

THE NORTHWESTERN
Lutheran

April 23, 1961
Volume 48, Number 9



BRIEFS

by the Editor

We were happy when we received the item you will find under mission news (page 134). It is good news that Pastor Robert Sawall had accepted the call to Northern Rhodesia and by this time has begun work there. For some time our staff in this mission field has been undermanned. The Board for World Missions had called a number of times without avail. Now we hope that before long the Board will be able to commission another man for service there.

Apart from these facts, it is heartening to hear that a man with a wife and five young children has responded to a call from the Lord which takes him to a far-off Gospel frontier. May Christ, the Lord of the Church, be good to us, grant us more and growing frontiers, and give us more and more men willing to "endure hardness as a good soldier of Christ" in those frontier stations!

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We need not tell you that the question of federal aid to parochial or private church schools has been in the news very much of late. The

matter has been made a very live issue in Congress by the demands of the Roman Catholic hierarchy. They insist that their schools are performing a "public service" and therefore are entitled to governmental assistance for their schools. "There can be little doubt about the determination of the Catholic hierarchy," writes Gerhard Lenski (in "Capital Comments," *Lutheran Standard*, April 5). "This time Cardinal Spellman and his friends mean business. One of our Congressman friends reports that he has already been interviewed twice by representatives from the Catholic Church seeking his vote when decision day comes."

Our readers, we are sure, realize that the proposal of assisting denominational schools with public funds conflicts directly with the separation of church and state and that the passage of a federal-aid-to-schools bill with such a provision in it would almost surely mean federal control of education in private schools, including our Christian day schools. Therefore we should not view this threat lightly nor fail to lodge our protest in ways open to us as Christian citizens.

We are concerned to underscore one fact here. It relates to the question: What kind of aid do the Roman Catholics want for their schools? So far they have asked only for *loans* to be included in the federal-aid-to-schools bill, and have said they would be satisfied with loans. Such a position struck many of us as strange, since for some years they had stated that they were entitled to *grants*. The line of reasoning was the same then as now: It is only a matter of right and equality that the Roman Catholic schools receive aid from public tax funds since they render a public service. Therefore we naturally asked: Has their position changed? Or is the demand for loans but the entering wedge?

We did not have to wait long for the answer. In the television debate on this question on April 6, Monsignor Frederick G. Hochwalt, director of the Education Department of the National Catholic Welfare Conference, made matters very clear. When Dr. Hoffmann, representing The Lutheran Church—Missouri Synod, pointed out that federal loans didn't make sense as a solution for the Catholic financial problem, Monsignor Hochwalt revealed that Catholic authorities had changed their minds and were now asserting their right to grants as well as loans.

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

The Northwestern Lutheran

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Volume 48, Number 9

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April 23, 1961

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
In Milwaukee	\$2.25
For blanket subscription	\$1.75
In bundle subscription	\$1.60

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Editorials

God's Mysterious Providence

Paul had long planned to visit Rome to do some Gospel work. He

had worked out a definite schedule for it. But when he finally came to Rome years later, it was as a prisoner always chained to a Roman soldier-guard.

He might have grumbled and complained about that. He might have said: "I planned to do some extensive mission work in Rome, but how can I as a prisoner?" But God moves in a mysterious way, His wonders to perform. Far from closing doors to him, Paul's situation opened new mission doors to him. The fact that he was a prisoner enabled him to reach people with the Gospel whom otherwise he would not have reached. The Roman soldiers could not be with him day and night without some of the Gospel rubbing off on them. They in turn passed on the good news of the Gospel to their friends in the barracks. In that way Paul made Christian converts whom otherwise he would not have made.

What look like calamities under God's providence turn out to be steppingstones. How often we grumble and complain about what happens to us, while if we kept in mind what a wonderful God we have, we would realize that God is overruling it for our good and the good of the Church. The Bible furnishes us with many examples of that. Paul's experience in Rome is one.

Our God has a way of turning seeming calamities into unexpected blessings. Let us trust God for that. Let us stop grumbling and complaining when things do not go as we had planned. Whatever happens to us, let us learn to say in humble trust: "Whatever God ordains is good." We may not know the why and wherefore, but when God has carried out His gracious designs, and we look back upon the finished product, we are going to exclaim in wonder and amazement: "The Lord hath done all things well."

Paul found that out in Rome, and someday we are going to find it out, too.

IM. P. FREY

* * * *

Enjoying Our War

The vacation of the year will be a tour of Civil War battlefields. Well-marked, easy-to-follow circuits will enable the tourist to see historic battlegrounds conveniently, with good motel accommodations and select eating places plainly indicated for him on the map.

For the children who aren't old enough to respond to the patriotic and sentimental significance of such a journey, there will be Civil War games to while away their time. In one of these parlor games everyone will "get a chance to fight it over again." The object of the game is "to wipe out enemy troops." Sometimes a flip of a coin will decide a battle: "The losing force is entirely wiped out and the winner is reduced to one piece."

Perhaps they will oppose the Blue and the Gray at Antietam, where 23,500 men once fell dead and wounded in 12 hours of concentrated slaughter. Or they will play Meade and Lee at Gettysburg, where casualties mounted to 50,000, and from where the day after the battle a "17-mile train of springless wagons jolted southward, carry-

ing Confederate wounded, uncared for, pelted with rain and hail, in unutterable agony."

This appetite for enjoying war was decried by the English poet Coleridge, who wrote in one of his poems that even English women and children found amusement in reading in the morning paper some "fluent phraseman's" war report with all its "dainty terms for fratricide." "As if the soldier died without a wound," Coleridge exclaims; "as if the fibres of this godlike frame were gored without a pang; as if the wretch who fell in battle, doing bloody deeds, passed off to Heaven, translated and not killed; as though he had no wife to pine for him, no God to judge him!"

When war becomes a diversion, entertainment, a pleasant sentimental journey, are we not forgetting the Bible's portrayal of war? In Scripture, war is a brutal extension of human sin. A grievous thing, the Prophets call it. They reserve its horrors for the wicked nations that have gone away from God. They invoke it as a kind of ultimate earthly chastisement for evil. The holy writers urge us to pray penitently that we be spared this fiery and bloody plague, this terrible scourge.

In a centennial year when a civil war, a war between brothers, is being glamorized and romanticized, the Christian should ask himself how much he should celebrate a plague and a scourge.

C. TOPPE

* * * *

Spring

"For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land."

King Solomon wrote this little spring song. It appears in the second chapter of the Song of Songs, also called the Song of Solomon. If we just remember that the turtle which the king heard singing is the turtle dove, then the song is as modern and as fitting as it was when Solomon joyfully greeted the coming of another spring.

Joy over the coming of spring is universal and perfectly natural. It is a joy that finds a place in the heart of Christian and of infidel; it is observable even in the birds and the animals. To the Christian, springtime is a reminder of another joy that is far above the rejoicing that another winter is past. In our part of the world, north of the equator, springtime and Eastertide very fittingly come at the same time; and since springtime ushers in a new life, a rising from the dead, and brings with it the promise of a harvest to come, it is to the Christian at the same time a reminder of his own rising from the dead to a life that has no end. Spring and everything about it suggests life and hopefulness. And that, in a most wonderful sense is what Easter proclaims, life and hope. The life that is bursting out all about us in the spring can remind us whenever we look about us of what Christ has promised us: "Because I live, ye shall live also."

E. E. KOWALKE

Studies in God's Word: To Know God Is To Keep His Commandments

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked (I John 2:3-6).

What has given rise to such well-known expressions as "Actions speak louder than words" or "Practice what you preach"? Is it not because people hate hypocrisy in any form? The person who wants us to do something which he is unwilling to do himself will not get far in persuading us. The person who says one thing and does another has no right to feel hurt if we question the sincerity of his words.

The same is true of our relationship to Christ. If we confess Christ as our Savior, if we say that we know Him and believe in Him, but our life does not match our confession, then something is radically wrong. The Scriptures repeatedly emphasize that our professed faith and the life that we actually live must be in harmony. John's message might be summed up in this way: To know God is to keep His commandments.

Keeping God's Commandments Is the Natural Fruit of Faith

We're not speaking now of earning God's favor and meriting eternal salvation by what we do. This is neither possible nor necessary. Christ has already earned God's favor for us by His substitutionary suffering and death. In Christ we are assured of the forgiveness of sins. In Christ we have become God's children. These blessings are ours by faith.

The faith which makes these blessings our own is not the mere head knowledge which accepts the fact that there once was a man named "Jesus of Nazareth" who also claimed to be

the Son of God, who died to save the world from its sin. True faith involves inserting the personal pronoun. Jesus is *my* Savior. He died for *me*. He rose again for *me*. This is the faith which saves, completely apart from anything that we may do.

