

# 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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## A PRAYER IN TIME OF WAR

**D-day** was also a day of prayer in the United States. With the announcement of the invasion of Europe on June 6, the daily papers also printed prayers. Radio programs were interrupted frequently throughout the day, so that prayers might be broadcast. There were prayers for Protestants, Catholics, and Jews, prayers for spiritual leaders and civil magistrates, prayers spoken in the name of our Savior Jesus Christ, and prayers that did not name the name of the Son of God. — And there were prayers on D-day unheard by human ears, prayers that could not be expressed in words — for some heavy hearts had to be unburdened with a sigh.

Prayers are not merely words. Some indeed are nothing more than sounding brass and tinkling cymbals. But prayers generally are the expression of the petitioner's innermost thoughts and desires, of his fears and his hope. Above all, prayers do reveal the attitude of the petitioner toward God. A man's prayer will reveal whether he is a Christian or not, whether he is concerned about things spiritual or merely temporal and material.

### Lord, Teach Us to Pray!

All prayers, including yours and mine, must be viewed in the light of the Word of God. We must ask searching questions about our prayers, for God does so in His Word. We must examine ourselves in the light of God's Word in Isaiah, "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me." We must heed the warning of Christ in Matthew 6, 5, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward." And we are reminded of the Pharisee in the temple who stood and prayed, "I thank thee God, that I am not as other men are." That prayer was an abomination to the Lord God. For whosoever exalteth himself shall be abased.

The war and the new phase of the war, the invasion of Europe, is productive of many prayers.—This too is a time of many unanswered prayers according to His promise, "Call upon Me in the day of trouble, and I will deliver thee; and thou shalt glorify me." — There are prayers which do not express our need, prayers that leave us cold, untouched, they are not the

expression of our faith, of our hope. But when the Lord Himself teaches us to pray in His Word, when He Himself puts the petition upon our lips, then our hearts burn within us, and we make the prayer He has taught us our own.

The 121st Psalm is a divinely inspired prayer. If we compare it with some of the prayers that we have heard on D-day, how short this Psalm is by comparison, how simple, yet, it is the expression of our need, the expression of our faith. This is our prayer in time of war.

### PSALM 121

*I will lift up mine eyes unto the hills,  
from whence cometh my help.*

*My help cometh from the Lord, which  
made heaven and earth.*

*He will not suffer thy foot to be  
moved: he that keepeth thee will not  
slumber.*

*Behold, he that keepeth Israel shall  
neither slumber nor sleep.*

*The Lord is thy keeper: the Lord is  
thy shade upon thy right hand.*

*The sun shall not smite thee by day,  
nor the moon by night.*

*The Lord shall preserve thee from all  
evil: he shall preserve thy soul.*

*The Lord shall preserve thy going out  
and thy coming in from this time forth,  
and even for evermore.*

### The Maker of Heaven and Earth

Today we know that the invasion of Europe was postponed twenty-four hours because of unfavorable weather and an unruly English Channel. — But who is it "that points the clouds their courses, whom winds and waves obey?" The Psalm points to this God and addresses Him in prayer, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

How majestically the ancient hills tower before us! They have weathered the storms of the ages; their foundation is sure. And yet, "before the mountains were brought forth — even from everlasting, Thou art God." The hills shall be removed, the mountains shall depart, but the throne of God is fixed sure in

heaven. "But Thou, O Lord, shalt endure forever. — Of old Thou hast laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end." Ps. 102. The Lord God is the Creator of heaven and earth; Jehovah is His name, I am that I am — the almighty, all wise, everlasting God. Not only the Ruler of the winds and waves, but the Governor of all things. It lies within His providence to reduce the rich and mighty to poverty and lowliness, to raise the poor and lowly to high estate. He is doing so day by day. We are reminded of the words in Acts 17, 26, "He hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." The rise and fall of kingdoms, the very boundaries of the nations have been determined by the Maker of heaven and earth. He, too, has determined the issues of wars. Therefore we must humbly pray, "Thy will be done!"

### Thou Art My God

But the Psalmist does far more in this prayer. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." The Psalmist lays hold of the almighty God, the Maker of heaven and earth, and says, "Thou art my God; all that Thou art as God, Thou art for my benefit, for my good." When Jesus descended from the mountain in Galilee a leper met Him and prayed, "Lord, if Thou wilt, Thou canst make me clean." The leper never doubted the power of the Son of God — "Thou canst make me clean." But Jesus also assured him of His will to do so, "I will, be thou clean." And Christ Jesus is the revelation of God, of God's gracious and good will to help us. Therefore the Psalmist is right in praying, "I will lift up mine eyes unto the hills from whence cometh my help, my help cometh from the Lord which made heaven and earth." And to him the almighty God is more than the Maker of heaven and earth; God is his Helper and his Friend, God is on his side; and with the almighty God as his ally, what harm can befall him?

(Continued on page 143)

# Editorials

**"Teach Them To Observe"** What does it mean to teach? That will depend to a great extent on the matter that is to be taught. Often we understand by teaching no more than the conveying of certain information, offering explanations, fixing things in the memory, in one word, imparting knowledge. But when we speak, for instance, about playing an instrument, teaching becomes an infinitely more complex process. It will not be enough to explain the instrument, its construction, and its operation. It will not be enough to show the meaning of the different characters used in writing the music for the particular instrument, the notes, the clef, etc. All of this is necessary, but he would be a very poor music teacher who stopped here. The main thing in music teaching is the application of the imparted knowledge and the leading of the pupil to acquire a proficiency in handling the instrument properly.

