



THE NORTHWESTERN Lutheran

October 22, 1961
Volume 48, Number 22



BRIEFS

by the Editor

The Reformation Festival will be observed within a few days after some readers receive this issue of *The Northwestern Lutheran*. At all times, but especially at this time, the question is in order: What are we doing with the legacy that has come down to us from Luther?

The words of the familiar hymn penned in 1594 are still a fitting prayer for today:

*Lord, help us ever to retain
The Catechism's doctrine plain
As Luther taught the Word of Truth
In simple style to tender youth.*

That is a good answer to our question, and yet it is not the full answer. Or rather, if a living faith speaks this prayer, it includes something not expressed in words here. It wants the saving doctrine of the Scriptures retained pure and unadulterated so that it can be brought in all its fullness and power to many who are without God and Christ in the world. As true heirs of the Reformation, we will want to add to the above prayer this confession and prayer:

*God's Word is our great heritage
And shall be ours forever;*

**To spread its light from age to age
Shall be our chief endeavor.**

*Through life it guides our way,
In death it is our stay.
Lord, grant, while worlds endure,
We keep its teachings pure
Throughout all generations. Amen.*

* * * *

The sermonette you will find under "Studies in God's Word" was written by Pastor Richard Balge at the request of our Lutheran Spiritual Welfare Commission. This Reformation message has gone out to the servicemen and students away from home who are listed with the Commission. We think you will agree that it is a good message for us at home, too.

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A clarifying statement regarding an item that appeared on this page in the September 24 issue is found on page 350.

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As one reads the reports of the school openings at Northwestern College and Dr. Martin Luther College in this issue, he is immensely heartened. These increased enrollments should, under God's blessing, mean more pastors in more

pulpits, more missionaries in more fields, more teachers in more Christian day-school classrooms. (We are eagerly awaiting reports from Michigan Lutheran Seminary and Northwestern Lutheran Academy. From oral reports we know that the enrollment at Michigan Lutheran Seminary is more than crowding its facilities.)

Nor should our satisfaction over this immediate advance be dampened by the realization that "there's a long, hard pull ahead." That's true, no doubt about it. Let us recall three sentences from the report of the Planning Committee submitted to us (already cited in "Convention Reports," Sept. 24, p. 310): "We realize that the number of graduates in the ministry must be increased 100% over the present average. The Board of Education informs us that a 100% increase in teacher graduates is necessary. The growth of our area high schools will necessitate an increase in secondary-school teachers."

Is there any reason why this picture of future manpower needs and the vast project that lies before us to meet the needs — any good reason why that should make us discouraged and dispirited? The very contrary should be the case. When more and more missionaries, pastors, and teachers are required, the work of our Lord is going forward. This is the work that lies close to His heart and to ours as well.

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

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Editorials

One Man To Stay Destruction

Seldom in recent years has the death of one man filled so many with anxiety and gloom as did the tragic death of Dag Hammarskjöld, Secretary General of the United Nations. Everywhere flags at half-mast declared that the loss of this dedicated and sturdy champion of decency and order and dignity among the nations was keenly felt and deeply deplored. It has not been often that the death of a single good man has meant so much to so many.

Does the welfare of nations hang on so slender a thread? Are the shoulders of only one man strong enough to bear the burden of keeping the world at peace? Does only one man possess enough wisdom, firmness, and patience to cope with the stubborn problems that beset our evil age? In a world that boasts of many great men, men of the week, of the year, of the century, that ceaselessly parades their greatness before us in the press, in the bookstalls, over the air, on the screen — was there only one among all these men of distinction who could be relied on to keep a world from collapsing into ruin?

If this is true, this is indeed a bankrupt world. Its poverty is appalling and pathetic. All its wisdom, all its power, all its virtue must admit to impotence in the face of the trials that afflict our world.

What has happened to faith in God, the Lord of the nations? Where is the confidence that there is an Over-ruler of men of evil wills and mailed fists? Above all, why cannot desponding men with bowed heads and slackened hands believe that there once was a man whose shoulders were strong enough to bear the burden of the world's true peace, who possessed the wisdom and the firm resolve and the patient love to undo the world's evil, who secured for men the one benefaction that will keep them from destruction? Why can't they believe that in one man, the God-Man Jesus Christ, is our strength and our hope and our peace?

C. TOPPE

* * * *

Worries and Anxieties

Nothing makes life so hard to bear as the worries and anxieties which torture our hearts. We are beset by worries whether we shall lose our jobs, whether we shall be able to make an adequate living, whether a loved one will be able to throw off a serious illness, and the like. We are told: Stop worrying. It does not help. We all know that and yet cannot stop our worrying.

If all the advice the Bible gave us was to stop worrying, we would not be helped. The advice which the Bible gives us is helpful because it gives us something to take the place of worries, namely, trust in God who has promised to take care of us. The advice of the Bible is, in a nutshell: "Casting all your care upon him; for he careth for you." It tells us that all our worries and anxieties are unnecessary because taking care of us is a job which God has taken over.

Jesus takes us by the hand and leads us into the great outdoors to teach us that lesson. He tells us to behold the fowls of the air and the lilies of the field and to observe God's adequate care of them. God feeds the birds of the air which do not work for a living and do not store up food. He clothes the flowers of the field

which neither spin nor sew. The birds which fly in the air and the flowers which bloom in the field are God's creatures, too, and He takes care of their needs.

But we occupy a much higher place in God's scale. We are the foremost of all His creatures. He created us in His own image; yes, He redeemed us with the blood of His own Son. And dare we think that the good God would neglect us and fail to do for us what our real welfare requires! Are we not much more precious in God's sight than they? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Failure to put our trust in God and His gracious promises lies at the root of all our cares, worries, and anxieties. It is only because we lack faith in God that we are plagued by them. That is useless torture. "Your heavenly Father knoweth that ye have need of all these things."

IM. P. FREY

* * * *

William Tyndale

When we pick up our English Bible to read God's message to us in our own language, we seldom give a thought to the men who put the Hebrew and the Greek into words that we understand. When we do think about the men who did the translating, we may picture them as sitting in a comfortable study with their Greek and Hebrew texts spread out before them and their dictionaries and grammars conveniently at hand. That is, however, seldom an accurate picture of the devoted men who at the time of the Reformation made the Bible available to English-speaking people in their own language.

In the history of the translation of the Bible into English there is hardly a name more honored than that of William Tyndale. Tyndale, who lived at the same time as Martin Luther, was determined to do for his English countrymen what Luther had done for his Germans. From the first he was confronted with difficulties that we can hardly understand. Since 1408 there had been a law in force in England that forbade the translation of any part of the Bible into English except by express permission of the archbishop. Tyndale tried in vain to get this permission. He then crossed the English Channel and began his work in the Catholic city of Cologne in Germany. When he had a considerable part of the New Testament translated, he was forbidden by the authorities to print it.

Undaunted by this reverse in his plans, he traveled to Worms, the city where Luther made his heroic stand before the Emperor Charles the Fifth. Here Tyndale finally completed the New Testament translation and had it printed.

He then went to work on the Old Testament but never completed it. He had moved to Antwerp in Belgium, which was at that time a free city and not under the control of the Emperor. His enemies, who looked upon him as being a follower of Luther, could not get at him in a free city; so they kidnapped him and put him into

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Studies in God's Word: Our Refuge and Strength

God is our refuge and strength, a very present help in trouble (Ps. 46:1).

A time of trouble: the threat of invasion from the east, where a godless and ruthless enemy is building up his military strength. At home, tension, while leaders seek alliances and call for sacrifice. On all sides, God's truth ignored and all but hidden by the philosophies and inventions of men, while many question whether there is such a thing as the truth of God. Corruption in high places, a general loosening of moral restraint in all places. In the churches, many blind leaders of the blind, with many falling into the ditch. Man out of touch with God and at odds with his fellow man.

1961? History may well speak of our time in that way. The Bible describes the days of King Jehoshaphat (890 B.C.) in much that way. History describes the early days of the sixteenth century, the days of the Reformation, in that way. The days in which Psalm 46 was written, and the days when Martin Luther nailed the Ninety-five Theses to the door of the castle church in Wittenberg were very much like our own day. The Psalm which Jehoshaphat and his people sang, on which Luther based "A Mighty Fortress Is Our God," is a Psalm for our day:

*"God is our refuge and strength,
a very present help in trouble."*

The root trouble of all ages, which the world calls by many polite names, the Bible calls sin. We cannot begin to know the way out of trouble until we face up to the basic fact that we have disappointed the God who created man in His own image. We must recognize that all disharmony in families, in communities, and among nations has its source in man's sin. Every irritation, every quarrel, every war is really sin working itself out from our inmost being. As Jesus said it: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). The root trouble is a heart trouble, the worst kind of heart trouble. The results are always fatal; and unless a remedy is provided, they will be eternally fatal.

