihood he dictated the Second Epistle to Titus. In the subscription to the Epistle Titus is mentioned as one of the harbingers of the good tidings to the Corinthians.

When Judaizers had threatened to disrupt the churches in Galatia, Paul did not leave his work in Ephesus to deal with his opponents in person. He staked the success of that Gospel solely on the written Word, on his Epistle to the Galatians. It was not in vain. In Corinth Judaizers were also trying to undermine Paul's authority as an apostle of the Lord, for he had not been with Him from the beginning. Paul emphasized the direct revelations he had received from the Lord. At Corinth the Judaizers did not dare to come out

- What prompted it?
- What was its message?

as bluntly and openly against Paul as in Galatia, but they were nevertheless formidable opponents and had to be dealt with. As long as they remained a threat in Corinth, no full victory for the Gospel could be achieved.

In Corinth, however, not only the threats and insinuations of the Judaizers were Paul's concern. Here, divisions within the Church had furthermore threatened to undermine the success of the Gospel, and lack of proper church discipline foreboded the complete downfall of all that had been achieved by him. In all probability Paul did visit Corinth for a second time briefly. In his Second Epistle Paul speaks of a third coming to Corinth. In chapter 12, verse 14, he writes: "Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you." In verses 20 and 21 of the same chapter he continues in the same vein and reveals some of the underlying reasons for such a coming: "For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall

bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed," and then he goes on to speak of a third coming (13:1): "This is the third time I am coming to you."

Already in his First Epistle Paul had indicated the necessity of coming to them (4:18): "Now some of you are puffed up, as though I would not come to you." Some of his opponents in Corinth had evidently claimed that Paul would not dare to come to them at this critical turn of events to straighten out matters within the congregation personally. Apparently that talk had not died down completely. What did Paul want to tell the Corinthians with these words? Twice before he had been in Corinth, once when the church had been founded, and again when troubling conditions mounted and threatened to break the whole church at Corinth asunder. Now he was ready to come for a third time, if necessary, to encourage the faithful, to admonish the erring, and

to call the fallen to repentance. Never again did Paul have to experience anything similar. We find it very difficult indeed to visualize such a brief, but very trying visit of Paul in Corinth. Bearing this in mind, however, we can understand all the more fully Paul's revelation of his state of mind and heart before the coming of Titus: "We were troubled on every side; without were fightings, within were fears." How happy must he not have been to receive a favorable report at last of greatly improved conditions at Corinth! His prayers had been answered and his admonition had not been in vain.

Some interpreters are inclined to put this second visit to Corinth even before the sending of his First Epistle. Paul himself offers us no clue save the mere statement of such a visit. The more plausible time for such a second visit would be after he had sent his First Epistle. Some members had requested him to come in person. He hesitated to comply. His opponents boasted that he was afraid to come.

Thus an obligation was placed upon him. He would have to utter seemingly harsh words of rebuke during his short stay. How would they be received? Paul's anxiety in Troas can be comprehended all the better, if a second visit with its doubtful outcome is also borne in mind. We can only surmise this. It is but an attempt on our part to explain Paul's reference to a second and third visit.

Second Corinthians reveals the afflictions of Paul in his solicitude over the welfare and the future of the churches he had founded. With his severe reproof he had caused grief, but it was necessary and salutary. Titus had also been received favorably. Now he could dispatch Titus anew with joy. Soon he, too, would return to them. For the time being he would lay bare his heart filled with joy and fears in his Second Epistle to the Corinthians. He surely did. What a wonderful insight into the heart of Paul does not this Second Epistle offer us!

H. A. KOCH.

Plain Talk About Clear-Cut Unbelief

THE modernistic "Christian Century" stepped out flat-footedly in its mid-June issue against five fundamental doctrines of the Bible. It denied the virgin birth of Christ, the inspiration and infallibility of the Bible, the bodily resurrection of Jesus, the substitutionary blood atonement of Jesus for mankind, and the imminent return of Christ in person. The "Century" deplored that these things were being preached. It called such preaching bringing back a "narrow and divisive creed." It would "set the Church back a half a century." Moreover, it would blast and break up the promising "ecumenic movement" in the Church, that is, a joining together of all denominations into one vast organization without any definite and positive doctrinal foundation.

But how could a 'church' such as described above still be called "Christian"? And how can the magazine in question still call itself "The Christian Century"? For he who denies the virgin birth of Christ

crosses out the meticulous description of it in Luke 1:26-38. He makes of Jesus a common sinner, flesh of the flesh. And how can a Christian periodical deny the bodily resurrection of Jesus? Is His body still moldering in the tomb outside Jerusalem? This is not only rank unbelief, but blasphemy.

How dare anyone calling himself a "Christian" reject the plain teaching of Scripture on the substitutionary atonement of Christ? When almost every page of the New Testament declares that Jesus died for our sins, how dare the "Century" write across the face of each page, "This is a lie!"? Did Christ die for naught on the cross? Again, has the Church of all times no warrant at all for confessing, "From thence He shall come to judge the quick and the dead"?

The public stand of the "Century" shows again how completely it breaks with the fundamentals of the Christian creed. Its editors have minced no words and all men must see where they stand. Let them

recall that Jesus said, "He that honoreth not the Son honoreth not the Father which hath sent him." And again John writes, "Whosoever denieth the Son" — and that includes His salvation — "the same hath not the Father."

It is hard to understand how anyone bearing the name "Lutheran," to say nothing of one belonging to the Synodical Conference, can permit his name to appear on the editorial board of the "Century," thus sharing that periodical's denial of the fundamentals of the Christian faith. How can others in the Synodical Conference contribute articles and commendatory communications to a magazine that red-letters the teachings of the New Testament a lie? "Doth a fountain send forth at the same place sweet water and bitter? (Jas. 3:11.) Can he that is against Christ also be for Him? How long can one halt between the two radically opposite opinions of 'The Christian Century' and the Holy Scriptures?

