

The Northwestern LUTHERAN

"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

Volume 30

Milwaukee, Wisconsin, April 18, 1943

Number 8

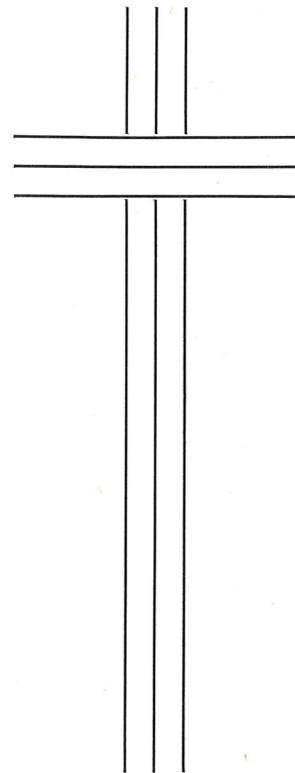
HOLY WEEK, 1943

Jesus' cross, the death and pain
Of our Lord and Savior,
Christians all survey again
To His praise forever.
Mark the agonies endured
Till He died triumphant,
How through death life he assured
To the soul repentant.

Jesus on the cross cried out:
"Why didst Thou forsake me?"
That my heart need never doubt—
God, through Christ, must take me.—
"Pardon those who taunt and jeer,
They know not what they merit,
Father, to Thy hands and care
I commend my spirit."

Jesus for Thy sacrifice
Be Thou praised forever;
Thou hast paid through death sin's price
And hast proved our Savior.
Thou, whose great love could not see
That we sinners perish,
Who diedst for Thine enemy,
Thee, till death, we'll cherish.

From the Maravian
Tr. Theodora Lau.



GOD IS RECONCILED—

TO sue for peace is the part of the weak rather than the strong; to plead that the enemy will put away his enmity is the part of the offender rather than the offended. Yet here, contrary to all human precedent and pattern the King of kings pleads with rebels to put away all bitterness and enmity; here God pleads with sinners to be reconciled.

Do we appreciate this ministry, this Gospel of reconciliation? From the outset of the present war, the conflicting powers have been striving for supremacy on land, on the sea, and in the air. The advantage and purpose of superior power is quite apparent, it will be used as a whip-hand, to threaten, to intimidate, to crush the enemy. And

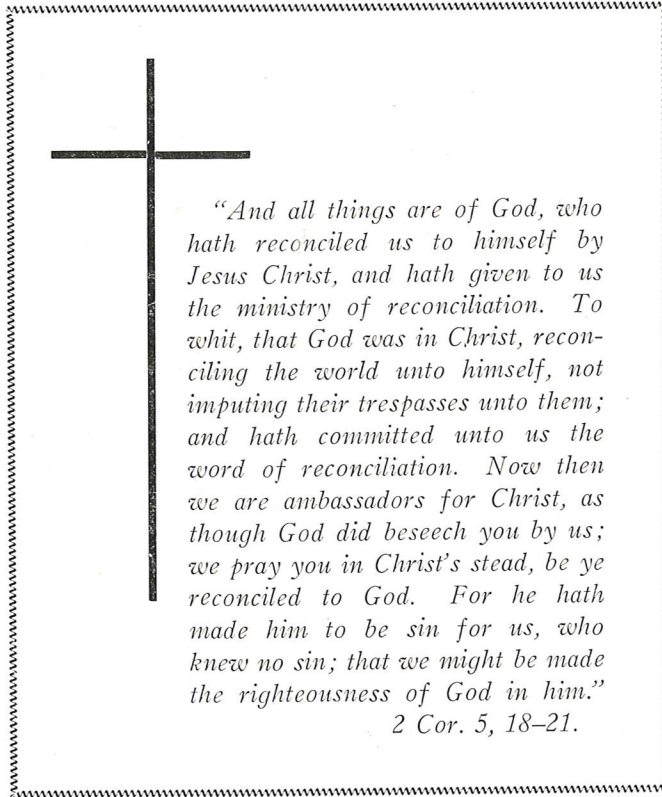
can we with the widest stretch of our imagination visualize an army with superior strength entering a conflict with a weak and trembling foe, only to lay down its arms and plead for peace and amnesty? Yet our God has done this and more. — The comparison which we have drawn is weak. Think of the holiness, the majesty of God, who dwells in a light which no man can approach, and then remember the sinfulness of sin. Mark the vengeance of God in the days of Noah and the deluge, in the destruction of Sodom and Gomorrah. And, lest we and our own generation like fools mock at our own sins, let us remember that God's mighty arm has wielded the scourge of war and plunged us into the maelstrom of a world conflict not once but twice in our own short lives. And the end is not yet.

But over the waters of the deluge the Lord God stretched His rainbow, and to the doomed cities of Sodom and Gomorrah came the angels of God hastening Lot to Zoar and safety. And today the Lord God is stretching out imploring hands to men who have sinned against him and is pleading with them to be reconciled. Our Rainbow is the cross of Calvary, our Angel of Mercy is Christ crucified: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be

sin for us, who knew no sin; that we might be made the righteousness of God in him."

God Is Reconciled

God is reconciled. He is ready to receive you and me and all men into His favor. And He is reconciled, because He Himself was, when Christ died, reconciling the world unto Himself. God Himself made atonement for the sins of the world, God made Him, who knew no sin, His Son Jesus Christ, to be sin for us, that we might be made the righteousness of God in Him. Retrace the scenes of Jesus' passion on Good Friday.



"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

2 Cor. 5, 18-21.

"Tell me, ye who hear Him
groaning,
Was there ever grief like His?
Friends through fear His
cause disowning,
Foes insulting His distress;
Many hands were raised to
wound Him,
None would interpose to save;
But the deepest stroke that
pierced Him
Was the stroke that JUSTICE gave."

Observe the deepest stroke which Jesus suffered. In the darkness that shrouded the cross on Good Friday, Christ cried out, "My God, My God, why hast Thou forsaken Me?" The depth of His woe in that hour is unfathomable. Yet here is the manifestation of the truth that God made Him to be sin for us. God condemned Christ to outer darkness, to hell. — It was God's holiness that de-

manded this punishment, but it was God's love toward us that removed the burden of our sin and placed it on Christ.

Paul points to the blessed fruit of the sufferings of Christ, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." The fruit of Christ's passion is pardon and forgiveness of sin. "All things," Paul writes, "are of God who hath reconciled us to Himself by Jesus Christ." Ours is the sin and guilt, God's is the pardon and forgiveness through Jesus Christ.

But this pardon is also the evidence that God is fully reconciled. If the insult, the offense, the rebellion of our sin meets with pardon and forgiveness, then God indeed is reconciled.

The Word of Reconciliation

There is further evidence that God is propitious. In every sentence of our text Paul refers to the *ministry of the Gospel*. "He hath given to us the ministry of reconciliation . . . He hath committed unto us the word of reconciliation . . . Now then we are ambassadors for Christ, as though God did beseech you by us." We often take the preaching of the Gospel for granted. What is it? The ministers of the Gospel are ambassadors of God. An ambassador is at once a messenger and a representative. He does not speak in his own name; he does not act on his own authority. What he communicates is not his own opinion, but simply what he has been told, commissioned, to say. At the same time he is more than a messenger. He does speak with authority. He represents his lord and sovereign who has sent him, and he speaks in the name of that lord and master. Let us bear this in mind when we hear the Gospel. Let us mark to begin with that it is the Word of reconciliation, the Word of grace and forgiveness. And this is God's message to man. His messengers, His ambassadors are sent to the world to preach that God is reconciled. Can we doubt the love of God? He Himself was, when Christ died, making atonement for our sins; he forgives us all of our sins, and he has this one message for us sinners, the Gospel.

