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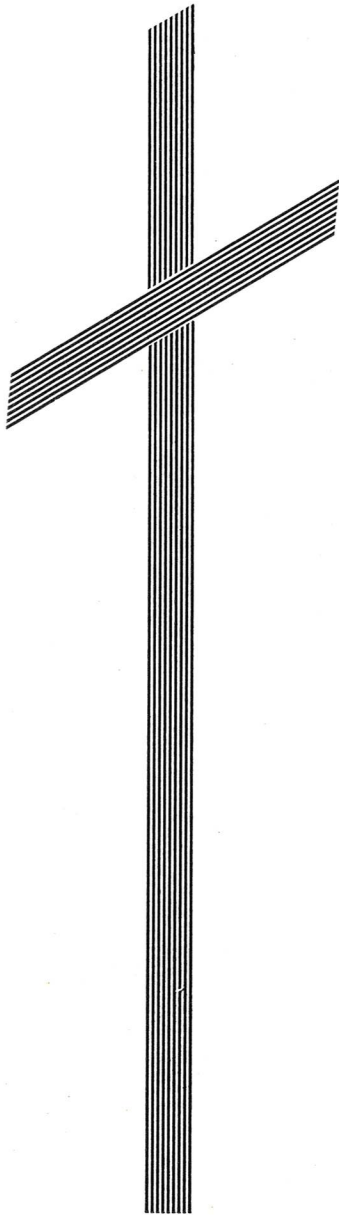
The Northwestern LUTHERAN

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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"Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For if they do these things in a green tree, what shall be done in the dry? Luke 23, 28. 31.

LENT AND THE LORD'S SUPPER

SOME Christians, it would seem, are reminded of their privilege to attend Holy Communion only during the Season of Lent. They prefer to attend on Maundy Thursday or Good Friday. The number of guests at the Lord's Table on these days is, in most churches, greater by far than at any other time of the year. Certainly attendance at Holy Communion should be encouraged on these special days of the church year. Yet one is reminded of the words of St. Paul to the Corinthians in the connection in which our text is found, "What shall I say to you? Shall I praise you in this? I praise you not." 1 Cor. 11, 22. — Paul's problem in the Church at Corinth was, of course, not a problem of attendance at Holy Communion. But an evil had crept into the congregation which he rebukes. In the Church at Corinth the celebration of Holy Communion had been reduced to little more than a social gathering and common feasting. In their so-called "love feasts" the Corinthians not only offended against the Lord's Supper, but against the law of brotherly love. Each group of Christians appeared at these gatherings with its own portion of meat and drink. The wealthy brought much, and Paul calls attention to the evil that others went away hungry. In every way these gatherings were offensive; they offended against the dignity of the Lord's Supper as well as against the poorer brethren in the church.

Attendance

Now compare the good attendance at Holy Communion during Holy Week with the attendance at the Lord's Table throughout the year. No law can, indeed, be made regarding the number of times a Christian should appear at the Lord's Table



"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." — 1 Cor. 11, 23-32.

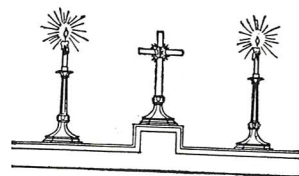
during the year. And yet if so many are drawn to the Lord's Supper in Holy Week, why should they not come more frequently throughout the year? Without judging, we must ask, in those instances where Christians appear at the Lord's Table *only* during Lent, whether it is the Lord's Supper and its blessings which draw them, or perhaps merely the custom of attending once a year either on Maundy Thursday or Good Friday. And does this attitude reveal due respect for the blessed Sacrament? — The question of offending the brethren in the

church also enters here. No one in the church lives unto himself. No one is permitted to do as he pleases without consideration for the brethren in the congregation and especially the weaker Christians. Do they not offend who come to the services of the house of God and Holy Communion but once or twice a year?

The Sacrament — Communion

The blessings received at the Lord's Table and due regard for the brethren should incite a Christian to receive the Sacrament frequently. St. Paul writes, "For I have received of the Lord that which I also delivered unto you, that

the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, this cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me." St. Paul here stresses the fact that he is writing Christ's own words, and the words of Christ's will and testament. In another connection the Apostle states, "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be conformed, no man disannulleth or addeth thereto." Gal. 3, 15. Here in the Lord's



Supper we have more than a *man's* covenant, we have the testament of our Savior which He instituted in the night in which He was betrayed, shortly before His death. Who dare add to it, or detract from it? Now the words which Paul received of the Lord are clear, and according to these words we eat bread and drink wine at the Lord's Supper, but with the bread we receive the true body of Jesus which was broken for us, and with the wine we receive His blood which was shed for us. That these words of institution can have no other meaning is clear also from the inspired words of Paul in 1 Cor. 10, 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we brake, is it not the communion of the body of Christ?" Here in the Sacrament the body and blood of Christ is in, with, and under the bread and wine. That is stated in the words "communion." The body and blood of Christ are present in the Sacrament not as if the bread were changed into the body or the wine changed into the blood of Christ. This is Roman Catholic doctrine and it has tampered with the clear words of Christ's testament. Neither shall reason tell us that the bread and wine in the Sacrament merely represent the body and blood of Jesus. That is the doctrine of the Reformed Churches. — Every word of Paul in this connection stresses the real presence of Jesus' body and blood under the bread and wine. Paul writes, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be *guilty of the body and blood of the Lord.*" And he speaks of "not discerning the Lord's body."

"For the Remission of Sins"

But mark the blessed purpose of the Lord's Supper, "Take, it; this is My body, which is broken for you: this do in remembrance of Me. This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." As we begin to read this passage in Corinthians which opens with the words of Paul, "For I have received of the Lord that which also I delivered unto you," we almost catch ourselves reading what Paul states, 1 Cor. 15, "Brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory which I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." And indeed that great message is also proclaimed by the words which stand here. The Lord's Supper is the proclamation of our Savior's sacrificial and atoning death. But it is more; in this blessed Sacrament the Lord not only proclaims but gives and seals unto us under the bread and wine which we receive the very price He paid for our redemption, His body and His blood. Thus the Sacrament

makes us sure of our forgiveness as nothing else can or does.

The Worthy Guest

"But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." This passage only appears to be involved. Here in the Lord's Supper is the forgiveness of sin. Therefore let a man examine himself whether he is a sinner, in need of forgiveness, and hungry and thirsty for the righteousness which Christ has purchased and won by His death and which He offers and seals in the Sacrament. Let a man, a Christian, examine himself in the light of the Holy Law of God, judge and condemn himself because of his sins, and then trusting in the free and boundless grace of God in Christ come to the Lord's Table. He is truly worthy and well prepared to receive the Sacrament. But if we are slow to confess our sins, slow to trust in the Lord and His mercy, the Lord will take us into His school, the school of the cross. Some are weak, some are sick, and there are other visitations which the Lord uses to humble us under His mighty hand. Let us confess that we have indeed deserved these visitations because of our sins, our pride and our littleness of faith. And let us remember and trust in the Lord that when we are thus judged, chastened of the Lord, this is done that we should not be condemned with the world.

"Closed Communion"

Paul writes, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." By our very attendance we show that we trust and believe in the Savior who died for us. Attending the Lord's Supper is a matter of confession. For this reason we also have a "Closed Communion." That is to say only those who confess the Lord Jesus Christ *with us*, who discern the Lord's body shall commune with us. We instruct children who have reached the age of discretion in the doctrine laid down by St. Paul concerning the Lord's Supper. They are then confirmed in the faith and admitted to the Lord's Table. And lest anyone who cannot or does not discern the Lord's body — and this includes all who have changed the words of institution, all who profess that they are saved by their own merit rather than the merit of Christ, *e. g.*, the men of the lodge — come and partake unworthily of the Lord's Supper, we do not admit them to the Lord's Table. This is, though these people do not always appreciate it, an act of love.