E. ARNOLD SITZ.

The Intersynodical Situation

AS our Synodical Convention approaches, the readers of *The Northwestern Lutheran* may be wondering what part our relations toward The Lutheran Church—Missouri Synod will play in the business of the convention. Before the Synodical Conference met in convention last December, a rather prominent member of The Lutheran Church—Missouri Synod was quoted by the public press as saying, "They are still not satisfied with our stand on such minor points as scouting and military chaplains." Since he assured the writer of this article that he was not quoted correctly, it is not our purpose to point an accusing finger at him. But we bring the quotation because it may be that there are some in our own midst who think that the Common Confession is dead and that the differences which remain between our two synods are so minor that the intersynodical situation will demand little attention on the part of the delegates at our forthcoming Synodical Convention. If so, they are mistaken.

The Common Confession

For one thing, there are doubts in the mind of some in our midst as to whether the issues raised by the Common Confession have been put away. A year ago our Church Union Committee had reported to our Synod that in its opinion the resolutions of the 1956 convention of The Lutheran Church—Missouri Synod had in essence supplied the action which our Synod specifically requested in its objections to the Missouri Synod's 1950 resolutions on the Common Confession. Since that time the committees on church union of the four synods constituting the Synodical Conference have had several meetings. In these, our representatives wanted to learn directly from the praesidium (the president and three vice-presidents) of The Lutheran Church—Missouri Synod what the status of the Common Confession actually is on the basis of the resolutions passed by their body last year. The particular point about which we were concerned was whether the Common Confession would still be regarded as having settled the differences which existed

between the American Lutheran Church and the Synodical Conference prior to 1950, the year of the adoption of the Common Confession.

We received an answer. Now it is felt by some of us that it does not give us the clear assurance that at no time in the future will the Church be told that the differences which existed in regard to doctrines like conversion, election, and justification were settled by the Common Confession and that therefore there will be no need to refer to the differences in regard to these doctrines if at any time in the future negotiations are begun with the body of which the American Lutheran Church very likely will soon become a part. Others of us feel that the answer of the praesidium of The Lutheran Church—Missouri Synod does give us all the assurance that we need that at no time in the future will we be told that the Common Confession marked the settlement of old doctrinal differences.

Other Differences

It was understood by all of us in our Synod that the differences between our two synods in regard to a number of issues had in no wise been removed by what was done at the convention of The Lutheran Church—Missouri Synod last June. These issues were listed by us in 1953: joint prayer, scouting, chaplaincy, communion agreement with the National Lutheran Council, cooperation with unorthodox church bodies in matters clearly not in the field of externals; negotiating with lodges and Boy Scouts of America with the plea that this gives opportunity to bear witness, under the same plea taking part in unionistic religious programs and in the activities of unionistic church federations.

That these issues are not "minor" for us we indicated in a letter sent in our name by our synodical president to the 1953 convention of The Lutheran Church—Missouri Synod, when we said that "we find ourselves unable to depart" from our position, meaning that our Lord through His Word had worked in us the conviction that we must stand where we do. That these issues are very serious we indicated in the

same letter when we pleaded with our sister synod to remove the differences "in order to preserve the Synodical Conference and to make it possible for us to continue our affiliation with you and our joint labors in the service of our Lord."

The Problem

Now there are those in our midst who were convinced that our Synod in its recessed convention in August of last year ought to have broken off fellowship relations with The Lutheran Church—Missouri Synod because of the differences referred to above. There are those who now feel that, because of what they consider the unsatisfactory answer of the praesidium of The Lutheran Church—Missouri Synod to our question concerning the status of the Common Confession, there is no longer any hope that the discussions between the committees on church union of our four synods will lead to any improvement of the situation. And there are those, as indicated above, who do feel that we have sufficient assurance that the Common Confession is out of the way permanently.

They remember, too, that at its 1956 convention The Lutheran Church—Missouri Synod approached us with an expression of regret "over any lovelessness or lack of brotherliness on our part in our intersynodical relations," with the determination to "make every effort to avoid that which is wrong and to become more firmly established in that which is right," and with a plea "that all members of the Synodical Conference study and work together toward the goal of producing jointly, one clear, comprehensive statement concerning doctrine and practice for today on the basis of Scripture."

They are heartened by the fact that the joint union committees agreed on the premise "without equivocation and evasion to come to grips with all the issues that have arisen between us" and the "firm intention to expose and condemn all matters contrary to the Word of God in doctrine and life with the purpose of removing what is not in keeping with the Word of God" and that so far discussions

seem to have proceeded in that spirit. They feel that we ought to continue our fellowship and our discussions in the hope that the power of the Word of God will remove the differences, and that only if this hope is not realized, ought we to conclude that the differences are permanent, that The Lutheran Church—Missouri Synod is persisting in causing "divisions and offences contrary to the doctrine" which we have learned, and that we must

declare a separation in obedience to the command of our Lord in Rom. 16:17: "avoid them."

The Convention

It will become the duty of our delegates at our Synodical Convention to evaluate the situation and to reach the decision which the Word of God indicates. Our delegates need our prayers that they may approach this serious matter with cool heads

and warm hearts, so that with the Lord's help we may preserve for ourselves and our children the heritage which the Lord in His grace has entrusted to us and that we may move on in our God-given task and privilege of not only keeping what we have, but also of sharing it with an increasing number of our fellow sinners, our fellow redeemed.

IRWIN J. HABECK, *First Vice-President of Synod.*

Looking to the Convention

THE biennial convention of our Synod, which will be held in New Ulm, Minn., early in August, engages our attention at this time. Preparations are being made for it. A program containing the various reports has gone out and is being studied by individuals and conferences, especially by the delegates who are to represent us at the convention.

