

Library

# The Northwestern LUTHERAN

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

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Number 8



EVER be Thou Our Guide,  
Our Shepherd and our Pride,  
Our Staff and Song;  
Jesus, Thou Christ of God,  
By Thine enduring Word  
Lead us where Thou hast trod,  
Make our faith strong.

From the hymn "Shepherd of Tender Youth"

By Clement of Alexandria, about 200, A. D.,  
the oldest hymn in Christendom.

"I AM  
THE  
GOOD SHEPHERD"

John 10, 11



"LOVEST  
THOU  
ME?"

John 21, 15

**T**HIS is the charter of our salvation, "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep. I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd." John 10, 11. 14-16. No less a sovereign than the King of kings, the Lord Jesus Christ, has granted this charter of salvation; no less a sacrifice than His life, the precious blood of God's Son made it possible; no less an endowment than eternal life has been made; no less a guarantee than His own voice, His Word, promises our salvation.

Can we ever forget the "dying love" and the "undying faithfulness of Jesus our Savior? — There is, perhaps, no more gracious presentation of His love and faithfulness than that which is found in the Gospel Lesson for the Second Sunday after Easter in the words of Jesus, "I am the Good Shepherd." The picture of any faithful shepherd is always appealing. But the Good Shepherd has been the inspiration of more poets and painters than all other shepherds.

We shall gain a reliable and winsome picture of our Good Shepherd if we turn to the ten pictures which the holy men of God have drawn of Him in the Scriptures. And, indeed, the Savior's words, "I am the Good Shepherd," as it were, embrace all these words of the writers of Holy Writ and apply them to Himself. Peter writes, "Ye were as sheep going astray but are now returned to the Shepherd and Bishop of your souls." — The Good Shepherd came to seek and to save that which was lost. He leaves the ninety and nine that are safe to seek the one lost sheep, and when He has found it He lays it on His shoulders rejoicing. He calls upon the angels in heaven, "Rejoice with Me, for I have found My sheep which was lost." — The Letter to the Hebrews adds this thought, "He is the great Shepherd of the sheep whom the God of peace brought again from the dead." — There

is balm and healing, rest and peace in the arms of the Good Shepherd. — Mark what the prophets have said concerning the Good Shepherd. "Behold, I, even I, will both feed my flock and seek them out as a shepherd seeketh out his flock. I will seek that which was lost, and bring again that which was driven away. I will build up that which was broken, I will strengthen that which was sick." — The Good Shepherd protects his flock, he guides them, he gives them repose, and "When he giveth quietness, who then can make trouble?" Job 34, 29. Indeed, "He shall feed His flock like a shepherd, He shall gather the lambs with His arm and carry them in His bosom, and shall gently lead those that are with young." — How tenderly the Good Shepherd accommodates Himself to our circumstances, to our age and weakness! — "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake."

Jesus embraces all of these prophecies and says, "I am that Good Shepherd." And all the sheep of His flock know Him as such. We have tasted and seen how gracious the Lord is.

Lovest Thou Me?

"So when they had dined," we read in John 21, 15 — and this scene takes place after Good Friday and Easter, and it applies to us also who have again tasted and seen the grace of our Lord Jesus Christ — "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me?" — Can there be any doubt about our love for the Good Shepherd? You will remember the words of the exalted Lord written by John to the Church at Ephesus, "I know thy works and thy labor and thy patience. — Nevertheless I have somewhat against thee because thou hast left thy *first love*."

Now we love Him, because He first loved us. And the sum and substance of the Gospel of the Good Shepherd

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## EDITORIALS

## FAVORS LOTTERY

## THE FOOLISHNESS OF THE CROSS

## SLANDER

## A PLETORIA OF WORDS

**Favors Lottery** One of the foremost columnists of our day is Damon Runyon. His special articles appear in many of the great newspapers throughout our nation. Speaking of the proposal recently that Congress pass a law to permit national lotteries, for profit accruing to the national government through taxation thereon, he expressed himself in favor of such a law. He would have the profit allocated for army and navy relief and believes that in this way a possible \$1,000,000,000 could be added to these coffers. That such a law would be a national calamity need hardly be said here and would readily be conceded by all citizens who have no more than a moral code of their own to guide them and a conscience. Says Mr. Runyon: "From a moral standpoint I see no more harm in a national lottery for war emergency than in open gambling on anything else. I do not say that a national gambling enterprise would be advisable as a permanent proposition. I merely contend that as an expedient for raising funds immediately for a worthy cause, army and navy relief, it might be worth an experiment."

We must say that we do not like this propaganda for such a questionable cause. Especially do we deprecate it at this time — war time — when feelings run high and people are very much inclined to lose their normal moral stability and permit themselves to be persuaded to do many things they would not do under less strained conditions.

Be that as it may. The part of Mr. Runyon's argument in favor of national lottery that brought the blush to our face is the fact that he cites the *churches* as pioneers in gambling. He charges that the *churches* have changed their opinion about lottery and gambling and have put their stamp of approval on it. He has this to say: "But many things that were true in bygone days are not true now. It would appear that there has been at least a slight change in the attitude of the people of late years toward lottery *in view of the fact that bingo, a form of lottery, flourishes in some of the churches* and that the drawings for prizes and even money in many movie houses is enormously popular" (Italics ours).

That is a serious charge and one which can not be successfully refuted. We know that what Mr. Runyon charges is true. We saw with our own eyes large placards and bulletin boards attached to many churches bearing the legend that bingo is played in this church and a door-prize will be given. We saw the automobiles parked for blocks on both sides of the street, whose passengers were making merry within the church at the bingo tables. When men who take their moral standards from the churches and who favor legalized gambling on the basis

of it openly espouse it and cite the churches — "the supposedly moral agencies in the world" — it is then that an honest Christian becomes a bit bitter against such churches who today or in times past used such means to raise money for their churches. There is a little balm in Mr. Runyon's words (who is always a very careful writer) in that he says "some churches." But even that comfort is small. Who knows that your church or our church was not guilty? In each case we have been "put on the spot" and whether guilty or not must prove our innocence; we have been put on the defensive.

This case ought to once more teach every church a lesson. We ought at least to learn, whether we know it or not, that the eyes of men are fixed on the churches and on what the churches do. So, "let us walk honestly as in the day" and "as it becometh the Gospel of Christ." "Let your light so shine before men that they may see your GOOD works and glorify the Father which is in heaven."

W. J. S.

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**The Foolishness of the Cross** "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1, 21.

The Cross of Christ can be correctly interpreted only in the light of the Word of God. Because "Christ died according to the Scriptures" the Bible serves not merely to show us the historic facts of the crucifixion but it must reveal to us the purpose of Christ's death. Any other approach to the Cross, be it by means of allegory, of human philosophy, or any other intellectual process which attempts to harmonize the preaching of the Cross with the philosophy of a sin-blinded world will prove harmful and futile.

The Bible clearly teaches that universal sin necessitated the Cross. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The Law of God or even the example of a perfect man could not save man. For "all have sinned and come short of the glory of God." "Therefore by the deeds of the Law shall no man be justified in God's sight; for by the Law is the knowledge of sin."

God revealed His love to a sinful world, not in setting up a model to be followed, but in "that He gave His only Son to die for the world." What man failed to do and cannot do Christ did for man. Christ's innocent suffering and death was to pay the penalty of the sins and short-

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Editorial Committee: W. J. Schaefer, Managing Editor  
Arthur Voss, Church News

Associate Editors: Professor K. Schweppe  
Im. P. Frey

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comings of mankind. "He is the propitiation for our sins, not for ours only, but for the sins of the whole world."

God made Christ "to be sin for us that we might be made the righteousness of God in Him." In this way then are all freely justified by His grace through the redemption that is in Christ Jesus."

