



THE NORTHWESTERN  
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# BRIEFS

## by the Editor

Every generation of Lutherans must acquire its glorious heritage anew. Thank God that there are always voices raised among us which, with the sternness of genuine love for God and His truth, remind us of this indispensable task! Oh, let us listen as they point out to us that it is fatal for any generation of Lutherans to become comfortable and say: "We have the doctrine of Father Luther. We always have had it and no doubt always will have it." As we again commemorate the mighty deed performed by God through Luther, let us recall that God set Luther on the course of the Church's Reformation when He gave Luther the answer to the personal, burning question: How can I have a God who is friendly, well-disposed toward me? God opened the Bible and its meaning to Luther. He revealed Christ to him, the Christ who accomplished a perfect atonement for all sin and guilt. Brought to faith, Luther saw himself in possession of Christ's righteousness and standing blameless and beloved before God. With that, God opened to him — but let Luther say it: "It was as though heaven had been opened to me."

Pray God that the confession and practice of Lutheranism for each one of us is and remains on that personal, vital basis, not that of a traditional, easily inherited, and therefore lightly valued thing. Let us remember that we did not even deserve to get wind of the tremendous Truth which is our heritage, but that God in unimaginable goodness and grace saw to it that we heard it and then planted it in our hearts by faith. Let each one of us cherish his heritage fiercely, saying: "This is the Truth for me, for it tells of Jesus Christ, my all-sufficient Substitute and Redeemer. This is the Truth which smothers every accusing voice from my past, which daily 'all my trouble stills,' which energizes me to serve my Savior, and which makes me lift up my head in anticipation of the endless glory which shall be revealed in me."

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*We commend to you the meditation for the Reformation Festival entitled "Unlimited Power."*

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We also direct your attention to the encouraging, informative report

which is given us in the form of Pastor E. Hoenecke's letter to President Naumann. This was written just before Pastor Hoenecke, chairman of the Board for World Missions, and Pastor Harry Shiley, executive secretary of the Japan Mission Board, left Japan after a visit of more than three weeks. You will find this on page 341.

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In this issue Professor John Meyer completes his series of studies on the Smalcald Articles. Surely, we speak for many readers when we say: "Thank you, Professor Meyer, for the valuable service which you rendered us!"

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Many of our congregations will have a special offering for the Church Extension Fund on Reformation Sunday. In this connection we should like to point to what one congregation has already done. St. Michael's Lutheran Church of Fountain City, Wisconsin, had President Naumann as the speaker for its centennial service on October 2. At the close of the service a spokesman for the congregation gave our President something to take along. It was a check for \$818.95, St. Michael's offering for the Church Extension Fund. This was only one of several centennial offerings brought by this congregation of 360 communicants.

*The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57*

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**THE COVER —** St. Luke's Ev. Lutheran Church, Watertown, Wisconsin; I. G. Uetzmann, pastor.

# Editorials

## Hymns and Eternity

The stop-watch schedules on crowded Sunday mornings hardly allow our congregations time to sing more than the first half of such well-known chorales as, for example, "Now I Have Found the Sure Foundation," "O God, Thou Faithful God," or "How Lovely Shines the Morning Star." As a result, we may not be aware of the eschatological character of a number of our longer hymns, although this characteristic may readily be noted in such briefer selections as "Blessed Jesus, at Thy Word," "Abide, O Dearest Jesus," "Renew Me, O Eternal Light," and many other familiar hymns of fewer stanzas. Scarcely a Sunday goes by without our singing a hymn with an eschatological message, that is, a hymn that directs our attention to the last things — to death, resurrection, judgment, eternal life. It is an ever-recurring motif or theme in our service of song.

The deep concern of many of our hymns with the end of all things is not merely the product of an anxious age, when devout composers were sore bested by war and famine and persecution; nor have they been written for emergency use only, when a man hears the rustle of the death angel's wing, or the hiss of the grim reaper's scythe.

A Christian has learned to think long thoughts — thoughts that go beyond today and tomorrow or next month or next year. His life is lived under the aspect of the eternal. His concerns go back to eternity and forward to eternity.

To him the "remember to die" and the "forever with the Lord" of our Christian hymns are not out of harmony with his life, like dirges at a wedding; because all he is and everything he does are under the aspect of eternity. Such hymns express the faith of his heart and the conviction of his soul.

C. TOPPE

\* \* \* \*

**Where Were the Nine?** Of the ten lepers whom Jesus healed on the road between Samaria and Galilee, only one returned to express his gratitude. This man did more than just give thanks for being restored to health; he glorified God and fell to his face at Jesus' feet and worshiped Him. Jesus assured him that besides being freed of his leprosy he was made whole by his faith. There is divine approval and blessing in the words, "Arise, go thy way; thy faith hath made thee whole."

Of the other men Jesus said, "Were there not ten cleansed? but where are the nine?" It would not be hard to guess what happened to the nine. Happy in the health that had been given back to them so miraculously, they went back to their families and to their business, rejoicing in the freedom to resume a normal way of life and to associate once more with their fellows. They were no longer unclean; they had their health again. That was all that they needed and wanted of Jesus.

No doubt they would remember Him as a wonderful man, always speak only well of Him, and in case of returning sickness very likely look Him up again. The

nine who did not think it necessary or worthwhile to return to Jesus to give thanks are well represented in our time by those who look upon Jesus as a possible healer, as a tranquilizer who might be able to make life more pleasant in this world, as a fine example of manhood, and as an admirable teacher of morals. The nine were like those who speak only well of Jesus as a man, but whose pride and self-righteousness will not permit them to worship Him as the Son of God who died and rose again for the justification of us sinners, and who lives and reigns, true God and true Man, world without end.

E. E. KOWALKE

\* \* \* \*

## Various Gifts for Church Work

From the story of Apollos and Aquila and Priscilla, related in the eighteenth chapter of Acts, we learn that God uses not only the brilliant but commonplace gifts in the work of the Church. Apollos was a brilliant scholar, an eloquent man, who preached Jesus as the Christ. But an important element was missing in his religious knowledge: He knew so little about Jesus, only as far as the baptism of John. Aquila and Priscilla were only ordinary tentmakers, with no extraordinary talents, but rendered a great service to the Church in expounding to Apollos the way of the Lord more perfectly. Without that service the work of Apollos would not have amounted to much, in fact, he might have created nothing but confusion in the Church. But as it was, he became a great soul-winner. Aquila and Priscilla contributed a big share to that.

Many members with only ordinary gifts feel that there is nothing they can do to advance the cause of Christ. They feel that that is up to the more gifted and talented. But that is not the case. God in His Church can use also those with lowly and inconspicuous gifts. "Let none hear you idly saying, There is nothing I can do." The Lord has work for you to do though you can not preach like Paul or Apollos. "You can tell the love of Jesus. You can say He died for all."

How many of you are Christian believers because of some Aquila and Priscilla, who aroused your interest in the things of God, who in a quiet way taught you the way of God more perfectly, who invited you or brought you along to church, who revived your interest when it was cooling off or corrected you when you were going astray? Thank God if you have been rendered such services; and be willing to render them to others.

It is not only the so-called go-getters, those with unusual gifts and talents, that can do work in the Church, but also the ordinary, commonplace members. God is using them right along. You may be no Apollos. You may possess no spectacular gifts, but God not only wants to but can use you in the work of His kingdom. God can accomplish His purposes by much or by little, and He does so more often by little than by much.

IM. P. FREY

# Studies in God's Word:

## Unlimited Power Thoughts on the Reformation

{ For the preaching of the  
cross . . . is the power of God }  
{ (I Corinthians 1:18). }

At this time of year many people are looking at new models of what the Germans call power-wagons. As they look over the new automobiles they look for many things, among them, power. They want to be sure of having adequate power at their disposal whenever they drive their cars. But there is power in other things besides automobiles. We Christians have at our disposal at all times the greatest power in the universe, the power of God Himself. This is the truth presented to us by the Apostle Paul. "The preaching of the cross . . . is the power of God."

### THE APOSTLES

The truth of this statement was demonstrated very forcefully in the life and work of Paul and the other Apostles. Paul's message was the story of a man, Jesus. This man went about doing good and teaching truth. His enemies took Him and nailed Him to a cross. On the third day after His crucifixion He came alive again, for He was more than mere man. He was, and is, true God. His death was, and is, the full payment for all the sins of all the people in the world. The true story of His life and death and resurrection is God's own assurance that for us there is a resurrection to an eternal life.

Paul went about telling this true history. He did not need to rely on his own strength or cunning, for this history contains its own power. It has and is the power to change people from enemies of God to children of God. It is the power to take people doomed to death by their sins and give them eternal life. Paul and the other apostles went to various parts of the world with this power. They proclaimed the Gospel and saw its power to take people who were dead in trespasses and sins and give them life.

