

# 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 KING

Prof Henry J Vogel  
395 Ellis St  
Jan 46

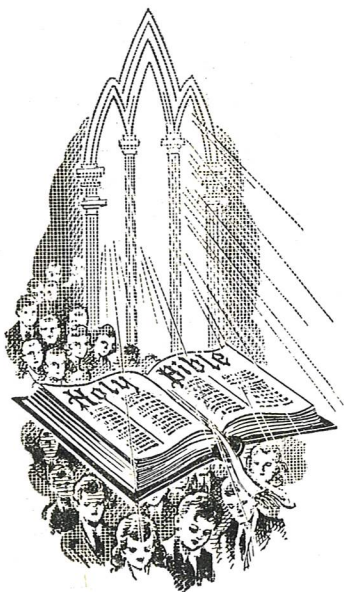
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Number 10

## PENTECOST

Read John 16, 5-14



WE have observed the major festivals of the church year, Christmas, Good Friday and Easter, and the Ascension of our Lord into heaven.

### Christmas

At the birth of our Savior the angels proclaimed the Christmas message, "Glory to God in the highest; on earth peace; good will toward men." All the festivals of the Church celebrate the mighty deeds of God and not of men, therefore the angels sing, "Glory to God in the highest!" — "Peace on earth!" Yes, peace in Christ Jesus, peace between God and man — and not mere rumors of peace, but a true and lasting peace. "Good will toward men," God's good will toward men. And we have the evidence of it in God's gift to this world, "God so loved the world, that He gave His only begotten Son, that whosoever believeth

in him should not perish, but have everlasting life." That is the meaning of Christmas.

### Good Friday

On Good Friday Jesus Christ Himself proclaimed the message from His throne, the cross. He said, "It is finished!" In the chapter from which our text is taken our Savior tells us what was accomplished through His death on the cross. He speaks of righteousness and judgment. Through His innocent suffering and death the Savior worked out a perfect righteousness which avails for us in the sight of God. He appeased the wrath of God; He suffered the punishment for the sins of the whole world. The blood of Jesus Christ, His Son, cleanseth us from all sins. — In the death of Christ the prince of this world was judged. Christ forever silenced the voice of Satan who accused us before the throne of God because of our sins. The prince of this world is silenced, judged, and condemned. Indeed, the work of redemption was finished when our Savior died on Calvary's cross.

### Easter

Easter is the mighty Amen which God Himself pronounced upon the word of our Savior from His cross, "It is finished." When God raised the crucified Savior from the dead, He told the world in effect, I am satisfied with the work of My beloved Son; I am reconciled to the world; I am your heavenly Father.

### The Ascension

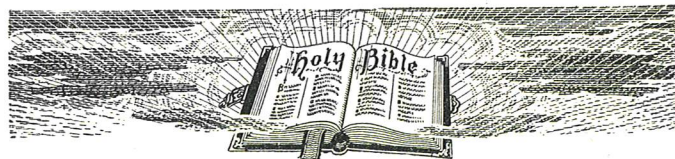
After His resurrection our Savior visibly ascended into

heaven, and said, "I go to prepare a place for you." That is the goal of our faith and hope, heaven above, where all the troubles of this present life shall cease. And our hope of heaven rests upon a sure foundation, the redemptive work of Christ, His resurrection from death and His ascension into heaven.

### God Hath Spoken Unto Us By His Son

If we have observed these great festivals of the Church, Christmas, Good Friday and Easter, and the Ascension of Jesus into heaven, have we not celebrated all the mighty deeds which God performed for our salvation in Christ Jesus? Indeed. — The Letter to the Hebrews has it, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Hebr. 1, 1.2. Jesus Christ is the last, the complete revelation of God to man. All that is necessary for the salvation of men has been revealed in Christ. John writes, "The Law was given by Moses, but grace and truth came by Jesus Christ." The Law which shows us our sins and reveals the wrath of God against sinners was given by Moses. But Moses himself pointed to that last great Prophet Jesus, who was to reveal the grace of God, the salvation for sinful men. — Christ is the Way, the Truth, and the Life, no man cometh unto the Father, but by Him.

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# Editorials

**"Let Us Bow Our Heads"** By the time this issue of the *Northwestern Lutheran* reaches our readers the San Francisco meeting of the nations of the world will, perhaps, be history. Whatever may have been decided at that meeting or not decided presumably for the welfare of all peoples on earth will make front page material for the daily press for a long time. Men will debate its decisions for a long time to come. To our mind, one of the outstanding things that was done there will not receive much publicity. It may not be mentioned in clubs and political circles or where men gather to debate the great issues of that convention. Perhaps it passed many by unnoticed. Yet it should be hailed, especially by Christians, as an indication and interpretation of one of the great problems that confronted that convention — religious freedom. When Chairman Stettinius opened the meeting he is reported to have said: "Let us bow our heads in silent meditation." There was evidently no preacher there. None was invited. There was no common prayer. Mr. Stettinius did not even mention the word "prayer." Here is a man that understood the situation and the incongruity of men of so many different religions and so many gods to join in a common prayer. He asked each one to do as he chose. He wanted a silent "meditation," each one to do as he pleased about it. Those who wanted to pray and implore God's blessing upon this meeting could do so and those who knew not God could desist from prayer. We liked that on the part of Mr. Stettinius. No doubt there will be those, and many of them, that will take Mr. Stettinius to task for this very "rude" and profane" way of opening such a momentous meeting. There will be those, who are ready to pray for anything and at all times and under all conditions, who will severely criticize Mr. Stettinius for his "lack of piety and reverence" but we take off our hat to him and say well done. Let others, particularly church people, copy and learn.

