

# The Northwestern Lutheran

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KING 7

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## "LORD, TEACH US TO PRAY"

Luke II, 1

"BEHOLD, he prayeth." Such was the brief, yet significant description of St. Paul, once a proud, self-sufficient Pharisee and enemy of the Lord, but now a believing child of God. The man who had formerly breathed out threatenings against the Lord, now folded his hands in prayer. Later Paul wrote, "I cease not to pray." And he encourages and admonishes all Christians to continue instant in prayer.

If we have learned to pray it is because our Lord Himself has taught us. Real, prevailing prayer is as much His gift as is the faith which trusts in Him as the Savior and Redeemer. After His death and resurrection the Lord Jesus ascended into heaven and sent His Holy Spirit into the hearts of the believers. The Spirit is the Spirit of prayer. St. Paul writes, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father. — Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

### Prayer — Not A Means Of Grace

We should repeat the petition of the first disciples of our Lord who came to Him and besought Him, "Lord, teach us to pray." Men take the acceptableness of their prayers for granted. They have led themselves to believe, that mere folded hands make the prayer, that their praying makes them acceptable in the sight of God. They speak of "offering" prayer, and behind the expression lies the thought, that they are with their prayers offering to God a sacrifice which wipes out all previous misdeeds and offenses. Men have placed their prayers on a level with the saving, sanctifying means of grace, the Gospel and the Sacraments. In the Gospel and Sacraments the Lord God approaches us men, proffers His gifts of grace, and gives us all that Christ has wrought for us and for our salvation. How presumptuous it is, and that is putting it mildly, for men to imagine that their prayers are on the same level with these means of grace. Prayer is not a means of grace. But the God-pleasing prayer is the fruit of Christian faith worked by the means of grace. "And the effectual fervent prayer of a righteous man availeth much."

### The Acceptable Prayer

We must not forget the instruction of our Lord in John 15, 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Without me," Jesus has said, "ye can do nothing." Neither can we pray. Without Christ, without faith in Him, our prayers are not acceptable to God. We have been made acceptable only in the Beloved. For Jesus' sake God indeed will hear our petitions. Again, the Lord has said, "If my words abide in you, ye shall ask what ye will, and it shall be done unto you." How can we know what we shall ask or may ask of God without the guidance of the Lord's own words. We know not what we should pray for as we ought. "If ye continue in my word, then are ye my disciples indeed." Our entire life as Christians is rooted in the Word of God. Our faith, our hope, our charity is founded on the Lord's Word. Our prayers, too, must be prompted, directed by the Word. And if they are directed by His Word they cannot but be acceptable to God and heard, for He Himself has then commanded us so to pray and promised that He will hear us.

### The "Lord's Prayer"

In answer to the petition of His first disciples, "Lord, teach us to pray," Jesus said, "When we pray, say, Our Father which art in heaven." These words contain the chief lesson our Savior has taught us concerning prayer. It is the lesson we must learn.

Jesus Himself always prayed to God calling Him Father. Whether He prayed to know the will of God, or whether He prayed for His disciples, whether He prayed to God as the righteous Father, or holy Father, or the Lord of heaven and earth, it was the *Father*, His Father upon whom He called. Jesus called God His Father in a unique sense. "I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father," Gospel for Rogate Sunday, John 18. Jesus is the eternal Son of God, begotten, not made, being of one substance with the Father. Thus Jesus called God His Father as no other man can.

But the Son of God was made man, our Brother. He took our sins, our shame and woe upon Himself, and reconciled us to God.

God has adopted us as His children in Christ. Through faith in Jesus Christ ye have received the sonship. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

### "Abba, Father!"

Thus Jesus has taught us to pray, "Our Father, who art in heaven." "Show us the Father," Philip said, "and it sufficeth us." Indeed, with the assurance of the Fatherhood of God in Christ we will with all boldness and confidence approach the throne of grace. With the assurance of the Fatherhood of God we *will* pray, even as children continually come to their father with their petitions. And the love of God the Father will drive out all fear. — Because God is our Father, Jesus can add, "When we pray, use not vain repetitions, for your Father knoweth what things ye have need of before ye ask Him." — Since God is our Father, we have the assurance of good and perfect gifts in answer to our prayers. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."

There is but one real hindrance to prayer. And when that obstacle is removed we can approach the throne of grace with all boldness and confidence. Our sins and the sense of our guilt silence our prayers and raise the question in our hearts, "Will God hear me?" But remember, "If our heart condemns us, God is greater than our heart." Through Jesus Christ and His precious blood we have the forgiveness of sins, and God has revealed Himself as our loving Father and has adopted us as His children. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." There is only one condition, come in Jesus' name. Every grace and every favor comes to us through Jesus' blood. And our Savior has promised, "Whatsoever ye shall ask the Father in My name He will give it you. *Whatsoever* — there is no limitation here.

O Thou by whom we come to God,  
The Life, the Truth, the Way,  
The path of prayer Thyself has trod, —  
Lord, teach us how to pray. Amen.

A. P. V.

# Editorials

## The Ascension of Christ the Answer to Many Curious Questions

When Jesus had assembled His disciples on the Mount of Olivet for the last time, to depart from them forever with His visible presence, they still had many questions for which they desired an answer. They all came to a head in the one which St. Luke records in Acts 1, 6: "Lord, wilt thou at this time restore again the kingdom to Israel?"

That was a hope that was widely entertained among the Jews. Israel had held a prominent position among the nations in the days of David and Solomon. Before the reign of Saul, and even during his time, they had been held in subjection by the neighboring people. Then David had delivered them, yes, he had conquered many of the haughty neighbors and had subjected them to Israel. During Solomon's reign this leadership of Israel among the nations continued.

God promised to Israel a king who would be even greater than David and would establish a far more glorious kingdom. The Israelites correctly understood this promise to refer to the coming Messiah. But they failed to see that the kingdom which the Messiah was to found would be of an altogether different nature from the one of David and Solomon. David's kingdom was only an outward, earthly kingdom. He had saved his people from human oppressors, but the Messiah should save from sin, and establish a spiritual and everlasting kingdom.

Although Jesus had patiently instructed His disciples along these lines, we see that even up to the last they had not completely dropped their old fleshly hopes and ideas. "Wilt thou at this time restore again the kingdom to Israel?"

Jesus rebuked them sharply: "It is not for you to know." That was about the same as when we tell some one: "That is none of your business." The question which they posed pertains to things "Which the Father hath put in his own power."

Then He told them what a glorious blessing they shall experience: "Ye shall receive the power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." Jesus promised them that they in their hearts will get to taste the blessed fruits of His suffering and death; they will taste the peace which He won, the forgiveness of their sins. They will be made witnesses, who can talk from personal experience what Christ means for the world. At the same time the Holy Spirit will equip them with power from on high to bear testimony for Christ.

Had the question of the disciples been answered? Not directly, rather they had been rebuked for asking it and for bothering themselves with such curious questions. And yet it had been answered. Jesus has fulfilled all that He was sent to do. He has established a kingdom of which David's had been but a faint shadow. With His kingdom, and with it alone, they and we should now be concerned: "Seek ye first the kingdom of God and his righteousness" (Matth. 6, 33).