On these delegates rests a great responsibility, for their deliberations and decisions will to a great extent determine our course for the next biennium. Therefore they should come to the convention well prepared for their task.

That requires that they acquaint themselves thoroughly with the facts and figures presented in the reports, for these in a way are the basis for the deliberations of the body.

Studying the reports is, however, only a part of the preparation for the work the delegates are to do. More is needed. Figures and other data, valuable as they are, must not dominate our minds and determine our actions. Standing alone, they cannot guide our thoughts safely and lead to right decisions.

For one thing, we do not want to mark time, as it were, for biennium after biennium. We want to be up and doing, marching forward under the banner of our Lord to carry our spiritual warfare into the bounds of the enemies of His kingdom and to take possession of the land of promise. God forbid that any faint-heartedness on our part hold up the progress of our Synod and deprive our children of years of opportunity to labor and fight for the cause of the Lord.

The way? Not new methods and expedients; they cannot help us.

There is only one way: faith — simple, childlike faith in the gracious promises of an almighty Lord.

Therefore our delegates should be men of faith and vision; men who in faith rise up over statistics and calculations and fearlessly rebuke the spirit of doubt and defeatism wherever they meet it; men who hold up before God's people His faithful promises and so cheer the fainthearted and strengthen the weak, to send our Synod forward into the next biennium with renewed faith, joyous hope, and a burning zeal for the Lord's work.

Our delegates are called of God to be preachers of faith and leaders in faith. If they come to the convention as such and then carry this spirit home to their conferences and congregations, we will be facing a most blessed biennium.

Let every delegate study the printed report carefully, but then lay it aside and with a prayer for the Spirit of God open his Bible, particularly at Matt. 28:18-20, where we find the great commission: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

How can we be fainthearted and hesitant when we have the promise of Him to whom all power in heaven and on earth is given: "Lo, I am with you alway, even unto the end of the world"?

It seems, at the present moment, that we have neither the men nor the money to go forward. We have not even been filling our present

wants. But true Christians are not content with just holding their own. "Go ye, and teach all nations," is the command of our Lord. To "show forth the praises of him who hath called you out of darkness into his marvelous light," is our call as the royal priesthood of God.

With great parts of the earth still untouched by the Gospel; with thousands upon thousands of unconverted in our own country; and with the rapid spreading of unbelief without and within the Christian churches, the words of our Lord still stand in undiminished force: "The harvest truly is great, but the laborers are few."

If we will only learn to see the world with the eyes of Jesus, we, too, will realize that we are not doing enough, especially since we are reminded that the night is coming when no man can work. We will then apply ourselves more earnestly to the task of finding ways and means to send more laborers into the Lord's harvest field. Perhaps it will require a change in our system of sending out missionaries, but that does not matter, if only we send them out somehow or other!

And if we are perplexed, let us remember that the Lord is not building on us. He says: "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." And we have the promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Let our delegates go to the Word of God for comfort and strength in order to be able to cheer God's people. The Lord is with us! Fear not! Press on, the victory is ours! God send our delegates to the convention strong in the Lord and full of faith and hope! KARL F. KRAUSS.

The Thirty-Fourth Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States

The Thirty-fourth Convention of the Joint Synod will be held at New Ulm, Minn., in the auditorium of Dr. Martin Luther College, August 7 to 14, 1957. The opening service with Holy Communion will be held Wednesday, August 7, at 10:00 A.M., at St. Paul's Lutheran Church, Second North and State Streets, New Ulm. Pastor Karl F. Krauss will preach the sermon.

Daily sessions will be held as follows: morning, 9:00 to 11:45 A.M.; afternoon, 2:00 to 5:00 P.M.; evening, 7:00 to 9:00 P.M. The closing service will be held Tuesday, August 13, 7:15 P.M., in the D.M.L.C. auditorium. Pastor Walter Wegner will preach the sermon.

All certified delegates, advisory delegates, and any who serve in an official capacity at the convention will be housed in the dormitories of Dr. Martin Luther College. Meals will be provided in the dining hall. Delegates are to bring their own blankets, sheets, pillows,

and towels. These may be sent to the college by parcel post before the convention. Simply address the parcels to Dr. Martin Luther College, New Ulm, Minn.

All requests for housing and meals at Dr. Martin Luther College must be addressed to Professor Delmar C. Brick no later than July 20. Such requests should include information as to the age and occupation of the delegate and preference of room partner.

There will be limited space available for lodging and dining for visitors. Hotel and motel accommodations may be made by visitors at the following: Decotah Hotel, Grand Hotel, New Ulm Modern Motel, Sunset Motel, and Esser's Holiday Motel.

All delegates are asked to register immediately upon arrival in the main corridor of the Administration Building so that they may receive their assigned quarters, meal tickets, and convention folders.

THEODORE SAUER, Secretary.