W. J. S.

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**Shorter Sermons** Not long ago we read an item in a church paper, the *Lutheran*, from which we quote just a little part: "The chaplains are learning. For one thing, the ministers who have been serving as chaplains in the armed forces have learned to shorten their sermons. This will be one of their assets when they get back in civilian pulpits." Whether the *Lutheran* shares this view we are not able to say since this also was quoted. Yet we feel that such a statement ought not to get by unchallenged. When "shorter sermons" are spoken of the meaning is shorter in the consumption of time; they mean sermons that will be done in ten or fifteen minutes. Now to reckon a sermon and its length by the clock is certainly a fallacy of the first order. Who would judge a sermon by the time it takes to preach it? We have heard sermons that were relatively short and still were too long and relatively long sermons that were still too short. A good sermon, and by that we mean a sermon so constructed that it expounds the texts and drives home to those who are listening the great truths of the Gospel — such a sermon will never be too long, though the preacher hold forth for hours. People will listen and listen with interest. We do not mean to say that sermons ought to be that long. Certainly not. Good judgment will dictate the length. In our experience we

have generally found this good judgment on the part of our ministers.

It irritates one just a bit to read such a statement as the one quoted above. It is an indictment against the Christian hearer who comes Sunday for Sunday to be edified by the preaching of the Word, and who is not put out if the sermon happens to keep him a little longer on one Sunday or another. It is an indictment against the minister as though he were perpetrating something on the gullible, simple Christians and has exhibited poor judgment. Neither one is a general fact. Few services are of longer duration than one hour or very little more. Surely no one will object to being in the house of God one hour out of 168 hours of the week!

W. J. S.

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**Who Shall Do It?** How to reach the 17,000,000 children of our country who receive no religious education of any kind, and do not even avail themselves of the meager and wanting education offered by the Sunday school has perplexed the churches for a long time. Our Lutheran church is no less concerned for them as are others. But we differ radically in the solution of the problems, particularly with those who conclude that the public school is the answer and will solve our problem. In fact we contend that it is a dangerous thing to introduce *sectarian* doctrine into the public schools — for *sectarian* it will be and must be on the very face of it. Each church body has a right to insist and will insist that its peculiar doctrines will not be attacked and will be taught. This fact alone will make it impossible to introduce religious instructions into the public schools. Our public schools are *government* controlled and the *government* dare not tread upon the right of any citizen — the right of religious freedom; nor dare the government permit the dissemination of sectarian doctrines. The government must protect each individual citizen from such encroachments. This ought to be clear to every Lutheran. Those of us who are forced to send our children to public schools will want to know and be assured that our children will not be molested by religionists or be forced to imbibe the false doctrines of the sectarian churches. This is the danger that is in the offing if the organizations now zealously at work to introduce religious instruction into the public schools are successful. They have been successful in some localities, especially the larger cities in the state of Ohio and a few in Indiana and Michigan. This organization known as the *National Reform Association* is very active and unscrupulous in its methods. Knowing well our precious heritage of separation of church and state they nevertheless continue their work. For the sake of those 17,000,000 unchurched children they will sacrifice our religious liberty. That is fanaticism. Such enthusiasts never see clearly and they do not see clearly in this matter. They do not see the ultimately paralyzing result and the possible death blow they are dealing to religious liberty. Let us be on our guard against all such attempts and do all we can to nip them in the bud. Let us not forget that "eternal vigilance is the price of liberty." Above all let us remember the word of the Lord which admonishes us "Ye fathers bring up your children in the fear and admonition of the Lord. God wants and demands that the fathers — not the state or an organization — but the home, do the religious training.

W. J. S.



## SAUL AND STEPHEN, THE PREACHER

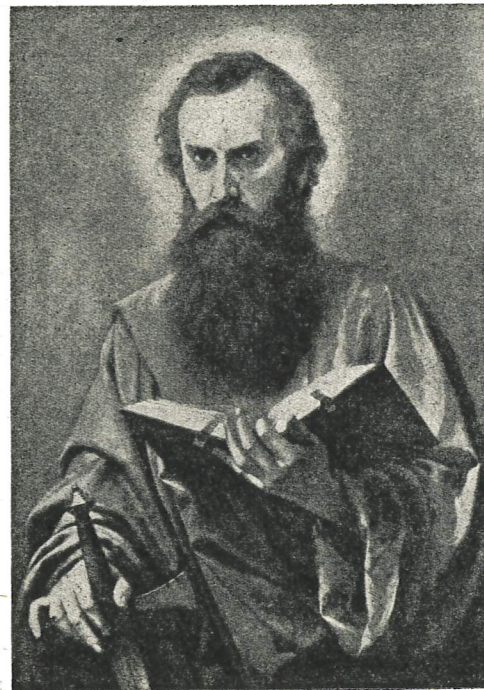
BY DR. HENRY KOCH, MANITOWOC, WISCONSIN

**S**TEPHEN, the Martyr, was a Hellenistic Jew, the shining star in that constellation of seven deacons in the first Christian Church in Jerusalem. The outstanding importance of Stephen however does not lie in his activities as a deacon in the management of the finances and charity of the congregation, but in the fact that he was the first disciple of Christ whose teachings engendered a serious conflict with the Jewish leaders. He was the first martyr of the Christian Church. His violent death marked the beginning of a bloody persecution which ultimately caused the separation of the Church from the Jewish Temple and the expansion of Christianity among the Gentiles. Already here the blood of the martyrs became the seed of the Church.