But this saving faith never stands alone. The normal and natural reaction in the person who possesses saving faith is, "Jesus has redeemed me. I belong to Him. I want to show my gratitude to Him for all that He has done for me. What better way is there to thank Him, than by keeping His commandments, by living the kind of life that He expects of me?"

Saving faith is invisible. We can't see it in the heart of another person, no more than they can see it in our heart. But the fruits of faith are not invisible. Saving faith will constantly express itself in words and deeds that are in harmony with God's commandments. When we live in accordance with the will of Christ, when we pattern our life, although imperfectly, after His example, when we do what His holy will desires, or when we see others doing the same, then we may accept this as the mark and evidence of rightly knowing God, of possessing saving faith.

Without This Fruit Professed Faith Becomes A Sham

Every hypocrite, everyone who is a believer in name only, stands condemned before these words of John, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Think of the impression he gives to the world. The world is watching him. It knows that he claims to believe in Christ. It is looking for some visible evidence of his faith. When this is not forthcoming, when he does not practice what he professes to believe, his sincerity is questioned and the name of Christ is put to shame. The old proverb is well taken, "Be careful how you live. You may be the only Bible that some folks read."

But such a person is doing even greater harm to himself. Jesus once

said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). The hypocrite feels that all is well. After all, he was baptized and confirmed. He is still a member of a Christian congregation. But he has been leading a double life for so long, his professed faith and his actual life have been so out of harmony, that he no longer knows what honest Christianity is. He has been living a lie. There is no saving faith in his heart at all, and his failure to keep God's commandments proves it.

Should not this cause every professing Christian to look within himself, to search his heart diligently in order that he may be assured that his Christianity is a matter of the heart, not of the mouth only? We might be able to deceive our fellowmen, for a time, at least. We can never deceive God who searches the heart.

*Therefore Thou alone, my Savior,
Shalt be All in all to me;
Search my heart and my behavior,
Root out all hypocrisy.*

C. MISCHKE

*Naught have I, O Christ to offer,
Naught but Thee, my highest Good.
Naught have I, O Lord, to proffer
But Thy crimson-colored blood.
Thy death on the cross
hath Death wholly defeated
And thereby my righteousness fully
completed;
Salvation's white raiments
I there did obtain,
And in them in glory
with Thee I shall reign.*

(LH 366:6)

News FROM OUR Missions



The Apaches In Your Church

If all of our Apache Lutheran members were divided among the pastors and congregations of our Synod, each pastor would have in his care one Apache communicant and three or four more Apache souls. In your church next Sunday you would see three or four sun-tanned Apache faces, and so would everyone in our 840-odd Wisconsin Evangelical Lutheran Synod churches from Florida to Washington, and from Northern Rhodesia to Japan.

Suppose that this is now an accomplished fact. What fruits of faith, if any, could you expect to see in the lives of these Apaches? Just remember, these are all "average" Apache Lutherans.

Well, in the first place you would soon see that these average communicants would go to the Lord's Supper to receive assurance of forgiveness of sins about five times a

year, just about as often as "average" you would go to Communion. There would be at least two of the three or four in church every Sunday, and if your church has a midweek Bible class there would always be at least one there, though he would perhaps be backward in participating in the discussion. On Sunday, when the gifts were received for the Savior's work, you would see him place his gift beside your own in the basket. Only by virtue of the fact that he is "average" do we have any idea what that gift is. The most recent figure available shows that during the year he will give about \$22.00, of which \$8.00 will be given to Synod's mission work. If this seems somewhat low, keep in mind that this is given from a salary or income which averages *much* less than \$1000.00 per year.

Now if your Apache friend seems a little strange to you, and he no doubt would, you probably seem a little strange to him also. Without even mentioning your clothes, language, or social customs, one thing which would certainly make him look around wonderingly would be the few babies and children in church. The average Apache is surrounded by babies, children, and young people at home and in church. You see, in Apacheland there is one baby baptized for every five communicants every year, while in your congregation the ratio is one baby baptized for 23 communicants during the year. Likewise, in recent years one young person has been confirmed for each nine Apache communicants, while in the Synod as a whole one young person is confirmed for each 38 communicants. The ratio of children in our Christian schools to communicant membership is six to seven times greater in the Apache Mission than in the rest of the Synod. This is possible, of course, only because of



LES BAHA AND FAMILY. *Les* is the grandson of Chief Alchesay. He is a member of the Whiteriver Lutheran Church.

the support the rest of the Synod gives to the Apache Mission; otherwise the 647 Apache communicants could hardly maintain schools for 470 children.

The differences between your church and our Apache Mission are not limited to the young, for unless your church has 320 communicant members he will not, on the average, see one adult baptized during an entire year. We, of course, realize there are reasons for this, as there are for all the differences which we note here; but it might seem strange to our average Apache; since "back home" there was an adult baptized for every 46 communicants. The differences, however, between the adults confirmed in proportion to



CHIEF ALCHESAY, the last great chief of all Whitemountain Apaches. He unlocked the front door of Whiteriver Church in 1923, walked down the aisle and was the first of 101 to be baptized in the church.

communicants is not nearly so great, and we hope he will notice this. In the Synod one adult is confirmed for each 90 who are already members; on the reservation one adult is confirmed for each 24 already confirmed.

So what does this prove? Probably, that figures are a poor measure to use in the church. It certainly does not prove that Apaches are better, or that their pastors are doing more; in fact, the average figures show that there is no significant difference in the ministrations of a pastor in a "white" congregation and one in our Apache Mission. What these few figures show is that the money our WELS has spent for its Apache Missions has not run away into the sand.

Our confidence does not rest in the least upon any of these numbers, but upon Christ our Savior and only upon Him. We would, however, be ungrateful, it seems, if we could not thank our heavenly Father for the 103 children and adults who represent a 16% increase in our Apache communicant membership. We would be making light of the prayers offered up on behalf of these people for over 65 years by every faithful missionary whom you sent to work here, and to preach the Gospel of God's free gift of life in Christ to the Apaches in Arizona, if we could not now after all that time find reason to return joyful thanks at least for these crumbs which have fallen from the Master's table.

Oh, yes, just in case you are wondering, "How much?" You may be surprised to learn that the present budget of the Apache Mission amounts to about 50 cents per year for each of our WELS communicants. A cent a week for each of us who may go to the Lord's Table and receive His rich gifts of mercy hardly seems like an unbearable burden, and we gladly confess that no one has ever indicated to us that it was.

Finally, as far as we are concerned, we could accomplish nothing with your cent a week, but we are privileged to witness the miracles the Savior can work with it. It is our hope that the Apaches in your church have helped you to see this miracle of the Savior. H. E. HARTZELL

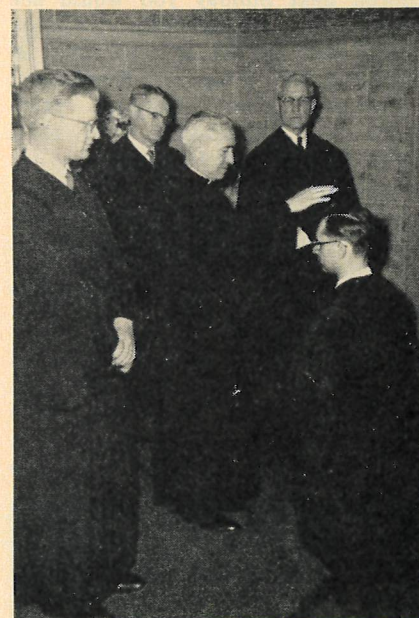
Pastor Sawall Begins Work in Rhodesia

Pastor and Mrs. Robert Sawall and children left from Milwaukee on Palm Sunday for Africa, where they arrived April 1. Having accepted the call, Pastor Sawall was commissioned as missionary to Northern Rhodesia, Africa, at Emanuel Lutheran Church, New London, Wisconsin, February 19, but it was not until the latter part of March that the necessary papers and passage could be secured for the trip.