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EDITORIALS

HOW SHALL WE PRAY?

"LOVE YOUR ENEMIES" Romans 12

THE SWORD OF THE SPIRIT

How Shall We Pray? The difficulties and perplexities that stir the hearts and minds of Christian men and women in regard to prayer during these trying times of war may be real. Personally, we know of no case. The *Christian Century*, however, is much concerned about it, and asks: "How shall we pray to the God and Father of our Lord Jesus Christ? What shall we say to Him, ask Him for, ask Him to do? We cannot abide in His presence and look up into His face without remembering that He is our God in no exclusive sense, but the God of all men, of all nations — of our enemies in the war as well as of ourselves. . . . The one evermastering yearning is for victory — for our nation. But remembering that there are Christians in Japan, and Germany who pray to the same Father, shall we pray for victory while these Christians of enemy lands ask God for the precise opposite? It is, of course, not alone pastors who in leading their congregations in corporate devotion, are troubled in spirit. Every Christian in his private communion with God is disturbed by the same question. Many are neglecting their prayer habits because they do not know how to pray under the intense pressure of a world gone mad with war."

The *Christian Century* then asks, what if four Christian men — "a Japanese, a German, a Briton and an American" were to join in common prayer to God, what would they say to God? The writer, we take it, is assuming that these men "are perfectly joined together in the same mind and in the same judgment," the only condition under which men can pray together according to the Scriptures and the will of God. In that case we see no difficulty. If, however, that is not the case the Lord does not want to see them "yoked together." Christians who are agreed, who "have the same mind and the same judgment" in spiritual matters will find no difficulty in pouring out their hearts to the Lord in prayer. They will pray without the least bit of confusion even if each one prays for the success of the armies of his country.

Seeking the good of the land in which they dwell, according to the will of God; convinced in their own heart of the righteousness of the cause of their own country, they will do this without hate and without rancor in their hearts. Nor will they impose their will upon the Lord, but in true fear of God will acknowledge His will in the matter, His wisdom, His righteousness, His mercy, His glory. They know that He will judge righteously among the nations and so settle the affairs among the nations that through it all His kingdom will flourish on earth. And, since this is the one concern of every Christian, that finally is the burden of each individual prayer. Not one of them will pray for the world or the world's sake but for the kingdom of God in the world. The salvation of men is their one desire as they know this to be the one desire of their heavenly Father. They are fully convinced that the Father will so terminate this war and all wars, that they will serve this purpose.

They are only to pray and they are not told to find and dictate the solution — that God will do. That makes the prayer of the Christian very simple, even during the war. Let them pray, then, to the Father of all mercy — yea, for the success of their country's armies, each for his own if they are convinced of the righteousness of their country's cause — but they will be glad to know that not they but the merciful, righteous God will make the perfect decision. And, whatever that may be, it will fully vindicate God's desire for the salvation of men. So, let us pray, each one as his heart and conscience dictates and let us not worry about the final solution. That is God's business; but it is His desire that we pray always in all things in the name of our Lord Jesus Christ.

W. J. S.

* * * *

"Love Your Enemies" Romans 12 *Can a Christian love the enemy of His country in time of war? Should he bear arms in*

defense of his country? Is the Bible contradictory to certain facts of life?

Seriously minded people in every walk of life are asking these questions in these critical times... And yet, there are always those who will follow the bent of an unscrupulous mind and speak of these things in terms of derisive mimicry and for the sake of eliciting a no-account argument. But not a few have been sobered by the somber events of the present crisis and seek to learn the truth. If we attempt to answer these questions in a short article it must of necessity be brief, but, we hope, none the less clear. May the answers lead to a sincere and thorough search of the Scriptures, the only source of true knowledge.

In Christ's sermon on the mount we read, "Love your enemies . . ." Writing to the Romans Paul says, "If thine enemy hunger feed him." Are these quotations from the Bible contradictory to the facts of life? Dare we even think of our enemies in such charitable terms while our country is at war? "To love and feed them" seems about the most unheard of, unpatriotic and un-American thing we can do while our government is using every possible precautionary measure not to abet the cause of our aggressors. Is the Bible in error, in this instance? Positively not!

On the rocky hill of Golgotha a rude wooden cross was erected. Upon it our Savior was suspended by His enemies. Silent and unretaliating to the invectives of abuse and torture since His suffering began, He opens His parched lips — not to curse and condemn — but to pray, "Father, forgive them for they know not what they do." But even if I should want to follow the unexcelled example of the Master, how can I? My government asks me to bear arms, to go to war, wound and kill the enemy. Does this call for love or for hate? Thank God, your country does not ask you to hate the people now engaged in an all out war against us. Our president recently said, "In victory we shall not seek revenge."

If any should ask, "By what authority has my country the right to wage war?" we find the unequivocal answer in the Bible, "It (the government) is the minister of God, a revenger to execute wrath upon him that doeth evil." When men in our army, navy, and air corps bear arms for the nation, they are not avenging themselves — it is not their fight — but that of "the powers that be."

But, says another, "I don't see any sense in all this brutal slaughter of human life. What good can come of it? Who will benefit by it? Both the victor and the vanquished are losers in the end." Granted. But remember, war is a scourge in the hands of God over all nations. He sends wars and the horrors of war when men and nations become arrogant and self-sufficient. On the other hand, your government has certain rights and principles to uphold. Unless these prerogatives are contrary to the Word of God every citizen is in duty bound

to obey — even if it demands the sacrifice of life on the battle field.

This is in harmony with the clear teachings of the inerrant Word of God on these perplexing questions arising in a war-torn and distracted world. Let the American people, especially the sixty-five million who belong to NO CHURCH awake and repent. We need men and munitions; armies and navies, but let us not forget — *we need God first of all.*

A. W. Blauert.

* * * *

The Sword of the Spirit In the state of Kansas a church became the recipient of a new pulpit Bible. The old pulpit Bible had no doubt served its purpose and a new one was needed. The young people of the church took cognizance of the fact and took up a collection among themselves and with that money purchased a new Bible for the pulpit. The gift was highly appreciated and solemnly dedicated in a regular church service. The pastor of the church struck on the idea of reading the New Testament of the Bible aloud to the assembled congregation in one sitting. He prepared the people for this undertaking by preaching several sermons in advance on the subject. The day set came and the people gathered and the proposed reading of the New Testament was performed. The audience was "attentive and interested" so it was reported.