ARIZONA - CALIFORNIA DISTRICT

Pastors	Teachers	Congregations	Lay Delegates
Immanuel G. Frey	Reuben Stock	Good Shepherd, Phoenix	Howard T. Chapman
Venus H. Winter		Grace, Casa Grande	George Ziegler
Ernst H. Sprengeler			

DAKOTA - MONTANA DISTRICT

Conference Represented	Pastors	Congregations	Lay Delegates
Eastern	M. Schroeder	Trinity, Clear Lake, S. Dak.	A. Schmahl
Western	H. Witte	Trinity, Elkton, S. Dak.	N. Willert
	N. Barenz	St. Jacobi, Glenham, S. Dak.	J. Rabenberg
	K. G. Sievert	Zion, Mobridge, S. Dak.	J. Wessel
	W. Ten Broek	St. John, Paradise, N. Dak.	H. Fuchs
		Trinity, Carson, N. Dak.	A. Ketterling

MICHIGAN DISTRICT

Circuit Represented	Pastors	Teachers	Congregations	Lay Delegates
No. 1	Harold Zink	Harold Fuhrmann	St. Matthew, Benton Harbor	Ruben Newman
No. 2	Leonard Koeninger	Lester Ring	Emanuel, Custer	Fred Schoenherr
No. 3	Roland Scheele	Lester Found	Zion, Toledo, Ohio	Alfred Westendorf
No. 4	Adolf Jeschke		Redeemer, Ann Arbor	Richard P. Miller
No. 5	Jack deRuiter		Redeemer, Yale	Russel Lorf
No. 6	John Westendorf		St. Paul, Livonia	Carl H. Ash
No. 7	Theodore Horneber		Bethany, Saginaw *	
No. 8	John Brenner		Mt. Olive, Bay City	Kenneth Maxson
No. 9	Raymond Frey		Emanuel, Flint	Henry Gutgesell
No. 10	Edward Fredrich		Hope, Swartz Creek	William O. Berth

MINNESOTA DISTRICT

Conference Represented	Pastors	Congregations	Lay Delegates
Crow River	Norval Kock	Mt. Olive, Delano	William Stahlke
Mankato	L. F. Brandes	St. John, St. Clair	Louis Timmerman
Red Wing	W. Geiger	Trinity, Bremen	Fred Giese
New Ulm	H. C. Duehlmeier	Immanuel, South Ridge	Alvin Fabian
Redwood Falls	G. Zimmermann	Zion, Sanborn	Henry Loeck
St. Croix	W. Vatthauer	Zion, Morton	Charles Neitzel
	R. Palmer	St. John, Redwood Falls	Frank Dornfeld
	A. Eberhart	Mt. Olive, St. Paul	D. Smith
		Redeemer, Amery, Wis.	Peter Kolles
		Bloomington Luth., Minneapolis	Donald A. Wales

NEBRASKA DISTRICT

Conference Represented	Pastors	Congregations	Lay Delegates
Central	L. Groth	Stanton, Nebr.	August Goetsch
Colorado	A. Sippert	Platteville, Colo.	Edwin Schmidt
Rosebud	E. C. Kitzerow	Batesland, S. Dak.	William Deckert
Southern	W. Hoyer	Grand Island, Nebr.	Sgt. George Burrignt
Pastor Delegate-at-Large			
G. Frank			
W. Schaller			
Lay Delegate-at-Large			
Milton Retzlaff, Hadar, Nebr.			
William Packard, Firth, Nebr.			
Teacher			
M. Ingebritson			

PACIFIC NORTHWEST DISTRICT

Pastors
Arthur Sydow
Jerome Albrecht

Congregations
St. John, Clarkston, Wash.
Withrow Luth., Withrow, Wash.

Lay Delegates
Howard Ceske
Carl Mathieson

NORTHERN WISCONSIN DISTRICT

Conference Represented
Fox River Valley

Pastors

H. Warnke
S. Johnson
A. Schabow
L. Pingel
K. Geyer
W. Haase
A. Roekle
C. Schlei
R. Reim
W. Strohschein
B. Kuschel
Paul C. Eggert

Congregations

Immanuel, T. Clayton
St. Paul, Appleton
Mt. Olive, Appleton
Trinity, Kaukauna
Our Saviour, Cedarville *
Mt. Olive, Iron Mountain *
St. John & St. James, Reedsville
Trinity, Brillion
Christ, Eagle River
St. Paul, T. Forest
St. John, T. Manchester
Trinity, Neenah
St. Peter, Fond du Lac

Lay Delegates

Chas. Winter
Herman L. Schneider
Rudolph H. Gehrke
Oscar Jahns

John Kuehne
Fred W. Behnke
Rudy Spiess
Wilbur Vetter
William Hein
William G. Kraemer
Norman Gurath

Lake Superior

Manitowoc

Rhineland
Winnebago

Teachers

G. Mueller
G. Klecker
W. Sievert
J. Bushmann
P. Kock

SOUTHEASTERN WISCONSIN DISTRICT

Conference Represented
Dodge-Washington

Pastors

Edward Weiss
Carl J. Henning
Henry Woyahn
Lyle Hallauer
Paul Gieschen
Frederic Tabbert
Ewald Blumenthal
James Schaefer
Erich Schroeder
Herbert Wackerfuss
Friedel Schulz

Teachers

Henry Gruenhagen
George Denninger
Edward Kionka

Congregations

Peace, Hartford
Zion, T. Theresa
Zion, Hartland
Divine Savior, Wauwatosa
Calvary, Thiensville
Christ, Big Bend
St. Andrew
Christ
St. James
St. John, Libertyville, Ill.
St. Matthew, Des Plaines, Ill.

Lay Delegates

Edward Yoeckel
Ewald Justmann
Hugo Koehn
Fred Jackson
Carroll Dummann
Charles Henrich, Sr.
Raymond Heise
Edward Kanter
Charles Kirst
Walfrid Wirtala
Hans Poehls

Eastern

Milwaukee City

Southern

WESTERN WISCONSIN DISTRICT

Conference Represented
Central

Pastors

Eldor Toepel
Warren Steffenhagen
Adalbert Geiger
James Michael
Arthur Dobberstein
Walter Schumann
Carleton Toppe
Elmer Prenzlow, Jr.
W. Hoffmann
M. Hanke
Max Herrmann
J. C. Dahlke
John Lau
Carl Kuske
Alfred Pautsch

Congregations

St. Paul, Fort Atkinson
St. John, Juneau
Friedens, Randolph
St. Stephen, Beaver Dam
Eastside Lutheran, Madison

Lay Delegates

Harlow Kutz
G. A. Pape
Fred Suck
C. P. Behle
Theo. Gamm

Chippewa River Valley
Mississippi Valley

Southwestern

Wisconsin River Valley

Teachers

E. Arndt
E. Wilde
R. Scherzer
R. H. Sievert
G. Pankow

St. John, Cornell, Wis.
Grace, La Crosse, Wis.
Zion, Cream, Wis.
St. Paul, Onalaska, Wis.
St. John, Sparta, Wis.