Stephen was a trail blazer, a pioneer, a forerunner of Paul. Therein lies his singular importance. The epitome of the defense of the courageous defender of Christian faith and liberty before the Sanhedrin and the vivid description of the death of the protomartyr by Luke are our only source of information about Stephen. Unknown among the men of this world he flashes up in the history of the Church, known only by his disputation, defense and death, and yet what brilliancy is there not in this noble character? Little could he be aware of the vast results which in God's providence should arise from his speech. Saint Augustine brings the inner connection of Stephen with Saint Paul in a pointed and classical statement in one of his sermons: "If Stephen had not spoken, the Church would have had no Paul."

The wise counsel of Gamaliel, which has been termed by some as a counsel of indecision, to refrain from the punishment of Peter and John and the persecution of the Christians gave the Church a blessed opportunity to grow inwardly and outwardly. The Sadducees were glad to be rid of their arch-enemy, Jesus who, if He had lived, might have spoiled their source of revenue at the Temple. A mortal wound to a man's or a group's pocketbook and future has always been sufficient reason for many a heinous deed or crime. The Pharisees for a time seemingly viewed the Christians as a wayward sect. Since they still worshipped in the Temple, they were perhaps looked upon as adherents of one of the many synagogues (480) in the City of David.

Yet when a great number of priests began to join the Christians (Acts 6, 7), they became alarmed. Disputations arose in the various synagogues, the chief defender of the Christian faith being Stephen. He proved to be a very formidable opponent, for he was not only well versed in the wisdom and traditions of the rabbis, but above all in the Old Testament. Luke informs us that his opponents were unable to withstand his spirit and wisdom. As long as he did his work quietly and caused no general stir, he was left alone, but as soon as he dared to become too prominent and to utter too bitter truths against the hypocrisy and



sham wisdom and theology of the mighty leaders of Judah, he either had to be overcome or silenced.

Luther suffered a similar fate. As long as he labored as a zealous and pious monk in Erfurt and as a brilliant professor in Wittenberg, his labors were gladly accepted and his superiority tolerated, but as soon as he dared to attack the Church of Rome and reduce its revenues through indulgences, the pocketbook there too being basically involved, Eck was sent to dispute with him in Leipzig. Since Luther too could not be overcome, he had to be silenced, the last resource of those in power and majority against the sole authority and wisdom of Scripture. Many a martyr has experienced

the same fate. What the Lord permitted to happen to Stephen, He would not let His enemies carry out with Luther. He was to be the Reformer of the Church after centuries of tradition and corruption among high and low. Stephen's principles proclaimed in his own defense were not understood by Saul at the time, on the contrary, they caused him to consent unto his death (Acts 8, 1), but they were taken up by him after his conversion.

As in the trial of Jesus false witnesses were sought. Stephen was accused of having stated that Jesus would destroy the Temple and abolish the laws of Moses. To these accusations he replied in the only and last speech recorded before the Sanhedrin. While relating salient facts of the history of Israel he voiced premises unchallenged even by his own opponents, yet his conclusions they would not accept. They clung to the earthly hopes of a Messianic kingdom and to tradition, Stephen to the Scriptural interpretation of the Servant of God and His spiritual kingdom. In a similar way Luther clung to Scriptures and rejected the man-made traditions of Rome and their international rule of the world. Stephen called attention to the words of Jehovah spoken through Isaiah that He did not dwell in temples made by man. In the fulness of time Jesus repeated this in His conversation with the Samaritan woman: "The hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father" (John 4). Not he, Stephen, wanted to abolish the moral Law of Moses. Their fathers had already done it, when they worshipped the golden calf and killed the prophets. When he accused them of resisting the Holy Spirit at all times and of murdering the greatest prophet of all, their anger knew no bounds. The frankness of Stephen sealed his fate.

While the first Christians at first thought of the possibility of both worshipping in the Temple and privately, it became ever clearer to Stephen in his disputations that the two were ultimately incompatible, that a break was inevitable. The observance of the ceremonial law of Moses had ended with the coming of Christ. Stephen was a pioneer in the proclamation of that divine process of the emancipation of the believer from the bondage of the Law. The young man, who guard-

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## NOW CONCERNING THE COLLECTION . . .

*The voice of rejoicing and salvation is in the tabernacles of the righteous. Psalm 118, 15, A. V.*

*Man singt mit Freuden vom Sieg in den Huetten der Gerechten. Luther's Translation*

**N**O, this is not to be a V-E Day Sermon, even though the text quoted above might suggest the thought, and Luther's translation still more. As this is written, there has been only a false and premature victory report, nothing more. But one thing is certain. When this victory does come to pass, it will be a matter of general and joyful discussion for a long time to come.

We have something else in view with this text. We are wondering how our collection, our Million Dollar Offering, is being received, now that it has been put squarely before the membership of our Synod. Is it being thought and spoken of as an oppressive burden, an unwelcome task, a hopeless undertaking? Is it meeting with the chilling reception of halfhearted, lukewarm support? Or it is being spoken of with a "voice of rejoicing and salvation," with a victory-note even now (*ein freudiges Singen vom Sieg*)?

Our Gospel is a Victory Song. It glories in the outcome of a battle in which our Lord engaged in our behalf, where He conquered Satan and deliv-

ered us from death and hell. The preaching of this Gospel is a constant proclamation of that victory, whereby countless thousands are even now being liberated from their former slavery. The most wonderful part is that we find ourselves among the many who are so blessed.

Now come these urgent calls from our institutions and our mission fields, calls for our help and support in the emergencies with which they are confronted. They can be misconstrued. But rightly considered they are but a vigorous indication that further fruits of this victory are being reaped, that further opportunities are being opened up by the victorious Lord Himself. Can we speak of this with anything but the voice of rejoicing?