We speak of religious instruction, of teaching religion. Rightly so. When Jesus sent His apostles into all the world He commissioned them to teach. He said, "Teach all nations" (Matth. 28, 19). Among the gifts which He promised and gave to His church also teachers are enumerated. See 1 Cor. 12, 28; Eph. 4, 11. In addition, He instructed His believers to obey the teachers whom He set over them. They are to consider their teachers as their leaders.

This fact shows that their function is to be much more than the imparting of knowledge. Look also at the words which head this item. They are taken from Christ's great commission to His church. He charges His church to teach people "to observe all things whatsoever I have commanded you." The teaching which we do as a church, thus, is to be chiefly a training.

Knowledge may often be imparted in a short time, but training requires years of faithful application, as every artisan knows. In a sense it may be said that training never ends. There is always room for improvement. Perfection is never attained. A person never grows too old to learn. Yes, if a person imagines that he has completely mastered his trade, that is a sure sign that he is beginning to slip.

**How Long?** There are people who object to Christian day schools: Why should a child be held to study religion for eight years? Does it take so long to learn the Catechism? plus a few Bible verses and some hymn stanzas? And Bible History — ought not one year, or two, at most, be sufficient to cover the course?

If the teaching of religion were merely the imparting of knowledge, of committing certain matters to memory, there might seem to be some foundation for objections of the type mentioned above. But teaching religion means much more.

The same objections might be raised to an eight years' course in arithmetic. The multiplication table is not such a long and complicated document. It can be committed to memory in a comparatively short time by a normal child. But being able to recite the multiplication table flawlessly does not mean a mastery of arithmetic; it does not even guarantee that the pupil knows multiplication. The knowledge of the table must be applied in the most diversified operations. There is a difference whether the multiplier consists of a single digit or of several. The process of multiplication is reversed in division. There may result fractions, calling for many new manipulations of figures. — And after all the mechanical operations have been mastered, there remains the matter of application to the problems of life. A given problem — does it require multiplication or division? Which are the factors? And so forth, and so forth. While the multiplication table may be committed to memory in a comparatively brief space of time, to become proficient in the art of multiplication requires years of ardent practice.

Transfer these thoughts to the study of religion, and the matter becomes still more complicated. Religion is more than knowledge and the application of it in a single field. Religion is to shed light on, and to control, all fields of knowledge. For instance, Geography must be studied in the light of religion, and so must all the natural sciences.

History becomes a meaningless jumble of facts, worse, it will present an altogether distorted picture of events when not studied in the light of the Gospel. The art of right living will be poisoned at the source if the Gospel is omitted.

Add to this that the Gospel is not received by natural man. A new birth must take place. Then there is the life of a new creature. This life of faith in our Savior must be nursed carefully, must be guided, must be strengthened, must be advanced to maturity.

How long should children be kept under the influence of Christian teachers in a Christian school? Is eight years too long?

J. P. M.

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**As Good?** How often the statement is made in excuse of irregular church attendance or of the neglect of church attendance, "I'm just as good as those who go to church every Sunday." This statement reveals a threefold misconception of Christianity.

First, it is not a question of how good you are, but are you perfect? Nothing short of perfection avails before God. You cannot stand before Him unless you are holy as God is holy. This perfection man, who is born and conceived in sin, cannot attain by his own efforts. You may be able to control your deeds — to some extent. You may be able to control your words — to some extent, but can you control your thoughts and desires? Is your every thought, word, and deed perfect? Are you ready to appear before the all-knowing judge and say: Lord judge me and you will find no fault in me? This necessary perfection we can acquire only as we "put on Christ," through faith, and faith cometh by hearing. Even as God made coats of skins to clothe Adam and Eve thus He has made a robe of righteousness and a garment of salvation to cover our shortcomings. Come and hear about this robe and garment, how it was prepared for you, and how you may acquire it, how you may be perfect before God through the blood of His Son which cleanseth all from all sin.

Secondly, the statement, "I am as good," etc., reveals the false conception that people go to church because they thereby wish to merit favor before the Almighty One. This is not the case, or should not be the case. The true Christian doesn't go to church to show how *good* he is, but to avail himself of the privilege of having God speak to him through His Word as it is read and expounded to him in the sermon. It is not a question of being "good" but of learning the eternal truth which saves. "Preach the Gospel to every creature," is the command of Christ, and the Gospel is the glad tidings of peace with God through the Savior. Only this "glad tidings" can give you peace and joy in believing. The Christian who comes to church every Sunday does not think that he is therefore better than the irregular attender. He continues to learn from the Law of God that he is far from "good" but he also learns about the grace of God in Christ. This saves.

Thirdly, "goodness" does not consist in this that we avoid the outward sins, in this that we may say, I am honest, I do not steal, I do not murder, I do not commit adultery, I do not get drunk, I do not curse. "Goodness" is a matter of the heart. Is your heart filled with love for God and man? Are your so-called "good deeds" motivated by love? Have you given God your heart? If you have you will "love the habitation of His house and the place where His honor dwelleth." "Whatsoever is not of faith is sin," and faith cometh by hearing. "Without faith it is impossible to please God," and faith cometh by hearing.

Only if the Lord speaks to you through His Word will He gain and keep your heart as His possession. If you permit Him to tell you again and again of His great love for you in Christ and to seal this to you in the Sacrament, love for Him will be awakened and increased in your heart. If you are "good," if God has your faith and confidence and love, God has spoken to you regularly about His Son, your Savior, — you have been a regular church attender.

