

# 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*

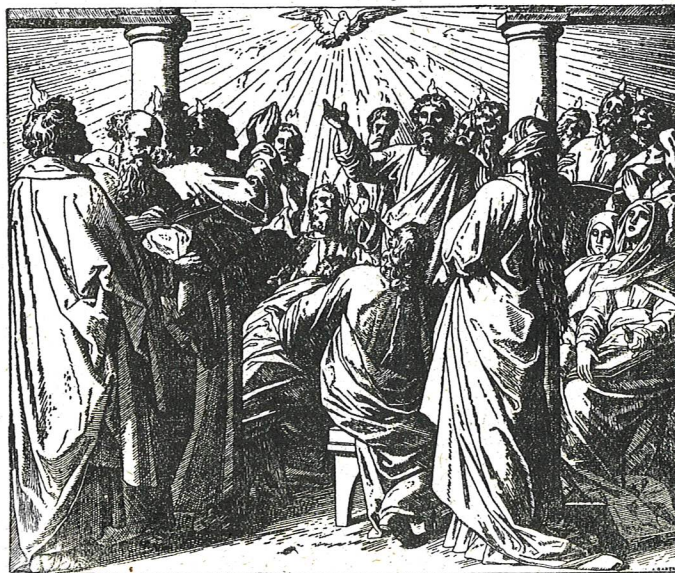
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## PENTECOST



“How Hear We Every Man  
Our Own Tongue . . . . The  
Wonderful Works Of God!”

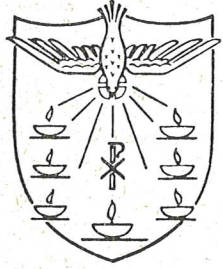
Acts 2.

## PENTECOST

The Blessed Indwelling of the Holy Spirit

Read Romans 1, 12-17

**P**ENTECOST, the festival of the Holy Spirit, is quite generally not celebrated with the same rich joy which is awakened by the festivals of Christmas and Easter. This is even apparent



through the fact that we commonly neglect to adorn our houses of worship in a comparable manner on this festival to give outward indication of the blessed significance that we find

in its message. If we should undertake to do some questioning, we would undoubtedly find that many Christians are only vaguely conscious of the Holy Spirit's vital part in the gift of salvation.

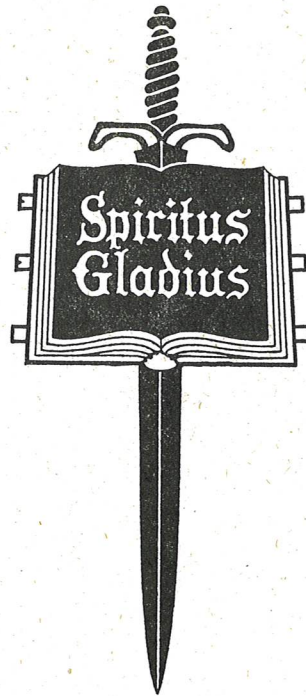
**We Believe Through the Holy Spirit**

Yet without the Holy Ghost not a single person in the world would be able to enjoy the salvation which the love of the Father and the obedience of the Son has procured for us. As the Holy Spirit, according to the Savior's promise, descended upon the disciples on Pentecost He brought to their remembrance all that Jesus had said unto them, He taught them all things, gave them to understand the saving meaning of all that Jesus had said and done before their eyes and ears. Thereupon the disciples began to preach and teach the truths of salvation with great joy and boldness at Jerusalem. Working through their message, the Holy Ghost on the very day of Pentecost brought more than 3000 sinladen souls to joyful faith in their Redeemer. Ever since this first Pentecost the glorious work of the Holy Spirit has gone on and on through the written word of the apostles and through the sacraments established therein. Through these means the Holy Spirit is still bringing sinful men to faith in Christ. In no other way does anyone ever become a believing child of God. "No man can say that Jesus is the Lord," that is, call

Him his Lord and Savior with a believing heart, "but by the Holy Ghost." (1 Cor. 12, 3.)

**The Holy Spirit Dwells in Every Believer**

Also in those whom He has brought to faith in Christ the Holy Spirit continues to perform His blessed work. He takes up His abode in their hearts to sanctify, comfort, strengthen and preserve them in faith through the Word of Christ. This blessed indwelling of the Holy Spirit in our hearts we shall want to cherish and appreciate.