This Kansas incident has given rise to many and varied impressions. Some are of the opinion that other churches ought to follow the example of this church, while others are of the opinion that no good can come of it. One compared it to taking an overdose of medicine, which can only prove harmful. Be that as it may. We, too, are not ready to hail this incident as an ideal way of studying the Bible. We believe that the way to study the Bible is to read it, perhaps, chapter for chapter or even less than a chapter at a time and try to understand the meaning and the intent and purpose of the Holy Spirit in the paragraph read. This method will not only give one a better understanding of the Book but at the same time will impress itself upon one's memory, which, after all, ought to be the purpose of reading. The Bereans, after having heard the preaching by the apostles, went to the Scriptures and compared the preaching to the written Word to see "whether those things were so." Acts 17, 11. These people did not do this in one day or at one sitting but they "*searched the Scriptures daily.*"

That ought to be the purpose of reading the Bible and is the purpose with Christians. Sporadic and spasmodic efforts usually are of little avail and will profit little. It is the constant reading and meditating in the Scriptures that does it. It is a profitable thing, of course, to sit down and read a book of the Bible in one sitting, or even more books if one has the time and inclination to do so, yet it is a mistake to just read it and not ponder what

one has read. Every word of the Bible is indeed worthy of serious contemplation and the Christian will want to do this. He is not satisfied with perfunctory, mechanical reading, he will want to digest what he has read. This is necessary if the Word is to be "a lamp unto our feet and a light unto our path" and if we are "to be ready always to give an answer to every man that asketh us a reason of the hope that is in us." The Christian will also want to commit a goodly number of Bible passages to memory that he may be able to use them at a moment's notice should he be called upon to offer spiritual help

to others who desire to be enlightened on some important truth of the Scriptures. That is the will of God.

In no other church body ought the incentive to so study the Bible be greater than in the Lutheran Church. By the grace of God the great doctrines of the Bible have been delivered and entrusted to us. From a child we have been instructed in them and have learned to value them as a rich legacy. We know the Word to be the sword of the Spirit. Let us strive then that this sword may not gather rust or lose its edge in our hands and become worthless to us.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

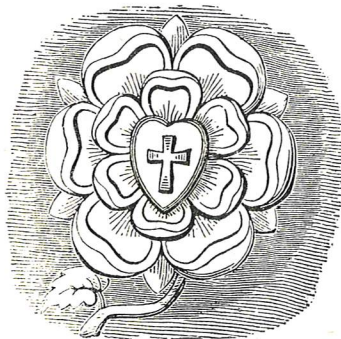
ARTICLE VII. Of the Church

Also they teach that ONE HOLY CHURCH is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the sacraments are rightly administered.

I

I BELIEVE in the holy Christian Church, the communion of saints." So we confess in the Apostolic Creed.

We rejoice with Luther that we are in a position to say: "I believe that there is upon earth a little group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind and understanding, with manifold gifts, yet agreeing in love, without sects or schisms."



heard and continuing to hear the Word of God, which is the beginning of entering it."

Why must it be considered so great a blessing to be a member of the church? Luther continues: "For formerly, before we had attained to this, we were altogether of the devil, knowing nothing of God and of Christ."

Our earnest desire and sincere hope, then, is that,

We rejoice still more that we may continue with him: "I am also a part and member of the same." For what does this mean? It means that I am "a sharer and joint owner of all the goods it possesses, brought to it and incorporated into it by the Holy Ghost by having

as we have been made heirs of this blessing, the Holy Ghost may deign to use us as His helpers to bring others to enjoy the same blessing with us. He does. Luther concludes: "Thus, until the last day, the Holy Ghost abides with the holy congregation of Christendom, by means of which He fetches us to Christ and which He employs to teach and preach us the Word, whereby He works and promotes sanctification, causing the communion of saints daily to grow and become strong in the faith and its fruits which He produces."

Thus Luther exults, and we with him, in his Large Catechism.

It will be well, before we take up a study of Article VII of the Augsburg Confession in detail, to ponder these glorious truths a little more.

The Apostolic Creed continues by adding, I believe *the forgiveness of sins.*

Forgiveness of sins is what we need the most. We were conceived and born in sin. From our beginning we were burdened with original sin, which condemned us and brought eternal death upon us, which we were unable to overcome by our own reason or strength, because our very reason and strength had been totally corrupted by this terrible disease of original sin, from whose stranglehold we could be rescued only by a new birth.

To the church the Holy Ghost committed the means for bringing about the new birth. To the church He gave the Gospel, which is a power of God unto salvation to every one that believeth (Rom. 1, 16). The Gospel even is an incorruptible seed, living and abiding forever, out of which we are born again (1 Pet. 1, 23). There is the power to overcome original sin and to save us from its ravages by a new birth.

To the church the Holy Ghost also committed the Sacrament of Baptism, which is a washing of regeneration and renewing of the Holy Ghost (Tit. 3, 5), out of which we are born again (John 3, 5) and which washes away our sins (Acts 22, 16; 1 Cor. 6, 11).

In the church is forgiveness of sins, because there the

means are administered by which a new birth is effected and we are rescued from the power of original sin.

But, although reborn, we daily sin much, and indeed deserve nothing but punishment, as we confess in the Fifth Petition.

To the church has been given the administration of the Gospel, which is nothing but the announcement of God's complete pardon for Christ's sake to all repentant sinners. To the church also has been entrusted the administration of the Lord's Supper, in which we receive the very body and blood of our Savior, given and shed for the remission of our sins.

Moreover, the church is a great company of pardoned sinners. True, it is the communion of saints, but they are

not born saints; they are born sinners, and only re-born saints. They know what it means to be troubled by sin. They know the remedy. They can both warn and comfort us.

Luther says in the Large Catechism: "Everything in the Christian Church is ordered to the end that we shall daily obtain there nothing but the forgiveness of sin . . . to comfort and encourage our consciences as long as we live here."

"But outside of this Christian Church, where the Gospel is not, there is no forgiveness, as also there can be no holiness."

Since the church, then, means so very much to us, we shall with special devotion enter upon a discussion of Article VII of our Confession.

FROM OUR COLORED MISSION IMMANUEL CONFERENCE PASTORS MEET

HOW edifying, how refreshing, how encouraging it is for the leaders in God's army to gather for a discussion of the holy war being fought on all fronts for the eternal Prince of Peace. While our nation's leaders were gathered at the Capitol building to unite all forces and resources for these critical days, a band of spiritual leaders was meeting in the shadow of that Capitol building. They are one in faith and purpose for the gigantic battle against our spiritual enemies. The pastors of Immanuel Conference, of our colored mission stations, convened February 3 and 4 at the beautiful new church home of Mt. Olivet Congregation in Washington, D. C. The hospitality of Pastor W. Schiebel and his members left nothing to be desired.

Very appropriate devotional topics were conducted by Pastor W. Hill, as he spoke on the general theme: "The Christian in the Time of War." In the evening service, before the assembled congregation, Pastor J. V. Thompson spoke to us on "The Call to Service," showing that God expects of us courageous, sacrificial, and faithful service. The worship attendance was commendable. Pastor Cl. Sabourin addressed the brethren in the preparatory service.

A well-planned program was presented by our chairman, Pastor J. Schufelt. Article XV of the Augsburg Confession was discussed in Prof. H. Meibohm's essay, headed, "Of Usages in the Church." There must be true unity in the Church regarding the Gospel and the Sacraments. Outside of this there are many usages, traditions and ceremonies, both simple and elaborate. They have no divine source, but they have disturbed people. We must ask: Does God approve of such rites and ceremonies?

Pastor J. Malloy read an assignment on "Why We Must Maintain an Exclusive Attitude on Pulpit and Altar Fellowship." Many statements were adduced to show the oneness of our church. Error is the real cause of division in the visible church. A real unionism must be based on the truth set forth by the Reformer.

A helpful essay was set forth by Pastor J. Schufelt on "Teachings of Elder Grace." An official publication of that sect, *Grace Magazine* was quoted showing how fantastic and ambiguous are its tenets. Clippings were read putting forth Elder Grace as a savior to his followers.