We do not know if the disciples understood at once, nor if they were satisfied with the answer. It is easily conceivable that their curiosity kept on bothering them. But before they could repeat their question something happened that completely absorbed their attention. "When he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight."

There they had the answer to all their questions. Jesus had nothing more to say. All that was necessary for their salvation had been said. If Jesus had not finished the instruction He was to give them as the God-sent prophet, He certainly would not have departed from earth with His visible presence. If He had not finished the message which God had sent Him to deliver, would He have been received up into heaven? But He ascended and was received in glory. All questions concerning our salvation have been answered completely. If questions still continue to bother us, it is because we do not make proper use of the answers given to us by Jesus and recorded for us in the Scripture.

In the ascension of Jesus the apostles, and we, have the answer to all vexing problems. Our Jesus gone up to heaven, our Jesus received with rejoicing by the angels, our Jesus seated at the right hand of the Father, our Jesus placed in complete control over all things in heaven and on earth, yes, also in hell under the earth — there is a kingdom more glorious than David's or Solomon's ever was. If we remember our Jesus gone up to heaven and sitting at the right hand of the Father,

then we know that no harm can befall us, but that all things must work together for our good.

Our Jesus gone to heaven — that is such a wonderful thing that in contemplating it we forget all questions that our curiosity would like to know, and all questions that might disturb our peace of mind find their ready answer as soon as they arise, or better, have been completely answered in advance.

J. P. M.

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**Gallup To The Rescue** According to a "Gallup poll" seventy-five per cent of the people in America are in favor of bombing and demolishing Rome if the necessity of war demands this. According to the "Gallup poll" even 63 per cent of those of Catholic faith are in favor of such military action. Just why, suddenly, this great hue and cry to "save Rome" should rend the air and why "polls" should be taken to determine the sentiment of the people on the bombing of Rome, is a bit confusing. If this same interest had been manifested when other religious buildings and famous ancient landmarks of religion were in danger, one could understand the present excitement. Who protested when, let us say, Westminster Abbey or some famous and ancient cathedral in Germany were endangered? Not to this day have we heard one voice raised in protest against the possible bombing of these "religious shrines." But now that Rome is endangered there are those who actually expect of our military leaders to spare Rome at whatever the expense may be. The argument and contentions are based on such designations as "the Holy City," "the Eternal City," etc. They tell us about the "sanctuaries of culture and religion." They remind us of the fact that "the Christian world owes so much to Rome." They tell us so many things about Rome and why every effort ought to be made to save that city intact, in fact, they demand it at whatever sacrifice it may be.

The fact is that Rome is neither "holy" nor "eternal." And, if Christianity owes Rome anything, let us not forget the part that Rome played in corrupting the Christian Church and religion down through the centuries to the time of Luther. It is a matter of history all that Rome did to silence this faithful witness of the Truth. Let us not forget Luther's accusations against Rome, as they are summed up in one of the greatest confessional writings of all time — the *Augsburg Confession*. Just why Rome should be called the "holy" city and the "eternal" city and why men should raise such a cry to "save Rome" is not clear at all. Nor is it necessary to remind anyone who has but a slight knowledge of history of the religious hoaxes that originate in Rome and that are supported by the Roman church-head, the Pope. When we permit our mind to travel the road of her perversions, the cry, "save Rome" simply amazes us. General Eisenhower is supposed to have said, "If we have to choose between destroying a famous building and sacrificing our own men . . . the building must go." No sentimental considerations, no cry of "save Rome," the "holy," the "eternal" city will deter him. He will know that Gallup has come to the rescue and brings him the information that seventy-four per cent of the people have given him the green light.

W. J. S.

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**Is Preaching On The Decline in Unitarian Churches?** "Richard

Lloyd Jones, editor and owner of the *Tulsa Tribune*," says the *Christian Century*, "attended church in Chicago on a recent Sunday and the result is an article in the *Christian Register* (Unitarian) which will cause some ears to burn. Unitarian preaching in this city, said Mr. Jones, has almost died out. Recalling the great Robert Collyer, the blacksmith-preacher who filled a 1,600-seat church auditorium regularly for years, he told of finding just sixteen persons, including himself, in Collyer's church here. 'Most of our Unitarian preachers,' he writes, 'talk like professors of philosophy who are delivering Tuesday morning's eleven o'clock lecture in "Philosophy B, open to those who have had Philosophy A." . . . Preaching power must be measured by congregational count. Strong churches are made by strong preachers, strong personalities, warm and radiant.' Perhaps! But did it ever occur to the writer of the above that the plain, simple preaching of the Gospel of Christ will stir men's hearts and fill a church and keep it filled? That Gospel is the *Power of God* and it will never fail.

W. J. S.

# STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

## Article XVII

### Of Christ's Return to Judgment

*Also they teach that at the Consummation of the World Christ will appear for judgment, and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.*

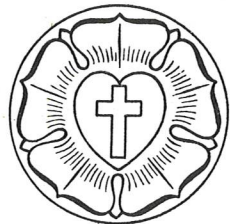
*They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.*

*They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.*

### VI.

IT is not the will of God that the torments of hell — without end — should be our lot. In fact, it is not His will that any man should be cast into hell. He took an oath upon himself: "As I live, saith the Lord God, I have

no pleasure in the death of the wicked" (Ezek. 33, 11). To save us from hell, He sent His only-begotten Son into the world, and let Him suffer the torments of hell for us. When Jesus moaned on the cross that



He had been forsaken by God, He was enduring the agony of hell. Now there is an escape from hell for us, the gates of heaven stand open to receive us.

What will heaven be like? Our Article says that in the judgment on the last day Christ will give to the godly and elect eternal life and everlasting joys.

Life — that is a word used very frequently in the Scriptures to express the happiness of heaven to us. Where the prophet Daniel speaks of the twofold fate awaiting all men in eternity, he says: they "shall awake, some to everlasting life, and some to shame and everlasting contempt" (chap. 12, 2). Jesus said, "Strait is the gate and narrow is the way which leadeth unto life" (Matth. 7, 14). Again, on Judgment Day, He will invite those on the right hand to come to Him, and then they shall enter "into life eternal" (Matth. 25, 46). The well-known passage, John 3, 16, assures us that God made provision by the sacrifice of His only-begotten Son that believers "should not perish, but have everlasting life." "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me hath everlasting life, and shall not

come into condemnation, but is passed from death into life" (John 5, 24). — Look up also the following passages, and in each one you will find the term *life* as an expression for our state in heaven. Matth. 18, 8, 9; John 5, 29; 6, 27, 40, 54; 17, 3; Acts 11, 18; 13, 48; Rom. 6, 23; 1 Tim. 6, 12.

Often we find the verb *to live* in the place of the noun *life*. Ezek. 33, 11. (See the words above.) To the lawyer who asked Jesus about the way to *eternal life* Jesus answered: "Thou hast answered right; this do, and thou shalt live" (Luke 10, 28). Martha was comforted by Jesus with the assurance: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live" (John 11, 25). In his first epistle John tells his readers that "God sent his only begotten Son into the world that we might live through him" (chap. 4, 4). Read also Is. 26, 19; Amos 5, 4, 6; Rom. 1, 17; 6, 8.

