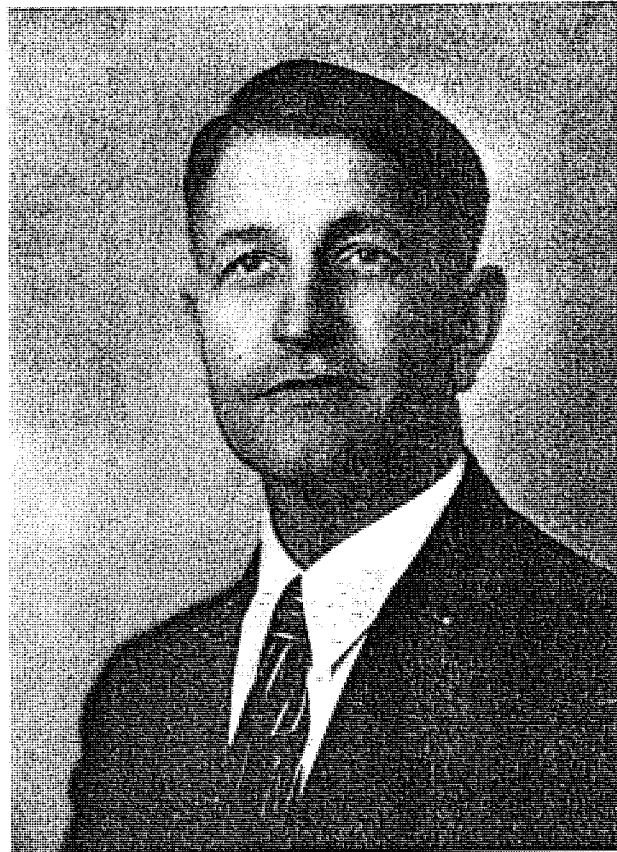


# “Grandpa” Pankow



Professor Brenner  
Senior Church History  
March 28, 1995  
Joel Pankow

Family History

*Bruno & Supper*

❁❁ REGISTRATION CARD. ❁❁

Full Name..... *Walter Pankow*

Date of Entrance..... *Sept. 6, 15*

Date of Birth..... *Nov. 7, 1892*

Place of Birth..... *Lake Mills, Wis.*

Name of Father (or Guardian)  
..... *Rev. M. H. Pankow*

Address of Father (or Guardian.)  
..... *Waterloo,*  
..... *Wisconsin*

Occupation of Father..... *Reverend*

More than 100 years ago  
God brought a very special  
person into this world. On  
November 7, 1892, God released  
Walter Pankow from his private  
little swimming pool, to breathe  
his first breath of air, at a  
hospital in Lake Mills, WI.  
Walter Pankow is special to me,  
even though I never knew him,  
because Walter was my grandpa.

Walter comes from a rich  
heritage of Pankow history,  
being the grandson of Erdmann  
Pankow, the famous violin  
player and pastor of Sugar

Island, WI. Grandpa Walter was born to Michael and Sarah Pankow. Michael was the fourth  
oldest of Erdmann's 16 children. God truly blessed Walter with faithful parents, as Michael and  
Sarah remained in close contact with grandpa throughout his life. Michael followed Erdmann's  
footsteps by serving as a faithful pastor for many years at Norfolk and the surrounding areas in  
Nebraska, prior to Walter's birth. He was very instrumental in the Nebraska District's decision to

join the Wisconsin Synod. Right after he and his wife Sarah moved to Wisconsin to serve a congregation in Waterloo they had Walter. Grandpa was one of five children. There were three brothers, Arnold, Adolph and



Oscar, and a sister named Sarah. Oscar died of tuberculosis in 1897 while attending “Northwestern University” in Watertown. Since Walter was only five at this time, he basically grew up with Arnold, Adolf, and Sarah. The picture above shows the family. From left to right are Sarah’s sister, my great grandmother Sarah, Michael, Adolph, Walter, Sarah, and Arnold.

### Schooling

Grandpa attended Northwestern Preparatory School and Northwestern College at Watertown, Wisconsin. After checking with a few Black & Red publications from 1912, it



appeared that Walter played football, baseball, and basketball. Here is a picture of the seniors of the 1912 team, which apparently won the championship

during Walter's senior year. After graduating from NWC, he went straight onto Wisconsin Lutheran Seminary. During his transition from NWC to the Sem, he had a rather interesting experience. In October of 1912, he went to <sup>hear</sup> see a speech by Theodore Roosevelt in Milwaukee. That happened to be the speech that Roosevelt was shot in the chest by a madman who claimed that "McKinley's ghost told me to shoot him." Fortunately for Roosevelt, the bullet hit his metal eyeglass case first, and then lodged in his muscle, never to be removed. Walter got his money's worth, as Roosevelt continued to finish the speech. My aunt Jane heard this story first hand from grandpa when she was a little girl.<sup>1</sup>

In 1915 he graduated with 17 other young men, under three well known pillars of the Wisconsin Synod; J.P. Koehler, August Pieper, and John Schaller. Two of his good friends were Art Tacke and Carl Schweppe, who are both pictured at the upper left portion of this picture.

Most everybody I talked to said that

Walter would always hang out with these two and Walter "Boots" Schumann, long after they graduated. Ben Boese, a coworker with grandpa, said, "at synod meetings they always were together."<sup>2</sup>

This was a very talented trio - Schweppe ended up President at New Ulm, Tacke was a Pastor at Zebaoth in Milwaukee, and



<sup>1</sup> Interview with Jane Landwehr over the phone. January 1995

<sup>2</sup> Interview with Ben Boese and Frederick Heidemann. January 1995

Schumann was a professor at Northwestern right after he graduated and later on through most of his life. Pastor Kowalke was also a very close friend of grandpa's. In an interview with Pastor Walter Schumann, the son of "Boots," he told me that his dad, my grandpa, Pastor Schweppe and Pastor Kowalke would often gather at their house. "I remember as a kid, that the four of them would meet over at our house. They would visit over any number of topics. I was sometimes entranced, you know I just loved to listen in, usually around the corner somewhere. They had so much to share with each other."<sup>3</sup>

### Dalton, Wisconsin

After graduating in 1915, Walter <sup>was</sup> get assigned to Grace Congregation in Dalton, Wisconsin. He was ordained into the holy ministry at Waterloo by his father, Reverend Michael Pankow, on September 5, 1915. He served this congregation for 10 years until 1925. While he was serving there, he took this picture of Main Street in Dalton. As you can see, there weren't too many cars

around during this time. So grandpa had a different mode of transportation during those days.

Leonard (Walter's oldest son), wrote



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<sup>3</sup> Interview with Walter Schumann in Watertown, Wisconsin. December 1994

me, "One other thing I remember Dad talking about one time was a horse that he had during those early years, when most travelling was done either on horseback or with a sleigh in the winter or a "cutter", as it was called, and a smaller buggy in summer. That particular horse he had apparently been able to obtain rather reasonably, but the reason for the "bargain" was that it was afflicted with what were known as the "heaves" - I guess it had something to do with breathing problems or spasms of some kind. Anyway, he said it was really a fine horse otherwise, and he knew what to do with it. It sounded like it was a pretty strong-willed animal, and could really get up and go when you needed it."<sup>4</sup>

During his pastorate in Dalton, he was instrumental in founding Trinity Lutheran Congregation at Friesland. It was also during this time that Walter went through quite a depressing period in his life. My uncle Leonard told me that grandpa's first wife, Alvina (nee Ebert), died in childbirth, along with the unborn child. Leonard said that he didn't know anything about this, until looking through a family history book at his cousin Paul's. When he asked Paul about it, he explained the whole situation to Leonard. Since grandpa never even told his own son about this, I imagine that it was a very hard thing for him to talk about, which is understandable. During this time, Walter's father and mother came and lived with him for a time, to help console Walter and keep him company.<sup>5</sup>

Walter also took this time to raise his nephew Jene. Jene's father Arnold died while Jene was young, which also upset grandpa quite a bit. This was partly due to Jene's mother. She was a Christian Scientist, and apparently a little bit on the odd side. It appears that Arnold was kicked

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<sup>4</sup> Personal letter from Leonard Pankow, sent in February 1995

<sup>5</sup> Ibid.

out of the house by his wife while he had a cold. This ended up having a terrible effect on his health. A little later on, Arnold called Walter while he was living in a hotel, and Walter arrived to see him just before he died in the hotel. Walter and his parents ended up raising Jene until he was confirmed. When Jene's mother remarried and Walter took the call to New London, his mother took Jene back. Jene is still alive today in California, and according to my aunt Jane, he regarded Walter, Michael, and Sarah as the people who really raised him.<sup>6</sup>

### Markesan, Wisconsin

In 1925, Pastor Pankow left this parish to serve St. John's Congregation in Markesan, Wisconsin. This is where he met his second wife, Mildred nee Yerke. Mildred, who is my grandma, was about 15 years younger than Walter at the time she married him, and I would imagine she stayed that much younger than he throughout their marriage. They didn't actually get married until 1930, a year after Walter took the call to Emanuel Lutheran in New London. After he took the call to New London, Walter would often give his oldest son Leonard and LeRoy Dobberstein a ride to Markesan, where they would stay with "Grandma Yerke," as Walter would call her. From there they would then get a ride to school at Northwestern Prep. This continued until 1948, where

SCRIPTION \$2.00 PER YEAR

#### YERKE-PANKOW

A pretty wedding occurred at the Charles Yerke home, Saturday afternoon at four o'clock, June 21, 1930, when Miss Mildred Yerke, daughter of Mr. and Mrs. Charles Yerke of this village, and Rev. Walter E. Pankow, son of Rev. and Mrs. H. M. Pankow of New London, were united in marriage.

Miss Victoria Laesch, of Oshkosh, acted as bridesmaid, and Fred Wendtland, also of Oshkosh, appeared as best man. Miss Elvira Luedtke played the wedding march.

The bride wore a veil and a beautiful gown of white satin and carried a bouquet of roses. The bridesmaid was attired in lavender organdie and also carried roses.

The Rev. George Kobs, pastor of the St. Johns Lutheran church, performed the ceremony, after which a wedding dinner was served to relatives and immediate friends.

The happy couple left on a short trip to the northern part of the state.

They will be at home at New London, Wisconsin, where Rev. Pankow is pastor of the Emanuel Lutheran church.

<sup>6</sup> Interview with Leonard Pankow on phone in January 1995

Walter wrote in his daily diary that Grandma Yerke got sick, and eventually died on September 1. Grandpa mentioned in his diary that it cost twenty-five dollars for the grave digger, which I thought was rather interesting.<sup>7</sup>

### New London, Wisconsin - the Early Years

On December 12, 1929, Walter was installed at Emanuel by Pastor Spiering, who had retired six months earlier after serving Emanuel for approximately 36 years. Just four months earlier, Ben Boese, a graduate of DMLC, was installed as principal, teacher of grades seven and eight, organist and director of the choir. Throughout grandpa's thirty five years of service, Ben was a close friend and neighbor of grandpa. I was able to interview Ben, and he gave me quite a bit of information on grandpa's first few years at New London.

“(Michael’s parents) lived with him for that first year when he wasn’t married. When Reverend Walter got married that next summer, then his folks moved into that second house down there (right down the road from the parsonage). They lived there until she died, and then he lived with Reverend Pankow. Now there’s some interesting stories, because Grandpa Pankow, the old one, (referring to Michael), he finally became very feeble minded and wandered around, and they couldn’t find him half the time. There were many a time when he came back, instead of wandering into the parsonage, he’d come over to our place. Reverend Walter had to come get him, but he insisted he belonged there! That went back and forth for maybe about two years, and then finally he passed away, but it was an interesting time.”<sup>8</sup>

Ben had many positive things to say about grandpa. “He was a wonderful person to work with. In fact, I credit him with keeping me in the teaching profession during those first years. I was very young . . . not even 20 . . . not even dry behind the ears so to speak. I wasn’t able to

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<sup>7</sup> Taken from a 1948 daily diary, written by Walter Pankow

<sup>8</sup> Recorded in joint interview with Ben Boese and Frederick Heidemann in New London, WI. January 1995



handle the problems that arose at school, but he was the one that always gave me information that I needed, and encouraged me to stick to it.”<sup>9</sup> During that time Ben had to manage a four-classroom school with about 160 students, so I could see why he may have needed some encouragement. For fun, they would occasionally play tennis together down by the Knappstein Brewery before New London built the city courts. Overall, Ben said that grandpa was a lot of fun to be with.

It was also in his earlier years at New London, that the Lord brought Walter another hardship. Shortly after grandma and grandpa got married, she was pregnant and had a healthy baby girl in 1931. They named her Ruthie. However, just shortly before Christmas, Ruthie started teething. Since they didn’t know what kind of medicine to use back then, Ruthie had convulsions, a fever, and then she died at only 8 months old. This was once again a very sad period of time for both grandma and grandpa. “They just loved that little Ruth,”<sup>10</sup>

Jane (their youngest daughter) said. Leonard felt that the Lord used these tragedies in grandpa’s life to train him to have compassion on the hurting. “He was a good bedside pastor,”<sup>11</sup> Leonard remarked. Although grandma never mentioned anything of Ruthie to me, the thought of Ruthie never left her mind. More than 50 years later, grandma gave my sister Laura advice about her

**CONDUCT SERVICES  
FOR PANKOW BABY**

Funeral services for Ruth Jane, eight months old daughter of Rev. and Mrs. W. E. Pankow, whose death occurred Saturday morning at 9:15 following a two days illness, were held Tuesday afternoon at two o’clock from Emanuel Lutheran church. Rev. Richard Ziesemer of Mt. Olive Lutheran church of Appleton officiated and four boys of the seventh and eighth grades of the parochial school acted as bearers. Interment was in Floral Hill cemetery.