Such teachings of the Word of God are foolishness in the light of man made philosophy. God warns us that sinful man will hate God for offering him such a salvation which glorifies only the grace of God and permits man to do nothing for His salvation. Yet God purposely proposed to save man by the "foolishness" of the Cross, so that even faith in the saving power of the cross of Christ must come by the operation of God. "So that no flesh can glory in the sight of God." No man shall be able to boast of having done a single thing for his own salvation. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast."

What unsearchable wisdom of God, which through the preaching of such a Cross creates confidence in the redeeming love of God. By such grace God assures the chief of sinners of forgiveness of sins, without such grace even the best of men could not be certain of salvation. What then is foolishness to man, becomes the power of God unto salvation for the believer. Any other approach to the Cross robs God of His glory and man of assurance and hope.

G. W. F.

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**Slander** *Slander* comes from a word that originally meant a *snare* or a *trap*. A *Slanderer* is an evil-minded liar who tries to trap and destroy someone's good name with malicious and untrue stories and reports.

From an old Greek story we can learn what great damage a lying tongue can do. As I recall, the story goes something like this: There was a great hero named Apollo who had a beautiful wife named Cora. He also had for a pet a white crow that could talk. This crow had a habit of telling stories that were not true. Apollo was also a great hunter and always carried with him a silver bow and a quiver of silver arrows that never missed their mark. One day Apollo was returning home from a far journey. The crow came flying to meet him with some very bad news. Cora, it said, was no longer faithful to him. She had married another man. As Apollo neared his home

he saw, in the twilight, a form moving in the woods. "That must be the man," he thought, and sent a silver arrow on its way. A cry told him that he had not missed, and he ran forward to see who the wretch might be. There, breathing her last, was his faithful wife who had come out to meet him and to welcome him home. Too late the crow realized what terrible fruit her lie had borne. Overcome by fear she stuttered her faithful mistress' name. "Cor, cor," was all that she could say. "Accursed bird," cried the grief-stricken Apollo, "Henceforth thou shalt be as black as night, and nothing but 'Cor-cor' shalt thou be able to speak as long as thou livest."

One does not need to go back into mythology for examples of harm that has been wrought by a liar's tongue. The Sioux Indians used to compare a liar's tongue to the split tongue of the snake. Even in present times split tongues too often leave broken friendships, divorce, and even bloodshed in their wake.

Split tongues can be especially busy during war times. Many a loyal citizen has suffered unspeakable indignities from their spewing. "Pro-nazi, German," are crow stammerings whispered here and there too often without a grain of truth to justify them. Sure, *whispered!* A coward always *whispers* his slander out of the corner of his mouth.

Does a name of German origin make one a traitor to one's country? Is there so much in a name? A man whose first name was Benedict tried to betray our country into England's hands during the Revolutionary War. I have a good friend in Apacheland whose first name is also Benedict. Does that make him also a traitor? I happen to know that it does not.

There was once an Englishman whose name was Bass. He had no fins even though he was a noted navigator. There was once an American whose name was Buck. He had no goat characteristics, and was a good organ player to boot.

Does the knowledge of one, two, or three languages in addition to the language of the land render one more of a traitor than that person who has had gumption to learn only the latter? Just as well to call a loyal American a head hunter because he happens to know the dialect of some cannibal tribe in Africa.

The Scripture knows sin in all its ugly forms, and it does not mince words in describing *Slander* and *Slanderers*. "He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief";

"The tongue is a fire, a world of iniquity, . . . it is an unruly evil, full of deadly poison."

Of those who listen to Slander the Bible says: "A wicked doer giveth heed to a naughty tongue."

And Slander is a dangerous thing. Says the Lord in His Word: "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof. Yes, Slander is a dangerous pastime, and no less so in times of war. Let us be reminded that there are courts of law as near as Holbrook who are only too willing to establish the loyalty and protect the name of any good citizen of the land, regardless of where he was born, how many languages he speaks, and regardless of whether his name be Smith, Schmidt, or Faber Ferrarius.

To those who are His children God has this to say of slander:

"Thou shalt not bear false witness against thy neighbor." And to magnify the meaning of these words Luther says in the Catechism, "We should fear and love God that we may not deceitfully belie, betray, slander, nor defame our neighbor, but defend him, speak well of him, and put the best construction on everything." E. E. G.

\* \* \* \*

**Plethora of Words** It is nothing short of amazing to read page upon page of words on a subject well known as to content and meaning and at the end to have read nothing pertinent and germane. This thought came to us again this morning (the day after Easter) as we scanned the papers and read some of the things that were said by Easter speakers and some ministers. Every speaker alluded to Easter and to the resurrection of the Savior. They spoke of it in words that bore the marks of highly poetical language. They spoke volumes. But, one has to marvel at the skill and adroitness with which they either circumvented or evaded the real and only purpose of the resurrection. One wonders how they were able to do it with the facts so evidently pointing toward the meaning of the resurrection. Yet, they succeeded in avoiding the issue. One very lengthy composition which spoke in glowing terms and beautiful phraseology of the greatness of Christ's achievement was said in such a way and with such cunningly constructed statements that it led a young man to read it aloud to the family believing that it was the heart of a Christian emptying itself in triumphant confession. Yet a closer inspection revealed that the writer had said nothing, really nothing, about Easter and its meaning.

Herein lurks the danger for many who read the highly polished editorials of our daily papers and these Easter talks by "noted" men. They impress the people by their verbal manipulations. Here is an example of an Easter "message" delivered by a dignitary of the state to a large out-of-door sunrise Easter gathering: "To us this Easter day, the Resurrection of Jesus Christ, has greater significance. Millions of men are at war striving against each other. *The spirit of Jesus Christ has been crushed by evil forces of the world*" (Italics ours). It sounds good, but that is all. What is the spirit of Christ that has been

crushed? This speaker must imagine the spirit of Christ as something that is floating about in the air or that is the property of all men alike to take and to leave at will.

The spirit of Christ is no such thing. We understand what the speaker has in mind. By the "spirit of Jesus Christ" he evidently means the spirit of love, peace, tolerance etc. as these words are usually used and interpreted by men of the world. In their mouth this expression has no meaning at all — there is no such thing. The spirit of Christ is the spirit of humble obedience to the will and Word of God and of unselfish, sacrificing love toward all men. This spirit is transplanted into the hearts of those and those alone who by the Spirit of God have been born again through faith in the death and resurrection of Christ — who, therefore, accept Christ as the only way to salvation. These have the "spirit of Christ." These are the people whose hearts are filled with love and peace and tolerance toward all men. And this spirit can not be crushed; it is out of the reach of men; it is nurtured by the Spirit of God. The external circumstances in the world and the pressure of godless influences may at times make it appear as though that spirit is gone, but it is not. Faith in Christ is a living fire; its flame may at times burn higher or lower but it will always burn. And where it is there is love and peace and forbearance and patience and hope. Show us a fire that will not burn and we will show you a faith that bears no fruits. It simply can not be "crushed" by the conditions in the world, nor can it be measured by and its existence judged by them. Faith and its many fruits live in the hearts of the Christians at all times, and outside of the hearts of the Christians they never existed, all the nice words of men to the contrary notwithstanding. W. J. S.

## EASTER — 1942

### I

Upon the earth, this Easter Morn, Thou, Lord — shall find  
Suffering and death — destruction of own kind —  
Hate — avarice; untold plaints of endless woe,  
Man-shunning neighbor — as his nearest foe!

### II

Same grief — same want — existant in Thy darkest hour,  
Same gestures, bid the bud of lamentation flower;  
Tho' sanguinary as the sins of this dread world today —  
Incredibly — man is not forced — commensurately to pay!

### III

In Tribulation's Garden, Thou this very morn didst see  
Whole nations locked in combat — in deadly enmity;  
Thou knew our human weakness — Thou answereth our need,  
Compassionate — Thou, God — made Man — gave us Thine  
saving Creed!