What a wonderful view this little word *life* opens before our eyes! What we here on earth call *life* is hardly worthy of the name, at best it is only a faint shadow of real life. Look at our natural life. We always need food and drink to renew it. If we lack proper nourishment, our life would soon fade away. When we work, we grow tired and need rest in order to refresh our life. Besides, we are constantly troubled by all kinds of diseases and aches and pains, and finally our life will ebb out. The same is true of our mental life. And if we look at our spiritual life, our faith, our love, our hope — that often fades almost to the vanishing point, so that we notice very little of it, and sometimes even, as St. Paul says (Rom. 8, 26), our infirmities become as great that "we know not what we should pray for as we ought."

In heaven there will be life, real life, everlasting life.

Wherever there is real life there is also motion and activity. Life without activity, without doing and achieving something, soon becomes dull. In heaven there will be real life, active life, fruitful life. What chances for activity God will provide, has not been revealed, but we can be sure of one thing, there will be no monotony, life will never become dull. It will be filled with satisfaction and joy.

We now turn to some Scripture passages that picture the happiness of heaven to us.

St. Paul, while laboring in the Gospel and burdened with many tribulations, was once granted a few moments in heaven, there to taste the exquisite joys of the life hereafter. He does not report the things he heard and saw there, that was not "lawful," but he does say that he "was caught up into paradise and heard unspeakable words" (2 Cor. 12, 4).

Heaven is pictured to us as a wonderful home. Jesus told His disciples: "In my Father's house are many mansions" (John 14, 2). And there will be "everlasting habitations" (Luke 16, 9). Going to heaven is described as going to your home land. While sojourning on earth, Christians are called "strangers and pilgrims" who "seek a country," not a different

country, a home land, here on earth, but "a better country, that is an heavenly" (Heb. 11, 13-16). "For here we have no continuing city, but we seek one to come" (Heb. 13, 14). Read also St. John's description of this new Jerusalem: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21, 2-4).

This new home of ours is simply called *heaven* (Matth. 5, 12; Mark 10, 21) or the "third heaven," as distinct from the heavens of the clouds, which is our sky, and the starry heavens above (2 Cor. 12, 2). It is called *paradise*, a word used by Jesus Himself in His promise to the malefactor (Luke 23, 43), and by Paul in describing the "third heaven" (2 Cor. 12, 4). — When Christians are likened to the "wheat," their future home is called the heavenly "barn" (Matth. 13, 30; 3, 12).

Think of the Prodigal Son. Think of him as he, half-starved and in rags, staggered home. Think of the reception he had from his loving father, how he embraced him and kissed him, and prepared a sumptuous feast to make him forget his painful past. And then think of poor Lazarus, hungry and covered with sores. He was carried by the angels into "Abraham's bosom," and there he who on earth had received nothing but "evil things" was "comforted." Abraham himself took him up in his arms and spoke soothing and cheering words to him. — Both stories are parables, aiming to fill our hearts with longing expectation of the consolation that awaits us in our new home in heaven.

The Scriptures are full of figures picturing to us the happiness of heaven. Space will not permit us to enter into a detailed discussion now. We shall have to reserve that for a future study. For the present, let it suffice that we ponder the two statements that heaven is our true home, where we shall enjoy real life.

## Golden Wedding Anniversary

MR. AND MRS. TAMME WILLIAMS

Mr. and Mrs. Tammé Williams were privileged to celebrate the fiftieth anniversary of their wedding on April 13. An open house reception was held at their home in the afternoon, and the congregation met in a special service in the evening. The undersigned delivered an address based on the words of Ps. 107, 1.

May the goodness and mercy of God follow these Christian spouses all the days of their life.

W. Amacher.

## YE ARE NOT YOUR OWN

FROM A SERIES OF ARTICLES BY PASTOR I. HABECK, WEYAUWEGA, WISCONSIN

### Your Pastor's Are God's

IT may seem strange that we should include pastors in a list which has thus far included our souls, our bodies, our tongues, our talents, and our children, — all of which are possessions which are inclined to consider our own, but which we in the light of God's Word learn to consider God's, entrusted to us to use as faithful stewards. That pastors properly belong in this list, however, is indicated by the words: "All things are yours; whether Paul, or Apollos, or Cephas — ; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3, 21-23). For Paul, Apollos, and Cephas were pastors, and the Apostle in the words quoted reminds us that although they belong to us, they are ours under God, treasures entrusted to us by God to be used by us as faithful stewards.

Our pastors are God's, given to us by Him. "(Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4, 11). He gave them to us in a twofold sense. Pastors need certain physical and mental qualities: a fairly rigorous body, intelligence, memory, a sense of logic, the ability to speak and teach. Above all they need spiritual qualities: a living faith in the Lord Jesus, a sincere love to their Lord and to the souls bought with His blood, knowledge of sacred truth, patience, self-control, earnestness. The Lord must give men these endowments before they can become pastors. Thus He gives them to the church. Furthermore He gives them to the church by assigning to them their particular field of labor. Here, indeed, we see only human agencies at work as congregations or representatives of congregations, such as duly elected or appointed boards or committees, call a pastor. But God's Word teaches us that it is God Himself who by the call of the church assigns pastors to their field of labor. Thus St. Paul told the pastors of the congregation at Ephesus that it was the Holy Ghost who had made them pastors of their particular congregation (Acts 20, 28).

### Use Them Right

Since our pastors are God's, given to us by Him to use, it is well that we ask why He has given them to us. Some suppose that pastors first of all ought to be organizers. If they can shape their congregations into smoothly and efficiently functioning organizations and induce them to put their property into first-class condition, then those who have this opinion rub their hands in satisfaction. Others again are chiefly concerned about the social graces of their pastor. If he is a good mixer and entertainer and can call a large number of societies into being and keep them all humming with activity, they ask for nothing more. Others again expect them to be diplomats who succeed in making everyone feel good without saying anything in public or in

private that might hurt anybody's feelings. Still others consider them a public welfare agency which can solve every problem of moral delinquency and find help in every case of poverty and need which is called to its attention and in addition expect them to supply leadership in every kind of community undertaking.

While pastors incidentally may perform some of the functions mentioned above, the Lord has a different purpose in giving them to us. It is in keeping with that love wherewith He so loved the world that He gave His only-begotten Son that whosoever believeth in Him might not perish, but have everlasting life. His purpose in giving us pastors is to save our souls, to bring us to the saving faith and to keep and strengthen us in it. To this end He has given them one charge: "Preach the Word" (2 Tim. 4, 2), which in its wider implications includes baptizing and administering the Lord's Supper. All else is secondary and incidental.

Our first duty toward them must therefore be that we use their services when they do what the Lord has called them to do, that we hear them when they preach the Word, and receive the Lord's Supper when they administer it. A congregation may supply its pastor with a home that is comfortable, give him a salary that is more than adequate, perform numberless acts of kindness and consideration, and still, if its members do not listen to his preaching or receive the sacraments which he stands ready to administer, they are not using him right, and no conscientious pastor could labor among them with anything but a burning grief in his heart.