Grace, T. Maine, R. 1, Wausau
Grace, Ringle, Wis.

Fred Achtenberg
Frank Italiano
Wayne Borgwardt
August Pralle
Walter Daehn

Theodore Hackbarth
Walter Hedtke

* Name of lay delegate was not received by June 20, 1957.
Certification of lay delegates is in the files of the respective District secretary.
Lists of alternates are in the files of the Synod secretary.

THEODORE SAUER, Secretary.

EDITORIALS

(Continued from page 227)

large congregation. Their evangelistic campaign runs continuously, although they usually don't call it a revival. Sometimes they have to work for months or years to is done outside the churches — at the bedside of the make one man a convert. Some of their best work sick and dying, in the homes of parishioners who are in trouble, in the jails, and other institutions for unfortunate people."

There is a good deal of truth in the above. One of our church leaders liked to say that the real work of the church is being done by the pastors "in the sticks" (Buschpastoren). They are the strength of our Church. The chief work of the Church proceeds quietly and unnoticed by the public at large, without winning much acclaim but often meeting with scorn. They are practicing the advice which Paul gave to the young preacher Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." If you have such a pastor, you have the best there is.

IM. P. FREY.

A NEW CHURCH IS DEDICATED AT OTSEGO, MICHIGAN

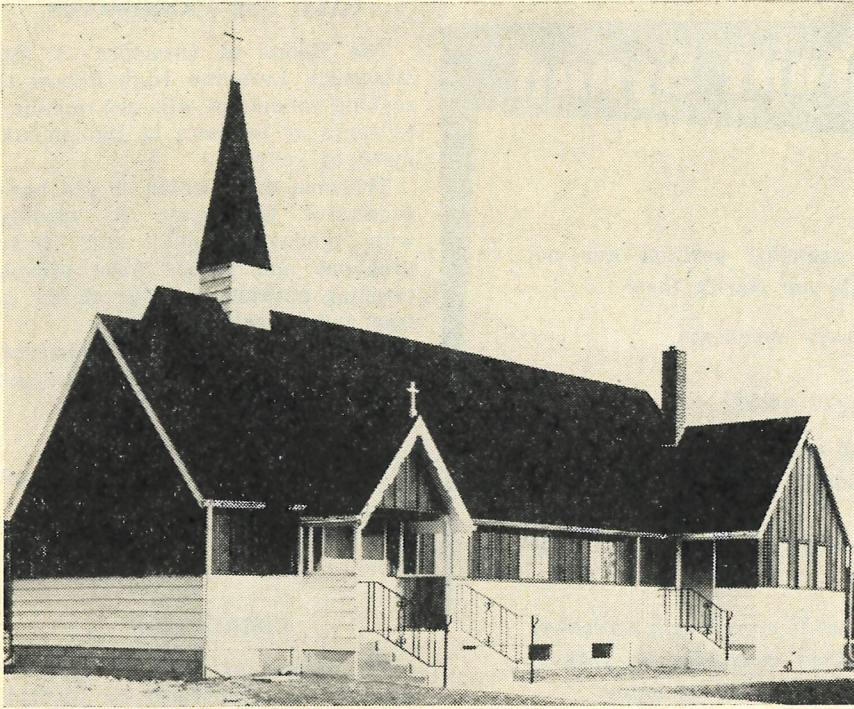
On June 30, 1957, Peace Ev. Lutheran Congregation of Otsego, Mich., was privileged to dedicate its new church to the glory of the Triune God. Three services were held on this joyous occasion with almost 450 people in attendance. Pastor Gerhard Press, president of

the Michigan District, was the guest speaker in the morning service.

The act of dedication was performed by John Meyer, son of the pastor of the congregation, the Rev. Louis G. Meyer, who was confined to a hospital bed. John Meyer, a student and also an acting vicar at Madison, Wis., taking over in his father's stead, also acted as liturgist in the morning service.

The Rev. E. Wendland, first vice-president of the Michigan District, was guest speaker in the afternoon service with the Rev. C. Kipfmiller, pastor of St. Paul's Congregation at Hopkins, Mich., acting as liturgist.

At the vesper service, the Rev. H. Juroff of St. John's Lutheran Church of Battle Creek, Mich., whose chapel is of similar design and was dedicated but a few years ago,



Peace Ev. Lutheran Church, Otsego, Michigan

delivered the sermon, and the Rev. W. Westendorf of St. Paul's Congregation, South Haven, Mich., served at liturgist. The senior choir sang at all three services.

The Ladies' Guild Society of the church served afternoon and evening lunch to all members, pastors, and friends who joined the congregation in its celebration.

The new church, designed from the Wisconsin Synod Mission Chapel Plan, is of frame construction, showing great beauty in its simplicity. The interior employs laminated-arch design, using a knotty cedar ceiling in the natural finish. The altar, pulpit, baptismal font, lectern, and pews are constructed of solid oak in a driftwood tenor with a medium

coat of wheat-filler finish. The organ is of a matching finish. Beauty is added by a full-length carpet runner and the chancel carpeting, which matches the red dorsal. It is very striking when one enters the church. Most of the furnishings were donated by members of the congregation.

The new church is 57 by 22 feet, with a seating capacity of 125 people, which can be greatly increased by the use of chairs. The full basement has an assembly hall for Sunday school and other purposes. The vestry will serve as the pastor's study.