### IV

Therefore in souls of dying men true Easter joy hath flamed,  
White lilies of Thine Own arrayed — the souls whom Thou  
hath claimed;  
Therefore — thru Thee — we rise again — from every sin-  
bound prison —  
"Believe in Me — then I with thee — this Easter morn hath  
risen!"  
Lillian Loock

## SPIRITUAL WELFARE COMMISSION



### *Mail for the Soldiers*

**G**ENERAL WM. T. SHERMAN concludes his summary of lessons to be learned from the Civil War with this sentence: "Lastly, mail facilities should be kept up with an army if possible, that officers and men may receive and send letters to their friends, thus maintaining the home influence of infinite assistance to discipline."

The policy there recommended is being carried out in the camps today, and delivery of mail to officers and men in the armed forces is considered next in importance to the delivery of food.

The men in the camps are hungry for mail, for mail from home, from friends, from their church. A visitor to one of the camps who happens to see the mail distributed at the head of a company street when the men return from work or from the field will not quickly forget that sight.

There is at first a small group of men with necks craned listening eagerly as an orderly reads off the names of men for whom mail has arrived. A truckload of men arrives at that moment. Someone shouts, "Mail!" At the word the men literally spill from the truck, over the side, out the end, and dash to the spot where a letter is being held at arm's length over the heads of a solid group of soldiers.

One young lad hurries happily off to his tent carrying a large square box obviously containing a cake from home. Another walks slowly down the street devouring a letter that can't wait till he reaches his tent. When the last name has been called, the group dissolves, and the disappointed ones trudge away to wash up for mess and wait for the next mail.

Do the boys like the mail being sent them by our Spiritual Welfare Commission? They do, decidedly. They read it and pass it on to their comrades in tent or barracks. And they do not want their names for any reason to be taken off the mailing list, even though they do not happen to be of our faith, as was the case with one man, a Christian Scientist, whose name got on the Commission's mailing list more or less by accident.

The material sent out by the Spiritual Welfare Commission cheers and comforts the boys, gives them solid spiritual food which they need and want, and strengthens the bond which binds them to family and church. It acts as an anchor that serves well to keep them from drifting away from their church and their faith.

The men in the camps have given ample testimony by word of mouth and by letter that they like this service and want it to continue.

E. E. Kowalke.

*The above is an impression which the writer received from a recent camp visitation in the interest of the Spiritual Welfare Commission.*

E. R. B.

## TUNES OF "THE LUTHERAN HYMNAL"

By Mr. B. Schumacher

Member of Hymnology Committee

WHEN our Intersynodical Committee on Hymnology and Liturgics was entrusted with the task of preparing for our Lutheran Church a hymnbook containing the best in the field of hymnody and liturgy available and suitable for our purposes, the committee members fully realized their grave responsibility in filling so great an order. However, with firm trust in divine guidance and encouragement from the brethren in the field, the committee endeavored to carry out its commission. A thorough study was made of the thousands of hymn texts and tunes written since the beginning of the Christian era, with a view of selecting material which had stood the test of time and which had served in proper and genuine edification of true Christians for centuries. Almost every available hymnbook and other sources were examined and compared in order that nothing of value be overlooked. As to tunes, it was also to be ascertained what tunes were considered standard for certain hymns and which were quite generally used. Repeatedly, the opinions and the advice of our fellow Christians in various parts of the Synodical Conference, individually and in groups, were sought, to make sure that the ideas of the Committee were in accord with what was expected of it and that its efforts were bent in the right direction. The committee members were conscious of the fact that they were not laboring in their own interests, but in the interest of the Lutheran Church.

### Favorite Tunes

At the same time we knew that we would not and could not comply with the wishes of every individual in the choice of material, unless we would include in the new hymnal at least a thousand different hymns and tunes, and even then someone's favorite might have been overlooked. It was found again and again that a tune favored very much by some was in utter disfavor of others. One tune may have become a favorite in one section of the country, while in another it is unknown or has never been used. Archibald Davison, professor of music at Harvard University, says about these "favorites": "It is difficult to see why some of these favorite tunes should be so well liked by certain people. If one asks these persons the reason for their liking, they do not know. Oftentimes it is a matter of association, association with a certain text or occasion. Many of these associations are, in fact, fortuitous." To give an example, I once asked a lady why she liked the tune "Friend." Her reply was: "I like the first line of the hymn, 'What a Friend We Have in Jesus', although the tune itself may not be much to brag about." Another example: One of

my friends liked a certain tune which, as he frankly admitted, was not fit to be in a hymnbook; but he liked it because his former sweetheart had once sung it as a solo. Examples of that sort could be multiplied, and it is evident, therefore, that these "favorites" could not all find a place in the new hymnal. Neither have they found places in other recently published hymnbooks of other leading church denominations, especially in those hymnals which have been carefully and judiciously prepared and edited. This is as it should be: As we do not expect church music at a football game, so, in a hymnbook, we do not expect melodies of the "pep-rally" type. Other church denominations have decidedly raised the standard of their tunes and are continuing to do so through young people's summer conferences and otherwise. Shouldn't we Lutherans do likewise? Yes, shouldn't we, with our incomparable Lutheran chorale, lead the way? Wasn't our Committee to lead the way? Could we, as committee members, have stepped before our fellow-Lutherans with a firm eye and with a clear conscience if we had not offered in the "Lutheran Hymnal" what is included? It was our constant endeavor to embody in the new Hymnal the best, tunes which are actually good, good by common consent, tunes which have been written in the spirit of the hymn, in the spirit of true devotion, and which have proved their worth in the Christian Church.

### The People's Choice

The claim is often made that people like the lighter tunes and are "uplifted by the singing of them," more so than by the singing of chorales and other tunes of good musical value. Dr. Peter Lutkin, former dean of music at Northwestern University, speaking of this claim, said: "That is what some people think; they are judging others by themselves. Persons who make such statements often are among the church leaders who themselves have acquired a taste and a liking for the inferior type of hymn tune, possibly through association, and they have the notion that the ordinary man in the pew also likes these tunes and is edified thereby, as they think. How shall the laity acquire a taste for the lofty when they are not offered anything lofty? The water-level does not rise above its source. Give the people something better, and they will soon like it, not only like it, but demand it." Those are thought-evoking words, and experience bears them out. Even in mission work among the lower classes of people, in the streets and in the slums, the better grade of hymn tune is lately being used, and used with much success. I have before me one of the most

recently published hymnals "for common people, for use in evangelism and open-air gatherings." This hymnal contains 89 hymns. Of these, 64 are sung to tunes found in our "Lutheran Hymnal," among them 14 chorales. The chorales include such as "Nun danket alle Gott," "Herzlich tut mich verlangen," "Valet will ich dir geben," "Ach bleib bei uns, Herr Jesu Christ," "Komm, o komm, du Geist des Lebens," and, believe it or not, "Komm, Gott Schoepfer, Heiliger Geist." The remaining tunes are of the better type, like "Eventide," "Aurelia," "Nicaea," "Orientis partibus," "Melcombe," and the like. Now, if this kind of tune material is used among the unchurched, and they like it, shouldn't we offer our Lutherans something just as good, far better, the best? What food for thought!

### We Are Advancing

We also must bear in mind that there has been considerable advancement in the teaching of music during the last decades. The younger generation, including the children in the elementary school, is receiving regular instruction in music and music appreciation. As a result, our young people have not only learned to know better music, but they have also learned to appreciate it, appreciate also the better grade of hymn tune. Appreciation for a good tune grows with its use, while one soon tires of the inferior, the trite. It was a source of gratification to receive from our young people a number of requests not to include inferior tunes in the new Hymnal. A certain young man who remained away from the young people's meeting of his church, when asked for the reason of his absence, replied: "All they do there (at the meetings) is to play 'sissy' games and sing cheap hymn tunes." Asked what he meant by "cheap hymn tunes," he mentioned in particular "Monroe Place" (former hymnbook), adding: "I'm sick and tired of singing that 'stuff'." In another case, the tune "Penitence" (former Missouri Synod Hymn-Book) had been chosen for the confirmation class, when one of the confirmands came to the pastor and said: "Reverend, wouldn't you select another tune, please? It seems to me that confirmation is too solemn for a tune like that 'Penitence'." What an understanding on the part of the confirmand! And what cause for serious reflection for those who think that "our people are more edified" by the lighter, insipid tunes!