### LUTHER

By the time Luther was born an appreciation of the power of the Gospel was largely lost. To be sure, there were individuals who understood and believed the Gospel just as Jesus and the disciples had proclaimed it. For the most part, however, people were trying to reinforce the Gospel. They were trying to make up for its supposed deficiencies. They were declaring that the Gospel is a good start in the right direction, but only that. They were telling troubled souls, worried about the forgiveness of sins and eternal life, that they must add their good works to the works of Jesus if they would be saved. Troubled souls remained troubled, for they never knew whether they had paid the final installment on the eternal life for which they believed Jesus had made only the down payment.

Martin Luther was a devout man. He wanted to be sure that he had the forgiveness of sins and eternal life. He wanted to know that God was satisfied that the full payment for his sins had been made. He wanted to be sure that God was a loving Father rather than a heartless Judge.

He became a monk, hoping to find in his vows of poverty, celibacy, and obedience the assurance of God's grace. He became a professor and a priest, always looking for a way of salvation for himself so that he might teach it to others. His study of the Bible assured him that here was all the power he needed to transport him from earth to heaven. He began to teach that forgiveness of sins is to be found in Jesus only and in Jesus completely. He was declared a false teacher and excommunicated. His cause seemed hopeless. He had no resources. He had almost no followers. He stood almost alone against the tremendous resources of the church and the governments of his day.

He had no resources — except the Gospel. In the Gospel he had all that he needed, for here he had the power

of God, the unlimited power of God. He taught it, using every legitimate means at his disposal. He taught by word of mouth and by that newly-discovered mass communicator, the printing press. Translating first the New Testament and then the whole Bible into the language of the people, he placed this power into the hands of all who would accept and use it.

### OURSELVES

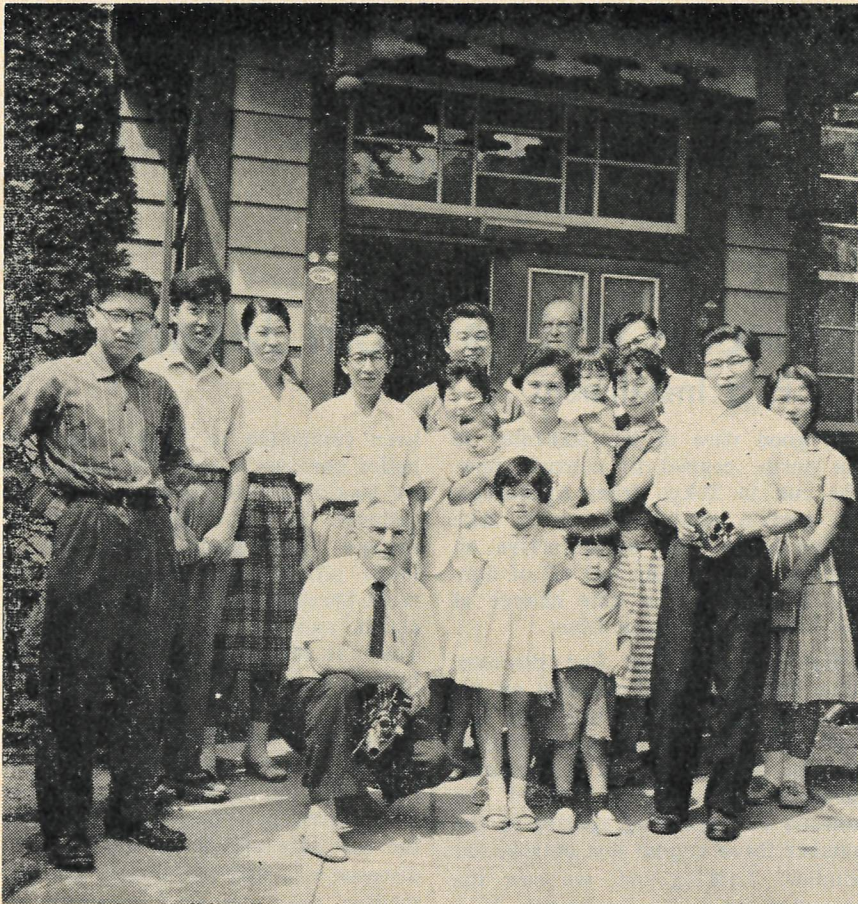
By God's grace we have inherited the power established by Jesus and rediscovered by Luther. What will we do with it? We will, first of all, make it really ours. We will study the Holy Bible so that its power has a chance to be effective in us, giving us the certainty of eternal life, and transforming our everyday lives so that they may demonstrate the power of God. We dare not take false comfort from the fact that our churches are called Lutheran. We are not truly Lutheran until we have found the comfort and the power that meant so much to Luther.

Having made this divine power ours, we will use it to bring life to others. We dare not become so concerned about protecting this Gospel that we fail to use it. The powerful automobile needs lubrication, tune-ups, protection from severe weather lest it lose its power. We could consider someone the greatest fool, however, if he were so concerned about protecting his powerful new car that he kept it locked securely in a garage, polishing it, removing every speck of dust, refusing to take it out on the road lest it be exposed to the dangers of the elements and the traffic.

Even so, we dare not keep the truth of the Gospel locked up in our homes and churches, protecting it from the dangers of exposure to antichristian forces. The Gospel needs to be protected. But then it also needs to be proclaimed! Luther had the power of the Gospel and used it to transform the world. We have the same power of the same Gospel. What are we doing with it?

JOHN SCHAADT





*After the church service in Mito City*

This poem about the little girl in the storm at sea ends with the lines,

*And we landed safe in harbor,  
When the morn was shining clear.*

And so ended also our experience. Aside from the fact that a military escort plane flew on our tail for the last three hours, and that we were met by six fire trucks on the Tokyo runway when we landed, nothing unusual happened.

Taxiing in to the terminal, we saw Pastors Seeger and Weindorf with their children up on the "Waving Deck" and, after we had cleared the immigration, health, and custom officers, we were with our own people once more. Pastor Seeger drove us all in his Japanese Toyopet through the wild Tokyo traffic to the hotel.

With hearts full of gratitude for our safe arrival, we found that, in a wonderful way, God had gone before us in Japan and had prepared the great joy for us which now began to unfold before our eyes, as we visited field after field with our missionaries and met one after another of the many new Christians

whom they had already gained through their ministry.

Two of our missionaries, Pastor Richard Seeger and Pastor Richard Poetter, have been active for about two years, while Pastor Luther Weindorf, his wife, and two children, had arrived for his work in Japan only the day before our coming.

Pastor Poetter, his wife, and two children, came to Tokyo on the next day and took us back with them to Mito, their headquarters, about 60 miles northeast of Tokyo.

The Poetters live in a Japanese style home, combining the charm and open feeling of this type of living. It was our first experience in sitting on futons instead of chairs and in sleeping on a few futons laid on the rice-straw tatami mats. Futons are the large cushion-like pads which serve as furniture in a Japanese room. The tatami mats are quite soft and resilient, being about two inches thick. During the daytime the glass or paper panelled sliding walls are pushed open, and one has the feeling of living in the beautifully groomed Japanese garden which is just out-

side the room. At night the doors are closed or adjusted to admit the cool air and sometimes a large mosquito net is suspended from the walls of the room. There are actually very few insects; so we dispensed with the net after the first night.

But before one goes to bed, one is invited to take a Japanese bath. This is done in a special room removed from the other facilities. A deep, wooden oval tub, equipped with a water heater, stands in a depressed place, filled with very hot water. Next to it is a wood-covered platform with a low stool and some wash bowls where one takes a soapy sponge bath and then carefully rinses off all the soap with buckets full of hot water. Then one steps into the tub, squatting down with the knees up to one's chin and only the head out of water. Now begins the long process of soaking and perspiring until one is pleasantly relaxed, ready for sleep.

Mrs. Poetter is equally expert at cooking in her own Japanese, or in the American or Chinese style. The Japanese meals, like sukiyaki and tempura, were eaten at the low table with Pastor Shiley and myself trying to find a comfortable way of disposing of our feet and legs, while we struggled with the chopsticks and the elusive pieces of delicious food on our plates. By now we have become so adept at the latter art that we eat with chopsticks like old-timers. But we despair of ever learning how to sit on the floor without having our legs either falling asleep under us or stretched out awkwardly under the table in front of us.

So much for our struggles with Japanese-style living.

Mito is a promising mission area, as we soon learned from Pastor Poetter's statistical report and the visits we made with him. You will recall that our Executive Committee for Japan and the Board for World Missions endorsed the plan of our missionaries to concentrate as much as possible at the beginning on the Ibaraki Prefecture, of which Mito is the capital. The accompanying map will make this clear to you. Because the Ibaraki Prefecture had no Lutheran church of any description in it before we came and because it is near Tokyo where Pastor Seeger was studying Japanese and gradually assuming responsibility also for work through an interpreter, we decided to begin here rather than to stay in Tokyo, or to venture farther afield.