Pastor E. Pieplow of Mt. Ranier, Maryland, was our guest-essayist at the church service. His was another practical paper gleaned from his wide and varied experiences in recruiting mission workers among his laymembers. The burden of his discourse was "Share with Others." Valuable pointers on how to go about this, and interest your prospective helpers, were appreciated by all.

Superintendent Gehrke gave us a good picture of our particular field, with valued high lights from each station. Important statistical and financial items were welcomed. As time allowed pastors reported on their own field.

The General Conference Proceedings of 1941 were reviewed and elaborated upon by Pastor W. Hill. A "must" item in everybody's library, the book, *My Neighbor of Another Cross*, was discussed by the body. Officers elected were: Chairman, Pastor W. Hill; Vice-Chairman, Pastor J. Schufelt; Secretary, Pastor Cl. Sabourin.

An interesting meeting ended, we reluctantly, yet greatly encouraged, returned to our home front to take up the battle cry of the Church militant: "All out for Christ and Victory."

J. Schlichting, Reporter.

SPIRITUAL WELFARE COMMISSION



Do the men in service receive spiritual literature sent out regularly by the S. W. C.? The following letters are but a few random selections from hundreds of replies in our files.

U. S. Pacific Fleet

Received your welcome letter this morning. I am very glad to hear from someone besides my immediate family. Also glad to know that someone is taking an interest in the fellows in the service. I wish to take this opportunity to thank you for the spiritual literature and am looking forward to receiving much more. It makes life in the service much easier than going without the messages from our own churches and members of our faith. It closes the breach between the entrance into a community and the people, by making them take an interest in the service men that partake of the word of Christ in their places of worship. Thanking you for your interest in us, I remain a humble God-fearing sailor hoping to hear from your organization in the very near future.

Sincerely yours,
.....

Virgin Islands

I received your letter and the spiritual literature. I think it is a fine thing you are doing and if you are sending any more in the future I hope you will send it to me too. . . . There are no Lutheran churches here that I know of and that is why your literature means so much to me. I am stationed aboard a ship at present and our docking facilities are approximately four miles from Charlotte Amalie, which is the only city on the island.

Sincerely yours,
.....

California

I am greatly pleased and am making all possible use of the material which you have been sending and I wish to express my sincere thanks for it. I attended services in a church in the city at Christmas and was invited as dinner guest to the pastor's home. . . .

Your friend,
.....

Washington

I appreciate very much what you have been doing for me and I want to thank you personally. . . . I enjoy reading those little booklets and the sermons which you sent. If they are helping others as they are helping me, now that it is impossible for me to go to church, I know the Lord will be very pleased.

I remain,
.....

Alaska

I appreciate it very much to receive your meditation booklets and sermons. I have been getting them regularly. My new address is Kodiak, Alaska. The camp is about 6½ miles from Kodiak. They have no Lutheran Church here. . . . There isn't much recreation up here. . . . The main sport is fishing. . . . Am hoping to receive more material from you.

A soldier,
.....

Panama Canal Zone

I am writing to notify you of my address change. . . . I have received several sermons so far as well as the daily Devotional Booklets. Thank you very kindly for them. . . . I find each one of them a source of comfort and encouragement in these trying times. I am looking forward to receiving more of these spiritual messages. . . .

Your Christian friend,
.....

Texas

I have been pleased to receive your literature and certainly have enjoyed getting it. . . . Please keep on sending this literature to me and if I can help in any way please let me know. Thanking you for being so kind and helpful.

Cordially yours,
.....

New Hampshire

I received your letter yesterday and was very glad to hear from you. . . . I read the sermonette you sent me and enjoyed it very much. It really helped to clear a few things up for me, when I was in doubt. I hope to hear from you again.

Yours forever,
.....

Georgia

Received your letter of February 1, also the meditation booklet and sermon. . . . Thank you very much for sending it and your interest in me. . . . A soldier needs all the spiritual help he can get in these trying times. . . . Thanking you in advance for any future material.

Sincerely,
.....

Honolulu

I got the spiritual literature. Thank you for it. It was swell. Am getting along fine and hope you the same. . . . I had a swell Christmas. . . . This is a swell camp, just like summer. . . . Today is Sunday and will read your booklet for that day. . . . Will close now. . . . God be with you till we meet again. Goodbye and good luck to you all. . . . Answer soon.

Your friend,

Missouri

Received the inspiring sermon today and also your letter of cheer. . . . I hope your service will continue. . . . I enjoy the literature so much that I passed it on to a fellow friend.

Sincerely,

Balboa Canal Zone

Received your most welcome letter. I was very glad that my Church was thinking of me. I have seen many things I never saw before, it is quite an experience. . . . I like to go to church here, but most of the people speak Spanish. . . . I would like to keep on getting the spiritual material which you mail out to us boys, it keeps me with my God. . . . Thank you very much.

Yours,

California

I want you to know that I appreciate your efforts and that your literature is a great comfort in these trying times. Sent far away from home will no doubt be my lot.

Sincerely,

Mississippi

I certainly do enjoy and appreciate that little booklet of devotions which you are sending me and the sermons also. Thanks a lot. . . . They certainly help one in keeping up with one's Christian ways. It certainly would be very easy to drift away, but your sermons always remind one of his duty. . . .

A friend,

On Board Ship

The literature which you have consistently sent me has been more than welcome inspite of my failure to acknowledge it before. Most of the boys on this ship take their religion seriously. . . . I desire to continue receiving your literature and I usually pass it on to some one else. . . . For many of us the only comfort these days lies in our Christian faith, and your literature is a great help. . . .

Your sincerely,

Newfoundland

I would like to thank you for your letters and the other spiritual literature that you have sent me. I have found very much encouragement in the material, especially since there is no Lutheran Church near here. . . . I believe that we will appreciate our church very much more when we get back in the U. S. A. again. . . . I am looking forward to more reading material from your Commission. . . .

Respectfully yours,

The following letters, not from men in the service, reached our desk this morning:—

March 9, 1942

Enclosed please find a Bank money order for Five Dollars (\$5.00) which is being sent to you by my mother who is not able to write because of her age, she is now 87 years old. I read the articles on the Spiritual Welfare work to her from the *Northwestern Lutheran*. . . . I do hope many of our people will respond, as I think it is so necessary to do all we can to keep and bring our young men to Christ. . . . Now is the high appointed time. . . . I do think many have been very negligent in supporting church work, especially missions . . . also in not taking and reading our Church periodicals, which if done, makes the difference of day and night; but they evidently do not realize it. But perhaps more will now be roused out of their sleep and ready for a little more action, at least I hope so. . . .

Sincerely yours,

March 9, 1942

At our last meeting a collection was taken for the boys in service. I am inclosing a check for same (\$29.75). . . . I am sure the literature you send will help them very much. Thanking you.

.....Ev. Luth. Ladies' Aid,
MRS., Secretary.



By the time this issue of the *Northwestern Lutheran* reaches you a meeting of the S. W. C. will have been held to hear and act on the reports of Professors Schweppe and Kowalke, who in the past weeks have visited a number of camps in various states. This camp visitation was of an experimental nature to discover, if possible, ways and means of serving the men in service in a more personal way. The undersigned also made such an experimental visitation of camps in another section of the country a few weeks ago. From these findings it is hoped to establish whatever other policies of spiritual service can be inaugurated under present circumstances.

E. R. BLAKEWELL.

THESE PERILOUS TIMES

A Study of 2. Timothy 3, 1-5

By Pastor Irwin J. Habeck, Weyauwega, Wis.