Where shall we go for a cure, where shall we go for help in this trouble? Luther wanted to know. He looked for refuge in a monastery, and was only more convinced of his condemnation. He tried to find strength in punishing his body with fasting and long hours of prayer. He only learned to despair. He looked for help in the institution which dominated the Western world then: the Church of his day. He was only disillusioned, as men will always be disillusioned by other men, as men will always finally despair when they seek the cure for sin in themselves.

God Himself gave him the answer, in the inspired words of the Apostle Paul: "The just shall live by faith." To Luther, the "righteousness of God" had always meant God's righteous demands and God's holy anger. Now he learned that this righteousness is not just what God's holiness demands, but what God's *love provides* for the

sake of His Son Jesus Christ, and which becomes ours by faith in Christ. Now God does not repel by His majesty, but He invites us to find a refuge in Him. The almighty power of God is not something that can only crush us, but now He is our "trusty Shield and Weapon." Conscience might accuse us, faith may flicker weakly; but God is "a very present help" for just such trouble. God is the faithful, reliable, eternal God who "spared not his own Son, but delivered him up for us all." Jesus Christ was crucified to deliver us from the root trouble, and raised again to deliver us from eternal trouble, from hell.

There are other troubles which come upon us simply because we are still the sons of Adam. The word trouble suggests "tight places." The thing that makes a tight place so bad is that there is no way to turn, no room to turn. With a God who is our Help in every trouble, these are not curses to destroy us, but crosses to make us strong in His strength. That was Luther's experience in the 1520's. He was excommunicated, outlawed, wanted dead or alive. Yet he could sing: "We tremble not, we fear no ill; they shall not overpower us." The whole Western world either laughed or shook its fist at him when the little monk from the second-rate university in the third-rate town dared to question the authority of manmade tradition to rule the consciences of men. But it pleased God to use that one lone voice to restore the Gospel to the Church in its purity, and to restore the Sacraments as Christ had instituted them. God can take our very weakness and use it to demonstrate His strength.

The word "trouble" suggests a siege. Troubles can come at a person from all sides. One problem seems more than we can handle, and then others are added to it. We struggle with a temptation, and others immediately spring up. We are hemmed in, and it seems there is no relief. The nervous system must finally collapse, the mind be shattered, life destroyed, and faith snuffed out. The place to look then is not *in* to ourselves, but *out* toward God our Refuge, not *in* to our resources, but *out* to His strength.

Trouble can be a small thing, like tight shoes at the end of a trying day. It probably wouldn't kill us to leave our shoes on, but we're so much more comfortable when we take them off. Life is full of many such "tight shoe" troubles. God is not too busy to be bothered with them. He is not just a corporation head or division commander who cannot possibly know all of his men. He is *our* Refuge, *our* Strength, *our* Help. He notes the fall of the sparrow and numbers the hairs of our heads. He can forget us no sooner than a mother can forget her child. Indeed, He says: "Yea, they may forget, yet will I not forget thee."

Jehoshaphat and his people looked to the promise of God and were not disappointed. Luther and his coworkers trusted the Word of God and were not let down. We have that Word. "Therefore will not we fear."

RICHARD BALGE

News FROM OUR Missions



The Gospel Bears Fruit In Japan

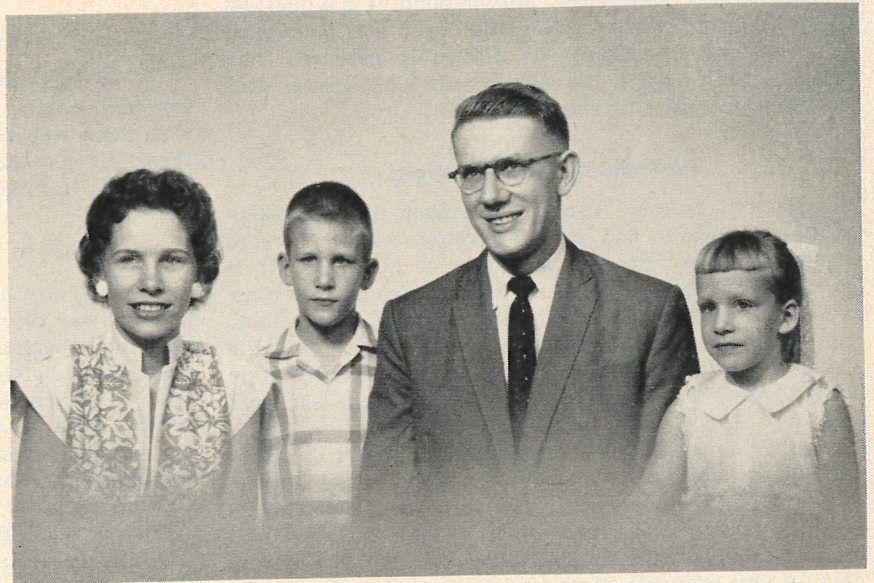
The following paragraphs are taken from a letter that Missionary Richard Seeger wrote to friends in this country, sometime before he left on furlough. After thanking his friends for their many letters and gifts and their active interest in the Japan mission, he went on to report the latest developments in his field.

An Adult Baptism and a Confirmation

Right after Christmas, things settled back pretty well to normal. That is, we continued with Bible classes and our other activities. It pleased us very much when on March 5, 1961, Mr. Seichichi Uchida became a child of God through the Sacrament of Holy Baptism. He is now the only one from Tokyo to have become a communicant, voting member. I musn't forget Mrs. Donald Sartori. She was confirmed on March 5. She is a very dedicated Christian woman. Her husband is in the Air Force and is presently stationed in the Tokyo area. Mrs. Sartori was baptized by Missionary Poetter of Mito. Speaking of Mr. Uchida, I would invite all of you to pray that his wife will soon join him in confessing Christ as her Savior. She still has given no indication that she wants to become a Christian, although she does attend services fairly well with her husband. Unfortunately, she was not present when her husband was baptized. On April 2, we held our first Communion service in Tokyo. It took almost four years, but the Lord was faithful to His promise, "My word shall not return unto me void."

Four Baptisms in Another Area

On March 11, 1961, Mr. Adachi, his wife Sumiko, their son, and also Miss Suzuki, all of Utsonomiya, were baptized into the name of the Triune God. Their baptism came just a little more than a year after work had



The Richard Seeger family

been begun by us in that rural area in February of 1960. Pastor Poetter and a group of believers from Mito came and helped us celebrate this great occasion by lifting up their voices with us in songs of praise to the mercy of God which made this miracle possible. All of us truly thank the Savior for granting us this heartening manifestation of His love for man. Just a year ago these people were deep in the darkness of unbelief. But now they have been brought out into the marvelous light of the Gospel. On Sunday, March 12, we celebrated our first Communion service there.

Our First Church Building in Japan

About seven months ago, we were politely but firmly informed that we could no longer use the public hall which we had been renting for Christian services. So we used Mr. Adachi's home. However, his home just wasn't suitable because the people were hesitant to come there. We took this

problem to the Lord. And on May 5 the Lord answered our prayers most abundantly. That is, on May 5, 1961, we dedicated the first church building of the Wisconsin Synod in Japan, here at Utsonomiya. It is just a small church, but it is ours (as soon as we get done paying for it), and we thank the Lord for it. Please watch *The Northwestern Lutheran* for pictures of our new church. We also invite you to join us in thanking the Lord. Altogether, the building and the furniture in it (organ, altar, chairs, and paper stained-glass window donated by Master Michael Loose of Milwaukee, Wisconsin, which is very beautiful) only cost between \$500 and \$600. We borrowed \$166.00 from the Tokyo congregation, were given \$140.00 from the above fund, and the rest was donated by you folks through gifts to me. So, if some of you are wondering how your money was spent, you now know that is at work serving the Lord in Utsonomiya in the form of a church building.

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A Lantern to Our Footsteps

God's Reply to Our Questions

Topic:

May We Pray At Table With People Not of the Wisconsin Synod?