The strategy to penetrate this prefecture by first occupying its three major cities was based largely on the fact that there is only one good cement highway running northeast out of Tokyo into this area, while the lateral roads are mostly very poor and hard on cars. We have, therefore, decided to place a man in each of the three cities of about 100,000 people, Mito, Tsuchiura, and Hitachi, to make it possible for them and eventual theological students to keep contact with one another and with Tokyo and, at the same time, to serve the smaller places on the lateral roads more easily and frequently.

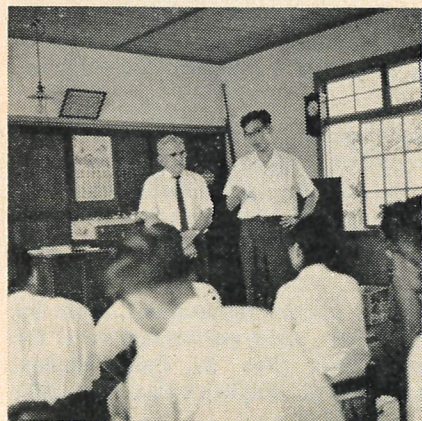
Mito lies in the heart of the Kanto Plain with fertile farmlands surrounding it on all sides, while the other great source of Japan's food supply, the Pacific Ocean, is only six miles to the east. It is a busy place and has a good educational system.

Everywhere the farmers and their wives were harvesting rice. The fields and paddies are wet with the late summer rains, and the harvesters stand in the watery mud ankle-deep as they cut off the clumps of rice at the root and tie them in bundles. These are then hung heads-down on bamboo poles and racks in the field to dry.

At the seashore the fishermen had brought their 40- or 50-foot-long boats on the strand and had unloaded their catch. Now they were busy mending nets and other gear, while a crew of women were sorting and salting down the fish and placing them in drying trays in the sun.

All this will soon be seen in the film which I have been asked to produce, called "Japan Harvest."

Japan is hard put to produce enough food to satisfy her almost 100

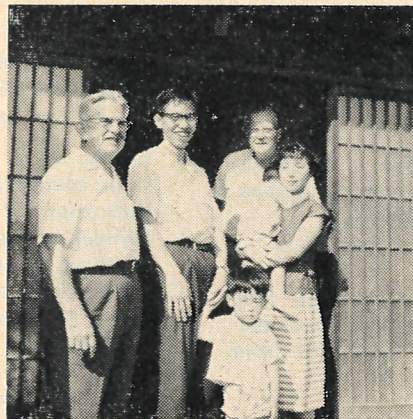


Again at Ishioka — Pastor Hoenecke speaking through the interpreter

million people, and must regularly rely on imports from other countries. Her farmers have become some of the world's best, and her per-acre yield is possibly the highest in the world; and yet, there is always a shortage because only one-eighth of her land is arable.

She has need of other food also, spiritual food, and the Bread and Water of Life in Christ the Savior. Would that she were to develop a real hunger and thirst in this way, now that so many of her people after the War have become disillusioned with the old superstitions of Buddha and the Emperor-worship of Shintoism, instead of lapsing into cynicism and atheism!

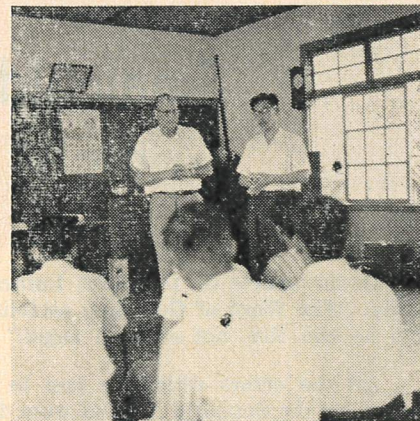
With a total population of 94,206,756, Japan today has a total of only 384 male Protestant missionaries, and



The Igarashi family and visitors

530 single ladies who are engaged in mission work. There are 3,549 Japanese Protestant pastors. The ratio of all Protestant workers to the population is 1 to about 20,000 people! In the Ibaraki Prefecture it is about 1 to every 21,000! This prefecture has a population of almost 2,500,000. Pastor Poetter is the only Lutheran missionary in the entire state!

He took us for a tour of the surrounding cities and villages. We saw the fishing village of Oarai on the ocean, where several Lutheran Hour contacts live and are served occasionally. We drove over almost impossible roads to the little town between the mountains, Daigo, to attend a simple church service in a rented room, attended by only five women. One of them, a telephone operator, had previously come all the way to Mito to visit the church services and instruction classes until she, through her own personal mission efforts,



Pastor Shiley addressing group in Ishioka City

found the four others and made it advisable for the missionary to drive up to Daigo. This is a tiring 2½-hour drive over terrible roads, but through some of the most beautiful mountain country in Japan.

We also drove up to the beautiful manufacturing city on the sea, Hitachi, the city of the Rising Sun, where Pastor Poetter is at present instructing a young man in his car on the roadside for want of a better place. Here is a most promising city, rapidly expanding from its present 120,000 population, where we ought to have a full-time man. The view of the city and the sea from one of the high green hills surrounding it on three sides is beautiful beyond description.

On Sunday Pastor Poetter held three gatherings, all conducted by him in fluent Japanese, a morning service at Mito, attended by 15 people, including two teachers, a nurse and other fine people, an afternoon service at Ishioka in the building owned by the Friends' Society and loaned to us gratis, and in the evening a more informal "reception" and discussion service to give us an opportunity to meet his people. Imagine our surprise when, after the service, we received a gift of appreciation for our visit from each of the people present!

We also visited several of the people in their homes and were most warmly welcomed by them. Mr. and Mrs. Tamura of Mito were among these. He is a veterinarian and has begun attending church. Mrs. Tamura is a confirmed Lutheran. She made it possible for us to begin preaching services in Mito two years ago, before we had rented a house with a room large enough for such a gathering,

(Continued on page 349)

# Smalcald Articles

## Part III. Art. XV.

## Of Human Traditions

In the article on the Mass, Luther declared emphatically: "The Word of God shall establish articles of faith, and no one else, not even an angel."

All the errors which we met in the course of our studies on the Smalcald Articles were derived from human speculation, or, as was the case in Art. XIV (On Monastic Vows), were based on the opinion of some earlier theologian. — It was claimed that, although some doctrines could not be found in the Scriptures, yet the early Church had held them, and handed them down orally. It was furthermore claimed that such human traditions were of equal authority with the Scriptures.

Luther devotes the last article to Human Traditions, pointing his remarks directly to the bearing they have on the heart of the Gospel, the justification of a sinner before God.

- 1) *The declaration of the Papists that human traditions serve for the remission of sins, or merit salvation, is (altogether) unchristian and condemned.* As proof Luther adduces two Scripture passages.
- 1) . . . as Christ says, Matt. 15:9: "In vain do they worship me, teaching for doctrines the commandments of men." Again, Titus 1:14: "That turn from the truth."

The complete text of the Titus passage reads: "Not giving heed to Jewish fables, and commandments of men, that turn from the truth."

The Catholics are in dead earnest with their doctrine of human traditions. Luther concludes:

- 2) *Again, when they declare that it is a mortal sin if one breaks these ordinances (does not keep these statutes), this, too, is not right.*

### NOTES

Cochlaeus, whom we mentioned in a previous study, admits that a deliberate neglect of these ordinances is branded by the Catholics as a mortal sin, but that an unpremeditated lapse (like every other sin of weakness) would not be so classed. His words are: "Whoever breaks them (human ordinances) maliciously from contempt of the highest priest, in defiance of the bishops and obedient Christians, for an offense of the weak and simple-minded, as do the followers of Luther daily by eating meat and breaking the fast: to him undoubtedly it is a grave mortal sin. . . . But whoever breaks or transgresses these Church ordinances, not deliberately and wilfully (as does Luther's crowd), but out of ignorance or forgetfulness, out of weakness or human infirmity: to him I do not reckon it as a mortal sin."

### CONCLUSION

- 3) **These are the articles on which I must stand, and, God willing, shall stand even to my death; and I do not know how to change or to yield anything in them. If any one wishes to yield anything, let him do it at the peril of his conscience.**

We thank God for Luther's clear presentation of the Gospel of salvation, and pray Him to give us strength that we also firmly stand in Luther's faith.

\* \* \* \*

### APPENDIX

There are other points which really do not deserve a serious discussion, which, however, dare not be overlooked. Luther touches them summarily in an appendix.