Be Ye Reconciled

God is reconciled — be ye reconciled. Why must God plead with men? It is an awful, a solemn power

that every human being has — to reject His love, to lift itself up in God's face and say in answer to all His pleadings, "I will not." God pleads because He cannot force us to accept His love and to love Him. He will not by force pry open a man's heart and force Himself inside. The door opens from within. "Behold," he tells us, "I stand at the door and knock: *if* any man hear my voice, and open the door I will come into him."

It is also therefore a great responsibility that each one of us has. Be ye reconciled! And to turn away from Him that pleads is the climax of all sin and guilt.—There can be nothing worse, nothing darker, than that we should steel our hearts against the voice of the Gospel. There are some who have heard the voice of God pleading with them so often that they are no longer touched by it. There are some who are too ambitious and too proud, some are so steeped in sin and fleshly lusts, too base, to listen to the pleading of God.

Yet there are others, and we include ourselves, who say,

"Just as I am, without one plea
But that Thy blood was shed for me
And that thou bidd'st me come to Thee,
O Lamb of God, I come, I come.

Just as I am; Thy love unknown
Has broken every barrier down.
Now to be Thine, yea, Thine alone,
O Lamb of God, I come, I come."

A. P. V.

EDITORIALS

THE PASTOR'S WIFE

REDEEMING THE TIME

BUSY

The Pastor's Wife If you have read and pondered the previous dissertation on this subject, you will want to read the continuation. Dr. Koren does not mince words, but his article certainly is thought-provoking. Here is the second installment.

If the pastor's wife deems it necessary to adorn her home with expensive furniture, which people who are familiar with their circumstances know they simply cannot afford without going into debt, then in a large measure that respect and confidence which the congregation ought to have for the people in the parsonage, will be lost at once.

As mentioned above (in former article), to have simple things is not synonymous with being careless about how the house is being kept. There may be pastors' wives who simply do not know how to make a home comfortable. One who has neither learned to use water or soap, brush or broom, or a comb for her hair, is a poor mistress wherever she may be, but especially if she happens to be the pastor's wife. There are such slovenly housekeepers,

whose housekeeping you will soon detect, when you enter their home and meet with evidence of it an every hand — where there has been neither cleaning nor proper airing, where the beds are left un-made until late in the afternoon, where there is an uninviting table with dirty linen, and where a mistress with hair unkempt, with unwashed children, and in an untidy, dirty and slatternly dress is to do the waiting.

But, they say, there is no help to be had. With reference to the things just mentioned, that will scarcely serve as an excuse. The pastor ought himself to be able to help along in many things, and where there are children 10 to 12 years of age, there is absolutely no excuse. But the man of the house, what does he say? He may be a sloven who gets exactly what he deserves. But because he happens to be of that type, the wife ought not to be like him. She ought to be his helpmeet, and if he has such or similar peculiarities, she ought to seek to help him out of them.

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1105, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

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CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 955-957 North Fourth Street, Milwaukee, Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

It is a good thing for a pastor to learn so much at least of proper manners that he will not in his behavior, his personality, draw people's attention by his carelessness, his unwashed hands and unbrushed clothes, and evidences of like character. Here the wife must help, if help be needed. But, they tell me, she has so many other things claiming her attention. There are ladies' aids and other meetings, besides care of the home. And I suppose it is true, there are many things to be done. But, in the first place, one can accomplish much through orderliness and a wise use of the time; and secondly, though ladies' aids and other meetings be of great importance and often are a blessing, the home has nevertheless first claim upon you. There may perchance be (especially in the cities) many a pastor who, if he but understood what serves to his wife's as well as his congregation's true interest, would say to her: Much as I would like to have you help me by taking part in all these things, I must ask you to limit your participation in all these meetings. None of us is served by your overexerting yourself. God has placed you as a mistress of an household. And it is this which must have first claim upon your care and your strength. If you cannot be along (in the above-mentioned meetings) without neglecting your home or dissipating your strength, then you had better leave them.

So far the second installment. The third and last is to follow in our next issue. J. P. M.

* * * *

Redeeming the Time Once more we ponder these words of St. Paul, before we "sign off" for a time. But we hope and pray that the Holy Spirit keep the truth of these words aglow in our hearts that we heed them in all our dealings.

The present war-time places many problems and opportunities before us. There are our young men who have been drafted. They have been plucked out of their home-life, out of their accustomed church-life, and placed into positions which are filled with dangers for their moral and spiritual well-being. They are *our* young men. God had placed them into our midst that they should enjoy the benefits of our Christian fellowship. The fact that they have been taken out of our midst does not relieve us of the obligation we have toward them. They are now

scattered far and broad. It is impossible to reach them through personal contact. What shall we do?

There are the families out of which the draftees have been called. They need bracing (Zuspruch), comfort and encouragement. They may need assistance of various kinds. — There is the congregational life which now lacks the co-operation of the drafted men. Their voices are missed — in the choirs, their vigor is missed when chores are to be performed which their youthful interest was able and ready to assume.

There are the great dislocations in community life. Some sections are stripped of their population, while other places experience a mushroom growth. This raises many social and spiritual problems. In some places churches and schools are depleted, while in others they are inadequate to accommodate the sudden influx. Add to this confusion the necessity for many mothers to take the place of men, to work in defence plants, and thus to deprive their children of parental supervision during much of the time. This neglect of the children with its resultant juvenile delinquency alone offers a very grave problem.

Herein lurks a danger, as we attempt to heed Paul's admonition for redeeming the time.

The task is so stupendous that we feel it is futile for a small group to tackle it alone; as the disciples once asked in despair when they had but five barley loaves and two small fishes: What are they among so many? (John 6, 9.) A large organization would be in a stronger position to cope with the difficulties.

The suggestion is made that, in order to achieve greater results, the churches forget about the differences of confession that separate them, that they join hands in a common effort in spite of the existing confessional differences, that they develop some formula of cooperation in externals while they are actually engaged in spiritual welfare work.

Even in redeeming the time first things must remain first. Seek ye first the kingdom of God and his righteousness through His Word, to which He would have us add nothing nor from which He would have us diminish anything (Deut. 4, 2; 12, 32). The Gospel of Christ alone is the power of God unto salvation. There is no king saved by the multitude of a host, a mighty man is not delivered by much strength; a horse is a vain thing for safety, neither shall he deliver any by his great strength.

Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy (Ps. 33, 16-18).

There are, for instance, even among Lutheran church bodies such as do not whole-heartedly accept the Bible as the infallible Word of God. They tolerate men to teach in their midst who openly ridicule the doctrine of verbal inspiration. If we joined hands with them in the war emergency, what would it mean? That we trust more in numbers than in the promise of God; that a "united front" means more to us than the power of the Gospel; that we strive for success of a kind even at the expense of the truth.

We may get what we are striving for: external achievements, while internally our spiritual life wanes.

Paul, who so earnestly asks us to redeem the time, would himself never think of redeeming the time through compromise. He knew that the Gospel which he preached, the Gospel of the free grace of God through the atonement of Christ for every one who believes, Gentiles as well as Jews, was a great stumbling block to the Jews. If he had but compromised this Gospel a little, if, for instance, he had only to a small degree allowed circumcision a place in his preaching, he could have had the fullest co-operation of the Judaizers. He redeemed the time by resisting and exposing them; by narrow-mindedly adhering to the truth as God had revealed it to him.

Single-handed, in the face of the fiercest opposition, suffering severe persecutions, imprisonment and death, he carried on his work successfully, trusting in God.

Thus he redeemed that time. Let us emulate his example.

J. P. M.

* * * *

Busy As we go about these days, it seems that everyone, young and old, male and female, is very busy. Many are tired: some even quit working for a while just to get much-needed rest. Many must work at night, and some, in addition to this, go to school during the day. The pace has become hard and swift as the tempo of war has speeded up our lives.

