

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

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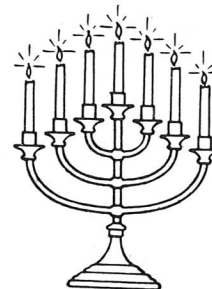
Number 12

Prof. Henry J. Vogel
395 Ellis St.
Jan 44



Pentecost The Holy Spirit, the Spirit

of Wisdom and Knowledge,
of Grace and Prayer,
of Power and Strength,
of Sanctification and the Fear
of God.



EDITORIALS

BIBLE CLASSES

Bible Classes These are about to come to a close once more to await the re-opening in fall. Just how much these Bible classes have achieved during the year no one will know. There are as many methods of carrying on Bible classes as there are ministers, perhaps. No two ministers conduct them alike. Nor is this necessary since conditions are not the same in all places. The manner of conducting them will depend much upon the general conditions and the ability of the individual instructor. The wise pastor will take local conditions into consideration. We believe, however, that the "debate method" ought to be avoided as much as possible. Greater benefit will accrue to the individual by simply reading the text or chapter and explain it or ask relevant questions of the class suggested by the chapter. This, it seems to us, is the most profitable way. Our Lord told us to *teach* all nations, not to form debating societies on religious questions.

This thought was forcibly brought to our mind again as we read a notice in some paper the other day in which the writer made the claim that a Bible class which was nothing more than a debating society did more harm than good. We are inclined to agree with him. To tax a class of young people, inexperienced and immature or uninformed in the full grasp of the Biblical interrelated truths, always has seemed to us as being very ill-advised and often dangerous procedure. Debates settle very little. In the matter of the positive statements of the Bible on the way to salvation debates by immature learners may do a great deal of harm. Honest doubts and sincere searching for the truth may evoke questions by the members of the class, and these should be answered clearly, kindly, but positively from the words of Holy Scripture. This method does not preclude earnest study of the Scriptures under discussion, but rather tends to intensify it. The best way to be built up in the knowledge of the saving faith still seems to be, as we see it, the way of Mary who sat on Jesus' feet and listened — heard the word of Christ. Even Nicodemus who came to question the Lord, if not to argue, became a very silent and absorbed listener to the Master's words.

He who encourages debate on almost any passage of the Scripture under discussion may at the end find that he has trained and developed a group of people who believe that it is smart to challenge every statement of the Word and who believe that every truth of the Bible must stand the test of debate. Instead of comparing Scripture with Scripture as the Bereans did and letting the Bible have the last word there is danger that finally human reason may attempt to master the Word. Our experience teaches us that those who say little during the Bible study hours — just listened — gained as much as those who were very active. Let us avoid establishing a criterion. Let us be satisfied just to *teach*.

CHILDREN OR ADULTS?

Children Or Adults? In a former meditation we briefly — very briefly — pondered the question of what we should do about our children, whether of elementary or of high school age. In a way, the faithful performance of our Christian duty over against our children can be considered as a prophylactic measure. If the children are properly brought up in the fear and admonition of the Lord, the number of unchurched adults might be expected to decrease gradually, at least not to increase with the tremendous rate of the past decades. Yet, this leaves the second part of our question untouched: what are we to do concerning the many unchurched adults that surround us today?

It will not do, to ignore them. They are placed at our door steps, as Lazarus lay before the door of the rich man. Yes, in part at least, their presence is traceable to some neglect of our own. It will never do to ignore them. They are included in the command of Jesus, "Preach the Gospel to every creature." What are we to do about them?

Do not expect them to come by themselves. They must be invited.

It is true that God is speaking to them in His own way without our assistance. God created the world and all that is in it. He still preserves the world. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard" (Ps. 19, 1-3). God "left not himself without witness in that he did good and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14, 17). "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead: so that they are without excuse" (Rom. 1, 20). Yes, they are without excuse, for God did all these things "that they should seek the Lord if haply they might feel after him and find him; though he be not far from every one of us" (Acts 17, 27).

God has done even more. He has given to every man a conscience, which not only tells us to do what is right and good, and to avoid what is evil, but also testified to us that we shall have to give an account of ourselves before God as the supreme Judge, and that every one shall receive of Him "the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5, 10). The Gentiles, "having not the Law, are a law unto themselves; which show the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2, 14, 15).

At present God is speaking in an exceptionally impressive way to all consciences through the terrors of the world war. Many a soul is anxiously asking what it is

all about and where it will end. Many an eye is opened to the fact that our much vaunted human civilization, after all, did not achieve what was so boastfully claimed for it.

Yet, in spite of all this, do not expect the unchurched to come of their own record. They must be approached and invited.

Who should do this?

To whom did Jesus say, "Go ye into all the world and preach the Gospel to every creature"?

You may say, "That is the pastor's business. That is what we hire him for. Let him bring in all the unchurched he can" — Yes, it is the pastor's business also. A pastor who would not use every opportunity that presents itself to win the unchurched would not be faithful to his Lord.

But he is not the only one, perhaps not even the principal one, to engage in this work. Every member of the congregation must put his shoulder to the wheel. Is your heart filled with the comfort of the Gospel, how can you help but testify of it? "Out of the abundance of the heart the mouth speaketh" (Matth. 12, 34). Look at what the early Christians did. When after the stoning of Stephen the Christians were scattered abroad, they "went everywhere preaching the word" (Acts 8, 4). The great congregation of Antioch, which sponsored the mission work of Paul and Barnabas (read Acts 13, 1-3; 14, 26, 27), was itself founded by the testimony of devout Christians that were scattered by the persecution about Stephen. "The hand of the Lord was with them: and a great number believed and turned unto the Lord" (Acts 11, 21).

Also today many opportunities present themselves: in your neighborhood; among friends and acquaintances; during lunch hour at the factory or in the office. Invite your companions to your church. Bring them with you to church.

But better than all this: let your whole life be a standing invitation. What will be the result, if you urge others to go to church, when they see that you for some trifling cause, or for no reason at all, stay away from church? When they see that you, who profess to hope for heaven, are greedy of the world's pleasures and treasures? That you who praise the love of God show yourself cold and loveless, that you curse and swear? That you who profess joy over the forgiveness of your sins still indulge in them?

In short, reach out, reach out eagerly, persistently, patiently for the unchurched adults with word and with example.

J. P. M.

* * * *

Juvenile Delinquency is one of the most burning topics of the day, especially in the larger cities. With not only the father but also the mother engaged in war work the children are left to shift for themselves. As a result crimes among children have increased by leaps and bounds.

Schools have been blamed for some of this juvenile delinquency, particularly in sex matters. School authorities have countered that Victorian scruples and consequent

pressure by parents had prevented them from giving much information on this subject and that now schools were handicapped by a lack of specialists trained and qualified to teach this delicate subject. One wonders whether educators seriously believe that just knowing about sex removes in chastity.

Many cities are trying to overcome juvenile delinquency by providing more playgrounds and supervised recreational facilities. One does not have to be a Bible believer to subscribe to the truth expressed in the proverb that the devil always finds things for idle hands to do, and municipal leaders are trying to learn the lesson which experience has taught.

The root of the trouble seems to be lack of parental training and supervision of children. The lure of easy money in the defense plant has induced many mothers to shirk their duties toward their children. Nor can the neglect of children be justified on the ground of patriotism in these days when there is a shortage of war workers. It is a poor kind of patriotism which leads to the ruin of children. What is the future of our country worth if the growing generation develops a criminal philosophy of life?