Other duties toward our pastors are also mentioned. "Esteem them very highly in love for their work's sake" (1 Th. 5, 13). That's the one thing that counts: are they doing their work? Are they preaching the Word with the ability which the Lord supplies to them? Are they bringing the Word to their individual members according to their needs, supplying comfort, instruction, correction, encouragement? If so, love them, esteem them highly, that is, honor them. Do so whether they are young or old, brilliant or only moderately gifted, handsome or ugly, polished or crude, short or tall. And then provide for their physical needs. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9, 14). If they are conscientious, they will have their minds more than full with the cares of their office. Don't add to their problems that of trying to make both ends meet, of trying to live according to the standards demanded of their profession on a salary that isn't adequate. And don't wait for them to ask for an increase in salary if they find that their salary is not sufficient. Many pastors will not give the impression that they are asking favors for them-

selves, even though they might actually be instructing their people in regard to a duty which they owe. After all, love which leads us to do unto others as we want them to do unto us will understand what is needed without being told.

### "To Profit Withal"

While our pastors are given to us to use, they may not be given to us to keep as long as they live. "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12, 7). That means that the Lord has made our pastors what they are for the good of the church. The time may come when the Lord for the greater good of the entire church wants to use in another field the gifts which He has given to a certain pastor. When a pastor who has been laboring in his field faithfully and with visible success receives a call, his people do not always show the unselfishness which is part of Christian love. "Things are going well in our midst now. Why should we make a change?" Ah no. "These are the qualifications which our pastor possesses. Where, as far as we can see, can they be put to better use, in our midst or in the field to which he is called?" These are the considerations which must decide if we honestly pray, "Thy kingdom come." Let us as faithful stewards then use the gift which our Lord has given us in our pastors, using it for our own good as long as the Lord permits, using it for the greater good of the church, however, if honest consideration of the facts should ever indicate that we ought to release them.

"Oh, may Thy people faithful be  
And in Thy pastors honor Thee  
And with them work and for them pray  
And gladly Thee in them obey."

## THE NORTHWESTERN LUTHERAN

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# Siftings

BY THE EDITORS

The Gallup Poll elsewhere referred to in this issue reports the following results as reported in the *Milwaukee Sentinel* on the issue of bombing Rome.

Approving the bombing.....	74%
Disapproving .....	19%
No opinion .....	7%

The result if split up into religious and non-religious groups is the following:

	Ap- proving	Dis- approving	No Opinion
Protestants .....	75%	19%	6%
Catholics .....	63%	28%	9%
Non-church .....	78%	15%	7%

Some of the comments received in regard to the reason for their votes are interesting.

Those who approved gave as their reason: "Lives are more important than a few relics." "No ancient relic or city is worth one American boy's life." "A church can be rebuilt, but you can't rebuild a dead man." "I do not believe in sacrificing good American blood for an antique." Those disapproving said, "If they'd attend those religious places, we would get along better in the world." "If we destroy religion, there's nothing left to fight for." "Sanctuaries of culture and religion should be preserved."

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The Purchase Of 1,000,000 additional pocket Gospels to be distributed among the men in the armed forces by the Gideons of Wisconsin and Upper Michigan will bring the total of pocket Testaments with Psalms to more than 8,000,000 given to soldiers, marines and sailors by this society. It was also voted to purchase 100,000 new copies of the Bible to be given to hospitals for both servicemen and civilians.

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The Mormons Are Celebrating or will celebrate the 100th anniversary of the death

of their founder Joseph Smith this year. He was killed by a mob in Carthage, Illinois, on June 27, 1844. The Mormons are also known as the Latter-Day Saints with headquarters at Salt Lake City, Utah. Joseph Smith was a farm laborer in the state of New York. He claimed to have had a vision in which he spoke to the angel Moroni who revealed to him that golden plates inscribed with sacred records were buried in a hill near Palmyra, New York. Some years later the angel gave him the plates and promised him divine assistance in deciphering them. These "records" are known as the Book of Mormon which was published in 1830. This Book of Mormon is regarded equal in authority to the Word of God. Today this sect numbers about 750,000 members and it has become world-wide. The people of that sect are energetic missionaries. The great temple in Salt Lake City is famous throughout the world. It was open to the public at one time, but for many years now, the public has been barred from entering it. Even the Mormons themselves have no access to it. Their worship is held in a tabernacle near by.

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The Destruction Of Religious Art will go on apace. The religious world is bemoaning the fact that much of the treasured art will be a thing of the past when this war is over unless greater care will be taken during the bombing of cities in Europe, particularly, Italy. Some of the highly prized master pieces of the ages past are being moved to some safe place, if movable at all. But many great paintings will have to go down to destruction because they are painted on the walls of churches and convents in Italy. Leonardo Da Vinci's great work known as "The Lord's Supper," which he painted on a wall of a convent, will, if bombs strike the convent building, be lost to the world forever. War knows no sentiment, its necessity becomes the law of the moment.

The South Is Highly Agitated over the ever increasing social problem presented by the negro. At Memphis, some time ago, a minister of the Baptist Church permitted Mr. Randolph, head of the Brotherhood of Sleeping Car Porters, said to be a fomenter of race trouble, to speak in his church. This brought out roars of protest, not only against the speaker, but also against the minister for permitting him to speak from his pulpit. We know nothing about the affair, but we do join the protest in as far as it pertains to using a church for the purpose of purely political purposes. Right or wrong, the church must not identify itself with political or social movements. Not only because Christ says, "My house shall be a house of prayer," but also because it endangers the church's stand on the separation of church and state.

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One Of The Premises Of Our Faith is that mankind can be saved only by the foolishness of preaching. The world is in particular need of salvation in our time. If the "Age of Progress" in the latter part of the nineteenth century opened the gates of a faster, brighter, easier, gayer world and also introduced a skeptical, materialistic, "broad" gospel, we wonder what kind of gospel will emerge from the dark decade of the present. Will the church, having experienced bitter defeat in two tenets of the social gospel — prohibition and peace — which it preached during the twenties and thirties, humbly content itself with preaching the gospel "once for all delivered," or will it lift itself in a new set of political experiments?"

"The true business of the church is to save souls — to preach the clear, unembroidered gospel to those out of Christ, and to admonish Christian living to those in Christ. — *Christian Standard*.

## ON THE ARIZONA BEAM

THIS year's session of the Arizona Mission District convened at Phoenix from April 11 to 13. The delegates were guests of Zion Church, whose minister is Pastor R. W. Schaller.

A crowded calendar was presented. The session was opened by a service in which the sermon was delivered by Pastor O. Hohenstein, chairman of the meetings. One of the highlights on the program was the well-developed exegetical treatise on 1 Corinthians presented by Pastor E. E. Sprengeler. Pastor Henry Rosin put forward an outline of the Sermon on the Mount which provoked lively debate.

Wednesday evening was marked by worship and Holy Communion. Pastor A. P. C. Kell of East Fork Mission preached the Word.