L. H. K.

## STUDIES IN THE AUGSBURG CONFESSION

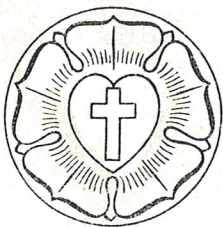
BY PROFESSOR JOHN MEYER

Article XVIII  
Of Free Will

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2, 14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his *Hypognosticon*, Book III: *We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. 'Good' I call those works which spring from the good in nature, such as willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their beginning. 'Evil' I call such works as willing to worship an idol, to commit murder, etc.*

## I.

ARTICLE XVII concludes the doctrinal part of the Augsburg Confession. The following three articles are merely supplementary. They do not introduce any new doctrine, but present more fully some detail of doctrines treated in earlier articles. Thus our present Article XVIII adds some necessary explanations to Article II, on Original Sin. If all men are conceived and born in sin, that is, without the ability to fear God and to trust in Him, but filled with all manner of concupiscence, then what about man's will? Has he any will at all, and what are its functions? This is the question taken up in the present Article XVIII.



We have reprinted above the positive part of our Article. It speaks about the human will in relation to matters that are *subject to reason*, and secondly, in its relation to *spiritual righteousness*.

Today we shall take up the first point only. We notice that our fathers clearly admitted

that man in his present state of sin still has will power. He is not like the animals which are driven by instinct only. Man can deliberate, he can weigh the pro and con of a question, and on the basis of his findings he can choose the course he is going to follow, and he can determine to see his action through to the end in spite of all difficulties. — Yes, man still has a will, he can make a decision, he can choose.

This liberty, however, is limited to external things, the outward work, in matters subject to reason. To illustrate this point, our Article embodies a lengthy quotation from a book *Hypognosticon*. This book was written against the Pelagians, who denied original sin, and ascribed to natural man the ability to lead a life pleasing to God by his own innate powers. Since Augustine was the chief opponent of the Pelagians, and the champion of the Biblical doctrine of original sin, the book was generally ascribed to him; but it is now known that he was not the author. The quotation ascribes to natural man the ability to choose between "good" and "evil", and then explains what is meant by these terms, and how they are restricted to external things.

Even here the will is not absolutely free. All of these things are ultimately governed and controlled by the providence of God. It still remains true that man proposes, but God disposes. But even within these bounds man's will is not absolutely free. Our Article says, *man's will has some liberty*. Note the word *some*. The German version uses the word *etlichermassen*. Man is not, not even in external things, the master of his own fate. In determining his course, he does not know all factors that have a bearing, and that should be considered. He is limited in his knowledge, in his comprehension of things, and hence in his decisions. He may overlook some little thing which afterward turns out to be of vital importance and which may ruin his finest spun plans. Nor has man the power to carry out his designs. He may know what should be done, but he does not always possess the means to do it. He may correctly estimate the difficulties in his way, but is not able to overcome them. Let us, then, ever practice modesty. Even in the field of external things, where God has granted all men a free will, we can exercise much freedom only to a very limited degree. Bear in mind what St. James says: "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that" (chap. 4, 13-15).

This freedom of the will in externals, limited though it is, extends even to the field of civic

righteousness. Our Article says, *man's will has some liberty to choose civil righteousness*. To explain the meaning of these words we quote a paragraph from Melancthon's *Apology of the Augsburg Confession*: "It (reason) can to a certain extent render civil righteousness or the righteousness of works; it can speak of God, offer to God a certain service by an outward work, it can restrain the hands from murder, from adultery, from theft. Since there is left in human nature reason and judgment concerning objects subjected to the senses, choice between these things, and the liberty and power to render civil righteousness, are also left. For Scripture calls this the righteousness of the flesh which the carnal nature, *i. e.*, reason, renders by itself, without the Holy Ghost. Although the power of concupiscence is such that men more frequently obey evil dispositions than sound judgment. And the devil, who is efficacious in the godless, as Paul says, Eph. 2, 2, does not cease to incite this feeble nature to various offenses. These are the reasons why civil righteousness is rare among men, as we see that not even the philosophers themselves, who seem to have aspired after this righteousness, attained it" (Article XVIII, 70. 71).

We may add that natural man even finds enjoyment in practicing civil righteousness. In a way, he not only abstains from murder, he abhors murder; he takes pleasure in the purity of family life, and lothes licentiousness; the misfortunes of his fellow men touch his heart, he is moved by sympathy, and finds satisfaction in works of relief; he appreciates modesty, and may practice it to a point where he becomes proud of his modesty.

In our last example we already intimated that civic righteousness remains an external thing, without any spiritual value. Outwardly civic righteousness is beautiful and valuable. We agree with Aristotle: "Neither the evening star nor the morning star is more beautiful than righteousness." But before the eyes of God even the shining virtues of natural man are nothing but glittering vices. The above quotation from the *Apology* continues: "But it is false to say that he who performs the works of the commandments without grace does not sin; and . . . that such works merit . . . remission of sins and justification. For human hearts without the Holy Ghost are without the fear of God, without trust toward God, . . . Therefore they are godless."

There is one field in which natural man is perfectly free, that is the field of sin. He sins by choice, but feels his personal responsibility. He may abhor some sins, and yet indulge in them. Augustine, after describing the sinful life of his youth, adds the significant remark: "I was such a one not against my will." This freedom in sin, then, is clearly identical with the bondage of sin.