Without doubt even some Christian parents are torn between what looks like patriotism and Christian duty to their children. Let them bear in mind that moral and spiritual ruin of their children is too high a price to pay. The duty to bring up children in the nurture and admonition of the Lord and to train them up in the way in which they should go has not been suspended by the Lord even in time of war. The Lord is not going to take the pressure of war work as an excuse when He requires the souls of our children at our hands.

We are not unaware that there are circumstances which compel a mother to be away from home and earn a living for herself and those dependent on her. A real mother, particularly a truly Christian mother, will see to it that her child has proper supervision during her absence. The purpose of the above remarks was to awaken the consciences of those parents who lightly forget their responsibility in respect to the proper training and upbringing of their children. One dreads to think of the payment which the future will exact for the present-day neglect of children.

I. P. F.

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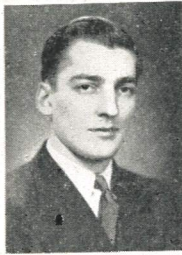
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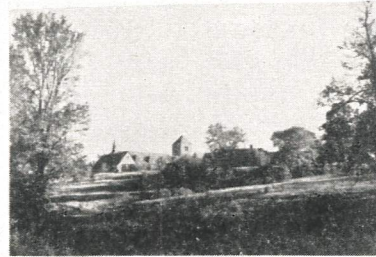
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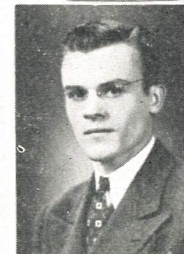


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Ev. Lutheran Theological Seminary
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GRADUATION

Theological Seminary at Thiensville a Fiftieth Anniversary

NINETEEN young men vibrant with the vigor and energy of youth were offered to the Church as candidates for the ministry at the graduation exercises held in the chapel of our Theological Seminary on Friday, May 28.

Once again the Lord granted us a beautiful day and once again the enlarged chapel was filled to overflowing with friends and interested individuals from many parts of our country.

As in other years Professor Meyer, president of the faculty, delivered the sermon in which he summed up, as it were, the real work of the Christian ministry and climaxed the three years of work at the Seminary. The sermon was instructive for the students graduating but no less to all who were privileged to hear him. His sermon is printed elsewhere in this edition of the *Northwestern Lutheran* and we heartily commend it for careful reading and meditation to all our readers. Very impressively Professor Meyer let his text tell us that Christ is the Master in His Church — we are the disciples, who are to do His bidding; that the Word of God is the only means by which men can be brought to repentance — hence, let us trust *this Word*; that no fear of men, no ridicule and wisdom of men ought to intimidate us to do the work of the ministry, as God would have us do it. These thoughts are of the essentials of a successful ministry.

The singing by the audience was augmented by the anthems sung by the Seminary Choir. Year after year, as we hear the hymns of the Church sung and interpreted by these young fresh voices, we realize anew the incomparable treasure that is ours in these hymns. They are inspiring to the Christian. The words and music express the sentiments of his own heart, as he is unable to express them himself.

A Fiftieth Anniversary

If gratitude toward the Lord is a mark of the Christian — gratitude for the countless blessings of God, gratitude for His unending stream of mercies and grace which he experiences every day of his life, then, surely, the whole Church ought to gladly and sincerely join in returning thanks to God when he has bestowed a special and signal blessing on the Church through the faithful services of one of its members, especially if this member was privileged to serve the Lord in His vineyard as a minister and professor of theology for a span of fifty years.

Professor M. Lehninger was so honored and blessed. The faculty and the seminary board thought the occasion worthy of special recognition and took cognizance of this event in conjunction with the graduation service on May 28. Pastor G. Bergemann of Fond du Lac, President of the Seminary Board spoke for the faculty and the board, calling attention to all what this day meant to the jubilarian and the Church generally.

Professor Lehninger responded, and addressing the graduates in particular assured them that after fifty years spent in the work of the Church he is still convinced of the one great fact "if a man desire the office of a bishop (overseer, minister) he desires a good work" (noble task or office) 1 Timothy 3:1.

We are sure that the readers of the *Northwestern Lutheran* as well as all the members of our Synod will join us in extending to Professor Lehninger hearty congratulations on the occasion of his fiftieth anniversary and in prayer to God that He would graciously grant our professor protection from all evils of body and soul and a peaceful continuation in his work as an instructor of our future ministers.

W. J. S.

CLOSING ADDRESS ON MATTHEW 10, 24-31

Delivered in the Chapel of the Theological Seminary at Thiensville on May 28, 1943

By Professor John Meyer, Faculty President

DEAR Friends of the Seminary, particularly, Dear Members of the Graduating Class.

You, members of the graduating class, are today being presented to the church as *Candidates for the Holy Ministry*. Christ our Savior himself is thus presenting you. He shed His blood to redeem His church. By the same shedding of blood He also received gifts for His church, men qualified to administer the means of grace, to proclaim His Gospel message and to dispense His sacraments. The purpose of these gifts — in other words, your purpose in life — is the edification of the body

of Christ, which is His church, and of each one of its members.

Are you competent for this? In other words, are you gifts of which the donor does not have to feel ashamed? Christ died that he might give you to His church: are you worth the price He paid for you? Always keep this fact in mind that Christ, the Son of God, shed His own blood to acquire you as gifts for His church, that you should feed His church, His church which He purchased with His own blood. This thought must ever be a powerful incentive to cultivate in you the same mind which was in Christ

Jesus, and to walk in His footsteps. For if you do not become followers of Christ, so that you minister faithfully to the church in His spirit, He will judge that you have denied Him, and He will in turn deny you before His heavenly Father.

What, Then, Does Christ Expect of You?

In our text He is speaking to His twelve apostles when He sent them on their first mission. They were His gift to the lost sheep of the House of Israel, just as you now are His gift to His church. The words of Christ to His apostles apply directly to you.

I

Note then in the first place that Christ wants His ministers always to be

His Humble Disciples

He says, *The disciple is not above his master nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord.*

This is a truism which every one is ready to accept — in theory. Yet when we come to a consistent application of this principle in the conduct of our office we may observe countless violations; we must even plead guilty ourselves of following the lead of our Master only imperfectly.

Let us consider a few instances.

Our Savior says, "Preach the Gospel." And He himself never preached anything else. His message was, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. In accordance with this He invited all those that labor and are heavy laden to come unto Him, and He promised to give them rest. Never was anyone disappointed who came to Him for rest. Be of good cheer, He would say, thy sins be forgiven thee. Even to the woman who was a notorious sinner, when she came weeping, He said, Thy sins are forgiven; thy faith hath saved thee; go in peace. And to the malefactor on the cross He announced: Today thou shalt be with me in paradise.

In similar cases we sometimes hesitate to proclaim the Gospel of forgiveness. Should not the sinner first be made more conscious of the heinousness of his sins? Should not the assurance of forgiveness be guarded a little better? Should it not at least be made contingent on future good behavior?

If we thus substitute a conditional Gospel for the simple Gospel of forgiveness as Jesus proclaimed it, we are actually trying to improve on our Master's method: we are ceasing to be His humble disciples. — The temptation will come to you to safeguard the precious Gospel against abuse by surrounding it with demands of the Law. Then remember that you are a disciple, you are a servant. Aspire to be like your Master and Lord, but never be deceived into assuming that you can improve His message of the Gospel.

But, you will say, are we then not to preach the Law at all?

Yes, indeed, in its proper place and time, as our Master did.

He never preached the Law to people who were troubled over their sins, in order to produce a deeper contrition. Nor did He ever preach the Law as though people by its observance might prepare themselves and make themselves worthy of His forgiveness, or pay for His forgiveness in whole or in part.