The child was born in New London May 1, 1931 and had up to the time of her fatal illness been in excellent health. She was taken ill the night of Wednesday and on Friday was taken to Memorial hospital. All effort to save her life proved futile. She is survived by her parents and grandparents.

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<sup>9</sup> Ibid.

<sup>10</sup> Interview over the phone with Jane Landwehr, January 1995

<sup>11</sup> Interview over the phone with Leonard Pankow, January 1995

first child. She told Laura, “don’t love her too much, or God may take her from you.” It seems that grandma must have felt that God was rebuking her for loving Ruthie too much. Grandpa also wrote a poem about Ruthie to express his feelings over his great loss of their first daughter, which my brother Roger still has today.

The Great Depression of the thirties also brought some rather exciting times for both grandma and grandpa. Jane recalled grandma telling her a story about life in the parsonage during these times. The mobsters apparently had quite a hold in New London. As a matter of fact, right kiddy corner from the parsonage they had a parking garage for the trucks that hauled liquor. Once in while there would be gunfire and the like between different gangsters. The action got so heated one night, that a truck drove across the parsonage lawn and hit the corner of the parsonage. His own member would repair the gangsters’ trucks in his garage. Walter didn’t know this at first. Every time he would take his car in the shop to be fixed, everybody would be quiet and look at him. Finally, when he asked another member about this, he was informed of the situation. The gang members apparently didn’t want Walter to hear anything that he shouldn’t be hearing.

The police chief at that time, a man by the name of Macklin, was cracking down on the gangsters. Since the gangsters didn’t like this, a member of the gang came over to grandpa’s house and told him to tell the people not to vote for Macklin from the pulpit. Grandma told Jane that this infuriated grandpa so much that he almost threw the man out on his ear. It was probably a good thing that he didn’t.<sup>12</sup>

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<sup>12</sup> Interview with Jane Landwehr.

### Grandpa's Routine at Emanuel, New London

During grandpa's ministry he had a routine which he stuck to pretty faithfully. He would wake up at five o'clock in the morning, and eat breakfast. Yet this was a different version of breakfast than what we are accustomed to. He didn't open a box of Lucky Charms, as I usually do every morning at the Seminary. He would make his own cereal. First of all, he would have to get his wheat from the mill. Then every morning he would <sup>grind</sup> ground the wheat in a coffee grinder, cook it up on an old wood stove, and eat it with cream or milk. By the time the kids would get up, he was already in his study for several hours. It was during this time that he did most of his sermon studies and writing. Jane said, "whenever I would walk in on him, I would invariably find him on his knees in prayer."<sup>13</sup> His study was always considered a very private place where he would do personal studies, and also give adult instruction along with other things. His assistant pastor, Frederick Heidemann, also remarked about what grandpa would do during these morning hours - "All during his life, every morning, he would spend some time . . . I don't care if it was 10 minutes, or 15, or a half an hour . . . once he would take his Greek, and then he would take the Hebrew. Then he would go back through the Greek book, and then he'd take some Hebrew. He'd make notes. He was consistently studying. He always had his notebook, always writing."<sup>14</sup>

Grandpa left a number of yearbooks behind, which kept a daily journal of where he went and whom he visited. The six that I was able to look through contained grandpa's daily events throughout the 40's. From these daily events, I was able to sketch out a somewhat regular schedule which he followed. This wasn't held adamantly, but he did generally follow the

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<sup>13</sup> Interview with Jane Landwehr

<sup>14</sup> Interview with Ben Boese and Frederick Heidemann

following schedule -

- 5:00 - 8:00AM - Breakfast, prayer, and private study time
- 8:00 - 10:00AM - Confirmation instruction (during school)
- 10:00 - 12:00AM - Community Hospital
- 12:00 - 4:00PM - Lunch ,shut ins, and private instructions
- 4:00 - 5:00PM - Borchardt Hospital
- 5:00 - 10:00PM - Dinner and meetings<sup>15</sup>

### **General Duties at Emanuel**

He would split duties with the assistant pastor whom he was working with at the time. Over approximately 13 years, from 1933 to 1946, grandpa got to work with five different associate pastors. One of those men was an old teacher of mine, Gerhard Franzmann, who ended up serving as professor at Northwestern College for many years. In 1946, Emanuel then called a fresh recruit from the Seminary, Pastor Frederick Heidemann. In my interview with Pastor Heidemann, he had many good things to say about grandpa. "I had an advantage over every one of my classmates, and everybody else that ever came out of Sem. I got a second crack at an education. I had a much better practical theology course from your grandpa than I had the three years of sem, because it was right down there in every day down to earth experiences."<sup>16</sup> He ended up serving with grandpa for the rest of grandpa's life. I was very fortunate to be able to talk with Pastor Heidemann, who gave me some good insights into many aspects of grandpa's ministry. He informed me as to how they split up their duties in a more detailed manner.

"The assistant pastor always taught school. See he (pointing at Ben Boese) had the 7th and 8th grade, and we had the 5th and 6th grade. The assistant also had Sunday School teacher's meeting, and Young People's, so that you couldn't carry the full load,

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<sup>15</sup> Daily diaries in the 1940's written by Walter Pankow

<sup>16</sup> Interview with Ben Boese and Frederick Heidemann

because of the school work you were doing. Five and a half years later, as grandpa was getting older, they decided that I would no longer be teaching. They called teachers then after that.”<sup>17</sup>

So up to about 1951, grandpa had to do practically all of the hospital calls. He had a very unique way of doing his hospital calls. Ben Boese recalled, “Reverend Pankow was very visible because instead of driving his car up and down the streets he would walk. If he’d see people on the street, he’d stop and talk whether they were our members or not. But I mean that’s where he went visiting the people, that’s how he got his exercise like that.”<sup>18</sup> Pastor Heidemann then added, “you see, the hospital was six blocks away. He would always walk to the hospital. That way, you know, if he did this Monday morning, the ladies would be out there with their wash, he’d be talking. The kids would be playing in the street, the old people were out, he’d always be talking to them.”<sup>19</sup>

Once grandpa got to the hospital, he then had at least 10 visits he would make as a minimum. Leonard made mention of his even going into Sanitariums, which were clean places where people with contagious diseases like tuberculosis would stay. More than once he would be late for dinner, so “mom would get upset because she had to reheat dinner.”<sup>20</sup> Whether he was at the hospital or not, he was always visiting people. Usually I counted between 20 and 30 visits a day. Pastor Heidemann said, “he was a great guy for hospital calls. The hospital in town here used to have the whole list of all the people that were in the hospital, and then they would put (the

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<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Interview with Leonard Pankow

church you  
 belonged to)  
 in back of  
 your name.  
 But with the  
 people that  
 were  
 unchurched,  
 there was  
 nothing back  
 there, that  
 was fair  
 game. That's  
 the way he  
 taught me to  
 work. He  
 would look  
 those up.  
 You'd visit  
 them at the  
 hospital, talk  
 about

MARCH							APRIL						
S	M	T	W	T	F	S	S	M	T	W	T	F	S
..	..	..	..	..	1	2	..	1	2	3	4	5	6
3	4	5	6	7	8	9	7	8	9	10	11	12	13
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31	..	..	..	..	..	..	..	..	..	..	..	..	..

**SATURDAY-MARCH**

# 30

88 Days Past      276 Days to Come

*35° above & clear*

8:00	2:30
8:30	3:00
9:00	3:30
9:30	4:00
10:00	4:30
10:30	5:00
11:00	5:30
11:30	6:00
12:00	6:30
12:30	7:00
1:00	7:30
1:30	8:00
2:00	8:30

*8:00      2:30 Dig in garden & sowed*

*8:30      3:00 Lettuce & Wonder Tomatoes (1st row north east)*

*9:00      3:30 Raising Tom. & carrots (central, south)*

*9:30      4:00 Hank etc      Wedding at Passage*

*10:00      4:30 Com. Hoop: J. Thorne;*

*10:30      5:00 Mr. Houtonville; woman;      Pouch. Hoop: girl; Mr. Huchner;*

*11:00      5:30 3 women; 4 women;      Mr. Ed. Krause; Miss McKindis*

*11:30      6:00 4 men; Mr. Broken;*

*12:00      6:30 Mr. Aug. Guichet;*

*12:30      7:00 Mr. Poltic; Gal. Freeman;*

*1:00      7:30 2 women*

*1:30      8:00*

*2:00      8:30*

*32° above      SUNDAY-MARCH 31*

*9 a. m. German      10:30 a. m. English & Communion*

*Test: Ps. 59, 1-6*

*Priv. Com.: Mr. Dorothy Priebe*

*Car went dead & had to have connection fixed*

*Aideman & I bowled at Sterns*

*Drove out to Helms to get Glen*

*8 p. m. attended concert at H. S. by Mr. Donald Chivers of Appleton, conducted by Glockner, & special violin numbers by Leckham*

instructions, and invite them to come to church.”<sup>21</sup> Many times when I would look through his yearbooks, he would write down his unchurched calls like, “3 men, 2 women, diabetic boy,” etc. The sheet on the <sup>previous</sup> following page is an example of his typical day’s work in 1946. Walter’s heart always went out to those who had no church home. “Between the two of us, we always had an objective - 25 a semester, so that would be 50 people a year that we would look for and instruct. Now maybe they didn’t choose to be confirmed afterwards, but that was our goal,” said Pastor Heidemann. Whether somebody would move in next door to a member, marry a member, or be in the hospital, they would use these opportunities to spread the gospel.

### **Mission Work**

“You know this whole spirit of the unchurched in the hospitals and things like that, that shows his enthusiasm for the missions that he had too,”<sup>22</sup> said Pastor Heidemann. The Synod must have seen his enthusiasm for mission work, since they chose him to be the chairman of the Northern District Board of Missions from 1946 to 1958. He also served on the General Mission Board of the Synod from 1953 to 1958. Afterwards, he remained a member of the Northern Wisconsin Mission Board from 1959 up to his death in 1964. My father Glen, who is the second oldest of the children, remembers going along with grandpa “all over the place” to visit people. “I occasionally would ride along with him to wherever he happened to be going for these mission calls, and some of them just stick in my mind after 40 - 50 years. Just sitting in the car waiting for him to come out of the (Waupun) prison, where he went on occasion to speak with those in jail for who knows what. The time that we went somewhere out in the boondocks so he could visit

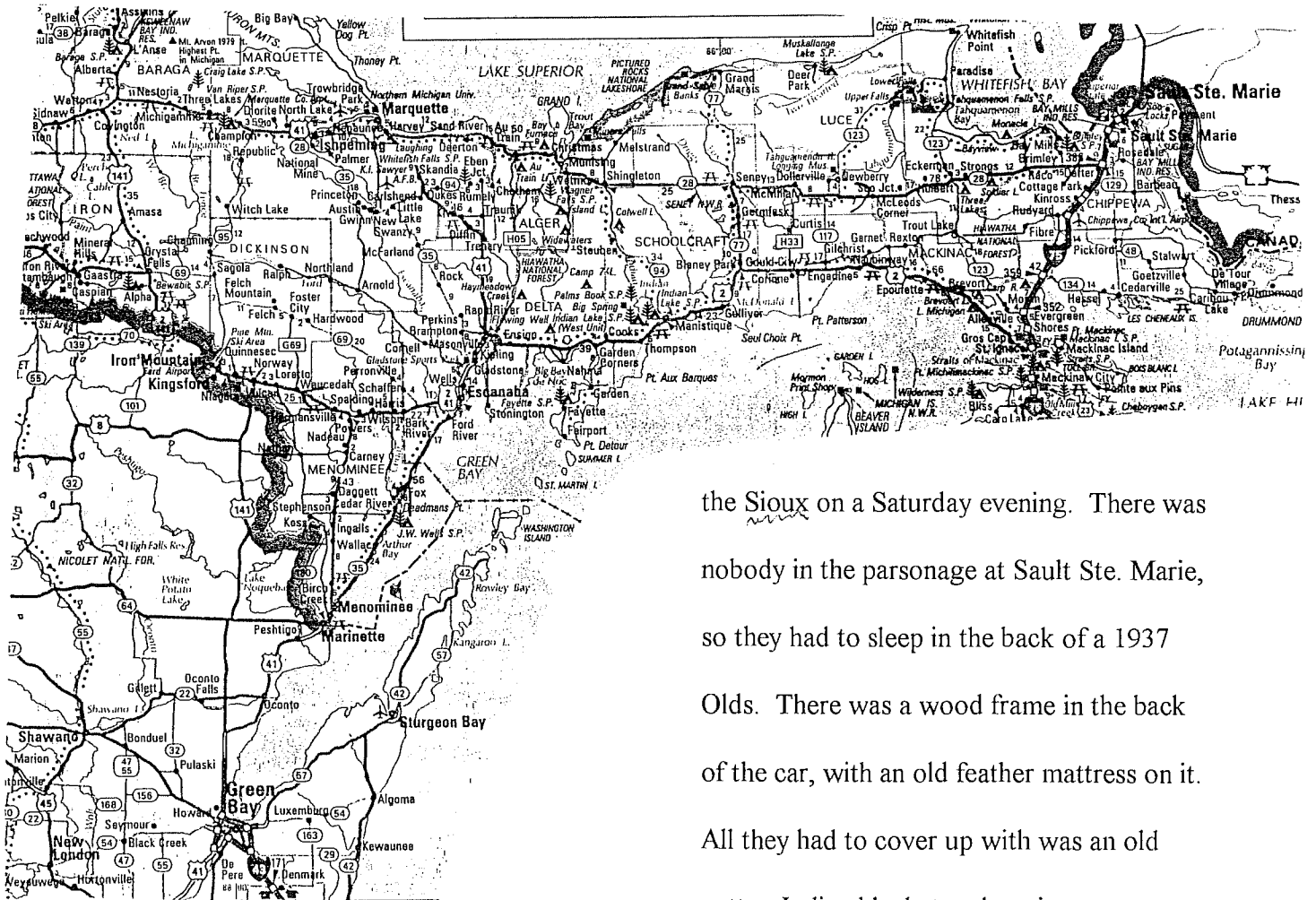
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<sup>21</sup> Interview with Ben Boese and Frederick Heidemann

<sup>22</sup> Ibid.

with an Indian Chief, who he called ‘Umpatooth.’ I don’t know if he was pulling my leg or if that was really the chief’s name, but sitting out in the car seems very vivid to me yet.”<sup>23</sup>

Leonard also went on quite a few trips out to the “boondocks” with grandpa. In July of 1946 Walter documented the trip that he and Leonard took to visit many of the mission churches in Northern Wisconsin, Upper Michigan, and Canada. As they checked up on the progress of mission churches along the way, this trip took them as far north as Sault Ste. Marie, back down to St. Ignace, and then west to Iron River and Crystal Falls. Leonard remembered going up to visit



the Sioux on a Saturday evening. There was nobody in the parsonage at Sault Ste. Marie, so they had to sleep in the back of a 1937 Olds. There was a wood frame in the back of the car, with an old feather mattress on it. All they had to cover up with was an old cotton Indian blanket and a rain coat.