# Siftings

BY THE EDITOR

**The Mormons May Enter The Temple**, so we are told by a correspondent. We are glad to make this correction. We stated in another issue of the *Northwestern Lutheran* that "even the Mormons themselves have no access to it (the temple)." Our correspondent has this to say: "It used to be that the 'Mormons in good standing' were permitted to enter the temple, but not the others. 'In good standing' with the Mormons meant those who tithed. These were the privileged ones and could use the temple; not the others, however. Any Mormon in good standing who had been married in the temple considered this quite something! — The tabernacle, a few feet away from the temple, is open to the public. This is quite a scene for mission-work. Tourists visiting 'The Temple Square' are permitted to enter this tabernacle and there can listen to brief talks by guides. By the way, I wonder how many of our businessmen would take time out, perhaps, during the noon hour on a working day and lead tourists through one of our churches or colleges and give brief talks on the fundamentals of our religion? That's what the Mormons in Salt Lake City did and perhaps still do." Thanks for the correction.

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**The Whipping Post**, long ago abandoned and never known by this generation would be brought back into good standing if Lieut. Governor Hugh B. Cross of Illinois had anything to do with it. He admits that he "may be a little old-fashioned" but suggests that "public humiliation" may be a deterrent to crime in some "special cases." He proposes a return to the whipping post for persons who are "so saturated with pure cussedness" that they turn to wife-beating and swindling elderly people. It is refreshing to hear men in high public office, in our day and age, agree with Paul, Romans 13, 4, where he writes: "For he (the government) is the minister of God, a *revenger* to execute *wrath* upon him that doeth evil." Not everything that men did in the ages past was foolish and "dumb"; and not everything that we do today is wise and prudent. What has our method or what have we accomplished "through education (of the evil doer) in the broadest sense of that term, though substituting socially desirable thought patterns for the antisocial or socially indifferent patterns which previously existed"? We are creating "repeaters" and swamping our penitentiaries. Whether we like it or not: many transgressors of the laws of society can understand the language of *force* only.

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**Lipstick On The Common Chalice** has aroused the ire of the Episcopalians. Ten thousand pamphlets were distributed to clergy and laity recently at the annual convention of the diocese of Milwaukee in which the women

of the Episcopal Church were asked not to use lipstick when coming to partake of communion. Bishop Benjamin Ivins, the author of the pamphlet, says that lipstick on the chalice is an "unpleasant" and "revolting" thing. We have heard complaint of ministers in our own circles protesting against this custom of the women. We were told by one minister that the napkin with which he wipes the chalice after the serving of each table, is often shamefully discolored by the lipstick. How can people be so thoughtless and inconsiderate? This sacrament which ought to fill every communicant with holy awe, ought also to prompt us to come to that table in reverent attire and without disturbing "make-up." If people must use lip-stick, common sense ought to tell them that there is no place for it when communing.

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**Naples Had Its Miracle Of Blood** again, so we are told. Every newspaper in our land, perhaps, carried the news of that "miracle" to its respective community. What is news about it and why make so much of it? Let us admit the fact (for the sake of argument) that the blood of St. Januarius, patron saint of Naples, Italy, which is kept in two phials and which is a solid substance otherwise on that day turns for a moment into a liquid — let us say, that this may have happened on May 7, and happens every year on May 7. What does that prove? Read Revelations 19, 20: "And the beast was taken and with him the *false prophet that wrought miracles* before him with which he *deceived* them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." So there are false prophets who work miracles and there will be miracle workers in hell. We need no miracles to fortify our faith. "To the Law and to the testimony," says God, "if they speak not according to *this Word* (the Bible) it is because there is no light in them." Isaiah 8, 19-20. God has given us His Word and His Word *alone* as a power unto salvation. Let us look to this Word *alone* for salvation and guidance. We need no "miracles" to assure us.

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**"Crushed In Body And Soul**, bedridden, blind and emaciated, at times wholly deranged" that is the condition of Miss Anna Jarvis, supposedly the founder of Mother's Day. Once she lived happily with her blind sister Elsinore. Her mother had left the two daughters a small fortune and Anna conceived the idea to have a few friends in and share with them reminiscences. The sisters continued this in the years following and by 1908 under the impetus of Miss Jarvis, Mother's Day became a national institution. It is said of her that she wanted a simple recognition of that day and fought helplessly and futilely against the commercial-

ization of Mother's Day. Miss Jarvis "fumed and wrote furiously denouncing the money-makers who desecrated her idea of that day. Today, at 83, she is in a hospital broken and feeble — and — forgotten. Thus, the glory of the world passes away.

## "THE SHADOW OF A GREAT ROCK IN A WEARY LAND"

Wearied by war and bloodshed,  
The consequence of sin;  
Striving with every effort  
A lasting peace to win;

Sending food to the hungry,  
Weapons to kill the foe;  
But do we know the shadow  
Of a great Rock here below?

In the words of Holy Scripture  
Alone this Rock is found  
And all who there behold it,  
Eternal life have found.

'Midst war and tribulation,  
Securely they may stand  
In the shadow of this great Rock  
In a tired and weary land.

Because the Lord, Jehovah,  
Spoke in each holy page —  
This Rock is everlasting,  
Unmoved from age to age.

Oh, if all warring nations  
Would bow to Him in trust,  
His love would raise each sinner  
From out sin's grimy dust.

"He breaks the bow asunder  
And causes wars to cease"  
But nations that despise Him  
Will find their woes increase.

There's room for every sinner  
In the shadow of this Rock  
And even for the vilest  
Who once the Lord did mock.

The shadow broadly lengthens  
For all who would repent  
For the Savior's Crucifixion  
For all the world was meant.  
Adeline Weinholz.