IN presenting this prophetic study it is not our intention to cater to idle curiosity. The market is flooded with prophetic literature which analyzes developments in the political field, finds in them the fulfillment of certain prophecies of Scripture, and on the basis of these prophecies seeks to predict future developments. Since we are all curious to know what is going to happen next, literature of this type has its appeal. But since the prophecies which it interprets are often vague, its predictions are not reliable. And all too often these predictions prove only to be a bait which is used to get us to read the false teaching with which much prophetic literature abounds.

Our Lord knows what is going to happen. He has told us in broad outline what is going to happen. When a prophecy of Scripture is evidently fulfilled in what is happening before our eyes, we are reassured in our faith that the Bible is God's Word. Thus He uses prophecy to serve our souls. Furthermore, when we see the fulfillment of prophecies which describe conditions which are to prevail as the end of the world draws near, we are encouraged to get ready and keep ourselves ready for our Lord's return. It shall be the purpose of this series of prophetic studies to show that we are indeed living in the last days, and to show what is necessary if we are in the last days, and to show what is necessary if we are to watch and keep ourselves ready.

Last Days — Perilous Times

"This know also that in the last days perilous times shall come." The last days are the period of time which will come to an end when the Lord Jesus returns, just as there were the preceding days of prophecy ending with the appearance of John the Baptist, and days of fulfillment, ending with Pentecost and the growth of the Christian Church. According to the prophecy here written, during this period of the world's history there will be perilous times which would be filled with special peril for believers. There have been such perilous times before, as, for example, the times before the Reformation and the times when rationalism spread like wildfire. When the Lord tells us that certain signs are to indicate that the end of the world is near, and these signs appear more than once in the world's history, we understand that these signs are to be stepped up in frequency and intensity, so that in comparison what has appeared before is as nothing. Take the well-known sign of wars and rumors of war. The world saw nothing that compared with the first World War in the fierceness of the conflict and in the area which it covered. And now, less than a quarter of a century later, the world is again involved in a war which will overshadow the former world war in fierceness and horror.

So with another sign, that the Gospel is to be preached in all the world. There was world-wide preaching in the days of the early church. The age of exploration gave us a much bigger world in which to preach. The age of missions saw more intensive mission work than ever before. And now the age of the radio is making it possible to make the Gospel heard all over the world to a degree which was never before considered possible. So with the perilous times. There have been perilous times before, as mentioned, but never as perilous as these in which we live.

Why Perilous?

These times in which we live are physically perilous. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14, 34). When men forsake the ways which the Lord wants them to walk, His penalty is quick and sure. The Ruler of the world cannot abide a world in which His authority to command and His right to be obeyed are not recognized. The first world wiped out by the deluge, Sodom and Gomorrah destroyed by fire, the inhabitants of Canaan exterminated by the Israelites, the ten tribes scattered to the four winds, the ancient civilizations which have disappeared from the face of the globe all bear witness to this inexorable law. And so our times are physically perilous because of the wickedness of men. Our present physical peril is not in the last analysis the result of political conditions, but of moral conditions. It behooves us who know what is wrong to bring forth fruits meet for repentance and then by example and word to show our contemporaries how they ought to live. This is our highest patriotic duty, for the same God who scourges a wicked people is quick to show favor to a repentant people.

Our times are perilous also spiritually. For when vices are characteristic of an age, the standards of Christians are in grave danger of relaxing. A man who daily must associate with men who are given to cursing is more apt to be careless in his speech than one whose associates avoid cursing and profanity. The antidote against relaxing our moral standards because vice abounds about us is the Word of God. In our subsequent studies we shall therefore observe the vices which the Lord says will characterize our age and hold up before our eyes the better standards which the Lord wants us to adopt. And may He grant that we may watch, keeping our eyes open and our judgment keen, so that when these perilous times come to an end with His glorious return we may be found as He intended us to be when He gave himself for us that he might purify us from all iniquity — a peculiar people, zealous of good works.

Siftings

BY THE EDITORS

A *Spiritualist* "clergyman" recently while attending a convention in Milwaukee boasted of the fact that in 41 years of "preaching" he has never prepared a sermon. No wonder he preaches such rot as, *e. g.*, the following, "We affirm the moral responsibility of the individual and that he makes his own happiness or unhappiness as he obeys or disobeys nature's physical and spiritual laws." Christ says, "Come unto me all ye that labor and are heavy laden and I will give you rest." But, what does the word of Christ mean to any spiritualist. He does not seek salvation in and through Christ and His sacrificial death on the cross. Really, if ministers had so little to say and so little responsibility they too could do without laboriously writing their sermons. But to speak so as to quote God correctly and interpret His Word faithfully makes one fear and prepare carefully for every sermon.

* * * *

The ministers, especially the sectarian ministers, are at it again speaking authoritatively on political matters. Seems funny that those who at first shout the loudest that they will not support another war are the first to prate about loyalty and patriotism later, demanding that every man must fit their mould or be tagged a traitor. Dr. John Lewis was telling the Home Economic Club in a talk what he thought about the Pacifists, Isolationists and co-operationists. He had all the answers. Well, it is good to have them but the the minister of the Gospel keep themselves to their knitting and preach the Gospel.

* * * *

A *Denver citizen* is said to have confessed to killing his mother by beating and choking her to death. He was found by the police squad still beating his mother 70 years of age and a widow. He was taken to headquarters and there made this confession, "I was lying in my bedroom. Suddenly the devil appeared and said, 'Hello Percy.' I said 'Hello.' Then the devil said, 'This is no longer a fit place to live. Go out and clean it out, Percy.'" He explained then that at this point his mother walked in and the devil entered into her. They argued and she asked him to go with her into the front room and pray with her. There he choked her. No doubt this time he heard the devil and obeyed the devil. No wonder Peter says, "Be sober, be vigilant for your adversary, the devil, as a roaring lion goeth about seeking whom he may devour; him resist steadfast in the faith." Believe in Jesus Christ and the devil will have no power over us.

* * * *

Lord Halifax, British ambassador to the United States, said some time ago that pacifism during the present war should appeal less to Christians than to any other

community of human beings. He said: "The faith of a Christian compels him to acknowledge the existence of evil in the world. The Christian further believes that this (Christ's) redemption was only accomplished by great suffering." Just how the good ambassador fits those two things together and makes a whole of it in regard to the present war and makes the deduction that therefore the Christian cannot be a pacifist is interesting even if we cannot understand his logic. The evil in the world, as far as a Christian is concerned, is not to be overcome with carnal weapons but with the word of God, with the sword of the Spirit.

* * * *

The *Christliche Apologet*, the official organ of the German Methodist Church is no more. The last number of this church paper was issued on December 3, 1941. The reason for discontinuing its publication was given as a decrease in subscribers which caused a deficit in the treasury. The editor of our *Gemeinde-Blatt* whence this item is taken is right when he says: "That is usually a consideration that strongly influences the decision for or against the continuation of the publication. That, however, is always a mistake. As long as the paper has no overpowering deficit it ought to be continued.

* * * *

Young people of today need to work out more of their own problems, said Dr. James Clark of the Presbyterian theological seminary, Chicago, instead of letting others do their thinking for them, in a meeting of young people. "The individual counts for less and less in our modern world and society," he said. "He is disappearing into the mass of humanity like the disappearing man used by the magician, Houdini, in his famous trick. It is high time that we, as individuals, began to reassert ourselves." If this newspaper report is correct, we must say that we do not understand Dr. Clark. Had he said, "It is high time that the young people of America lend an ear once again to their elders and forget themselves and their own inclination a little more and their desires, it would result in a blessing for them." But, then, why say anything!