- 4) *Lastly, there still remains the Pope's bag of impostures concerning foolish and childish articles, as, the dedication of churches, the baptism of bells, the baptism of the altarstone, and the inviting of sponsors to these rites, who would make donations toward them. Such baptizing is a reproach and mockery of Holy Baptism, hence should not be tolerated. Furthermore, concerning the consecration of wax-tapers, palm-branches, cakes, oats (herbs), spices, etc., which indeed, cannot be called consecrations, but are sheer mockery and fraud. And such deceptions there are without number, which we commend for adoration to their god and to themselves, until they weary of it. We will have nothing to do with them.*

### NOTES

The altarstone is a single natural stone, the mensa, which also contained a receptacle for the relics.

To consecrate churches, altarstones, and bells was the prerogative of a bishop, while the consecration of tapers, palm-branches, cakes, etc., was performed by ordinary priests.

The ritual for the baptizing of bells was patterned after that of the Sacrament of Baptism. In the ceremony the bells were given the name of some saint, while the witnesses, the so-called sponsors, put their hands to the bell rope. As invited sponsors they were expected to give a christening present.

The dates on which the minor consecrations, those for which a priest was competent, were performed were, for instance, Easter, Candle Mass (Feb. 2), Palm Sunday, Ascension of Mary (Aug. 15), St. Stephen's Day (Dec. 26).

THE END

J. P. MEYER



## Topic:

### Are Only Personal Interpretations Keeping Lutherans Apart?

# A Lantern to Our Footsteps

God's Reply to Our Questions

A brother in the ministry drew our attention to some points in an editorial that appeared in *The Milwaukee Lutheran*, the official publication of "The Lutheran Men in America of Wisconsin." He stated that we might want to comment on them. The second paragraph in the editorial reads: "All of man's works are subject to error," the keen, intellectual pastor said. "Everything that man does and writes and says is subject to error," he continued. He developed this thought to make a different point, but he might well have gone on to emphasize what so many Lutherans believe—that only personal interpretations (subject to error) of Scripture keep Lutherans apart." The last statement leads us to ask the question: Are only personal interpretations keeping Lutherans apart?

#### POINTS ON WHICH SCRIPTURES ARE SILENT

To answer this question, we shall need to be clear on what is meant by a personal interpretation. We read in the article: "A great many learned men have studied the Scripture to fathom the meaning of portions that are subject to various conclusions." By personal interpretations are meant, it would appear, interpretations placed upon portions of Scripture that are subject to various conclusions. There may be such where God in the Scriptures does not give us the answer. As an example, take the word of St. Paul: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (II Cor. 12:7). What was the thorn in the flesh? A variety of answers has been given to this question from epilepsy to malaria to leprosy to an impediment in his speech and others. Which is correct? We cannot say because the Scriptures do not say. Will such personal interpretations keep Lutherans apart? Never! It would be adding to the Scriptures to demand that someone agree with us in matters that are truly subject to various conclusions, that are so because the Scriptures themselves are silent on the matter.

#### INERRANCY — BIBLICAL DOCTRINE OR PERSONAL INTERPRETATION?

But is that the case in those questions which are keeping Lutherans apart? As an example, consider one of the doctrines in which Lutherans disagree, and an important one, that of the inspiration and inerrancy of the Bible. What do we read in the Scriptures about this? "All scripture is given by inspiration of God" (II Tim. 3:16). "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye

received it not as the word of men, but as it is in truth, the word of God" (I Thess. 2:13). "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13). When we read these and many more words of Scripture, is it only a personal interpretation to say that *everything* in the Bible is God's Word, that it was divinely inspired, that the very words that were used were given to the writers by God? Is it only a personal interpretation to say that all of Scripture is completely true and trustworthy and inerrant? Surely God does not speak anything untruthful, is not subject to error, and it is God who is speaking in the Scriptures. It is a matter of taking what the Scriptures themselves say at face value. If there, for example, were to be any limiting of the word "*all scripture*," the Bible itself would have to make that limitation. For that reason we confess that also when the Scriptures speak of matters pertaining to history, geography, and the like, they cannot and do not err.

But now some Lutherans speak of the Scriptures as a true and infallible guide in matters of faith and life, but they allow for the possibility of error in Scripture in those matters which they feel do not directly pertain to our faith and life, such as historical, geographical, scientific matters, etc. But we ask: Is that actually what God himself says in the Scriptures? In effect they are saying: Although God says "all scripture," I believe he does not mean that, but I am going to limit that "all." To do that is not only a personal interpretation according to the definition given above, but it is a denial of what the Scriptures themselves state.

#### WHAT ABOUT THE CREATION AND THE FALL?

Or what shall we think if someone says: What we read in the first chapters of Genesis is not history. Chapter one of Genesis does not tell us how creation actually happened, but that is only an account of the way the children of Israel thought it had. There was no fall of Adam and Eve in the garden of Eden (which also did not really exist) as related in Genesis 3, but that is a story to explain the presence of sin in the world. There never was an attempt in history to build the tower of Babel, but that is a story that is told only to teach us a certain lesson. Are not all these events presented in God's Word as having actually taken place in this world? And if someone denies that, should we view that merely as placing another personal interpretation upon those chapters? Is it not actually a denial of the Word of God? And such views are finding acceptance among some Lutherans. It can hardly then be said that only personal interpretations are keeping Lutherans apart.

(Continued on page 350)

# By the Way

By H. C. Nitz

## Luther Accused of Blasphemy

"In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death."

Thus wrote John Wesley, the founder of Methodism, in his diary in May, 1738. The Aldersgate experience is sometimes spoken of as the moment of John Wesley's "conversion." The story is occasionally cited to show Luther's influence on Wesley, and to illustrate the kinship between Lutheran and Methodist theology.

Wesley may have been "strangely warmed" by Luther's words, but he was evidently not cured of what John Bunyan calls "pitiful old self-holiness." Wesley's "fantastical faith," as Bunyan would call it, comes to light in his *Journal* (II, p. 467), where he says:

"I was utterly ashamed. How have I esteemed this book [Luther's commentary on the Epistle to the Galatians] only because I heard it so commended by others: or, at best, because I had read some excellent sentences occasionally quoted from it! But what shall I say, now I judge for myself, now I see with my own eyes? . . . How blasphemously does he speak of good works and of the law of God — constantly coupling the law with sin, death, or the devil; and teaching that Christ delivers us from them all alike. Whereas it can no more be proved by Scripture that Christ delivers us from the law of God than that he delivers us from holiness or from heaven. Here (I apprehend) is the real spring of the grand error of the Moravians. They follow Luther, for better, for worse. Hence their 'no works: no law; no commandments.'" (Quoted by W. E. Sangster, *The Craft of Sermon Illustration*, p. 94.) Even the decrees of the Council of Trent do not condemn Luther more severely than does this outburst of Wesley's.

## Amazingly Similar?

Recently there was held in Toledo an "ecumenical institute" in which Roman and Protestant theologians discussed their respective doctrines. Reportedly the result of this "dialogue" was the conclusion that the theologies of the two groups are "amazingly similar." We do not know in what areas this similarity was discovered, nor just what the similarity amounts to. But there are those in both camps who will think the finding rather naive. Among them would be an associate editor of *Our Sunday Visitor*, an official Roman paper, who wrote in a recent issue:

"Protestantism is just as wrong now as it was in 1517, and it is our privilege, as Catholic Americans, to point these things out to our neighbor, to rescue him from the dingy flame of that 'inner light' by which he lives . . . it is more than a privilege: it is a duty incumbent on us as Catholics to 'spread the word' and make America Catholic . . . Archbishop Hughes had proclaimed the Church's divine mission 'to convert all pagan nations, and all Protestant nations . . . to convert the world — including the inhabitants of the United States.'

"Now what is wrong with that? — . . . Father Isaac Hecker founded the Paulist Fathers for the express purpose of 'making America Catholic.' They are still at it, and doing a fine job of it. It is the goal of every Bishop, priest, and religious in the country . . . a Catholic without such missionary zeal is hardly worthy of the name. . . . No Catholic can settle . . . for a policy of appeasement, containment, or even mere co-existence with the non-Catholic community . . . we hold the only key to reality. . . ."

## Canon 1258

Dean Edward D. Benard of Catholic University's school of Sacred Theology in Washington is quoted by *The Christian Century* as saying that Canon 1258 of the Catholic code of canon law prohibits Catholic holders of public office from attending non-Catholic religious services unless "their attendance is a reasonable part of their public functions." If in

doubt, the official is expected to consult his church authorities.

When attending the services of another faith, the Catholic official is "a passive participant," "an observer." He is not permitted to join in formal acts of worship. (We have noticed that some Catholics attending a funeral in our church do not rise for prayer or for the reading of Scripture.)