### Trend is Toward Better Tunes

Also the recently published hymnbooks of other church denominations, both in Europe and in America, reveal a decided trend toward the better hymn tunes. In some instances where the respective hymnbook committee did include one or the other inferior tune, it was severely criticized by the common people. Now, then, could our committee have made a different selection than it did? And the general reaction of our members shows that they have not been

disappointed, but they are pleased, more than pleased. Even outsiders have told us that they had expected our Lutheran Church to set a high standard in hymnbook production, and that their expectations with regard to the new Hymnal have been fully met. Clarence Lund of the American Lutheran Church writes of the "Lutheran Hymnal": "No mere whimsical gathering of flitting ditties is this emphatically Lutheran collection. This is a true representative body (of hymns and tunes) of all that is best in the Christian heritage of expression Godward and manward. It is a notable assembly, headed by the Common service itself. . . . The Synodical Conference Lutherans really have a Lutheran Hymnal here. Its hymns and liturgy are of the life of God and of the heart of man. . . . Here is a treasure with a capital 'T'." How much more should we ourselves rejoice at the fact that, in this "Lutheran Hymnal," we actually have something! And those among us who miss one or the other of their "favorites" should heed what Robert McCutchan, author of "Our Hymnody," writes relative to the recently published "Methodist Hymnal": "Let us be happy over what has been included (in the Hymnal) rather than mourn over what has been excluded."

### Reduce Number of Tunes

In this connection it should also be mentioned that there is not only a strong movement in other church bodies to include better tunes in their hymnbooks, but that there is also a definite trend to reduce the number of tunes, repeating certain ones a number of times. In the latest edition of the "Methodist Hymnal," for example, a considerable number of tunes are repeated, there being 132 repetitions, some tunes being used for five different hymns. Likewise, in our Hymnal, the number of tunes is reduced from the number in the previous Missouri Synod Hymn-Book (close to 500 tunes) to 380. The advantage is evident: If a tune should be of lasting value to our people, if they should cherish it, it must be sung, sung as often as possible, also in the church service. The repetitions in our Hymnal have, therefore, been arranged in such a manner that they occur at different times of the church year, with the exception of the seasonal tunes (for Christmas, Easter, etc.), which naturally should be sung in the season for which they are intended.

### Let Us Diligently Use Our Hymns

And now, that we are in possession of our characteristic "Lutheran Hymnal," let us make good use of it, not only in church, but also in school and home. In church, let us sing the old well-known melodies with unabating fervor, but let us also sing the new ones with ever increasing delight. Many of our members are able to read notes, especially the younger ones, who have learned to read music in school and elsewhere. Thus a new tune can be sung without much difficulty. Reports from numerous congregations show that the new



Hymnal with tunes is a decided advantage to better congregational singing, and that hymns with hitherto unknown melodies are sung from the first stanza to the last, are sung heartily and without much effort. One pastor remarked: "I cannot understand how we could get along all these years with a word-edition of the hymn-book. With the new Hymnal, I can select hymns for the Sunday service without being concerned about the tune. What a relief! The congregation reads and sings the tune as well as the text. What a pleasure! In a way, it is an insult to hand our people, especially strangers, a word-edition, when they are served much better by a tune-edition." If, in addition to the tune-edition in the pew, the choir or the school-children or both sing new tunes a number of times previous to the Sunday service, so that they are in a position to lead the congregational singing, the result is actually surprising. In our schools the children are elated over the new Hymnal, and some teachers report that they have already sung all new tunes of the book and

that the children enjoy singing them, not only in the regular singing period, but particularly also in the devotional exercises. And what could be of greater value, next to the reading of Holy Writ, than to sing these beautiful hymns in the home. Even in the various church societies, what better activity could be found than to sing these invaluable gems, setting aside a brief period in every meeting for that purpose. Particularly during these murky times of war and unrest, the use of our Christian hymns, beside the Word of God, can and should be a powerful means to regain the proper equilibrium and composure, a rich source of inspiration and comfort. Our hymns should serve as a positive aid in building up a Lutheran Christian consciousness.

Let us, then, capitalize on our heritage of Christian hymns by making full use of our "Lutheran Hymnal"! Let us sing ourselves into the Church, into the presence of our Holy God! Let us worship the Lord and "sing unto Him a new song"! (Ps. 33, 3.)

## STUDIES IN THE AUGSBURG CONFESSION

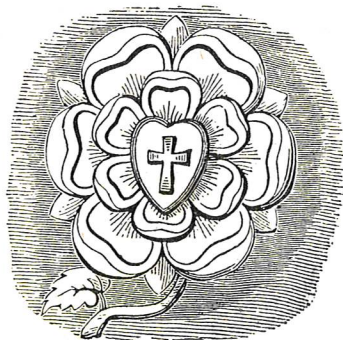
By Professor John Meyer

### 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.*

#### III

**T**HE church, the congregation of saints, is an altogether spiritual body. It is invisible to human eye. Only God can see it, number its members, measure its strength.



Yet we believe in the presence of the church on earth, even its permanent presence here. We are confident that there is a church, we are happy that we are counted among its members, and we do not doubt in the least that the church will continue to exist till the end of time, then to be

translated into the glorious presence of the Lord in heaven.

Our Article VII tersely says that *one holy Church is to continue forever.*

What makes us so confident?

We are well aware that the Church is surrounded on all sides by treacherous enemies. We know that

The old evil Foe  
Now means deadly woe,  
Deep guile and great might  
Are his dread arms in fight;  
On earth is not his equal.

We also know that the church is not welcome in the world. Christ crucified has ever been a stumbling block to the Jew, and to the Greek foolishness. If men of the world praise the church and her work, that is a bad sign for the church, that she is not showing her true colors. Whenever the church confesses properly that there is salvation in none other than in Christ who died for us, and that all who hope in salvation by their own efforts, by building up their own character, are damned — then the church is sure to be denounced as "turning the world upside down" (Acts 17, 6).

We know also that there are the "little foxes" that threaten the vineyard of the Lord, always eager to "spoil the vines" (Solomon's Song, 2, 15). We, the members of the church, do not properly appreciate the great blessings God has conferred on us through the church, we become careless and indifferent, or even try to build the church with foreign material, other than purely spiritual. We feel ashamed of the lowliness of the church and try to make her presentable according to the standards of man.

Yes, we know that the very existence of the church is constantly being threatened by mighty and unscrupulous foes, even by men who pose as her sincerest friends.

Yet we confess the hope *that the one holy Church is to continue forever.*

What gives us such assurance?

The promise of the Lord. He is the corner stone on which the church rests securely (Eph. 2, 20). He is himself the builder, who builds wisely and safely (Matth. 16, 18). And He gives us the assurance that the gates of hell shall not prevail against His church (Matth. 16, 18).

History bears out this statement. There were times when men, even the most pious, feared that the church of God had entirely disappeared from the earth. They could no longer detect any signs of its presence. Think of the prophet Elijah. The wicked queen of Samaria, Jezebel, whom Ahab had married from Zidon, had introduced the idol worship of the Zidonians in Israel. She had made Baal the chief god, and had ruthlessly killed the prophets of the Lord.

Elijah was the Lord's prophet. Hear his complaint: I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away (1 Kings 19, 10, 14). — What was the Lord's answer? Yet, I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him (1 Kings 19, 18).

This is written for our consolation, lest we be overwhelmed by gloom. If we begin to doubt the presence of the church we rob ourselves of a great source of joy. Recall how Luther rejoiced in the fact that God has planted and maintains His church on earth, and made him a member. The church, the congregation of saints, has been founded by God for our benefit, for our strengthening and growth and preservation in faith. If we begin to doubt the church, we lose all this comfort.