Rather, He preached the Law to people when they tried to misapply it in the manner indicated. When Simon expected Jesus to lay down the Law to the sinner-woman at His feet, He, instead, preached the Law to Simon. Simon, I have somewhat to say unto thee. And He told him about the woeful lack of love, because he had not even given Him water to wash His feet. — When a lawyer approached Him, Master, what good thing must I do in order to inherit eternal life, He asked him, What is written in the Law? how readest thou? adding, This do, and thou shalt live; and driving home the point by telling the parable of the Good Samaritan: Go, and do thou likewise. — Thus He would reduce the haughty sinner. — Even to the pious Nicodemus, who greeted Him with the words, Rabbi, we know that thou art a teacher come from God, He said, You must be born again. Try as you may, you will only work yourself deeper into perdition by your own efforts. For that which is born of the flesh is flesh.

In cases like these Jesus preached the Law, where we might be tempted, on account of the outward piety of the men and out of other considerations, to omit it.

How difficult to divide the Word properly! Remain a humble disciple of your Lord.

Consider another instance.

Jesus said, The words that I speak unto you, they are spirit and they are life. Paul applied this truth in his second epistle to Timothy: Preach the word; be instant in season, out of season.

Jesus performed miracles. He fed the multitudes. He healed the sick. Yet He was ever careful to avoid the impression as though these miracles in themselves were a part of His mission. They were merely His divine credentials. He forbade people to speak much about them, and He withdrew when the people would come to make Him their king because He had wonderfully fed them. He was interested in one thing, and one thing only: preaching the Word. The Word, as the seed, carries its own power in itself, and requires no reinforcement of any kind.

How great are the temptations today to improve on the methods of the Master in this respect! We are told that we must make the Word more attractive by offering the people inducements besides the Word. We are told that we cannot expect the Word to do its work if we do not first change conditions in the world. We must improve the social and economic environment before people will

be interested in the Word, and the Gospel can win their hearts.

Ever remain humble disciples of your Lord. His Word is a power of God unto salvation to every one that believeth. The effectiveness of the Word is not in any way limited by social or economic conditions. The way into the hearts of the comfortably situated is no easier than the way into the hearts of those overwhelmed by abject misery.

Take another instance.

Jesus says, Teach them to observe all things whatsoever I have commanded you. He says, Whoever is not with me is against me. He knew of only two classes of people: believers who accept all His teachings, and unbelievers. He admitted no neutral stand; He refused to compromise.

In His great address at Capernaum He proclaimed himself as the Bread of Life. He claimed that if any one did not eat His flesh or drink His blood, there was no life in such a one. This offended the people. They wished to have their own achievements recognized — at least a little — also. Did Jesus then tone down? No, He remained firm. If anything, He made His words more pointed: Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? And He charged them with unbelief as growing out of their flesh.

Today in a thousand ways the suggestion comes to us that we ought not too rigidly insist on the Word of Jesus. We ought to admit "open questions," and dare not demand complete agreement in all "open questions."

Not only this demand made on us — and it will be made on you — but people call us ugly names and will insinuate ugly motives, if we refuse to compromise the truth. Jesus foretold, *If they have called the master of the house Beelzebub, how much more shall they call them of his household?*

Learn to remain humble disciples of your Lord, patient and loving toward the weak, but unyielding to all error.

II

Note in the second place that Jesus wants His ministers to be

His Faithful Heralds

Here are His words: *Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness that speak in the light; and what ye hear in the ear, that preach ye upon the housetops.*

One thing is clear: Jesus wants you to proclaim His full messages, unabridged, holding nothing back. His Gospel is one, and universal. There are not certain doctrines that are intended for all, while others are reserved for the initiate. He wants His complete message proclaimed publicly to all.

He Himself followed this rule. Though He frequently withdrew with His disciples into some seclusion and explained to them things which He had taught the people in parables, yet He never revealed to them anything which was not intended for all. When at His last trial the high priest asked Him about His doctrine, He could reply that He had always taught publicly in the temple and in the synagogues, that in secret He had taught nothing. He assured the high priest that he could get full information from them that heard Him.

This was also the practice of Jesus' apostles. Think of Paul. He deliberately concentrated on Christ crucified. To the Corinthians he wrote: I determined not to know anything among you save Jesus Christ, and him crucified. The Galatians he reminded that Christ had been evidently set forth among them as crucified. Yet when he took leave of the elders of Ephesus he emphatically maintained: I have not shunned to declare unto you all the counsel of God. Read Paul's epistles, and you cannot help but admire how fully in all details he set forth the counsel of God concerning our salvation.

This is what Jesus wants all His ministers to do. He wants you not only to preach the Gospel in a general way, to preach, say, the fundamental articles of faith, particularly the most fundamental of all, the article of free justification by grace through faith for Christ's sake, while you neglect, or only slightly touch, the less fundamentals. He wants you to be faithful heralds, who deliver His complete message. Every part of His Gospel is bread of life. The whole Gospel is a well-balanced spiritual diet for the flock, prepared by Jesus himself. He appoints you to feed His flock, not to half-starve them by withholding anything of the food which He Himself so carefully prepared. All Scripture, given by inspiration of God, is able to make wise unto salvation, seeing it is profitable for doctrine, for reproof, for correction, for instruction in righteousness. You are not to make the Christians committed to your care half-wise, and keep them half-ignorant, by preaching only what some call the fundamentals. They are to grow in knowledge, and for that very purpose Jesus is giving you to His church that you help them to grow, by proclaiming as faithful heralds His whole message.

You may think that there are certain words in His promise that do not apply in your case. Jesus speaks to His disciples about things that He told them "in darkness" and that they heard "in the ear." You may say, Jesus does not speak to us "in darkness" any longer, and we do not get to hear anything "in the ear."

Are you so sure? There are records in the Gospel of certain occasions when Jesus did speak to His disciples privately, telling them things that He had not so proclaimed to the multitudes. But take a closer look at these occasions. Jesus had spoken to the people in parables. Then the disciples came to Him and asked Him about the meaning of a particular parable. On other occasions the disciples, after discussing problems among themselves, were on the point of asking Him, but He, anticipating

their question, gave them the answer before they could express it.

Note that Jesus spoke to His disciples "in darkness" and let them hear things "in the ear" *when they asked Him* about these things. Jesus wants to be asked. He is very ready to answer, often giving the answer even before we can formulate our petition, yet if we expect Him to speak to us "in darkness," we must approach Him in prayer.

Remember what Luther said. Among the things that go into the making of a theologian he prominently mentioned prayer. He himself spent many hours in prayer. And see how many things he got to hear "in his ear." If we neglect prayer, we need not expect any deeper insight into the mysteries of God's kingdom. Our own sluggishness in prayer is to blame if Jesus does not tell us more things "in the ear." But in answer to prayer He today is as ready as ever to enlighten us.

Here we recall a second rule that Luther mentioned. He said: *meditate*. Jesus speaks to us through the Word.

Jesus did not answer every question the disciples asked. When He was about to ascend into heaven, they asked Him, Lord, wilt thou at this time restore again the kingdom to Israel? But He emphatically rebuked them: It is not for you to know. Jesus did not tell them things in the ear to satisfy their curiosity, but to enrich their understanding of the mystery of salvation.

That mystery is contained in the Word of Jesus. When Jesus answered a question of His disciples they had always been pondering some word that He had spoken. They had heard the word; they understood the literal sense; but they could not see at once what truth Jesus wanted to convey. They began to study the word. They asked themselves questions about it. They discussed it with others. Although they did not always succeed in getting a clear understanding by themselves, they certainly were enriched very much by this mere activity of meditation.