The report of the Arizona Mission Board was heard with interest. It was given by Pastor F. G. Knoll. It was learned that Grace Church of Glendale became self-supporting, after having paid in full its Church Extension loan. Pastor Karl Molken-

tin is now living at Casa Grande and serves that city, the Gila Valley towns, and Chandler. Work in other fields is being better organized and is generally progressing. Resurrection Mission at Phoenix is still without a pastor, though it has called several times.

Renewed interest appeared in the chaplaincy question. A committee was set up to offer a review of the whole matter at the next meeting.

Delegates chosen for the 1945 Synod were Pastors H. E. Rosin and O. Hohenstein. Mr. Edwin Schultz of Phoenix was reelected to the Mission Board, and Pastor Arnold Sitz of Tucson was made Visitor.

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A new venture will soon be launched in Arizona. A five-day seminar has been planned for all our ministers engaged in work among the white population. The seminar will be conducted at Tucson from May 29 to June 2.

Grace Church has placed its parish house at the pastors' service for meals, lodging, and for a lecture hall. In lecture and discussion the practical side of mission and pastoral work will be stressed.

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Zion Lutheran Church at Phoenix oversold an issue of non-interest-bearing bonds to its members and is now in the process of paying up in full the balance of debt that was still outstanding on its new church. The wiping out of the \$6,000.00 note at one stroke is a notable and happy achievement.

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Grace Church at Tucson gathered for Easter worship at the High School Auditorium. The church was not large enough to accommodate the festival worshippers. The Easter offering ran a total of \$1,231.00. It is planned to build a new church as soon as building supplies will be made available.

## EARLY HISTORY OF ITINERANTS IN DAKOTA

BY PASTOR ARMIN ENGEL

(Continued from March 19 issue)

"Emmanuel Congregation of Campbell, McIntosh and Emmons Counties" was organized in the home of David Hein, June 10, 1888. This settlement consisted of Russian-born Germans originating from the Crimea, a poor class of people who were induced to work for relatives in this country until they could take up their own homestead. Their first stove was built in the ground of sod and stone. Their first farm tools were a second-hand wagon, a breaking plow, and a yoke of oxen bought on credit. They staked out their claims, built sod houses for their families, and broke the prairie soil. Still they were rich spiritually. They came together to worship every Sunday. During reading services postil sermons from Dr. Walther were read faithfully and in time enabled them to be "the epistle of Christ" for many other Lutherans in the west.



The First Frame House  
in the Community

Julius Engel moved into this northern field (now known as Zeeland, North Dakota) shortly before Christmas, 1892, and found the people of "one heart and one soul." Here, in the home of a member, his daily menu was slightly altered from chicory-coffee to boiled milk. Fire-wood was not to be had at a premium. Coal was only for the rich. The settlers burned "Dakota peat," a mixture of dung and dirt. It is claimed in jest, that it took three persons to keep a stove going with "Dakota peat"; one had to fire up, another shake the stove continually, while a third carried out the ashes. A rather awkward system of firing but it gave good heat. Here he taught the children throughout the winter. By Easter his first confirmation took place with a class of six.

### The Sod House Parsonage—1893-1894

When the first frame house in that community was completed, one of the Elders offered the old vacated sod house for a parsonage. After fixing it up somewhat, Missionary Engel occupied it in the spring of 1893. Two rooms had wooden floors and were complete with shiplap finish inside even to the extent of having heavenly-blue ceilings. He had kitchen, dining room, bed room, and study, all in one. The other room was used for teaching school. During the coldest months the missionary boarded one of his school children for the sake of company. Occasionally the instructions were interrupted long enough to send his boarder into the other room where their dinner was cooking to look after the fire.

At noon when the other children looked into their dinner pails, he and his boarder sat down to a warm meal. Bread was usually brought in by the children, but when it ran low more biscuits were baked. In reference to his sod hut he later writes: "Here I lived happier than many a millionaire in his palace."

Services were announced before hand and usually well attended. Some still came with oxen, and as a rule, were the first to arrive. Churches were not as yet in existence. Wherever possible schools and courtrooms were used. Often only private homes were available for worship with many disturbances. It was nothing out of the ordinary when the whole house smelled of sauerkraut, or when the house mother peeled potatoes during the last part of the services, or when a chicken laid an egg on the featherbed and made the event known with a loud cackle, and then flew up and away to seek the open space. In his own words, "Once even all the men ran out of the school house during the sermon, because my horses ran away with the little house to which they were tied."

### First Church At Hein

For lack of a definite place to worship at Hein, the members of Emmanuel Congregation were accustomed to meet in their sod houses. "There were houses that were warm in winter, cool in summer, but unhealthy to live in the year around." This congregation had a membership of 125 souls, fifty-four communicants, and twenty-one voting members. Although dwindled somewhat by the moving out of several families, it nevertheless re-



Emmanuel's First Church  
At Hein, South Dakota  
Dedicated November 22, 1893

solved to build a church and kept busy all summer to carry out its resolution. A fine frame church was erected and completely furnished for dedication on October 22, 1893. Many hearts rejoiced over this happy event. From far away Poland a congratulatory message read: "May God give His blessing."

The mail came to this lonely out-post of civilization once a week and then had to be called for from a member who lived miles away. A combined passenger train carried the mail from Aberdeen to Eureka three days per week. The remaining twenty-five miles from Eureka to Hein was covered overland per stage.

All had its day, also the life of the bachelor, Pastor Engel, at Hein. His congregations were glad to hear of his pending marriage.

His friends in Bowdle rejoiced most. Mrs. Fehlau was kind enough to prepare his last meal before he left for his wedding trip in the summer of 1894. In the meantime she died and was buried by Missionary Fehlau, with the help of the Elders.

The people in general with whom Julius Engel dealt on his itinerary were a mixed class of German, Lo-Germans, and Russian-born Germans. The Russians were very religious, strong emotionalists and therefore subject to fanaticism. Usually, after butchering time revivals were led from house to house by enthusiasts who came into the community and confused the people. In his mission report with reference to another place we read: "Here also still rages an entirely too unionistic-pietistic spirit." He carried the glad tidings of salvation to the homes of the settlers, and labored along the prairie with the same self-sacrificing zeal far and near striving to keep them from falling into the hands of the sects.

The people were very poor. They seldom had money, although as a rule a large family to care for. They were content and satisfied, when they could buy the essentials for a livelihood. The missionary found homes where dry bread, chicory-coffee, together with a boiled egg was the only table fare. Not a single chair was in the house. The parents sat on a bench, the larger children on a box, and the smaller ones stood around the table with folded hands.

Occasionally, there was a funeral. Hand-made coffins were used, furnished by a member of Hein. These were well made of hard wood and when finished with black paint were very neatly done.

In 1889, when the Dakota territory was admitted to the Union, a large party of German settlers in South Russia came to this section in a body with headquarters at Eureka. After them came trainloads of relatives and immigrants, sturdy pioneers, who for three generations had withstood the efforts of the Czar to Russianize them. Here they found the freedom they coveted. The women to whom the "Kopftuch" custom is native, not only wore shawls, baked home-made bread in "old-country" fashion, sewed featherbeds and reared children, but worked in the fields beside their men. Despite poor land, big snowstorms, and troublesome winds, they prospered moderately and raised oats, barley, flax, corn, and wheat. So well was the wheat industry developed that by 1892 Eureka was known as the "wheat capitol of the world."