<sup>23</sup> Personal letter from Glen Pankow in January 1995



Grandpa wrote that it was “too cold and uncomfortable to sleep well.” The only good thing about the night was that they were parked at a trailer park overlooking the locks, where the ships would come through. To make matters worse, when they got up for church the next morning, there was nobody at the church service either. The pastor must have been on vacation, so grandpa was a little bit steamed.<sup>24</sup> However, the trip did have some highpoints and fun times as they got to see the Ford factory, a mining shaft, the Thompson State Fishing Hatchery, and a number of other places. They also got to climb the highest fire tower in Wisconsin right by Laona. “The man was glad we climbed up to visit with him,”<sup>25</sup> grandpa wrote. I suppose watching for fire isn’t the most thrilling job in the world.

It was during the years when he was chairman of the Northern Wisconsin Board of Missions that the split between WELS and the Missouri Synod became a prominent matter to deal with. Pastor Scharf, a co-worker with Walter on the District Mission Board, remarked- “when sometimes there would <sup>b</sup>e a quarrel or some trouble in a mission congregation, they would look to the Mission Board for guidance. It usually happened that your grandpa would get in touch with me, and we’d go together, tend the meetings, help conduct them, and go back to the Mission Board and talk the whole thing over with them. That’s where I got to know your grandad, a marvelous man, very able. He was like another Abraham Lincoln. He wouldn’t lose his cool, he wouldn’t give in to any wrong decisions, but he offered enough advice very calmly. He would come up with such good solutions. You couldn’t get angry with him. I don’t think I ever had the pleasure of working in a relationship like that, where the problems we had to solve were so crucial

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<sup>24</sup> Interview with Leonard Pankow in January 1995

<sup>25</sup> Personal Diary of 1946, written by Walter Pankow

for the welfare of the kingdom, that I never felt the need of differing with him, or arguing with him. It seemed our thinking usually met such a mutual agreement in matters of the church.”<sup>26</sup>

Pastor Schumann served a congregation in the Northern Wisconsin District at Eagle River during those years. He remarked, “Those were troubled years. You really have to know something of what was going on to really appreciate some of the problems that men like your grandfather had (to deal with). The Missouri Synod started a number of missions particularly in the Northern Wisconsin District which were competitive in nature. They started a rival congregation in Three Lakes, which is ten miles outside of Eagle River, when I was there. This Missouri man in Three Lakes canvassed my congregation in Eagle River. He got hold of a membership list and called on every member in the congregation, and tried to get them to leave the church and join his mission in Three Lakes. That’s what we were up against. For that reason I think the Northern Wisconsin District in view of its experiences, was ready to sever fellowship with the LCMS probably a couple of years ahead of the rest of our synod, because of what we had gone through. All of these things were headaches for men in responsible positions like your grandfather.”<sup>27</sup> Walter ended up being the one who read the resolution at the Synod Convention that Wisconsin wanted to split with the Missouri Synod.

#### **District President**

Walter also served as the president of the Northern Wisconsin District from 1937 to 1942. Inasmuch as he had to deal with problems as a Mission Board Chairman between the Missouri and Wisconsin Synod, he also had to deal with problems as District President in the Protestant

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<sup>26</sup> Interview with Erwin Scarf in Watertown, Wi. January 1995

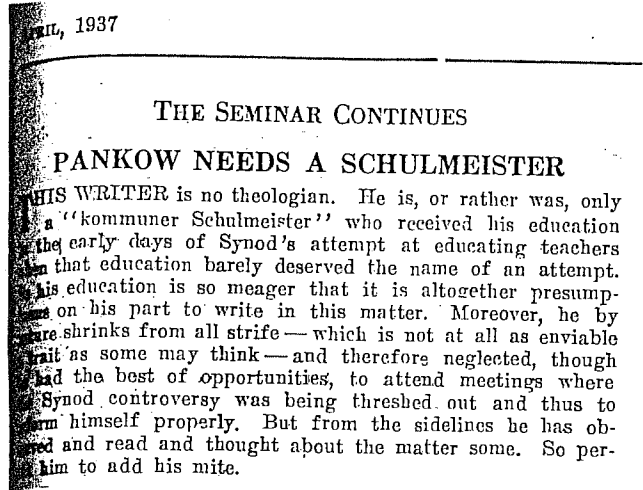
<sup>27</sup> Interview with Walter Schumann

Controversy. In order for you to understand the nature of this problem which I am going to document, I will briefly explain what happened. Edward Fredrich describes the situation in his book called The Wisconsin Synod Lutherans. He writes, "At Watertown's Northwestern College in the midst of a spring snowstorm during the weekend of March 28-30, 1924, wholesale thieving on the part of some two dozen students was uncovered. On the following Monday a special faculty meeting, held in place of the scheduled classes, put the culprits into three equally divided groups, expelling one group, suspending another, and campusing the third who seemed to be least guilty. The college board, after extensive meetings with and without the faculty, determined to set aside this disciplinary action of the faculty. The main rationale of the board was that a dead letter school statute vested expulsion power in the board."<sup>28</sup> As a result, a synod-wide dispute occurred. This dispute ended up drawing a pair of pietistic teachers from Fort Atkinson onto the side of the Protestants. Along with the Northwestern problem, seventeen pastors entered a written protest in the Western Wisconsin District. They added "a bigger problem" that needed airing. This formal "protest" is what gave the movement and the group its identification. This "bigger problem," was <sup>described</sup> written in a paper by Pastor William Beitz, who basically felt that the Synod was not "living by faith." The <sup>legalistic</sup> pietistic nature of the paper ended up drawing a sizable amount of disgruntled WELS members together. Included in this group was Karl Koehler, a professor at NWC. He was the son of J.P. Koehler, the president of Wisconsin Lutheran Seminary, who also joined the movement, along with a fair amount of other pastors and parishioners.

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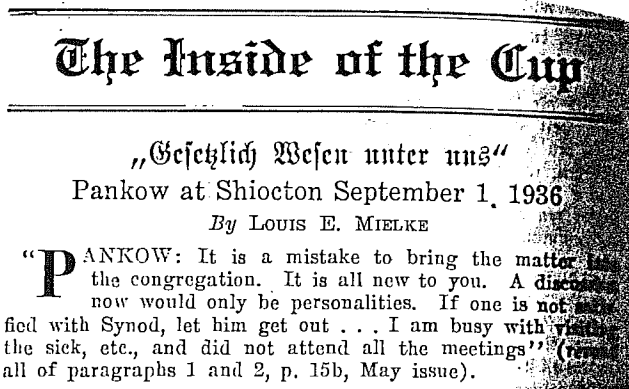
<sup>28</sup> Fredrich, Edward, *The Wisconsin Synod Lutherans*, (Northwestern Publishing House), p. 156

Walter had to deal with Pastor Mielke from the Shiocton congregation, not to mention several other pastors from Manitowoc and Weyawega, who were communing and fraternizing with the Protestant group which was no longer in fellowship with the WELS. Pastor Mielke was a good friend of grandpa's at one time, which made dealing with this controversy all the more difficult. Pastor Heidemann commented on this situation - "A man who had been a good friend of your grandfather, and the families would exchange visits . . . this guy went



Faith-Life - April 1937

overboard on the Protestants. His name was Mielke. The friendship terminated *right there*. He (referring to Mielke) terminated the friendship, not grandpa, because grandpa was the type who



Faith-Life - May 1936

would have gone out of his way to compromise or have peace."<sup>29</sup> I have included in Addendum One, the letter that grandpa wrote to the Shiocton congregation, which describes the controversy to them more in-depth.<sup>30</sup>

Addendum Two<sup>31</sup> is one of Mielke's many

<sup>29</sup> Interview with Ben Boese and Frederick Heidemann

<sup>30</sup> Faith-Life - *The Inside of the Cup - With Sincerity and Truth?* March 1937. Vol X, No. 3

<sup>31</sup> Mielke, Louis. *Pankow Doesn't Get Such Good Marks in Our Seminar*. Faith-Life - April 1937.

responses to grandpa's visits. These articles were all written in Faith-Life, which was a publication written by disgruntled Protestants. I wasn't sure I wanted to read the vicious attacks which Mielke and others made against grandpa. Yet after I read them, it gave me an even greater impression of what an *evangelical* man he was. In dealing with a *legalistic* pietistic, law motivated group, Walter continued to be a humble and gentle man. I have underlined in Addendum Two how Mielke more or less pokes fun of grandpa for being filled

### PANKOW'S GREATEST OFFENSE

By LOUIS E. MIELKE

**P**RAESES PANKOW'S naive hope that the 'information' he offered in his Statement might "have made the matter clear," soon revealed itself as a forlorn one. As far as I was able to ascertain, the only definite, tangible thing which my opponents, who sought his guidance, brought out of the meeting was a comparison between Pankow and myself, which comparison was decidedly to my disadvantage. Pankow they observed acted like a gentleman, quiet, reserved, and refined. It was clear that he was diligent to avoid all trouble, and seek after peace. But Mielke's behavior was the opposite of all this. He was more like a cross between a bobcat, and sundry other obnoxious varmints. In a conversation with a member I was accused of being a hothead, of harshly attacking, criticizing, and condemning people. Well, I maintained then, and do so now, that the definite instances in question called for vehement condemnation and rebuke. Yet I agreed then, and do so now, that if I am charged with a lack of patience, love, kindness, and nobility, I must keep silence and agree.

Faith-Life - April 1937

### THE DAY OF JUDGMENT

**U**PON READING the statement of Praeses Walter E. Pankow to the Shiocton Congregation, the question literally flow into my face: Where in this whole wide world of sin and strife does Praeses Pankow live? Where has the Wisconsin Synod kept this precious Praeses buried as a living mortal under the immense debris of its falsified reports, untenable gutachtens, slanderous answers, and incomplete B. v. D.'s? From whence has he so suddenly emerged to be a total stranger in Jerusalem, who does not know the things which are come to pass there in these ten years and more? Mussolini's conquest of Ethiopia in the heart of Africa has thus far failed to bring a New London to light in that dark continent, even tho we know that the Wisconsin Synod has an outpost somewhere on that continent to set the benighted heathen

free. But who, who will tell us where we may find New London, so that we may set this benighted Christian free, as honest, sincere Praeses Pankow. Where, o where is London, so that this praeses may be reached and initiated the true state of affairs in his own dear church, lest Judgment Day come upon him unawares!

But the appalling thing is that Praeses Pankow apparently doesn't worry about the impending Day of Judgment, of which he could not and would not rest day or night in the face of the crime which he committed in Shiocton. When an officer of the church, such as Praeses Pankow, in unpardonable ignorance and in total disregard of the Savior's warning of Synod's own history, dares to lay unwashed hands on the sacred relationship which has been created by the Holy Spirit between a Christian congregation and its pastor, thus to perpetuate Synod's sin, then that official ceases to be amusing, for he does despite unto the Spirit of God. This, Praeses Pankow, you have upon your conscience, and you must absolve you before Him, whose eyes are as a flame of fire.

M. A. ZIMMERMANN

Faith-Life - April 1937

with sorrow over the whole situation. Mielke on the other hand called Walter "stupid" and "blind." Instead of dealing with how he (Mielke) had caused confusion among his own people, he was angry that Walter couldn't seem to explain the situation to his parishioners. Instead of

dealing with how the Protestants were legalistically judging the whole Wisconsin Synod, the articles he and others wrote continually dealt with the side issue of how grandpa dealt with the issue. Addendum Two also shows how Mielke made a big issue out of the fact that grandpa lost his keys for a short time after his visit with him. Ben Boese remarked on that visit, "I had to go with Pastor Pankow one time to see Mielke. I had to be witness to what was being said. He just wanted a third party. It so happened that when Reverend Pankow was finished he couldn't find his car keys. Accidentally he had left them hanging in the car somewhere. We found them afterwards, but Mielke made a big story out of that in Faith-Life, about the fact that he lost his 'Keys'."<sup>32</sup> This whole situation just tore grandpa apart inside. Even though this was before Pastor Heidemann's time, he recalled grandpa mentioning some things about it - "I was not involved in that, but he would talk about that. He was *hurt* by that particular movement - very very hurt. The congregation asked that he not be elected president again, because this (Protestant debate) was draining him." Pastor Mielke finally ended up taking the congregation apart from the WELS. Not all were lost, however. A good amount of people from the Shiocton congregation joined Emanuel after the controversy. Pastor Heidemann further commented, "the Protestant Controversy got settled and was out of the way. Although . . . that guy continued to serve that church in Shiocton, and it was always like a little thorn for grandpa. Because it was a constant reminder. The guy that had been his friend, and didn't want to be his friend anymore . . . that always kind of ground on him."<sup>33</sup> So as you can see, grandpa's days as District President were very troublesome and sorrowful times for him. As a result of this, the congregation's request to

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<sup>32</sup> Interview with Ben Boese and Frederick Heidemann

<sup>33</sup> Ibid.

not have him reelected as president was granted.