Jesus says, Search the Scriptures. He had in mind just such activities as the disciples performed whenever they could not at once grasp the meaning of a word. Search the Scriptures, Jesus says also to you. Be careful to avoid a mistake that is too commonly made. When we do not at once grasp the meaning of a passage, we reach for a commentary. That should not be the first thing we do. No, search the Scriptures, means that we first of all wrestle with the text itself, turn it over and over in our mind, look at it from all angles. And even if we do not succeed in getting the full meaning such labor of meditation will not be wasted. Then, after we have thoroughly worked over a text for ourselves, we may also with benefit consult what others have found in it.

There is a third way in which Jesus even today speaks to us in darkness and tells us things in the ear. Luther called it *tentatio*, which we may freely translate with "experience." Give the Word of God a trial, and let Jesus show you the truth of His promises.

Jesus himself referred the apostles to their experience. When He sent them forth He ordered them not to take with them any provisions. When the bitter hour of Gethsemane was about to put their faith to the supreme test Jesus referred them to their past experience: When I sent you without purse, and scrip, and shoes: lacked ye anything? Yes, their experience should have fortified their faith.

Paul frequently refers to his own experience. He says to the Philippians that he is thoroughly initiated, he knows both how to be abased and how to abound. And to the Corinthians he says that they will benefit by his experience. God comforted him in his tribulations so that he might be better able to comfort others, having learned in his tribulations not to trust in himself, but in God who raises the dead.

Tribulation is not a pleasant experience, but it is a very effective way in which Jesus will tell us things in the ear.

Whatever things Jesus tells you, in answer to your prayer, through meditation and experience, He wants you as His faithful heralds to use in your ministry and to proclaim for the edification of your hearers.

III

Note a third point. Jesus wants His ministers to be
His Fearless Witnesses

These are His words: *And fear not them which kill the body but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.* In further elaboration and in support of this encouragement Jesus points to the care which God has for sparrows, assuring us that His concern for us will be much greater, seeing we are of more value than many sparrows. He assures us that even the very hairs of our head are all numbered.

Why does Jesus want you to be fearless witnesses? And why does He make such efforts to eradicate fear from your hearts?

Think of what you are to witness to the church. In general, an intimidated witness is not regarded as very reliable. Rightly so. Fear may induce him to render an unbalanced testimony. He may exaggerate, or at least overstress, certain points, while he may suppress others, or minimize them. His unbalanced testimony will give his bearers a distorted picture of the case. This is true in a far greater degree concerning the witness you are called to bear before the church.

Your very message may be summed up in the one word: *Fear not*. When the Savior came into the world at Bethlehem, the angel opened his announcement to the shepherds with this word, "Fear not." And when the Savior had victoriously completed His work, the angel at the empty tomb again said, "Fear not." The risen Savior himself expressed the same thought in the positive terms, "Peace be unto you." This is the message you are to convey to the church.

Consider this message in the light of some thoughts mentioned in our text. Jesus speaks about God as able to destroy both body and soul in hell. There is a hell. We may not like the idea, but that does not change the fact: There is a hell. Hell may originally not have been prepared for us — it was prepared for the devil and his angels — that does not prevent God from destroying in hell all those that ally themselves with the devil.

Thus hell was the threatening lot of all men, for all have sinned. Hell was inescapable. No man is able to quench its flames, no man is able to lock its gates. Nor is any man able to appease the wrath of God and thus to work his way out of the danger of hell. As long as these conditions obtained there was cause for fear. In fact, there could be nothing but fear, extreme fear and despair.

Yet the way Jesus in our text mentions hell and the danger of being cast into hell suggests that destroying any one in hell is no longer the expected thing for God to do; that a way of escape has been opened, and that henceforth only in cases of new offense God will resort to this measure.

Yes, redemption has been procured. Jesus, who is sending you as His witnesses into the world, redeemed us from death and hell. He himself completely suffered the agony of hell, so that death and hell no longer have any just claim on any one. Instead, heaven was regained by Him for all sinners.

This is the message you are to proclaim in the Lord's name wherever He may send you.

And now answer the question for yourself, Why does the Lord want fearless witnesses? If your hearts are troubled by fear, the result will be worse than in ordinary cases of intimidation. Your testimony will not only become unbalanced, distorted: your conduct tinged with fear will belie the very heart of your message, which is *Fear not*. The purpose of your message will be frustrated. How can you expect your message to carry conviction, to quiet fear, to create a confident faith, if while delivering it you yourself are shaking with fear? It is true, the message carries the power to create faith in itself, you cannot add one ounce to it; but by your own fear you would be placing a great obstacle in its way. People would say, Physician, heal thyself.

When Jesus says, *Fear not*, He does not, however, want you to be loud and boisterous. It is easy for shallow minds to confuse fearlessness with cocky defiance. Some people, in order to appear fearless, become provocative in their attitude. Jesus does not want a show of boldness; He wants the quiet firm fortitude of the heart, which does not provoke hostilities, but which, when they arise, meets them with unflinching faith.

Jesus speaks about dangers threatening from them that kill the body. Such dangers may seem remote today, at least in our country. The church is not being persecuted. There is no one in prison, no one sentenced to

the gallows because of his testimony concerning Christ. Yet there is personal danger connected with the witness of Christ. Paul, in enumerating what he faced, mentions perils of various description, and we may well doubt whether he considered death as the greatest (Read 2 Cor. 12, 23-29; add also chap. 6, 8-10). Similar dangers are threatening us today, attacking us, if not in life and limb, then certainly in our personal character and robbing us of our good name; and worse, undermining our work and placing our very testimony under suspicion. — Yet Jesus says, *Fear not*.

What shall we do to become and ever to remain fearless witnesses of Christ?

In our text Jesus points out one way by directing our attention to the comparative smallness of the danger. When the enemies do their worst they cannot achieve more than to kill the body. They can harm us outwardly, but they cannot reach our spiritual life. What is outward harm when compared with the eternal loss of our whole person in hell? If we bear this in mind that the greatest harm our enemies can inflict is insignificant, not worth to be mentioned, yes, really less than nothing, when compared to the eternal loss from which we have escaped through our Savior, and over against the eternal and weighty glory which He has procured for us: should this not be a very powerful cause materially to reduce our fear, to replace it with confident faith and courage?

There is another way of looking at dangers to our person besides considering their comparative insignificance. Jesus points us to God who can destroy both body and soul in hell, who controls the falling of every sparrow, and has even numbered all our hairs. Our enemies can do no more than God permits them to do. They cannot touch a single hair of ours without God's knowledge. Why then fear if we know that nothing can happen to us unless God in His wisdom and love has determined to let it happen?

This leads to still another consideration. God controls the dangers that befall us, their time and measure. He controls also their effect. He is a God who can produce life out of death. Joseph said to his brethren, *Ye thought evil against me, but God meant it unto good*. And history abundantly shows that the blood of the martyrs has ever been the seed of the church. Christians, when driven from one city, carried the Gospel message to other cities and countries. And when the mouth of one witness was closed in death, the silent, but very eloquent testimony of his death urged others to take up where he left off. Do not fear them that kill the body: they cannot silence your testimony for Christ. Under God's overruling providence they will only contribute to make it more effective.

This is what Christ expects of you when He presents you as gifts to His church. In order, then, that you may prove worthy of this high calling, strive to be fearless witnesses, who faithfully proclaim the entire counsel of God unto salvation, ever remaining humble disciples of our Savior.