This question has at times been asked in connection with the presentation on the doctrine of church or religious fellowship that our Commission on Doctrinal Matters used in their discussions in the Joint Union Committees of the Synodical Conference. And no doubt it is a question that is being asked even more often now that our Synod felt compelled to suspend its fellowship relations with The Lutheran Church—Missouri Synod. What answer does Scripture give to the above question?

Preliminary Considerations

First, let this be said. There is no reason for a Christian to abandon prayer and family devotion when others of another faith are present with him at his table. It is his home, and he will proceed with prayer and devotion as he does when no guests are present. Nor is the Christian called upon first to make an announcement to those of another faith that they, of course, are excluded from his fellowship at that time. When St. Paul was on board ship on his journey to Rome, and a severe storm threatened shipwreck, he encouraged the others on board ship to eat, and we read of him: "And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat" (Acts 27:35). Paul did not hesitate to pray in the presence of the heathen on board ship. It was a good testimony, and so will also our prayer and devotion be.

Circumstances may bring you to the table of those not of your faith. When you are a guest at another person's table, and he speaks his table prayer in your presence, you surely will permit him to do so without disturbing him, even though it may be that you are not joining him in his prayer.

There may also be instances when you attend a dinner, a banquet at which people of many faiths are present. Sometimes committees that arrange such gatherings, through misguided piety, will invite the Roman Catholic priest or some Protestant pastor to speak a table prayer. Scripture does not absolutely forbid your presence at worship in which you yourself cannot join. Elisha did not tell Naaman that he was sinning by being present at his king's side in the temple of the idol of Syria, Rimmon (cf. II Kings 5:18,19). However, you will have no part in setting up such worship; if you serve on a committee to make the arrangements, you will use your influence to prevent such prayers that are intended to unite people of various faiths in worship.

Getting at the Real Question

What has been said up to now doesn't, however, really answer our question. We are not asking what we may do *in the presence* of someone else or what he may do in our presence. We are asking whether we may

jointly pray at table with anyone who belongs to a church body not in confessional fellowship with us. May we actually *jointly* appear with our prayers before the throne of God?

Avoid Persistent Errorists

God does want us to join with fellow Christians in worshipping Him, in prayer. But He forbids us to do that with those who persistently hold to false doctrine. About them His command is: "avoid them" (Rom. 16:17), and that will include avoiding joint prayer with them.

How to Recognize Persistent Errorists

If you are to avoid persistent errorists, you must in some way recognize them. You cannot, of course, look into their hearts. Only God can do that. You are to judge them by their fruits, by what they produce. Jesus said: "By their fruits ye shall know them" (Matt. 7:20). In this case that is their confession. St. John warns his readers not to believe every spirit, but to try (test) the spirits whether they are of God. How will they be able to do this? He continues: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (I John 4:2,3). This gives expression to the principle: we must judge on the basis of the confession that is made.

In Regard to Joint Public Expressions of Faith

Membership in a church body is an act of confession. Through his membership a person confesses himself to the teachings of that church. In joint expressions of faith that are public, as, for example, public worship, prayer together in public, going to the Lord's Supper together, you would have to judge the other person on the basis of this confession of church membership, which is a public confession. To disregard this public confession would only create offense and confusion. Whoever is a member of a persistently erring church body needs to be avoided in all joint public expressions of faith.

What About Private Personal Relationships to Others?

But now such a person from an erring church body is with you in your home, or you are in his home. From your private contact with him you know that he confesses trust in Christ as his Savior from sin, that he confesses himself to the Scriptures. It is apparent that his membership in the false church body is the result of a still weak faith which does not fully understand the seriousness of the errors, or it is clear that he actually does not

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Daniel 1:17-21

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

And Daniel continued even unto the first year of king Cyrus.

As a conclusion to this series of studies in *Prophecy and Fulfillment*, we shall present here a number of articles dealing with Daniel and his book.

How We Regard the Book of Daniel

To us who believe that the Bible is just what it declares itself to be, and that the events recorded in it happened as the sacred writers present them to us, the Book of Daniel presents no particular problems. We believe that the man Daniel lived and worked in the land of Babylon at the time and in the manner in which his book describes these things as having taken place. The miracles recorded in the book we accept as God's own intervention in the "normal" course of human events, as his temporary setting aside of the workings of what we call the "laws of nature" so as to accomplish His gracious purpose for His people.

Least of all do we feel that the fact that the Book of Daniel contains the record of prophecies made, interpreted, and fulfilled is a reason why this book should not be received by us as the very Word of God which it is.

Sad to say, our attitudes toward this most instructive and comforting book are not shared by many persons of our day, among them no doubt a large percentage of professional workers with Holy Writ, the theologians, the scholars, and the preachers of our time.

The Generally Accepted Attitude Toward the Book

Most of these latter deny that the book could have been produced at the time when Daniel is presented as living. Instead, they place the book somewhere in the second century before Christ. At that time, they would have us believe, someone else, not Daniel (who had by that time been dead for many years, if he ever existed at all), drew up this strange collection of marvelous bits of writing, and then pretended that the whole had come from the pen of the Daniel who is the principal person in the story told in the book. These unbelieving critics also pretend that they know just why the Book of Daniel was produced in the second century before Christ: at that time, they argue, the Jewish people were being oppressed by a foreign conqueror, and — so say these critics — the book which was ascribed to Daniel was produced to encourage the Jewish people to stand up for their own religious convictions just as bravely as, in the book, Daniel stood up for his faith many years before in the land of Babylon.

To put the matter bluntly, the generally accepted attitude toward the Book of Daniel that prevails in the world of Biblical scholarship in our time is that the book is not at all what it pretends to be: that as a whole and in its parts, it is simply a big lie.

Ours Is a God of Wonders

We, however, at all time and especially in connection with what we have to say about Daniel and his work, are ready to confess that the eternal God of all grace *does* at times take a direct hand in the affairs of men and things and makes happen something

that normally would not have happened thus. These happenings we call *miracles*. We are also happy to confess that the God who holds this world and the entire universe in the palm of His hand, has at times through the words spoken by His representatives here upon earth indicated precisely what was going to happen at some time in the future and has then brought that event to pass just as He had said it would. In this case we are speaking of a *prophecy and its fulfillment*.

Four Great Periods of Miracles

In the history of our redemption, as told in the Old and New Testaments, there were four great periods of miracles. The first was the time of Moses, of the deliverance of Israel out of Egypt, and of Israel's journey through the Arabian desert into the Land of Canaan. The second period of miracles was that in which Elijah and Elisha lived and worked among God's people in the Land of Promise. The third was the time of Daniel and of the exile of the Jewish people in the land of Babylon. And the fourth period of miracles, of course, was the time from the appearance of John the Baptist to the Ascension of Christ.

Egypt and Babylon — Joseph and Daniel

In both the first and the third periods, a heathen world-power, the Egyptian in the first and the Babylonian in the second, had externally overcome the people of God and reduced them to slavery, determined on their destruction. In both, God the Lord revealed Himself by wonders and signs before the heathen as the Almighty God and Lord in heaven and on earth and compelled the oppressors of His people to acknowledge His omnipotence and His eternal Godhead. To the heathen kings Pharaoh and Nebuchadnezzar He made known the future in dreams, which the heathen wise men of these lands could not interpret, but which the servants of

the only true God, Joseph and Daniel, were able to interpret. And in each case they were on that account elevated to high offices of state.

Daniel's Position and Office

Daniel, it needs to be remembered, was not a prophet in the sense in which his contemporary Ezekiel was a prophet. Both men indeed worked among the captive children of Judah at the time of their captivity in Babylon. But Ezekiel was a priest who was called by God to preach and minister to God's people there in exile. On the other hand, Daniel was a statesman, who occupied a high position at the court of the reigning king.

In this fact we see the reason why in the Hebrew Bible the Book of Daniel is not to be found among the books of the prophets. In our English Bibles we find *Daniel* right after the book of Ezekiel. But in the Hebrew Bible *Daniel* is placed among the writings of the third division of the Old Testament, the so-called "Writings," which include the Psalms and, for instance, the Books of the Chronicles.

Daniel was placed there, not because the believers of the Church of old did not acknowledge that Daniel possessed the prophetic spirit and spoke and wrote by inspiration of the Holy Ghost. Of the reverence with which his book was regarded

we have abundant evidence. But because Daniel, while writing by inspiration, was by profession a statesman and not a prophet like Ezekiel, his book was placed among the *Writings* rather than among the *Prophets*.