Now comes the time to act. How can we act otherwise than as such who know themselves to be partakers in this great victory? The individual member may still find himself faced with a struggle with his own flesh over the amount of his contribution. Our pastors may still meet with great difficulties in enlisting the support of all of their members in our common task,

difficulties which are caused largely by a lack of understanding of our work and its needs. All of us together as a Synod certainly need to break away from our sluggish and dilatory way of handling these problems in the past.

All this will involve a hard struggle. There lies our real task. But if we gird ourselves to it as men who share the victory of their Lord, and who in their own problems have learned to say with Paul, "I can do all things through Christ which strengtheneth me," then victory in this undertaking will not be denied to us. The spirit of discouragement and halfhearted effort will be cured. The spell of defeatism will be broken. We will be enabled to finish our task in such a manner that the voice of rejoicing and salvation will then be heard among us also.

*The Building Fund Committee,*  
E. REIM, *Chairman.*

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For those who have been puzzled by the guide-post numbers on the rear cover of our booklet: they signify the age at which a child leaves home (the Christian home, the first stage in the training of pastors and teachers), to go to the Christian school, then high school, college, etc., until another servant of the Church enters his field of work.

### MEMORIAL WREATHS

April 30, 1945

In Memory of	Sent in by Pastor	Amount
Previously Reported .....		\$ 284.75
Emil Kopplin .....	Otto Engel .....	11.00
Pfc. Gerhardt Reede .....	H. E. Russow .....	5.00
Rev. George Luetke .....	N. Luetke .....	38.00
Albert Dorn .....	R. E. Bretzmann .....	14.00
Rev. G. J. Schlegel .....	Karl G. Bast .....	7.00
Rev. G. J. Schlegel .....	G. J. Ehlert .....	40.00
Rev. George N. Luetke .....	Alfred F. Maas .....	52.75
Cpl. Harold Ebe .....	W. C. Voss .....	33.00
Pfc. Fredrick W. Korf .....	Roland Hoenecke .....	5.00
Mrs. Erich Bandkau .....	Roland Hoenecke .....	12.00
Rev. George Luetke .....	Roland Hoenecke .....	2.00
Ensign Norbert Diersen .....	N. Luetke .....	2.00
S/Sgt. Elmer Boenke .....	Wayne Ten Broek .....	25.00
Total (5-1-45) For Building Fund .....		\$ 531.50

We also acknowledge gratefully the receipt of \$500.00 Memorial Wreath sent by Zion Congregation, Toledo, Ohio, in memory of Rev. George Luetke, "to be used to furnish the new library at Northwestern College with

such furnishings to make it a restful and pleasant place to browse and study."

*Building Fund Committee,*  
G. W. FISCHER, *Financial Secretary.*

### THE NORTHWESTERN LUTHERAN

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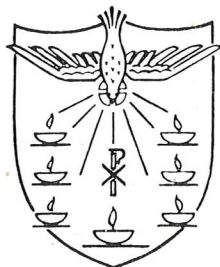
All Subscriptions are to be paid in advance or at least within the first three months of the year.



## OLD TESTAMENT BACKGROUND OF PENTECOST

**S**T. LUKE begins the chapter on the story of the pouring out of the Holy Ghost with the words: "And when the day of Pentecost was fully come" (Acts 2, 1). Pentecost was a festival already in existence before

Jesus' time. Jesus chose the day of the Old Testament Pentecost for sending the Holy Ghost to His disciples according to the promise of the Father. We may well consider the significance of the



festival which Jesus chose for this great occasion.

It was on or about the day of Pentecost that God had proclaimed His Law from Mt. Sinai. In later years the Jews celebrated the giving of the Law on their Pentecost, but that was not the original significance of the festival. In the Old Testament nothing is said about it.

### Old Testament Texts

The most detailed instruction for observing the festival of Pentecost, although it does not contain everything, we find in Lev. 23, 15-21.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: (16) Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. (17) Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord. (18) And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. (19) Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. (20) And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. (21) And ye shall proclaim

on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

Other references by Moses are found in the following places: Ex. 23, 16; 34, 22; Num. 28, 26-31; Deut. 16, 9-12. — In the later books of the Old Testament the festival is clearly mentioned only once, in 2 Chron. 8, 13. It may be implied in Jer. 5, 24, where the prophet chides the people because their hearts were not even moved by the faithfulness of the Lord in preserving their harvest, to fear Him as their Lord and God.

### The Time

The festival is called "the feast of weeks," meaning a day to be observed after the completion of seven weeks. Seven weeks contain forty-nine days, and the day after seven weeks have been completed is the fiftieth day.

When were the Children of Israel to begin the numbering of the seven weeks? The text which we printed above says, "from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering." In another text, Deut. 16, 9, the time is specified in more general terms: "Begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." That means the beginning of the harvest season. At that time the Israelites were ordered to bring the first sheaf as firstfruits to be waved before the Lord. According to Lev. 23, 11, this was done "on the morrow after the sabbath." Then from that Sabbath they were to count seven Sabbaths, and the day after the seventh Sabbath was the day of Pentecost. Thus Pentecost would always fall on the first day of the week, our Sunday (although the Jews sometimes put a different interpretation on Moses' words).

Which, however, was the Sabbath from which they began to count? Some one might begin his harvest on an earlier day than the other people, say on a Friday, and then bring his firstfruits to the priest on the following Sunday, while the others did not begin their harvest till that same Sunday, and their first sheaf a week later. Was it left to the individual to choose his own date? No. Both the day of the firstfruits and the day of Pentecost were fixed dates. The day of the firstfruits is mentioned in connection

with the celebration of the Passover. It was the Sunday after the Sabbath in the week of unleavened bread on which the sheaf of firstfruits was waved before the Lord. Seven weeks later was Pentecost.