We have the utmost sympathy for our hard-working and weary fellow-citizens. We have seen the enforced idleness of depression days, and know that any task, no matter how severe, is never so hard on a man as doing nothing. But there is certain danger to over-work, and strangely enough, it is the same danger that is associated with idleness. This is neglect of the spirit-life. It comes in both cases from being fagged, mentally and physically. When a man has worked long and hard, he wants nothing so much as relaxation. And he does not usually think of coming to church as relaxation.

Yet that is just what it is. The truths of God restore one's equilibrium; they set right one's sense of value. There is life and strength in the Word; all the divine health flows from it. It is exactly what an over-worked

person needs. Our Lord had this in mind when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A man should take Jesus at His word and not stay away from church because he is too tired to come. He is likely to be much less tired when he leaves the church than when he enters it.

There is also the principle of keeping first things first to be considered. One should never be too busy for the worship of God. Work is necessary, but it should never be permitted to throttle the life of the soul and cause spiritual casualties to increase. "Seek ye first the kingdom of God and His righteousness." St. Paul says, "This one thing I do." Phil. 3, 13. He kept in mind the heavenly prize of eternal salvation through Christ the Savior. Of the men in one of the parables who were too busy, Christ said, "None of these men shall taste of my supper." To the Christian believer one thing should be an established part of his life, and everything else should be subordinated to it. The welfare of his immortal soul should come first. "Then all these things shall be added unto you." Matt. 6, 33.

— Bethany Gleaner.

"JESUS OF NAZARETH PASSETH BY"

St. Mark 10, 46

The church is repeating the age-old cry
 "Jesus of Nazareth passeth by."
 Come at this holy season of Lent
 Humbly acknowledge your sins and repent.
 Oh Earth, Earth, Earth, heed the solemn cry
 "Jesus of Nazareth passeth by."

Blind Bartimeeus was glad to hear
 That the God-man Jesus was drawing near;
 And none could silence his anxious plea:
 "Thou Son of David have mercy on me."
 He wanted this Saviour's help just then,
 And the Lord never passed that way again.

Yes, the Master stopped at that beggar's plea
 And oh, that is comfort for you and me.
 What would'st thou have? Did this beggar dare
 To voice the wish of his heart in prayer?
 Ah yes, and the Master's healing touch
 Gave him the sight he wanted so much.

We are beggars all and blind from our birth,
 Stumbling and faltering we walk through this earth.
 For sin robs us all of our spiritual sight,
 And Jesus alone is the Giver of Light.
 Oh Earth, Earth, Earth, hear the Lenten cry
 "Jesus of Nazareth passeth by."

Will you heed the Lenten call today?
 Will you come to worship, to praise, to pray?
 Or will you be deaf to the church's cry
 And let Jesus of Nazareth just pass by?
 Oh Earth, Earth, Earth, hear His call today
 For the Lord may not pass again this way.

Esther A. Schumann.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Article XII — Of Repentance

1. *Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted; and that the church ought to impart absolution to those thus returning to repentance.*

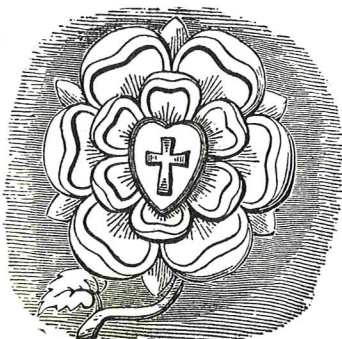
2. (a) *Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. (b) Then good works are bound to follow, which are the fruits of repentance.*

3. (a) *They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. (b) Also those who contend that some may attain to such perfection in this life that they cannot sin. (c) The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance. (d) They also are rejected who do not teach that remission of sins comes through faith, but command us to merit grace through satisfaction of our own.*

IV

THEN good works are bound to follow, which are the fruits of repentance.

The second part of repentance, the more important of the two, is faith. Concerning this faith Article VI of our Confession says that it "is bound to bring forth good fruits", just as our present article says that *good works are bound to follow* repentance as its fruits.



Our flesh often deceives us. When we hear that our sins are forgiven out of the pure mercy of God without any merit or worthiness on our part, we are ready to jump at the conclusion that then we can do as we please, the free forgiveness grants us license to continue in sin.

This objection was raised from the beginning against the Gospel of justification. When Paul comforted his hearers with the assurance that "where sin abounded, grace did much more abound," some at once retorted,

"Shall we continue in sin, that grace may abound?" (Rom. 6, 1). Some even slandered him as though he had been preaching, "Let us do evil that good may come" (Rom. 3, 6). But Paul with righteous and holy indignation rejects such an inference of his preaching. "God forbid", he says; and again, "Whose (the slanderers') damnation is just." He warns, "Brethren, ye have been called unto liberty; only *use not liberty for an occasion to the flesh*" (Gal. 5, 13). Peter joins him in this warning, "As free and not using your *liberty for a cloak of maliciousness*" (1 Pet. 2, 16).

No, repentance, and particularly faith in repentance, does not lead to new sins or encourage a life in sin. Paul rightly says, "How shall we, that are dead to sin, live any longer therein?" (Rom. 6, 2). In repentance we died unto sin, and a very painful death it was, when God through His Law struck terror into our hearts. It was sin that caused us all the pain and fear; and should this sin still have any allurements for us? Should we not shun it, just as a child that burnt its fingers shuns the fire? Having felt the painful burning once is enough to teach it the wholesome lesson never again to play with fire. And we have more than burnt our fingers on sin, we have suffered extreme terrors in our very consciences.

Then when through faith we received the forgiveness of our sins, were we not happy to be rid of our terrible guilt? Should we now not love Him who helped us out of our misery? Should not our whole life, a new life, be devoted to Him, to thank and praise Him for His goodness? "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things: so that thy youth is renewed like the eagle's" (Ps. 103, 1-5).

If repentance is genuine, then good works are bound to follow.

This does not mean that there will be no more temptation. The devil is not dead, nor has he as yet been cast definitely into the prison prepared for him and his angels. He still "as a roaring lion walketh about seeking whom he may devour" (1 Pet. 5, 8). He may depart from us for a season and leave us without temptation. But he does this only to lull us into a false sense of security. Suddenly, when we least expect it and may be least ready for it, he will fiercely attack our hearts.

The devil is not dead. Nor is the world dead. Its treasures and pleasures still hold a lure for us. Neither its sneers nor its flattery have been silenced.

Nor are we immune to these temptations of the devil and the world. Our Old Adam is not dead. He may have been momentarily overcome in our repentance, so

that apparently he was drowned; but suddenly he will spring back into life. In repentance we crucified our flesh; but suddenly it will step down from the cross as vigorous as ever.

No, repentance does not mean that ever thereafter we shall be free of temptation. If anything, repentant Christians will be attacked all the more ferociously. We must constantly watch and pray; we must constantly be on our guard against temptations; we must wage an everlasting bitter fight against our enemies.

Add to this that we are not always victorious. We often fall back into sin. We daily sin much, and we daily have need to pray the Fifth Petition, "Forgive us our trespasses."

It is well that we remember this. That we suffer temptation and that we at times lapse into sin, is not a sign that we are not Christians, or are not dear children of God. No, rather on the contrary, because we are God's children, the enemies will attack us all the more fiercely. A Christian is God's warrior, constantly engaged in battle against his and God's enemies. Bitter struggle is the natural thing in a Christian's life, so that this of itself should cause no anxiety. Rather, when we are not attacked, might we begin to feel uneasy, whether the devil no longer considers us worth while, because he already holds us in his power.

Good works are bound to follow repentance. Though that does not mean that we are without temptation, it certainly does mean that we, in spite of the temptation, will exercise ourselves in doing God's will. We will be diligent to learn the will of God. We will never tire of hearing the Word of God. And in order to strengthen ourselves for the battle, we will be diligent to draw the proper nourishment from the bread of life, the Gospel and the Sacraments. We will also put on the whole armor of God, praying with all prayer and supplication.