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## SPIRITUAL WELFARE COMMISSION

### OUR HOSPITALIZED VETERANS



OUR Christian obligation over against the servicemen whom the Lord has placed in our charge emphasizes that we should make a very special effort to bring comfort to those who are afflicted with grievous wounds and maladies. Our Synod has assigned this extremely important work to the sphere of activity of the Spiritual Welfare Commission. We plead for the utmost cooperation in this respect from the members of our Synod, from the congregations, and the pastors.

#### Our Files Arranged

In order to perform this work efficiently we have set up a separate file which lists all the hospitalized servicemen and women both in this country and overseas. We have also listed these same names in a special stencil file, so that we may send out our special pertinent spiritual literature to them, as well as our regular material. Our files contain the locations of all the government hospitals, Veteran's Administrations, Facilities, and Homes, in the various camps, bases, and cities, both here and overseas. To this end we have also formulated a complete list of all Synodical Conference Contact Pastors who are serving these hospitalized ones. At the present time more than eight hundred of our men are confined in the hospitals.

## DAKOTA - MONTANA DISTRICT CONVENTION

BOWDLE, SOUTH DAKOTA

June 13 to 16, 1944

St. John's Congregation at Bowdle, South Dakota, of which the Rev. P. G. Albrecht is pastor, was the host to this District from June 13 to 16. Of the 45 pastors and professors all but one were present; but due to the shortage of labor, only slightly more than half of the 77 delegates could be present. There also were a number of visitors at the various sessions. Pastor R. Kettenacker was appointed chaplain to open the morning and afternoon sessions with devotions.

Divine services were held Tuesday and Thursday evenings. At the opening service, Holy Communion was served to the pastors by Pastor O. Heier. The theme of his sermon, based on Rom. 1, 13-20, was "Why Each Christian Must Be a Church-Worker." On Thursday evening the twenty-fifth anniversary of the District was commemorated. The speaker was Pastor W. Lindloff, who is the only pastor still in the District since it was organized twenty-four years ago. His theme "How Can and Will our Present Jubilee be Acceptable and Well-pleasing to Our God" was appropriately based upon Psalm 115, 1, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." For a history of this District see the *Northwestern Lutheran* of October 20,

#### Our Plea

Our plea to you is that you send us at once all the names and addresses of such hospitalized veterans of this war or of any previous wars, so that we can provide for them in a spiritual way. This information may be sent us on the Spiritual Welfare Commission 2 B cards, which cards are utilized for all new names for our mailing list. We assume that all the World War II hospitalized veterans are already on our files. We ask that we be informed of each new arrival into a hospital. Will you please also indicate whether the man is a communicant member of your congregation. We welcome any and every name of the hospitalized who is as yet unchurched, so that we may bring him real spiritual comfort in his affliction.

#### Contact Pastors

With such cooperation we shall be able to serve them adequately. Our office shall immediately forward the address to the nearest Synodical Conference Contact Pastor who has been designated for that particular area and hospital. We have already sent out several such men both on a part-time and a full-time basis. We shall also inform the hospitalized of the name of the Contact Pastor who is to

1940, particularly the words: "The organization of this District took place in June of 1920. In that year the representatives of our congregations who attended the sessions of the Minnesota District at Mankato, Minnesota, were encouraged by the brethren in Minnesota to form their own District." Up to that time the history of our District is the history of Home Missions of the former Minnesota Synod.

#### Essays

During the Wednesday and Thursday morning sessions two timely, encouraging essays were read. The one, by Prof. F. Blume of Northwestern College, based on the First Epistle of Peter was applied to the conditions of today comforting the Christians who suffer trials and tribulations because of their Christian faith and convictions. The other essay, by Mr. F. Meyer, the Superintendent of our Christian Day Schools, was an encouragement to overcome the weakness and sore spot of our District. In his essay "An Appraisal of Educational Principles in the Light of Scripture" he showed the different philosophies or views of life under which children are educated and that it is impossible to educate a child without religion and that, for Christian parents, children can be educated and trained safely and correctly not only for this world but also for eternity only on the basis of Christianity, through Christian Day Schools. This paper is reproduced in the *Lutheran School Bulletin* of May, 1944. There are strong hopes of establishing at least some Christian Day Schools

serve him. Should our Contact Pastors desire additional copies of our material, we shall be happy to supply them.

#### Regular and Special Literature

Our mailing program reaches all the hospitalized who are on our list at the present time, and will also be available for the new names which are brought to our attention. We now are sending out special literature to them, so that they receive copies of our material once every week.

#### Our Assurance

With such faithful collaboration between the family, congregation, and pastor of the hospitalized and between the Contact Pastors and the office of the Spiritual Welfare Commission we shall be able to bring these men the pure word of God through the mailing program and through the personal ministrations of our Synodical Conference pastors. As our prayers accompany these ministrations, we may be assured that their faith will stand the test imposed by the Lord, and that they will finally conquer and gain the victory through Christ, who has made us "more than conquerors through Him that loved us."

J. R.

in this District. May God speed the day when they become a reality rather than an exception.

During the other sessions the reports of the mission activities and of the educational institutions of our synod were given. Of special interest were the many mission parishes within the District, and Northwestern Lutheran Academy at Mobridge, South Dakota, which is increasing in enrollment so that they have a serious problem of housing all the students, especially the girls for whom there is no dormitory.

#### Officers

The following officers were elected for the next two years: President, Pastor W. Meier; 1st Vice-President, Pastor W. Lindloff; 2nd Vice-President, Pastor O. Heier; Secretary, Prof. K. Sievert; Recording Secretary, W. Lange; Treasurer, Mr. S. E. Johnson; Student Father, Pastor W. Lindloff; School Committee, Prof. H. Meyer, Pastors J. Wendland and H. Rutz; Board of Support, Pastors W. Sprengeler and J. Wendland.