### New London - The Later Years

After this, grandpa continued his work as a faithful parish pastor. He was the kind of pastor who didn't mind getting his hands dirty. He gave Pastor Heidemann the advice, "don't ever ask anybody to do anything that you wouldn't be willing to do yourself."<sup>34</sup> He tried to live by this motto, as he continually carried out the duties of the ministry. In 1947 alone, he had twenty-four funerals, fifty-three baptisms, and twenty-nine weddings. Pastor Heidemann estimated that he would have up to 50 to 60 adult confirmands a year. "We had industries that drew people into town and as a result we constantly had people that were there for transfers into the congregation, and also the adult confirmation."<sup>35</sup> It is kind of interesting to note that fourteen of the weddings and twenty-five of the baptisms of 1947 were performed in the parsonage.

Along with these, he also had to keep up with writing sermons, Bible classes, and the like. Pastor Dobberstein, a professor at Wisconsin Lutheran Seminary, remembered that his sermons were always interesting and he would always listen intently.<sup>36</sup> Pastor Heidemann also said that "his sermons were gospel, and law . . . I mean he could preach the law too. But they were not over people's heads, they were down at the heart. He was a good practical preacher. I can remember he was in the ministry forty years, and one Sunday morning we sat in the sacristy before church and he said, 'you know I'd rather go through that door (to the outside), than that

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<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Interview with Leroy Dobberstein, February 1995

door (to the pulpit)'. Forty years in the ministry and he'd still get butterflies."<sup>37</sup> He would always write his sermons out ahead of time in very small print in leather-bound notebooks. He had 12 of these which were handed down to my uncle Leonard. All of them were numbered and referenced by Grandma after Grandpa's death. There are examples of these in Addendums Three and Four.<sup>38</sup> There you will see on pages fifty-six and fifty-seven that grandpa wrote in both German and English. This was typical, especially way back in 1927 when these were written.

New London continued with a 9:30 A.M. German service and a 10:30 English service until 1947, when both turned to English. The change to English may have been under quite a bit of pressure however. My father told me that people would pester grandpa quite a bit for preaching in German. It was thought of as "unpatriotic" to preach in German, with the World War II anti-German campaigns going on. It just so happened that there were German P.O.W.'s in the surrounding farms around New London. The government would put German P.O.W.'s to work on the local farms. Therefore his congregational members would bring them to church, and grandpa would preach to them and teach them in German. Even if people weren't Lutheran, grandpa would often get called on to help them deal with problems, since he could speak German so well and interpret things for them. He would also naturally use these occasions to witness to them in German as well. On account of his communicating with the German speaking community, some of the people who opposed the German language would occasionally throw rocks through the parsonage windows with nasty messages written on them. Once in a while they would find rocks which bounced off the house on the front lawn as well. In addition to this, some

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<sup>37</sup> Interview with Ben Boese and Frederick Heidemann

<sup>38</sup> Taken from leather bound notes written by Walter Pankow, throughout his ministry



people would do “number two” on their front porch, to show their disapproval of his German skills. So even though many of the people may have still enjoyed the German services, these “anti-German” messages may have contributed to the cessation of the German services.

In addition to being a German linguist, grandpa also had “special cases” which he had to devote quite a bit of time to. One such special case was Willie Kofnotke, who was a bit mentally challenged. Willie was a faithful church member, who would always sit in the front row of church and sing along as best he could, even if he couldn’t read the words. Willie gave grandpa special custody of his extra glass eye, which Walter kept in a box for him. Whenever Willie’s eye would need cleaning or polishing, grandpa would give him his spare. It just so happened that Willie came by one time while grandpa wasn’t around, to get his spare eye. Since grandpa wasn’t around, he told grandma his situation. Then to grandma’s dismay, he pulled his fake eye right out in front of her, which startled her to say the least. This story may seem insignificant, yet it helps open up the fact that for everything that grandpa went through, grandma was right by his side.

### **Family Life**

Grandpa would not have been able to perform all of his duties and do all of these things if God had not given him Mildred, his wonderful wife. Grandma realized the importance of her husband’s call. It would be a crime not to mention how much grandma helped



grandpa in his ministry. With a big grin on his face, Pastor Schumann laughed about how much grandpa relied on grandma -“I can add this . . . on a personal level, when it came to some every day practical things, he was kind of helpless. He was very much dependant on your grandmother. When he had to go to a meeting, a Synod Convention, or anything, she was the one who got him organized. One year the story went around that somehow your grandmother was not able to take care of him, and I guess he was left to his own devices when it came to packing things up. He came to the Synod Convention and he had to borrow a pair of socks from Kowalke, and I don’t know whether it was a shirt or not, but he didn’t have much in his suitcase. His interests were on a different plane.”<sup>39</sup> Grandma was willing to put all church duties and everything else aside to help grandpa and her children. As Pastor Heidemann told me, it was God first, grandpa second, and the children third. God truly blessed Walter by giving him such a faithful wife.

God also blessed Walter and Mildred with five children - Leonard, Glen, Carol, Jane, and John. With all of the duties that he had, Walter still tried to find time for the family. This time was very limited, however. The story is told of how grandpa came home from synod meetings one time, and my aunt Carol started crying because she didn’t know who “the stranger” was in the house. Unfortunately he may not have been around as much as the kids may have liked. Yet his diaries did mention quite a few things that he did with the children. During the summers he would take the kids swimming at Bear Lake and Shadow Lake in Waupaca. Jane mentioned that this would occasionally include the whole neighborhood. He also took ~~the~~ Glen and Leonard fishing and golfing once in a while. In the 1940's it seemed like Leonard spent the most time with grandpa, as I looked through his diaries. His main festivities with Jane and Carol would be hiking.

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<sup>39</sup> Interview with Walter Schumann.

Since grandpa loved nature, he would go on long walks with grandma and the girls on Sunday afternoons. Grandpa would tell the girls, “today we’ll pretend we’re Daniel Boone,” as they traveled a ridge that goes outside of Riedfield.<sup>40</sup>

Two weeks out of the year, grandpa would get a vacation. On the one week he would do mission work, and on the other week he would usually go up to Mount Morris with the family. Pastor Scharf remarked about one vacation that he spent with Walter-“One Sunday he preached for me, while he was at a cottage up there, and then we planned to go swimming that afternoon. We had lunch at our place, and then we were going to get into our swimming trunks as much as we could, and then go out to the lake and swim. He went upstairs to get dressed for the swimming. When he came down, he had the swimming suit on, but he had a long black raincoat that he wore. I still remember my children, who were very small at that time, they couldn’t help laughing at him, and he enjoyed it.”<sup>41</sup> Walter’s kids would also go swimming up there, which provided grandpa with quite a bit of excitement. It was inevitable that every year they went to the cottage, Jane would accidentally fall in the lake. One time when Carol was supposed to be watching Jane, she went running down the hill and fell right off the dock. So Walter had to go diving in after her, while he was wearing his only dress suit that he had up there, with long underwear underneath. Needless to say he was not too happy with Carol, but Carol was just happy that she wasn’t the one who had to get wet.<sup>42</sup> Even in spite of these incidents, this one week of the year really seemed like a memorable event for the whole family.

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<sup>40</sup> Interview with Walter Schumann

<sup>41</sup> Interview with Erwin Scharf.

<sup>42</sup> Interview with Carol Dietsche

## Card of Thanks

The debt of thanks we owe to the members of Emanuel Congregation and the countless friends who showed their loving concern during the period of our loved one's illness and again when the Lord in mercy called him to rest is one that could hardly be repaid by fitting words alone. Yet we do want to express our deepest gratitude to all for their undeserved kindness, especially at the time of our loss.

We pray especially that the Word of God which our dear husband and father proclaimed to so many during his life may bear abundant and continuing fruit in the hearts and lives of those he left behind and may serve to comfort others as it has so richly comforted us.

Though we are truly grateful for all the expressions of appreciation through flowers and memorials, we feel that the finest tribute to his memory are all those whose lives have been influenced by the Truth which he as a minister of the Gospel was privileged to bring to men - being mindful of the words spoken to the Christian people of Corinth so long ago by the beloved apostle Paul, who says: "Ye are our epistle written in our hearts, known and read of all men... written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Cor. 3: 2, 3).

Our dear one, too, was always conscious of the fact that he had his Treasure in an "earthen vessel", and was thankful as we are, that the Lord had chosen to use him as His instrument to make known His saving grace.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." - Rev. 14: 13.

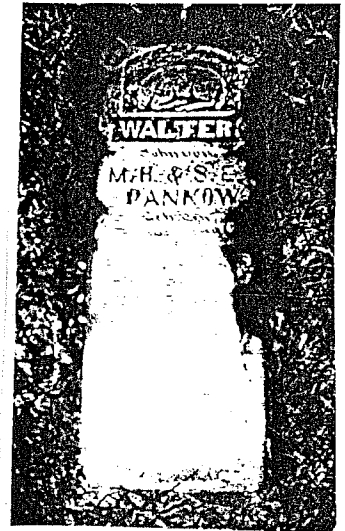
Signed The family of the late  
Rev. W. E. Pankow.

New London Paper, 1964

## The Closing Years

Grandpa continued carrying out his duties of pastor and father until the very end of his life. Throughout his life, Walter would always joke that he was buried in Norfolk, Nebraska. He was actually referring to his parents' second child who died in infancy. This son was also named Walter, and he was buried in Norfolk while Michael was Pastor there. After a bit of research and actual digging, I was able to find the "original Walter," while I was serving as Vicar in Norfolk. Here is a picture of the tombstone, which had to be dug out from underneath the grass.

In the fall of 1963 grandpa got sick and had abdominal surgery in October, where a large portion of his stomach was removed. That was when they discovered that he had cancer. "They didn't tell him that he had cancer, and I don't think they told Mildred either.", Pastor



Heidemann remarked. "It was supposed to stay a secret between the doctor . . . and me. He suspected (he had cancer). After all, he visited so many sick people that that man knew exactly what he had. See, afterwards, he got sick again . . . and he could see

how he was getting thinner. The aroma of cancer was there.”<sup>43</sup> He toughed it through for a while. During the Christmas holidays he was able to come back and help, preaching once in a while. After another surgery in February, he preached the first Wednesday in Lent at New London, but the next week in Hortonville he had to shorten his service because he just didn’t feel good. The next day he went back into the hospital. He was able to come home until two days before his death. Even in his last days, grandpa used every opportunity to reflect his faith. When people would come to cheer him up, they would end up getting cheered up by him instead.<sup>44</sup> So it went for about six months, while grandpa lay in bed, sick at home. Finally, on July fourth of 1964, the Lord granted him his independence at the age of 71.

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<sup>43</sup> Interview with Ben Boese and Frederick Heidemann.

<sup>44</sup> Ibid.

im Einklang; etwa so, wie er Röm. 1:11 selbst den dortigen Lesern etwas geistlicher Gabe mitteilen will, sie zu stärken, daß er samt ihnen getrostet würde durch 'euren und meinen Glauben, den wir unter einander haben.' Dort steht freilich eharisma, was der Heide nicht kannte, was sich aber dem Apostel gut in die Grammatik fügen konnte. 2Kor. 1:15; 8:6 hat Paulus unsern Ausdruck in dem angegebenen Sinn, wie das Wort damals allgemein gebraucht wurde.

Paulus denkt wohl an die allgemeine Art des alten Adams, den Leuten nach dem Munde zu reden, oder aber zur Unzeit zu schweigen, womit man in beiden Fällen sich selbst zu Gefallen lebt und nicht dem Nächsten zum Dienst. Vor allem aber muß dem Christen diese Ermahnung aus Herz gehen, wenn Paulus dann noch hinzu fügt: wir sollen nicht den Heiligen Geist Gottes betrüben, von welchem er 1:13 schon gesagt hat, daß wir mit ihm versiegelt sind auf den Tag der Erlösung. So giebt denn diese Stelle hier auch Licht für die Bedeutung der entsprechenden Ausdrücke im ersten Kapitel. Wir schädigen unser eignes geistliches Leben durch Mißachtung dieser Ermahnung. Die Ausdrucksweise findet sich Jes. 63:10, und der Gedanke 1Thess. 4:18; 1Kor. 3:15-16. Das Leben besteht darin, daß der Heilige Geist in unserm Herzen wohnt durch den Glauben, 1Kor. 3:16. Da gibt er unserm Geist Zeugnis, daß wir Gottes Kinder sind, Röm. 8:9. Da mahnt er auch, eben mit dem Zeugnis, wo es gilt den alten Menschen ablegen, 1Thess. 4:8. Die Ausdrucksweise ist hier ähnlich der in Jes. 63:10. Wenn wir dem entgegen handeln, dann hört mit der Zeit diese Stimme des Heiligen Geistes auf zu ertönen, und wir verfallen wieder dem alten Wesen. Der neue Mensch nimmt so nicht zu. Die Versiegelung auf den Tag der Vollendung wird verfehlt, das Pfand auf unser Erbe kann verloren gehen, und wir hätten dann unser eigen Heil verscherzt.