*The Holy Spirit Leads Us to Victories Over Our Sinful Flesh*

**These Are Vital Victories**

There is an enemy of our eternal welfare who dwells in us all, an enemy to whom the Bible gives the name of "flesh." It is our natural depravity, our sinful nature which we have inherited from Adam. We daily feel its evil power. It tempts us to speak evil against those who have spoken evil against us; it tempts us to be untruthful when that is seemingly to our advantage; it tempts us to use God's holy name in vain, to be

dishonest, to harbor bitter and wrathful thoughts, to neglect our duties and obligations; yes, it would lure us on to one sin and evil after another. But as believing children of God we are no longer debtors to the flesh, no longer in any way obligated to live after the flesh. In fact it would be most fatal for us if we did again willingly yield to our flesh to fulfil all its evil lusts and desires. "For if ye live after the flesh, ye shall die." Living after our flesh we would stifle our faith, we would again lose our spiritual life and thus finally sink into eternal perdition.

**Only Through the Holy Spirit Can We Win Them**

As Christians we need to crucify our flesh daily, we need "to mortify the deeds of our body" so that they do not serve the flesh in fulfilling its lusts and desires. Only through the power and help of the Holy Spirit are we able to do this, however. "If ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." The Holy Spirit will indeed lead us to daily victories over our flesh. Such victories do not give us life; they do not make us children of God. But they are an evidence that we still are dear children of God, who do live before God and who shall finally inherit eternal life.

**He Grants Them to Us Through the Word of God**

It is, of course, by means of the Word of God that the Holy Spirit does lead us to our victories over our flesh, — by means of the Word of God which we hear and read, or which we have heard and read in the past, which is inscribed in our memory, which saturates our mind, and which has molded our thinking. Through the Word of God the Holy Spirit brings to our remembrance "that Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." He brings to our remembrance that "we are buried with Christ by Baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

through the Word of God He leads us to ever new joy and peace in the gracious deliverance from sin, death and hell which Christ has procured for us and whereby moves us to a thankful love in which we are desirous to live for Christ and learn to hate everything sinful.

*The Holy Spirit Gives Us Boldness and Confidence Toward God*

**We Have Not Received a Spirit of Bondage** Man by nature leads a life of dread and fear toward God, he is like a slave who continually fears the anger and punishment of his master. His conscience tells him that God is a holy God before whom he cannot hope to stand in his own sinfulness. Even though he tries to persuade himself that God will be indulgent and overlook some of his faults this does not give him any confidence and boldness in God's sight. He may try to bargain with God by all kinds of self-chosen works and self-evaluated merits, but thereby he gains no certainty that he has won God's favor. He remains uncertain as to what he may expect from God. This is a spirit of bondage. It is different, however, with the Christian whom the Holy Spirit has brought to faith in Christ and His merits. The Holy Spirit, who has come to dwell in his heart, is not a Spirit of bondage who drives him new to fear.

**We Have Received the Spirit of Adoption** He beareth witness to our spirit that we are the children of God. He lets us realize that we have been adopted as God's dear children and thus fills our hearts with a child-like boldness and confidence toward our God. With a confident, joyful "Abba, Father" he leads us to commit all of our needs and requests to our Heavenly Father. He lets us realize ever anew that God does not deal with us after our sins but has forgiven them all for the sake of His beloved Son, Jesus Christ, who bled and died on the cross for our atonement. Thus he awakens the firm assurance in us "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor

height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

**The Spirit Works Through the Word**

Also here we must be careful that we do not separate the testimony of the Holy Spirit from the Word. There are many enthusiasts who have a great deal to say about the voice of the Holy Spirit within them, though their convictions and deeds are not in keeping with the clear Word of God. They labor under the delusion of considering their own feelings and imaginations, and the ideas which they have formed in their own mind as a part of the guidance of the Holy Ghost. Yet the testimony of the Holy Spirit is always connected with the Word of God. In no other way does the Spirit of God bear witness to our spirit that we are God's dear children. In speaking to His disciples of the future working of the Holy Spirit Jesus stressed that He will "bring all things to your remembrance, whatsoever I have said unto you." "He shall take of mine, and shall show it unto you."

*The Holy Spirit Ever Cheers Us With a Certain Hope of Eternal Life*

**On the Basis of Our Sonship**

As He bears witness with our spirit that we are the children of God He ever renews in us also the certainty that eternal life and glory are ours. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him that we may be also glorified together." The Holy Ghost, who through Word and Sacrament, dwells in our hearts, testifies to us that God will not cast us away from His presence for the sake of His dear Son in whom we believe, but that He will let us enjoy all the rights of children before Him, also the right of inheritance, of inheritance to His heavenly bliss and glory. God's Spirit testifies to us that as surely as Christ is the beloved Son of God, so truly are also we God's children who trust in Him who substituted for us. And as He entered into the glory of the Father, so shall also we follow after

Him into glory, who are joint heirs with Him.