The following were elected to the Mission Board, for four years: Pastors H. Lau and W. Sprengeler and Mr. Chas. Schlomer of Glenham. The two other members of the Board, elected two years ago, are Pastor P. Albrecht and Mr. John Kiihl of Estelline, South Dakota. Since this District is largely a mission district with many mission fields, much work and responsibility rests upon this Board and especially upon the chairman. The office of chairman of the Mission Board has been held

the past four years by Pastor P. Albrecht, who has been reelected as chairman for another two years. During the past few years the mission fields have increased in numbers and have prospered both spiritually and physically. A number of churches and parsonages have been erected or bought and many of the churches and parsonages have been beautified and thus made more attractive. According to the report of the Mission Board: "The number of souls under the influence of the Gospel in the mission fields of our District shows a healthy increase. Four parishes became selfsupporting during the past biennium. Pledges for pastor's salary have risen from \$16,290.00 in January of 1943 to \$20,483.00 in January of this year. Contributions for the synodical budget have risen from \$5,859.60 in 1941 to 10,556.99 in 1943.

May the Lord continue to bless us with love for purity of doctrine and practice and with still greater zeal for missions and its handmaid, the Christian Day Schools.

A. Sippert,  
Convention Reporter.

## COMMENCEMENT

### DR. MARTIN LUTHER COLLEGE NEW ULM, MINNESOTA

From June 6 until June 8 at noon, the students of Dr. Martin Luther College were busy writing their final examinations, but those always rather hectic and trying days did not lessen the enthusiasm with which they swung themselves into the concert of that evening, in which the two college choirs, the Aeolian Choir and the Marlut Singers participated, the latter two organizations under student leadership. This year they had been in charge of Miss Ruth Engelhardt, Elgin, No. Dak., and Leslie Kehl, Columbus, Wisconsin. Professors E. D. Backer and Martin Albrecht directed the college choirs.

Commencement Day, June 9, was cloudy, but the attendance was good, just as it had been on the evening before. The exercises began with Prof G. Burk at the organ while the graduates filed through the auditorium to their places on the stage. After the singing of a hymn, a prayer, a Scripture reading and another hymn, the address was delivered by the Second Vice President of our Joint Synod, the Rev. Walter A. Pankow, New London, Wisconsin. He fixed our attention on the words: "Ye are the light of the world." After a song by the choir, the diplomas were distributed to nine graduates from the Normal Department and to twenty-eight from the High-School Department. The exercises were closed with another hymn and with the benediction.

The number of Normal Department graduates was small, but we must not forget that one half of this class was drafted last year to help take care of some of the most crying needs of our church. Again this year we drafted a similar number from the next class, and still we have about fifteen schools or classes as yet without teachers. The supply is exhausted. That very fact should compel us all to look about for



Graduates of Dr. Martin Luther College

prospective students so that our schools need not suffer indefinitely for want of teachers.

The Committee on the Assignment of Calls awarded

Miss Ruth Engelhardt to Bangor, Wis.  
Miss Carol Gieseke to Mankota, Minn.  
Mr. Richard Grunze to Belle Plaine, Minnesota  
Mr. Myron Hilger to Liberty, Wis.  
Miss Ione Huebner to West Salem, Wisconsin  
Mr. Leslie Kehl to Adrian, Mich.  
Miss Margaret Puttin to Freedom, Wis.  
Miss Lillian Quandt to Kenosha, Wis.  
Miss Ruth Smith to the Colored Mission.

Second Normal students have been placed as follows:

Miss Emily Becker, St. James, Minn.  
Miss Marie Gurgel, Hortonville, Wis.  
Miss Lillian Krause, Valentine, Neb.  
Miss Loretta Krenz, Wonewoc, Wis.  
Miss Lucille Rengstorff, Baraboo, Wis.  
Miss Betty Tabbert, Neenah, Wis.  
Miss Valeria Thalman, Wauwatosa, Wisconsin  
Miss Alila Wiechmann, Gibbon, Minn.

On Commencement Day note was also taken of Prof. O. Levorson's having completed twenty-five years of service as a teacher in the church, twenty-two years of which he spent at our school. We recognize in him a precious gift which the Lord has bestowed upon our institution. May the Lord continue to bless him and his efforts!

By one o'clock our campus was pretty well deserted. After the close of the Minnesota District sessions June 23, we shall begin our preparations for the next school year, which is to begin on September 19. We call upon Almighty God, for Jesus' sake, to prosper the works of our hands and of the hands of all those who are engaged in His business. S.

## CLOSING EXERCISES

### NORTHWESTERN LUTHERAN ACADEMY

#### MOBRIDGE, SOUTH DAKOTA

On June 9 the Academy closed its year with the usual commencement exercises. Looking back, we may say that it was a



The Recitation Building, Mobridge, South Dakota

successful year. We had the largest enrollment in the life of the institution and, at the close of the year, the largest graduating class. And we had the largest attendance, both at the exercises and at the commencement concert, on the evening before.

Of the four boys graduating, one has already enrolled at Northwestern College; of the four girls, two expect to enter Dr. Martin Luther College. That is a good percentage in a district in which, prior to the founding of the Academy, Christian education was practically an unknown factor.

Reverend O. W. Heier, in his commencement address, stressed the great need of Christian education in our district and filled our young people with enthusiasm for expanding that program through the Academy.