This is written also for our encouragement. We cherish the church, we cultivate it. Paul admonishes us to endeavor to keep the unity of the spirit in the bond of peace, and assures us that this body of believers with all its gifts is to serve for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth maketh increase unto the edifying of itself in love (Eph. 4, 3, 12, 16). — But who will work vigorously, who will have his heart in his work as it should be, if he imagines that he is wasting his efforts on a hopeless cause? If we labor under the misconception that the church is doomed, that it cannot survive the heavy onslaughts to which it is exposed on every side, how can we do our church work cheerfully? How can we make more than weak, half-hearted efforts?

No, our efforts are not lost, our hope is not vain. We firmly believe *that one holy Church is to continue forever.*

Jesus, the Head of the church, is seated at the right hand of the Father; and all of His enemies will be laid low, will be made His foot-stool (Ps. 110, 1). For the

benefit of His church, which is His body, all things have been put under His feet (Eph. 1, 22). And He who has led captivity captive (Eph. 4, 8-10), He promises to be with His church even to the end of the world (Matth. 28, 20). When the tribulations of the last days will become too threatening He will shorten those days for the elect's sake (Matth. 24, 22); and when the camp of the saints is surrounded by the enemy, He will drop the fires of Judgment Day on them from God out of heaven (Rev. 20, 9).

Confidently we may believe, then, *that the one holy Church is to continue forever* on earth till the end of time.

Jesus has given to the church also powerful means by which He will preserve it. These our Article VII points out in the words: *in which the Gospel is rightly taught and the Sacraments are rightly administered.* — More of this in our next study.

### Statistics of the Joint Synod of Wisconsin and Other States for the Year 1941

Pastors: Active .....	582
Emeriti .....	49
Professors: Ordained .....	32
Not Ordained .....	20
Tutors .....	2
Athletic Director .....	1
City Missionary .....	1
Congregations: Members of Synod .....	620
Not Members .....	107
Preaching Stations .....	78
Schools: Pastors Teaching .....	36
Male Teachers .....	478
Lady Teachers .....	133
Members: Baptized .....	261,029
Communicants .....	184,390
Voting .....	57,741
Lady Members .....	16,405
Enrollment in: Day Schools .....	10,152
Summer Schools .....	5,928
Saturday Schools .....	5,578
Confirmation Schools.....	1,848
Sunday Schools .....	31,287
Ministration: Baptisms, Children .....	7,465
Adults .....	625
Confirmations, Children .....	5,573
Adults .....	1,855
Communed .....	386,991
Marriages .....	3,604
Burials .....	2,922
Readers of: "Gemeinde-Blatt" .....	3,466
"Northwestern Lutheran".....	5,518
"Junior Northwestern" .....	5,384
Funds raised for: Synod .....	\$ 398,374.58
Other Purposes .....	49,842.93
Home Purposes .....	1,964,902.25

G. E. BOETTCHER,  
Statistician.

# Siftings

BY THE EDITORS

*A Daniel has come to judgment* in Lafayette, Indiana. He protected a school teacher who tapped a pupil on the head with a book for his unstudious behavior and for whispering. The boy went home and reported to his parents that the teacher had given him a lusty wallop on the head with a heavy book. Thereupon both mother and father of the boy proceeded to the school. While the father guarded the door to the school room the mother gave the little school teacher a substantial lashing with a belt before the whole class of children. The case came before the court and was tried by a jury. The Leslies were convicted and the judge sentenced them to 30 days in jail and imposed a fine of \$200. Other courts in other communities ought to read this and do likewise. It is a fact that many children are incorrigible because they know that a teacher is helpless to cope with insubordinations on the part of a pupil.

\* \* \* \*

*General Douglas MacArthur*, the famed defender of the Philippines and now in high command of the troupes in Australia besides being a good general, a gentleman and a good soldier, seems also to be a Christian, if words attributed to him are accurate. Just before Easter General MacArthur sent a message to the pastor of the church of his youth at Little Rock, Ark. The 62 year old soldier asked the pastor of the church to remember him in the public prayer of the church. His cable read: "At the altar where I first joined the sanctuary of God, I ask that you seek divine guidance for me in the great struggle that looms ahead." We do not intend to make anything of this incident and yet we are happy to know that General MacArthur is willing to rest his case with God.

\* \* \* \*

*Not often is Rome found napping.* According to reports which come to us via the daily papers, the Vatican has despatched a representative to Japan to look after the "interests" of the Roman church there and elsewhere. Japan has also sent a delegate to the Vatican. Our own state department and the British government have registered a vigorous protest at the Vatican and have interpreted this action as the establishment of diplomatic relations between Tokyo and Rome. Rome's quasi apology defended its actions on the grounds that "the pope must regard all Catholics as his children." Ho-hum!

\* \* \* \*

*A famous movie actor* has been taken to a concentration camp because he is a conscientious objector to war. He has no religion. He is not a professing Christian even in the widest sense of the meaning of that term in our day and yet he professes to be a conscientious objector. In defending his attitude he freely gave this information. He said he never attends a church service, has no church

affiliation of any kind but is a religious man. He believes if wars are ever to cease we must first stop fighting as individuals; when this is accomplished wars will be outlawed. For this conviction of his he is now languishing in some concentration camp. We are heartily sorrow for this fellow and his peculiar religion. But what can one expect of a religion that is not founded on the Word of God?

\* \* \* \*

*The Shortage of Ministers* in the Methodist church is so acute that many laymen have been given the pulpits of those ministers of the church who have left to serve in the armed forces as chaplains. According to one conference leader of that church body, some 75 laymen are "on call" and are serving the church. The Methodists in their "Day of Compassion" offering last year raised \$250,000 for work in the army camps.

\* \* \* \*

*Well, we believe that all churches* have spoken now on the basis of the new peace, whenever that will come to the world. Just why the churches should feel called upon to make these peace plans and actually put down the terms is not clear to us. But they have done it. Perhaps, when all is said and done, the church leaders have some very good ideas as to what would constitute a just peace; we will not dispute that. Yet, we fail to see that the church as a church has been called to do this. But, being in the air — this peace plan — the Central Conference of American Rabbis has also adopted a statement on war and peace aims at a meeting in Cincinnati some time ago. This statement is published under the title, "The War and the Peace Tradition of Judaism."

\* \* \* \*

*Ministerial Authority.* At a conference of ministers in preparation for the blackout of churches during emergency days an old law was revealed by an official of the Police Department. Under that law a minister in the District of Columbia may arrest any disturber of the peace in his congregation during a service of public worship. Just how he would go about this is a matter of conjecture; but the legal power is there. —*The Lutheran.*

\* \* \* \*

*The Lutheran Churches* of the New York City area some time ago erected a Lenten sign twenty-three feet long and eleven feet high in Times Square reading: "A changeless Christ for a changing world. Times which try men's souls. Pray — go to church. Build up your faith, courage, and strength." This sign was designed and erected under the auspices of the American Lutheran Publicity Bureau. It is not to be taken down until sometime after March 23. The poster is large enough and ought to catch someone's eye.

## SEMINARY NOTES

**T**HE present school year is rapidly drawing to a close, only about two months separating us from its last day. It was a busy year, but we were without disturbances and enjoyed rich blessings.

**Changes.** — I am not referring to changes in the physical plant. Our building is new, having been erected about thirteen years ago. If things are kept up properly, major changes ought not to occur so soon. The entire place, naturally, has a vastly different appearance from the day of dedication. Trees and shrubs, which had then been newly planted, have since grown to considerable size.

Speaking of changes I have in mind chiefly such as affect the conduct of the school itself, particularly such as took place within the last three years. Our Seminary has a three years' course of study, so naturally every three years we have an entirely new student body. But within the last triennium many other changes have taken place. To mention one thing, we again since a year have a married couple in charge of the plant,

Mr. and Mrs. Arnold Nemitz.