SPIRITUAL WELFARE COMMISSION



By Pastor E. Scharf

(Serving Full Time In Louisiana Camps)



ONE of the localities which will linger long in the memories of thousands of service men and their families after this war is over is that of the large concentration of army camps, air bases, and maneuver areas in central and western Louisiana. Within a radius of twenty miles of the city of Alexandria there are at present three army camps (Beauregard, Claiborne, and Livingston) and two air bases (Esler Field and the Alexandria Army Air Base). In the neighborhood of the city of De Ridder, about ninety miles to the southwest of Alexandria, one finds the large double camp, Camp Polk and North Camp Polk, as well as the De Ridder Army Air Base. One of the largest and most used maneuver areas in the United States extends from the neighborhood of Alexandria westward far into Texas. Since the Selective Service Act went into effect, hundreds of the sons of our Synod have been stationed in this area, close to 300 are stationed here now, and certainly we must expect that many more will be assigned to this area before the present conflict ends.

It was into this area that our Synod, through the Spiritual Welfare Commission, sent its first full-time service-pastor on October 1, 1942. To describe adequately the work done here in the past nine months would be a difficult task, and to do so in one short article to be read by people, most of whom have never visited any army camp, seems entirely impossible. Nevertheless, permit this attempt at giving you a bit of an idea of the work that has been done here so far and the way in which it is being carried on at present.

It goes without saying that the first months of the service-pastor's stay in this area were a time of pioneering in many ways. The first task, that of finding a place to live in a city that had literally grown overnight from a quiet little southern town of 26,000 to a busy metropolis of nearly 100,000 — and that in spite of the government's restrictions on the building of new homes — was no small one. Finally, however, a small two-room cottage in an auto-court, located on the outskirts of the city of Alexandria in the direction of most of the army camps, became and has remained a fairly comfortable home for the service-pastor and his family.

The next task was that of meeting the camp-commanders, post-chaplains, and provost-m Marshals at the various camps to acquaint them with the type of work to be done and obtain from them the necessary passes and privileges for carrying on such work in the camps. Calling on these men was indeed a pleasure because of the courtesy and readiness to cooperate with which nearly all of them greeted one. The desired passes for the three large camps where our Synod is well represented, as well as for the hospitals in these camps, were readily granted. In these camps the service-pastor now comes and goes throughout the week as freely as if he were in uniform. For the four smaller stations where our Synod is represented by only a few men, too few to warrant permanent passes, temporary passes are granted readily whenever desired.

Before the service-pastor could do effective work, however, one task still remained, a task that took several months. This was the task of becoming thoroughly acquainted with the camps, three of which are immense, and of learning to know the Army, its make-up, its schedule, its customs, and its courtesies. Until one has mastered these things, one finds camp-work pretty bewildering, costly in time and miles, and sometimes even embarrassing and discouraging. But after one is at home in the camps and with the Army, it becomes comparatively simple to find a new address, to time one's visits so that the soldiers whom one wants to see are free, and even to find one's way through an area after there has been an exchange of troops by guessing where units of a particular nature would be most likely to settle.



PASTOR E. SCHARF
and

"A group who arrived a half hour early one Sunday night at Alexandria. Just before the sun set."

The work of a service-pastor could justly be divided into three parts: camp-work, correspondence, and conducting services. Of the three, camp-work, though perhaps not the most important, takes up by far the most time and is most gratifying and obviously appreciated. As soon as the Spiritual Welfare Commission forwards to the service-pastor lists of new names and addresses of men in this area, he arranges them according to camps and locations in the camps and then at his earliest possible convenience calls on these newcomers to become acquainted with them, to acquaint them with the schedule of services and the best possible way of reaching the same, and to offer his services to them in any way that he can be of help to them. For a long list of reasons this work takes much time and often patience. Distances from place to place even within the same camp are often great. Though the call be timed as well as possible as far as the regular routine of duties for the soldier's day is concerned, quite often the soldier asked for is away at the time because of any one of many special details such as guard duty, duty in the kitchen, bivouac, maneuvers, furlough, and many others. Perhaps he is not to be seen because of quarantine or alert. Unexpected transfers are frequent, and small but important errors in the addresses that reach here are not uncommon.

Nevertheless, one cannot become discouraged with this part of the work. If the inclination is there at times, one is prevented from discouragement by the many gratifying experiences one enjoys while at camp. Though to date this service-pastor has made approximately 1,000 camp-calls, he can truthfully say that less than fifty of them were made without very obvious signs of sincere appreciation. Though these soldiers of ours are strong, brave men, it is not an unusual experience at all to find on the occasion of one's first visit to a new man in the army that his greeting for a pastor from near home is accompanied by a mighty warm hand-clasp and some difficulty in swallowing that lump in his throat and suppressing that tear of happiness. After one has managed to find five or six men in for such visits during the course of late afternoon and early evening, the ideal times of the day for camp-work, one drives back home with a feeling of fair certainty that one has helped someone that day.

The forenoon hours spent at one's desk getting out correspondence are very closely related to camp-work. Since it is often impossible or inconvenient to go back to the same man several times in succession, the first visit is quite often followed by personal correspondence concerning questions that may have arisen on the occasion of the visit. Furthermore, since it is utterly impossible to hurry over one's entire field and see all of the men during a given time, frequent mimeographed messages go out to them either by post-card or letter. Sometimes when the announcements warrant it such messages go out weekly. And finally, when boys are transferred they almost always remember one with a letter to tell one of their new location, to express their appreciation for services rendered during their stay in this area, and sometimes to ask questions about finding the church in their new station or about other problems. Such letters should not go unanswered and often result in continued correspondence. Though many a long forenoon has been spent on getting out these various kinds of correspondence, they have paid their gratifying dividends in the form of gratitude simply and sincerely expressed in several hundred unsolicited replies to date.

Camp-work and correspondence have their importance, however, in their main purpose of interesting the service man in attending divine services or bringing him the message of the services he is unable to attend. So then our services are still the most important part of our work. Where are these services held? When? And with what degree of measurable success?

The kindness of two congregations of our sister-synod here in Louisiana has helped solve the question of where these services should be held, and conformity with their own respective schedules and wishes has given us an ideal solution to the problem as to when they should be held. Since, as we have mentioned before, there are three camps and two air bases in the neighborhood of Alexandria, it was considered ideal that we find a centrally located place for services. Redeemer Lutheran Congregation here in Alexandria and her pastor, the Reverend Paul Stueckler, gladly gave us the privilege of using their church on Sunday evenings. Since the first Sunday in November regular Sunday evening services have been held here. During Lent we also held regular mid-week services. The problem of finding a centrally located place of worship for the men in the Re Ridder area was solved with equal ease. Redeemer Lutheran Congregation in that city is temporarily without a pastor. By exchanging our services for the privilege of using their church we have enjoyed the privilege of holding regular Sunday morning services for our men in that area as well as having services on all of the festivals since the first Sunday in December. We feel that this schedule of services is nearly ideal as far as time and place are concerned and we are certainly most grateful to the two congregations who help make this possible.

Or do we hear someone ask: "Why are there no services conducted in the camps?" In answer to that question one might give a number of reasons. For one thing, the number of our boys in this area is divided

among so many camps and bases, that to hold successful individual services in each would not only be difficult, but undesirable as well. Furthermore, the schedule of such services would need to be altered often, dependent upon the respective schedules at the camps, so that the soldier would have no definite schedule of services to look forward to when making plans for his rarely free week-ends. These reasons are, however, of minor importance. There is another and a main reason for these services in town. Though not only the privilege, but even the invitation has been extended to us to hold occasional services in two of the large camps in this area, we have not done so to date because of the wish of the soldiers. The soldier who is free enough on Sunday to attend a service in camp is, in almost all cases, free enough to come to town. And of the two, the soldier definitely prefers the latter. As long as it is possible, at least, he wants to do his worshipping in civilian surroundings — the way he used to do at home. That is our main reason, endorsed by nine-tenths of the soldiers approached, for adhering to the schedule outlined above.