Looking ahead, we can see great opportunities for the Academy. May we have the courage and the foresight to recognize them and to provide for them. Our great need now is adequate housing facilities. We can remain indifferent to such problems, but an institution cannot remain static; either it will progress or it will retrogress. Our brethren in the Synod will in due time determine which it shall be. In these days of national emergency we ought not neglect emergencies in the Kingdom of our Lord.

May the Lord continue to bless our Academy, so that we may be permitted to harvest even greater fruits in the future.

R. A. Fenske.

## ANNIVERSARIES

### GOLDEN JUBILEE

#### SILOAH CONGREGATION

Milwaukee, Wisconsin

During the week of June 11 to 18 inclusive, Siloah Congregation in Milwaukee, Wisconsin, was privileged to observe its Golden Anniversary.

Fifty years ago, on a site at North 21st and West Nash Streets, Pastor A. Bendler held services in a private home for a mere handful of twelve souls, who formed the nucleus for the large congregation that Siloah by God's grace has come to be.

During the following months additional others were attracted to the services, and, on March 5, 1894, with Pastors Bendler, Knuth and Baebenroth in attendance, Siloah Congregation was born.

On December 16, 1894, a frame building was dedicated and given the name of Siloah Evangelical Lutheran Church.

Two months later, Rev. Otto Hoenecke was called to serve Siloah and was installed by Pastor Opitz on February 24, 1895.

The first officers of the congregation were: John Lemke, Sr., president; Fred Arndt, vice-president; August Schmidt, recording secretary; and Fred Jobst, treasurer.

Rev. Hoenecke's pastorate terminated in March, 1898, and he was succeeded by

Rudolph Jeske, who became Siloah's first resident pastor.

It was during Pastor Jeske's pastorate that Siloah became affiliated with the Wisconsin Synod.

Rev. Jeske accepted a call to Minnesota in the fall of 1900. C. Auerswald and Herman Hoffmann served as pastors from 1900 to 1903.

Candidate Carl Lieberum was called from the seminary as pastor of Siloah on December 13, 1903, and installed by Pastor T. Gensicke on January 3, 1904. He served Siloah conscientiously and faithfully for about twenty years. Rev. Carl Lieberum resigned November 1, 1923.

Rev. Paul J. Burkholz, pastor of David Star Congregation at Kirchhayn, Wisconsin, was then called to serve Siloah. He was installed by his father, Pastor P. J. Burkholz, Sr., on January 6, 1924, and is still serving our congregation faithfully.

The frame building, in which members of Siloah worshipped since 1894, answered the purpose until 1924, at which time the congregation had so prospered and grown that it became necessary to erect the church, which is now Siloah's home.

Over a period of fifty years Siloah's membership grew to over seventeen hundred communicant members and over twenty-two hundred souls.

The festival preachers were: Rev. Carl Lieberum, Rev. R. O. Buerger, Rev. William J. Schaefer, Rev. Arthur Voss, Rev. Edward Blakewell, Prof. Otto Hoenecke, Rev. Carl Buenger, and Prof. John Meyer.

May the remembrance of all of His rich and unmerited blessings keep Siloah humble and grateful and spur her on to become a pool of ever greater blessings for many souls.

### TWENTY-FIFTH ANNIVERSARY

#### PASTOR H. C. NITZ

Rev. H. C. Nitz, pastor of St. John's Ev. Luth. Church at Waterloo, Wisconsin, was honored by his congregation on the occasion of his twenty-fifth anniversary in the holy ministry on May 18, 1944. The sermon at the service was delivered by the Rev. K. Timmel. A hymn was sung by the school children under the direction of Teacher P. Kolander.

Pastor Nitz came to Waterloo in 1937. He had served in the Apache Indian Mission in Arizona for one year before he entered his theological course at our Seminary at Wauwatosa. After completing this course in 1919 he again entered upon the mission work among the Apache in Arizona, having been ordained to the holy ministry by his pastor, G. Vater, of Prairie Farm, Wisconsin.

In 1929 he accepted a call to Rockford, Minnesota, where he remained until he came to Waterloo seven years ago.

Mr. Rich. Detert presented the pastor with a purse on behalf of the congregation, and Pastor Walter Zank one on behalf of the Central Conference. Besides the members of the congregation a goodly number of

pastors, professors, and teachers were present.

A reception in the Pavillon at Fireman's Park followed the service.

Pastor and Mrs. Nitz have six children: one son is serving in the Armed Forces of our country, another son entered our Seminary in Thiensville, one is a student at Northwestern College at Watertown, a daughter is a student nurse in the Milwaukee Hospital, and a son and a daughter are at home.

May the Lord continue with His grace and blessing upon Pastor Nitz and his family and St. John's Congregation.

H. Geiger.

## A PRAYER IN TIME OF WAR

(Continued from page 137)

### Thy Keeper

Remember the Twenty-third Psalm? "The Lord is my Shepherd, I shall not want." In this prayer, the 121st Psalm, the same assurance is given, the same faith is expressed. "The Lord is thy Keeper: the Lord is thy Shade upon thy right hand. — He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. — The sun shall not smite thee by day, nor the moon by night." — Here the great God, the Maker of heaven and earth, becomes "My Shepherd." "Like as a father pitieth his children," so the Lord watches over us, cares for us, defends us, provides for us. — "The sun shall not smite thee by day, nor the moon by night." Whether we wake or sleep, God watches over us. "He will not suffer thy foot to be moved." He shows us the way of duty, and "He shall keep thee in all thy ways." — "He is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night." How many mishaps have been prevented, how many evils there are that never came nigh thy dwelling! The Lord is the Keeper of Israel, He watches over all His people; yet, He does not forget the individual, "The Lord is thy Keeper." The Lord is my Shepherd. That is the Psalmist's faith and prayer. We have made it our own. With this prayer we have sent our men into the service of our country in time of war. "The Lord is thy Keeper: the Lord is thy Shade upon thy right hand. He shall give His angels charge over thee to keep thee in all thy ways."