**On the Basis of That Which Marks Us as Joint Heirs**

Even the manner in which the children of God are to enter the glory of heaven resembles the manner in which Christ entered into glory. As Christ returned through much suffering to the Father, so shall also we pass through much cross and tribulation into our eternal inheritance. Christ, of course, suffered innocently in order to atone for the sins of the whole world. In this respect His suffering will ever be unique and stand by itself. In another respect, however, also the cross and tribulation which the children of God bear in passing through this world to their eternal inheritance are innocent suffering. It can no longer be punished, for God does not see any sins to punish in His believing children to whom he has imputed the perfect righteousness of His Son. Our sufferings are wholesome crosses and chastisements laid upon us to keep us in the narrow way that leads to eternal life. They are meant to keep our eyes of faith firmly riveted upon our eternal inheritance and upon Christ's grace as the only means of reaching it. Thus all the crosses which God asks us to bear serve as a reminder that He is indeed leading us as His dear children to our heavenly home, that like Christ with whom we are joint heirs we too shall be glorified after our suffering. Also by letting us see our crosses in this light does the Holy Spirit confirm us in the certainty of our eternal hope.

C. J. L.

**WAR RELIEF**

**Another Step Forward.** Individuals in the United States will be permitted to send food, clothing, and medical supplies to individuals in Germany or Japan as a result of an amendment to the "Trading with the Enemy Act" which passed the House of Representatives early in May. The bill had been unanimously adopted by the Senate a few days earlier. More details should be released at an early date.

# Editorials

**In the Background** More time is often spent in preparing the background and planning its appointments than one is apt to suspect. The background often becomes an important factor in the scheme. More often, however, the background gets little attention, particularly, from those who come to view a project. So much time is spent on looking over and admiring the main project that the background is passed by almost unnoticed. In fact, in our hurry-up time people are satisfied to get a general impression and miss the details. Speaking of the background we are thinking now of Ascension Day. Unfortunately, perhaps, Ascension Day falls on the day that America is wont to celebrate as Memorial Day. This will mean, no doubt, that Ascension Day will fall into the background and Memorial Day will run off with the honors. We have heard that many of our Lutheran churches are going to celebrate Ascension Day on Wednesday evening and others are celebrating on the Sunday following. We are not going to blame them too severely. They are simply taking into account the temper of our people and making the most of a discouraging situation. They do want to commemorate the ascension of our Lord and Savior. If it must be pushed into the background because of a holiday of the world they will at least remind their people of Christ's ascension and its meaning to the Christian—even though this must be done some other time. The church must capitulate to the world. That is the sad story behind all these special arrangements for Ascension Day in this year of our Lord. We, the Church, fear the world and concede its right and claim to the hearts of men without having tried and tested the fact. Let us not yield. We ought to keep Ascension festival as we always did—on the *fortieth day* after Christ's resurrection. We ought to keep this day come what may. We ought not to let any worldly thing or event push it into the background. Christ made much of His ascension, inviting His disciples to view the spectacle, having before explained its blessed meaning to them; and we ought to make as much of it.

W. J. S.

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**An Ill World** It was Winston Churchill who used this phrase to describe the present conditions in the world. He said it in one of his many speeches: "The world is ill." We are not repeating these words because they contain a truth which no one else has ever thought of. Others, of course, have expressed the same idea. But Churchill has a way of saying things that seems to make them stick. It is pithy and terse. Surely, "the world is ill." Every phase of its life is ill—sick unto death. It is sick politically, economically, socially and morally. It is the result of seven years of the most disastrous and destructive war the world has ever