And now, with what degree of success are these services held? Were you to attend an average one of these services, you might want to conclude at first sight that they are held with very little success, for you would find the attendance small when compared with the number of men in this area. But after one learns to know the Army, one is not too discouraged by that fact. We have a war to win, and in order to do that it goes without saying that our Army must be well trained. That makes busy men of our soldiers, on Sundays as well as week-days. The list of special duties, some of which have been mentioned above, that often keeps the sincere soldier from services is a long one. It has been our observation during the course of these months that the average attendance enjoyed by most of the organizations that hold services for service men, whether in camp or in town, is less than ten per cent of the number of men from whom they draw their attendance. That is true even in the case of such organizations that have much by way of expensive inducements to offer in the line of recreation and refreshments in connection with all of their services. We are happy to say that our boys have maintained an average above that percentage in spite of a barer minimum of such external inducements.

Though the attendance at services is not large, there is always something about the services that proves to be very encouraging. For one thing, those who do manage to attend have done so in spite of some inconvenience and sacrifice. They know why they are at the service. They are attentive and appreciative. Many a service, if not a Communion service, is followed by private Communion, sometimes for quite a group of boys. Quite often private Communion is given to such who face the possibility of transfer to undisclosed destinations. They receive the Sacrament with an obvious appreciation hard to describe. In this connection it is hard to refrain from relating one typical experience. It is the case of a young man who is no longer in this country. Though at first he was no Lutheran — he was confirmed later — he managed to attend nearly every service for a period of almost three months. On one occasion he managed to arrive at services a bit late after working until a late hour at camp, missing supper, and traveling more than twenty miles to the service. On another occasion he found it possible to get to the service and bring a "buddy" along in spite of the fact that his "outfit" was out on bivouac more than twenty miles from town and in spite of the fact that he had spent the night before sleepless on a rain-soaked bed of pine needles. He might be offended to find this written here, but on the other hand, does not this one of quite a number of similar experiences illustrate the basis of our encouragement for this phase of the work?

We have in our description of each part of the work here in Louisiana referred to the appreciation and gratitude of the service men. Through this article let us pass the same appreciation and gratitude on to you, to whom it is due, fellow-Lutherans, who are supporting with your prayer and gifts the organization under whose guidance this work is being carried on, the Spiritual Welfare Commission. That organization is very popular — in a proper sense of the word — with our soldiers. They look forward to the literature and letters received from the Spiritual Welfare Commission, they really read them, and they surely appreciate them. Many have been the genuine expressions of admiration heard here from Lutheran and non-Lutheran for the Spiritual Welfare Commission, its methods and its message. We want to urge all parents and pastors of the boys in the service to be very prompt and conscientious about sending the boys' up-to-date addresses to the Spiritual Welfare Commission. The Commission's office is very conscientious, we have noticed here, about keeping in touch with the soldiers. We have also noticed, however, the disappointment that comes to the soldier who finds that he has been neglected, who misses out on the service from the Spiritual Welfare Commission. The cause seems to be some delinquency somewhere along the way from the Commission's office back to the soldier's home, not in the office. For the spiritual welfare and happiness of the service man, let us remedy that condition wherever possible. And permit one who has witnessed its results to urge you to continued prayers and generous gifts for the work of the Spiritual Welfare Commission.

Siftings

BY THE EDITORS

Is The Pope Worried? That question may well stir the minds and hearts of those who know Rome and the Pope. It is surmised by those who have an opinion in the matter that the Vatican "is making diplomatic explorations through Archbishop Spellman in the hope of reaching 'an acceptable compromise' which will not only save Italy (and incidentally, Rome) from the unhappy consequences of continued bombing and probable invasion but will also guarantee territorial concessions and the restoration of a considerable part of her colonial empire in Africa," so says the *Christian Century*. This move on the part of Rome would not surprise us for in it she would merely be acting the roll she has always acted. Rome tends to Rome first. The interests of Rome are always *first* interests. It is now claimed that a draft of the proposed overtures has been prepared and is in the hands of Spellman who is in Istanbul, Turkey. Well, we shall see!

* * * *

The Comintern, an international propaganda agency with headquarters and brains in Moscow but with its adherents scattered in all parts of the globe has been dissolved by Stalin, the Russian dictator. This is the report that is spreading like wild fire especially in America. The *Comintern* is the Russian nickname for the Third Internationale, an agency or a party which had as its object the spreading of Communism within the boarding of all nations. Strangely enough the *Comintern* is not composed of people of Russian birth as much as men of Russian sympathies. They believe in the new Russian way of life and are the enemies of democracy and freedom. They are athiestic in tendency and policy and would wipe all religion from the face of the earth if they had the power, much as Russia tried to do prior to the war. The fact that Stalin dissolved the *Comintern* does not mean that this propagancy will cease. Earl Browder, leader of the Communists in the United States claims that his organization is independent from that in Russia and thus will continue to function even if the Russian dictator dissolves the *Comintern*. We mention this only because of the religious significance in the case.

* * * *

To Prepare for Work among all peoples of this world in the post-war period and to have an adequately well-equipped man-power to carry on religious work the Pacific School of Religion (religious body unknown to us) is now enrolling pupils for special study. The school has been opened to college graduates who wish to get special training for the ministry, social work, medicine, etc. The proposed course is to extend over a period of one year and is to be divided into six eight-week periods. The student will choose the region in which he desires to work after the war. He will then receive special help in studying 1. the history, geography and anthropology of that region;

2. the skill of treating people who are "suffering from shock, despair, depression, hatred and personal disorganization resulting from the war"; 3. the language of the people among which he will work.

* * * *

While the Playing of Bingo for Money is on the way out in most of the larger cities of the United States the state of Wisconsin, through the "fine" work of senator Gettelman, will legalize it if played by charitable institution, if the present bill will pass. While the head of the Diocese of Milwaukee condemned Bingo played for money the Archbishop McNicholas of Ohio defended it, saying: "I wish to give the most positive assurance that in the moral order there is nothing sinful or wrong in itself in playing an innocent game of chance." At the same time he denounced those who opposed Bingo and termed their opposition as "counterfeit morality." Well, what are we going to do about it? We'll let the state decide and obey, which the Christian would do under all circumstances. The Christian does not demand special privileges to gamble. Nor would he gamble if the laws permitted him to do so. He knows the Lord's will in the matter, and he submits to the Lord.

* * * *

This Man Ought to be Given a Chance. Dr. G. H. Stevenson of the Ontario Hospital, London, Ontario, at a meeting of the American Psychiatric Association, held in Detroit in the middle of the last month, said that "science given an opportunity, could prevent wars as easily as it had conquered tuberculosis." Well, this man really ought to be given a chance. The only trouble is, that his statement concerning tuberculosis is not very exact. It is true that tuberculosis has been checked to some extent — but conquered? — that is another thing. Science would have to do a more thorough job of ending wars than they are doing with tuberculosis, if we are to have any faith in its complete irradiation. That man took in too great a territory, we are afraid, when he made such a promise.

* * * *

A Recent Release of Roman Catholic figures reporting the membership for 1943 claim an increase in membership of 2% over that of 1941, or a gain of 389,005. Of this figure 20% are claimed to be conversions. Figures, we know, say little or much, as one wishes to use them, but we are surprised that the Roman church, which claims a membership of 22,945,247 in the United States, Alaska and Hawaii, can do not better than show a gain of 2%. This small gain ought to have come from its own midst. If they claim, as they do, that 86,905 members were gained by conversions then, there must be something wrong with their growth from within. Any way one puts it, the gain is nothing to get excited about.