Into this prairie terminal at the spur end of the railroad, came the farmers from seventy-five miles around. Eureka was crowded day and night with horses and wagons loaded with sacks of grain. Among them were the members of Hein. It took from three to four days for some of them to make the trip. Missionary Engel often met them along the way. "Sometimes when I met a caravan loaded with grain," he said, "I tied my horses on behind one of the wagons, and sat with the driver to keep him company for a stretch, or to do mission work along the lonesome way." Eureka later became a stronghold for the Iowa Synod.

To enable the people of Hein to contribute towards their first Mission Festival, one member of their midst sold his wheat at the Eureka mart and advanced the cash to the various contributors. Thus the missionary was gratified to report: "On the twenty-fifth Sunday after Trinity, Emmanuel's Congregation of Hein, South Dakota, celebrated its first Mission Festival. . . . The offering for Inner Missions was \$76.00."

**Parsonage At Mound City, South Dakota**

Once more we read: "In the fall of 1894, Mound City and Gale bought the present parsonage, finished building it, into which Pastor Jul. Engel moved and from now on served Hein from Mound City." The sod house was falling fast into ruins. Through an opening along the chimney the rain fell freely. Shortly before the Pentecost of 1895 he located in town where a small country congregation was already established. Because he moved into the new quarters before the house was completed, the missionary had to do much of the finishing work himself. While he was in the midst of painting, one of the Elders came upon the scene, and said: "I was just sent to see if you are daubing up our whole crop." Upstairs, where he kept his books, it began to rain in.



New Parsonage At Mound City

After several hard rains he discovered that the roof was too flat and needed mending even as much as the roof of the sod house. To beautify the grounds he planted the Dakota cactus, so plentiful on the prairie, around the parsonage, and let the Russian thistle stand around the well.

When the whooping cough epidemic broke out, the prairie itinerant read up on the best remedies and helped many a poor family that was without a doctor. Sometimes as many as six or seven teams were waiting for him when he came home. Even Catholic people came with their children at times for baptism, saying: "We have more confidence in you than in our own father." At other times some of the Russian-born caused him much trouble. These were unequalled fanatics, so-called "Betbrueder," who wanted to be masters in the Scriptures. In his efforts to convince them he went to the greatest length, only to be told finally to come again indeed, "but of their prayer and revival meetings they would leave NEVERMORE"! His health began to degenerate under the strain. Having preached for three and a half years and bent forth every effort to win people over from their reformed views and foreign customs, he accepted a call to Minnesota and completed his work as itinerant missionary in Dakota, December 1, 1895.

**All This Was Done For Me**

I see my Savior in the Garden,  
In faith His bloody sweat I see.  
In anguish for my soul He's praying:  
And all of this was done for me.

I see my Lord before the Council,  
For me accursed most ruthlessly.  
No fault was His, and still He bore it:  
And all of this was done for me.

Before the judgment seat of Pilate,  
My Jesus being mocked, I see;  
A cruel crown of thorns He's wearing:  
And all of this was done for me.

I see Him on the "Way of Sorrows,"  
Carrying the cross so patiently,  
So weak that Simon had to help Him:  
And all of this was done for me.

I see His arms outstretched in mercy  
Upon the cross on Calvary:  
O, come to Him in true contrition:  
Behold! He welcomes you and me.

Adeline Weinholz.

**ANNOUNCEMENTS  
CALENDAR OF CONFERENCES  
MICHIGAN DISTRICT CONVENTION**

God willing, the Michigan District of the Ev. Luth. Joint Synod of Wisconsin and Other States will hold its 72nd convention in St. John's Ev. Luth. Congregation, Wayne, Michigan (Rev. G. Press, pastor), June 12 to 16. The opening session will be held Monday afternoon, June 12, at 2 o'clock. Credentials of lay delegates, bearing the signature of the Chairman and the Secretary of the respective congregation, should be in the hands of the District Secretary not later than 1:30 o'clock.

The opening service will be held on Monday evening at 8 o'clock; First Vice-President K. F. Krauss will deliver the sermon. Holy Communion will be celebrated in this service. Confessional service will be held at 7:30; Pastor R. Koch of Zilwaukee will give the address.

On Thursday evening at 8 o'clock another service will be held in which the Second Vice-President Pastor Adelbert Westendorf of Bay City will preach the sermon.

The doctrinal paper will be presented by Dr. Paul Peters, professor at our Theological Seminary at Thiensville, Wisconsin, on the subject: "The Natural Knowledge of God in the Light of the Law and Gospel."

All memorials, official reports, and other documents or communications to come before the convention must be in the hands of the President of the District, the Rev. John Gauss, Jenera, Ohio, not later than May 27, 1944.

All pastors, teachers and congregations desiring to join our Synod should send their applications to the President, Rev. J. Gauss, on or before May 27.

Pastors and teachers coming from another District into the Michigan District should send their release from their former District with their application for membership in the Michigan District to the President on or before May 27.

Candidates from our Seminary who received and accepted a call to a congregation or into a Mission field in the District should file their application for membership with the President at an early date.

Congregations applying for membership are to send a copy of their Constitution to the President before the District meeting.

Since the pastors, teachers, and lay delegates are to have quarters in the homes of the members and are also to receive their breakfast in the private homes, it is absolutely necessary that all announcements to attend the convention be in the hands of the local pastor, Pastor G. Press, 3626 Elizabeth Street, Wayne, Michigan, not later than June 1. Please, do it, brethren, and make a difficult task a little easier for the local pastor!

A. W. Hueschen, Sec'y.

**NORTH WISCONSIN DISTRICT CONVENTION**

Pursuant to an invitation of Trinity Ev. Luth. Congregation of Neenah, Wisconsin (Pastor Gerhard Schaefer), the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene, D. v., for its fourteenth regular meeting in its midst June 19 to 23, a. c., inclusive.

The opening services will take place Monday morning at 10 o'clock, combined with Holy Communion.

The lay-delegates of the respective congregations are kindly asked to hand their "Credentials" to the Secretary of the District immediately after services. These Credentials must have the signature of the Chairman and the Secretary of their respective congregations.

The first session will be held Monday afternoon at 1:45 P. M.

All announcements to attend the sessions must be in the hands of the local pastor by June 1. All later announcements for lodging can not be considered. All delegates should consider that it is a difficult matter for any congregation to find proper lodging for about 200 delegates under present housing conditions. If any delegate prefers to have some other named delegate as partner, he should please state so in his announcement, because no changes can be made afterward.

All petitions and memorials must be sent in English and German to the President of the District, Pastor Ernst Behm, by June 1, a. c.

Meals will be served at the regular price, lodging and breakfast will be free.

A paper will be submitted by Pastor Paul Bergmann, Menasha, Wisconsin, bearing the theme: "First Synodic Convention."

Please make your announcement at your earliest date possible. G. E. Boettcher, Sec'y.