Dieser Gesichtswinkel hat Paulus hier wohl nicht. Wenn man, abgesehen von dem unmittelbaren Inhalt, auch an die ganze Lage des Briefes denkt, dann fehlt wohl, was einer Drohung ähnlich sieht. Paulus weist vielmehr auf die Güter des Geistes, die wir durch den Glauben haben, und appelliert so an das Herz, daß, um diese nicht zu verlieren, desto eifriger wird in ihrer Bewahrung. Es ist dies wohl die ergreifendste Ermahnung der Schrift, da der Apostel bei Gelegenheit des alltäglichen Verkehrs, wo das Weltwesen in der unbefangenen Weise um sich greift, an die Sorgfalt erinnert, die wir üben müssen in dieser Zeit der Prüfung, wo die Welt dergleichen Erinnerung an ganz anderer Stelle erwartet, wo die Schrift aus feinerer Seelenkenntnis sie nicht bringt. Diese Ermahnung hat ebenso etwas zart Intimes, wie die Erinnerung des Heilandes, daß er mit seinem Vater zu uns kommen und Wohnung bei uns machen will, wo wir in seiner Liebe bleiben.

In den beiden letzten Versen dieser Gruppe von Ermahnungen faßt Paulus alles, was das Leben der Gemeinde stören kann, zusammen und stellt ihm noch einmal den Begriff der Liebe in einer Reihe von vereinzeltten Äußerungen entgegen. Dabei behält er die bisherige Anschauungsweise von Segung des neuen Menschen an Stelle des alten bei. Vergleichende Auslegung von V. 17 Was der Liebe entgegen ist, faßt Paulus in drei Begriffe, zuerst von der Seite des innern Lebens. Bitterkeit als Stimmung, Grimm als Leidenschaft, Zorn als die vereinzeltte Äußerung der Leidenschaft. Die beiden besondern Äußerungen, Geschrei und Västernug, sind aus dem Leben des betreffenden Verkehrs genommen. Das erste, das laute Wesen im Zank und Streit, das zweite blasphemieren, eigentlich verkleumben, meistens als gegen Gott gebraucht, steht hier offenbar in dem Sinn, daß es sich gegen Menschen richtet. Und alles mit noch ungenannten Dingen faßt der Apostel unter den Begriff Bosheit, kakia, die böshafte üble feindselige Gesinnung, die im Verkehr dadurch entsteht, daß man in der Selbstsucht gehindert wird. Es ist instruktiv zu sehen, wie Paulus dies Merkmal des alten Menschen gerade in der Gemeinde immer in demselben Zusammenhang findet, Kol. 3:8,15; Tit. 3:2f; 1Kor. 5:8; 14:20; Röm. 2:8 und außer der Gemeinde Röm. 1:29; Apk. 8:22,23; 23:9; Lut. 4:28.

Diesem alten Wesen entgegen setzt Paulus V. 32 die einzelnen Äußerungen der Liebe: freundlich, barmherzig, versöhnlich, das letztere nach dem Beispiel Christi, wie wir auch nach seiner Anweisung im Vaterunser beten. Vergl. Kol. 3:12,13; Verzeihen 2Kor. 2:7,10. Das alles sind nicht willkürlich aufgestellte Lebensregeln, wenngleich es Tatsache ist, daß sie erst durch die Schrift und erst mit ihrem Verständnis in die Welt treten. Sie sind natürliche Äußerungen des Glaubens, wo er unberäuselt

auftritt. Und sie erweisen sich dann auch im Leben die Wahrhaftigkeit, mit welcher sie auftreten.

Das spricht Paulus 5:1,2 aus als Resümee von V. 25 an gesagt hat. Die Kapiteleinteilung scheinlich aus der Meinung, daß am Anfang der von Ermahnungen eine allgemeine Direktive steht V. 22-24. Die zwei ersten Verse des fünften Kapitels sich aber so eng an den vorhergehenden Vers 32, daß der Zusammenschluß mit V. 20 und 21 erscheinen. Nachfolger, mimastai, als geliebte Kinder. Das rechte Verhältnis besteht zwischen dem Vater und dem Sohn, da folgt auf Seiten der letzteren, daß sie in ihrer Liebe das Vorbild vom Vater nehmen. So auch im geistlichen. Von Gott hat Paulus den Ausdruck Nachfolger in 4:16 und 11:1 braucht er ihn von dem Verhältnis zu Christo, 1Thess. 1:6; 2:14; Phil. 3:17. Symmetrisch das Verhältnis der Christen mit einander im Nachfolerlandes.

Überall zeigt der Zusammenhang, daß Paulus einem äußerlichen Nachahmen redet, sondern, wie in 5:1 angedeutet wird, daß es unbefangen aus der Liebe ist die das betreffende Verhältnis charakterisiert. 1Kor. 13:1 ist klar ausgesprochen: Laßt uns ihn lieben, denn er hat uns geliebt. So ist auch Gal. 2:20 zu verstehen: 'Was ich im Fleisch, das lebe ich im Glauben des Sohnes Gottes geliebt und sich selbst für mich gegeben hat.' Dies ist sofort als selbstverständlich und insofern dem gesamten Denken über solche Dinge entgegen, wenn wir daran denken das geistliche Leben ja tatsächlich das Leben des Heiligen Geistes ist. Im natürlichen Menschenleben hat selbst der Vorzug sein Element von Selbstsucht, dessen Fehlen im Geistes darum auch vom natürlichen Verstand nicht erkannt. Hier fährt Paulus fort, vom Wandel in der Liebe zu reden, wieder mit dem Hinweis auf Christi großes Beispiel seine Hingabe für uns zugleich die Hingabe des neuen Vaters war, der der Inbegriff der Liebe ist. Es ist die Hingabe wieder mit dem letzten Ausdruck 'in dem Hingabe' durch die Liebe des Sohnes zum Vater, besonders bestimmt, wo die Sache schon in dem Begriff Phil. 4:18; 2Kor. 2:15, wie dieser Ton durch Paulus kundgebung geht und deshalb an dieser Stelle nicht fehlen. Das lebendige Beispiel für jeden Ausdruck dieses Verkehrs zwischen Christo und seinem Vater und dessen innigste samt der Wirkung auf das Christenleben ist das hochheilige Gebet Joh. 17.

(FORTSETZUNG FOLGT)

## The Inside of the Cup

### With Sincerity and Truth?

Praeses Pankow Statement to Shiocton Congregation  
September 1, 1936

QUOTE

—COPY—

You have invited me here this evening to give the Synod's side of a controversy of long standing. This matter has been introduced into your congregation by your pastor's opposition to the suspension of Pastor Hensel and by his further action of leaving his conference and the Synod to commune with the so-called protesting.

In order to get at the root of this matter it is necessary to go back about twelve years to the Ft. Atkinson case. Two lady teachers were given an unpeaceful dismissal by the Ft. Atkinson congregation, because they stamped the pastor of the congregation as a false prophet, refused to attend church, and admonished the children of the parochial school to remain away from church also.

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A call was tendered them by the Emanuel Church of Marshfield which they accepted, stating in their letter their grievances against the sainted Pastor Nicolaus and the council of that church, also stating, that Pastor Nicolaus would not grant them a peaceful dismissal. In spite of this they were accepted and installed as teachers in the Marshfield congregation without settling the matter with the Ft. Atkinson congregation first.

Later under the advice of Pastor O. Hensel of the Marshfield congregation, they sent a protest to the President of the West Wisconsin District, in which they state: "Wir erheben hiermit Protest gegen Wiederbesetzung der Schulen mit Lehrerinnen in Ft. Atkinson. Es wurde uns von Pastor Nicolaus und Vorstand verboten, nach Gottes Wort zu unterrichten und zu leben etc."

Their case was then examined by the Visitor of the District Conference, Pastor Chr. Sauer, in the presence of the girls and Pastor O. Hensel on the one side, and Pastor Nicolaus and the Ft. Atkinson church council on the other side. Pastor Sauer found that these teachers were not permitted in calling Pastor Nicolaus a false prophet, nor demanding that the children of the Ft. Atkinson congregation should not be supplied with teachers.

A month later Pastor Nicolaus sent a letter to Pres. Thurow protesting, that these two teachers should not be permitted to teach in the parochial schools of our Synod if they had shown repentance for their sin against Pastor Nicolaus and the Ft. Atkinson congregation.

This protest was given into the hands of a committee consisting of the pastors, R. Wolf, H. Zimmermann, and A. Herwig. After much correspondence and lengthy investigation, they finally adopted the following resolution: "In the sense of this meeting that the accusation, made by the Misses Koch and Reuter that Rev. Nicolaus is a false prophet, has not been substantiated. 2. Dir. Koehler and Her. Gieschen are requested to treat further of the ladies mentioned and then report to the congregation at Ft. Atkinson."

Prof. Koehler and Rev. Gieschen later sent the following report to Pres. Thurow: "Die Maedchen waren fuer uns nicht zugaenglich, und deshalb baten wir Prof. Ruediger, indem sie mehr Vertrauen entgegenbrachten, dass er um die Sache bemuehe. Er scheint aber auch nicht ausgerichtet zu haben. Es ist Zeit, dass wir die Sache in unsere Haende zuruecklegen."

Then Pres. Thurow traveled to Wauwatosa to speak to the girls whom he found in Prof. Ruediger's house. After his discussion with them, they ran out.

Another meeting with them was held Jan. 18, 1926 in the school of the Wauwatosa congregation. Rev. Chr. Koehler was chairman of this meeting. Three friends of the girls were present: Pastor O. Hensel, Prof. Ruediger, and Mr. J. Abelman, also Pres. Thurow, Prof. Schmeling and Pastor W. Nommensen. The result of this meeting was that Prof. Ruediger and Prof. Schmeling were asked to assist the girls in addressing an apology to Pastor Nicolaus and the Ft. Atkinson congregation for the insults they had directed against the pastor and the congregation. The two Professors finally decided to let the girls write their own letters to the congregation. In their letters to the congregation they took back nothing, but merely made their protest more severe.

In February of the same year the Central Conference met and the two senior pastors of their conference, Past. M. Koch and Past. M. Pankow, to deal with Pastor Nicolaus and the girls concerning this matter. They found Pastor Nicolaus ready to give the hand of peace and fellowship to the ladies, if they would retract their accusation, and that he is a false prophet. When they arrived at Wauwatosa to speak with the girls, they found Prof. Ruediger, Pastor O. Hensel, and Past. W. Haas there to defend the girls and were given no opportunity to speak with the girls alone, neither were the girls willing to retract their accusation against Past. Nicolaus.

Finally Pres. Thurow placed the following notice in the church papers, "Es wird hiermit bekanntgegeben, dass

die Lehrerinnen Elizabeth Reuter and Gerda Koch vorlaeufig nicht zu Anstellung an unsere Gemeindeschulen empfohlen werden."

The West Wisconsin District met at Beaver Dam from June 16th to 22nd, 1926. At this meeting a committee of six examined the reasons for suspension notice of Pres. Thurow and declared it justified, giving their reasons in their report. This report was accepted by the District, but a number of pastors and two laymen from Marshfield handed in a writing of protest against the suspension of these teachers. P. 22. This protest was examined by the committee and rejected as lacking proper cause and foundation. The teachers in question had been invited to this meeting, but I don't remember that they appeared.

The suspension of Pastor O. Hensel and Pastor W. Motzkus was later caused by their stubborn adherence to their protest against the District's action in the case of these two teachers.

In their writing of protest at Beaver Dam the protestants had stated: "Unsere Stellung zu der ganzen Ft. Atkinson-Sache ist diese: Wir halten dafuer, dass der Fall nur ein Teil einer groesseren Frage ist. Wir sind bereit, zu gelegener Zeit ueber die grundlegenden Prinzipien zu verhandeln, um den ersten Versuch zu machen wahre Einigkeit zu erzielen (zunaechst in kleineren Kreisen)."

This so-called greater question of principal seems to have found expression in the Beitz paper, which was read before two or three conferences, and finally before the special District meeting at Watertown by Pastor Beitz. The same group which had signed the writing of protest in the Ft. Atkinson case, also rallied around the Beitz paper and made it their confession of faith. Some pastors out of other Districts, like Pastor Paul Hensel in our District, also came forth to defend the Beitz paper.

Our theological faculty at our Seminary was asked by the Officials of the West Wisconsin District to examine this paper and give their opinion of it. In their so-called Gutachten, they branded it as containing false doctrine and slander, not being in accord with the Lutheran confessions to which every pastor of our Synod is asked to swear allegiance when he accepts a call within our Synod.

Adherence to the Beitz paper in its published wording, slanderous statements against the Synod's officials, refusal to deal or fellowship with the Synod as such then became the cause of other suspensions within the Synod and also the cause of Pastor Paul Hensel's suspension in our own District.

From the time that our District voted on the suspension of Pastor Paul Hensel at Algona, Pastor Mielke protested against his suspension and has refused to attend communion with us. Instead he has according to his statement attended communion with those who have been suspended. He was given an opportunity to bring his grievances before our Fox River Valley conference at Appleton and accused us of sinning against God by upholding the suspensions of the West Wisconsin District and dealing accordingly. He, therefore, refuses to consider us his brothers in Christ, but instead considers those his real brothers in spirit who have been suspended and now form the so-called Protestant Conference.