Particularly is the faculty undergoing a rejuvenating process. It is no longer the faculty which served at the time of dedication, not even as it appeared three years ago. Within this period the Lord took from our midst Prof. A. Zich, and about six months later Prof. F. Brenner. The vacancies were filled by calling Dr. P. Peters and Prof. A. Schaller. Prof. A. Pieper, a member of the faculty since 1902, suffered a fractured femur a little more than a year ago, which, in addition to his advancing years, led the Board to relieve him from classroom service, although he continues to participate actively in the publication of our *Theol. Quartalschrift*. Prof. E. Reim was added to the faculty.

Of those who constituted the faculty during our first year in Thiensville (1929-1930) only Prof. M. Lehninger and the undersigned are still lecturing.

**Chapel Fund.** — Several years ago we started a "Linoleum Fund" of monies that were turned over to us outside of the regular budgetary allotments. Last summer these funds were applied to cover the floor of the dining hall. In place of the "Linoleum Fund" we now

have started a "Chapel Fund." On September 15 of last year the first contribution was received. Since then the Fund has reached a total of \$329.10. In another column of this paper a list of the pastors will appear from whose congregations donations for the Fund arrived.

We should here like to repeat a caution we voiced on a former occasion. The regular work of our Synod requires large budgetary expenses, which, under present general conditions, are almost bound to rise sharply. It must be the first concern of every member of the Synod to see on his part that the work of the Synod is carried out. If

then, on top of that, any one is moved to do something extra, may he remember our "Chapel Fund" for decorating the walls and ceiling of the Seminary Chapel.

**Visits.** — Donations of potatoes, fruits, canned goods, and the like, are always a welcome help to our refectory. Such, and also some linens for kitchen and bedroom use, were brought to us during the past year. A list of the donors will ap-



Seminary Gate

pear in a different column.

Many donors combined a visit to our Seminary with their bringing of donations. They inspected the building and noted the operation, taking home with them a vivid impression of the work being done here. We highly appreciate such visits.

During the present Easter recess the New Ulm Student Choir — the future teachers of our parochial schools — took time out from their concert tour to stop off at the Seminary.

**Reading Room.** — In the basement of the dormitory there is a large room, centrally located, which the students use as a lounge. The furniture of this room was not acquired through purchase, it consists of gifts. People who were ready to replace some chairs or sofas in their homes with new ones, and yet hesitated to junk their old pieces, helped to equip our Reading Room. Thus the old furniture serves a good purpose; yet being old, the pieces do not last more than a few years, and replacements are always welcome.

**The Real Issue.** — We have here presented some externals. Our one and only aim in the Seminary is to

prepare preachers of the Gospel who love their Savior; a task far beyond human ability. For that reason we ask our brethren and sisters in the Synod to remember the Seminary in their daily prayers before their God.

John P. Meyer.

**DONATIONS FOR THE SEMINARY  
CHAPEL FUND**

Following is a list, in alphabetical order, of the pastors from whose congregations contributions for our Chapel Fund were received. Some monies were sent to me directly without passing through the hands of the pastor.

M. Albrecht .....	\$ 3.00	Ph. Koehler .....	\$35.00
P. G. Bergmann .....	15.00	J. Masch .....	50.00
E. Blakewell .....	7.91	P. Pieper .....	4.00
J. Brenner .....	26.50	M. Raasch .....	5.00
R. O. Buerger .....	11.75	Wm. F. Sauer .....	25.00
P. Burkholz .....	6.00	G. Schaller .....	4.00
J. C. Dahlke .....	13.44	E. Scharf .....	6.50
H. J. Diehl .....	4.50	N. Schlavensky .....	1.00
E. Ebert .....	10.00	A. E. Schneider .....	6.00
J. de Galley .....	5.00	E. Schroeder .....	2.00
H. Grunwald .....	12.50	H. Schwertfeger .....	.50
E. H. Kionka .....	12.00	A. Voss .....	22.50
W. Kleinke .....	10.00	S. Westendorf .....	15.00
P. Kneiske .....	15.00		

Our hearty thanks to the kind donors.

John P. Meyer.

**DONATIONS FOR THE SEMINARY  
REFECTORY**

Following is a list, in alphabetical order, of the pastors from whose congregations donations were received for our kitchen. Some donors called even more than once.

M. Barthels, E. G. Behm, E. Blakewell, J. Brenner, A. Buenger, R. O. Buerger, P. Burkholz, J. C. Dahlke, H. J. Diehl, J. de Galley, H. Grunwald, G. Kaniess, E. H. Kionka, W. Kleinke, R. Lederer, Ph. Martin, A. Mittelstaedt, A. Nicolaus, P. Oehlert, R. P. Otto, P. Pieper, M. F. Plass, M. Raasch, M. Rische, A. v. Rohr, Wm. F. Sauer, G. Schaller, E. Scharf, N. Schlavensky, A. E. Schneider, E. C. Schroeder, F. Schumann, H. Schwertfeger, E. Sponholz, F. Thierfelder, K. F. Toepel, A. Voss.

Our hearty thanks to all.

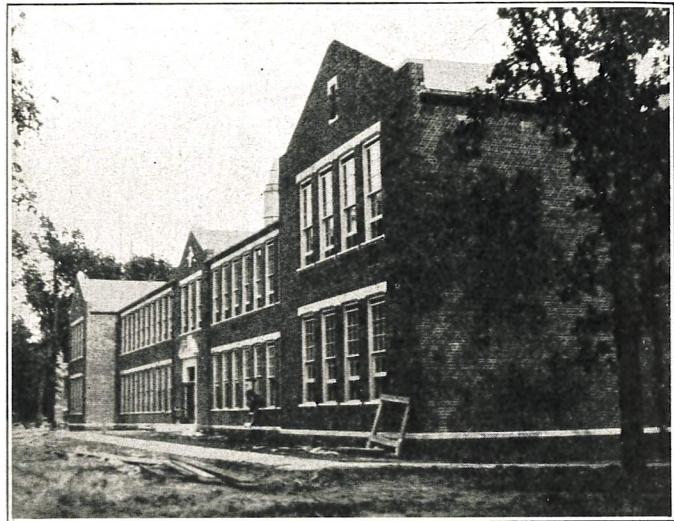
John P. Meyer.

**OUR DR. MARTIN LUTHER COLLEGE  
CHORUS**

The Mixed Chorus of Dr. Martin Luther College will always be most welcome in Milwaukee and, we trust, in every community where this splendid choir was heard during its recent concert tour.

Milwaukee Lutherans were privileged to hear the chorus of fifty young people, selected from an enrollment of some two hundred students at our Teacher's College, on the evening of Palm Sunday at St. John's Church

(President John Brenner), and again on the following evening at Christ Church (Pastor Walter Kleinke). The anthems and hymns sung by these youthful voices blended well with the strains of the Gospel Lesson for Palm Sunday, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the Highest." They chanted the praises of the Lord of lords, rehearsing in their songs His birth, His presentation in the temple, His resurrection, His Shepherd's love, His ministry of comfort by the Holy Ghost. Their singing was vital and brilliant. Even the most difficult six and



Dr. Martin Luther College

eight part arrangements were done with apparent ease. This was accomplished under the very able instruction and leadership of the director of music at Dr. Martin Luther College, Prof. Emil D. Backer.

It was more than a musical treat, more than a sacred concert. The Lord perfected praise out of the mouths of these young people who, for the most, are preparing for service in His vineyard and in our Synod.

Some of us had the privilege of being host to one or more of the young choristers during their brief stay in Milwaukee and we were more than repaid for our hospitality by the pleasant hours spent with these young people in our homes. The chorus is under the management of Prof. Edwin H. Sauer.

We sincerely hope that Milwaukee will again be included in the itinerary of the chorus when next it tours Wisconsin.