The reasons why the New Testament uses the Book of Daniel as it does will become clear when we turn for a more intensive study of it to the Book of Daniel itself.

In his first chapter Daniel tells how it was that he came to be appointed to a position of responsibility and honor at the court of Nebuchadnezzar, king of Babylon.

FREDERIC E. BLUME

School Opening At Northwestern College

When a congregation arranges for double services on Sunday mornings, it may not be compelled to do so because worshipers are standing in the narthex or on the front steps of the church; it may be concerned about convenience. It wants to accommodate its members by providing them with a choice of services. When double morning chapel services were initiated on the Northwestern College campus this fall, it was not convenience that suggested the change; it was necessity that compelled it. The new chapel could no longer seat the entire student body and faculty in a single service, not even by again detailing a number of high-school freshmen to sit in the sacristy.

The dual chapel services signify another increase in enrollment at Watertown. By the time this report is read, it is expected that 461 students will have registered for the 1961-62 school year, 34 more than a year ago. Among the 187 college students there is one girl (of necessity a well-adjusted coed); at least 184 of the 187 have indicated their intention to serve in the Church as pastors. Of the 274 students in the preparatory department, 104 are first-year high-school "Sextaners." Between 75 and 80 boys in this class are Course I students, boys who are preparing for the parish ministry; most of the girls and most of the rest of the boys intend to become parish-school teach-

ers. In general, not only is the enrollment in the school up, but the percentage of students intending to become pastors is perhaps higher than it has ever been. For this we are particularly grateful.

Our dormitories are as crammed as a missionary barrel. The fourth floor of the high-school dormitory has been reactivated; three resident college Seniors are monitoring the Sextaners who have been assigned to these lofty penthouse quarters. If we could replace our ancient 1875 dormitory (which the State Industrial Commission has declared is fit for only limited occupancy) with a new and larger residence hall, we should not be as much dismayed by the prospect of 400 dormitory students looking to us to furnish them with beds and study tables a year or two hence.

Because Northwestern College, with its two departments, can offer an eight-year program of study, it is not unusual to have three or four children from one family on the campus in a given year. This year six children from one family are attending classes ranging from the freshman year in high school to the Junior year in college. Such multiple enrollment may establish some kind of school record.

The two professors who left our faculty during the summer could not

be replaced by the time school opened. A local pastor, a Seminary vicar, and faculty members who accepted an imbalance in their teaching schedules have enabled us to man all teaching stations until they can be taken over by permanent faculty replacements.

On opening day, September 6, Mr. Paul Siegler, a seminary vicar, and Tutors Melvin Schwark, Jerome Braun, and Ronald Roth were inducted into their offices. Mr. Siegler will be teaching courses in the classics department; the tutors will be filling in in the classrooms as the need indicates and their time allows.

The day before the opening of school, funeral services were held for Mr. Harold Schumann, a long-term member of the College Board, who also served as custodian of Synod's Trust Funds until he resigned from this office the past summer. Mr. Schumann's broad acquaintance with financial matters, his close contact with business conditions in Watertown, his conservative attitudes, but especially his loyal ties to his church and his Synod made him a valuable member of our Board. All of our schools and synodical activities are much indebted to men who, like him, give freely of their time and energy to serve the kingdom of God with their talents.

C. TOPPE

The Percentage of Tares

The not too literate but truly concerned president of a congregation cried out despairingly in the face of a financial crisis in his church: "One third never does nothing!" A study of the annual reports of a fairly large number of congregations over a number of years reveal that this situation is fairly general. And when parishes are grouped in conferences or synodical districts, the proportion of those who for some reason lag behind is usually about the same.

Wilbur M. Smith, in his weekly survey in *The Sunday School Times* (May 13, 1961) reports: "A very remarkable and tragic situation has been frankly acknowledged in the recent publication of a survey conducted for the Congregational Christian Churches of our country. The director of the survey set out to discover how vital was the relationship of members of these various churches to their denomination and the Christian faith. He received responses from 4,095 members of 12 Congregational Christian Churches in the North Central and North Eastern states. The report says that only 44 per cent of members of these churches could be placed in the 'active organizational category' which included regular attendance at the church services and financial support of the church activities. The report stated that 'the unquestioning believer and the devotional member were dying out within the denomination, being replaced by the organizational type of church membership.' In other words, many who are in the church do not believe the great truths of the Christian faith, and instead of having a living experience as members of the Body of Christ, they are simply enrolled as members of an organization. One wonders if this same percentage would be found in other Protestant denominations." Yes, one wonders.

There Is Nothing I Can do?

A student in Alabama Lutheran Academy in Selma, Alabama, writes in the July, 1961, issue of *The Missionary Lutheran*, "The most important part of this life is the soul. The Lord

Jesus has redeemed your soul and wants you to give your life with all your talents in the work of winning souls for Him."

How another Negro Lutheran carried out this injunction is illustrated in the same journal. Pastor E. H. Wildgrube reports:

"Good news comes to us from Meridian, Mississippi. Mr. Otis Woodard, an active young man and member of the Lutheran Church in Birmingham, started a mission in his home. After a day's work, he went out to tell the people in his neighborhood in Meridian about Jesus and His great love. He gathered a few children and some adults in his home and spoke to them about Jesus, their Savior. The Rev. Walter Schindehette, who has a congregation in Meridian, gave him all the assistance he could by conducting services in his home. Also the Rev. Eugene Kappeler of Selma, Alabama, had given much of his service to this mission. A recent letter from Mr. Woodard stated that 106 children and adults have been attending the Sunday school and service. This is proof of what great things lay-workers can do to enhance the cause of missions right in their neighborhood."

Thus through the efforts of one loyal witness there has been planted another Lutheran church in Mississippi, a state which has hundreds of thousands of Negroes, but heretofore had one lonely Synodical Conference mission. The field is crying for reapers.

Humble and Hearty Thanks

In the General Prayer, commonly read in the morning service, and in other liturgical prayers, occurs the phrase "most humble and hearty thanks." (See *The Lutheran Hymnal*, p. 110.)

The first paragraph of the prayer is called *The General Thanksgiving*, and is taken from *The Book of Common Prayer* and is said to take some of its phrasing from a private prayer of Queen Elizabeth issued in 1596. Its present form was composed by Bishop Reynolds of Norwich some 300 years ago. It expresses the loftiest thoughts in simple language and

is worthy of daily use by devout believers.

Robert N. Rodenmayer, a British clergyman, has written an edifying commentary on this prayer, devoting 11 chapters to its exposition in a book titled *Thanks Be to God*.

He has an interesting comment on the words "humble" and "hearty." "The phrase 'humble and hearty thanks,' he says, "at first reading seems confusing, almost a confusion in terms. On second thought it is very perceptive. Humble here means *fitting*, in the old New England sense; appropriate. Hearty has its face value of whole, straightforward, enthusiastic; 'up to the brim.'"

He ends this particular chapter thus: "There are three kinds of giving: grudge giving, duty giving and thanksgiving. Grudge giving says, 'I have to,' duty giving says, 'I ought to,' thanksgiving says, 'I want to.' The first comes from constraint, the second from a sense of obligation, the third from a full heart. Nothing much is conveyed in grudge giving since 'the gift without a giver is bare.' Something more happens in duty giving but there is no song in it. Thanksgiving is an open gate into the love of God."

Refreshing Demonstration of Honesty

That is the title of an item in Senator Alex Wiley's weekly newsletter of Aug. 17, 1961, which reports:

"After it completed its nuclear tests in the Caroline Islands of the Pacific back in 1957, the Atomic Energy Commission paid a native \$200 he claimed due him. Some months later his tribe discovered the claim was unjust, and they sent the money, which was big money to them, back to the A.E.C. Still they weren't satisfied; they felt the A.E.C. had been inconvenienced. They assembled handicraft and laboriously arranged for it to get to Washington—nine small canoes, seven handbags, four fans and several other items. At least one of the items — in my judgment — should be put in the Smithsonian Museum as a lasting memorial to the small Polynesian tribe which, at considerable cost and inconvenience to

themselves, put honesty and their concept of fairness above self-interest and material advantage. Without doubt, many Americans could learn from this tribe's high-founded example."

Indeed — in filing income tax returns, for instance. And for Christians, the story has implications in connection with stewardship.

Mater Et Magistra

"Mother and teacher of all nations, the Universal Church has been instituted by Jesus Christ so that all who in the long course of centuries come to her loving embrace may find fullness of higher life and guarantee of salvation.