The question was raised in connection with the difficulty a Catholic President might have when asked to attend public functions of a religious or semi-religious nature. (And what public function is NOT religious in America today?) The average American Protestant in public office is so "broad-minded" that he has no scruples about unionistic services. Even our President occasionally attends a Roman mass. And men in military service are "expected" to attend regimental services regardless of the religious affiliation of the chaplain.

But Canon 1258 says that "the faithful are not allowed to assist actively in any way or take active part in religious services of non-Catholics." The law is perfectly consistent with Roman doctrine.

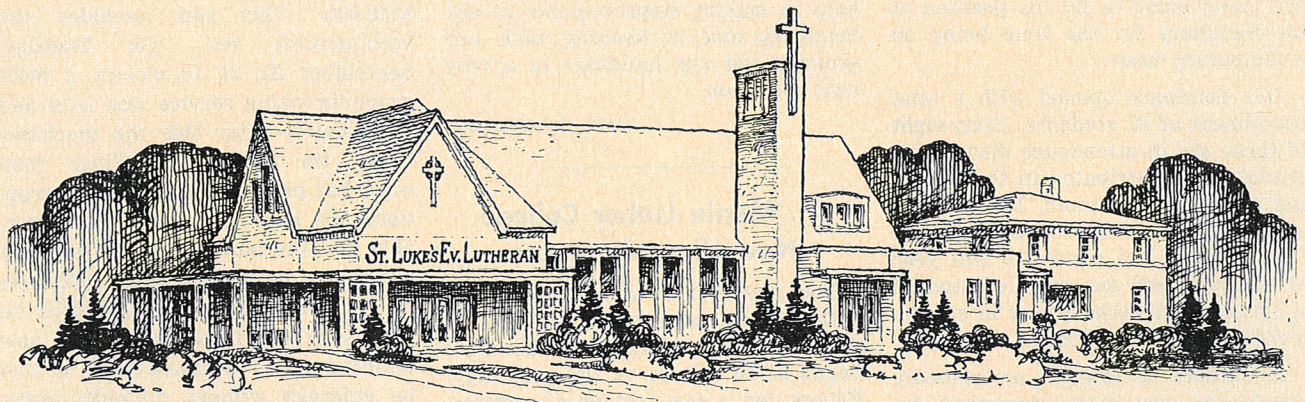
*The Christian Century* emphatically objects and says, "Such bans on sharing in worship, on reading Scripture, on partaking of holy communion have no basis in Scripture or in American law. No Catholic, whether or not he be President, should submit to them."

Appeal to American law in this frame of reference is a joke — but a sad one. Or is the First Commandment to be interpreted according to the law of the land?

But to appeal to Catholics on the basis of Scripture is vain, even though you quote chapter and verse. "The faithful" listen, not to Scripture, but to "the Church," which, being interpreted, means the Pope, who "as God sitteth in the temple of God, showing himself that he is God" (II Thess. 2:4).

For some months, thanks to the generosity of a Roman propagandist, we have been one of 12,000 American clergymen receiving *The Lone Star Catholic*, a weekly paper including the well-edited *Our Sunday Visitor*. We read it diligently and find it

(Continued on page 350)



*The new church and parsonage, St. Luke's, Watertown, Wisconsin*

### **St. Luke's of Watertown Dedicates New Church and Parsonage**

On the last Sunday of 1959 the members of St. Luke's of Watertown, Wisconsin, assembled in their old church for a service of thanksgiving. For 50 years, as a Lutheran church, the congregation had experienced the blessed privilege to hear and the associated duty to proclaim the unadulterated and never-changing Gospel of Christ. This day of grateful remembering took on special significance because some time before the congregation had reached the decision to relocate, had purchased a three-acre plot of ground on the south side of the city, and in the spring had broken ground for the purpose of erecting a new church and parsonage. The decision to move from the heart of the city to the south side of the city was thus in the process of being carried out.

Last January 31 the congregation held a last service in the old church, and soon after the new owner of the property took the building down, as had been specified by the congregation. For several months worship services were held in the basement of the yet unfinished new church and parsonage building. On May 22, the congregation, together with many friends, assembled in the now finished new house of worship to dedicate their new church and parsonage to the glory of the Triune God. Three services were conducted in which the Savior's Word of Grace, in admonition and promise, assurance and encouragement was brought to the hearts of the hearers by the Lord's called servants. The Rev. Prof. E. Blume of our Seminary in Thiensville preached the sermon in the morning

service. Pastor S. Kugler of rural Manitowoc spoke in the afternoon service, while Pastor Traugott Bradtke of Marshfield delivered the sermon in the service in the evening. Miss Emily Knoll, the organist of the congregation, was at the organ in the morning dedicatory service, while Miss Ada Sievert of St. Mark's, Watertown, and Miss Hertha Sievert of Trinity, Watertown, served as guest organists in the afternoon and evening services.

The building is contemporary Old English architecture is of brick and concrete-block construction. The church office and pastor's study separates the church from the spacious parsonage. A complete basement provides adequate room for educational and Christian fellowship activities. The nave together with the balcony, or choir loft, seats 375 worshippers comfortably. The spacious narthex will accommodate 75 more when there is an overflow.

When one enters the nave of the church, attention centers on the simple cross above the altar. Placed on the background of the liturgical violet wall which speaks of repentance, and the dorsal cloth in white, which speaks of the Easter Victory, it is an invitation to worship. The message: In repentance, in sorrow because of sin, yet in joy in faith in the Savior come to the crucified, risen Lord, Jesus, the Christ.

May the Lord continue to bless the preaching of His Word in and by His congregation to His glory and the salvation of many in Christ Jesus, our Savior!

I. G. UETZMANN

### **A New School Year at Wisconsin Lutheran Seminary**

Professor Armin Schuetze fittingly opened the new school year by reminding the new student body of the very heart of our Seminary work: training ambassadors of the Gospel. Basing his address in the opening service on II Corinthians 5:18-21, he unfolded the two features that are involved in such a training. On the one hand, such ambassadors must be thoroughly grounded in a full understanding of the Gospel message which they are to proclaim, the announcement of the forgiveness of sins as God's ready gift through Christ to all sinners. On the other hand, such training must impart the proper art and skill for bringing this message to people of every age and in every circumstance of life. For though the Gospel wins hearts and imparts salvation with its own divine power, ambassadors of the Gospel need to exercise great care that even in their humble function of bringing the message to others they may not put obstacles in its way.

We regret to say that during the coming year our Seminary will no longer have the services of Professor Hilton Oswald, who has had a part in our Seminary training program since 1945 as instructor of church music and as director of our Seminary Chorus. Because of the urgent need of his full-time services on the faculty of Northwestern College, especially in its music department, Professor Oswald asked to be released from the duties which he had been called to perform simultaneously at the Seminary. The conscientious interest and the sound judgment with which he served at our Seminary in the field of music deserve the sincere appreciation of our Church. Arrangements

are being made to fill his position at the Seminary for the time being on a temporary basis.

Our Seminary opened with a total enrollment of 82 students. Sixty-eight of these are in attendance during this school year, distributed in the following manner: 27 Seniors, 19 Middlers, and 22 Juniors. Eleven Seniors and two Middlers are serving a full year of vicarage, and one enrolled student is spending this school year in supplementary study elsewhere.

A number of changes undoubtedly caught the eye of the returning students on opening day. As they entered the Seminary grounds from the north entrance, they were very likely pleased by the recently macadamized roadway leading up to the buildings. As they parked their cars in the parking area behind the dormitory, they realized that by the expansion and careful grading done there, there was now suitable and ample room for all student cars. In viewing the newly paneled and carpeted chapel sanctuary at the opening service, their attention was probably directed in a special way to the pulpit as a welcome addition which would bring their practice preaching even closer to the conditions obtaining in an actual church service. Visitors on opening day, as well as many of the guests during the Theologians' Conference held at our Seminary during July, commented on the beauty of the Seminary grounds. The addition of another full-time worker to our maintenance staff during the past school year has been a great

help in making improvements at our Seminary and in keeping both our grounds and our buildings in a very neat condition.

CARL LAWRENZ

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

The new school year was opened with a service at 8:30 on Wednesday, September 7. Regular classwork began at 10 o'clock on the same day. Except for a few instances, registration had been completed by that time.

Enrollment hovers around about the same total that we have had here in past years — 518. Our college freshmen number 86, 40 fewer than last year. In the college department we have 265 and in the high school 253.

During the opening service Pastor Otto Engel, our chairman, installed the Professors Raymond Brei and Fred Heiderich. The former is active in the Department of Education and the latter in the field of Geography. He also assists with the coaching. As assistant instructors we have Mr. James Schneider and Mr. Rollin Westendorf. Mr. Orlin Wraalstadt has been with us in the same capacity for several years. We are still calling for an athletic director, for a professor in the field of English, and for one to take over classes in history and religion.