But mark, good works are *to follow* repentance. They are not a part of repentance, but its fruit.

Ours would be indeed a sorry plight if our good works were a part of our repentance. We realize how few they are; how imperfect they are; how even marred with sinful thoughts are our best good works. If our good works were a part of repentance, a miserable repentance that would be. That fact would drive us to despair.

But thank God, He does not postpone the forgiveness of our sins till He can examine our good works. Where He finds a broken and contrite heart, and where He notices a spark of faith, there He treats us as His dear children, not laying a single sin to our charge any longer.

He then waits for good works to follow as fruits, which He accepts as our thanksgiving, and in which He rejoices in spite of their imperfections.

EXAMINATION—CONFIRMATION

ON Palm Sunday it is customary in many of our churches to "confirm" those children and adults who have successfully completed a prescribed course in religion, as taught and believed by the Lutheran Church. Really however, the *confirmation* takes place during the period in which these people attend the special instruction classes. During that time they are being "confirmed," that is, rooted, grounded and strengthened in the doctrines of the Bible and in the faith. But the ceremony in which these people pledge their allegiance to God and promise to remain true to the triune God and remain faithful members of the Church — before they are admitted to partake of Holy Communion — has come to be known in the church as "*confirmation*." Having no better name for it, and no good reason for changing it, this designation has been generally accepted.

Yet it is not really confirmation that we want to talk about but rather the so-called — "examination" — prior to confirmation. The importance of this examination and the purpose of it is rapidly being forgotten by many. The purpose of the "examination" is not to make a show of the knowledge these people have accumulated during the long period of instructions — but rather to give evidence to the church that they know the way to salvation and are able to give an account of the hope that is in them and have reached that stage of understanding and maturity required by the Scriptures that they may be received as guests at the Lord's table. That is the final goal of their long instruction period.

The members of the local congregation are to be the judges in this matter. They are to say whether these people presented to the church by the pastor, are to be accepted. To the members of the church God has given the keys to the Kingdom of Heaven — the Gospel and the Sacraments. They are to stand as guards over them. They are to see to it that no one receives the sacrament unworthily. Certainly, they are to do this in a humble, Christian spirit and with charitable consideration for the individual. Here, too, Christian love must rule and guide the members in their judgment. But, ought not this very fact — the important part that the individual member is to play — make every one think seriously about this matter? Knowing this he will want to be present when these people give their testimony, and the evidence of their faith. He will ever be conscious of the grave responsibility that rest upon Him. He will not purposely absent himself from the service in which these people are "examined" nor permit them to give their testimony before strangers and friends who have come to rejoice with them. God wants YOU — the members of that church — to be present. YOU — to whom God has entrusted the Ministry of the Keys.

Hence, let every member of the church attend the "examination" service in the conviction that God so wants it, and wants YOU to be convinced that these people being "examined" sufficiently understand the Gospel that they may be permitted to partake of the Lord's Supper with you.

W. J. S.

Siftings

BY THE EDITORS

Organ Music during Prayer. We are asked our opinion as to soft organ music during public prayer in our churches. To be perfectly candid about the matter, we must say that we are opposed to it. No doubt, God can hear the prayer despite the music, but the music does terribly disturb some of the humble worshipers in the congregation. If the music is worthwhile, we ought to listen to it, and certainly, if the prayer is worth while, we ought to listen to it. But this writer has never learned to give his undivided attention to two different things at the same time. Yes, yes, we know all the arguments about the dignity and the beauty of such a procedure, but it simply does not appeal to us.

So writes the *Watchman-Examiner*. Prayer should be an earnest, vigorous thing; while the organ music played to accompany it naturally must be of a subdued, frequently rather dreamy nature. Will that increase the fervor?

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Retired Ministers and Government Pension. — *Liberty*, a magazine of religious freedom, has this to say on the subject: "A little leaflet bearing the title of "The Million Dollar Pension Fund Campaign," published by the Ohio Conference of the Methodist Church, has come to our notice. The words particularly seem pertinent: 'Retired ministers do not share in the Federal old age support. Methodism, like other great Protestant denominations, still believes in separation of church and state.'

We like the ring of this declaration. We believe that neither active nor retired ministers should be paid from tax funds. Let the church take care of her own. We have seen some pathetic cases of preachers of different denominations who had worked hard in their virile manhood for the truths, they believed, left with hardly enough to keep soul and body together in their declining years. Such a thing is a disgrace to any church.

But the remedy does not lie in petitioning for Government aid. Where ministers are allowed to suffer, the shame is on their denominations. Let Christian people do their duty. Let those who have benefited by the ministrations of these men of God show their appreciation by their generosity.

We hope that not only the Methodists but every Christian body will recognize the obligation resting upon it. We believe it would be a blessing to the church as a whole to take the strong stand that Methodism is evidently taking at this time."

That is wise, sober advice. We are glad to know that other church bodies share the sound Biblical view, of the church doing her own work, with us.

* * * *

The basic Differences between the Episcopal and Presbyterian churches in America which are 400 years old will

likely keep those two church bodies apart, said the Rt. Rev. B. F. P. Ivins, bishop of the Milwaukee diocese, at a meeting which was attended by representatives of 113 Episcopal churches at All Saints Cathedral. He also said that the commissions in charge of the "merger plan" which have been under way for several years, have not actually faced those differing principles. It was the general opinion of the convention that the two church bodies "work together harmoniously but as separate bodies, rather than to merge officially." That means that the Episcopalians of this section are not in favor of unionism, a union without perfect agreement in doctrine. We are always glad to know that there are others who agree with us in principle.

* * * *

Protestant, Catholic, and Jewish leaders are vigorously protesting against the bill in the Missouri Legislature whereby public notaries would be empowered to perform marriage ceremonies in the State. It is being called "a vicious measure."

* * * *

The American Bible Society announces that through co-operation of Admiral E. S. Land, a copy of the New Testament will from now on be a part of the equipment of every life boat and raft. Testaments are put in envelopes made of stout oil paper and lined with lead and cellophane.

* * * *

Senator Walter George, chairman of the Senate finance committee promised to sponsor the objections of the Baptists who are protesting to make the church a collection agency for the payment of the Victory Tax. Representative Daniel Reed of New York has introduced a bill which would except the religious and other organizations from the obligation to withhold the tax at the source.

* * * *

A Commission to Study and formulate "peace principles" was appointed by the Federal Council of Churches. This commission has reported and proposes "six pillars of peace", as some have called them. We are not going to reprint them here. But the thought comes to us again, what business has the Federal Council of Churches to concern itself with matters that are purely matters of state. When the time shall come to draw up principles of peace, we are sure that the principles proposed by the commissioners of this Federation and all others will play no part or have no influence in the final peace. Peace principles of greater and more influential men were lost in the scuffle in times past; how do they expect their's to survive?

"ISOLATIONISM"

By Pastor Raymond Huth, Milwaukee, Wisconsin

What Is It?

WHO hasn't heard and read of the term "isolationism" endless numbers of times in the past few years? Isolationism has been the subject for enumerable debates by youths of high school age, by noted specialists in forums, and by government officials. Generally the word is used to designate the position of our government in regard to its political policies in relation to other countries. In a democracy the exchange of opinions on matters of government are but natural and proper. We wish to express no opinion on isolationism used in the above mentioned sense.

However ideas and terms used in one sphere of human thought have a tendency to creep into other spheres. This is a common linguistic development. So the term of isolationism also has been used with reference to churches. In this field it appears in our day to be a word which is meant to describe an attitude of church groups toward one another or toward what some assume to be new lines of service for the churches.

What Says the Word?