known. Corruption has sunk its talons deeply into every fiber of the body of the world and has torn it to shreds, leaving the body badly, almost irreparably damaged and on the verge of death. Famine and starvation seem so common place today in the old world that the shudder that once took hold on us as we read about those conditions seems to have gone. We can stand it to read about them now. We are growing callous and insensible toward them. And, yet, what is all this compared to the greater calamity—the religious and moral collapse? Never, perhaps, as long as this world has stood has morality fallen to such a low level as at this time. It has set up a busy workshop in America which never saw the horrors of this war. Nothing is sacred any more and safe from its pernicious influence. The family is disrupted—pulled up by the roots, it seems, with child delinquency and parent delinquency following in its wake. The court calendars are jammed and the judges are crying for more judges to help clear the calendar. Our jails and penal institutions are filled to overflowing. Disrespect for the law is the order of the day. Yes, "The world is ill," very ill, sick unto death. The sorry fact is that it need not be. There is a cure, a sure and perfect cure for its ills. That cure is in God, in Christ and His blood shed on Calvary. Sinners plunged beneath its flood not only lose all their guilty stains but become new creatures, people who have done with sin and are willing to serve God in righteousness and holiness of living. That's the balm that will heal the ills of the world; that's the sure cure for sin, the cause of all our ills. As long, however, as men spurn this cure the illness of the world will continue in ever-increasing virulence to its utter destruction. The more men will try to find their own way out the surer destruction awaits them. What a pity that the world will not hear! Nevertheless, let the Church never tire of beseeching the men of today in Christ's stead: "Be ye reconciled to God." That is our work in the world that is sick unto death. That Word will do its work. It will never, according to God's promise, return unto Him void, but will accomplish, here and there, that which God pleases.

W. J. S.

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**Convince Yourself** Those who are in doubt whether the Boy Scout organization is a harmless thing or not, better order from our Publishing House two very valuable tracts that will give you all the information you may desire or need to judge the Boy Scout movement for yourself. The one is entitled *Scouting in the Light of Scripture* put out by a joint committee of the Wisconsin and Missouri Synod, and the other, also bearing the title, *Scouting in the Light of Holy Scripture* by Pastor Erhard C. Pankow of Milwaukee. These

acts are invaluable to any one who is making an honest effort to decide whether the Boy Scout Movement is harmless to a Christian boy or not. Pastor Pankow's tract is well written, clear and convincing. These tracts ought to be in the home of every Christian. This is a hot question at this time with those in favor of scouting using every means to con-

vince Christians that it is harmless and quite immaterial whether a Christian boy joins the ranks of the Boy Scouts or not. Take no one's word for it. Study the question objectively and draw your own conclusions on the basis of the Word of God and the Scout material. Both may be had for 40c. By all means get these pamphlets.  
W. J. S.

said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you" (Matth. 5, 43. 44).

### The Spirit of Revenge

There are various causes that may lead to "striking" in any form.

Some people are of such a malicious disposition that from no obvious cause whatever, but simply so satisfy the wicked craving of their heart and for their own amusement, they torment their fellow men. Some are so quick-tempered that at the slightest provocation, real or imaginary, they start to abuse their fellows. After "striking" is the result of excessive drinking, as Solomon says: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine" (Prov. 23, 29. 30).

Most often, probably, "striking" will grow out of a desire for revenge. Concerning revenge God emphatically declares: "To me belongeth vengeance and recompense" (Deut. 32, 35). Paul quotes the passage in this form: "It is written, Vengeance is mine, I will repay, saith the Lord" (Rom. 12, 19). Similarly the Epistle to the Hebrews: "Vengeance belongeth unto me, I will recompense, saith the Lord" (chap. 10, 30). Hence the Psalmist addresses God in these words: "O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth" (94, 1).

Personal revenge is always sinful. Not only is the one taking revenge, being personally implicated in the controversy, unable to see both sides of the question fairly, but since his emotions are aroused, he cannot even weigh the matter correctly when both sides are presented to him. His bias will blind him. Yet even if he should happen to strike a fair balance, his self-revenge would be sinful, because he would be pushing God aside, he would be taking matters into his own hands, matters which God has reserved unto Himself: he would be usurping divine prerogatives. Hence Christians are admonished once for all: "Dearly beloved, avenge not yourselves" (Rom. 12. 19).

## TABLE OF DUTIES

### For Bishops, Pastors, and Preachers

*A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice; holding fast the faithful Word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 3, 2ff.; Tit. 1, 6.*

#### VII

**NO STRIKER**, so Paul says next in enumerating the required qualifications of a bishop. From the early days down, the church has understood this term to refer both to the fist and to the tongue. A pastor must not attack anyone with his fists, nor must he use abusive language and give somebody a hate-inspired, revengeful, sarcastic tongue lashing.

#### Christians Must Practice Love

So we read repeatedly in the epistles of St. Paul. In Rom. 13, 8, he says: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." Then he briefly points out that all commandments of the Second Table are "briefly comprehended in this saying, namely; Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (v. 9. 10).