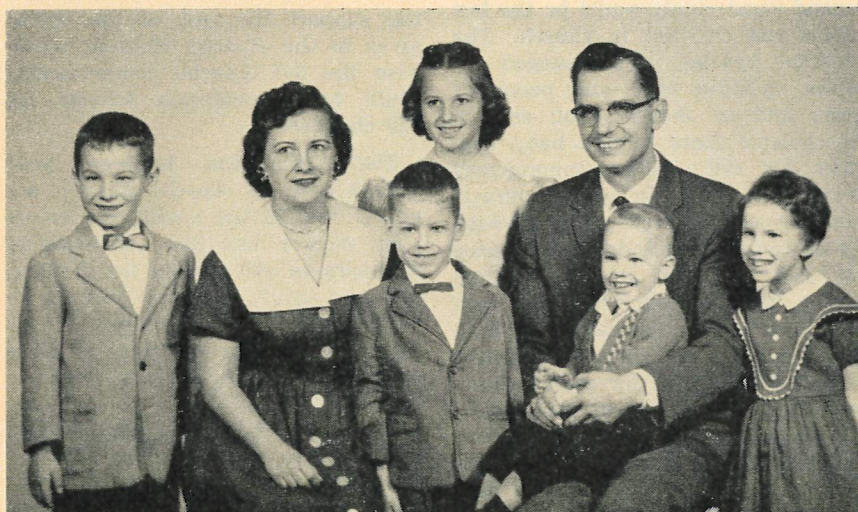
Pastor Sawall, a native of Wisconsin, received his elementary training at Emanuel Lutheran School, New London. After graduating from high school there, he attended the Extension Division of the University of Wisconsin. Following a one-year university course, he found employment with a local company. In 1950 he en-

listed in the army and served in the infantry. After serving five years in the active reserve, he received an honorable discharge. In 1953 he moved to Springfield, Illinois, with his family to prepare for the holy ministry at Concordia Theological seminary. He served a 15-month vicarage at Bangor, Michigan. His last year of ministerial training was at the Wisconsin Lutheran Seminary, Thiensville. Upon graduation in 1959, he was assigned to Trinity Lutheran Church at Lincoln and St. John Lutheran Church, Mio, Michigan. He served these churches until he accepted the call to Northern Rhodesia.

Pastor Sawall married Charlene Traeger of Gresham, Wisconsin, in 1950. Their children are Sandra 9,



The Commissioning of Pastor Robert Sawall in Emanuel Lutheran Church, New London, Wisconsin. Left to right: F. W. Heidemann, W. A. Hoyer, A. L. Mennicke, W. Pankow, and R. Sawall (kneeling).



The Sawall Family

Robert 7, Thomas 5, Rebecca 4, and Paul 2.

The Sawalls are living at the main mission station, 45 miles from Lusaka. Besides conducting services at the station and preaching at various villages, the missionary will be manager of the eight schools in which we are serving about 1,000 children. Pastor Sawall replaces the Rev. Harold Essmann, who accepted a call to Fountain City, Wisconsin.

A. L. MENNICKE

The Lord's Prophecy To Abraham

Genesis 12:3

In thee shall all families of the earth be blessed.

John 8:56

Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Hebrews 11:13

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them.

The prophecy given to Abraham in connection with what we often speak of as the "Call of Abraham" had reference to a number of items that Moses in the record of Genesis had already mentioned. The Lord had created one human pair, Adam and Eve, and had thereby indicated that the human race was, according to His intentions for it, to be a unity, one great and happy human family. But man had fallen away from his Lord and Creator and had sinned. As a consequence, the curse of God rested on the ground (Gen. 3:17), and instead of the one happy, unified human family, there were now the many "families" mentioned by Moses in Genesis 10:5, 20, and 31. In Abraham, however, so said the Lord, the families of earth were to become that for which the Lord had intended them to be: in him the curse pronounced on the earth because of sin would be removed, and in him all humankind would rather be gloriously blessed.

The Promise to Abraham Comprehends All of God's Gracious Plan

The promise given to Abraham thus included all peoples and all nations in its scope and meant that *in him* everything that the Creator had intended for the beings He had created should finally be brought to pass, despite the fall of man into sin and the curse that rested on the earth because of it. Everything that the Lord had intended by His gracious plan to bring His human creatures on earth into communion with Himself was now included in the promise and prophecy given to Abraham.

Prophecy And Fulfillment

Other promises and prophecies were given to the patriarchs and to the people of Israel. But all of these were but a further unfolding and a more precise statement of the grand truth here revealed to Abraham that *in him* God's gracious purpose would be fulfilled, that the man He had created should live eternally in fellowship and communion with his Creator.

How Abraham Understood This Promise

The statement of our Lord in John 8 and the words of the writer of the Epistle to the Hebrews, chapter 11, make it very plain how Abraham understood the words of the prophecy and promise given to him at the time he was called to be the bearer of the great promise and the person who in that day stood in the center of God's plan for the salvation of the sinful human race.

From him and his wife Sarah would come a son, Abraham believed, who should then himself become the bearer of the promise, passing on that promise to future generations until the double promise given Abraham should be fulfilled. This was the promise of a nation that should call him "Father," and the promise that of this nation should come the One, already promised in Paradise, who would crush the serpent's head and by His merit and obedience restore to man all that which man by his sin and disobedience had cast from himself.

Abraham's Faith in the Promised One in the Great Trial

When the faith of Abraham was tried, and the demand was made of him that he sacrifice his son Isaac as a burnt-offering, the complete trust in the Word of his God that was in Abraham's heart was made to stand out in all its instructive clarity. Abraham, too, had the promise that for him also there was salvation in the great Promised One to come. Abraham had received the Word of the Lord that in Isaac that promise was to be carried out. Now when the command came to bring Isaac as a sacrifice to the Lord, Abraham did not refuse or hesitate on the ground that with Isaac dead there could be

no fulfilling of the promise of salvation in this same Isaac. That the Lord would keep His promises, Abraham confidently believed. That he, Abraham, had the command to offer up Isaac, he also knew. Human judgment would have argued that the one Word of the Lord plainly canceled out the other. Abraham did not stop to reason in that fashion. Instead, as the writer to the Hebrews states (11:17): *By faith, Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten son.* In his heart, *by faith*, Abraham had already given up his son, since the Lord had so willed it. In his heart, *by faith*, Abraham also clung to the other truth, that of his descendants would come the One who was to restore light and life everlasting to the curse-darkened earth.

By Faith in the Promise Abraham Saw Jesus' Day

There have been those who have tried to understand Jesus' word that "Abraham saw my day, and was glad" of Abraham's seeing Jesus as one of the three men who appeared to Abraham before the destruction of Sodom and Gomorrah (Gen. 18:2). That one of the three was the Second Person of the Holy Trinity, who there appeared upon earth before His incarnation, is very clear. But surely our Lord could not have meant this incident when He spoke of "His day" which Abraham had seen. Neither could He with that word have intended to designate the day of Isaac's birth, which was to Abraham indeed a day of rejoicing, or the day when Abraham's soul in heaven rejoiced to see Jesus born in Bethlehem. Also in this matter Scripture interprets itself, and the writer to the Hebrews points us to the truth that the "day" of Christ which Abraham rejoiced to see was not a particular moment of time in the earthly career of our Lord but the fulfillment of the promises which had been given to Abraham. These promises Abraham did not live to see literally fulfilled. Still he rejoiced in them because he had "received" them "in faith"; he had "seen them afar off," and *in faith* he was "persuaded of them, and embraced them" (Heb. 11:13). F. E. BLUME

The Evangelical Lutheran Church of Nigeria 1936-1961

Tuesday, April 25, will be a day of rejoicing and rededication as this segment of the Body of Christ looks back upon the blessings of the past quarter century. In a joint service to be held at Obot Idim, representatives of the Church's 194 congregations and 90 schools will gather in the still-to-be completed Memorial Chapel to "praise God from whom all blessings flow."

It was just 25 years ago when Dr. and Mrs. Henry Nau arrived in Ibesikpo to begin work among the 18 congregations which had petitioned the Synodical Conference to bring them the Word. The plea was sent through Jonathan Udo Ekong, who at the time was studying at Immanuel Lutheran College, Greensboro, North Carolina. Though the Word of the living God had been preached and taught in this area several decades before the Naus' arrival, there still remained thousands upon thousands living without the Bread of Life. There still was much planting and watering to be done in this section of Nigeria's tropical forests, just four degrees north of the equator.

Though the laborers were few during the early days of the Church's history, the Lord was faithful to His promises, and the Word brought forth its fruit. Preaching stations and congregations sprung up rapidly in present-day Uyo Province, and with them a large primary-school system. The Seminary was opened in 1949 (though the initial efforts in this direction had been made already in 1940), and in rather quick succession thereafter came the Lutheran High School, Lutheran Teachers' Training College, and finally in 1960 the two Lutheran Bible Institutes for the training of evangelists. Educational work in Africa has always gone hand in hand with the preaching of the Gospel, and so it has been also in this Lutheran Church. The early fifties also saw the opening of the Lutheran Hospital on the Cross River near Eket, which today has some 137 beds, including the tubercular ward. Needless to say, there has always been a great need for physical healing, too, in this part of the world, as seen by the fact that the medical staff last

year tended to the needs of some 50,000 outpatients alone.