"To this Church, 'the pillar and ground of truth,' her Most Holy Founder has entrusted the double task of begetting children and of educating and governing them, guiding with maternal providence the life both of individuals and of peoples, the dignity of which she has always held in the highest respect and guarded with watchful care."

Thus begins the long social encyclical recently issued by Pope John XXIII. Since he is the Supreme Pontiff — literally the chief bridge-builder between man and God — it is not surprising that he pontificates. With an unabashed assumption of authority he tells the world how to reform socially and politically. Let sociologists judge as to the merits of his philosophy. We are more interested in the spiritual implications of his motives.

In a speech to a general audience on July 15, as reported in *Operation Understanding* (Aug. 20, 1961), the

Pope said that "versions in the different languages had to be prepared so that all the inhabitants of the earth could be informed of its contents at the same time, since they all belong to Our Lord Jesus Christ and must therefore receive *the light of the Vicar of Rome's pastoral attention.*" (Emphasis added.)

He who thus speaks as "mother and teacher of all nations" is, according to our belief, "that man of sin," of whom Paul says by inspiration that he "opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. 2:3f).

Pastoral Counseling

If a pastor were to buy all the books on counseling that are recommended to him by religious book clubs, book reviewers, and direct advertising, he would go broke. But, provided he could afford them, if he would read them, he would become hopelessly confused, or he might pose as an amateur psychiatrist.

Counseling has largely replaced that fine untranslatable word *Seelsorge*, a shepherd's care for souls. Our pastors of a generation or two ago never heard of the technique of premarital counseling. But solid confirmation instruction, doctrinal preaching, and solemn wedding sermons resulted in marriages that were fairly lasting and comparatively happy.

Pastoral counseling is by no means to be despised. In fact, it is a pity that too many parishioners seek the help of a psychiatrist (who may be an atheist) rather than a heart-to-heart talk with their pastor.

The reason some people shy away from their pastor may be the fear that he will give them the kind of counsel they do not want to hear and heed. On this point "Peter Parson's Log" says (*The British Weekly*, July 27, 1961): "Personal counseling is a frustrating experience when the person who seeks help has no intention of changing the basic patterns of life but wants only to pick up the pieces and to re-arrange them within the old context.

"An unhappy couple came to see me today, but their standards and values have been so wrong from the beginning, the gods they serve so inadequate, that it was impossible to advise them and to help them *on their own terms.*"

The emphasis is the author's own. He well knows that people in trouble often do not want to hear, "Thus saith the Lord."

Let Lincoln Speak Again

It would not be amiss for our nation to ponder what President Abraham Lincoln said when on April 30, 1863, he issued a proclamation for a day of humiliation, fasting, and prayer. We quote in part:

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures and proven by all history that these nations only are blessed whose God is the Lord.

(Continued on page 348)

NOTICE TO ALL MEMBERS OF THE SYNOD!

Your Lutheran Spiritual Welfare Commission is aware of the fact that the 32nd Division has been called to active duty at Fort Lewis, Washington, and that this will affect the lives of many members of our congregations. We wish to assure you that steps have been taken to provide spiritual ministrations for these men while stationed at this post.

Pastor George Frey of Tacoma, Washington, has consented to serve our men at Fort Lewis with Word and Sacrament. Other Wisconsin Synod pastors from the area will assist in this work as needed.

We urge all our pastors to forward the names and addresses of their men in this division to our LSWC office **AT ONCE** for assignment to Pastor Frey. For personal counseling Pastor Frey may be reached at 515 South 27th Street, Tacoma, Washington.

Dr. Martin Luther College -- A Good Beginning

Our new school year began with registration on September 4 and 5 and with the opening service at 8:30 on September 6. On that occasion, the Rev. Otto Engel, the chairman of our Board, installed the Professors Martin Schroeder, Herbert Jaster, and Jerry Waters. Professor Schroeder has joined our English department; Professor Jaster will devote most of his time to History, and Professor Waters will be active in the area of Physical Education.

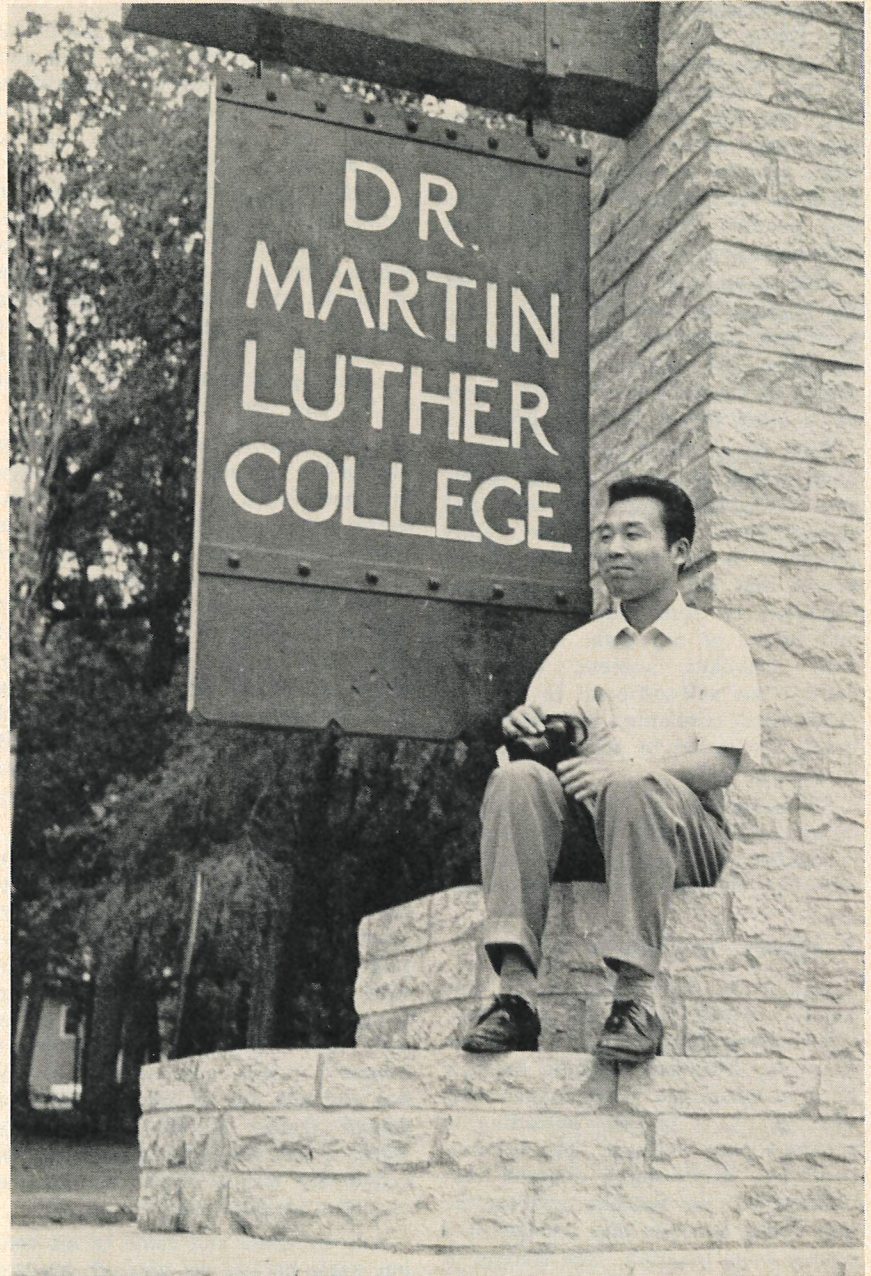
At the same time we introduced our new assistant instructors: Mr. Herbert Schewe and Mr. John Janosek, both from our Seminary at Thiensville. Our music department also has several new instructors: Mr. Ames Anderson, Mr. Roy Zimmermann, Mr. Chris Koch, Miss Bethel Kell, and Miss Karen Emmet. Our music staff now numbers 14.

When registration was completed, we had a total of 536 present — 292 in our college department and 244 in our high school. Since then we have persuaded six to help out as teachers in schools where a real emergency existed.

We plan to lay the cornerstone of our new Music Hall on the afternoon of October 25. This could have been done much sooner, of course, but we decided to wait until now because we wanted to have our students present and our choirs organized. The building will be completed in December, we hope. Eight new pipe organs are on order and should be arriving soon after Christmas. Until then we are forced to get along as best we can with lessons and with practice periods.