I sent the report of this matter as written by the secretary of the Fox River Valley Conference to your chairman, together with the resolution adopted by our District at its meeting in Marinette this year. The District resolution reads: "We deplore, that according to a duly authenticated report of the officers of the Fox River Valley Conference, The Rev. Louis Mielke has declared his separation from the Fox River Valley Conference and openly declared his complete affiliation with the so-called Protestant Conference."

It would require too much time to give you a full report of the many dealings which the Synod has had in these matters and with each individual, because nothing

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has been done hastily and ever new committees were formed to look into the individual cases as may be seen from my report of the Ft. Atkinson case. Although I have the documents on hand, I have given only a short resume.

I wish to state also, that I am not here to argue, but simply to give you the Synod's side of the question involved, as I had been requested to do. I don't know everything and don't profess to, nor attempt to remember everything which has been said back and forth in these matters during twelve years of controversy. But I believe, that I have stated the main issues, the Ft. Atkinson case and the Beitz paper.

Beitz Paper.

In respect to the Beitz paper it might be well to state why the faculty of our Seminary condemned it as containing false teaching and slanderous statements. The faculty states:

1. That he uses a Bible verse which speaks of our justification by faith as a sermon on sanctification.
2. That he confuses law and gospel.
3. That he condemns the majority of our hearers and teachers as steeped in legalism with no understanding of the gospel and are therefore under God's judgment and condemnation.
4. That he holds to the teaching of the Antinomians in respect to repentance, contrary to our Lutheran Confessions where we read: "Die Reue wird allein durch das Gesetz gewirkt und nicht durch das Evangelium. Der Glaube kommt allein durch das Evangelium und nicht durch das Gesetz."
5. That he condemns our method of teaching Scriptural doctrine through means of the Catechism, Dogmatics, and Homiletics as leading to spiritual death, while he commends his own method of teaching as the true and only means of creating a life by faith.

To give you a faint idea why the faculty found fault with this paper, I shall quote a few passages:

He writes: "Our preparatory and college courses are usually only a rehashing of the husks of the Catechism course. Our dogmatical stress at our seminaries only serves that same purpose. It is only the advanced Catechism course and bleeds the life of Faith in Christ of the life-giving Blood, till we finally have the skeleton, the forms, the dogmas, the doctrines, the shells, the husks left; but the Spirit is departed." I ask you: Does Luther's catechism offer us husks and shells? Does it not offer us the very essence of Scripture? Luther in his old age said: Ich tue noch, wie ein Kind, und sage den Katechismus etc.

Again he says: "To the greater share of our own Lutheran Church members Christianity is summarized in the words: Be good and you'll be saved." "Christianity has become to most church members driving a sharp bargain with the Lord: a barter. Getting by with as little as possible." This judgment might fit some, I do not know, but how can he say this of the greater share and most Christians? He does not know and therefore should not say this.

Again he says: "Or, don't we hear the usual advice given at sick-beds ringing in our ears: "Du must glauben." I know of no single case where advice was given in such a legalistic way and yet he calls it the usual advice.

Again he says: "How few teachers we have that are worthy of the name teachers, even at our seminaries?" Pastor Beitz attended the seminary about the same time I did and we only had three teachers there then and I thank God to this day for these teachers and the life giving instruction we received from them.

This paper was heard by three conferences and a District Synod and was accepted by none of them. Usually a paper read to a conference is accepted by the conference, if found Scripturally correct, but no conference was willing to subscribe to many of the statements in this paper.

The paper was also made the subject of discussion on the floor of general Synod. A committee report was adopted by the Joint Synod, which reported: "Die Beitzsche Schrift betreffend halten wir dahingegen sie wegen ihrer Unklarheit und Verworrenheit in den auf die darin enthaltenen Lehren und wegen ihrer unheimlichen Uebertreibungen in der Schilderung vermeintlicher und wirklicher Schaedten in der Kirche als irreleitend, verletzend und Schaden anrichtend zurueckgewiesen werden muss."

Pastor Beitz was asked again and again to revise his paper and to remove its objectional features, but he answered: "That's God's message to you; accept it or leave it alone. I'll stand and fall with it." Such attitude toward this paper has raised it to a confessional position. Every word God's message. Rev. Beitz is not alone in this uncompromising attitude toward his paper. At the Protestant conference in session at Elroy 1927 they made their confession by resolving: "Innen gegenueber den unsen wir uns unumwunden zu Beitzes Schrift and bei derselben zu verharren."

This resolution together with a resolution passed to deal with the Synod's committee of twelve was presented to this committee of our Joint Synod. This committee then gave the following report to the meeting of the Synod in 1931: "Wir halten dafuer, dass die Antinomianen das Bruderband mit unserer Synode aufgekuehelt haben, indem sie den von Gott geordneten Weg verlassen und die Bruderliebe verletzt haben; indem sie sich rundweg weigerten mit irgendeinem Komitee der Allgemeinen Synode weiter zu verhandeln. Mit dieser Erklaerung haben sie ueber alle Christen in der Allgemeinen Synode den Stab gebrochen, ihnen oeffentlich das vertrauliche Vertrauen und ein Zusammenarbeiten gekuehelt. Mit dieser Erklaerung sagten sie sich von uns ab und sind lebensbrueder los. Die Bruderliebe und christliche Ordnung haette von ihnen verlangt, sich in ordentlicher Weise mit der Allgemeinen Synode zu wenden. 2. Solange wir auf christliche Ordnung und Bruderliebe halten, laesst sich die Gemeinschaft mit den Ausgeschiedenen ausstellen, bis das Bruderverhaeltnis auf Gott gefaelliger Weise wiederhergestellt ist."

Your pastor has stated plainly, that he communicates and fraternizes with the Protestant Conference in preference to communing with us. It is evident, that he has broken with the Synod. Our District recognized this by adopting the following resolution. "We deplore and according to a duly authenticated report of the office of the Fox River Valley Conference, the Rev. Louis Mielke has declared his separation from the Fox River Valley Conference and openly declared his complete affiliation with the so-called Protestant Conference." Whether as a congregation wish to go with your present pastor and the Protestant Conference, or whether you wish to remain with the Synod which has served you thus long is up to your decision. I have given you as much information as I could press into this short time and hope that I have made the matter clear.

Dear friend Mielke,

Here is the copy you asked for. I thought you would call for it. I hope that you will refrain from using it for an article for Faith-Life as has been done with other matters. There is nothing new in it, but merely a copy of records which you also must have in your possession. I wish you could see things in the same light. I have avoided all personalities in this matter, but have merely stated the facts as they are recorded and as I know them. I carry no personal grudge, but pray that God may change your attitude toward the Synod. We cannot work together as long as you hold to the opposite side of the fence.

Sincerely,  
W. E. Pankow.

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# FAITH - LIFE

"Let Not your Heart be Troubled." — John 14:27

April, 1937

Mosinee, Wisconsin

VOL. X, No. 4

## Pankow Doesn't Get Such Good Marks in Our Seminar

[See Statement and NOTE, March Issue, pp. 12 and 3]

### OF KEYS THAT ARE LOST

By LOUIS E. MIELKE

#### Policy

OUR PROCEDURE arouses much hostile attention and is condemned by friend and foe as uncharitable, because of conflicts with pet but mistaken dogmas current in the church. Our periodical was the cause of controversy, and our publication of the wrongs in the church and of the sins of individuals is thought to be prompted by self-righteousness and by personal resentment, embitterment, and bitterness. It is sufficient to say that we class ourselves with our opponents for the common denunciation of sinners. Controversy, as a study of the Bible and psychology, is appealing to the outsider and thus our paper challenges the attention of every reader to whose ken it comes. The New Testament was born of controversy, and the alert Christian will in our controversy be able to recognize the fundamental factors of Law and Gospel at issue and in our hearts.

We hold that our policy is not mincing our words or speaking in unvarnished truth in character with the Word of God. We do not make any assertions which we have not carefully considered. We do not betray our confidences. Charity often prompts us to withhold information which would help to prove our case, because we know too that no proof will convert hearts to the Gospel alone. We have a larger purpose than the venting of personal grievances and the winning of a case. The statement on the inside.

#### Purpose

OUR PURPOSE, as it grows from our history, is to break down the influence of the misleaders of the church and free their followers from their thralldom, to break down within our Lutheran church, and wherever else it may flourish, the spirit of self-righteousness and self-sufficiency which breeds uncharitableness and unwarranted judgment of others, and thus leads to controversy.

Our larger purpose is to call men from a comfortable gospel, that acts as a soporific and permits unrighteousness to run riot in the church, to the Gospel that is truly comforting to stricken sinners, and to seek with them ever more increasing knowledge of our Lord, that we might win Christ and be found in Him, not having our own righteousness but that which is thru the faith of Christ, and apprehend that for which also we are apprehended of Christ Jesus, forgetting those things which are behind and reaching forth unto those things which are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Our message is that of the Gospel of Forgiveness of Sins thru Our Blessed Savior, coupled with the warning of the hardening of hearts and of the judgment upon those who reject this message and its implications. That is the full message of the Word of God, as it is sounded in the New Testament from the first book to the last, and no less in the Old Testament, from the first book to the last.

IN ITS regular quarterly meeting held last fall, the Shiocton congregation invited Præses W. Pankow to present "Synod's side" of the PROTESTANT controversy to it. Without my knowledge he had already sent a letter (two, as I am quite certain) to our chairman, the contents of which I do not know. Neither were they shown to the entire church board. But my opponents who were desirous of hearing him, and who showed no inclination to discuss our difficulties with me, quoted him as saying that he would come any time he were called. Still, when the church board submitted the congregation's invitation to him, he refrained from discussing matters with them, stating that he first wanted to speak with me, expressing the hope that matters might still be ironed out. After three futile calls he found me at home on Aug. 4. Whether he was induced to call on me by some vague feeling that he must first see me personally before going ahead, or by a lingering hope that he might still convert me to his views, or whether he was fishing for material to use against me, or a hint as to what line of action he should pursue, was not clear to me. But as the discussion wore on I grew more and more conscious of his indecision. I sensed that he was seeking some sort of authorization, or sanction from me, which would afford him a graceful and ethical entrance into the congregation. But 'they weren't biting that day.' Without endeavoring to reproduce the whole discussion, I will point out things which will give you a picture of it.

He was concerned about "working together." When I asked him point-blank, You should not have suspended had you been acting in the place of the West Wisconsin officials?— he answered, No. In his attacks upon the PROTESTANTS he singled out Hans Koch and Karl Koehler for their destructive work, as he termed it, the former in his congregational work in Friesland, and the latter's work in general. I, of course, could not awaken in him an appreciation of real, thorough evangelical work, no more than an earnest Christian could have opened the eyes of those in Thessalonica which believed not but, moved with envy, set all the city on an uproar, drew Jason and certain brethren unto the rulers of the city, crying,

[CONTINUED ON PAGE 9]

# The Inside of the Cup

THE LOST KEYS . . . . . CONTINUED FROM PAGE 1

These that have turned the world upside down are come hither also.

It is true. The Gospel today must turn the world, and the existing world-minded church upside down. That is, in reality must right all things again, right the wrong, turn things back. Think of it! Hans Koch sought to induce grown-up, seasoned Lutheran men to study the Bible with him. Why, that's an insult! Now, Pankow does not criticize Bible study, nor did he mention this. But, he says, members from Friesland came to him, the former pastor, criticizing Koch, claiming that Koch had snorted, Heretofore you haven't had the Gospel; now I shall bring it to you. That makes it all clear to Pankow. But when these people show indifference to the Scriptures, except when preached to them in a formal way, individuals even taking it as an insult when asked to come and study them they reveal that their viewpoint is badly warped and inadequate for Christian life. They naturally would not understand Koch, nor get anything straight that came from him. Superficial leadership, spiced with such morality as is universally accepted, is more desirable, in that it more easily admits of restful self-righteous satisfaction.

Again, Pankow scoffingly upbraided those PROTESTANTS who were running around trying to sell stuff. If they love Christ so much, why don't they go to the heathen and do missionary work? God forgive men like Pankow such imbecility and blindness to the misery and anguish which they have wrought upon the families of those whom they have driven out, be it by resolution, posse, or sheriff. Basking in their parishes with goodly salary, they know not what they say. Mission work? Theirs who are ousted is of the highest type. In this that a number have not sought office in other groups, there lies a preaching for all of us who still wear the cloth; an awful preaching of the sanctity of the pastoral office. I ought to add, I suppose, that I do not mean, that their removal from office, in my mind, is divine punishment or retribution.

It is judgment upon the church. Boastful Egypt, feeling it in its bones that its hour-glass was running low, wherefore they feared Israel—Egypt stood in dire need of the silent shepherd high up on Horeb's slopes, companion of the eagle; for he was a man, keen of mind, courageous, indomitable of will who, as Josephus tells, demonstrated leadership and military sagacity in quick, decisive victory over Ethiopia, who later within a brief time won the respect of Pharaoh's ministers, as well as of all Egypt. Miriam needed him as the Lord had fashioned him but could not have him. She must perforce silence his voice in the councils of state, and follow a dynasty whose rule spelled: After us the Deluge, leaving this man Moses high and dry to sing the Song of Faith to those who sought the land of Promise. For Egypt's hour of doom had begun. Hensel and Gruendemann, to stay with North Wisconsin, are 'selling stuff.'