With the graduation of the Seminary's first class in 1952, parishes finally began to receive the kind of pastoral care common to our churches in the U.S. Prior to this date Pastor J. U. Ekong and the American missionaries served as many as 18 to 24 congregations in a given area. In fact, this condition still exists in some areas today, since at present only 18 Nigerian pastors are available. But we pray this number will be doubled and more during the next 10 years.

In early 1957 the Church made its first penetration of more distant Provinces when it began bringing the Gospel to the people of Ogoja, some 250 miles north of Uyo. This Province has had precious little evangelical witness down through the years, and thus presents a real challenge to our Christians.

The administration of this Church has long been in the hands of the national Board of Directors, consisting of representatives from various areas of the field. This body receives its authority from the Synod as such, which meets each year during the month of January. In its last session resolutions were passed calling for a reorganization of the Board and the election of a national president in January, 1962. With this step the Church of Nigeria will more fully approach a truly indigenous status, even though many of its congregations will still be supervised by American missionaries and the Seminary program will continue to receive a major portion of its support from the U.S.

The tempo of the Church's outreach has been stepped up considerably during the past years through radio work, evangelism programs, stewardship emphasis, and the beginning of concentrated work in our rapidly expanding townships (cities). Before Nigerian leaders and the British government worked out a firm plan for this country's independence back in 1952, the townships were comparatively static. But with the assurance and now the reality of independence, there has been a massive thrust into these areas on the part of industry and population.

Without much question this was a village Church during the first 20 years of its existence. But that picture is now changing rapidly. Population explosions are occurring in all our centers, and with them we are now faced with new opportunities. Certainly, townships and radio ministries today offer this Church its best avenues for bringing the victorious Christ to Nigeria's millions of unbelievers.

The road before us is as perilous as it is wide. Already materialism has a stranglehold upon untold thousands of this nation's estimated 40 million inhabitants. Once more, Islam has become a roaring tide south of the Sahara, and today claims close to 40 per cent of the Nigerian people. Not only are the Prime Ministers and the ruling political party Muslim, but this religion's most fanatical and zealous body, the Ahmadiyyas, are leading the drive to Islamize all of Africa. To their thinking, Christianity is the religion of the Western World; Africa belongs to Allah and his prophet, Muhammed. The number of Muslims in Africa today is now estimated at 90 million, and their number is growing at the rate of three million each year, or five converts to Islam for very one to Christianity. And, of course, Rome is here, too. In fact, she is here in Nigeria with 1,000 Irish and American missionaries, employing her Jesuitical tactics to great advantage wherever there is power to be obtained. Certainly we must also add the millions of pagans, still strong in their superstitions and rites.

But in spite of all this and more the Lord has many people in this place, some already calling Him Savior and King, and many, many more to be won. Not only has He commanded "Go," but He has also added and kept His wonderful promise, "I will be with you always." His Word is working in its own quiet and yet powerful way. His Sacraments are being administered, and many are being cleansed and strengthened. But there still is so much to be done, so much that the sun never sets upon a long day's work without the voice of conscience saying, "Too slow and too little." We look upon this Twenty-fifth Anniversary as a time for personal rededication to this great work into which He has called us. It's your work, too, you know. What are your plans for the future?

R. C. STADE

Fellowship Then and Now

SIXTH INSTALLMENT

BEFORE THE FOUNDING OF THE SYNODICAL CONFERENCE

We have shown what the position of the Synodical Conference on church fellowship has been throughout its history. The question may now be raised: Was the Synodical Conference the first group of Christians to recognize these principles of fellowship from the Word of God? What about previous history? What about Luther?

Luther

When we mention Luther, we quite naturally think of the Marburg Colloquy of 1529. This was a meeting between Luther and Zwingli, which was arranged in an attempt to unite the reformers of Germany with those of Switzerland, who differed particularly in regard to the doctrine of the Lord's Supper. What position did Luther take in regard to church fellowship with Zwingli? In his book, *This Is My Body*, Dr. H. Sasse brings a detailed account of this colloquy and also enters in upon the subject of the fellowship practiced between the participants at Marburg. He draws attention to something that must be remembered about the historical situation at the time. "We must keep in mind that at that time there was no 'Lutheran' or 'Reformed Church' in the later sense of these designations. All participants were 'Catholic' Christians who wanted the Catholic Church reformed, even if they differed as to the way of such reformation. Consequently the modern problem of altar, pulpit, and church fellowship among Churches did not yet exist" (p. 218). While Luther had been excommunicated and had severed his ties with Rome, it is true that the confessional lines in 1529 were not yet conclusively drawn.

Services were conducted at Marburg, at one of which Luther preached, two others at which Luther heard Zwingli and Bucer preach, although, according to Dr. Sasse, "it can be said that there was no common celebration of the sacrament" (p. 218f). From an incident that occurred in connection with the speaking of the Lord's Prayer, this conclusion is drawn by Dr. Sasse: "This little incident shows that at least on that occasion Luther could pray together with, or at least in the presence of, people with whom he was negotiating, before he had to deny them the name of Christian brothers" (p. 219).

But what did Luther do after he had to deny them the name of Christian brothers? Dr. Sasse quotes two statements of Luther after the colloquy which can shed some light on this question. To Nicholas Gerbel in Strassburg he wrote on the last day of the colloquy: "As we have forcefully defended our position and the other side has yielded much of theirs and remained stubborn in the one article on the Sacrament of the Altar only, they were dismissed in peace. . . . Charity and peace we owe even to our enemies. They were told, to be sure, that in case they should fail to come to their senses concerning this article they might enjoy our

charity, but could not be regarded by us as brethren and members of Christ" (p. 273f). When, upon his return to Wittenberg he preached a sermon on Deuteronomy 6, he digressed with this report on the colloquy: "Things look rather hopeful. I do not say that we have attained brotherly unity, but a kindly and friendly concord, so that they seek from us in a friendly way what they are lacking, and we, on the other hand, assist them. If you will pray diligently, the concord may become a brotherly one" (p. 274). When Luther said that things looked rather hopeful, he no doubt was thinking of the fact that the Zwinglians had subscribed to the first fourteen of the Marburg Articles. That surely must have appeared as a great measure of agreement. This, however, did not blind Luther to the error to which Zwingli and his followers still clung with persistence. Their clinging to that error made it impossible to regard them as brethren and members of Christ. Note then the contrast that is made by Luther. Even to enemies you owe *charity* and *peace*. But *Christian fellowship* could not be accorded. Does not that indicate that he viewed Christian fellowship as one thing and charitable civility as another which we owe even to our enemies? And wasn't for him persistent adherence to error the thing that made Christian fellowship in all its aspects impossible, yes, even when there appeared to be a great measure of agreement? The circumstances in the Church as they existed in Luther's day were quite unusual and in many ways different from those the Church normally must face. Nevertheless, it is evident that the principles which guided him were the same as those for which the Synodical Conference has stood since its beginning.

1645, Thorn, Poland

It is of interest to note how, about a century later, the Lutherans of Poland under the leadership of Calov and Huelsemann, well-known orthodox theologians who are still being quoted in conservative Lutheran circles today, acted in the matter of joint prayer. Present also was Calixt, who opposed Calov and Huelsemann and who, according to Dr. Adolph Hoenecke, was characterized by unionism, synergism, and a pietistic disrespect for the symbols and for Scripture itself (cf. *Ev.-Luth. Dogmatik*, I, p. 7).

The king of Poland had convened a colloquy at Thorn in 1645, aimed at bringing together into peaceful harmony the factions in the Christian Church. Present were 28 Roman Catholics, 28 Lutherans, and 24 Reformed.

Each group first conducted a worship service by itself, after which they assembled for the meeting. At the beginning of the first session, the question of having opening and closing prayers at the meetings arose. The Roman Catholics and the Reformed favored opening with a prayer that was suggested by the Roman Catholic bishop. Although Huelsemann found no fault with the content of the prayer suggested, the Lutherans declined to practice prayer fellowship with the Roman Catholics and the Reformed. In an adjoining room Huelsemann led the Lutherans in prayer, after which they entered the meeting. It would appear that these fathers knew

of no joint prayer that could be practiced simply on the basis of the evaluation of the situation, purpose, character, and probable effect of the prayer. We might add that the Missouri Synod *Lutheraner* commented favorably upon this action of the Lutherans of Poland as follows: "From this we can see 1. that we are following the same practice as the faithful Lutherans of Poland in the year 1645; 2. that this demand for public prayer with errorists and heretics is a characteristic of the Reformed, but is foreign to the true Lutheran Church" (1908, p. 111).

Fellowship in the Early Church

About church fellowship among Christians of the first centuries Werner Elert, a conservative German theologian, carried on exhaustive research, the results of which he published in a book, 1954, a few months before his death. We quote a few summary statements from chapters 13 and 14.