### Significance

Pentecost is plainly described as a harvest festival. The sheaf of the firstfruits was to be brought before the Lord at the beginning of harvest time. The first grain to ripen was barley. When the harvest began the people were to remember that this was not the fruit of their labors, of their planning and of their care. They with all their efforts could not produce a single grain. It was God, and God alone, who out of His bountiful goodness blessed their labors of their hands, and who, by keeping the word of His blessing effective, which He had spoken at the creation: "Let the earth bring forth," had now permitted them to begin another joyful harvest season. By bringing the sheaf of the firstfruits to the priest and offering the prescribed sacrifices they confessed God as the Giver of the harvest, and offered up their thanks to Him.

The harvest lasted about seven weeks. The last grain to ripen was wheat. At the completion of the harvest a second thank festival was to be observed. Its ceremonies were slightly different from those of the first. They brought two wave loaves to the priest. Tradition has it that each was seven hands long, three hands wide, and four fingers thick — a pretty large sized loaf. Be that as it may, Scripture emphasizes another difference. While the sheaf of the firstfruits was brought during the festival of unleavened bread, the two wave loaves were expressly commanded to "be baked with leaven." This indicated that now the harvest was ready for daily use, for the people commonly ate their bread leavened. The labors of the harvest were completed, now began the enjoyment of the fruit. The thank offering prescribed for this occasion was accordingly richer than the one brought with the sheaf of the firstfruits. — Great multitudes of pilgrims annually came from far and near to Jerusalem to observe the solemnities of the day.

### New Testament Pentecost

This is the day which Jesus chose for pouring out the Holy Ghost. His labors were completely finished, His

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## PENTECOST

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### — And Now, Pentecost

But now we are to observe the Festival of Pentecost. What remains to be observed on that day? The Savior has answered when He said, "I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16, 7. Here Jesus promised the Holy Spirit and pointed to the fact that it is expedient for us, yes most necessary, that the Holy Spirit be given to us. But why? The Savior continues, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you." John 16, 13-14. — After all, the things to which we have referred are not external, material, and temporal, but spiritual things. The great treasures which are in Christ are not comprehended with our reason. The natural man does not perceive them. "As it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him. — But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." The Holy Spirit must write the precious Gospel of Christ into our hearts; he must bring us to faith in Christ through the Gospel.

### No New Gospel

The Holy Spirit has no new, no different Gospel from that which we have heard. Jesus has said, "He shall take the things that are mine, and show them unto you." The Holy Spirit reveals Christ to men. He glorifies the Savior. He reveals the truth of the Gospel to us. In the night in which our Savior was betrayed He said to His disciples, "Ye call me Master and Lord: and ye say well; for so I am." John 13, 13. Yet, no man can call Jesus Lord, but by the Holy Ghost. It is He who brings us to faith in Christ Jesus. — We have by nature false notions and impressions concerning the way of salvation. Left to our reason we, too, would work out our own righteousness through our own deeds and merit. But the Holy Spirit has convinced us of the truth of the

Gospel, that there is righteousness alone in Jesus Christ.

The Holy Spirit also shows us the things to come. It is He that directs our attention to heaven; He comforts us with the hope of heaven. He shall keep us in true faith through the Gospel unto the end.

The important thing, therefore, is not that we have observed the great festivals of the Church year; the important thing is that we have observed these festivals under the guidance of the Holy Spirit, that He has revealed Christ our Savior to us, brought us to faith in Christ, and convinced us of the truth, "There is salvation in none other, and there is none other name under heaven, given among men, whereby we must be saved, but the name of Jesus." A. P. V.

## SAUL AND STEPHEN, THE PREACHER

(Continued from page 99)

ed the clothes of those who stoned Stephen, Saul of Tarsus, later on became the champion of Christian liberty and gave classic expression to it in Galatians. As Stephen recognized the inevitability of a break with the Temple and all it stood for, Luther also had to pursue a similar course. The final break with Rome was inevitable. The die was cast against tradition for true liberty in Christ by Stephen, Paul and Luther. Stephen truly was a pioneer and champion of this great cause.

## SEMINARY NOTES

While ordinarily at this time of the year, immediately after Easter, we should have entered on the closing term of the old school year, with graduation still about two months ahead,



we this year actually opened the new school year in the week after Easter. As was reported in an earlier issue, our closing service was held on March 19 in the evening.

On April 4 the opening service for another school year was conducted by our new professor, Carl Lawrenz. Professor Lawrenz was called to the

Seminary last summer, but due to our accelerated program, work in the classroom had not only begun, but had been carried on for a considerable time. It was deemed best not to interrupt it but to continue as begun. Prof. Lawrenz in the mean time made special studies and preparations for the courses which he is to teach. With the opening of the new school year he began his work in the classroom.

Also Prof. Oswald, called to supervise the study of music in Northwestern College and in the Seminary as far as it is of importance for our public services, has taken over some work. He is not yet giving his full course — that will follow later — but a beginning has been made.

The fact that Prof. Lawrenz can take part in the teaching gave us an opportunity for other improvements. Thus, the combined Middle and Senior classes could be separated in Hebrew Exegesis; next year we hope to introduce a similar improvement in New Testament Exegesis. This arrangement, of course, can be only temporary, since the sixth professorship itself is only temporary. Due to the advancing age of two members of the faculty the Synod, in order that the Seminary might not be caught unprepared, added the sixth man for the time being. Yet while the older men are still able to serve and the new professor is with us, we avail ourselves of the opportunity in order to make our work as efficient as possible.