OBITUARIES

† MRS. ALFRED W. SAUER †

Mrs. Alfred W. Sauer, the wife of Pastor A. W. Sauer, pastor of St. Martin's Lutheran Church, Winona, Minnesota, died at the Winona General Hospital Sunday, May 2, 1943, after a long illness, at the age of 65 years, 7 months, 10 days. Death was from a cerebral hemorrhage, and followed a serious illness of a week.



Mrs. Sauer, the former Elfrieda von Rohr, was born in Winona, Minnesota, September 22, 1877, the daughter of the Rev. and Mrs. Philip von Rohr. She attended St. Martin's Lutheran School and was graduated from the Winona Teachers College in 1897. She taught at

the Lutheran Ladies Seminary at Red Wing, Minnesota, from 1897 to 1899 and at Winona public schools from 1899 to 1904.

After attending Emerson College of Speech, Boston, Massachusetts, from 1904 to 1905, she again taught in Winona from 1905 to 1906. While teaching, she spent her summers traveling widely in the United States and Europe.

On July 18, 1906, she entered holy wedlock with the Rev. Alfred W. Sauer, the ceremony being performed by the bride's father, assisted by the Rev. Timothy Sauer, brother of the bridegroom. Mrs. Sauer for many years was active in church and community circles. Her affable manner won her many friends.

Surviving are her husband; three sons, Dr. Philip von Rohr Sauer, Bemidji, Minnesota, Dr. Alfred von Rohr Sauer, pastor of St. John's Lutheran Church, Burlington, Wisconsin, David von Rohr Sauer, U. S. Coast Guard, Sheffield, Alabama; four sisters, Mrs. W. F. C. Heise and Mrs. O. H. Bollman, Winona, Mrs. G. A. Ernst, St. Paul, and Mrs. E. O. Blekre, Minneapolis; three brothers, the Rev. Adolph von Rohr, Hartford, Wisconsin, Edmund von Rohr, Webster, South Dakota, and Hugh von Rohr, Milwaukee, Wisconsin, and five grandchildren.

Funeral services were conducted Tuesday, May 4. The undersigned officiated at the home and preached the sermon on the text, 1 Thess. 4, 13-18. Pastor Rud. Korn conducted the altar service and Pastor Herbert Kesting read the committal service at the cemetery. The body was laid to rest in Woodlawn Cemetery to await the day of the resurrection of all flesh.

A. L. Mennicke.

ANNIVERSARIES

FIFTIETH ANNIVERSARY

Pastor Martin J. Hillemann of Marshall, Wisconsin, was permitted the rare privilege of observing the fiftieth anniversary of his ordination to the Gospel Ministry. On May 28, 1893, just ten days after his graduation from the Seminary in Milwaukee, he was ordained by the late Pastor E. Mayerhoff as circuit-rider in the Upper Peninsula of Michigan, with headquarters in Iron Mountain, Michigan. Later he served mission fields at Bethany, Minnesota, and Green Bay, Wisconsin. In 1907 he came to



Medford, Wisconsin, where he served a parish of four churches. Since 1926 he has been pastor of St. Paul's in Marshall.

The golden jubilee was celebrated on the evening of May 25, while the Central Pastoral Conference was in session in Marshall. Pastor R. C. Hillemann of Norwalk, Wisconsin, son of the jubilarian, had charge of the liturgical service. Prof. Schmeling of Northwestern College preached the sermon, basing his simple, heartening, and straight-forward words on Rom. 1, 1.

After the service the congregation repaired to a nearby hall, where congratulatory messages were read; gifts were presented on behalf of the congregation, family, and conference; and felicitations extended by several members of the conference. After reminiscences and words of thanks on the part of the venerable jubilarian, a lunch was served by the women of St. Paul's, who also were the generous hosts to the conference for two days.

H. C. N.

To the pastors and treasurers of the congregations of the Southeast Wisconsin District

In accordance with new postal regulations it will be necessary to address correspondence to me in the following manner in the future.

Chas. E. Werner,
1844 No. Oakland Ave.,
Milwaukee 2, Wisconsin

Signed: Chas. E. Werner.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

SOUTHEAST WISCONSIN PASTORAL CONFERENCE

The Southeast Wisconsin Pastoral Conference will meet Tuesday, June 29, 1943, at St. Mark's Church, Milwaukee, Wisconsin (Pastor E. Dornfeld), at 9 A. M.

W. Keibel, Sec'y.

EASTERN PASTORAL CONFERENCE OF SOUTHEAST WISCONSIN DISTRICT

The Eastern Pastoral Conference of Southeast Wisconsin District will meet on June 15 and 16, 9:30 A. M., at Woodlawn Congregation, West Allis, Wisconsin, Pastor H. Schwertfeger.

Work to be read and discussed: Hebrews, Chapter 7, M. Albrecht; "Is the Doctrine of the Anti-Christ divisive of Christian Fellowship," H. Shiley; "Miracles — True and False," E. Palecheck.

Communion Service Tuesday, June 15, 9:30 P. M. F. Gundlach, preacher; L. Hallauer, substitute preacher.

A. Nicolaus, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet in Trinity Ev. Lutheran Church, Osceola, Wisconsin, A. H. Leerssen, pastor, on Wednesday, June 19, 1943, opening with a Conference Service at 9 A. M.

Essays: "Qualifications of Vestrymen," E. H. Bruns; "Blessings and Privileges of Synod Membership," F. A. Werner.

Sermon: A. E. Frey (O. E. Klett).

P. R. Kurth, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will meet in St. John's Lutheran Church, Sleepy Eye, Minnesota (Wm. C. Albrecht, pastor), on June 23, 1943, at 9 A. M.

Confessional Address: L. W. Schierenbeck.

Because of food rationing every one is expected to provide for his own meals.

W. Frank, Sec'y.

MICHIGAN DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Michigan District will convene June 22-24, beginning Tuesday, at 10 A. M., at Trinity Ev. Lutheran Church, 125 East Michigan Avenue, Saline, Michigan; Pastor Hilbert Engel, the host pastor.

Essayist: Prof. Werner Franzmann. Topic: The Anti-Christ.

The Conference Service will be held Wednesday evening: Confessional Service at 7:30, Main Service at 8.

Confessional Address: Arthur Wacker (Wilmer Valleskey).

Sermon: Amos Schwerin (Hugo Hoenecke).

Please make your reservations for quarters no later than June 12.

K. W. Vertz, Sec'y.

CROW RIVER VALLEY PASTORAL-DELEGATE CONFERENCE

The Crow River Valley Pastoral-Delegate Conference will meet on June 15 at 9:30 A. M. (one day) in St. Peter's Ev. Lutheran Church, Monticello, Minnesota, M. J. Lenz, pastor.

Essays: "How a Layman can become a Missionary in his own Congregation," W. J. Haar, Jr.; "Proper Procedure in calling a Pastor," M. J. Lenz; Facts on Synodical Work by individual pastors.

Early registration is encouraged. Please report your delegates also. Meal costs will be held to a minimum.

M. J. Lenz, Sec'y.

WESTERN CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Conference of the Dakota-Montana District will meet June 15-16 beginning at 10 A. M., C. W. T., at the Northwestern Lutheran Academy, Mobridge, South Dakota.

Papers: Baptism a Comfort Throughout a Christian's Life, Mehlberg; Opportunities and Methods of Local Mission Work by Members of the Congregation, Wendland.