"There is either complete fellowship, or none at all" (*Abendmahl und Kirchengemeinschaft in der Alten Kirche*, p. 136).

"According to the report of Epiphanius the schism between Bishop Meletius of Lycopolis and Peter of Alexandria came to a head in this that 'the one party and the other prayed separately, and likewise each performed the other holy ministrations for himself,' that is, by suspending prayer and sacrament fellowship" (p. 138).

Speaking of the custom in Germany that in certain cases Lutheran laymen may commune as visitors at altars of dissenting churches (vice versa), while it is not permitted to Lutheran pastors to officiate at such altars (vice versa), Elert says: "If in modern interconfessional relations distinctions and degrees of church fellowship are made . . . this can in no wise be traced to the customs of the Early Church" (p. 135).

"Church fellowship is as indivisible as the Church itself, this was recognized by all alike" (p. 142).

Conclusion

In this presentation, by letting the fathers themselves speak, we have shown what the traditional position of the Synodical Conference in the matter of church fellowship was. We have seen how our fathers applied these principles also particularly in the area of joint prayer, which is one of the vexing problems disturbing

the Synodical Conference today. We believe that we must uphold the principles our fathers confessed and applied. We believe this, not simply because it is a position that has come down to us through the years and is sanctified in a manner by tradition. We want no tradition just for the sake of tradition. But we are convinced that these principles are those taught in the Scriptures. We want to cling to the clear Scripture truth to which our Synod was led out of an early unionistic beginning, especially through the spiritual leadership of Dr. Adolph Hoenecke, for many years professor and director at our Seminary, a man who more than any other gave definition to our doctrinal position. We close with a quotation from his well-known *Ev.-Luth. Dogmatik*, where he gives expression to the Scriptural position on prayer fellowship.

"Opposed to the Scriptural doctrine of prayer are all those who practice prayer fellowship with errorists. . . . To refrain completely from all prayer fellowship and fellowship in worship with those who are of a different faith, this alone accords with the Word of God. For, on the one hand, according to Matthew 10:32, 33 we are to confess Christ, and this confession includes everything that Scripture teaches about Him, His person, His office, His work. Besides, according to Luke 9:26 and Mark 8:38 we are not to be ashamed of Him and of His Words. The practice of prayer fellowship and fellowship in worship with errorists is in violation of this duty. Furthermore, according to I Thessalonians 5:22 we are 'to abstain from all appearance of evil' (literally: every form of evil), thus also from the evil appearance that in opposition to II Corinthians 6:14 we consider fellowship between light and darkness, between truth and error as proper. Surely such a false impression, to say the least, is given by whoever practices fellowship in worship with those of another faith.

"Those who defend a false union assert that while practicing unionistic fellowship one can still cling firmly to the true confession, that unionism is not then synonymous with indifferentism. This is an illusion, even as experience has sufficiently shown that a false union opens the doors wide to indifferentism. And how could it be otherwise? All unionism is based on the assumption that the truth of Scripture will not be urged in earnest, especially not in so far as it condemns *all* errors, even the smallest, and warns against them as poison to the soul. For as soon as this would be done, such a union would collapse" (III, p. 441f).

Michigan Lutheran Seminary Choir Tour and Concerts

			Tuesday,	April 18	7:30 P.M.	St. Mark's, Flat Rock
			Wednesday,	April 19	7:30 P.M.	St. Stephen's, Adrian
Wednesday,	March 8	7:30 P.M.	Trinity,	Monitor		
Wednesday,	March 15	8:15 P.M.	Immanuel,	Frankentrost		
Wednesday,	March 22	7:30 P.M.	St. Paul's,	Frankenlust		
Sunday,	April 9	2:30 P.M.	Sebewaing High School,	Sebewaing		
Sunday,	April 16	10:30 A.M.	Zion,	St. Louis		
Sunday,	April 16	7:30 P.M.	Emanuel,	Lansing		
Monday,	April 17	7:30 P.M.	St. Paul's,	Livonia		
			Friday,	April 21	7:15 P.M.	Zion, Toledo, Ohio
			Thursday,	April 20	8:00 P.M.	Trinity, Jenera, Ohio
			Sunday,	April 30	8:30 & 10:45 A.M.	St. John's, Zilwaukee
			Sunday,	April 30	8:00 P.M.	Seminary Auditorium, Saginaw
			Thursday,	May 11	7:30 P.M.	St. Paul's, Saginaw
			Sunday,	May 14	10:30 A.M.	Emanuel, Flint

Direct from the Districts

Pacific Northwest

Something New

Something new was begun in the Seattle area of our District. On March 5 the church councils of our three missions in the area met at Calvary Lutheran Church to discuss mutual problems. At this first meeting the general subject of stewardship was discussed. Pastor T. R. Adaschek, our District's representative on the Board for Information and Stewardship, presented a short essay entitled, "The Implications of Stewardship." The essay was well received by all. It was followed by a period of discussion. Future meetings will be held in each quarter of the year. The participating church councils were from Calvary Lutheran of Bellevue, Washington, Salem Lutheran of Mountlake Terrace, Washington; and Grace Lutheran of Seattle, Washington.

Something new is also to be found at Grace Lutheran in Seattle. This little mission purchased a Minshal electronic organ. It has two manuals, a full set of foot pedals and an auxiliary speaker. The cost of this used instrument was about \$850. After years of struggling with an old reed organ, the members of Grace are overjoyed to have a good organ to lead them in singing the Lord's praises.

Something new in the way of additional chapel space is also to be found at Grace Lutheran of Seattle. For more than five years this mission has been worshiping in an old mansion. The first floor was remodeled to form a small chapel seating 50 to 60 people. The second floor was remodeled into an apartment for the pastor and his family. Because of a 36% increase in attendance over last year, the chapel was overcrowded every Sunday. It was therefore decided to remove an interior wall, thus incorporating the pastor's study with the chapel. This project was accomplished by volunteer labor at a cost slightly in excess of \$100. With this additional space, the chapel will accommodate 80 to 90 people. It has become obvious to those who are familiar with this mission that a suitable church will have to be built within a year or two.

News-Bits

President E. H. Zimmermann has appointed Pastor R. N. Baur of Salem Lutheran in Mountlake Terrace, Washington, to the District Board for Home Missions. Pastor A. H. Zimmermann of Grace Lutheran in Seattle, Washington, has also been appointed to be the District reporter to *The Northwestern Lutheran*. These appointments fill vacancies caused by the departure of Pastor Paul Nitz, who accepted a call to Centennial Lutheran of Milwaukee.

Faith Lutheran of Tacoma and Zion Lutheran of Rainier, Washington, have been combined into a two-congregation parish. For some years the pastor of Faith Lutheran has been serving the Rainier congregation as vacancy pastor. Pastor Melvin Teske has accepted the call to this Tacoma-Rainier parish.

Our newest mission, located west of Portland, Oregon, is passing the 50 mark in Sunday attendance. This mission began services in January of this year. Pastor A. B. Habben is the pastor. It is evident that Pastor Habben has not lost the gifts which made him an outstanding missionary in Northern Rhodesia, Africa.

A. H. ZIMMERMANN

Southeastern Wisconsin

Racine Lutheran High School will observe the tenth anniversary of the dedication of its present building in October. Individual congregations in the high-school conference will observe "High School Sundays" before that time to re-emphasize the value and importance of Christian secondary education. The high school is operated jointly by congregations of the Missouri and Wisconsin Synods in the Racine-Kenosha area.

The Lutheran Children's Friend Society will complete 65 years of Christian social service this June. An anniversary festival observance is planned for July 30.

Palos Ev. Lutheran Church, Palos Heights, Illinois, has extended a call to Pastor Paul Kolander of Kingston, Wisconsin. St. Andrew's, Milwaukee, has extended a call to Pastor John Martin of Council Bluffs, Iowa.

Mr. David Golisch of Watertown has accepted a divine call to serve as

instructor in mathematics and science at Wisconsin Lutheran High School. Mr. Golisch is a graduate of Northwestern Prep, Watertown, and Valparaiso University. Five other calls have been extended and are awaiting disposition at this time. Principal Robert Krause reports that the school will need three replacements and five new teachers for the 1961-62 term.

Wisconsin Lutheran High School has contracted for a three-manual Schlicker organ. It is hoped that installation will be completed by the time of the Synod convention in August. Congregations of the high-school conference observed Christian Education Sunday.

Pastor Robert Schumann was installed as pastor of St. Luke's Congregation at Kenosha on Sunday, April 9. Pastor Schumann had been serving St. Peter's Congregation in Balaton, Minnesota.

Friedens Ev. Lutheran Church of Kenosha is preparing to observe the 105th anniversary of its founding in September.