**MINNESOTA DISTRICT CONVENTION**

The fourteenth biennial convention of the Minnesota District will be held in New Ulm, Minnesota, Dr. Martin Luther College, June 19, at 2 P. M., until and including June 23.

Credentials of delegates shall be signed by the president and secretary of the congregation. All memorials to the District Synod should be submitted to the District President by June 1.

The opening service with Lord's Supper will be held in St. Paul's Ev. Lutheran Church, New Ulm, on Monday evening, June 19.

On Thursday evening services will be held in the convention hall.

Essays: "The Progress of True Lutheranism in the old Minnesota Synod" (conclusion), Dr. Paul W. Spaude; "A Popular Commentary of 1 Corinthians 12," by the Rev. LeRoy Ristow.

The Housing Committee will send information on quarters.

R. A. Haase, Sec'y.

**SOUTHEAST WISCONSIN DISTRICT CONVENTION**

The Southeast Wisconsin District of the Joint Ev. Lutheran Synod of Wisconsin and Other States convenes, God willing, June 26 to 29, 1944, at St. Matthew's Ev. Lutheran Church, North 10th Street and West Garfield Avenue, Milwaukee, Wisconsin, Arthur Halboth, pastor. Opening service on Monday, June 26, at 10 A. M. Thereafter presentation of credentials of lay delegates, properly signed by the chairman and secretary of their respective congregations, to the undersigned.

Essays will be read by Pastor H. J. Diehl (Sanctification — with German excerpt) and Dr. Alfred von Rohr-Sauer (Der Stand des Christen innerhalb der Schoepferordnungen Gottes — with English excerpt).

Holy Communion service on Wednesday evening, June 28.

The ladies of St. Matthew's will serve dinner on the four days of the convention, also supper on June 28. St. Matthew's is not assuming responsibility for lodging and breakfast.

Memorials, reports, documents, releases, applications for membership, et al., to be considered at the convention are to be in the hands of President R. O. Buerger by June 1, 1944.

W. Keibel, Sec'y.

**WESTERN WISCONSIN DISTRICT CONVENTION**

Pursuant to an invitation received from the Salem Congregation and the Our Savior's Congregation of Wausau, Wisconsin, and the St. Peter's Congregation of Schofield, Wisconsin (Pastors John Henning, Lyle Koenig, G. C. Marquardt), the Western Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene, D. v., from June 12 to 15, 1944, at Schofield-Wausau, Wisconsin. The sessions will be held in the church of the St. Peter's Congregation at Schofield, Wisconsin, all three congregations will join in the lodging of the delegates, teachers and pastors.

The opening session will be held on Monday afternoon, June 12, at 2:15 o'clock. The credentials of the lay delegates, signed by the president and secretary of their respective congregation, should be in the hands of the District Secretary by 1:45 o'clock.

The opening service will be held on Monday evening. A communion service will be held on Wednesday evening.

All memorials and communications pertaining to the convention should be in the hands of the District president by June 1, including applications of congregations, teachers and pastors for membership in our Synod. Such applications should be accompanied by the proper credentials.

During the course of the convention two brief papers will be submitted on the following subjects: "The Mission Opportunities of the Church in 1944" by Pastor Martin Nommensen, and "Ordination" by Pastor A. H. Dobberstein.

Lodging will be furnished gratis, meals at a reasonable price. The pastors acting as hosts to the convention will contact all pastors and teachers, respectively congregations, concerning lodging, etc., and will appreciate an early reply. If through some oversight any pastor or teacher of the District is not thus contacted by June 1, kindly announce directly to the Rev. G. C. Marquardt, 201 Jacobi Street, Schofield, Wisconsin.

A. W. Paap, Sec'y.

**SOUTHERN WISCONSIN PASTORAL CONFERENCE**

The Southern Wisconsin Pastoral Conference is to meet May 23 and 24 at South Milwaukee with Pastor O. B. Nommensen. The first session is to begin at 9 A. M.  
Sermon: A. Koelpin, Rom. 1, 16-20 (W. Lehmann, 2 Tim. 3, 10-17).

Confessional Address: M. Plass (G. Schmeling).  
Essays: W. Diehl, R. Otto, R. Siegler, J. Toepel, T. Volkert.

R. P. Otto, Sec'y.

**RHINELANDER PASTORAL CONFERENCE**

The Rhinelander Pastoral Conference will convene at 10 A. M. on Tuesday, May 16, at St. Paul's Church, Crandon, Wisconsin, W. A. Gieschen, pastor.

Papers: Exegesis on 1 Tim. 2, H. Lemke; Continuation of paper on "War" and "Church and State," F. Raetz; Continuation of paper on "Purgatory, with Special Reference to the Question, Why the Books of Maccabees were not Accepted into the Canon," J. Krubsack; The Holy Christian Church, P. J. Gieschen; Review of the Chaplaincy Question, F. Bergfeld; Review of the Reward Plan, W. A. Gieschen.

Sermon: P. J. Gieschen (F. Raetz).

W. A. Gieschen, Sec'y.

**EASTERN DELEGATE CONFERENCE, SOUTHEAST WISCONSIN DISTRICT**

The Eastern Delegate Conference, Southeast Wisconsin District, meets, D. v., Sunday afternoon, June 18, at Trinity Church, Pastor H. Shiley, 1076 White Rock Avenue, Waukesha, Wisconsin. Sessions will begin at 2 o'clock.

Wm. Holzhausen, Sec'y.

**REDWOOD FALLS DELEGATE CONFERENCE**

The Redwood Falls Delegate Conference will be held, D. v., on Friday, June 2, 1944, in Echo, Minnesota, Pastor Theo. Bauer, host pastor.

The time of conference will be filled with a consideration of the reports and proposals addressed to the District Synod meetings of this year and a discussion on the "Reward Plan" led by Pastor Im. Lenz.

Congregations are urged to send at least two delegates. The time of conference has been set, also to make it convenient for our male teachers to attend. The pastors are asked to let Pastor Bauer know how many guests to expect from their congregations.

G. F. Zimmermann, Sec'y.

**ST. CROIX CIRCUIT DELEGATE CONFERENCE**

The St. Croix Circuit Delegate Conference will be held on Tuesday, June 6, 1944, at St. John's Church, Baytown, E. W. Penk, pastor.

The forenoon session will begin at 9 o'clock with Holy Communion, John Plocher (J. Pieper) preaching.

Essays: A. E. Frey: "The Christian's Mental Attitude toward Sickness and Trials"; A. H. Leerssen: "Infant Baptism"; F. A. Werner: "Blessings and Privileges of Synod Membership."

Kindly inform Pastor Penk in due time as to the number of delegates planning to attend.

P. R. Kurth, Sec'y.

**CROW RIVER VALLEY DELEGATE CONFERENCE**

The Crow River Valley Delegate Conference is to convene at Acoma, Hutchinson, Minnesota, Rev. W. Voigt, pastor, on June 6 and 7. The first session begins at 10 A. M.

Program: "How a Layman can become a Missionary in his own Congregation," W. J. Haar; A Study of Booklet, "The Government Chaplaincy — An Appraisal," by Prof. K. Schweppe led by W. C. Nickels (bring your copies); discussion of Syllabus.