As a replacement for Professor Koester, our Board called Mr. George Heckmann of Vernon Center, Minnesota. We should have his answer in the near future. We are grateful to the members of our Synod for empowering us to call two more men as permanent members of our faculty. We sorely need them.

Even though our facilities are more crowded than ever before, uncomfortably so, we are nevertheless appreciative of the large number of students we have here. Many of them agreed to live off campus; otherwise the total would be much smaller.



Our picture shows Mr. Osamu Shoji of Mito City, Japan. Baptized by Missionary Richard Poetter and encouraged by him to further his knowledge, particularly in religion, Mr. Shoji is enrolled as a special student. He is a graduate of a Japanese university and formerly was a teacher of English. His plans are to return to his native country next summer and become one of the workers in our mission there.

Every year we lose a number of applicants because we can offer them no other accommodations. If it were not, or had not been, for a lack of room, the number of teachers available to our congregations would be and have been much larger. This

story is an old one and should surprise no one because it has been told repeatedly.

We have made a good beginning. May the Lord continue to prosper our efforts!

CARL L. SCHWEPPE, President

By the Way

(Continued from page 346)

"And inasmuch as we know that by His Divine Law, nations, like individuals, are subjected to punishments in this world, may we not greatly fear that the awful calamity of the cruel war which now desolates the land, may be a punishment inflicted upon us for our presumptive sins, to the needful end of our National reformation as a whole people.

"We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown.

"We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us. And have vainly imagined in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

A Winery, and Not A Church

Wilbur M. Smith reports in *The Sunday School Times* (Aug. 19, 1961): "The winery income of the *Christian Brothers*, a Roman Catholic brotherhood in California which makes wine and brandy, is taxable, according to a recent court decision. The brotherhood has traditionally claimed that its income is not taxable, invoking the law which exempts any income of a church from taxation. The Bureau of Internal Revenue argued that the order is not legally a church, and a Federal judge agreed. He said that the brotherhood is a church-sponsored organization that must pay taxes on nonrelated business income. 'The winery is a winery, and not a church,' the judge declared."

With almost equal justice it could be said of some churches, "A restaurant is a restaurant, and not a church."

The Story of the Prodigal Father

A certain man had two sons; and the younger of them said to his

father, "Father, give me the portion of thy time, thy attention, and companionship, and thy counsel which falleth to me."

And he divided unto him his living in that he paid the boy's bills and sent him to a select preparatory school, and to dancing schools, and to college, and tried to believe that he was doing his full duty by the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a line of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life, and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country and they elected him chairman of the house committee and president of the club and sent him to Congress, and he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself, he said, "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger? I will arise and go to my son and will say to him, Son, I have sinned against Heaven, and in thy sight; I am no more worthy to be called thy father; make me as one of thine acquaintances."

And he arose and came to his son, but while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease.

And the father said unto him, "Son, I have sinned against Heaven, and in thy sight! I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so, I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy;

I got the information, and I got the companionship but I got the wrong kind; and now, alas, I am wrecked in soul and body, and there is nothing you can do for me. It is too late, too late, too late."

ANON.

(Format, June, 1961)

Diamond Jubilee at St. James, Minnesota

St. Paul's Congregation, St. James, Minnesota, observed the seventy-fifth anniversary of its organization over the third weekend in October. The occasion of joy and rejoicing was begun with a Confirmation Reunion Service on Saturday, October 14. To this service all confirmands of St. Paul's during the past 75 years had been invited. Many of the confirmands were present. Dr. William H. Scheppe, Northern Rhodesia, Africa, served as the liturgist for this service, and Pastor Martin C. Birkholz of West Mankato, Minnesota, preached the sermon.

On Sunday, October 15, a festival service was conducted in which the pastor of the congregation, the Rev. Emil F. Peterson, served as the liturgist and Prof. Carl S. Scheppe, president of Dr. Martin Luther College, preached, using as his text Psalm 7:17, 18.

On Monday, October 16, the actual date of the organization of the congregation, a second festival service was conducted to which especially the members of neighboring congregations were invited. Many of them were present in the service in which the pastor served as liturgist and Pastor Ernest C. Birkholz, the only living former pastor preached, using the double text found in II Corinthians 5:14 and I John 4:19.

In all the services, St. Paul's choir, under the direction of Miss Clarice Panning, sang appropriate selections. A social hour was held in the church parlors following each of the evening services. A dinner was served by them in the church parlors following the service on Sunday. As a tangible token of their appreciation members and friends of St. Paul's brought an anniversary offering which was designated for making a final payment on a portion of the debt remaining on the new church building. A picture of St. Paul's Congregation and their

pastor in worship assembled on Sunday, September 10, appears on the cover of this issue of *The Northwestern Lutheran*.

EMIL F. PETERSON

† Carl John Niedfeldt †

Carl John Niedfeldt was born on June 11, 1899, in the Town of Barre, La Crosse County. He was baptized in the Christian faith at St. John's Lutheran Church at Barre Mills, Wisconsin, Richard Siegler, pastor. He attended the Christian day school at Barre Mills until his parents moved to a farm near Bangor, Wisconsin, where he was confirmed at St. Paul's Lutheran Church by Pastor C. W. Siegler.

On May 2, 1923, he was united in holy wedlock with Ella Horstman. This union was blessed with five children.

After completing a business education—which he supplemented further in subsequent years — he was employed by banks at Bangor and Soldier's Grove, Wisconsin, and then by an investment firm in Madison. In 1941, when he was selected as treasurer of our Synod, he moved with his family to Milwaukee. He served ably and faithfully in this office for 20 years.

During March of this year he underwent surgery, an operation from which he never fully recovered. The immediate cause of his death on August 4 was heart failure.

The immediate members of his family who remained to mourn his death are his wife, Ella; two sons, Robert and James of Milwaukee; two daughters, Mary (Mrs. Glen Mueller) of Merrill, Wisconsin, and Joan at home; his son-in-law; his two daughters-in-law, and six grandchildren.

Mr. Niedfeldt gave evidence of his Christian faith by serving his Lord with the specific gifts wherewith he had been endowed and the particular training and experience that he had acquired. His gifts, his training, and his experience had to do with the orderly handling of finances and with the careful and judicious disbursement and investment of money. Such gifts and activities are frequently put wholly into the service of selfish and earthly interests. Our departed brother found in them his opportunity to serve the Lord and His



Carl J. Niedfeldt

Church. It was for this reason that he chose to serve as the treasurer of our Synod and labored faithfully and untrudgingly in that capacity as long as the Lord gave him the strength and the health to do so. What prompted him to be a faithful steward over the Lord's treasury for over 20 years was the spiritual treasure of the Gospel which the Lord had given to him by faith. His example of Christian faith and service will continue to direct his many collaborators in our Synod to the Gospel which he treasured and encourage them likewise to serve the Lord gladly and zealously at their individual tasks and with their individual gifts.

The burial service was held on August 8 in St. James Lutheran Church. The undersigned, as his pastor, preached on II Thessalonians 2:16, 17. Since this was on the opening day of our Synod's Convention, the first afternoon session was delayed half an hour to make it possible for synodical delegates to attend the funeral service and to enable President Naumann and the chairman of the Board of Trustees, Pastor Eckert, to speak in behalf of the Synod.

The committal service was held later in the afternoon at Bangor, Wisconsin, Pastor Reginald Siegler officiating.

W. O. PLESS

† Mrs. Mathilda Monhardt †

Mrs. Mathilda Monhardt nee Burmester, the widow of Pastor Herman Monhardt, was called to her eternal home on June 6, 1961. She was born in Portland Prairie, Minnesota, on

March 31, 1865, and was soon thereafter baptized in the Christian faith. She was confirmed by Pastor Christian Boettcher in Eitzen, Minnesota.

In 1886, she was united in holy wedlock with Pastor Herman Monhardt, who was then serving Trinity Congregation in Caledonia, Wisconsin. She was a faithful helpmeet to her husband during his nine years of service at Caledonia and thereafter during his 41 years of service at St. Paul's Lutheran Church, Town of Franklin, a congregation which he served until his retirement on September 13, 1936. They then moved to Wauwatosa to live with two of their daughters, at whose home Pastor Monhardt passed away six weeks later.

Four years ago Mrs. Monhardt broke her hip and was almost completely incapacitated until she passed away of a heart ailment on June 6 at the age of 96 years. The faithful and loving care with which her two daughters, Frieda and Lydia, attended her during the last trying years of her life is an example to all children in whom there dwells the love of the Savior.