President Oscar Naumann preached the sermon at the annual Downtown Milwaukee Synodical Conference Good Friday service. He drew upon Ephesians 1:7 to preach "Redemption Through the Blood of Christ."

Pastors of the Racine Lutheran High School Conference, which includes congregations of the Wisconsin and Missouri Synods, have been meeting to study and discuss the statements on fellowship of the four constituent synods of the Synodical Conference.

RICHARD D. BALGE

Golden Wedding Anniversary

On Sunday, February 5, 1961, Mr. and Mrs. Harley Pifer of Trinity Ev. Lutheran Church, Jenera, Ohio, were privileged to observe their fiftieth wedding anniversary. Friends and neighbors showered them with greeting cards and congratulatory wishes. Their pastor spoke to them on the basis of the Twenty-third Psalm in a private devotion on Sunday afternoon. May the Lord, according to His gracious will, continue to abide with this Christian couple and grant them the blessing of further wedding anniversaries!

MARTIN T. BRADTKE

Church Dedication — Bangor, Michigan

The members of Trinity Ev. Lutheran Church of Bangor, Michigan, had worshiped in the second floor auditorium of the village hall for almost eight years. Words cannot express satisfactorily the feeling of joy they experienced when on August 21, 1960, by God's grace, they were permitted to dedicate and enter for the first time their own house of worship.

Almost 900 people attended the three services held on this memorable day and heard the directives of God for the use of His tabernacle on earth explained and applied in three sermons delivered respectively in the morning, afternoon, and evening services by the Rev. Wynfred Westendorf, South Haven, Michigan, founding pastor of Trinity, the Rev. Robert Sawall, Lincoln, Michigan, former vicar of Trinity, and the Rev. Edward Zell, Detroit.

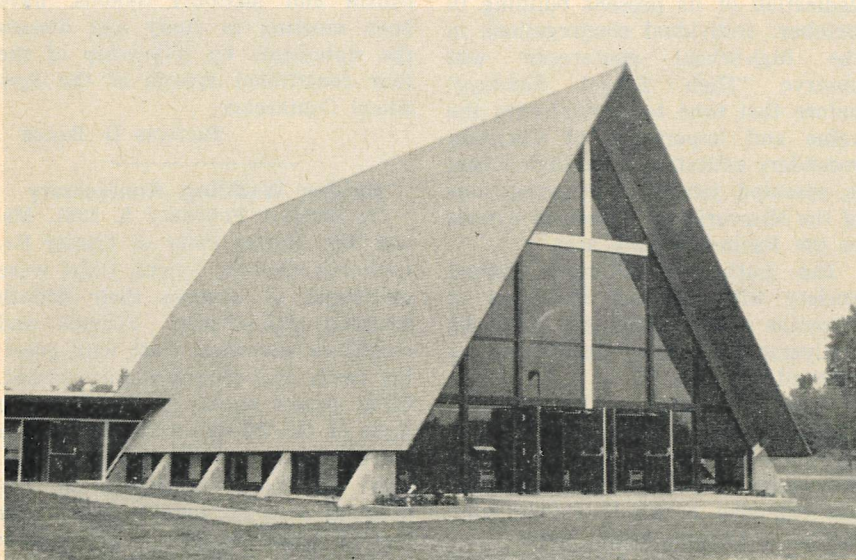
Trinity's history, though brief, is quite varied in that it has shared a pastor, had a vicar, and now has a resident pastor, and in that it has had opposite extremes for its houses of worship, first a village hall and now a beautiful church. In September, 1952, under the leadership of Pastor Westendorf of South Haven, 10 miles west of Bangor, a preaching station was established in Bangor to serve those members of St. Paul's, South Haven, who made their residence in Bangor. This group numbered 30 souls at the beginning. They immediately made arrangements with the village council for the use of the village hall audi-

torium. Four years later, in September of 1956, sufficient growth prompted the members to organize as Trinity Ev. Lutheran Church of Bangor, Michigan, a mission congregation of the Wisconsin Synod. Pastor Westendorf continued to serve Trinity from his parish in South Haven until June of 1957, when ministerial candidate Robert Sawall became Trinity's vicar. Upon the termination of candidate Sawall's vicarage by his return to the Seminary one year later, the undersigned was ordained and installed as Trinity's first resident pastor on August 24, 1958. From the original 30 souls, Trinity has now grown to the point that it numbers 175 souls and 109 communicant members in a village of 2,000, with eight other churches within the village limits. Incidentally, Trinity is now in a sense following in the footsteps of its mother church in South Haven by willingly sharing the services of its pastor with another new mission in southwestern Michigan, Hope Ev. Lutheran Church of Hartford.

Trinity's new church is of contemporary A-frame design, brick veneered, 38'x78', with a seating capacity of 224 in pews. The front is composed almost entirely of large sheets of clear crystal glass and is set off by a striking white cross 55' high. Though the window walls of the sides are only three feet high with their multicolored cathedral glass, the lofty expanse of the laminated beams and the open ceiling create the impression that the church

is much larger than it appears to be from the outside. The chancel extends the full width of the church, with the sanctuary being formed in it by a U-shaped communion rail. A large oak cross, highlighted with a narrow brass strip, pleasantly breaks the triangular mass of the brick chancel wall into appealing and meaningful symbolism. The architect used blonded-oak pews, walnut-stained oak chancel furnishings with white trim and a deep burnt-orange carpeting to create a soothing presence of warmth and life in the church. At the chancel end of the church, a corridor leads into the parish wing of the building. This parish unit houses in its L-shape the pastor's office and sacristy, a large foyer permitting outside entry into the parish wing, the restrooms, kitchen, boiler room, a 30'x52' meeting-social hall, which at a later date can be converted into two parochial-school rooms. The total contract price for the complete church and parish wing without furnishings was \$62,000. Considerable savings were gained by having the congregation act as contractor and subletting the bids to the general, mechanical and electrical contractors and also by the many hours of volunteer labor from members in painting and finishing of landscaping. The cost of the complete project, including land, all furnishings, architect's fee, and landscaping was \$80,000.00. Of this amount, \$45,000.00 for the building and \$6,000.00 for the land was granted in loans from the Church Extension Fund. The remaining \$29,000.00 was offered by Trinity's members over the past four years in memorials, dedication gifts, and building fund contributions.

The members of Trinity are rightly pleased and happy with their new church home and with Synod's investment in it. They and their pastor herewith wish to express thanks to the fellow members of Synod for maintaining the Church Extension Fund, and to the Board of Trustees and the General Mission Board for their wise and considerate administration of these funds. But above all, Trinity Congregation bows in thanks to the Triune God above that He alone through His all-powerful Word has moved the hearts of His own here in Bangor and throughout Synod to take seriously His promise: "Blessed are they that hear the word of God, and keep it." PAUL HOENECKE



Trinity Ev. Lutheran Church, Bangor, Michigan

**Topic: Why Were They
Not To Tell?**



A Lantern to Our Footsteps

God's Reply to Our Questions

Question: "When Jesus performed certain miracles, he charged the people to tell no man. Why?"

Why the Difference?

According to Nave's *Topical Bible*, 35 separate miracles of Christ are described with greater or lesser detail in the Gospels. Besides, the Gospels group many miracles together without describing particularly any one, as when we read in Matthew 4:23: "And Jesus went about all Galilee . . . healing all manner of sickness and all manner of disease among the people." In the case of five of these many miracles which Jesus performed, we are told that He gave the express command not to tell others of the miracle. On the other hand, after a man of the Gadarenes had been cleansed of evil spirits and wanted to continue with Jesus, He said to this man: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). In this case Jesus commanded what at other times He prohibited.

A Word of Caution Needed

Why did Jesus in the case of five miracles give the command not to tell others about them? A word of caution is in place whenever we ask *why* Jesus acted or spoke as He did. Unless Jesus Himself states the reason or the account of the miracle clearly shows it, any answer that is given is still uncertain. We shall need to keep that in mind here. Then, too, the reason in all five cases may not have been the same.

In the Case of the Leper

In the case of the leper whom Jesus cleansed, the reason would seem to be given. Having miraculously healed him, Jesus said: "See thou tell no man" and then added this injunction: "But go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them" (Matt. 8:4). God had commanded in the Law of Moses that a leper who was cured would need first of all to let a priest examine him, would need to bring certain offerings, as written in Leviticus, chapter 14. This then was to be the first concern of the cured leper, to do according to the Law. He was not to let himself be deterred from this in his joy over the miracle by telling everybody about it. Not until this leper had done what the Law required would he be free to mingle with the people. Christ's concern for the Law of Moses, which still pertained to the Jews at this time before Christ's death and resurrection, would seem to be the reason, at least the chief reason, for the prohibition in this case.