The motive of a Christian for practicing love is, of course, not the idea that in this way he may merit a reward or make

himself worthy of God's favor. If anyone would practice love in that spirit, his would simply be a sham love. He would really have no love toward his neighbor. He would show love to him only because of personal advantages which he hopes to achieve. He would be hiding his selfish interests under a guise of love to his



neighbor. Such a man will remain under the curse of the Law. Real, unselfish love must grow out of faith in the forgiveness of our sins. In Jesus Christ nothing avails except "faith which worketh by love" (Gal. 5, 6). Love is the first and chief fruit of the new spiritual life of a Christian. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law" (Gal. 5, 22. 23).

What did Jesus Himself say? He not only said in a general way that the second demand of the Law is that we love our neighbor as ourselves; and that the world will recognize us as His disciples by the love we have to one another: He also spoke of "striking" as being opposed to love. "Ye have heard that it hath been

### Pastors Must Not Be Strikers

How can pastors be strikers and at the same time preach that Christians must avoid the spirit of revenge and must practice love to the extent of doing good to everyone, including their enemies, yes, when smitten on the right cheek, to turn the other also, and when sued at law for their coat to let go also of their cloak? They cannot preach the one thing and practice the other without becoming guilty of gross untruthfulness in their character. And what would be the fruit of such preaching? Striking pastors cannot train peaceful and loving Christians. Pastors must confirm their preaching by their practice. They must really be *leaders* of the people.

Some one may say, Might they not use their striking against such as cannot be made to toe the mark in any other way? Some people will never do the right thing unless they are cajoled, or else clubbed into doing it by force or abusive language. But is the purpose of the pastor's office to extort some outward works? Or is it to train the hearts and build them up in faith, to help them grow in faith and to practice their faith by Christian living? The pastor is not a policeman, nor a hangman. He does not use the killing power of the Law in his work, but the quickening spirit of the Gospel. To be a striker in any form is not in accordance with the Gospel.

### The Spirit of the Gospel

That striking in any form is against the spirit of the Gospel, Jesus on one occasion declared very emphatically to two of His disciples. While He was passing through Samaria on His way to Jerusalem, a certain village refused to receive Him. Then John and James were ready to "strike." They said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" Jesus, however, rebuked them sharply: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9, 54-56).

It was precisely in reference to the conduct of congregational offices, the pastor's office included, that St. Paul wrote his wonderful chapter on love, 1 Cor. 13: "Though I have the gift of prophecy

. . . and have not charity, I am nothing" (v. 2. Read the entire chapter).

### Speaking the Truth Is Not Striking

There are people who insist that the pastor should always say pleasant things. He should not mention sin, except in a general way, nor rebuke error, nor point to the wrath of God against such things, but simply "preach the Gospel," as they call it. Is a pastor a "striker" when he speaks bluntly about sin and its punishment? Let us hear what the Lord said to Ezekiel: "O son of man, I have set thee a watchman unto the house of Israel. Therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his

way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ez. 33, 7. 8).

Also Paul, who insists that a pastor must not be a striker, told his hearers and his readers the unvarnished truth about their errors without mincing words. Think of the harsh words he used against the errorists who disturbed the Galatians: "I would that they were even cut off which trouble you" (5, 12). And he did not hesitate to call the Galatians themselves "foolish" and "bewitched" (3, 1) when they listened to the seducers. As Ezekiel of old, he was concerned about their salvation.

Do not call your pastor a striker when he faithfully, perhaps sharply, warns you to flee sin and the wrath to come.

J. P. M.

## CHRISTIAN POETRY IV

BY PROFESSOR MARTIN FRANZMANN, Watertown, Wisconsin

GEORGE Herbert belongs to the seventeenth century, that remarkable period in English history when every second Englishman was a poet and every third Englishman was a good poet. He came of a noble family, was well educated, and was destined for a career at Court. However, under the influence of his mother and of the poet John Donne, he turned gradually to the religious life and lived out the remainder of his consecrated and saintly days (he died at forty) as a clergyman of the Church of England.

The poem below, *Virtue*, is one that is found in all anthologies; perhaps because it is, apparently, not specifically Christian and therefore inoffensive. I say, "apparently"; for to those who know Herbert from his poems, from the prayers which he composed, from the testimony of his friends, and from the record of his life, the idea that the virtue spoken of in this poem is anything but virtue in Christ is simply preposterous. When Herbert lay dying, a friend sought to comfort him by reminding him of a good work he had done: he had rebuilt a chapel at his own expense; Herbert's answer is the best commentary on the "sweet and virtuous soul" of this poem: "It is a good deed if it be sprinkled with the blood of Christ."