FAITH-LIFE was asked to sit in with us. Pankow is against FAITH-LIFE. As I expected, he brought a previously aired grievance. FAITH-LIFE had called his father and O. Koch "superannuated old fogies, who were not able to remember from 12 to noon." I was able to put my finger on the spot, and read to him (V.\*4, Suppl.p.4): "... that by and large, these men are not capable of remembering from twelve till noon, and that hence their reports are all 'wet,' i. e. watered stock." "Superannuated etc." was evidently printed in invisible ink. Pointing to the situation as I knew it from Hass's report, and from other sources. I claimed that Hass's actual statement put the superficial bungling and the inefficiency of these men rather mildly.

Seeking to get at the heart of the matter, I told Pankow that he and his crowd were struck with blindness, and stupidity, that they had lost the ability to see and judge matters, that this was judgment. But as far as he was concerned, he felt this condition did not obtain. He always en-

Unser Tegt hat tau kardia, mit dem Herzen; der Kolos hat en tais kardiais, in den Herzen. Es ist wie bei en kariti im Kolosserbrief der Artikel hier und das Fehlen der tion dort schwieriger zu erklären und darum eine Aenderung des Verfassers weniger anzunehmen. Endlich hat der Kolosser die ganz allgemeine Ermahnung, die Paulus auch 1 Kor. bei Gelegenheit seiner Erklärung über die Götzenopfer hat: tset nun, oder trinket, oder was ihr tut, so tut es alles Ehere.

W. 12 schließt Paulus die Ermahnung im Epheserbrief mit einem Partizip, hypotassomenoi, auch unterord- Zum Falle, daß es hier hergehört statt zu dem Folgenden, mit plurousthe en pneumati, werdet mit Geist erfüllt, W. kommen mit den vier vorhergehenden Partizipien verbunden Da tritt dann der Einwurf auf, daß es in der Ver- gar keine Stelle habe. Es sehe weder im Gegensatz zum nach, noch auf gleicher Stufe mit den vier ersten Partiz- die dem Weintausch entgegengesetzt sind. Es wird von den den der Verbindung dieses Partizipiums mit dem Vorher- zugestanden, daß es die Ermahnung zur Unterordnung in drei Fällen W. 22—6:9 vorbereite. Das geht aus der herbor, daß W. 23 bei der Unterordnung der Ehefrauen ihre Männer das Verbum fehlt und also aus diesem Partiz- genommen wird. Und dieser Begriff wird dann beibe- 6:9, auch in den Fällen der Kinder und der Knechte. ist das männliche Partizipium aber gar nicht zum Folgen- allem auch nicht in seinem besonderen Sinn der Gegen- die nicht auf die drei folgenden Fälle zutrifft. Zwar mehrere Codices das entsprechende Verbum in W. 22, aber Hieronymus hat darauf aufmerksam gemacht, daß in den den Uebersetzungen dieses Verbum finitum vom Ueber- appliziert sei, während es in den griechischen Handschriften und die heutige Textkritik scheidet jene Einfügungen aus und der maßgebenden Codices. Was also das hypotas- betrifft, hat es keinen grammatischen Halt im Folgenden mit dem Vorhergehenden nun auch begriffen werden.

hypotassein seauton, sich selbst unterordnen, ist ein des Stück christlicher Gesinnung. Es äußert sich dadurch, nicht das Seine sucht, sondern das, was des andern dadurch, daß man einander mit Ehrerbietung zuborformt, 2:10 oder, wie es Petr. 5:5 nach hypotassein hat: taen phrosynan egkombosthe, bindet euch unter einander die schärpe der Demut um. Die Art ist wohl unter: Menz höchste Aeußerung der Liebe. Das ist nicht Untertänig- Liebedienerei, oder des etwas; sondern das Wort sagt platt heraus, was gemeint ist und steht einem vorneh- schen wohl an. Das eignet sich auch für jede Art und seit des Verlehrs, wie auch sein Gegenteil da zu finden ganz besonders nicht nur da, wo der Weintausch Unheil brante, sondern wo unter der äußeren angenehmen Form chers, oder bei dem sonst freieren Wesen sich die natür- behaupt geltend macht und oft mehr anrichtet als bei Gelegenheiten. Diese Auffassung von Unterordnung, nicht mit dem Worte im Gebrauch der Schrift vorkommt, hier durch den Dativ allalois, einer dem andern. Unterordnen soll geschehen in der Furcht Christi das Verhältnis zu Christo sonst nicht ausgedrückt. Man in der Furcht Gottes' erwarten. Aber auch Kol. 3:22 Fall der Knechte so, phoboumenoi ton kyrion, mit der Erklärung, daß wir Christi und nicht der Menschen Die- Das ist auch eine Weise, daß Königtum des Christen

### —: FAITH-LIFE:— NEW BOOKS

THEOLOGISCHES WOERTERBUCH ZUM NEUEN AMENT. In Verbindung mit . . . (vierzig Mitar-) herausgegeben von Gerhard Kittel. Verlag von W. Hammer. Stuttgart 1932—1933. Einzellicferungen nicht abgegeben. Subskriptionspreis der Einzel-ung RM. 2.90. 8 1/2 x 12 Zoll.

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THE INTERPRETATION OF ST. PAUL'S EPIS- TO THE GALATIANS, TO THE EPHESIANS, TO THE PHILIPPIANS. By R. C. H. Lenski. 911 6 x 8 3/4 inches. Lutheran Book Concern, Columbus, Green cloth. Price \$4.00.

deavored to do his work, had been studious at the Seminary, and had received good marks too. I maintained that they were spurning the grace of God, and doing violence to His Word. He summarily disavowed that. I recalled to his mind a sneer of his at the expense of Prof. Koehler. He denied it, but I did not allow his denial.

It was this. At a conference in New London (January 1934) he had delivered an exegesis on some pericope from the Epistles. After a typical discussion with its customary plaudits, Pankow felt heartened to state that his work might serve as an example, that one could very well expound Scriptures by considering the passage for itself, disregarding the historical viewpoint (*geschichtliche Anschauung*), adding some disparaging remarks about this method. His comment seemed unmotivated to me. Any statement which might have prompted it had at least escaped me, so I thought that it might be a challenge. I frankly stated that I took this to be an attack upon Prof. Koehler, and then tried to defend the historical method. Establishing what went before, what followed, the inner connections, the personalities, motives, peculiarities of the acting persons, the situation out of which something arose, — all this served to clarify, and reveal the meaning of a statement, or action. Pankow countered that I was placing something in his words which was neither intended nor implied, but entirely foreign to his thought. He was referring to the negative theologians of Germany. As he sat down, his back happening to be turned to me, so that I could not hear him distinctly, he said something to this effect: What Prof. Koehler's peculiar historical viewpoint is, I don't know, and don't care to know. In the light of this sneer his eulogy of his Seminary teachers in his Statement lacks depth. Those men who didn't get the drift of Prof. Koehler's testimony at the Seminary have missed a very vital force, sorely needed today.

As to this, the statement was made by some one of the crowd at Appleton, 1934, that he had heard that J. P. Koehler is purported to have said, only one man in the Synod had understood him, and that one misunderstood him. This was greeted with evident relish and exultation, and Pankow, who thanks God for his dear professors, he too, allowed the statement to stand. It's all water on his mill. You know, folks, I get a kick out of the saying itself. That old saw is funny, and ought not to be lost to mankind. It's good that there is one man in our generation, who stands out enough from the rest of us, so that the saying might be tacked on his coat tail too. The reputation of J. P. Koehler is of deep concern to me. For such stuff does not harm his reputation with those whose opinion amounts to anything. To use another old one, the moon need not bother about the dogs that bark at it. If those men could accept old J. P. without repenting, without being forced to quit their selfishness and to steep all their actions and words and viewpoints in that *True, Wahrhaftigkeit*, truth peculiar to him and his message, they would offer him the honorary doctorate, in keeping with new orthodox fashion — and force him to cause new resentment by humorously declining it, as once before.

The reader from without our circles, as well as those within, can go a long way towards getting clear about our controversy, by noting this tendency of belittling and frustrating historical procedure. It underlies Synod's whole conduct. Brenner: Historical pre-developments don't concern us. Schlueter (in Hensel Case, 1934): We are concerned with Post-Green Bay (=1932ff). The Hensel "Case" had its District baptism at Algoma, 1930. You can't get at facts, and come to grips with a single situation. They are uncontrollably impatient, if you try to tell the historical development of a thing. They operate with modes of procedure, and clamp rules and decrees on everything. If they were mid-wives they would first lay down the mode of procedure for the prospective citizen, and if he should choose a slightly divergent course, he would be told upon arrival, You're out of order! You didn't follow the *gottgeordnete Weg*. You have separated yourself from us. We declare you non-existent. — If his mother doesn't stick with the little fellow, what's he going to do?

But come back to Shiocton. When I accused Pankow of not seriously looking into the matter, of ignoring facts, he

claimed to be conversant with FAITH-LIFE. He had, I thought, Hensel's story: WHY I AM A PROTESTANT. But he could do nothing in it.

PANKOW gradually appeared more crestfallen. He lamented conditions. He expressed distaste for his office. He would take the Praeses job. Some one had to take it. He said that they knew not the time of their visitation! Was he right? He wrote: "... Our Christianity becomes a duty not a privilege. We act and live as slaves of God instead of children of His. Our Christianity becomes a drudgery, not a glad-giving. A galling law, not a glad Gospel. A life by law, instead of a LIFE BY FAITH." Would that our Synod had had a similar rejected — the BETZ PAPER!

Pankow agreed that everything was going to piece, but was overcome with sorrow. The people, the poor people, lamented. They don't know what it's all about. Congregations are disrupted. Abjectly he dabbed his eyes with his handkerchief. Sorrow arouses sympathy, but these tears were not for me with antipathy. Here was a church official, weeping for my flock, lamenting the evil that he would inflict upon them. "They don't know what it's all about." That's just what he countered. You lord it over the people, withhold necessary information from them, keep them in the dark; yet you demand that they pass judgment, vote, and act. The evil results from your coming into our congregation you are guilty to answer for. But the congregation invited me, he protested, they have a right to do so. I did not choose to go into that part of the question with him, telling him what I had to say to the congregation I would discuss with them. Neither would I tell him to stay away. But I repeated my warning.

There are of course a number of things to be said concerning a congregation's request for information, and the general attitude in matters in which the competence and success of its pastor is directly involved. Among other things, both congregation and pastor are put to the test. Of both the situation requires: *faith*, with its living knowledge of revelation, its trust in the all-embracing, all-sufficient, priestly grace of God in Christ, and in Him alone, naively having *faith* in the brother's faith; *hope* in the ultimate victory of His grace in this and every situation, unto glory with the risen Christ; *love*, with its unselfish, self-sacrificing regard for the true welfare of a brother's soul controlling, guiding, and calling into action every emotion of which the new man is capable, from tender sympathy to righteous anger.

When I felt that the developments made it imperative that I bring the Synod matter to the attention of the congregation, I brought it to them in the form of a lengthy report, begging them to look into the matter and to discuss it with me, if it troubled them. I encouraged them to seek information. It was immaterial to me where they got it, as long as they came into possession of the facts. But from the onset there was an opposition which either showed indifference or aversion to grapple with the situation together with me. It was pointed out, that the congregation should first get clear on what my stand was before widening the field, but opposition were chafing to call in Pankow. In reality Pankow unwillingly allowed himself to be used as a pawn to help wayward ones resist and ward off the ever increasing insistence of the spirit for righteousness.

Turning back to what we said above as to Pankow's sorrow one still must ask, Could it not be genuine sorrow over the broken walls of Jerusalem in general; and specifically over the assumed spoliation of the Lord's vineyard by the PROTESTANTS, as he sees it; or a natural shrinking from carrying out an arduous task, or pity for us deluded PROTESTANTS? Could not this show of feeling, instead of being self-love, self-pity, be honest regard for the welfare of souls? If welfare of souls means mere "working together," conforming to decrees without understanding and knowing why, loyalty to a group, outward peace, then I wouldn't quarrel with him. "But now is my kingdom not from hence." If Pankow is really convinced that he is saving souls by undermining their pastor's work, then why not do it with a vim? Why not sound a clear call on the trumpet, and issuing forth, expose and carry out this fellow Mielke of sin, righteousness, and judgment!

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Now it is alas too true we easily grow weary in spiritual for we are sluggish, thoughtless, cold—children of Then too, there are physical, mental, emotional limitations. When overcome with exhaustion, having passed through of intense emotional strain, we are not ourselves. We must cross the lake to Gadara, or withdraw to Tyre Sidon, to rest and recuperate in communing with the and with those in whom His Spirit dwells. To such one is sympathetic. To an opponent in such I would say, Let's take time out. You need a rest. The fight of faith is fought to convince and convict. But here, I feel, something else obtained. As we saw this Praeses, unlike Saul, Samuel, and David of old, but little spirit with his office, and the Rah-Rah-fostered in the church today is a well without water. Not weariness in the fight, but weariness of the fight. Tears lacked salt: repugnance to evil, zeal and ardor lost, intensity for the spiritual. This depression is but and of Bergemann's abundance: "I'm full of it up to (his neck), blurted early in the controversy, when ex- by Gruendemann. There is only one way out. Praeses cannot do anything with joy of the Holy Ghost, until unpacked the Paul Hensel and Gruendemann Cases. the weight that is crushing the District directly, or ily, burdening the heart of every man, woman, and within its confines. The way of the evil-doer is hard. were well to call to mind one of those characteristic, observations of Prof. Koehler's, concerning sentimentalism subjectiveness, made again in his recapitulation of Ephe- 13 in the October 1936 issue, p. 6. Wagner has trans- thus:

The second thing we note in the spiritual mood of al leads to the further knowledge that subjectiveness is in keeping with the Gospel. Subjectiveness, first of sets up its owner's individual mental make-up as the standard for our conceptions and for the conclusions and sins that follow from them. With this human sub- jectiveness the common corrupt characteristics of the hu- mind then force themselves into the conceptions and conduct of the church, namely, sovereignty of the indi- cal intellect and will together with weakly emotions. different characteristics of the human mind are: cal- culation and speculation, busybodiness, allotria, and con- densed, lack of understanding for the other man's side an obstinate tenacity of spirit. At the same time this subjectiveness parades itself as true feeling, being fact, however, nothing but emotionalism and senti- mentality. Where such subjectiveness enters into Christian teaching, there the objective genuineness and truthfulness corrupted, and affectations and false pretenses ensue the habit of life that is always the principal mark of our days."