* * * *

When will people learn that they can not stampede heaven and God with public demonstrations and prayers? In Syracuse, N. Y., all the inhabitants of that city are asked to bow their heads in prayer at the stroke of the bell at 6:30 each evening. Wherever people may be at that hour they are to stop and for one minute make prayer. When did God ever make such a request. Christ said, not on the street corners observed by men but in the privacy of the closet is the place for intimate communion with the Father. Why is this so hard to learn?

PASTOR WALTER HOENECKE HAS COMPLETED FIFTY YEARS IN THE MINISTRY

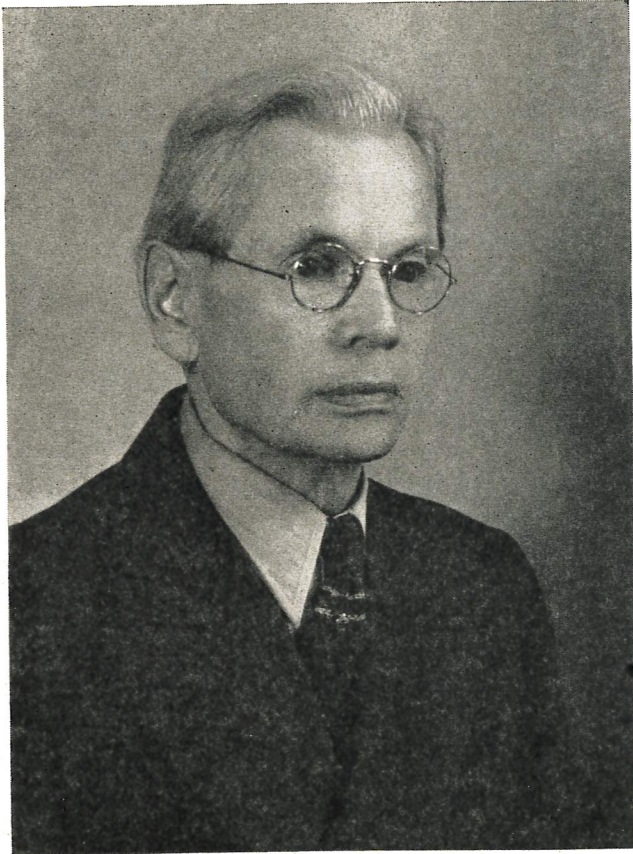
ON the afternoon of Sunday, February 22, 1942, the members of Bethel Church in Milwaukee assembled for a special service to observe the golden jubilee of their esteemed former pastor, Walter Hoenecke. The services were conducted by the present pastor of Bethel, the Rev. S. Westendorf. Prof. M. Lehniger of our Theological Seminary, who is associated with Pastor Hoenecke on the editorial staff of the "Gemeindeblatt," preached in German basing

jubilant, addressed the assembled congregation in the English language. He chose as his text the words 1 Sam. 7, 12, "Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." The mixed Choir of Bethel Church, under the able direction of Mr. Arthur Maas, beautified the service with appropriate anthems. At the close of the service Pastor Hoenecke gave expression of his gratitude to God by stating that he had known no regret for entering the ministry, because it is the ministry of the WORD, the Word of Life and Salvation.

Pastor Walter Hoenecke was ordained to the holy ministry on January 11, 1892, at La Crosse, Wisconsin. In the years of his pastorate he served congregations at La Crosse, Onalaska, North La Crosse, Granville, and Milwaukee, Wisconsin. His ministry at Bethel Church in Milwaukee extended over a period of thirty years. He resigned as pastor of Bethel Church in September, 1940. But he continued in the work for which the Chief Shepherd of the Church has so richly endowed him and for which he is known and appreciated in the Synodical Conference, editor in chief of our official German Synodical Organ, the "Gemeindeblatt" have given him a thorough understanding of the needs and interests of his readers of the "Gemeindeblatt." We pray God that he may continue to bless His servant in this field of labor in His Kingdom for a goodly number of years to come. Coincident with his resignation as pastor of Bethel Church Rev. Hoenecke also resigned as a member of the Inter-synodical Board of our Negro Mission.

The jubilee services at Bethel were followed by a social gathering in the church basement. A tasty luncheon was served by the ladies of the church. Pastor Gerald Hoenecke, of Cudahy, Wisconsin, associated with his uncle in editing the "Gemeindeblatt," introduced the speakers to the gathering. In the main these were pastors of Milwaukee and the vicinity. The congregation expressed its felicitations through its Pastor, S. Westendorf, Mr. Maas, and the president of Bethel Church who presented the jubilant with a gift from the congregation. Congratulatory messages were also read. Bethel Church and all who attended the anniversary services and the congenial gathering following these services will long remember the pleasant evening.

A. P. V.



Pastor Walter Hoenecke

his sermon on the words of St. Paul concerning the ministers of the Gospel 2 Cor. 2, 14 to 16, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" — Pastor E. H. Palechek, a resident of Wauwatosa since his resignation after fifty years in the ministry, a friend of the

DOES MISSION WORK PAY?

Rev. Th. Hoffmann, Gladstone, Michigan

WE may put the above question in these words, "Why do some of our mission-fields not become self-supporting after a certain period of years?"

When we read reports from our far-flung Wisconsin Synod mission fields we quite naturally look for some story which reveals progress. By many this progress is looked for in external growth of membership, or in the number of societies organized, or by some even in the social activities undertaken in the newly founded mission. And when such people see a report where the field does not show any such outward progress they are prone to say: "mission work does not pay there; it ought to be given up entirely, or at least curtailed." We are inclined to believe that people who speak this way do not know what mission work really is and does.

We have in mind a mission founded and organized into a congregation a little over ten years ago with but a very few communicant members. This mission was established for the sole purpose of preaching Christ and Him crucified to immortal souls redeemed by His precious blood. Today, after but a decade of such preaching, this mission has increased by over a hundred per cent in communicant membership. Some missions show even larger increases. Such growth, within a like period of time, in an older established congregation would be called phenomenal.

But that is not the whole story. There is another factor to be taken into consideration. We know that some communities offer more and better employment to the working-man than do others. Although this is especially true of the present time, these conditions also prevailed in the years past. The small mission congregation referred to above is located in a place from which during the last ten years more than twice the number of original communicants have moved away. If these had remained with this mission, the communicant membership today would number over four hundred per cent more than at its inception. But let no one think that the saving work, done on those who move away from the mission to the industrial cities, is in vain. They take with them letters of transfer, and become members of our congregations in the cities of their new home.

Where do the members that make up our missions come from? Some are Lutherans when they joined. A few may come by transfer from other Lutheran congregations, but by far the greater number are gained from the large group of unchurched people who live near the mission, people who may never have heard of Jesus as their Savior, but Who was made known to them by the preaching of the Word of God at the mis-

sion church. To do mission work in an unchurched field is hard and tedious work. It means approaching people, who may not only be very indifferent, but may even be bitterly antagonistic to the Church of Christ. Their old Adam has his own ideas about salvation. To win adults of that kind for the confirmation class, or to induce such parents to send their children to our Sunday school is no easy task. But for the promise of God that His Word shall not be taught and preached in vain, our mission work would not only be hopeless but also useless.

Of course, the question: "Does Mission Work Pay?" has not been fully answered in the above. Only the Lord Himself can answer that question definitely. To Him one soul is worth more than all the gold and silver in the world. The above question could be changed to read, "Has the Lord called us into this or that field?" And if it is clear that He has, our answer can only be: even though the numerical growth in a given mission place may not be fast, yet, since the gracious Lord called us into the field, Mission Work Does Pay.