*Virtue* is a good example of the poet's way of saying things, of what is, not very aptly, called "poetic diction." For it is not only a way of saying things, a way that irritates some honest people because it seems so indirect and roundabout; it is a way of communicating wholly different from that of simply saying things in prose. The poet desires, not merely to tell us of what has moved him, but to have us re-create for ourselves, by our own activity of mind and imagination, the experience he has had. And to effect this he uses images, pictures, that our mind can take up and re-create, so that we enter actively into the beauty, or sorrow, or splendor that has stirred him.

So in the poem before us, Herbert would have us feel all the beauty that smote him on his morning walk, beauty that by its own loveliness reminded him of its transience, its liability to change, decay, and death. He calls the day a "bridal," a marriage, the perfect union of earth and sky; our mind gathers up all the impressions of good cheer, kindly feelings, youthful beauty, and hopeful love that cluster round the "bridal" idea and so constructs a warm and pulsing picture of the beauty of the morning.

The color of the rose, again, is "angry"; the mind bestirs itself to take that in —

the red flush of anger, mounting quickly in the cheek, is a fresh and powerful picture of the *living* color of the rose in perfect bloom. The beauty of it does not "make us weep"; it "bids the rash gazer wipe his eye"—again the mind must move, must catch the idea *alive*.

The day and the rose lead naturally to the spring, which contains them both; the spring is a chest containing sweet and pernicious things: unguents, and perfumes, and spices of Araby. It is music that must reach its "close," its concluding cadence. And all—we have really felt the taking splendor of that "all" by now—must die.

Over against these splendid images of the first three stanzas there is the contrast of the homely image in the fourth: the virtuous soul is "seasoned timber," sound, solid, something that will not warp or crack under any strain. Having used the image of the timber to establish the permanence of the virtuous soul over against the transience of the rose, the day, the spring, the poet passes swiftly from image to reality: in the end of days, when all else is consumed in fire, the virtuous soul

not only lives, but "chiefly" lives; in that new heaven and earth, wherein dwelleth righteousness, the virtuous soul, the soul found in Christ, will begin its real life.

The whole thought could, of course, be expressed in two or three short sentences of prose. The thought would still be there—a dried flower pressed between the pages of a book. But to take the thought as George Herbert gives it is to watch the flower grow; more than that, it is to have the pleasure of helping to make it grow.

### Virtue

Sweet day, so cool, so calm, so bright,  
The bridal of the earth and sky:  
The dew shall weep thy fall to-night;  
For thou must die.

Sweet rose, whose hue, angry and brave,  
Bids the rash gazer wipe his eye:  
Thy root is ever in its grave,  
And thou must die.

Sweet spring, full of sweet days and roses,  
A box where sweets compacted lie;  
My music shows ye have your closes,  
And all must die.

Only a sweet and virtuous soul,  
Like seasoned timber, never gives;  
But though the whole world turn to coal,  
Then chiefly lives.

3, 22). Similarly Paul in Rom. 8, 34: "Christ . . . who is even at the right hand of God."

While *is* might be understood as a more loose way of saying that Jesus is *sitting* at the right hand of God, Stephen even substitutes an altogether different verb. He says, Jesus is *standing* at God's right hand. "He (Stephen), being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus *standing* on the right hand of God" (Acts 7, 55. 56).

This change of verbs also indicates that the sitting at the right hand is not to be understood in the literal, local sense, but it is a sort of parable, similar to such expressions as when Jesus calls Himself the *door*, the *way*, the *bread* of life.

### Meaning of the Right Hand

In the Psalms we find many beautiful passages that speak of the right hand of God. Usually the term denotes triumphant power. "Thou hast a mighty arm, strong is thy hand, and high is thy right hand" (Ps. 89, 13). "The right hand of the Lord doeth valiantly. The right hand of the Lord is exalted. The right hand of the Lord doeth valiantly" (Ps. 118, 15. 16). The victories which the right hand of God achieves are the victories of righteousness. "According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness" (Ps. 48, 10). Hence there is joy at the right hand of God, as Ps. 48 continues in the very next verse: "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments." And the Savior Himself, who is speaking in the 16th Psalm by the mouth of David, says: "Thou wilt show me the path of life; in thy presence is fulness of joy, at thy right hand there are pleasures for evermore" (v. 11).