### Thy Savior

But this prayer expresses far more. "The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." The Maker of heaven and earth is the Lord; Jehovah is His name. He is the covenant God. He has promised His people Israel salvation and has prepared that salvation in Christ Jesus. This is the salvation of our souls. Many are of the opinion that our Savior's most comforting sermon is this, "Take no thought, what ye shall eat or drink, or what ye shall put on. Your Father in heaven knoweth that ye have need of these things." Yet the message of grace and forgiveness is far more wonderful. And the grace of God in Christ is established

for ever. God cannot break His covenant of grace with us. And thus the Psalmist prays, "The Lord shall preserve thee from all evil." Indeed if God be for us, what shall harm us. All things must work together for good to them that love God. Even our heaviest crosses are salutary. And it is forever true, "He shall preserve thy soul." We shall suffer losses in this war, there will be casualties, but the souls of the believers are safe in His keeping. And finally all who trust in the Savior-God shall enter the mansions above.

Let us make this prayer our own. Does not our heart burn within us as God speaks to us in this Psalm? Must we not add our Amen to every word of this prayer? A. P. V.

**ANNOUNCEMENTS**

**CALENDAR OF CONFERENCES**

**CENTRAL DELEGATE CONFERENCE**

The Central Delegate Conference will meet at 9 A. M. on Tuesday, July 18, at Trinity Church, Pastor K. Timmel, Watertown, Wisconsin.

There is no provision for meals.

H. Geiger, Sec'y.

**WEST-CENTRAL MINNESOTA MIXED CONFERENCE**

The West-Central Minnesota Mixed Conference will meet July 18 and 19, at Zion Church, Tracy, Minnesota. All intending to attend please inform pastor loci promptly. Colossians, T. Traub;

Christ's Descent Into Hell, W. J. Schmidt; Reception of the Heterodox into our Congregations, E. C. Halstein; Character, Activity, and Methods of Satan as Exemplified in the Temptations of Christ and Parallel Passages, A. Affeldt; Non-Lutheran Trends in the Lutheran Church, W. Spaude; Do Scriptural Commands to Servants (douloi) Apply to Employees Today?, D. Pfeiffer; Pastoral and Social Calls of a Pastor, A. W. Fuerstenau; The Scriptural Distinctions Between "Fornication" and "Adultery," W. C. Barlau. Sermon, Tr. Rehwaldt. S. Dorr, Sec'y.

**ACKNOWLEDGMENT AND THANKS**

A gift of \$100.00 has been sent to the treasurer of the Western Wisconsin District of Joint Synod for the District Expense Fund by Salem's Congregation of Wausau, Wisconsin (J. Henning, pastor); Our Savior's Congregation of Wausau, Wisconsin (Lyle Koenig, pastor); and St. Peter's Congregation of Schofield, Wisconsin (G. Marquardt, pastor), in whose midst the Western Wisconsin District convened June 12 to 15.

John F. Henning.

\* \* \* \*

The Library of Dr. Martin Luther College, New Ulm, Minnesota, received the following donations: \$5.00 from the Faculty of Dr. Martin Luther College as a memorial wreath for the late R. A. Albrecht, La Crosse, Wisconsin, \$3.00, from the Rev. J. Plocher, St. Paul, Minnesota, a memorial wreath for the late John Bruns, Tracy, Minnesota, \$50.00, a donation from a former scholar of our school. To all kind donors our cordial thanks.

E. R. Bliefert, Librarian.

**MISSION FESTIVALS**

**First Sunday after Trinity**

Immanuel Church, Town Eden, Brown Co., Minn. Offering: \$214.29. H. A. Scherf, pastor.

**Second Sunday after Trinity**

St. Paul's Church, Tp. Eldorado, Wisconsin. Offering: \$176.00. W. A. Wojahn, pastor.

**CHANGE OF ADDRESS**

Rev. Erhard C. Rupp, 3755 Seyburn Avenue, Detroit 14, Michigan.

**MEMORIAL WREATHS**

In memory of Mr. Geo. Springstroh, St. Peter's Church, Freedom, Wisconsin, from the following for Lutheran Home, St. Louis, Missouri:

Rudolf Kuschel .....	\$ 5.00
Flora and Bertha Kuschel .....	1.00
Mrs. Minnie Greunke .....	1.00
Walter Springstroh .....	2.00
Gerda Springstroh .....	2.00
Melda Springstroh .....	1.00
Lester Springstroh .....	1.00
Orla Springstroh .....	1.00
Mr. and Mrs. Ernest Schumacker .....	4.00
Mr. and Mrs. Frank Greunke .....	2.00
Mr. and Mrs. Ed. Wilken .....	1.00
Mrs. Verna Damrow .....	1.00

\$ 22.00

For Children's Home, Wauwatosa, Wisconsin:

Mr. and Mrs. Herman Leisering and Family .....	\$ 5.00
Mrs. Bertha Springstroh .....	1.50
Henry Kuschel .....	1.00
Mr. and Mrs. Irwin Springstroh .....	1.00

\$ 8.50

Rev. E. Redlin, Vacancy Pastor.

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In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1946. Subscription rates, per annum, are as follows:

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If the label on the copy of the publication you are receiving is not dated January 1945 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1945.

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