Building of the church took almost one year. All labor except the laying of the foundation and the heat-

ing plant was supplied by members of the congregation without a general contractor.

The cost of the church, including sidewalks and landscaping, totaled approximately \$15,000.00. The value of the building far exceeds this amount.

February 12, 1950, the first Lutheran services were held here, when Pastor Louis G. Meyer of St. John's Church at Allegan, came to serve several families. Thirty-six persons were present at this initial service.

On June 3, 1951, Peace Ev. Lutheran Church was organized with L. G. Meyer as pastor. Services were held within the city of Otsego in rented quarters.

The members of the congregation had dreamed of some day building a completely new church. January 10, 1955, the building committee was appointed. On February 2, 1955, purchase was made of a lot on M-89, located between Otsego and Plainwell, which are only two miles apart. Solicitation for the building fund was started on April 14, 1955.

In the spring of 1956, a loan was secured from a member of a neighboring congregation, and on June 3, 1956, ground-breaking ceremonies were held, with the Rev. C. Kipf-miller of Hopkins, Mich., as a guest speaker. Actual work started on August 1, 1956.

The present membership is fifty-two communicants and eighty-six souls.

Pastor Louis G. Meyer will continue to serve both congregations.

"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us" (I Kings 8:57).

G. H. ECKERT, Chairman,
Peace Ev. Lutheran Congregation.

† IRMA ELIZABETH WERNER †

Early on Monday morning, May 26, 1957, it pleased the Lord of life and death to call to Himself the soul of Irma Elizabeth, the wife of Pastor Arthur Werner of Elroy, Wis. She was born in Milwaukee October 23, 1904, to Mr. Herman Radloff and his wife Anna, nee Brenner. By means of Holy Baptism at the hand of Pastor Henry Sieck on November 2, she

was received into fellowship with the Triune God. Her confirmation took place in Trinity Ev. Lutheran Church, Brillion, Wis., by Pastor Martin Sauer. On September 19, 1945, she was united in marriage with Pastor Arthur Werner in St. Paul's Ev. Lutheran Church of Green Bay, Wis. She served the Lord with her husband at Town Center, Outagamie County, Wisconsin, for one year; at Cataract, Wis., for ten years; and

since last November at Elroy, Wis. After an illness of more than a year, her condition became serious on May 19. She was taken to the hospital in Reedsburg, where she departed from this life at the age of 52 years 7 months 4 days.

Her passing is mourned by her husband, Pastor Arthur Werner; three step-sons: Pastor Frederick Werner of Omaha, Nebr., Arthur of Cincinnati, Ohio, and Paul of Madison, Wis.;



Know Your Synod

1. You said that our Synod's doctrinal position was not clear and sound at first. Will you clarify that?
A. *Its position and practice were unionistic.*
2. "Unionistic"? Just what do you mean?
A. *I mean that the Synod did not take a clear-cut stand against church bodies teaching false doctrines.*
3. Can you give me an illustration of unionism in our early days?
A. *It was not unusual for pastors to accept both Lutherans and Reformed people into their congregations, without a change in convictions on the part of the latter.*
4. How did that come about? Didn't those pastors want to be Lutheran?
A. *In most cases, yes, But the spirit of unionism was one they had brought with them from Germany.*
5. Who in Germany gave them this spirit?
A. *Our early pastors were trained and sent by the Mission Societies. The men heading the Mission Societies were pietists, that is, people who stressed the love of Christ and good works one-sidedly. They had less concern for the full truth of God revealed in the Scriptures. As a result, a unionistic spirit prevailed.*

Next time: Early expansion.

three step-daughters: Mrs. Leslie Hall, Mrs. Harlan Ball, and Mrs. Maurice Krebill; one brother: Clarence Radloff, and two sisters: Edna and Dorothy.

Services were held at Zion Ev. Lutheran Church, Elroy, Wis., where the undersigned preached on I Cor. 15:10a. Her mortal remains were laid away to await the glorious resurrection in Highland Memorial Park at Appleton, Wis., where Pastor Arno Voigt of Green Bay officiated.

W. E. SCHULZ.

NOTICE

Following the death of Pastor F. Reier, former District Secretary of the Northern Wisconsin District, Pastor S. Kugler, Route 1, Manitowoc, Wis., has consented to fill out the unexpired term as District Secretary. Notice is also given herewith that the Northern Wisconsin District Pastoral Convention is scheduled to be held on October 28 and 29, 1957. Place of the convention will be announced later.

OSCAR SIEGLER, *President*,
Northern Wisconsin District.

CALL FOR CANDIDATES

The Board of Directors of the Wisconsin Lutheran High School is seeking candidates who are qualified to serve as teachers in the department of religion.

The man to be called should have successful experience in dealing with young people and their problems and should have proven teaching aptitude and the ability to lead and organize.

Suggestions are to be forwarded to the High School office by August 5, 1957.

Robert P. Krause, Principal
Wisconsin Lutheran High School
1859 N. 13th Street
Milwaukee 5, Wis.

CORRECTION

The second lay delegate listed for the Southeastern Wisconsin District, Mr. Ewald Justmann, represents Zion Congregation of T. Theresa, and not Kripplein Christi Congregation.

A CORRECTION

In the June 23, 1957, issue of this periodical (page 198) it was stated that the subscription price per year for *The Missionary Lutheran* was 25c. That is an error. The price is 75c per year.

GOLDEN WEDDING ANNIVERSARIES

On June 23, 1957, Mr. and Mrs. Henry Schaefer, members of Grace Lutheran Church, Le Sueur, Minn., were privileged to observe their golden wedding anniversary. The undersigned addressed them on the chosen words of II Cor. 12:19. May God's grace and strength abide with them in their old age!