A. P. V.

**A NEW PARSONAGE DEDICATED**

By the grace of God St. Matthew's Congregation of Danube, Minnesota, was permitted to dedicate its new parsonage on February 22. Since 1904 Zion's Congregation of Olivia and St. Matthew's Congregation of Danube had formed one parish, served by the pastor who resided in Olivia. When Pastor A. W. Blauert accepted the call to Austin, Minnesota, the Danube congregation considered

the time ripe to become self-supporting and call its own pastor.

Immediately upon reaching this decision the plans for building a parsonage were made. The plan adopted was that of a seven room house of Cape Cod design. The



Parsonage of St. Matthew's Congregation,  
Danube, Minnesota

plan was altered somewhat to adapt the house to the needs of a parsonage. In November ground was broken for the foundation. By February 17 the house was ready for occupancy. On February 22 a special dedicatory service was held in which a collection for the parsonage amounting to \$300 was raised.

The new house, of frame construction, is both attractive

and practical. The outside dimensions are 32 by 32 feet. There are seven rooms, well arranged for the needs peculiar to a parsonage. The house is modern throughout. It is well-insulated and is equipped with an oil-burning, forced circulation furnace, an electric water heater, and cabinets in both kitchen and study. All floors are of oak.

Concrete walk and entrance steps and landscaping will be done in spring.

When completed the house will cost about \$5,000. The cost would have been far greater but for the generosity of local business men who sold all materials at almost cost prices. \$2,200 had already been paid by the congregation. It is the hope of the congregation that the balance of the debt will be retired within two years.

May the Lord's blessing continue to rest on St. Matthew's Congregation in the future as it has in the past.

Soli Deo Gloria!

W. J. Schmidt.

### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. John Kuhlman, members of Emmanuel's Church of Grover, So. Dak., were privileged to observe their golden wedding anniversary surrounded by their children, relatives, and friends. An appropriate service was conducted in the Church, at which the pastor addressed the jubilarians on the basis of Psalm 116, 12-14. A thank offering of \$29.00 was lifted for the benefit of our Home for the Aged at Belle Plaine, Minn. May the God of grace continue to bless them unto the end!

W. F. Sprengeler.

### "I AM THE GOOD SHEPHERD" John 10, 11 "LOVEST THOU ME?" John 21, 15

(Continued from page 114)

is expressed in the words of the Lord in Ezekiel, "Ye my flock, the flock of my pasture ye are men, and I am your God." The force of these words is given by St. Paul when he says, "He that glorieth let him glory in the Lord. No flesh shall glory in His sight." The Lord tells us, "Ye are men," and that implies all that the Scriptures and our own experience teaches us about men. It implies that we are of the earth, that we are but dust, that we are by nature sinful and corrupt and condemned. — "But I am your God," the Lord tells us. All that I am as God, I am for your good. I am your God to provide food and drink, clothing and shoes; I am your God to deliver you in six troubles, yea in the seventh no evil shall touch you. But above all, I am your God who has redeemed you from sin and death and hell, not with gold or silver but with My holy precious blood. — Ye are men, lost and condemned; I am your God, your Savior.

This knowledge must grow and increase among us, it must penetrate our heart of hearts. It is a part of the Good Shepherd's guidance to lead us to a full appreciation of this. He will take us into His school, He will lead us to know this truth. When in a little moment of wrath He

hides His countenance from us, when He permits us whom He has sustained as on wings of an eagle, to stumble and to fall, when He permits us to observe "How Satan would have sifted us as wheat," then we learn the meaning of these words, "Ye are men, I am your God." In such hours we sing, "From depths of woe I cry to Thee, Lord, hear me, I implore Thee. — Before Thee none can boasting stand. — We live alone by mercy." — Simon Peter experienced this when he denied his Lord after he had boasted that he could and would not deny Him. In his fall Peter, the rock, became a Jonah, a frightened, helpless dove. Could Peter ever forget the depths of woe in which he found himself when Satan desired to sift him as wheat? — But what love and faithfulness on the part of the Good Shepherd, Jesus Christ, who brought Peter back into the fold and restored him to his discipleship. That love of Christ was unforgettable and only after Peter had experienced such love was he commissioned to feed the lambs, to feed the sheep of the Chief Shepherd.

It will always be true of us also that we will love Him much, because *much has been forgiven us*, even us!

A. P. V.

**ANNOUNCEMENTS****NOTICE**

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

**THE GENERAL SYNODICAL COMMITTEE**

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on May 20, 1942, at 9:00 A. M.

**Group Meetings**

Monday, May 18:

The General Mission Board, St. John's School.....10:00 A. M.  
The Board of Trustees, St. John's School.....10:00 A. M.  
The School Committee, Jerusalem School.....10:00 A. M.

Tuesday, May 19:

Conference of Presidents, St. John's Parsonage....9:00 A. M.  
Representatives of Educational Institutions,  
Grace Church .....9:00 A. M.  
Spiritual Welfare Commission, Salem Church....2:00 P. M.

The reports of all boards and committees are to be in the hands of the undersigned on May 7 ready for the printer. John Brenner.

**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.

**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.

**LAKE SUPERIOR PASTORAL CONFERENCE**

Place: Peshtigo, Wisconsin, K. Geyer, pastor.

Time: April 21, 9:30 A. M. C. S. T. (War Time) to April 22.

Conference Preacher: H. Hopp, H. Kahrs.

Unfinished Essays: The Prophet Micah, H. Hopp; Exegesis 1 Cor. 7, L. Lehmann; Isagogical Survey of Galatians, C. Henning.

Old Essays: Exegesis 1 Cor. 9, W. Lutz; The Pastor at the Sick-bed, K. Geyer.

New Essays: Isagogical Survey of St. Jude's Epistle, K. Lederer; The Common Service according to the Lutheran Hymnal with Special Reference to the Rubrics, W. Roepke.

C. J. Henning, Sec'y.

**SOUTHEAST MICHIGAN PASTORAL CONFERENCE**

The pastors of this conference will meet on April 28 and 29 at St. Paul's Ev. Lutheran Church, Livonia, Michigan, Theodore Sauer, pastor.

Essays: H. Engel, Exegetical Treatment of I Cor. 9; H. Richter, The Guiding Hand of God throughout the History of the World; W. Bodamer, The Meaning of and the Relation between Fundamentals, Non-fundamentals, and Open Questions applied to current union movements; H. Muehl, Sermon for criticism.

Sermon: R. Timmel, W. Valleskey.

Confessional Address: J. Gauss, F. Krauss.

Remarks: Kindly have your announcements in by April 18. John Martin, Sec'y.

**SOUTHWESTERN MICHIGAN PASTORAL CONFERENCE**

Name: Southwestern Michigan Pastoral Conference.

Place: Sodus, Michigan, Rev. A. Fischer.

Time: April 21 and 22.

Papers: C. Kionka, 2 Timothy 2; H. Hoenecke, 2 Tim. 3; A. Hoenecke, Sanctification the call of the Christian for his entire life; A. Fischer, The Preaching of the Unconditional Gospel; Paper on Unity of the Church by Dr. Reu to be continued.

Sermon: H. Haase, A. Hoenecke, English.

No Confessional.

L. Meyer, Sec'y.

**THE SOUTHERN WISCONSIN PASTORAL CONFERENCE**

The Southern Wisconsin Pastoral Conference will meet on May 26 and 27, 1942, at 9 o'clock War Time, at Wilmot, Wisconsin, with Pastor R. P. Otto.

Sermon: O. Heidtke, Matth. 13, 44-54; (E. W. Hillmer, Luke 10, 13-22).

Confessional Address: O. B. Nommensen (W. K. Pifer).

Essays: Old—E. Jaster, E. Hinderer, J. Bernthal, A. Koelpin; New—Wm. H. Lehmann, "Our Order of Service"; A. v. R. Sauer, "Exegesis, 1 Corinthians 7"; M. F. Plass, "A review of Buenfieri's Essay on Ordination."

Edmund Sponholz, Sec'y.

**MANITOWOC PASTORAL CONFERENCE**

Name: Manitowoc Pastoral Conference.

Place: Reedsville, Wisconsin, Pastor H. H. Eckert.