Concerning what is wise statemanship and on problems of political science our opinions may indeed differ widely and change often according as our experience develops and as our information grows. But as soon as an idea falls in the sphere of religion and morality, Christians humble themselves under the revelation of the Lord. The Church, the communion of saints, is no man-made institution. Christ's kingdom is not of this world. The Savior has given the Church one prime purpose or duty to "make disciples of all nations." This is a gracious, broad, far-reaching "divine" command which is faithfully to be obeyed by His saints until the Lord comes to glorify His Church. Christ, the Light of the world, has shone into the darkness so that those who follow Him shall have the light of life. Salvation and all spiritual good comes alone from God who has given the gospel keys to the Church. Christians are mere instruments in the hands of its Head, Christ. The instruments, members or servants of the Church can not give life or increase to the Church, have no authority to determine its course, neither have they the right to compromise or to bargain with those outside the Church, the body of Christ, or with those who tolerate false doctrine in their midst. St. Paul reminds the Ephesian Christians that the Lord gave some apostles, some prophets, some pastors and some teachers "for the perfecting of the saints for the work of the ministry, for edifying of the body of Christ." Eph. 4, 11f. These ministering bond-servants are not lords to modernize, to liberalize or to adapt the mysteries of the kingdom of heaven to this darkened world of the last time, but are to be stewards of the mysteries of God.

"Moreover it is required in stewards, that a man be found faithful." Eph. 4, 2. So the essence of the church and the nature of its growth and development do not rest in human hands, but with its Head.

The Cry Today

Some voices in our day cry for a union between Christian church bodies and shout against the so-called isolationism of those who indeed pray for a true brotherhood of believers but who are not willing to join hands of fellowship with those whose doctrines do not agree with Scriptures and whose church practices are at variance. Often a term taken from one field of thought to another carries with it coloring which confuses and beclouds issues. It would seem that isolationism used as a term of criticism against those who are striving firmly to hold to the Word in their teachings is entirely unwarranted. The idea of isolation between persons or groups usually implies a certain lack of sympathetic understanding and of good will to cooperate.

Now Christians who are most deeply concerned about continuing in the Word amid the temptations of religious indifference and of growing heathenism in our day are not the ones guilty of heartlessly separating or isolating themselves from other true Christians. Their faithfulness to the Scriptures and its spirit is an expression of the truest love also toward those who are not willing to put all else aside and sit at the feet of Jesus. The Savior said, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." Mt. 10, 32. There is no higher duty than to continue in the Word and so remain a disciple indeed.

False Accusations

In our day of "busybodyism" many imagine that the Christian Church as an institution also isolates itself from the life about it by not concerning itself with the various social and economic endeavours commonly undertaken by groups or agencies. Here again the Church is not isolating itself but it is striving first of all to attend to its sacred duty. It earnestly strives to bring the Word of life and salvation into the home, into education from the cradle to the grave, into the hearts of all as stewards, and into the souls of citizens or of officials of our blessed country. The work of the church is basic, fundamental. Of its fruits we read in Galatians 5, 22. If that work would be done as it ought to be, many social agencies would become entirely unnecessary. From the Christian home would come *Christian* children, youth, workmen and good citizens edified by the Church of Jesus Christ purchased by His own blood.

However the gracious heavenly Father knows the weakness of man and of his rebellion against the divine will and against the offer of salvation so the Lord has

ordained civil powers to maintain order on earth, by executing wrath upon the evil doer and praising those who do good. Rom. 13.

Oh, that we Christians would put time aside earnestly to search the Scriptures daily for our edification as did the Berean Christians of the first century, and also to seek "first" the kingdom of God and His righteousness! The

Lord's promises to His saints that "all these things (the needs of their bodies) shall be added unto you" and that "the gates of hell shall not prevail against it," the Church, are daily fulfilling themselves. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," says the Master and Savior comforting his anxious and fearful disciples. Luke 12, 32.

THE SIGN OF THE PROPHET JONAH

Matthew 12, 38-42

CERTAIN scribes and Pharisees demanded a sign of Jesus in proof of His claim that He is the Son of God and Savior. This has a familiar ring, even in our day. Not infrequently people say: "If God would perform some great miracle before my eyes and so demonstrate that the Bible is the inspired Word of God and that Jesus is the Savior, then I would believe, but otherwise I will not believe." This craving for a sign is seen, for instance, in the crowds which surge around those who, rightly or wrongly, have gained a reputation as faith healers. The attitude: We would see a sign, is widespread. What does the Lord think of this attitude?

An Evil Generation

When these men said to Jesus, "Master, we would see a sign from thee," Jesus did not say: "I appreciate your interest in religion and respect you for demanding such a proof in order that you may be sure of your ground." No, Jesus said: "An evil and adulterous generation seeketh after a sign." Jesus said that it was evil, downright wicked, of them to demand a sign before believing. Yes, He not only called it evil; He described such a generation as adulterous. An adulterous wife is one who has become unfaithful to her husband. And those who demand a sign before believing demonstrate thereby that they have become unfaithful to God, that they have destroyed the loving, trusting relationship which exists between God and His people.

What would you think of children who always demand proof of their parents before believing what they say? Jesus said to doubting Thomas: "Because thou hast seen me, thou has believed. Blessed are they that have not seen and yet have believed." The true Christian's attitude toward God is not: "Prove every word you say," but: "Speak, Lord, for Thy servant heareth." To the world this: "Master, we would see a sign from thee," sounds like a reasonable and proper request. But Jesus says: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it." Jesus does not draw people into His kingdom in that way.

Jonah and the Great Fish

Jesus limits the emphatic statement: "There shall no sign be given to it" when He adds: "But the sign of the

prophet Jonas, for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." This refers to one of the most interesting and amazing stories in the Old Testament. Jonah received orders from the Lord to go to the great city of Niniveh and inform it that it was going to be destroyed because of its wickedness. That was an unpleasant assignment, and Jonah did not like it. He boarded a ship and sailed in a different direction.

But the Lord sent a great storm which threatened to wreck the ship. When all measures to save the ship, such as throwing the cargo overboard, brought no results, the superstitious sailors concluded that the gods were angry with someone aboard and that the only way to appease them was to find the guilty one. Lots were cast, and the lot fell on Jonah. He readily admitted that he was running away from an errand of the Lord and told them that if they cast him into the sea the storm would cease. Reluctantly they did this. We read: "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly. And the Lord spake unto the fish, and it vomited out Jonah upon the dry Land." That is the experience to which Jesus alludes.

Truth or Legend?

There is no story in the Bible which has become the target for the wit and humor of the unbelieving world to the extent this story has. No story of the Bible seems to have left itself so wide open, and the unbelieving world has made the most of the opportunity. Just mention the story of Jonah and the whale in public and you will see contemptuous grins and hear loud laughter.

It is said that this is an impossible story, that this could not possibly have happened, that a whale does not have a throat large enough to swallow a man. It is true that the term "whale" is used in our English but the correct term is "great fish." It is an acknowledged scientific fact that there are great fishes in the sea with throats big enough to swallow a man. Even if there weren't, that would not disprove this story, for we are told that God "prepared" a great fish to swallow up Jonah. God could enlarge any

throat beyond its usual limitation if He wanted to, for with God nothing is impossible.

The other objection is that no man could stay alive for three days inside of a fish. We won't dispute that as a scientific fact, as being true in the natural course of events, but we are not dealing here with a natural occurrence. We are dealing with a divine miracle. God did something unusual here, something against nature; and, let us say it again, with God nothing is impossible. Let us note that Jesus reports this experience of Jonah not as a legend current among the Jews but as a fact. You cannot deny this story without implying that Jesus either was a liar or Himself believed in fairy stories.

The Significance

God did not perform this miracle with Jonah for the fun of it. There was a purpose behind it. He did it to point forward to the death and resurrection of the coming Savior. When Jonah was in the belly of the great fish, that seemed to be the end of him. And when Jesus was lying in the grave, that seemed to be the end of Him. But it was not in either case. The great fish vomited up Jonah on the shore the third day, and Jesus rose again from the dead on the third day.