* * * *

Mr. and Mrs. Albert Hoppenstedt, members of Grace Lutheran Church, Le Sueur, Minn., observed their fiftieth wedding anniversary on June 30, 1957, in the church parlors. Relatives, friends and the congregation joined them in their devotion based on I Samuel 7:12. Abide with them henceforth, O Lord!

M. J. WEHAUSEN.

GOLDEN WEDDING

Psalm 9:1, 2 was used as the text for the address in an anniversary service on the occasion of the fiftieth wedding anniversary of Mr. and Mrs. Harry Winter, members of Trinity Ev. Lutheran Church, Johnson, Minn. It was truly an occasion for praise and joy. Many relatives and friends attended the service on June 23 and the reception following. May the Lord continue to bless this couple!

PHILIP R. JANKE.

ANNOUNCEMENT

To fill existing vacancies Pastor Milton Weishan has been appointed Secretary of the Nebraska District and Pastor E. C. Birkholz a member of the Nebraska Academy Committee.

IM. P. FREY,
President of the Nebraska District.

AN OFFER

Free to any mission congregation willing to furnish the transportation: an altar, pulpit, and baptismal font, of heavy wood construction, painted white with gold trim, all in good condition. Altar has painting of The Ascension.

And FOR SALE

Twenty ten-foot pews at a reasonable price, finished only on one end for use in church with no side aisles, medium brown finish, good condition.

Write to:

Pastor Clarence Koepsell
St. Luke's Lutheran Church
Oakfield, Wis.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors

Backhaus, Glenway P., in Immanuel, Woodville, Wis., by L. W. Meyer; assisted by Gerhard Kaniess and Elmer Prenzlow, Jr.; July 7, 1957.

Eckert, Paul G., in Our Saviour Church, Sault Ste. Marie, Ontario, Canada, by O. J. Eckert; assisted by T. Hoffmann and M. Nitz; Second Sunday after Trinity, June 30, 1957.

Huebner, Philip, in Zion Church, T. Theresa, Wis., by B. R. Hahn; assisted by A. Halboth and H. Lau; July 7, 1957.

Koepsell, Marcus, in St. John's Lutheran Church, Poplar Creek, Wis., by E. J. C. Prenzlow, Jr.; May 26, 1957.

Peter, Henry T., in St. John's Church of Newville, and Immanuel Church, T. Deerfield (R. 2, Waterloo), Wis., by A. F. W. Geiger; assisted by Prof. Carleton Toppe; Second Sunday after Trinity, June 30, 1957.

Ruege, John A., in St. Paul's Ev. Lutheran Church, Slinger, Wis., by J. G. Ruege; assisted by M. Volkmann and Wm. Schink; and in St. Paul's Ev. Lutheran Church, Cedar Lake, Wis., by J. G. Ruege; assisted by A. Halboth and M. Volkmann; June 16, 1957.

Schmeling, A. L., in St. Paul's Church, Oconto Falls, Wis., and Our Savior's Church, Lena, Wis., by R. C. Biesmann; First Sunday after Trinity, June 23, 1957.

Schubring, Alfred, in Redeemer Lutheran Church, St. Croix Falls, Wis., and St. John's Lutheran Church, Centuria, Wis., by L. W. Meyer, Sr.; assisted by R. F. Schroeder, R. Goetsch, and H. Winter; First Sunday after Trinity, June 23, 1957.

Thrums, James, in St. Matthew's Church, Janesville, Wis., by Daniel W. Malchow; assisted by R. C. Hillemann, H. C. J. Schumacher, M. Zank, and J. A. Fricke; June 2, 1957.

Zimmermann, Arnold, in Grace Church, Seattle, Wash., by R. N. Baur; assisted by W. Lueckel, G. Sydow, P. Nitz, P. Madson, and Juul Madson; Trinity Sunday, June 16, 1957.

Teacher

Janke, Fredrick, as 5th and 6th grade teacher in St. John's Ev. Lutheran Church, Sleepy Eye, Minn.; Trinity Sunday, June 16, 1957.

CHANGE OF ADDRESS

Pastor

Barry, Kenneth Gene, Box 57, Greenleaf, Wis.

Eckert, Paul G., c/o Mr. Leonard Harten, 94 Fauquier Ave., Sault Ste. Marie, Ontario, Canada.

Huebner, Philip, R. 3, Hartford, Wis.

Ruege, John A., Slinger, Wis.

Schumann, Adolph, R. 1, Box 197, Wausau, Wis.

Teacher

Janke, Fredrick, 205 E. Walnut St., Sleepy Eye, Minn.

MISSION FESTIVALS

Pentecost Sunday

St. Peter Church, Ellsworth T. Darwin, Minn.
Offering: \$500.00. M. C. Kunde, pastor.

Grace Church, Le Sueur, Minn.
Offering: \$236.50. M. J. Wehausen, pastor.

Trinity Sunday

St. Paul Church, T. Eldorado, Wis.
Offering: \$151.66. W. A. Wojahn, pastor.

Zion Church, Morton, Minn.
Offering: \$561.51. S. Baer, pastor.

St. John Church, Hancock, Minn.
Offering: \$623.35. E. Hallauer, pastor.

Second Sunday after Trinity

Cross Church, Rockford, Minn.
Offering: \$1,005.50. N. W. Kock, pastor.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths April, May, 1957

In Memory of — Sent in By Pastor	Missions	Church Ext.
Paul Gloede — M. Westerhaus.....	\$	\$ 4.00
Rev. Walter A. Hoenecke — J. Brenner.....	5.00	
Mrs. Anna B. Thiele — J. Brenner.....		5.00
Otto C. Joecks — L. Hallauer.....		49.00
(For St. Philip Mission)		
Charles Buth — R. L. Wiechmann.....		10.00
	\$ 5.00	\$ 68.00
G. W. SAMPE, District Cashier.		