Time: April 21, 1942, 9:00 A. M.

Papers: E. Zell, Argumentation of Book of Job; E. Froehlich, Continuation of 1 Tim.; E. Kionka, Continuation of Report on Archaeological Discovery; H. Pussehl, Synopsis of Luther's Commentary on Galatians, Chapters 1 and 2; E. Schroeder, Is the Lutheran Church of the Synodical Conference driving into the Martha Spirit at the Expense of the Mary Spirit? — Conf.: Continuation of Exegetical Study of Galatians; W. Schink, Isa. 40, 9-11; H. Eckert, Isa. 40, 12-14; E. Kionka, Antichrist; Dr. H. Koch, Union Movement; H. Grunwald, The Influence of the Church on the World; A. Riekle, Review of Doctrine of Repentance.

Speaker: L. H. Koeninger, M. Schwartz.

H. H. Eckert, Sec'y.

**CENTRAL CONFERENCE**

The Central Conference will convene at Helenville, Wisconsin (Ed. Frederich, pastor), May 5 and 6.

Order of Business: Tuesday, 10:00 A. M., Opening and Roll Call; 10:15, Exegesis of the Epistle to the Galatians, Prof. H. Fleischer; 11:45, Report on Finances; 1:30, How the Papyrus Shed Light on the New Testament, Prof. F. Blume; 2:45, Latin Hymns in the Lutheran Hymnal, Prof. M. Franzmann; Wednesday, 9:00 A. M., Opening; 9:15 Sermon Criticism; 9:45 St. Paul as Missionary, Pastor Wm. Keturakat;

11:00, Church Symbols, Pastor W. Krueger; 1:30, Opening; 1:45, Exegesis of Psalm Sixty-three, Pastor H. Gieschen; 2:45, Miscellaneous (Continued Discussion on Nature of Preparatory Address; and Pastoral Problems).

Confessional: Pastor O. Koch, Pastor H. Schumacher (English).

Sermon: Pastor W. Krueger, Pastor H. Gieschen (English).

Remarks: Please, announce early and specify whether night lodging is desired or not.

H. Geiger, Sec'y.

**PACIFIC NORTHWEST PASTORAL CONFERENCE**

The Pastoral Conference of the Pacific Northwest District will meet April 14-16, noon to noon, at Grace Church (Pastor William Lueckel), Portland, Oregon.

Sermon: Pastor T. Adascheck; alternate, Pastor G. Sydow; Critic, Pastor F. Tiefel; Sermon Text, Acts 2, 42-47.

Confessional Address: Pastor Loci.

Essays: Exegesis Col. 1, 1-12, Pastor G. Sydow; Exegesis Old Testament, Amos 1, Pastor E. Kirst; Homeletical Outline Eph. 2, 4-10, Pastor E. Zimmermann; Book Review, Pastor C. Bernhard; My Church and Others, Psychiana, Pastor M. Witt; Money Raising Methods in the Church, Pastor H. Wiechmann.

Timely announcement to the local pastor will be appreciated. Fred T. Schoen, Sec'y.

**JOINT MISSISSIPPI VALLEY SOUTHWESTERN PASTORAL CONFERENCE**

The Joint Mississippi Valley Southwestern Pastoral Conference will convene, D. v., at First Lutheran Church, La Crosse, Wisconsin, Wednesday, April 15 at 9:30 A. M.

Sermon: C. Siegler — G. Vater.

Please notify Pastor Schumann in time whether you will be present or not.

Theo. J. Mueller, Sec'y.

**WESTERN TEACHERS' CONFERENCE**

The Western Teachers' Conference will meet at Wisconsin Rapids, Wisconsin, April 24 and 25 (Pastor E. Walther), the first session to begin at 9:00 A. M. Kindly make timely announcements with Mr. W. O. Johnson, 421 13th Avenue North, Wisconsin Rapids, Wisconsin.

**Friday Program**

1. 9:00 A. M.—Opening Devotion.
- Lower Grade Division*
2. 9:30—10:00—Jesus Blesses the Children (Grades 1 and 2).....I. Fischer
3. 10:00—10:20—First Grade Reading Lesson.....O. Richter
4. 10:20—10:40—Second Grade Language Lesson.....L. Teske
5. 10:45—11:05—Developing a Third Grade Composition. ....F. Berg
6. 11:05—11:25—Introducing A Spelling Lesson (Grade 4) .....M. Schuetze
7. 11:25—12:00—Discussion of Lesson Taught.

*Upper Grade Division*

2. 9:30—10:00—The Church Year Illustrated by a Circle Graph.....E. Wilde
3. 10:00—10:20—Teaching the Adjective Clause (Grade 8).....J. Gawrisch
4. 10:20—10:40—Courtesy in Introductions (Grade 7) .....E. Ebert
5. 10:45—11:05—Introducing a Fifth Grade Reading Lesson.....R. Schwantz

6. 11:05—11:25—Introducing a Sixth Grade Spelling Lesson.....A. Glende
7. 11:25—12:00—Discussion of Lessons.

**Friday Afternoon**

1. 1:30— 2:00—Discussion of Lessons.
2. 2:00— 3:00—Paper: "How to Read a Book".....W. L. Roerig
3. 3:00— 4:00—Open Period — A Visit to the Paper Mill.

**Saturday Morning**

1. 9:00 —Devotion.
2. 9:30—10:30—Paper: "Christian Education, Our Responsibility".....E. Sievert
3. 10:30—12:00—Business Meeting and Open Forum.

*NOTE: Substitute Lessons*

- (a) "Music in the Life of a Lutheran Teacher".....T. Zuberbier
- (b) "Canvassing for School Children".....W. O. Johnson  
Otto F. Boernecke, Sec'y.

**ORDINATION AND INSTALLATION**

Authorized by President W. T. Meier of the Dakota-Montana District, I ordained and installed my son, Herbert A. Birner, as pastor of Faulkton and Ipswich, South Dakota, on March 22, 1942. The Rev. Herbert Lau, 2nd Vice-President of the District, preached the sermon and assisted. May the Lord richly bless pastor and people.

Address: Rev. Herbert A. Birner, Faulkton, South Dakota. A. H. Birner.

**REQUEST**

Our Lutheran Mission in Globe, Arizona, has need of about fifteen of the old form Wisconsin Synod hymn books, preferably those having notes as well as words. If any congregation has said hymnals and is no longer making use of them, please send them to the undersigned. Postage for sending the books will be refunded by the mission.

Marvin Volkman,  
Box 1436,  
Globe, Arizona.

**ACKNOWLEDGMENT AND THANKS**

Northwestern College acknowledges with thanks the receipt of the following articles:

From the congregation at Town Herman (Rev. Cares): 10 bags of potatoes.

From the congregation at Ixonia (Rev. Hillemann): 3 bags of potatoes, 2 bags of cabbage, 1 bushel of apples, 2 gallons of lard, 20 quarts of canned plums.

From a member of Rev. Nommensen's Congregation (Columbus): 10 quarts and 7 glasses of jam and jelly.

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The Library of Dr. Martin Luther College received from Mr. Arthur Bode, Courtland, Minnesota, the sum of \$5.55. This is part of a Memorial Wreath given in memory of H. C. Bode, New Ulm, Minnesota. Our thanks to the kind donors. E. R. Bliefernicht, Librarian.

**MEMORIAL WREATHS**

In June, 1941 — A Memorial Wreath of \$5.00 was given by Mr. and Mrs. E. W. Russow and Rev. and Mrs. H. E. Russow in memory of Mrs. Mary Leppel.

In November, 1941 — Memorial Wreath in memory of Mr. Donald F. Sievert in the amount of \$3.00 was given by the Ladies' Aid and Sunday School of St. Peter's Lutheran Church of Florence, South Dakota. \$2.00 was given by Rev. and Mrs. H. E. Russow, Florence, South Dakota.

S. E. Johnson, District Treasurer,  
Dakota-Montana District.