It was his own death, burial and resurrection which Jesus meant when He spoke of the sign of Jonas as the only sign which would be given. It is the message of Christ's death and resurrection that draws people into His Kingdom: nothing else. The Apostle Paul defined the Gospel which he preached for the salvation of men as follows: "I declare unto you the gospel which I preached unto you, — how that Christ died for our sins according to the scriptures and that he was buried and that he rose again the third day according to the scriptures." The only sign which God gives man to convert them and to draw them into His Kingdom is this that Christ was delivered for our offenses and raised again for our justification. If the message, that Christ died for your sins and that God raised Him from the dead, does not make a believer of you, nothing will and nothing can. There shall no other sign be given.

A Greater than Jonah or Solomon

It is indefensible that men have this glorious Gospel message of Christ's death and resurrection and yet are not satisfied with it but want more before believing. This prompted Jesus to say: "The men of Niniveh shall rise up in judgment with this generation and shall condemn it, because they repented at the preaching of Jonas and, behold, a greater than Jonas is here." When Jonah had been vomited up by the great fish, he again received orders from God to go to Niniveh and announce its doom. This time he obeyed. He went into the city and announced: "Yet forty days and Niniveh shall be overthrown." The inhabitants of Niniveh were heathen people. They had not had the same chance to know the word and will of God as the Jews, and yet they took to heart what Jonah

preached. The King of Niniveh removed his royal robes, put on sackcloth and sat in ashes, and he instructed his people to do likewise as a sign of their repentance and in hope of averting the doom threatened by God. It is to this that Jesus referred when He said that the men of Niniveh repented at the preaching of Jonah and made the application that the people of His own generation had far more reason to repent because a greater than Jonah was here.

He made a similar application in the following: "The queen of the south shall rise up in the judgment with this generation and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here." King Solomon was the wisest man that ever lived. The fame of his wisdom penetrated to the most distant countries. The Queen of Shebah also heard of it and did not hesitate to make a journey of about 1,000 miles, in spite of the time, expense, and hardships which such a journey involved in those days. And when she had tested Solomon with hard questions, she remarked that, though she had not believed that Solomon was as wise as he was reputed to be, she had found that his wisdom far exceeded the fame of it. She was not sorry she had made the trip. She felt that the tedious, arduous journey had been worth while. And, remarks Jesus, by way of application, a greater than Solomon is here.

Let Him Who Reads Take Heed

The Jews of that day had a greater than Jonah or Solomon. They had Jesus, the God-appointed Savior, the Son of God in person. And yet they did not repent as the heathen people of Niniveh did, nor did they put forth the same effort to benefit by the words of Jesus as the Queen of Shebah who came from the ends of the earth to hear the wisdom of Solomon. Therefore, said Jesus, these highly favored Jews would be shamed by these less favored people and would stand there on judgment day as people who had wasted their golden opportunity.

There is going to be a big crowd before the judgment throne. All that ever lived are going to be there. Not all standing there will have had the same spiritual advantages and opportunities. Some of those there will be such who had the preaching of the Gospel in full abundance and lived by the rivers of salvation, while some will have had only a few trickles of the water of life. And the sentence on that day is not going to be determined by the abundance of truth that you had but by your appreciation of it and the use you made of it.

We today have the Gospel in its fulness and purity. But how much interest do we take in it and what have we done with it? You may have been baptized, confirmed and been a church member all your life, and yet some savage from the jungles who had only a few crumbs of the Gospel but appreciated the little he had may stand with you in the judgment and condemn you in spite of all

the great spiritual advantages you had enjoyed. The men of Niniveh and the Queen of Shebah are preaching a sermon a thousand miles long. She went to a lot of trouble to hear the wisdom of Solomon, while there is so much whining and complaining in our day about the trouble involved in hearing the Word and being concerned about spiritual things.

We ought to be heartily ashamed of our indifference,

for a greater than Jonah and Solomon is here. "Many shall come from the east and the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast into outer darkness, there shall be weeping and gnashing of teeth." That is plain talk, just the kind of plain talk we need. God grant that we may profit by it.

I. P. F.

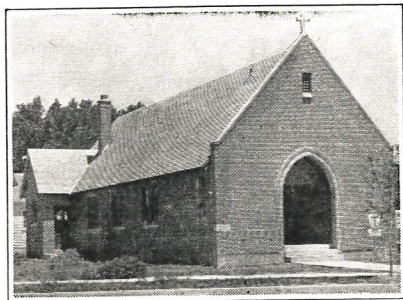
REPORT ON COLORADO MISSION DISTRICT MEETING

By Pastor Herbert Witt

THE Colorado Mission District, organized last year at Fort Morgan, Colorado, convened for its first official meeting at Pueblo, with Grace Ev. Lutheran Church and the Rev. J. B. Erhart as hosts.

In Colorado the month of March began with the proverbial lion's growl. Though of short duration

"the growl" kept certain of our delegates, farmers and stockmen, from attending. They knew all too well that one of these March blizzards driving down from the mountains can do inestimable



damage to their flocks. And steaks and chops are precious in these days. The work at hand soon caused us to forget the antics of the weather.

Pastor J. B. Erhart delivered a very timely paper titled "Justification." It was timely not only in view of the chaotic world conditions, but also in view of the present day church conditions — especially within the Lutheran Church at large. The essayist showed

- 1) The universal necessity of the doctrine of Justification — it shows the way to salvation without which none may hope for eternal life;
- 2) That faith is the cornerstone of this doctrine — God applies justification to the sinner, faith receives it — which faith is not a work of man, but of God the Holy Spirit — and hence justification is by God alone;
- 3) That Dissemination of Justification is made known by divine revelation, revealed from faith to faith in His Gospel (the real Gospel preaching proclaims the simple fact that God through Christ is reconciled to the sinner);
- 4) That Acceptance of Justification on the part of man is by faith, Spirit-wrought. Thus the general promise, by the act of faith, becomes a specific personal assurance;
- 5) That Justification is given Completely and Perfectly — it is not partial, but full, and is not dependent on feeling or personal experience;
- 6) In "Describing the Faith that Saves" the essayist said,

that although sorrow in the heart over our sins does not give to faith its saving power, it nevertheless precedes the faith which grasps and holds forgiveness; that good works are not the strength of faith, but they proceed from and are the evidence of faith; that faith itself is a good work in God's sight, but is not the "Savior"; that not the "act" of believing, but what is believed justifies us;

- 7) That the Results of Justification are deliverance from the consciousness of wrath and entry into the state of peace; we are members of the Kingdom of the Son of God; we are the temple of God; we are God's own.

Another highlight of our meeting was the report on missions by our chairman, Pastor A. C. Baumann. His introductory remarks were based on Article 3 of the Augsburg Confessions. "Knowing the times" we were encouraged to be conscientious with respect to doctrine and work. In taking up the individual fields he not merely gave us a statistical report — which, as most know, pass away like a shadow — but a concise and comprehensive picture of each field. There was evidence of growth, outwardly as well as inwardly, in all fields. Encouraging reports were noted from our larger cities, Denver and Pueblo. Montrose, Sugar City-Ordway, and Lamar have erased their indebtedness and are contributing toward their pastors' salaries. Much discussion resulted from invitations to new fields, and the lack of funds to heed their plea. Hope was voiced that means would soon be found to bring the Lifegiving Word to them. "Missionaries are primarily responsible in their work to the Lord of the Church. Keeping this in mind we will place all our efforts and gifts at the disposal of the Christ who called us, ready to bear adverse conditions. Faithfulness to bring the Gospel of Christ to those ignorant of Him is foremost in the mind and heart of the missionary," reminded our chairman.

The secretary was asked to thank Pastor John Witt, who was forced to resign from the presidency of the Nebraska District because of ill health, for his years of faithful service to us. May the evangelical spirit he so zealously fostered long remain in our midst!