The answer to the question, "Why do some of our mission-fields not become self-supporting after a certain period of years?" has already been indicated. The location of some mission in small towns or in the country offer little or no opportunities of livelihood for the growing youth, they move elsewhere. As a result a mission may remain a preaching-mission for a long time, but away to the benefit of our congregations elsewhere. It would be interesting, indeed, to know how many members of our congregations in the industrial cities are products of our far-flung Wisconsin Synod mission fields. That, among others, is one way to evaluate the mission work we are doing by the grace and help of our Savior.

May we say to all the members of our Synod: Pray more fervently for our missionaries and for the work they are doing as our representatives. In these disturbed and dark times may God grant to us all fervent faith in His never-failing promises, and devoted love for His saving Cause that our Home Missions, our Foreign Mission and our Soldier Mission remain dear to our heart.

— What our age needs and needs badly is the "*fear of God.*" We hear this repeated so often that it seems forced to say it again for fear that people will read it with an amused twinkle in the eye. Ought we to avoid the phrase? Perhaps. But what will we say instead? Finally are not many other truths suffering the same fate? Let's say it then!

WHAT IS CHRISTIAN ABOUT A CHRISTIAN EDUCATION?

Professor R. Fenske, Mobridge, So. Dak.

This question is frequently asked by the layman who is about to choose a school for his children. He may not put the question just that way, but in some form or other it does come to his mind. It is a fair question, for so many things in the church school and the secular school are similar that unless one probes more deeply one may become confused. What does a fair investigation of this question reveal?

In the first place, the whole educational structure in a Christian school rests on a different foundation than does the educational system of the public school. What is the foundation of education in the public school? No one would think of rearing an imposing building without first preparing a suitable foundation, and yet to this day the great leaders of education in the public school system are not agreed on what the foundation of public education is to be.

How fortunate we are in a Christian school! We need not search for a foundation; we need not construct an artificial one; we have a foundation prepared for us, a foundation which no man can lay — Jesus Christ. He and His Word are the foundation of all Christian education.

Since this is so, a necessary and self-evident part of the course of study in a Christian school is a thorough study of the Bible, of the chief doctrines of the Bible according to Luther's Catechism, and of the sacred hymns that have grown from a deep faith in the Bible.

In the second place, the spiritual life emanating from this thorough study of the Word of Life becomes the life of a Christian school. It permeates every other subject taught and conditions every relationship among the members of the school. This does not mean that every member of a Christian school will reach the same depth of faith and understanding or will attain the same degree of sanctification. It does not suggest in any sense that the members of a Christian school will be without sin. But it does most emphatically mean that all students of a Christian school are in daily, yes almost hourly touch with God's grace proclaimed in His Word, and that as a fruit one can expect them to live, move, and have their being in Him.

Yes, there is something distinctly Christian about a Christian education.

NEW PARSONAGE IS DEDICATED

ON Sunday, November 16, 1941, the Friedens Ev. Lutheran Congregation of Bonduel, Wis., dedicated its new parsonage with a special service in the evening at 8 o'clock. Pastor Harold Eckert of Reedsville, Wisconsin, delivered the sermon, based on the Word of God

from Hebrews 3, 4: "Every house is builded by some man; but he that built all things is God." The altar services were conducted by the present pastor (the undersigned); and the choir sang as a closing prayer, the hymn 653 from the new Lutheran Hymnal.

The new parsonage stands on almost the same location as the old one did, near the church on the hill, one mile south of Bonduel on Highway 47. The old parsonage served as a residence for the pastors of this parish since the date of its founding, some sixty years. Also the



present pastor lived in the old parsonage a few weeks, at which time the congregation decided to rent a home in the village of Bonduel for their pastor. This, then, was the pastor's temporary residence, until the end of November, when the new parsonage was completed.

Both congregation and pastor appreciated the words spoken by the evening's preacher; for in them, all honor, praise, and thanks were given to God, from whom all blessings, both temporal and spiritual, flow.

V. J. Weyland.

CLOUDS

Their silvery gray obscures the sun's bright ray
Clouds beautify the heavens as in splendor
While passing on their journey they oft render
A picture of the life we live each day.

The sun of happiness and joy oft shineth
Our hearts are filled with gratitude and praise.
Then clouds will gather and our heart oft pineth
For rays of sunshine and of happiness.

When there are clouds above us we do wonder
Why it is thus we cannot understand
To beautify our lives and make them purer
To free us from the sins which round us stand.

Clouds beautify the heavens while in splendor.
They bring to view a Father's matchless love
That we our life to Him alone surrender
That we might live forever there above.

E. A. S.

OBITUARY

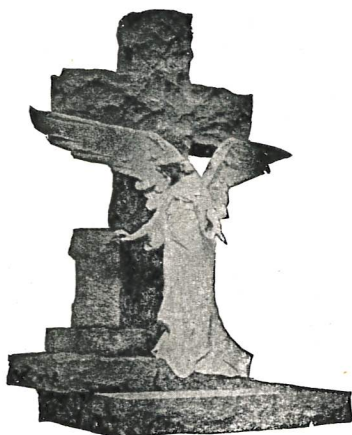
Pastor John F. Henning, Sr.

ON the evening of February 16, 1942, it pleased God to call unto Himself, through a peaceful death, another of His faithful servants, the Rev. John F. Henning, Sr. Pastor Henning died at his home in Bloomer, Wis., at the age of 77 years, 7 months and 15 days. The funeral service was held on Friday afternoon, February 20, in the St. Paul's Church at Bloomer, Wis. His body

was laid to rest in the cemetery of the congregation at Eagleton, Wis., just across the way from the parsonage where he had lived while pastor of that congregation. Six pastors of the conference of which for many years he had been a member, the Joint Chippewa-Wisconsin River Valley Conference, served as pallbearers. Pastor John Mittelstaedt read the

service at the home and served as liturgist in the church. Pastor George Fisher read the commitment service at the grave. Pastor Herbert Kirchner preached the sermon based on the Word of God as recorded in Lk. 2, 29-32.

Pastor Henning was the son of Joachim Henning and his wife Johanna, née Otto. He was born in Germany on May 21, 1864, and was brought to holy baptism soon after his birth by his Christian parents. When he was seven years of age he came to America with his parents, who settled at Zilwaukee, Mich. There he attended the local schools as a boy, and received his confirmation instruction in the midst of the Lutheran congregation at that place. After his confirmation he entered the Michigan Lutheran Seminary at Saginaw, Mich., in order to prepare himself for the service of the Lord in the ministry of His Church. He was graduated from the seminary in the spring of the year 1888, and was ordained into the holy ministry on the 15th of July of that same year at Saginaw, Mich., by Pastors Eberhardt and Huber. He enjoyed the distinction of being the first student graduated by the Michigan Lutheran Seminary to enter the ministry, in which holy office he served the Lord faithfully, and also with a measure of outward success, for more than fifty years. After his ordination he served congregations at Carrolton, Bay City, Greenwood and South Haven in Michigan, and then in the year 1918 followed a call to Wisconsin where he served as pastor of the congregations at Eagleton, Bloomer, Auburn and



Brush Prairie. He retired as pastor of the Eagleton and Bloomer congregations in the year 1933, but continued to serve the smaller congregations at Auburn and Brush Prairie until the fall of the year 1929, when he retired altogether from the active service of the ministry. In the year 1938 his 50th anniversary in the ministry was celebrated by his congregations and the brethren of his conference.