On March 19, twenty-three Seniors were graduated as Candidates for the Holy Ministry. For the present school year seventeen new students, all graduates of our Northwestern College, have enrolled. Just now six of our students are out doing practical church work. One, in the mission employ of the Norwegian Synod, will stay out for the whole year. The other five, helping out in the Lutheran High School at Milwaukee or in parochial schools, will return during the course of the year, taking up the work in their respective classes approximately where they left off.

During the short Easter recess art glass windows were installed in our chapel. They greatly add to the church-like dignity of the chapel hall. The purchase of these windows was made possible by special gifts and memorial wreaths sent to us by friends in the course of years. What the chapel still needs is an organ. We are now saving all special donations of money, unless otherwise designated, for the purchase of an organ.



May 13, 1945

These externals, however, are not the things that make the Seminary. The main thing is, as Prof. Lawrenz pointed out, among others, that we ever remain true friends of our Savior, that we from our heart rejoice to hear His voice, and that we strive for nothing but to lead souls in faith to Him.

J. P. M.

## OLD TESTAMENT BACKGROUND OF PENTECOST

(Continued from page 101)

labors in preparing the spiritual harvest. He had suffered all that He had come to suffer, done all that He came to do, taught all He came to teach. Now the time to enjoy the fruits of His labors was at hand. On Pentecost He rejoiced in the conversion of three thousand souls. More were soon to follow. This continues to the end of time. The apostles rejoiced with the Lord. So does the church at all times. "They joy before thee according to joy in harvest" (Is. 9, 3).

In Deut. 16, 12, God gave special orders that the Israelites, when they rejoiced in their harvest, should not forget to share the blessings of the Lord with "the stranger, and the fatherless, and the widow." Such as had no harvest of their own should nevertheless have a part of the general harvest. It was meant for them also. So also now in the New Testament. There are many souls starving, because they not yet live spiritually of the Gospel. We should not be satisfied to rejoice in the Gospel blessings for ourselves; that would be insincere if we did not invite the unchurched to enjoy the bread of life with us. It is meant for them as well as for us. Cultivating this sharing spirit in us must be a part of our Pentecost celebration.

J. P. M.

## OBITUARIES

### PASTOR L. A. WISLER

Pastor L. A. Wisler, the faithful, energetic, and efficient Executive Secretary of Negro Missions of the Synodical Conference, departed this life suddenly on February 14, 1945. Thirty-five years of experience as pastor of St. Matthew's Church in St. Louis previous to his appointment as Executive Secretary of Negro Missions, coupled with the God-given ability to administer the affairs of missions, gave the church at large a

man qualified to serve in the position which he held since 1936.

Pastor Wisler was born June 27, 1876, in Staunton, Illinois, the son of Henry and Eleanora Wisler, née Dierker. He prepared for the holy ministry at St. Paul's College, Concordia, Missouri, Concordia College, Milwaukee, Wisconsin, and at the Theological Seminary at St. Louis, Missouri. He served St. Matthew's Church in St. Louis from 1901 to 1936. In 1902 he married Anna Meyer. His wife and two daughters, Mrs. Paul Schumann and Mrs. Martha Pingel, four grandchildren and three sisters survive him.

Funeral services were held at St. Matthew's Church, St. Louis, on February 17. The body was laid to rest in Bethlehem Cemetery, St. Louis.

A. P. V.

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### TEACHER WILLIAM C. BOELTE

William Carl Boelte, the son of Frederick Boelte and Henrietta, née Ebel, was born in Germany on May 14, 1872. In his early years he came to the United States and settled in Columbus, Wisconsin, where he was confirmed by Pastor Otto H. Koch on April 18, 1886.

After attending Northwestern College for several years he entered Dr. Martin Luther College in the year 1897 and was graduated with the class of 1899. After his graduation he was called to serve as parochial school teacher in Kewaunee, Wisconsin. In the year 1902 he accepted a call to Two Rivers, Wisconsin, where he met Miss Laura Kurtz, with whom he was united in holy wedlock on July 12, 1906, Pastor C. A. F. Doehler officiating. In the year 1904 he was called to Columbus, Wisconsin, where he labored ten years before accepting a call to Menominee, Michigan. Two years later he began his labors in Bay City, Michigan, where he served twenty years in Bethel Lutheran Church.

After completing thirty-seven years of active work in our Christian Day schools he retired in the year 1936, but in his retirement served about eight months at Trinity Lutheran School in Bay City, Michigan, during the illness of the regular teacher, Mr. Paul Mehnert, Sr.

In May, 1944, he was stricken with a heart ailment and on December 29, 1944, he fell asleep in the Lord. He is survived by his widow, Mrs. Laura Boelte, and two brothers. Funeral services were conducted in Bay City on December 21, 1944, by the undersigned

who preached on the text 2 Cor. 5, 1. His lifeless body was then removed to Two Rivers, Wisconsin, where funeral services were conducted by Pastor W. Haase on January 2, 1945, who based his sermon on the words of Gen. 49, 18. His mortal remains were laid to rest in Pioneers' Rest Cemetery, Two Rivers, Wisconsin. E. E. K.

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### PASTOR GEORGE N. E. LUETKE

George Nathanael Erich Luetke, son of the late August Luetke and his late wife Wilhelmina, née Ristow, was born at Tawas City, Michigan, August 29, 1885. He was baptized shortly after birth and received a thorough Christian training in the parochial school, being confirmed in the year 1900.

In the fall of that year he entered Northwestern College at Watertown, Wisconsin, from which institution he graduated with honors in June, 1907. In September, 1907, he took up his studies at our Theological Seminary at Wauwatosa, Wisconsin, and was declared a candidate for the ministry in June, 1910.