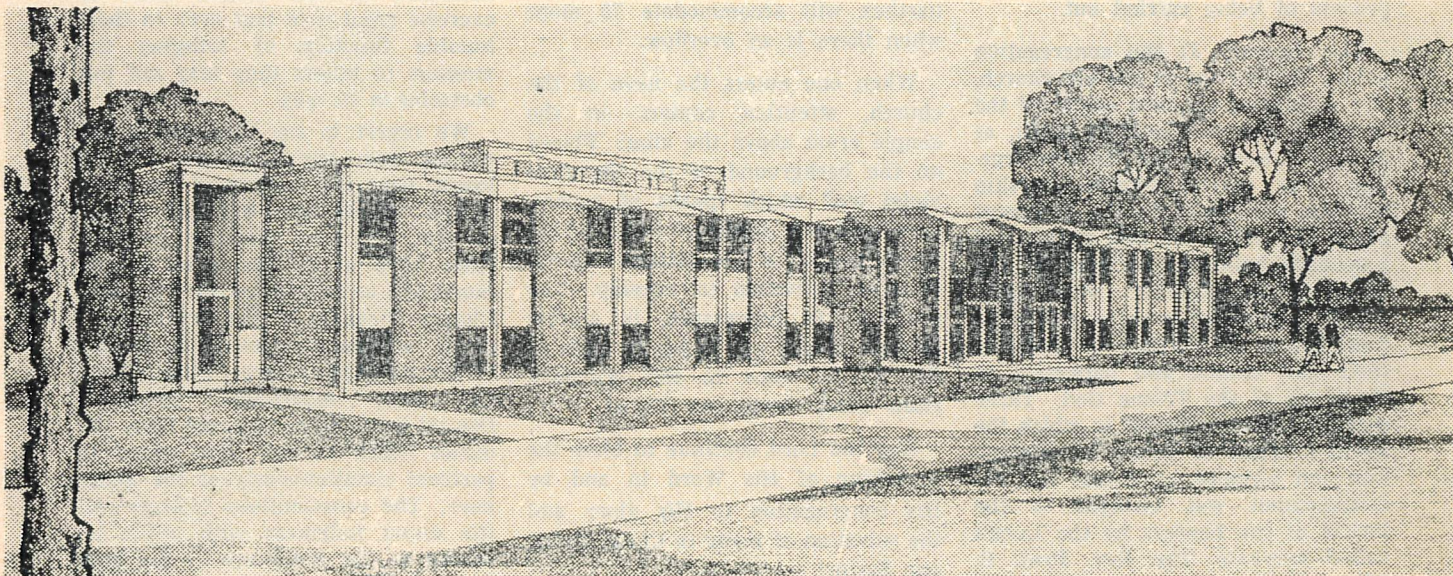
The contracts for our new Music Hall have been let. The cost will be

\$349,000. This sum includes the architectural fee. On Tuesday, September 22, at 10 o'clock a brief groundbreaking service was held and immediately after this the machines began the excavating. Since then work has proceeded without interruption. We hope for weather so favorable that the building can be brought under roof before our real winter sets in. The old Music Hall will still be used as it was in the past. The new building is so planned that it can be enlarged without difficulty when the old one will have to be abandoned because of age.

We have settled down to our regular routine, even though some of our men are carrying too heavy a teaching load. We pray that our calls for additional teachers will soon bring us the much-needed help, and that the Lord will bless our efforts to serve Him in His kingdom.

CARL L. SCHWEPPE, President

*Editor's Note:* The account of Golden Jubilee Service at Michigan Lutheran Seminary, promised for this issue, will appear in the November 3 issue. So will "Direct From the Districts" and a number of other items. We ask the indulgence of all involved. Not for a long time have we had so much trouble with "too much material."



*What the Music Hall at Dr. Martin Luther College Will Look Like*

## News From Our Missions

(Continued from page 343)

by opening her apartment to our missionary for the Sunday services.

Pastor Poetter receives the names of all the prospects who write in to the Lutheran Hour from the Ibaraki Prefecture and serves them with a carefully planned mailing program and an occasional visit until he can find the opportunity to begin regular instructions and services in their city or village. This involves a great amount of work over and above the regular instructions and services at five different places. Although Mrs. Poetter helps faithfully by teaching Sunday-school classes and receiving guests and members in the parsonage-chapel, Pastor Poetter needs more help.

Our executive committee, therefore, was very happy to secure Pastor Poetter's co-worker of eight years' standing, Mr. Igarashi, who removed to Mito from the western part of Japan and now serves our churches as literary assistant. His work is largely that of translating and rendering into easily understood idiomatic Japanese the courses of study in the Catechism and Bible which the missionary prepares for his catechumens. The missionary himself speaks a fluent Japanese, but needs this helper



*A meal with the Poetters*

to produce material which will be literarily acceptable to all classes of people, also to the teachers, professors, and other professional persons who come to his services.

A Japanese lady, Miss Watabiki, assists with the large mailing program and does other clerical tasks.

(To be continued)

## Opening Day at Northwestern Lutheran Academy

Because we had had unusually hot and dry weather in the Mobridge area throughout July and August, we at the Academy were hoping for a break in the weather before our opening day. That break did come, and the welcome change did much to contribute to the spirit of the day. Since our campus personnel, both on the service force and on the teaching staff, was almost entirely that of the past year, it was easy for everyone to fall into routine. There was, of course, the usual atmosphere of excitement and bustle that, so to speak, shouted the words, "School has begun!"

During the service, Tutor Robert Sievert, the only new member on our teaching staff, was inducted into office. Assistant Instructor Carroll Sengbusch returned for his second year of service; however, we were not able to secure additional help for our music department, so that the general load carried by this additional help

in the past had to be divided among other members of the faculty.

Thirty-one new students presented themselves on opening day. That number was somewhat short of our expectations. There were unexpected cancellations during the last ten days of vacation, which, added to several cancellations by former students during the summer, cut back the number of applicants as well as the number in the two upper classes. So it happened that we are beginning our school year with 14 seniors, 15 juniors, 29 sophomores, and 27 freshmen. The size of our two lower classes gives promise of larger enrollments in the future. As it is, our girls' dormitory is filled to its original capacity. Our boys' dormitory, as our readers might call to mind, has had that rubbery quality that one could speak of it at any time as being filled.

Though in past years we have always had a scattered representation from states outside our District, this is the first year we are drawing from our mission in California. We therefore want to commend our brethren

in Los Angeles for their zeal in the field of Christian education. Their example should do much to overcome our manpower shortage.

During the summer and also on opening day, first-time visitors to our campus were pleasantly surprised when they saw our substantial administration building and our well-appointed girls' dormitory, and the thought may have occurred to them that their own gifts in part had made these very necessary additions possible. One cannot help thinking that an hour's stopover at any of our synodical institutions could well supply more information and interest than is often obtained through the medium of the printed page. Why not consider this fact when you make up your next summer's itinerary?

Before closing, we are moved to report that Mr. John Klein, a member of our governing board almost from the day the Academy was founded, was called to his heavenly rest but a few days before our opening date. As we express our heartfelt sympathy to the bereaved, we cherish his

memory for what he was — a man of Christian faith and stature, whose sound judgment, dedication to service, and fine sense of ethics in human relations placed him among those laymen in the Church whom the Lord chooses to serve Him in His kingdom and who do serve Him faithfully.

R. A. FENSKE

### A Lantern to Our Footsteps (Continued from page 345)

#### THE WARNING WAS CORRECT

The views on union among Lutherans that are expressed in the editorial in *The Milwaukee Lutheran* only confirm the correctness of the warning expressed by the Synodical Conference Convention in 1952 when it said that "membership in the organization (Lutheran Men in America of Wisconsin) on the part of members of the Synodical Conference is an offense both to our own members and the participating members of other churches not affiliated with the Synodical Conference."

A. SCHUETZE

### By the Way

(Continued from page 346)

interesting and informative. (Would there be among our readers one who would for a year send *The Northwestern Lutheran* to 12,000 Roman Catholic priests?) While reading this Catholic paper one thing has struck us again and again: Scripture is hardly ever quoted. Even in the question box, to which readers address queries dealing with matters of faith and practice, the authorities quoted in reply are not the Word of God, but the Church Fathers, decrees of councils, canon law, and "the Church." And "the Church" in this case is the Antichrist. It's a matter of history that in the early days of the Reformation, during a debate between Romanist and Lutheran theologians, an observer said in effect that the Lutherans were in the

Scriptures while the Pope's representatives were *outside* of them. Rome does not change.

### San Francisco Mission Requests Names

Would all pastors, teachers, or members of our Synod please notify the undersigned of all past, present, and future names and addresses of members, relatives, or friends from our Synod who have moved or will move into the San Francisco, California Peninsula, or Bay areas? In order to organize our new congregation, we are interested in claiming or reclaiming as many souls as possible.