Sermon: Chr. Albrecht.

Your intentions of presence or absence should be made known to host pastor in time. Report names of delegates also.

M. J. Lenz, Sec'y.

**SOUTHWESTERN DELEGATE CONFERENCE**

The Southwestern Delegate Conference will meet in St. Paul's Church, Mauston, Wisconsin, Albert Winter, pastor.

Time: Sunday afternoon, June 4, 2 P. M.

E. W. Ebert, Sec'y.

**WEST WISCONSIN TEACHERS' CONFERENCE**

The West Wisconsin Teachers' Conference will meet on April 28 and 29 at Lewiston, Minnesota, R. P. Korn, pastor. Sessions begin at 9:30 A. M.

Lessons: Story of Ruth, W. L. Roerig; Solving Problems in Two or Three Steps, George Heckmann; Ocean Currents, R. E. Swantz; Ascension Story, Vona Reed; Correct Usage of May and Can, Linda Teske; Penmanship, Olga Richter.

Substitute Lessons: The Holy Christian Church, J. F. Gawrisch; Teaching Essentials of First Aid to the Pupils, M. J. Ingebritson; Liquid Measurements, Lois Vangen; Ascension Hymn, Charlotte Froehle.

Papers: Color Combinations, Victoria Schuetze; Preparation of a Choir Director, T. W. Zuberbier; Courtesy in the Classroom, E. W. Wilde; How Can a Teacher Gain and Retain the Respect of His Pupils, E. Ebert.

Substitute Papers: Principles and Advantages of Manuscript Writing, Marguerite Hamisch; Technique of Questioning Class Lessons, E. Sievert.

R. E. Swantz, Sec'y.

**ANNOUNCEMENT**

The Intersynodical Committee on Hymnology and Liturgics announces the publication of "The Music for the Liturgy of the Lutheran Hymnal" and "The Graduals for the Church Year." The latter is a companion volume to "The Intros for the Church Year" which appeared a year ago. These volumes may be ordered from Northwestern Publishing House.

W. G. Polack, Chairman,

The Intersynodical Committee on Hymnology and Liturgics.

**SEMINARY CLOSING SERVICE**

On May 26, God willing, the present school year will be closed with a special service in the Seminary Chapel, beginning at 9:30 A. M.

The sixteen members of the Senior Class will receive their diplomas as Candidates for the Holy Ministry.

Friends of the Seminary are cordially invited to be present.

On the evening before, May 25, the Seminary Chorus will give a sacred concert in the Chapel, beginning at 8 o'clock.

Joh. P. Meyer.

**ORDINATIONS AND INSTALLATIONS**

President E. Behm of the North Wisconsin District authorized the undersigned to ordain Candidate Reinhart J. Pope and install him in the Grace Congregation at Crivitz, Wisconsin, on Sunday Quasimodogeniti, April 16, 1944. The pastors assisting were: K. Geyer, W. Puhlbrigg, N. Schlavensky, K. Lederer, B. Kuschel. The Lord bless both pastor and congregation!

Address: Rev. Reinhart J. Pope, Crivitz, Wisconsin.

Rud. Lederer.

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Authorized by President R. O. Buerger of the Southeast Wisconsin District the undersigned installed his son, Pastor Hans Schultz, as pastor of St. John's Ev. Lutheran Church of Woodland, Wisconsin, on April 16, 1944. Pastor F. Zarling assisted.

Address: Pastor Hans Schultz, Woodland, Wisconsin.

Arnold Schultz.

Upon due authorization of President Im. P. Frey I installed Pastor Allen Hoff as pastor of St. John's Ev. Lutheran Church, Brewster, Nebraska, on Maundy Thursday, April 6.

Norbert M. Mielke.

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Authorized by President H. C. Kirchner of the Western Wisconsin District, the undersigned installed Pastor Elmer G. A. Rimpler as pastor of the churches at Doylestown, Fall River and Fountain Prairie, Wisconsin, April 16, 1944, assisted by Pastor Otto Messerschmidt. May the Shepherd of our Soul bless shepherd and flock.

Address: Rev. Elmer G. A. Rimpler, Doylestown, Wisconsin.

A. J. Engel.

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Authorized by President W. T. Meier of the Dakota-Montana District, the undersigned installed Pastor Hogey Bergholz as pastor of Salem Ev. Lutheran Congregation, Circle, Montana, on April 16.

R. Reim.

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Being authorized by President Behm, I installed Pastor Hugo Warnke as pastor of Zion Lutheran Church at Green Lake, Wisconsin, on Sunday, April 16. Pastors C. Krug and T. Redlin assisted.

Harold E. Warnke.

**ACKNOWLEDGMENT AND THANKS**

The Northwestern College Library has received a Memorial Wreath gift of \$25.00 in memory of the late Dr. J. C. Krafft, of Chicago, Illinois. The donors were: Rev. and Mrs. Th. Engel, Mr. and Mrs. Robert Metzger, Rev. and Mrs. N. Engel, Rev. and Mrs. A. H. Baer, Rev. and Mrs. H. L. Engel.

E. E. Kowalke.

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A set of law books together with a fine sectional book case was donated to the Seminary Library, Thiensville, Wisconsin, by Mrs. Helen Riemer of Milwaukee. We herewith extend our hearty thanks to the kind donor for her generous gift.

Adalbert Schaller, Librarian.

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Twelfth Grade of Dr. Martin Luther College donated a Memorial Wreath in the amount of \$8.05 to our school library. This is in memory of the father of one of their classmates, the late E. F. A. Riess, New Ulm. Our thanks to the kind donors.

E. R. Bliefenicht, Librarian.

**CHANGE OF ADDRESS**

Rev. M. Schuetze, Darwin, R. 1, Minnesota.

**BOOK REVIEW**

**Luther's Life** by Ingeborg Stolee. Augsburg Publishing House. A revision based on "Luther's Life" by O. Nilsen. 157 pages. Price: \$1.50.

This pleasant volume of Luther's life was written and intended especially for young people. We are sure that the young people will appreciate this volume. It is profusely illustrated. The selection of illustrations is good. We recommend the book to our readers.

W. J. S.

**Dictionary of Bible Topics** by Theodore Graebner, Professor of New Testament Interpretation, Concordia Theological Seminary, St. Louis, Missouri. Print: Zondervan Publishing House, Grand Rapids, Michigan. 278 pages. Price: \$2.00.

The author says in his introduction, "The material gathered in this volume has accumulated during the preparation of the 1940 revision of the Concordia Bible Dictionary. It is not offered as anything more than a book of ready reference on matters historical and archaeological, but especially of human interest, connected with the study of the Bible. It claims no completeness either in the selection of topics or in the treatment of those contained herein." The topics treated in this book are listed under three heads: 1. Studies in Biblical Interpretation. 2. Bible Land Rambles. 3. Biblical Archaeology and History. The book is well worth the price asked.

W. J. S.

**Moses, Builder of Altars** by Basil Miller, Zondervan Publishing House, Grand Rapids, Michigan. 154 pages. Price: \$1.50.

Those who have read Miller's other biographies know what they have to expect in this volume. It is good and well worth reading.

W. J. S.