Jesus is at the right hand of God. He is doing God's work with power. "The pleasure of the Lord shall prosper in his hand" (Is. 53, 10). With power He subdues the enemies of the Lord and rules in their very midst in spite of their fiercest opposition. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength

(Continued on page 185)

## JESUS AT THE RIGHT HAND OF GOD

OUR previous study centered on the question, Where is the right hand of God? We saw that although the human body of Jesus is a real body it cannot and dare not be localized like our own bodies. Not only is the body of Jesus a resurrection body, which is "spiritual" as St. Paul informs us in 1 Cor. 15, 44, but it is the body of the Son of

God. When the Word was made flesh, then the human nature was most intimately united to the divine in the person of Jesus, so that it shares all the glorious perfections of the divine nature, among them omnipresence. Wherever Jesus is with His divine nature, there is also His human nature including His human body. In the state of exaltation Jesus is making full and continuous use of His divine glory.

Since the body of Jesus dare not be localized, what then is the meaning of His sitting at the right hand of God?

### Different Expressions for This Stage

In the Third Article of the Apostolic Creed we confess that Jesus "*sitteth* at the right hand of God the Father Almighty." This is an expression very commonly found in the Bible. We cite only two passages. In Matth. 22, 44, Jesus applies the prophecy of the 110th Psalm to Himself: "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." In chapter 26, Jesus, being under oath, said to the high priest: "Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of man *sitting* on the right hand of power, and coming in the clouds of heaven."

Instead of saying specifically that Jesus *sits* on the right hand of God, Peter says He *is* there: "Who is gone into heaven, and *is* on the right hand of God" (1 Pet.



# Siftings

**The Illinois Supreme Court and Religion.** The Illinois Supreme court recently held constitutional the practice of the Chicago board of education of releasing pupils from school an hour each week to attend religious education classes. The Supreme Court, in an opinion written by Justice William J. Fulton, stated: "We concede that the board of education should not sustain or support any school controlled by a church. On the other hand, we do not deem it the duty of a school board to be hostile or antagonistic to religion or churches, nor should it interfere with the free exercise and enjoyment of religious freedom." The court said school authorities in Illinois and other states "always have been vested with discretionary power to determine what constitutes a sufficient excuse for absence from school." The opinion also added that "courts could not interfere with or attempt to control the exercise of such power unless it had been substantially abused." This is not the first time that the constitutionality of release time has been upheld. Those who favor release time today will favor a closer cooperation between church and state tomorrow. This is a subtle attempt to crush the spirit and letter of the constitution!

\* \* \* \*

**Too Busy for the Home.** M. Jay Minkler, head of San Francisco's parent guidance center, told Milwaukeeans some interesting facts. He said that many of the parents sent to his school by the juvenile court are PTA officials, scout leaders, members of the boards of social agencies and other persons of high reputation among their friends. They are all too busy with important matters to tend to the most important matter of all—the careful supervision and the whole-hearted encouragement of their own youngsters. Mr. Minkler has uncovered more than a grain of truth. If the parents would assume their responsibility instead of handing it over to the church (or the church taking it out of their hands!) or to other organizations juvenile delinquency as a problem would be solved.

BY THE EDITOR

**Another World Conference.** Seventy-five people from all parts of the world will meet in London August 4-7 in an "International Conference of Church Leaders on the Problems of World Order." So says the *Lutheran*. The London Conference will explore the "possibility of co-ordinating the work now being done in the field of world order by the churches in various nations," says Dr. Walter W. Van Kirk. It will also consider the relationship of churches of the world to the United Nations. Creeds and denominations, it seems, are a thing of the past.

\* \* \* \*

**World Council of Churches.** A theme has been tentatively adopted for the 1948 meeting of the World Council of Churches. The theme is, "The Order of God in the Present Disorder of Man." Other matters scheduled to come before the international meeting are church responsibility in social, economic, and humanitarian fields and in supporting the rights of oppressed minorities. The Council will probably also discuss the replacing of traditional ways of Christian teaching with a newer evangelism and the nature of the universal church as an expression of the will of God. What a pitiful agenda for a meeting of churches. They might more profitably spend the time discussing doctrinal differences which, if they are ignored and minimized, can bring forth no God-pleasing work. Mark well the trend of the times!

\* \* \* \*

**Catholic Bishop on Trial.** Bishop Cesar M. Guerrero, former ranking Roman Catholic prelate in the Philippines, will be tried for treason in People's Court, Manila, some time in June. The charges against the Bishop are that he made speeches urging Filipinos to acquiesce in the workings of divine providence and cooperate with their Oriental brothers; that he was the leader of the Nippon-Filipino Good Will Catholic Association, an organization sponsored by the Japanese propaganda corps; that he was editor of Tagapagturo, a Catholic magazine

The Northwestern Lutheran

published at the expense of the Japanese army; that he gave indoctrination lectures to Filipino prisoners of war on behalf of the Japanese; and that he prayed in the Manila cathedral for a Japanese victory.