Election showed the following results: Pastor Victor Schultz to fill the unexpired term of Pastor Im. P. Frey on the Mission Board, and Mr. Ed. Schmidt as layman on the Mission Board; Pastor O. Kreie as financeman, and Pastor Victor Tiefel as Secretary.
H. W.

SEMINARY NOTES

No, things were not quite as bad on Seminary Hill this winter as the picture might lead one to think. To be sure, we had much snow, very much of which piled up in drifts on the driveway. But we were never cut off from connections with the outside world, except for a little while at times. The County Highway Commission sent its snowplows through our grounds and opened our main approaches, while the students shoveled the paths and the driveways to the professors' homes.



Once we had trouble with the heating, when one of the electric meters burned out. After the trouble had been located it was a comparatively simple matter to remedy it. But several classes had to be dismissed before the recitation building could be heated sufficiently. Fortunately the dormitory had been pretty warm before the trouble started.

The health of the students was fair this winter, but not quite so good as in other years. Looking over my attendance register, I find there are very few names with a perfect record. The pages look rather speckled, showing that the same persons missed classes on several occasions, but never for very long. Most absences were caused by sore throat. In addition we did have a few light cases of measles and of scarlet fever. We thank God, who graciously helped us so far, and we pray that He will continue to hold His protecting hand over us.

Every housekeeper knows how the difficulties of preparing meals has been greatly increased during the

past months. We feel the pinch in the Seminary kitchen, although we have very reason to be thankful also in this respect. At times we were unable to get butter, for instance, but no real hardship was suffered.

In this connection we mention the generous contributions of provisions that were received during the year. On my lists 39 deliveries are recorded, among these the names of several donors appear more than just once. These gifts were a great help.

Some people found it more convenient to send us money for provisions, instead of the provisions themselves. I have the names of fifteen pastors on my records, who at seventeen different times sent us money for food purposes, the amounts ranging from \$1.00 up to \$47.00. The total was \$153.25. While in other years we received many potatoes, this year there were but very few. We had to buy potatoes, and since the bulk of the money donations went for this purpose, we called this our Potato Fund. Prospects are that in the next years our Potato Fund may grow in importance.

Our Potato Fund was not the only fund that received contributions during the past year. After the new floor had been laid in our dining hall, we began to save the money that was given us on the side for decorating the Seminary chapel. Last year (1941-42) we received \$364.10 for this purpose, this year so far \$328.25. Besides this there were some monies left over from the Linoleum Fund, so that our Chapel Fund now stands at \$1,041.24.

Our Seminary opened two weeks later than usual last fall. The lost time had to be made up in some way, because our courses are so arranged that they require 35 full weeks to cover them. After New Year we had an extra period each afternoon. Everybody feels relieved now that these extra classes are over.

Our closing day has been set for Friday, May 28. As usual, a service will be held in the Seminary chapel. The Senior Class numbers 19 members, who, God granting, will then be presented to the church as candidates for the Holy Ministry.

May we all, professors and students and the synod at large, appreciate the gift of God we have in our Seminary, and show our gratitude by faithfully applying ourselves to our work, each one in the position assigned to him by God.
J. P. M.

ANNIVERSARIES

FORTIETH ANNIVERSARY OF PASTOR G. HINNENTHAL

On the morning of the fourteenth of March, the first Sunday in the Passion Season, St. Paul's Con-

gregation at New Ulm, Minnesota, celebrated the fortieth anniversary of the ordination of its pastor, the Reverend Gerhard Hinnenthal, to the ministry. There was an English and a German service both conducted by Pastor L. Ristow, assistant at St. Paul's, who also preached, basing his sermons on John 14, 15-21. In the afternoon, following a devotional service, a reception was held in the spacious auditorium of the parish school in honor of the pastor



at which Pastor A. Ackermann, president of the Minnesota District, Professor K. Schweppe, president of Dr. Martin Luther College, Mr. Waldemar Retzlaff, secretary of the congregation, and Mr. George Gieseke, president of St. Paul's Congregation, extended messages of congratulations. Other expressions of felicitations were read. Pastor Hinnenthal spoke briefly voicing his thanks to God, who through His Holy Spirit has strengthened him during his forty years of service. The pastor received gifts from the congregation, friends, and his confirmation class. Quite a number of neighboring pastors were in attendance at the reception. A group of ladies served refreshments.

Pastor Hinnenthal is a graduate of Northwestern College at Watertown, Wisconsin (1900), and of the Theological Seminary (Wauwatosa, 1903). He was ordained and installed on March 15, 1903, as pastor of three congregations at Black Creek, Wisconsin, and vicinity, by his father, the sainted Pastor William Hinnenthal then of Kaukauna, Wisconsin. Here he also organized and taught a Christian school. In 1908 Pastor Hinnenthal accepted a call to three congregations in Wright County, near Buffalo, Minnesota, and later organized a fourth in Sherburne County. In 1915 he received a call to Goodhue, Minnesota, where he served three congregations and established two Christian Day Schools. While at Goodhue he was elected to the Board of Regents of Mr. Martin Luther College, a position he still holds. From 1919-1926 he served the Joint Synod as its secretary. In November, 1924, he came to New Ulm as pastor of St. Paul's Congregation. May the Spirit of God who sustained and strengthened him through forty years continue to bless him.

L. Ristow.

GOLDEN WEDDING ANNIVERSARY

On Sunday, March 14, Mr. and Mrs. William Ziegler of St. Bartholomew's Ev. Luth. Church, Kasson, Wisconsin, were privileged by the grace of God to celebrate their fiftieth wedding anniversary with a

special service. During all these years these two were faithful members of this same congregation, and for more than half of them Mr. Ziegler was an honored trustee. Their children and children's children joined them in praising God for His many blessings.

Melvin W. Croll.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet on Wednesday, May 12, 1943, at 9 A. M., in St. John's School, Milwaukee, Wisconsin.

Group Meetings

The School Committee — Monday, May 10, 10 A. M., Jerusalem School.

The General Mission Board — Monday, 10 A. M., St. John's School.

Board of Trustees — Monday, 2 P. M., St. John's School.

Conference of Presidents — Monday, 7 P. M., St. John's School.

Representatives of Educational Institutions — Tuesday, 2 P. M., Grace Church.

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Kindly send reports to be printed in the program to the undersigned by May 4.

John Brenner.

LAKE SUPERIOR PASTORAL CONFERENCE

The spring conference of the Lake Superior Pastoral Conference will be held on May 11 and 12 in St. Peter's Church, Stambough, Michigan, G. Tiefel, pastor. The first session is to begin at 9:30 A. M. Please announce to local pastor.

Conference Preacher: Lederer (Lehmann).

Essays: The Pastor at the Sick-bed, Geyer; Catechesis on Justification According to the Second Article of the Creed, Zarling; Exegesis 1 Cor. 10, Koepsel; Adiaphora, Gentz; Exegesis 1 Cor. 11, Schlavensky; Discussion and study of the proposed "Reward Plan for the Retired Workers of our Synod."

Carl J. Henning, Sec'y.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Pastoral Conference will meet April 27 and 28, 1943, 10 A. M., in Hope Ev. Lutheran Church, Detroit, Michigan, W. Valleskey, pastor.

Papers: Exegesis of 1 Corinthians 10, W. Steih; Exegesis of 1 Corinthians 11, W. Valleskey; "The Ancient Mysteries Live Again in Masonry," K. Krauss; Discussion of the Pension Plan, A. Maas.

Sermon: E. Hoenecke, F. Zimmermann.

Kindly announce by April 14, stating clearly whether meals or lodging or both are desired.

T. Sauer, Sec'y.

MINNESOTA DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Minnesota District convenes May 4 and 5 at Friedens Ev. Luth. Church, Lanesburg Tp., New Prague, Minn. The sessions open at 10 A. M. Tuesday. The church is located two miles west and one mile south of New Prague.