The funeral service was held in St. James Lutheran Church, Milwaukee, on June 9, the undersigned basing his message on John 14:1-3. She is survived by two sons, Pastor Paul Monhardt, Ontario, Wisconsin, and Pastor Theodore Monhardt, Oak Creek, Wisconsin; three daughters, Frieda Monhardt and Mrs. Lydia Gitzel of Wauwatosa and Mrs. Selma Johnson, Milwaukee; two sons-in-law, two daughters-in-law, six grandchildren and eight great-grandchildren.

"Blessed are the dead which die in the Lord from henceforth."

W. PLESS

Anniversaries

Golden Weddings

Mr. and Mrs. Emil Rademann of St. Matthew's, Oconomowoc, Wisconsin, on May 7, 1961.

Mr. and Mrs. Charles Lopnow of St. Matthew's, Oconomowoc, Wisconsin, on June 18, 1961.

Mr. and Mrs. Eli Schramm of St. Martin's, Rapid River, Michigan, on September 23, 1961.

Mr. and Mrs. Gustav Pantzlaff of St. John's, Maribel, Wisconsin, in October 1, 1961.

Briefs

(Continued from page 338)

Therefore the response among us should be — and under God will be: "This is good news! Our Lord has great and glorious tasks in which He wants us to have a part! O Lord Jesus, cause us to work and pray and give without stint in Thy cause, that we may thus pay our poor thanks to Thee for this and all Thy goodness!"

* * * *

Pastors, please note! Hereafter we shall publish golden wedding anni-

versaries in the form in which they are reported in this issue. Your Editorial Board decided that considerations of space made this step necessary.

News from Our Missions

(Continued from page 341)

Missionary Seeger in his final paragraph spoke of returning to Milwaukee in August after an absence of almost four and one-half years. "It will be good to get back to our

brethren for a little while. . . . While I am home, I hope to be able to show some of you folks some slides and inform you just how our mission is progressing. [He is doing just that on his furlough as he is filling preaching and speaking engagements in many areas of our Synod. — Ed.] I hope to be able to meet some of you personally then and give you personal thanks for your interest in our mission. . . . May the Savior bless all of you richly and keep you in His grace!"

Editorials

(Continued from page 339)

prison in territory that was controlled by the Emperor. His English friends tried to gain his freedom, but Charles the Fifth ordered his execution. Tyndale was strangled and then burned at the stake.

The Bibles that we take as a matter of course were won for us at the cost of more than one life. The Gospel itself cost the life of the Son of God. The preaching of the Gospel cost the life of many martyrs. Even the translation of the Bible into language that we can understand has cost the life of good Christian men. Tyndale was one of them.

E. E. KOWALKE

A Lantern to Our Footsteps

(Continued from page 342)

share the errors at all. In this case you have more to go by than the confession of his church membership; there is also his own personal confession before you. And since now in your private personal relationship to him public offense and confusion is not involved, you may well ask yourself: Is this perhaps one of those of whom the Word of God tells you: "Him that is weak

in the faith receive ye, but not to doubtful disputations" (Rom. 14:1)? Is this a smoking flax that you are not to quench? Thus, in your private relations where public offense is not involved, you may on the basis of a man's confession recognize him as a brother in Christ with whom you may then also join in prayer, and that includes table prayer.

Not a Set of Rules, but Guiding Principles

We see then that Scripture does not give an absolute *yes* nor an absolute *no* as the answer to our question. And it does not set up a detailed set of rules that tells you exactly what you must do under every circumstance. But it does give the principles that are to guide you; it does say that you are to take note of the confession of those who come to you and want to be acknowledged as fellow Christians. If that confession shows them to be persistent errorists, you are to avoid joint expressions of faith with them. If that confession shows them to be brethren, in some cases still weak brethren (and in private relations a personal confession may reveal him to be that in spite of doubtful church connections), you may engage in joint expressions of faith for your mutual encouragement.

ARMIN SCHUETZE

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONFERENCE

The thirty-second annual Lake Superior Sunday School Teachers' Convention was held at St. John's Ev. Lutheran Church of Grover Township, Wis., on Sept. 17, 1961.

The devotions during the convention were led by the host pastor, A. A. Hellmann.

The essayist for the convention was Professor Heinrich J. Vogel from our Wisconsin Ev. Lutheran Seminary at Mequon, Wis. His paper was entitled "The Aims and Objectives of Lutheran Sunday Schools." The film strips "How to Organize for Audio-Visuals," "Building a Better Sunday School," and "Planning the Program" and "Expansion" were shown. A discussion period followed each part of the program.

MRS. JOHN KALLMAN, Secretary

NOTICE

Pastor W. Siffring of Longmont, Colorado, has been elected to serve as chairman of the Colorado Mission District until February 1962, when election for offices takes place. He takes Pastor C. Thurow's place since Pastor Thurow has left Synod. It is an interim appointment. His full address: Rev. W. Siffring, 518 Bowen St., Longmont, Colo.

R. W. SHEKNER, Secretary
Colorado Mission District

AN OFFER

Free: Three frosted white globe lights on chain, approx. 24" globes. Lights are wired. May be had by picking up at St. Paul's in Manistee, Mich., or arranging for packing and shipping only. Contact Mr. Harold Justmann, 287 Hughes St., Manistee, Mich.

NOTICE OF WITHDRAWAL

Notice is herewith given that St. Bartholomew Ev. Lutheran Church of Kasson, Town Brillion, Wis., served by Pastor Kenneth Barry, has withdrawn from the Northern Wisconsin District and from our Synod.

OSCAR SIEGLER, President
Northern Wisconsin District

A CLARIFICATION

It has been pointed out to us that some have found in the opening sentences of what we wrote regarding the appearance of Bishop Lilje before the Walther League convention (Sept. 24, p. 306) an implication that a report on this matter had been deliberately withheld from our Convention. No such implication was intended, and we regret that such an implication was found in our words.

THE EDITOR

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

FALL PASTORAL CONFERENCE

Place: St. John's Lutheran Church, 6220 Corbin Ave., Tarzana, Calif.; F. G. Knoll, pastor.

Date: Oct. 31 - Nov. 2, 1961 (9:00 a.m.).

Agenda: Exegetical Study on I Thessalonians 2, M. Nitz; "Objectives and Methods for a House Calling Pastor," W. Diehl; Substitutes: "The Church Father Athanasius," C. Metz; "The Messiah in the Books of Solomon," R. Waldschmidt.

P. PANKOW, Secretary pro tem

MINNESOTA

RED WING PASTORAL CONFERENCE

Time: Tuesday, Oct. 24, 1961; 9:00 a.m.

Place: Gethsemane Lutheran Church, 658-12th St. N.E., Mason City, Iowa; John Chworowsky, host pastor.

Communion service speaker: D. Malchow (R. Reimers, alternate).

Agenda: "New English Bible," R. Goede; "Communism and the Church," L. Lille-

THE NORTHWESTERN LUTHERAN

gard; "Synod's August Resolutions as They Affect Our Local Work," G. Fuerstenau. F. Kosanke, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: Tuesday, Oct. 31, 1961.
Time: 9:00 a.m.
Place: Christ Lutheran Church, Marshall, Minn.; E. R. Gamm, host pastor.
Speaker: H. H. Kesting (alternate: N. W. Kock).
Agenda: Exegesis, II Thess. 1, W. Henrich; How to conduct a Sunday School Teachers' meeting more effectively, V. Siegler; Isagogical Study of Jonah with Practical Application, C. W. Kuehner; Church Discipline: the dangers of letting it be neglected; the importance of carrying it out in an evangelical manner, W. O. Nommensen.

Send excusos to the host pastor.

WARREN J. HENRICH, Secretary

NEW ULM PASTORAL CONFERENCE

Place: St. Paul's Ev. Lutheran Church, New Ulm, Minn.
Time: Nov. 1, 1961, 9:30 a.m.

Agenda: Continuation of "Exegesis of Genesis 1:2, 3," N. Luetke; Continuation of "Of the Free Will," Prof. L. Hahnke; What determines the Validity of the Means of Grace? Prof. R. Hoenecke.
Confessional speaker: R. Schoenecke, (alternate, W. J. Schmidt).

ALVIN R. K'ENETZ, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: Monday, Nov. 13, 1961.

Time: Communion service 9:00 a.m.

Place: Brooklyn Lutheran Church, Brooklyn Park, Minn., W. F. Dorn, host pastor.