The Case of the Two Blind Men

Matthew also tells of the two blind men who were healed. These men followed Jesus and cried after Him: "Thou son of David, have mercy on us" (9:27). Jesus did not heed their plea until they had followed him into the house. There He healed them and said: "See that no man know it" (v. 30). The reason for this prohibition may possibly be found in the fact that these men had so loudly proclaimed Jesus as the son of David. At this time the Jewish people were smarting under the yoke of Rome. To hear that one called the son of David had performed great miracles might arouse the hopes of those who were looking for the Messiah, the son of David, to come and free them from the Roman rule. They might take imprudent action, which would only hinder His true work. We know that later when Jesus fed the 5000, there were those who wanted to take Him by force to make Him their king. Was this then the reason why Jesus did not heal these men until they were in the privacy of the house with Him and then commanded them not to speak? It may have been; more we would not be in a position to assert.

There are three other miracles at which Jesus spoke a prohibition against making them known. He did so when he raised the daughter of Jairus from the dead, Mark 5:36; when He healed a man who was deaf and had a impediment in his speech, Mark 7:36; and when another blind man was made to see, Mark 8:26. No special reason seems to be given for Christ's words in these cases. It has been suggested that He wanted to avoid notoriety, that He did not want sensational attention drawn to His miracles, which might have detracted from His preaching, that it would have stirred up His enemies prematurely. Whatever the reason was, of this we can be sure that it was somehow the welfare of His kingdom, the furtherance of His work as the Savior of mankind, that He had at heart.

IS THE BIBLE INACCURATE?

Question: "Some people deny the accuracy of the Bible because it speaks of 'the four corners of the earth.' Was there a time at which the writers of the Bible thought the earth really was square? Is this to be taken literally?"

The expression "the four corners (quarters) of the earth" is used, for example, in Isaiah 11:12, Revelation 7:1 and 20:8. Some commentators go to the trouble of pointing out that the writers got the idea of the earth being square from the Babylonians and based this expression on that conception of the world. But that is entirely beside the point. It matters not what shape the writers may have thought the world to be because

that is not what the expression is speaking about. It is an expression that simply designates all parts, all sides, the whole of the earth, whether we think of the world as being round, square, or a cube. It is natural to use such an expression because of the fact that we have the four points of the compass, north, south, east, and west. To accuse the Bible of an inaccuracy here is the same as accusing a scientist of an inaccuracy if he says: The

sun rose this morning at 6 o'clock. Everybody knows that these are expressions that convey thoughts and ideas that have nothing to do with the scientific explanation of how the earth moves or what shape it has.

This question does, however, show to what lengths those who deny the inspiration and full accuracy of the Bible will go in an attempt to discredit it.

A. SCHUETZE

† Mrs. Frederic Stern †

Mrs. Bertha Stern, wife of Pastor Frederic Stern, was called to her eternal rest, while convalescing at Municipal Hospital in Glenwood, Minnesota, on March 6, 1961. She was born a daughter of Mr. and Mrs. Carl Frahnke in Milwaukee, Wisconsin, on January 14, 1884. Very soon the Good Shepherd placed His Shepherd's mark upon her and added her to His fold through the Sacrament of Holy Baptism administered to her in St. John's Ev. Lutheran Church by Pastor John Bading. She also vowed to follow her Good Shepherd when she was confirmed at the altar of St. John's in the spring of 1898. For a number of years previous to her marriage she had served her home church and Pastor John Brenner as private secretary.

On October 25, 1925, she was united in marriage with Pastor Frederic Stern in St. John's Ev. Lutheran Church, Pastor John Brenner officiating. In addition to assuming her responsibilities as helpmeet to her husband in the parsonage of Trinity Congregation in Watertown, Wisconsin, she also cheerfully accepted the challenge of nurturing and training five small children, who had been left motherless the previous year. For more than 35 years she proved herself a devoted mother and a faithful helpmeet at her husband's side in the parsonages at Trinity Congregation, Watertown, Wisconsin, until 1932; in Mt. Olive Congregation, Detroit, Michigan, 1933-1939; in Grace Congregation, Seattle, Washington, 1940-1951; and in Calvary Congregation, Glenwood, Minnesota, 1952-1961.

Since last summer she had been in failing health and had to be hospitalized for many weeks in the local hospital. On the morning of March 6 she quietly fell asleep in Jesus at the age of 77 years, 1 month, 22 days, delivered from every evil of body and soul.

Her departure is mourned by her husband; one son, Pastor Theodore Stern of Two Rivers, Wisconsin; four

daughters: Mrs. Eleanore Arnison, Plymouth, Michigan; Mrs. Margaret Erikson, Detroit, Michigan; Mrs. Elizabeth Schuster, Evanston, Illinois; Mrs. Eunice Toepel, Baraboo, Wisconsin; sixteen grandchildren; two sisters: Mrs. Alma Saewert, Skokie, Illinois, and Mrs. Erna Holleben, Milwaukee, Wisconsin.

Funeral services were conducted in Calvary Ev. Lutheran Church at Glenwood, Minnesota, by Pastor John Raabe the evening of March 7. He based his words of comfort on Psalm 91:15, 16. The next day her mortal remains were sent to Milwaukee, Wisconsin, for burial in the Frahnke family plot on Union Cemetery. On March 9 the undersigned officiated and conducted an additional service for the family and friends at the Dobratz Funeral Home. The departed one had considered John 10:27-30 a fitting summary of her biography, and had suggested this text as her words of farewell to her family. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

ALFRED C. SCHEWE

† Mrs. Reinhardt Schierenbeck †

Irma Schierenbeck, nee Blauert, was born on April 12, 1891, in New Ulm, Minnesota. She attended day school and was confirmed at St. Paul's Lutheran Church there. After high school and normal teachers' training, she taught in the New Ulm area for several years. On July 16, 1913, she was united in holy wedlock to Pastor Reinhardt Schierenbeck of St. Paul, Minnesota. She served as a faithful helpmeet to her husband at Greenleaf, Wisconsin; Monticello, Renville, and Sanborn, Minnesota; and Charles City, Iowa. After her husband's death

in 1947, she made her home with her children.

The Lord took her to her eternal rest unexpectedly on the morning of January 9, 1961, in St. Olaf Hospital at Austin, Minnesota. Funeral services were held at St. Paul's Lutheran Church in Austin, Minnesota, and burial was at New Ulm, Minnesota.

She leaves to mourn her a daughter, Mrs. Russel Rasmussen of Taconite, Minnesota; and two sons, Pastor Lester Schierenbeck of Austin, Minnesota, and Teacher Robert Schierenbeck of Burlington, Wisconsin.

Golden Wedding Anniversary

Mr. and Mrs. Carl J. Prigge, members of St. John's Lutheran Church, Lewiston, Minnesota, were privileged by the grace of God to celebrate their golden wedding anniversary on December 4, 1960. After a dinner in the school auditorium, served to the jubilarians and their immediate family, the undersigned addressed them on the basis of Psalm 128. In the afternoon an open house was held for relatives and friends.

May the gracious Lord, who has helped them hitherto, continue to bless and sustain them during the remaining days of their life!

R. T. BECKMANN

Golden Wedding Anniversary

The words of Psalm 103:1-5 were used by the undersigned to express the many blessings which the Lord has showered upon Mr. and Mrs. Claus Sieh, Sr. During 50 years of married life, He has granted them many blessings. These people, who are members of St. Paul's Ev. Lutheran Church of Naper, Nebraska, were joined on March 4, 1961, by many friends and relatives to observe this happy occasion.

May the Lord continue to crown them with loving-kindness and tender mercies!

KENNETH W. STRACK

CORRECTION

In the obituary of William Hellermann it was incorrectly stated that he met and married Miss Emma Radke at Manitowoc. It should have been Neillsville, Wisconsin.

CHURCH WINDOWS AVAILABLE

For sale: 11 stained glass church windows 66"x33"; 2 are glass church windows 85"x29 1/2" with storm windows for same. If interested, contact the undersigned.

Rev. I. Lenz
507 S. 11th
Olivia, Minn.

CONCERNING THE "FOUR STATEMENTS ON FELLOWSHIP"

At the request of the Wisconsin Synod's Committee on Doctrinal Matters, the Interim Committee of the Synodical Conference offers the following statement:

In the preface to "Four Statements on Fellowship" it is stated that "further materials dealing with the Scriptural principles of fellowship and their application to specific circumstances were prepared by the joint faculties and were adopted on October 29, 1961" (Four Statements, p. 4).