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths June, 1957

In Memory of — Sent in By	Budgetary	Bldg. Ext. Fund	Church Fund
Arthur Kaschner — P. Gieschen \$		\$ 14.00	\$
Mrs. Arthur Werner — P. Behn			5.00
Rev. F. A. Reier — L. Lehmann	6.00		
Mrs. Arthur Werner — W. and J. Schaefer			40.00
Mrs. Adela Masuhr — W. and J. Schaefer	5.00		
	\$ 11.00	\$ 14.00	\$ 45.00
G. W. SAMPE, District Cashier.			

MEMORIAL WREATHS AND GIFTS

The Music Department of Dr. Martin Luther College, New Ulm, Minn., acknowledges with thanks the following memorial wreaths from relatives and friends and gifts from friends of the institution: In memory of Mr. William Rolloff, New Ulm, Minn., \$11.00; in memory of Dr. Fred Dubbe, New Ulm, Minn., \$13.00; in memory of Mr. William Prueter, Toledo, Ohio, \$15.00; in memory of Mrs. Chas. Sievert, Watertown, Wis., \$10.00; in memory of Mr. Herman Klavetter, Bemis, S. Dak., \$5.00; in memory of Mrs. Alma Lemke (nee Peters), Fort Atkinson, Wis., \$2.00; in memory of Martha Mayer, Kenosha, Wis., \$5.00; in memory of Mrs. Elsie Schleif, Loretto, Minn., \$5.00; in memory of Mrs. Laura Dresel, Montrose, Minn., \$10.00; in memory of Mr. Albert Rasmussen, Marshall, Minn., \$1.00; in memory of Mrs. Emil Buenger, New Ulm, Minn., \$20.00.

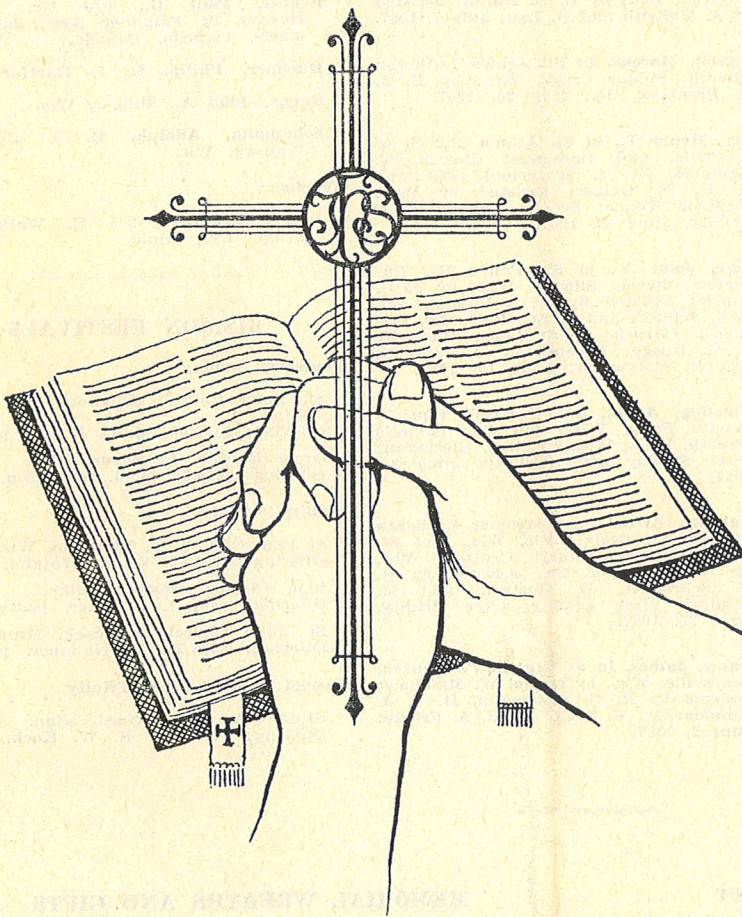
The following were the gifts: From St. John's Ev. Lutheran Church, Minneola, Minn., \$2.00; from the Ladies' Aid of Peace Lutheran Church, Springfield, Minn., \$5.00; from the Radio Committee of the New Ulm area towards an Ampex tape recorder, \$500.00; from Dr. Howard Vogel, New Ulm, Minn., towards an Ampex tape recorder, \$300.00. Total \$704.00.

EMIL D. BACKER, Chairman,
Music Department, D.M.L.C.

A New Devotional Booklet
for family or private worship

MEDITATIONS

The Word and Prayer
for the Church Year
1957-1958



7-N
George Molkenstin
1105-South Alfred Street
West Allis 14, Wisconsin
Jan 58

**Eight Reasons Why
You Should Subscribe
to the New Devotional Booklet:**

1. The meditations are not concerned chiefly with the petty personal affairs of this life, but they are redemption-centered — concerned with the "things above."
2. Text and content are not disconnected or chosen at random; they are based on a common theme, which runs through the meditations like a golden thread from Advent to Advent.
3. The messages are presented in plain language and in a vigorous, readable style.
4. The change of writers from week to week provides variety and freshness.
5. Each meditation is complete in itself — the Scripture reading, meditation, and prayer are printed out in full.
6. These are not "quickie" devotions — the messages are brief and compact, but "meaty," filled with sound doctrine, admonition and comfort.
7. Each booklet contains an index of seasonal and weekly topics, additional prayers for the sick and shut-in, and illustrated pages according to the season of the Church year.
8. This is not a "vest pocket" edition, as easily discarded as it is carried; it is a handy booklet of 96 pages, designed for continued and permanent use.

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