The Rev. R. Waldschmidt  
1649 Sunnyslope Avenue  
Belmont, California

#### AN OFFER

St. John's of West Bend, Wis., offers 62 large, almost new German hymnals. Cost to applicant: handling charges only. Contact:

Pastor Waldemar Sauer  
818 6th Ave.  
West Bend, Wis.

#### ESSAY AVAILABLE

"Blessings of Church Fellowship," an essay by Pastor John Raabe, prepared in catechetical form and delivered at the recent convention of the Minnesota District, is available in a 40-page booklet at a cost of 25 cents per copy plus postage. Congregations, church boards, or individuals desiring it for study may send their orders, enclosing the necessary remittance, to

Prof. M. Albrecht  
43 Waldheim Dr.  
New Ulm, Minnesota

#### A REQUEST

St. Paul's Church, our Wisconsin Synod Mission in North Platte, Nebr., is in need of a **Communion Set**. If your congregation has one that is no longer in use, would you kindly write to:

Mr. Harry Lavine  
1415 Burlington Ave.  
North Platte, Nebr.

#### M.L.S. CHOIR RECORDS AVAILABLE

A 12-inch Long Play recording of 15 numbers from the 1959 program of the

Michigan Lutheran Seminary Choir is available. Price: \$4.50 postpaid. Order from  
Prof. Meilahn Zahn  
2100 Court St.  
Saginaw, Mich.

#### HELP NEEDED

Single persons, married couples, to be house parents. Please write Bethesda Lutheran Home, Box 296, Watertown, Wis.

#### RHODESIAN MEDICAL MISSION Names of Nurses Wanted

Synod endorsed the establishment of a dispensary in the Northern Rhodesia mission field. Limited medical aid has already been given by wives of missionaries. The Executive Committee is now ready to engage a full-time registered nurse to operate the dispensary. Applications or suggested names are to be sent to Arthur Tacke, M.D., 2465 W. Capitol Drive, Milwaukee 6, Wis.

A. L. MENNICKE

#### APPOINTMENTS

The following members of the Synod have been appointed and have agreed to serve on the Pension Study Commission requested by a memorial of the Committee on Constitutional Matters and approved by the Synodical Council last May: Pastors James A. Fricke and Walter E. Pankow, Prof. Theo. F. Binhammer, and Messrs. Max Lehninger, Jr., Milwaukee, Fred C. Roehl, Oconomowoc, Harold G. Schloesser, Fort Atkinson, and Gerald C. Herzfeldt, Appleton.

Pastor M. J. Wehausen of Le Sueur was appointed to serve the remainder of Pastor Roland Gurgel's term on our Board for the Home of the Aged at Belle Plaine. Pastor Gurgel has withdrawn from fellowship with our Synod.

Pastor P. R. Kurth of Stillwater, Minn., and Mr. Carroll E. Larson of Buffalo, Minn., have been appointed to serve on the committee studying the question of District autonomy in home mission work. Pastor R. J. Palmer asked to be relieved of the assignment for reasons of health, Mr. Robert Schofield moved to another part of our country. Pastor Elden Bode of North St. Paul, Minn., is chairman of the committee.

OSCAR J. NAUMANN, President

#### IN NEED OF PEWS

St. Timothy, a small congregation, is sorely in need of church benches. These should be at least 10 feet wide. Any congregation having benches available contact Pastor H. G. Walther, 3360 Nebraska Ave., Toledo 7, Ohio.

PASTOR H. G. WALTHER

### CALENDAR OF CONFERENCES

#### ARIZONA-CALIFORNIA

##### LUTHERAN TEACHERS' CONFERENCE

Date: Nov. 10, 11, 1960.

Time: 9:00 a.m.

Place: Gethsemane Lutheran Church, Mar Vista, Calif.

Speakers: Mr. A. Fehlaue; Dr. J. Jarolimek.

NANCY COLE, Secretary

#### DAKOTA-MONTANA

##### EASTERN PASTORAL CONFERENCE

The Conference will meet, D. v., on November 1 and 2, 1960, at Emmanuel, Grover, S. Dak., Arthur P. C. Kell, pastor, beginning at 10:00 a.m. The Lord's Supper will be celebrated in an evening service on Nov. 1. Pastor Henry Ellwein is the preacher. Papers are: Free Will and Conversion, Pastor A. Kell; Preaching for and to the Congregation, Pastor V. Thierfelder; The Christian Stewardship of the Lutheran Layman, Pastor R. Zimmermann; Adiphora in the Light of Rom. 14, Pastor H. Birner; God's Word Speaks on Birth Control, Reassigned; Titus 2, Reassigned; Pastoral Counseling in Regard to the Emotionally and Mentally Disturbed, Pastor R. Zink.

Notify host pastor if you desire overnight housing.

H. A. BIRNER, Secretary

### "MULUNDU RINGS THE BELL"

Recorded greetings from the Lutheran Church in Northern Rhodesia, Africa: from the children of the Martin Luther School in words and songs; from the teachers; from Missionary Edgar Greve; introduced and narrated by Pastor Edgar Hoenecke, chairman of the Board of World Missions. Tapes only at 7½ ips. of 3¾ ips. 13 minutes. Available now for Mission Festivals, Sundays, or Rally. Order from:

AUDIO-VISUAL AIDS  
3614 W. North Avenue  
Milwaukee 8, Wisconsin

## MICHIGAN

### MICHIGAN DISTRICT MISSIONARY CONFERENCE

Place: Redeemer Lutheran Church, 1360 Pauline Blvd., Ann Arbor, Mich.  
Time: Monday, Nov. 7, 1960; 10:00 a.m.  
PAUL HOENECKE, Secretary

## MINNESOTA

### NEW ULM PASTORAL CONFERENCE

Date: Nov. 9, 1960.  
Time: 9:30.  
Place: St. Paul's, New Ulm, Minn.  
Agenda: Isagogical and Exegetical Study of Jude, A. R. Kienetz; Of the Free Will, Prof. L. Hahnke; Doctrine of the Church and Ministry and How it Affects the Intersynodical Controversy.  
Confessional Speaker, G. Birkholz (alternate, Prof B. Backer).  
ALVIN R. KIENETZ, Secretary

## NEBRASKA

### MISSIONARY CONFERENCE

Time: Nov. 15, 16, 1960, beginning at noon.  
Place: Gethsemane Lutheran Church, Omaha, Nebr. (F. Werner, pastor).  
Speaker: V. Schultz.

Program: Finding and Following Leads, Wm. Wietzke; Keeping Adequate Congregational Records, F. Werner; Organizing and Conducting Sunday School, J. Martin; Round Table Discussion (W. Wichman): The Missionary and His Stewardship Life. Should Polemics Be Used in Our Sermons?  
Please announce to host pastor.

MILTON F. WEISHAN

## SOUTHEASTERN WISCONSIN

### WISCONSIN STATE TEACHERS' CONFERENCE

Wisconsin Lutheran High School, Milwaukee  
November 3-4, 1960

General Theme: "Our Schools and the Community"

Thursday, November 3

9:00-9:50 Opening Service, Prof. C. Leyrer; Pastor P. Knickelbein, Liturgist.  
9:50-10:45 "In the World, but not of the World"—Evaluating our school-community relationships. Pastor W. Wegner.  
10:45-11:00 Recess  
11:00-12:00 Horizontal meetings — Theme: "Inter-relationship of School and Community."

12:00-1:00 Lunch  
1:00-1:45 Choir Rehearsal—Mr. H. Hoshbach  
1:00-1:45 High School Meeting  
1:45-1:55 Devotion—Pastor Thomas Kraus  
1:55-3:00 Vertical Meetings—Panel discussion of the morning topic along subject matter lines.