Essays: How can the Custom of Polygamy among Heathen best be treated by our missionaries? Im. Albrecht; The Sanctuary according to Hebrews, L. Ristow; Exegesis of Col. 2, 19-23, Ernst. Birkholz; Social Activities in the Congregation, R. Palmer; Marriage and Divorce in the Light of 1 Cor. 7, R. Schierenbeck; Church Music, C. Bolle, A. Kohler.

Sermon: A. Fuerstenau (A. Krueger).

Confessional: W. Voigt (K. Nolting).

Early registration is requested by Pastor A. Martins, New Prague, Minnesota.

H. E. Lietzau, Sec'y.

DAKOTA-MONTANA PASTORAL CONFERENCE

The Dakota-Montana Pastoral Conference will meet May 2 and 4, 1943, in Redeemer Congregation, Jamestown, North Dakota, O. Heier, pastor.

Essays: H. Meyer, The Public School: Irreligious or Anti-Christian?; A. Eberhart, Exegetical and Isagogical Treatment of Malachi; E. Krueger, Early Lutheran Efforts in America; B. Borgschatz, Is Scripture to be Interpreted by Scripture Alone, or by Outside Sources?; R. Kettenacker, Evidence in Church Discipline.

Sermon: Kettenacker, Herrmann.

Announcements should be made at your earliest convenience. Dinner and supper will be served at cost. Lodging and breakfast gratis. K. G. Sievert, Sec'y.

PACIFIC NORTHWEST PASTORAL CONFERENCE

The Pacific Northwest Pastoral Conference will meet on April 27, 28 and 29, 1943, at Leavenworth, Washington, F. Tiefel, pastor, at 1 P. M. on opening day.

Papers: Homiletical Study, 2 Thess. 2, 1-12, F. Tiefel; Exegesis: Amos, E. Kirst; Colossians 1, 25ff., H. Wiechmann; Colossians 2, E. Zimmermann; Present Trends in the Church, W. Lueckel; Book Review, L. Krug; Liturgics, H. Wiechmann.

Speakers: G. Frey, F. Stern (text: Luke 11, 29-36).

Critic: G. Sydow.

Chairman: A. Levenhagen.

Please announce to the local pastor!

R. Jaech, Sec'y.

NORTHERN PASTORS' AND TEACHERS' CONFERENCE OF THE MICHIGAN DISTRICT

The Northern Pastors' and Teachers' Conference will be held on Friday, April 30, 1943, in St. Paul's Lutheran School at Saginaw, Michigan, O. Eckert and O. J. Eckert, pastors. Sessions begin at 9 A. M. sharp, EWT.

The following are the papers: "Does the Divinity of the Call Imply that Every Call Must Be Accepted?"; W. Voss; Bible History Lesson, Ethel Zimmermann; Discipline, Eleanor Lahmann. In addition several memorials and a committee report will be taken up.

Confessional: O. Frey (O. J. Eckert).

Sermon: W. Franzmann (C. Frey and O. J. R. Hoenecke).

Conrad Frey, Sec'y.

JOINT MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCE

The Joint Mississippi Valley and Southwestern Conference will meet on May 5, 1943, beginning at 9:30 A. M., at First Lutheran Church of La Crosse, Wisconsin.

Sermon: Pastor O. Sommer; A. Vollbrecht, subs.

Essays by the following: W. Schumann, W. Paustian, L. Bleichwehl, and A. Mennicke.

The Communion Service will begin at 9:30 A. M. Kindly announce your intended presence or absence by April 30.

Frederic Gilbert, Sec'y.

ARIZONA DELEGATE CONFERENCE

The Arizona Delegate Conference meets April 27 to 30, 1943, at Phoenix, Arizona, H. Koehler, pastor.

Essays: R. Schaller, W. Zarling, and W. Huber, Application of the Catechism truths in a practical program, taking into consideration the festivals of the church year; A. E. Sitz, The Distinction between Lutheranism and Calvinism, showing the distinction in historical development; E. Sprengeler, An exegesis on Corinthians; A. E. Sitz, Arguments of Chiliasts and Millennialists; A. E. Sitz, The Office of the Visitor; F. Knoll, John 14, 15; F. Rosin, The Significance of the Sermon on the Mount; F. Uplegger, The Pastor's Study; W. Huber, Phil. 4, 8-9 (Christian behavior).

Please announce. Arthur P. C. Kell, Sec'y.

ANNOUNCEMENT

Any congregation having on hand some of the old Wisconsin Synod English Book of Hymns (with or without notes), no longer in use, and which it would like to donate or

sell to our mission in Bay City, Michigan, kindly contact the undersigned.

We are also in urgent need of a communion set. Any information regarding a good used set will be duly appreciated.

Pastor James Vogt,
R. 1,
Kawkawlin, Michigan.

MEMORIAL WREATH

Friends of the late A. J. Sitz, Perham, Minnesota, who departed this life on March 15, 1943, donated a memorial wreath in honor of the deceased. A portion of this memorial wreath in the sum of \$11.00 was given to Dr. Martin Luther College Library. To the kind donors our cordial thanks.

E. R. Bliefernicht, Librarian.

ORDINATION AND INSTALLATION

Authorized by President R. O. Buerger of the Southeast Wisconsin District the undersigned ordained and installed theological candidate Albert Lorenz as pastor of St. John's Ev. Luth. Church of Slades Corners, Wisconsin, on March 21, 1943. Pastor Alfred von Rohr Sauer, Dr., delivered the sermon in the service at 8 P. M.

Address: Pastor Albert Lorenz, R. 3, Box S-7, Burlington, Wisconsin. Arnold Schultz.

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Authorized by President W. T. Meier, the undersigned ordained and installed Candidate Wayne Ten Broek in Cavalier Mission, Cavalier, North Dakota, on Sunday, March 28. May the gracious Lord richly crown the mission work of His servant with abundant blessing!

J. J. Wendland.

BOOK REVIEW

Johann Sebastian Bach by Laurence N. Field. Print: Augsburg Publishing House, Minneapolis, Minnesota. Pages: 166. Price: \$1.50.

"This is an attempt to retell in non-technical language the story of one of the world's greatest geniuses," says the author. The many biographers of the great Bach have treated this man so technically that they "have obscured some of the finest and most lovable traits of the great master, and of not a little of his music, too. . . . They seem also to have missed Bach the Christian individual and church member." We are not acquainted with the biographies of Bach but if they did miss these things the present author did not. Under his pen Bach begins to live and his Christian character is well painted and described. A most interesting book that will be loved by all people who will read it. Every Lutheran home ought to have a copy. W. J. S.

The Rainbow Over Calvary by W. G. Polack, LL. D. Print: Augsburg Publishing House, Minneapolis, Minnesota. Pages: 82. Price: \$1.00.

This little volume contains seven meditations on the seven words of Christ from the cross. Each meditation is preceded by a poem written by the author, paraphrasing the word of the Savior. The sermon follows. Those who are looking for sermons on the seven words will not be disappointed with these offered by Dr. Polack. They are clear, easy to follow and to the point. The language is in keeping with the subject matter, choice and dignified. W. J. S.

The above reviewed books may be ordered from the Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.

NORTH WISCONSIN DISTRICT

January, February, March, 1943

Fox River Valley Conference

Reverend	Budgetary	Non-Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 345.65	\$.....
Weyland, V. J., St. Paul, Angelica.....	51.71	
Hallemeier, D. E., Bethany, Appleton.....	41.00	
Ziesemer, R., Mt. Olive, Appleton.....	788.52	59.55
Johnson, S., St. Matthew, Appleton.....	298.55	
Brandt, F. M., St. Paul, Appleton.....	695.00	5.00
Masch, John, Immanuel, Black Creek.....	95.65	
Kuether, W. A., St. Peter, Carlton.....	25.40	
Werner, A., St. John, Center.....	49.21	
Kaspar, L., Immanuel, Clayton.....	55.90	