His first charge was at Phoenix, Arizona, which charge he served for three years. Thereupon he became the pastor of St. John's Church at Northfield, Michigan, serving there until the spring of the year 1920. In May, 1920, he came to Toledo and served Zion Congregation faithfully for almost twenty-five years.

On July 10, 1911, the departed was united in holy wedlock with Mary, née Zahn, who preceded him in death in October, 1942. God had blessed their union with five children.

On March 23, the departed was called home by a sudden death. He reached the age of 59 years, 6 months and 24 days.

His death is mourned by his three sons, Paul of Toledo, Nathanael, pastor of the congregation at Hemlock, Michigan, and Philip, now in the armed forces in Italy; Mrs. Irmgard Diehl of Elkhorn, Wisconsin, and Mary of Toledo; by three brothers, William of South Milwaukee, Wisconsin; Fred of Tawas City, Michigan; August of Tawas City, Michigan; two sisters, Mrs. Minnie Waack of Lansing, Michigan; and Mrs. Elizabeth Haglund of East Tawas City, Michigan; three grandchildren; one daughter-in-law; one son-in-law and other relatives. May God comfort with the assurance that Christ having been his life, death has been his gain. And may the congregation erect as a memorial to him



a life of faith and love, the kind of life he portrayed to them from the Word of God for a quarter of a century.

Our departed brother served his Synod for many years as a member of the Mission Board, a member of the Finance Committee and as District Visitor. Burial services were conducted on March 27 at Zion's Ev. Lutheran Church. Pastors Edgar Hoenecke and Raymond C. Timmel officiated in the church; Pastor Frederick Zimmermann at the grave and Pastor Henry Diehl in the parsonage.

His fond memory is cherished by all who knew him as a faithful pastor and a true friend.

H. D.

## ANNIVERSARIES

### SEVENTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Fred Bendix

Seventieth wedding anniversary was observed by Mr. and Mrs. Fred Bendix of Peace Lutheran Church, Echo, Minnesota, on April 15, 1945. A brief thanksgiving service in their home led by the undersigned. "O give thanks unto the Lord for He is good, for His mercy endureth forever."

TH. BAUER.

### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Fred Wenzel, Sr.

On March 17 Mr. and Mrs. Fred Wenzel, Sr., observed their golden wedding anniversary. A short service was held at the home with a large number of relatives attending. May the Lord still shepherd and guard them during the remaining years of their earthly sojourn and be their joy in all eternity!

NATHANAEL LUETKE.

## ANNOUNCEMENTS

### CALL FOR CANDIDATES FOR THE OFFICE OF AN EXECUTIVE SECRETARY SYNODICAL CONFERENCE

Through the death of Pastor L. A. Wisler the office of Executive Secretary of the Missionary Board of the Synodical Conference has become vacant. Congregations and individuals are herewith requested to send in names of men deemed suitable for the office no later than May 25. The man elected will be required to work together with the Board and be in charge of mission work among Negroes in this country and in Africa. Direct correspondence to

The Missionary Board of the Synodical Conference,  
3558 So. Jefferson Avenue,  
St. Louis 18, Missouri.  
Theo. F. Walther, Chairman.

### CALL FOR NOMINATIONS

As Prof. W. Schaller has accepted a call to Grace Lutheran Church in South St. Paul, Minnesota, the Board of Regents of Michigan Lutheran Seminary herewith request nomination of candidates for the professorship which will soon become vacant. The nominee should be qualified to teach History and German.

O. Frey, Secretary,  
1441 Bliss Street,  
Saginaw, Michigan.

## NOTICE

The Board of Home and Foreign Missions will again provide a Mission Letter for general distribution in preparation of the annual mission festivals. The necessary number of offering envelopes will also be furnished gratis. You may order your supply from the Northwestern Publishing House. Wm. Roepke.

## NOTICE — MICHIGAN DISTRICT

A permit to hold the District Pastoral Conference having been denied by the War Committee on Conventions, the Pastoral Conference must be deferred.

A. Kehrberg, Chairman.  
Nathanael Luetke, Secretary.

## MICHIGAN LUTHERAN SEMINARY

Commencement exercises at Michigan Lutheran Seminary are to take place June 6. The exercises will be held at our St. Paul's Church at 7:45 P. M. The graduating class numbers ten, five boys and five girls. The commencement day, as usual, will be devoted to field events. Friends of our school are cordially invited to spend the day with us and to take part in the exercises.

Otto J. R. Hoenecke, Dir.

## CALENDAR OF CONFERENCES

### SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on May 22 and 23, 1945, at Libertyville, Illinois, with Pastor Wm. Lehmann. The first session is to begin at 9 A. M.

Sermon: A. Koelplin, Rom. 1: 16-20 (O. Nommensen, 1 Tim. 2, 1-6).

Old Essays: J. Toepel, R. Siegler, A. Lorenz.  
New Essays: G. Redlin: Meaning and Use of the Word, Grace; E. Jaster: Post-War Problems of the Church; W. Lehmann: Sunday School Teachers' Meetings.

R. P. Otto, Sec'y.

### NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet, D. v., June 19 to 21, in Lincoln, Nebraska (Pastor L. Gruendemann). Details will be published later.

R. F. Bittorf, Sec'y.

### SOUTHEAST WISCONSIN DISTRICT PASTORAL CONFERENCE

The Southeast Wisconsin District Pastoral Conference will not meet this year due to restrictions imposed by the War Committee on Conventions.

Arthur P. Voss,  
District President.

### SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet at Bangor, Wisconsin, on May 29, 1945.

Communion Service at 9:30 A. M. (M. Glaeser, alt. H. Kirchner).  
Exegesis of 2 Tim. 1, by G. Geiger, alt. Titus 1, by R. Hillemann.