Religion (Auditorium)  
Pastor K. Otto, Moderator  
Mr. L. Ristow  
Pastor R. Wichmann  
Miss D. Becker  
Language Arts (Gymnasium)—  
Mr. R. Mueller, Moderator  
Mr. L. Schaller  
Mr. E. Arndt  
Mrs. D. Gedamke  
Mathematics and Science (Study Hall)—Mr. U. Larsen, Moderator  
Mr. G. Mallmann  
Mr. K. Bauer  
Mr. J. Raabe  
Social Studies (Gymnasium)—  
Mr. G. Lillegard, Moderator  
Prof. A. Koester  
Mr. A. Wentzel  
Miss H. Sievert  
Administration (Library) — Mr. H. O. Ihlenfeldt, Moderator  
Prof. A. Schulz  
Pastor M. Schwenzen  
Mr. R. Sievert

3:00-4:00 Report of the Board of Education  
Business Meeting  
Choir Rehearsal (High School Meeting)  
5:00 Banquet—Harold Goede, toastmaster  
6:30 Evening Service — Pastor L. Huebner; Pastor M. Lutz, Liturgist  
7:30 Gemuetlicher Abend—H. Goede

Friday, November 4

9:00-9:15 Devotion—Pastor Norman Schlavensky  
9:15-12:00 Moving picture on Community Resources and representatives from government, industry, and rural community.  
Horizontal Group Meetings — "Using the Community"  
Kindergarten: Miss D. Nast  
Mrs. F. Maanthey  
Primary: Mrs. H. Rupprecht  
Miss D. Wolf  
Intermediate: Mr. L. Marowsky  
Mr. G. Gilbert  
Upper: Mr. M. Rauschke  
Mr. F. Warner

Kindergarten: Mrs. H. Hanson  
Primary: Mrs. M. Scheunemann  
Miss R. Koeninger  
Miss I. Paap  
Intermediate: Miss A. Sievert  
Mr. R. Eberhardt  
Mr. D. Hartwig  
Upper: Mr. H. McFarland  
Mr. O. Kempfert  
High School — Leader: Mr. L. Spaude

High School: Mr. U. Larsen  
Mr. W. Schmidt  
Grades 1-4: Mr. A. Huhn  
Mr. H. Rupprecht  
Grades 5-8: Mr. L. Plath  
Mr. G. Bauer  
12:00-1:00 Lunch  
1:15-1:30 Devotion—Mr. Erling Car-michael  
1:30-2:30 The Doctrine of Sin, Prof. J. Meyer  
2:30-4:00 Reports and Business Meeting  
New Ulm Report  
4:00 Closing Devotion—Prof. Luther O. Spaude

GERALD E. BERGER

Secretary, Program Committee

## ORDINATIONS AND INSTALLATIONS

### Installations

#### Pastor

**Luetke, Nathanael**, as pastor of Trinity Ev. Lutheran Church, Nicollet, Minn., by Theo. Hartwig; assisted by R. Haase and P. Hanke; Oct. 2, 1960.

#### Teachers

**Benidt, Paul**, as teacher in St. Matthew Lutheran School, Milwaukee, Wis., by Arthur F. Halboth; Sept. 25, 1960.

**Krueger, Richard E.**, as principal of Lutheran Apache Mission School, Bethesda—Gethsemane Congregation, Cibecue, Ariz., by Arthur Krueger; Aug. 28, 1960.

**Raabe, James**, as principal of St. Paul Ev. Lutheran School, Wonewoc, Wis., by W. E. Schulz; Sept. 25, 1960.

**Zuleger, Wayne**, as principal of the First Ev. Lutheran School, Racine, Wis., by Reinhart Pope; Sept. 11, 1960.

## CHANGE OF ADDRESS

#### Pastor

**Schultz, Erhardt**, 811 N. Saginaw St., Durand, Mich.

#### Teachers

**Benidt, Paul**, 4938 N. 74th St., Milwaukee 22, Wis.

**Krueger, Richard E.**, P.O. Box 16, Cibecue, Ariz.

**Raabe, James**, Box 195, Wonewoc, Wis.

**Zuleger, Wayne**, 1309 Hayes Ave., Racine, Wis.

## MISSION FESTIVAL

September 18, 1960

St. Paul's Church, Bloomer, Wis.  
Offering: \$1,019.70. E. J. C. Prenzlow, Jr., pastor.

Trinity Church, Grafton, Wis.  
Offering: \$1,285.00. A. W. Fuerstenau, pastor.

September 25, 1960

Grace Church, Pickett, Wis.  
Offering: \$659.25. L. Hohenstein, pastor.

## ACKNOWLEDGMENT AND THANKS

Since January 20 our Home for the Aged at Belle Plaine, Minnesota, received the following gifts:

Maple Creek, Emanuel, New London, Wis., \$18.42; in memory of Mrs. Roy Elvidke, Marshall, \$1.00; in memory of F. Reuter, resident, \$4.00; Grace, Manitowoc, Wis., \$22.81; St. John, Red Wing, \$36.65; in memory of William Petter, Jordan, \$13.00; A.A.L. Branch and Christmas Seals, St. Paul, New Ulm, \$10.00; Redeemer, Yakima, Wash., \$10.00; in memory of Mrs. Henry Romberg, Sleepy Eye, \$2.00; in memory of Edward Goltz, Wood Lake, \$1.00; in memory of Frank Tellmann, Medford, Wis., \$2.00; in memory of Mrs. Vogel-sang, Hancock, \$2.00; Cross, Rockford, \$5.00; St. Matthew, Butter-field, \$5.00; St. John, Darfur, \$12.39; St. John, Sleepy Eye, \$5.00; St. James, St. Paul, \$50.00; Trinity, St. Paul, \$25.00; in memory of Mrs. Bertha Paulson, Mankato, \$50.00; Grace, New London, Wis., \$15.40; in memory of Mrs. Minnie Ladwig, Marshall, \$11.00; memorial wreath, Mr. and Mrs. M. Noth, Tomah, Wis., \$7.00; in memory of Mrs. R. Krepling, Sr., Chilton, Wis., \$4.00; in memory of August Krant, resident, \$21.75; Christ Church, Zumbrota, \$2.00; in memory of Mrs. C. O. Lelystrate, Hector, \$1.00; in memory of F. W. Muesing, resident, \$144.00; in memory of F. W. Muesing, New Ulm, \$25.00; in memory of Adella Heller, St. James, \$30.00; in memory of Mrs. Martin Melcher, Town Benton, \$1.00; St. Peter, Balaton, \$19.25; Mission Group No. 1, Christ, Eagle River, Wis., \$10.00; in memory of Mrs. Brandt, Belle Plaine, \$15.00; in memory of Theo. Malz, Belle Plaine, \$1.00; St. Paul, Dale, Wis., \$10.00; in memory of Mrs. Katie Voigt, Jordan, \$14.00; in memory of Herman Binger, Renville, \$5.00; memorial, Gaylord, \$7.00; Grace, Sugar Bush, Wis., \$28.72; in memory of Couradena Hernlein, Red Wing, \$5.00; in memory of John Wolf, Belle Plaine, \$10.00; in memory of Her-

man Zuelke, Tomah, Wis., \$5.00; in memory of Mrs. Henry Arbes, New Ulm, \$18.00; in memory of Mrs. August Klovatzke, Austin, \$50.00; in memory of Harvey W. Dickinson, Fairmont, \$10.00; in memory of August Mueller, Prior Lake, \$2.00; in memory of Mrs. Malwine Bradtke, Lake Benton, \$5.00; in memory of Ben Hulke, Courtland, \$1.00; in memory of Mrs. Augusta A. Redeker, New Ulm, \$5.00; in memory of Mrs. Emma Priebe, Waseca, \$5.00; in memory of Mrs. Anna Schroeder, Jordan, \$25.00; St. John, Sleepy Eye, \$5.00; St. John, Revillo, S. Dak., \$5.00; Ladies Aid, St. John, Ottertail, \$11.32; First Lutheran Church, Milroy, \$1.00; in memory of Carl Hoehner, Wood Lake, \$1.00; in memory of Mr. C. J. Renneke, Wood Lake, \$1.00; St. John, Revillo, S. Dak., \$3.00; in memory of Albert Yager, Howard Lake, \$10.00; in memory of Frank Schmidt, Belle Plaine, \$25.00.

## Donations in Kind

Mission Circle, Tomah, Wis.; Sarah Meany, St. Clair; Milton Lehnert, Blakeley; Maria Kuecker, La Crosse, Wis.; Mrs. Louis Honebrink, Belle Plaine; Trinity Lutheran Guild, Slayton; Mrs. Theo. H. Fuelling, Minneapolis; Guild, St. Peter, Minneapolis; Mrs. R. G. Steinberg, Prairie du Chien, Wis.; Women's League, Im-manuel, Prior Lake; Blakeley Clippers, 4-H Club, Blakeley; Dorcas Guild, Grace, Le Sueur; St. John, Glencoe; Edward Loewe, Henderson; Ladies Aid, St. John, Wykoff; Ladies Aid, Salem, Mount-lake Terrace, Wash.; Women's League, Prior Lake; Dorcas Society, Tona; Mr. and Mrs. Walter F. Neubert, Le Sueur; St. Peter Guild, Minneapolis; Mr. Dannheim, New Ulm; St. John Ladies Aid, Hastings.

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L. F. BRANDES



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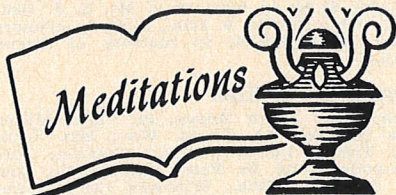
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