To avoid misunderstanding, we herewith declare that these "further materials" refer to the Missouri Synod "Theology of Fellowship," Part II, A (Four Statements, pp. 40-42), as well as incidental revisions elsewhere. The printed version is, therefore, not identical with the original form on which the Wisconsin Synod committee declared an impasse. However, the Wisconsin Synod desires to state that the additions and changes made in the Missouri Synod document in no way alter the conclusions arrived at, and therefore do not change the declaration of the impasse.

HERBERT J. A. BOUMAN, Secretary

RECESSED CONVENTION OF THE SYNODICAL CONFERENCE

Additional Information

The convention will begin on May 17, at 9:00 a.m., with a service in the Auditorium of Wisconsin Lutheran High School. Dr. Paul Rafaj will preach. Opportunity for an open hearing with the floor committee on doctrinal matters will be given Tuesday evening, May 16.

Housing

Please address all requests for housing during the recessed Convention of the Synodical Conference, May 17-19, 1961, to:

Convention Housing
Wisconsin Lutheran High School
330 North Glenview Avenue
Milwaukee 13 Wisconsin

HERBERT J. A. BOUMAN, Secretary

RECESSED CONVENTION OF THE SYNODICAL CONFERENCE

The recessed convention of the Ev. Lutheran Synodical Conference will be held, God willing, at Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee 13, Wis., May 17-19, 1961, the first session beginning at 9:30 a.m.

The delegates and/or alternates certified for the August, 1960, convention are to serve.

Please direct all inquiries regarding housing reservations to Prof. Robert P. Krause, 1500 Valley Ridge Drive, Brookfield, Wis. All delegates are asked to bring their Proceedings. For further information regarding delegates, materials, etc., write to the undersigned.

Prof. H. J. A. Bouman, Secretary
801 De Mun Ave.
St. Louis 5, Missouri

CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Thirty-sixth Convention of the Wisconsin Evangelical Lutheran Synod will be held August 8 to 17, 1961, at the Wisconsin Lutheran High School, Milwaukee, Wisconsin. Kindly note that the convention time is extended two days beyond the time

specified in the Constitution and Bylaws because of the great amount of business and the weighty decisions to be made.

THEODORE SAUER, Secretary
Wisconsin Evangelical Lutheran Synod

THE SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet May 24 and 25 in the Synod Office Building, 3616-32 West North Ave., Milwaukee 8, Wis. The first session will begin at 9:00 a.m., Central Daylight Time. The Committee on Assignment of Calls will meet in the Tower Room at Thiensville May 26 at 9:00 a.m., C.D.T.

The following preliminary meetings have been announced:

Conference of Presidents: May 22, 9:00 a.m., President's office.

Board of Trustees: May 22, 9:00 a.m.

Commission on Doctrinal Matters and Advisory Committee on Doctrinal Matters: May 22, 7:00 p.m., President's office.

Board for World Missions: May 22, 9:00 a.m., Auditorium of the Synod Office Building.

Board for Home Missions: May 22, 9:00 a.m., Annex Building, 3614 W. North Ave.

Board of Education: May 22, 10:00 a.m., 3612 W. North Avenue.

Lutheran Spiritual Welfare Commission: May 22, 1:30 p.m., in the Spiritual Welfare Office, 3614 W. North Ave.

Planning Committee for the Educational Institutions of the Synod: May 22, 9:00 a.m., Room 210.

General Board of Support: May 23, 10:00 a.m., Room 210.

Advisory Committee on Education: May 23, 10:00 a.m., Annex Building, 3614 W. North Ave.

All boards and committees are requested to duplicate their reports in accordance with Section 3.01a of the revised Constitution and Bylaws.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Place: St. Paul's, Saginaw, Mich.; R. Gensmer, pastor.

Date: April 24 and 25, 1961 (beginning with a Communion service at 9:00 a.m. on Monday).

Speaker: Paul Kuske (alternate: Theodore Kuske).

Agenda: The first day of the conference is reserved for a discussion of Fellowship. Regular reports and other business will be discussed on the second day. Teachers are required to be present the first day.

R. A. SCHULTZ, Secretary

SOUTHEASTERN MICHIGAN DISTRICT TEACHERS' CONFERENCE

April 28, 1961

Trinity Lutheran School
Jenera, Ohio

9:00-9:15 Opening Devotion
Pastor Martin P. Bradtke

9:15-9:45 Hymn Study — Grades 4 and 5
Demonstration Lesson
Miss Carol Alten

9:45-10:15 Training Children to Sing Correctly — Grades 4 and 5
Demonstration Lesson
Mr. Ronald Gresens

10:15-10:30 Recess

10:30-11:00 Social Studies—Grades 7 and 8
Demonstration Lesson: Correlating the History and Geography of the Scandinavian Countries
Mr. William Fuhrmann

11:00-11:30 Science — Grades 7 and 8
Demonstration Lesson: The Science of Sound
Mr. Jerome Kruse

11:30-12:00 Discussion

12:00-1:15 Noon Break

1:15-2:15 The Middle Road in Teaching Primary Reading — Presentation and Discussion
Miss Eleanor Petrowsky

2:15-2:30 Recess

2:30-2:50 Review of Proposed State Accreditation
Mr. Donald Zimmerman

2:50-3:45 Business and Elections

3:45- : Inspirational Address
Pastor Martin P. Bradtke

CAROLYN M. SMART, Secretary
300 Auburn Street
Plymouth, Mich.

WESTERN WISCONSIN

DISTRICT PASTORAL CONFERENCE

Place: Northwestern College, Watertown, Wis.

Date: Tues. and Wed., June 13, 14, 1961.

Agenda: Preacher, A. Stuebs, (alternate, C. Mischke).

Essays: "Article VII of the Augsburg Confession in the Light of the Apology," James Fricke; "Church Fellowship," Prof. C. Lawrenz.

Registration details will be sent to each pastor of the District.

E. J. C. PRENZLOW, JR., Secretary

WESTERN WISCONSIN TEACHERS' CONFERENCE

April 27 and 28, 1961

Baraboo, Wisconsin

Thursday

9:00 Opening Devotion

9:15 "Promoting the Christian Day School," Pastor W. Schmidt

10:30 Band Concert — First Lutheran Band, La Crosse. "Instrumental Music in Our Day Schools," F. Hagedorn

11:30 Business Meeting

12:00 Noon Recess

1:15 Devotion

1:25 "Have You Tried This?" A. Moldenhauer

2:40 Excursion

Friday

9:00 Opening Devotion

9:15 "How to Decide a Call," A. Fehlauer

10:30 "A Practical Method of Cursive Writing," Mrs. F. Hagedorn

11:30 Report of Board of Education and Business Meeting

12:00 Noon Recess

1:15 Devotion

1:25 Sectionals

7 & 8, W. H. Nolte

5 & 6, V. Meyer

3 & 4, Miss J. Sieker

Kindergarten, 1 & 2,
Miss M. Schuetze

2:15 Business Meeting

3:00 Inspirational Address

MISS MARGARET JASTER, Secretary

SOUTHWESTERN CONFERENCE

Place: Ridgeville, Wis., L. Meyer, host pastor.

Date: May 2, 1961.

Time: 9:00 a.m.

Communion sermon: H. Winkel (L. Albrecht).

Agenda: "The Status of the Four Synods on Fellowship."

Business: Visitor's Report, Financial Report, Stewardship.

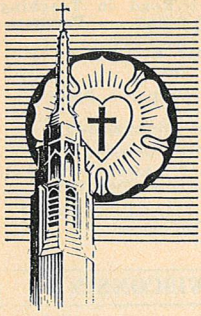
Please announce to the host pastor!

C. R. ROSENOW, Secretary

INSTALLATIONS

Pastor

Hoenecke, Roy G., as pastor of St. Paul's Ev. Lutheran Church, Jordan, Minn., by R. Schlicht; assisted by Gerald Hoenecke, R. Haase, P. Hanke, E. Vomhof; April 9, 1961.



MY CHURCH AND OTHERS

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

I John 4:1

MY CHURCH AND OTHERS. By PROF. J. T. MUELLER.

92 pages, 5¼x7½. Stiff paper cover.....\$.85

A summary of the teachings of the Evangelical Lutheran Church as distinguished from those of other denominations. The second part of the book offers historical data concerning the larger sectarian bodies and brief notes on most of the small religious groups.

THE CHRISTIAN AND THE CULTS. By WALTER R. MARTIN.

152 pages. Cloth.....\$2.00

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This book is the author's life story as a Jehovah's Witness. It is his confession of wrongdoing to God and his fellow men. In so doing he reveals the Jehovah's Witnesses and The Watch Tower Bible and Tract Society for what they really are.

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This booklet has been written to serve in the establishment of the true honor of the mother of Jesus and to confirm faith in Jesus Christ as our Redeemer and King. Here are the Scriptural answers to Romanism's unfounded inference on the virgin birth of Christ.

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