On August 22, 1889, Pastor Henning had entered into holy wedlock with Alvina, née Otto, of Zilwaukee, Mich., with whom he was permitted to observe the golden anniversary of their marriage two and one-half years ago. Their marriage was blessed with three sons and two daughters.

Left to mourn his death are his widow, three sons, Mr. Herbert Henning of Ladysmith, Wis., Pastor John Henning, Jr., of Prairie Farm, Wis., and Pastor Otto Henning of Sturgeon Bay, Wis., two daughters, Mrs. Frieda Pankow, wife of Pastor Herman Pankow of Menomonie, Wis., and Mrs. Alvina Prenzlów, wife of Pastor Elmer Prenzlów of Cornell, Wis., ten grandchildren, and also one brother, Pastor Carl Henning of Sebawaing, Mich.

"Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles; and the glory of thy people Israel." Lk. 2, 29-32. H. C. K.

REMEMBER!

Remember Christ these perilous times!
And keep the faith — a troubled earth, to still.
While hate's dread missiles fill the world about us
A peace within the faithful heart, thrives well.

Remember Christ, the sure Defense of nations,
And not alone with bonds, and ships, and planes —
But stronger far, in Christian armor shielded,
This Victor, Christ, the victory for us gains!

Remember Christ! And heathen lands will tremble,
For deadlier than bombs, the truth shall fall,
In ashes, Buddah's legions fierce shall molder,
Their Sun shall flee before the Lord of all!

Remember Christ! America, the favored!
Oh, hold the Savior's cross in heart abreast,
Then in His name arise against all terrors —
On land, on sea, in air — "Remember Christ."

By Paul Katus.

ANNOUNCEMENTS

NOTICE

God willing, the General Synodical Committee will meet in the week of May 17.
John Brenner.

REQUEST

If any congregation has some (of our old) Hymnbooks, good condition, for sale at a reduced price, please let me know. I need some for my mission work.

S. Rathke, Pastor,
Cameron, Wisconsin.

* * * *

Any congregation having used church furniture no longer needed, such as pews, altar, baptismal font, etc., and willing to help out a new mission congregation, is kindly asked to write to Rev. Oscar Lemke, Box 144, Elgin, North Dakota.

ATTENTION, MISSION CONGREGATIONS!

Any mission congregation desiring used copies of the old Wisconsin Synod Hymnals ("Book of Hymns") may have them, for the cost of transportation, by applying to

Rev. Paul J. Gieschen,
19 W. Frederick Street,
Rhineland, Wisconsin.

ACKNOWLEDGMENT AND THANKS

The Library of Dr. Martin Luther College has received the sum of \$150.00 as a gift. Approximately \$135.00 is from the former Alumni Association, and \$15.00 was added as a personal donation by N. N. To the donors our cordial thanks.

E. R. Blifernicht, Librarian.

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Our Dr. Martin Luther College Library received from Mrs. W. Hellmann, New Ulm, the sum of \$3.00. This is a Memorial Wreath given by the Sewing Circle in memory of G. E. Schwarz, La Crosse, Wis. Our sincere thanks.

E. R. Blifernicht, Librarian.

INSTALLATIONS

Duly authorized by the Rev. A. Ackermann, president of the Minnesota District, the undersigned on January 18, 1942, installed Pastor Elmer Zehms as pastor of Mt. Olive congregation, Graceville, Minn. Pastors A. Gierke and E. C. Hallstein of the Missouri Synod assisted. May the Lord bless shepherd and flock.

Address: Rev. Elmer Zehms, Graceville, Minn.
Chr. Albrecht.

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Upon the request of President W. T. Meier I installed the Rev. A. Schuetze of Timber Lake, So. Dak., in the congregation at Isabel, South Dakota. This installation took place January 18, 1942.
K. G. Sievert.

CALENDAR OF CONFERENCES

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

Our Mixed Pastoral Conference of Milwaukee and Vicinity will meet on April 21 and 22 at Grace Lutheran Church, with Pastor Wm. F. Sauer. The communion service begins at 9 a. m.

Preacher: H. J. Eggold (F. C. Eseman).
Essays: F. Selle, J. Meyer, P. Koehnecke, Dr. P. Peters.
Remarks: Please register before the service.

Edmund Sponholz, Secretary.

PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

Place: Northwestern Lutheran Academy, Mobridge, South Dakota. Bring your own bedding. Please announce. Time: April 7-9, 1942. Sessions begins at 9 A. M.

Papers: Isagogical and Exegetical Treatment of Amos, H. Schultz; Relation of the Compilation of the Canon to Its Reliability as the Inspired Word of God, Mutterer; Scriptural Principles Governing the Church in Its Work of Expansion, W. Dorn.

Services: Tuesday evening. Sermon: Schnitker, Schultz.
Confessional: Kettenacker, Holzhausen.
K. G. Sievert, Secretary.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The pastors of the Nebraska District will meet in St. John's Church, Stanton, Nebraska (Herbert Hackbarth, pastor), April 21-23, 1942. The first session will begin at 10 A. M.

Papers: Continuation of Isaiah 63, V. Schultz; Hebrews 9, A. Degner; I Peter 1, E. A. Knief; The Moral and the Ceremonial Law in their Relation to Each Other in the Light of the New Testament Gospel, H. Schulz; Visitations of the Visitor, E. C. Monhardt.

Sermon: F. Knueppel, V. Tiefel.
Confessional Address: L. Gruendemann, E. J. Hahn.
Kindly announce in due time!

L. Sabrowsky, Secretary.

NEBRASKA DISTRICT

Memorial Wreaths

In Memory of	Sent by Pastor	Amount
George Zimmerman	R. F. Bittorf	\$ 2.00
Sharon Yvonne Wantoch	R. F. Bittorf	1.00
Mr. and Mrs. Frank Buss and son Donovan	R. R. Bittorf	3.75
H. F. Braasch	L. A. Tessmer	14.00
Carl Bernhardt	L. A. Tessmer	3.00
Mrs. Chas. Abresch	E. J. Hahn	22.75
Mrs. Augusta Martens	E. J. Hahn	2.00
Mrs. Caroline Louise Bergmeier	E. C. Monhardt	16.50
Mrs. Wm. Hilliges	H. H. Hackbarth	2.50
Frank Wickert	J. Witt	11.00
Mrs. Frank Lehmann	J. Witt	10.00
Mrs. Venus Winter	J. Witt	10.00
Mrs. Venus Winter	Central Conference, Pastors, Teachers, and Lay Delegates	12.00
Mrs. Venus Winter	Southern Conference, Pastors, Teachers and Lay Delegates	6.00
Mrs. Venus Winter	H. Ellwein, Batesland, So. Dak.	5.00
Mrs. Venus Winter	N. M. Mielke, Brewster, Nebr.	2.50
Mrs. Venus Winter	N. M. Mielke, Merna, Nebr.	13.25
Mrs. Venus Winter	Owen McFarland, Cashier.	

THE ROAD TO PEACE

Is it through trenches bleak,
Filled with a nation's dead?
Is it through ruined homes,
Near rivers flowing red?
Is it where hearts make moan,
Women and children weep?
Is it where friend and foe,
Death's silent vigil keep?

When to the Cross of Christ
Rulers and people turn;
When kneeling at His feet
Hearts with repentance burn.
His rule of love obeyed,
Horrors of war will cease.
Then will be found the road,
The only Road to Peace.

— E. Mariner.