ALL for belated supper brought Pankow's visit to an abrupt close. Hesitant, crestfallen, undecided he lingered. Pankow expressly stated that he did not feel like coming at all. I didn't know. He left, and I went to join my family, when the door bell called me back again. He could not locate me. Prolonged search within and without did not produce him. In vexation he suspected some one of having played a trick on him. My assurance to the contrary seemed to convince him. My thoughts had immediately flown to where leaning against the mail box of the parsonage, I had pitched Praeses Ziel, after a similiar visit to Hensel, to pop his flat tire. Both of these Praesides unable to meet after their skirmishes with PROTESTANTS. Pankow's suddenly turned up in the glove compartment.

Why this is not petty mockery at another man's em- phatic and forgetfulness. The fact is, the Praeses lost the keys. The district be so typically represents lost its keys.

The Ministry of the Keys is the peculiar authority of the Church, given by Christ to His Church on earth, to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent as long as they do not repent.

Thus we see how Pankow lost these keys. He came to Shi- on in official capacity to show without a doubt how he

and his colleagues as preachers of righteousness had carried out the will of a righteous God in disciplining evil-doers. At the beginning of his preparatory visit Pankow said, he would not have excommunicated in the Fort Atkinson case, which case, he declared in the meeting with the congregation, is "the root of this matter." This statement then means that the Fort Case is inseparable from all other cases including mine. (Note this!) In the midst of the discussion he pathetically lamented the evil which meetings regarding the Synod matter have been creating. At the close of our discussion he declared himself reluctant to proceed with the meeting which had already been arranged. Having left me, he was actually unable to proceed, for he found that his keys were gone. Had he been able to sum up the whole situation, and to analyze his own stand, he would have realized that he had not only lost his car keys, but also the keys to the Kingdom of Heaven.

Luther says, and we PROTESTANTS teach, that the Keys of the Kingdom, or, the Ministry of the Keys, is a "peculiar" authority. It is "peculiar" because it is always connected and wired to the Word, from whence alone its essence can flow, and whereby it becomes identified with the Word, which is Christ. This connection establishes authority, the divine authority, so that the one administering, using the Keys is acting in the Name of God the Father, the Son, and the Holy Ghost. The act is valid in heaven also, as though Christ, our dear Lord, dealt with us Himself. Unto Him be thanks!

Pankow cannot connect up the Fort excommunications, "the root of this matter," with the Word (he would not have excommunicated). He was at a loss to connect mine up, to prove my impenitence, and so his actions in the matter stood and stand disconnected from the Word. But disconnected from the Word there is no peculiar authority, and there are no Keys. They are lost and cannot be administered. Where did they go to? Whither the wind bloweth (Joh. 3:8). The Lord gave them to the Church, to them born of the Spirit. But I am a member of the Church; I believe. Not when you uphold an excommunication of which you say that you would not have pronounced it. That is not faith. So you deny my faith?—That lies in God's sphere. I have shown you that your actions are not born of faith. They violate the Word of God and are godless. I defy them. They persecute and abuse, yea, destroy my brethren. I attack and denounce them. They are covered up with Scriptural phrases, their holes are patched with sweet brotherliness such as "der Liebe nach annehmen," and "You must have confidence in the officials, they make a show piety. I hie me to Mt. Carmel to borrow of Elijah's mockery, to Wittenberg for some of Luther's contempt for papal keys and dump it all upon your so-called "gottgeordnete Weg." As long as you continue to identify yourself with your godless actions, there shall be war between us, as it was between Israel's Lord and Amalek.

Without Keys the Church is done for. When they are lost, there is darkness instead of light. There is no spark to produce action, but only a dead set-up of divers, mechanical parts, constituting a machine, which may be all right in itself, but useless without the keys, capable only of moving downhill. Move it will, and move it must. For—don't you forget it—the devil is playing his dirty tricks. With him at the wheel, ecclesiastic authority, his substitute keys, in the instrument board, the machine, ever gaining momentum, goes tearing along, destroying every one who will not give the right of way to it. Or it moves with slow, deliberate progress, if the situation calls for it.

Where shall we flee when it bears down on us and on our children? Stand fast—in liberty. Stand firm—in faith. Take they our life, goods, fame, child, and wife: they yet have nothing won: the Kingdom ours remaineth. Fear not, little flock! Are we not troubled on every side yet not distressed, we are perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed; always bearing about the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. By honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing,



Acts 10, 42-48 Pentecost 1927

For centuries the children of Israel held a select place in the favor of God, so they began to think that God's favor was bound to them alone & to those of their blood. They boasted: He is Abraham's seed. They considered themselves a godly aristocracy and that God would not dare to step out of their race & lineage, to choose a people unto himself. Even after Christ came & gave His disciples the direct command to preach the gospel into all the world, they were still somewhat timid at first in following this command, because the prejudice of their race still held them somewhat in bondage. Therefore God performed this special miracle in the house of Cornelius, the Gentile's door, that the Gentiles are also included in the blessing of Pentecost.

First the Gospel is preached to the Gentiles. What we just read is the last part of a sermon that Peter delivered in the house of Cornelius, the Roman Centurion. Peter was at first somewhat timid in going to the house of Cornelius because it was considered unclean for a Jew to eat or converse with Gentiles, but God showed him in irrefutable proofs that He Himself was calling & sending him to the house of Cornelius to speak the Word of Truth there. Peter refers him to this command of God himself when he says, and He commanded us to preach unto the people. The Gentiles are people as well as the Jews & therefore included in the command of His Word, that the Gospel should be preached to them.

What is that you commanded them to preach he states by saying, and to testify that it is he which is ordained of God to be the Judge of quick & dead. This word relieves us from any doubt as to whether the command of Christ is authoritative enough to bring us safely by the judgment seat of God. God has given everything into Christ's hand. Jesus Himself will be Judge of living & dead and therefore there is no word or command as powerful or important or as true as the command of Christ. Peter need not fear judgment because he preaches to the Gentiles, nor the Gentiles fear judgment because they receive such message, even though the Jews stand & judge & condemn, for it is the highest & supreme Judge, who gave the command & all cases must finally and in the last instance be settled before His judgment seat & not before the judgment seat of any man or nation.

The Command of Jesus is also corroborated by the testimony of the prophets of God that went before. They had already proclaimed beforehand, as Peter here says, that through Jesus name whosoever believeth in Him shall receive remission of sins. His witness of Peter is true, for what else does the prophet Isaiah mean when he says by the stripes we we bleed? The promise of forgiveness of sins & everlasting salvation includes both Jew & Gentile: "Whosoever believeth in Me... Whosoever believeth in Me shall receive remission of sins, a total cancellation of all his debts."

How when Peter said these words the Holy Ghost fell upon all who heard it, to give special power and confirmation to the truth of it. God gave visible proof by the pouring out of His Spirit upon these Gentiles that the Gentiles are to be partakers of the blessing of Christ & the blessing of Pentecost, called them into the eternal church & kingdom of Christ.

The visible sign that was evident to all who witnessed this miracle was that these Gentiles gathered in Cornelius' house began to speak with other tongues & magnify God, even as the Aps. had done on the day of Pentecost. It was visible proof that God made no difference between them and the Jews.

Some Jewish Christians had come with Peter on this errand and we read of them that they were astonished, because that in the Gentiles also was poured out the gift of the Holy Ghost. We see how even the Jewish Christians were still held in bondage by this inborn conception that only a circumcised Jew was eligible to God's people. But God here wipes out completely the preference of circumcision by giving the Holy Ghost to such who were uncircumcised. God Himself wipes out the old covenant of the law and binds us to the new covenant of faith in Jesus Christ.

Therefore we cannot stomachs those who would in one day raise again the old covenant, establishing the Sabbath on Saturday & refraining from eating pork and the like, as do the Seventh Day Adventists & Quakers. God has here given plain proof that those ordinances are a thing of the past & not necessary to salvation by giving the Holy Spirit to the uncircumcised.

This act of God in giving to the Gentiles the Holy Ghost also fully convinced Peter that God had wiped away all differences through Christ between Jews & Gentiles, for he said now: Can any man forbid water, that these should not be baptized? If there were any Jews present who had their doubts, their mouths were completely closed now by this visible evidence, that God placed upon these Gentiles. Could they hinder the work of God by refusing to baptize them? Peter did not wait for an answer, but commanded them to be baptized in the name of the Lord.

This act of God in the house of Cornelius was very important for the guidance of the church into the right paths later, for some years later the question again was thrown up by some Jewish Christians whether the Gentiles ought not to be circumcised before they were received into the church. The Aps. & elders had a convention at Jerusalem to decide that question & it was the rehearsal of this event in the house of Cornelius that helped to convince them all that the circumcision is a thing of the past. In its place Christ gave us baptism by which we are received into the covenant of God's membership in His church.

There is no dispensation to be made in baptism among those especially who make the most of being born of the Spirit. They despise for baptism shows that their King Son of the Spirit is a hallucination & not fact, otherwise they would not despise the covenant of God. (57)

# Soul Lifting.

## I. The value of the soul

1. What is the body, though powerful & quick, without the soul
2. Education of soul more necessary than of the body
3. Soul needs lifting, brains made heavy by sin & its cause
4. My soul has enemies too powerful for me

## II. To whom I should lift it.

1. Not unto the world's enemies
2. Not unto worldly help
3. Not unto the world's 'O's'
4. My God

## III. The best part of this lifting

1. Looking to God
2. Trusting in God
3. Waiting on God
4. Triumphant with God
5. Not ashamed of God

1 Cor. 13, 5. "Charity is not easily provoked" 4. Lecture sermon

Παροξίνω the word translated with "easily provoked" is only used twice in the N. T., here and in Act. 17, 26 where it says, Paul was provoked, or his spirit provoked within him when he saw how the Athenians were given to idolatry. The word actually means to make sharp or pointed. A man, that is easily provoked is like a thorn or sharp instrument. You cannot touch it without receiving a wound. He call such a person touchy. They are like a keg of dynamite and quickly fly into a rage when they think that they have been insulted or their honor is touched. Like King Abimeus when the queen Vashti would not appear at his summons, so that he might show her beauty. This disposition to be touchy & easily provoked to anger is not the disposition of love, but rather of selfishness. You was not so easily provoked when the Samaritans would not receive him & his disciples on their way to Jerusalem, you was not easily provoked, while John & James would leave stumps & lightning fall upon them. That you was not easily provoked is shown by the fact, that the first word in the sermon was: "Fathers, forgive them etc." and he did not try to defend them against the tempt and facts which were cast at them. Even when one of the thieves sailed on him, he did not defend himself, he said his name, but left it to the other thief to do so. This was the apostle later on in his spirit; for when they were whipped, they was not provoked but rejoiced, when Stephen was stoned, he blessed.

There is also a righteous anger, a just cause, a loving cause for being provoked; and that we find recorded in Acts 17, 16. Paul was provoked when he beheld the idolatry. Love to God & the salvation of this souls caused him to be provoked. There was Jews righteous by provoked & angry when he came into the temple of God & found them buying & selling therein. Therefore he drove them out. This was a righteous zeal for God's honor & the integrity of his worship, the love for the Father, as he says: "You have made my Father's house a den of thieves." Peter was righteously provoked when he said to Simon the tanner: "How many times I wish with thee, because thou hast thought that the gift of God may be purchased with money."

The Apostle gives us but a word picture of Jesus and word pictures are never as accurate as if we see the person himself. Neither would seeing Jesus be enough to give us a complete picture of his nature, for many saw him in person & yet did not believe nor comprehend the loving nature & soul of Christ. Doubt, communion with him in the word & actions would give us such a picture. This is the picture we receive from the writings of the Apostles. They tell us not only what he did & said, but why he did & said it, revealing to us the motives of his actions. Who could understand this suffering & death, if he did not know the loving nature of it: "Given & shed for you? But we notice how the Apostle endeavored throughout to reveal the soul of Christ & in so far as his outward appearance. When telling a story people often waste much time in giving us an outward picture of the appearance of the hero, because we men lay too much stress on outward looks & appearance, but the apostle do not use one word to tell us what Jesus looked like outwardly, for we might then think we see most like Christ when we have a similar appearance, or wear the same clothes, or cut our hair in the same manner, as people in Germany often regard the least of the monarchs, as kings with more than we attain a better picture of Christ & become Christ like as we commune with him daily in his word & prayer and copying his deeds & imitating his love. Love in all its phases in the soul of Christ the Savior, for without love there would have been no Savior.

Oppos. 16, 32 says: "He that is slow to anger is better than the mighty and he that pacifieth his spirit than he that taketh a city." The great hero in man's eyes is the one who is mighty & can take a city by storm, and as Napoleon or Alexander the great of Caesars. They were mighty men of the sword, yet they are not great unless they also show & anger & can control their temper. What Alexander gained with his military prowess was lost again by his hot temper. He killed his best friend who had been with him in all

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