Homiletical Treatise by L. Witte.  
What Does Scripture Teach of the Anti-Christ, H. Schaller.

Attributes of the Bible, by A. Winter.  
Mixed-Marriages, by L. Bleichwehl.

E. G. Toepel, Sec'y.

### RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet in the church of Pastor R. Horlamus at Hurley, Wisconsin, on Monday and Tuesday, June 11 and 12, 1945. The first session begins at 10 A. M. (because of the Mixed Conference the time of meeting has been changed to these dates).

Essays: Marriage and Divorce, J. Krubsack; A Brief Sketch of the Life of Moses, W. A. Gieschen; Exegesis of 1 Tim. 2, E. Scharf; Isagogical Survey of the Prophet Nahum, W. Fuhlbrigg; Comparative Study of the New Edition of the Catechism, R. Horlamus.

Sermon: W. Weissgerber (F. Raetz).  
A timely announcement is requested.

W. A. Gieschen, Sec'y.

### ORDINATIONS AND INSTALLATIONS

Upon authorization of President H. C. Kirchner the undersigned ordained Candidate Roland Gurgel and installed him as assistant pastor of the First Ev. Lutheran Congregation of La Crosse, Wisconsin, on the Sunday Misericordias Domini, April 15, 1945.

Address: Rev. Roland Gurgel, 2007 Main Street, La Crosse, Wisconsin.

Walter A. Schumann.

Authorized by President F. Stern of the Pacific Northwest District, and assisted by Rev. L. C. Krug, the undersigned ordained and installed Candidate Robert Waldschmidt as pastor of Grace Church, Zillah, Washington, Jubilate Sunday, April 22.

Address: Rev. Robert Waldschmidt, 905 N. 9th Avenue, Yakima, Washington.

T. R. Adascheck.

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After due authorization by President W. T. Meier of the Dakota-Montana District the undersigned ordained and installed Candidate Robert Steffenhagen as pastor of Zion Ev. Lutheran Church, Hidewood Twp., South Dakota, on Sunday, April 22.

Address: Rev. Robert Steffenhagen, White, South Dakota.

William Lange.

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Authorized by President A. Voss, the Southeast Wisconsin Mission Board, on April 15, 1945, ordained and installed Candidate Elton Huebner as pastor of the mission stations at Kenosha, Wisconsin; and ordained and installed Candidate Carl S. Leyrer as pastor of the mission stations at Milwaukee, Wisconsin. The service took place at Christ Church, Milwaukee, Wisconsin. Vice-President Ph. Koehler preached the sermon. May the Lord bless these new shepherds.

Harry Shiley.

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Authorized by President Im. P. Frey, Candidate Erwin Ploetz was ordained and installed at Zion's at Mission, South Dakota, and St. Paul's at White River, on the second Sunday after Easter and in St. John's Ev. Lutheran Church at Wood, South Dakota, on the third Sunday after Easter. We wish the Lord's blessing for both the pastor and the congregations.

Address: Rev. Erwin H. Ploetz, Mission, South Dakota.

Edward Weiss.

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On April 15 I installed Pastor Ernst Lenninger as pastor of the South Side Mission in Appleton. The sermon was preached by his father, Prof. Lenninger. Two members of the Mission Board, Pastors W. Pankow and Paul Bergmann, took part in the rite. Other pastors assisting were A. F. Herzfeldt, A. Geiger, and S. Johnson.

Address: Rev. Ernst Lenninger, 1002 So. Jefferson, Appleton, Wisconsin.

E. G. Behm.

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Upon the authorization of President A. Ackermann, Pastor Arthur W. Koehler was duly installed as pastor of Friedens Ev. Lutheran Church, Hutchinson, McLeod County, Minnesota, Sunday, April 15, 1945. The Pastors F. Koehler, P. em., H. Strasen, P. em., Im. F. Albrecht, G. Albrecht, M. Schuetze, A. C. Krueger, K. J. Plocher, J. Bradtko, P. R. Kuske, E. A. Binger, P. Kurth, H. Schaller assisted in the rite of installation. May the Lord's blessing abide with shepherd and flock.

Address: Rev. Arthur W. Koehler, 415 Glen St., S., Hutchinson, Minnesota.

W. G. Voigt.

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Upon authorization of President W. T. Meier I installed Robert W. Steffenhagen as pastor of St. Paul's Lutheran Church, Argo Twp., South Dakota, on April 22, 1945. Pastors W. Lindloff and B. Hahn assisted.

Address: Pastor Robert W. Steffenhagen, White, South Dakota.

R. E. Bretzmann.

## ACKNOWLEDGMENT AND THANKS

The library of Dr. Martin Luther College has received as gifts the following Memorial Wreaths: Mr. and Mrs. Wm. Vater, Milwaukee, Wisconsin, for Herman Busse, \$1.00; from relatives and friends the amount of \$20.00 for Lt. Harold Burow, graduate of our Normal Department in 1942, who gave his life for his country in Belgium, January, 1945. Our cordial thanks to the kind donors.

E. R. Bliedernicht, Librarian.

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The following is a list of donations received in the recent past by the Northwestern College Library: Northwestern College Student Body, \$240.50; Class of '17 in memory of Pastor Gustav Schlegel, \$172.00; Class of '46 in memory of Tom Nichols, \$5.00; Class of '45 (December) in memory of Carl Maasch, \$5.00; E. Schroeder in memory of Pastor George Luedtke, \$2.00; from relatives and friends in memory of Ensign Norbert Diersen, \$121.50.

To each who in any way contributed to these gifts we express our warmest and sincerest thanks.

E. Schroeder, Librarian.