Agenda: Essay: Suspension of Fellowship, to be assigned; Exegesis: Col. 1:24-2:5, by M. Petermann; Article VII, Formula of Concord, by J. Hoenecke.

J. G. HOENECKE, Secretary

NEBRASKA

NEBRASKA MISSIONARIES' CONFERENCE

Time: Nov. 14-15, 1961, beginning at noon.
Place: Gethsemane Lutheran Church, Omaha, Nebr. (F. Werner, pastor).

NEBRASKA DISTRICT TEACHERS' CONFERENCE Watertown, South Dakota

Wednesday, October 25

9:00- 9:45 Opening Devotion, Pastor W. Schumann
9:45-10:30 Business, Elections
10:30-10:45 Recess
10:45-11:45 Practical Application of the Fifth Commandment to School Life, Mr. H. Maertz
11:45- 1:15 Noon Recess
1:15- 1:30 Devotions, Reading of Minutes
1:30- 3:15 Guidelines for Christian Teachers — How to Decide a Call, Mr. A. Fehlauer
3:15- 3:30 Recess
3:30- 4:00 Report of Synod Delegate, Mr. J. Schibelhut

Thursday, October 26

9:00- 9:15 Devotions, Minutes
9:15-10:30 Visual "Boards for Education," Mr. M. Meihack
10:30-10:45 Recess
10:45-11:45 District School Board Report, Pastor D. Grummert
11:45- 1:15 Noon Recess
1:15- 1:30 Devotions, Minutes
1:30- 2:30 Testing Program for Christian Day Schools, Mr. R. Sonntag
2:30- 3:15 Report of Assistant Executive Secretary, Mr. A. Fehlauer
3:15- 3:30 Closing Devotion

Please announce your intentions to the host pastor, W. Schumann.

LAVERNA EVERTS, Secretary

WISCONSIN STATE TEACHERS' CONFERENCE

Place: Wisconsin Lutheran High School, 330 North Glenview Avenue, Milwaukee, Wisconsin.

Date: November 2-3, 1961.

Speaker: W. A. Wietzke.

Program: Finding and Following Leads, Wm. Wietzke; Keeping Adequate Congregational Records, F. Werner; Round Table Discussion (W. Wichmann): The Missionary and His Stewardship Life. Should Polemics Be Used in Our Sermons?

Please announce to host pastor.

MILTON F. WEISHAHN

NORTHERN WISCONSIN

DISTRICT PASTORAL CONFERENCE

Date: Oct. 23-24, 1961, beginning with Communion service at 10:00 a.m. on Oct. 23. Speaker: A. Roekle (alternate, M. Radtke).

Place: Riverview Lutheran Church, Appleton, Wis.

Essays: "The Biblical Account of Creation and Modern Theology," W. Gawrisch; "On Having Studied I Timothy," M. Drews.

Devotions: O. Sommer.

Lodging: If lodging is desired, please inform host pastor, F. Thierfelder, at once.

S. KUGLER, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON CIRCUIT CONFERENCE

Place: Zum Kripplein Christi Church, T. Herman, Martin Westerhaus, pastor.

Time: Nov. 5, 2:00-4:00 p.m.

B. R. HAHM, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Place: St. John's Ev. Lutheran Church, Waterloo, Wis.; H. C. Nitz, host pastor.

Time: Oct. 31 and Nov. 1, 1961, beginning at 9:00 a.m.

Agenda: Tuesday: Exegesis of Jas. 4, Elmer Zehms; A Criticism of the New English Bible, H. C. Nitz; Exegesis of Ps. 46, Prof. E. E. Kowalke.

Wednesday: Gutachten, Harold Wicke; Reformation Sermon, W. Hoffman; Pre-Budget Subscription Plan, Marvin Zank; Philip Melancthon, Prof. G. Westerhaus.

Thursday

9:00- 9:50 Opening Service, Pastor A. Halboth; Prof. L. Boerneke, Liturgist
9:50- 10:45 "Personal Growth in Our Teaching Ministry," Pastor A. Buenger
10:45-11:00 Recess
11:00-12:00 Discussion of Paper — Mr. A. Woldt, Mr. A. Beyer, Prof. E. Sievert, Prof. H. Warnke
1:00- 1:45 High School Meeting
1:45- 1:55 Devotion, Prof. W. Hoepner
1:55- 3:00 "Encouraging Our Pupils to Prepare for the Work of the Teaching and Preaching Ministry," Pastor R. Voss
3:00- 4:00 Report of the Board of Education, Business Meeting
4:00 High School Meeting
5:00 Banquet
6:30 Evening Service, Pastor K. Gurgel; Prof. J. Petrie, Liturgist; Mr. R. Muenkel, Organist-Choir Director
7:30 Gemuetlicher Abend

Friday

9:00- 9:15 Devotion, Prof. T. Zuberbier
9:15-10:15 "The Application of the Language Arts in the Content Subject Fields," Mr. A. Sprengeler
10:15-10:30 Recess
10:30-12:00 Discussion of the paper — Mrs. H. Koehler, Miss C. Kretzmann, Mrs. Turnbull, Miss L. Quandt, Mr. V. Meyer, Mr. O. Degner, Mr. E. Kionka, Mr. A. Moldenhauer, Mr. G. Barnes, Mr. C. Sitz
1:00- 1:15 Devotion, Prof. M. Drews
1:15- 2:30 Essay on Justification, Prof. A. Schuetze
2:30- 4:00 Reports and Business Meeting
4:00- 4:15 Devotion, Prof. L. Huebner

ROBERT P. EBERHARDT

Communion service on Tuesday morning at 11:00 a.m. R. Brassow, preacher, M. Zank, alternate.

Please announce as soon as possible.

OTTO PAGELS, Secretary

ORDINATIONS AND INSTALLATIONS Installed

Pastors

Hoffmann, Wilmer G., as pastor of Our Redeemer Ev. Lutheran Church, Madison, Wis., by R. Horlamus; assisted by K. Bast; Aug. 27, 1961.

Schulz, Wilbert E., as pastor of Christ Lutheran Church, Denmark, and of Emanuel Lutheran Church of T. Eaton (Henrysville), Wis., by R. G. Koch; assisted by A. Roekle and C. Voss; Oct. 1, 1961.

Teachers

Berg, Theodore, as teacher in St. Paul's School, South Haven, Mich., by W. W. Westendorf; Aug. 20, 1961.

Vater, Walter W., as teacher and principal of St. Peter's School, Weyauwega, Wis., by J. C. Dahlke; Oct. 1, 1961.

CHANGE OF ADDRESS

Pastors

Baer, S., em., 6134 S.E. King Rd., Milwaukee 22, Oreg.

Boehlke, Paul, Jr., R.R. No. 1, Goodhue, Minn.

Schulz, Wilbert E., 477 E. Grand Ave., Denmark, Wis.

MISSION FESTIVALS

August 27, 1961

St. John Church, T. Sheridan, Minn.
Offering: \$379.00. W. J. Henrich, pastor.

September 3, 1961

St. John Church, Brewster, Nebr.
Offering: \$245.04. E. C. Birkholz, pastor.

September 17, 1961

St. John Church, Pardeeville, Wis.
Offering: \$503.90. E. J. Zehms, pastor.
Trinity Church, Grafton, Nebr.
Offering: \$1,627.50. R. N. Fischer, pastor.

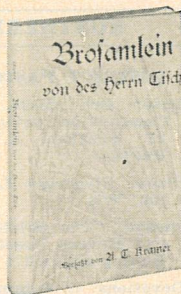
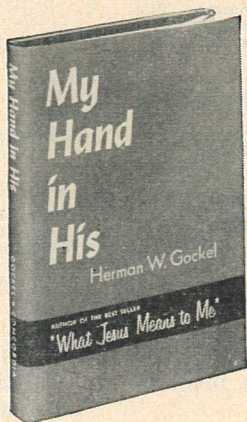
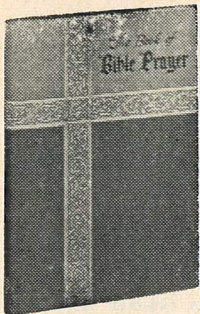
September 24, 1961

St. Peter Church, Balaton, Minn.
Offering: \$802.25. C. F. Broecker, pastor.

October 1, 1961

St. Paul Church, Sodus, Mich.
Offering: \$1,914.00. Alfred F. Maas, pastor.

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