Sermon: (English) Ten Broek.

Confessional: (German) Reim.

Pastors and delegates will provide their own meals. Also bring bedding, towels, etc.

A. Sippert, Sec'y.

FOX RIVER VALLEY DELEGATE CONFERENCE

The Fox River Valley Delegate Conference will meet on July 13 at Hortonville, Wisconsin, H. Wicke, pastor. The session begins at 9 A. M.

All pastors, teachers, and delegates are kindly requested to announce their intended presence to the Rev. Harold Wicke before July 5.

Victor Weyland, Sec'y.

MISSISSIPPI VALLEY DELEGATE CONFERENCE

The Mississippi Valley Delegate Conference will convene in Fountain City, June 22, 9:30 A. M.

Pastors are kindly requested to notify the local pastor (H. Nommensen) how many delegates are coming.

Rud P. Korn, Sec'y.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference will meet at West Mequon (Pastor W. Holzhausen), June 20, at 2 P. M.

E. W. Tacke, Visitor.

CALL FOR CANDIDATES

The Board of Control of our Seminary at Thiensville herewith requests the members of our Synod to nominate candidates for the position of director of our Seminary at Thiensville.

The nominations should be limited to the five active members of our present faculty, since according to resolution of the Synod the Seminary faculty is to consist of five active members.

Nominations should be in the hands of the secretary on July 6, 1943.

W. F. Sauer, Secretary,
270 E. Juneau Avenue,
Milwaukee, Wisconsin.

* * * *

Prof. G. Burk will retire from active service at the end of his fifty-ninth year at Dr. Martin Luther College in November. The College Board, therefore, asks the members of the synod to nominate candidates for the vacancy thus created. The man to be called must be qualified to teach organ, harmony, singing, history of church music, and school music. Nominations should reach the undersigned secretary of the Board before June 10, 1943.

Herbert A. Sitz, Secretary,
Dr. Martin Luther College Board.

NOTICE

The Synod's fiscal year closes June 30. All collections reaching the District cashiers by June 30, or postmarked June 30, will be credited to the current biennium. Money received later will be credited to the next biennium.

Board of Trustees.

ANNOUNCEMENT

Due to the increased demand for equipment to handle military movements and essential civilian travel related to the war program, it is necessary for the railway companies to curtail the use of annual and trip passes during the following holiday periods:

Memorial Day — May 28-31 inclusive.
Independence Day — July 2-5 inclusive.
Labor Day — September 3-6 inclusive.

Serious illness or death in immediate family and students traveling to and from school are exceptions.

Paul C. Dowidat, Railway Secretary.

REQUEST

Will pastors and members kindly inform the undersigned as to names and addresses of members that have moved to Hastings, Nebraska, or to the Naval Area nearby? Our Wisconsin Synod Mission Chapel in Hastings is located at 308 West 3rd Street — a block and one-half west of the Union Pacific Depot. Address all communications to:

Pastor L. A. Tessmer,
903 West 2nd Street,
Grand Island, Nebraska.

ACKNOWLEDGMENT AND THANKS

This is to acknowledge receipt of donations that have come to us since the Christmas holidays. Many thanks to the donors.

J. D. Rabenberg, Glenham, South Dakota: 14 pounds and 2 gallons lard, 6 dressed chickens.

Congregation, Tappen, North Dakota: 3 sacks potatoes.

Ernest Bubbers, Morristown, South Dakota: 1 can coffee, 17 pounds pork.

H. G. Meyer, Mobridge, South Dakota: 6 jars mustard pickles.

Emmanuel Lutheran, Grover, South Dakota: 42 dozen eggs.

Chas. Schlommer, Glenham, South Dakota: 1 Ford tire.

Rev. R. Jaech, Tacoma, Washington: 1 dozen dish towels.

St. Paul's Lutheran Ladies' Aid, Tacoma, Washington: 4 boxes dahlia tubers.

Anon., Mobridge, South Dakota: 5 pair glass curtains, 2 dresser scarfs for sickroom, 50 tulip bulbs.

Rev. O. Heier, Jamestown, North Dakota: Conference collection for the sickroom, \$10.00.

For the Library Fund: Rev. O. Heier, Jamestown, North Dakota, Conference Collection, \$13.21; E. Mischke, Grover, South Dakota, \$10.00; Em. Luth., Grover, South Dakota, \$2.50; Em. Luth. Ladies' Aid, Grover, South Dakota, \$15.00.

R. A. Fenske.

INSTALLATIONS

Authorized by President W. T. Meier, the undersigned on the first Sunday after Easter, May 2, installed Pastor H. Russow as pastor of St. Paul's Lutheran Church of Faith, South Dakota, and of the First English Lutheran Church of Dupree, South Dakota.

Address: Pastor H. Russow, Faith, South Dakota.
A. W. Schuetze.

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On May 16, third Sunday after Easter, the Rev. Fred L. Precht was installed, by the undersigned, as pastor of St. John's Ev. Lutheran Church, Alma City, Minnesota, by the authorization of President A. Ackermann, Minnesota District. Assisting pastors were: H. Strasen, M. Seltz, R. Haase, A. Mackdanz, O. Krause.

Address: Rev. Fred L. Precht, Alma City, Minnesota.
Otto K. Netzke.

CHANGE OF ADDRESS

Northwestern Publishing House, 935-937 North 4th Street, Milwaukee 3, Wisconsin.

Rev. V. Schultz, 4230 Benton Street, Denver 14, Colorado.

Rev. Erwin M. Schroeder, Ixonia, R. 1, Wisconsin.

Rev. F. G. Gundlach, 6679 North 107th Street, Milwaukee 13, Wisconsin.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1943

SOUTHEAST WISCONSIN DISTRICT**Milwaukee City Conference****Pastors:**

J. Jeske (A. Lengling).
Wm. Pankow (E. Pankow).
L. Karrer (Wm. Sauer).

Teachers:

A. H. Backer (A. Meyer).
A. Fehlauer (O. Stelljes).

Congregations:

Apostles:
(Bethel:
St. John's: Emil Winter (Wm. Strege).
(St. Paul's: Albert Kneueppel).
St. Matthew's:
(Parkside: Herman A. Fricke).

Eastern Conference**Pastors:**

E. Ebert (G. Hoenecke).
F. Gundlach (W. Keibel).
Ph. Hartwig (P. Kneiske).

Teachers:

M. Garbrecht (M. Hackbarth).

Congregations:

Fairview: Wm. Strauss.
(Jordan:
Good Shepherd's:
(Mt. Lebanon: Alfred Hollmann).
Grace, Waukesha:
(Nain: Delbert Kleist).

Southern Conference**Pastors:**

O. Heidtke (M. Plass).
O. Nommensen (W. Diehl).

Teachers:

H. Fehlauer (G. Pape).

Congregations:

Friedens, Kenosha: W. Gitzlaff (A. J. Adelt).
St. Luke's, Kenosha: A. Buchholz (P. Vigansky).

Dodge-Washington County Conference**Pastors:**

F. Marohn (Ph. Martin).
R. Pietz (W. Reinemann).

Teachers:

A. Wilbrecht (J. Bremer).

Congregations:

St. Jacobi, T. Theresa: Frank Bellin (Rud. Kamrath).
(St. Peter's, T. Addison: John Wernicke).
Peace, Hartford: Henry J. Falk.
(Zion, T. Theresa: Leonard Billing).

Arizona Conference**Pastors:**

Arthur P. C. Kell (E. Sprengeler).
O. Hohenstein (R. Wm. Schaller).

N. B. Conference secretaries please supply missing names at once.

W| Keibel, Sec'y.