\* \* \* \*

**Relief to the Russian Zone.** Arrangements have been made for the first shipment of relief supplies to the Russian occupation zone of Germany through the World Council of churches according to *Religious News Service*. A German relief committee has been established in the Russian zone, composed of representatives of the Hilfswerk, agency of the Evangelical Church in Germany, and of Caritas, national Catholic charitable organization. The committee also includes representatives of labor, political, welfare, health, and education groups. The relief committee will be supervised by a Red Cross representative in Berlin, and will be under the jurisdiction of Russian military authorities. All relief gifts, it was agreed, will be marked with the names of donors.

\* \* \* \*

**American Bible Society Reports for 1945.** Distribution of 12,243,355 copies of Bibles, Testaments and portions of the Bible during 1945 is reported by the American Bible Society. The Scriptures were circulated in 114 different languages. The average distribution for the preceding decade had been 8,251,197. More than 1,500,000 were sent to prisoners of war. The society supplied 1,682,932 copies to displaced persons, to those in liberated areas and to others as a part of its war emergency program.

\* \* \* \*

**Anglican Church Cleans House.** During the war an Anglican bishop in Hong Kong ordained a deaconess, Lei Tim Oi, to the priesthood. This aroused indignant protest in England since the Church of England does not ordain women. Recently the House of Bishops of the Anglican Church in China adopted a resolution condemning the action of the Bishop of Hong Kong in ordaining Miss Lei and requesting him to accept her resignation. This has been done and the scandal has been removed.



## JESUS AT THE RIGHT HAND OF GOD

(Continued from page 183)

out of Zion: rule thou in the midst of thine enemies" (Ps. 110, 1. 2).

By being seated at the right hand of God, Jesus is indeed "highly exalted" (Phil. 2, 9). He is "by the right hand of God exalted" (Acts 2, 33). Jesus Himself said that He would be sitting "on the right hand of power" (Matth. 26, 64). The Epistle to the Hebrews has this beautiful expression, He "sat down on the right hand of the Majesty on high" (chap. 1, 3). He is the "head over all things" (Eph. 1, 22), "angels and authorities and powers being made subject unto him" (1 Pet. 3, 22).

### What Does Jesus' Sitting at the Right Hand Mean for Us..

Since this number of the *Northwestern Lutheran* bears the date of Pentecost, we list first of all the connection between the Pentecost gift and the sitting of Jesus at the right hand. Peter speaks about it in his great Pentecost sermon: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed (Acts 2, 33). Also Paul, speaking of the Holy Ghost, says: "Which he shed on us abundantly through Jesus Christ our Savior" (Tit. 3, 6). There would be no Pentecost, there would be no Holy Ghost, if Jesus were not sitting at the right hand of God. Without the Holy Ghost there would be no spiritual life, as we confess in the Third Article. As in the beginning "the Spirit of God moved upon the face of the waters" (Gen. 1, 2), so now our exalted Savior sends forth the Holy Ghost to quicken our dead hearts and to create and maintain in them a new spiritual life.

The Spirit and the Word are inseparable. Only where the Word is, there will also the Spirit be found. Jesus says: "The words that I speak unto you, they are spirit and they are life" (John 6, 63). Jesus gave us His Word, and being seated at the right hand of God, He also gives us men that are able to preach the Word. "When he ascended on high he . . . gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4, 8. 11).

But are we not frequently rather indifferent toward the gifts of our exalted Savior? What a terrible sin is ingratitude! Do we not in other ways commit many sins? Yes. But Jesus is at the right hand of God for the very purpose of taking care of our sins of weakness. So Paul says in Rom. 8, 34: "Christ . . . is even at the right hand of God, who also maketh intercession for us." And John corroborates this: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (first epistle, 2, 1).

Lastly, are we not surrounded by enemies who are determined to destroy our spiritual life? Does not the devil as a roaring lion walk about seeking whom he may devour?

Yet, "though devils all the world should fill, all eager to devour us," we need not tremble, we need fear no ill, "they cannot overpower us." For is not Jesus seated

at the right hand of God? Are not all things put under His feet? Must not every knee bow before Him, also of things under the earth? Has He not been appointed to rule in the midst of His enemies? We are safe. For did not the Lord say to His Son concerning the enemies: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. 2, 9)?

For our comfort we conclude with a few more brief words from the Psalms. The Lord "will hear from his holy heaven with the saving strength of his right hand" (20, 6). "Thy right hand hath holden me up" (18, 35; 63, 8; 138, 7; 139, 10). When the Psalmist wavered in his faith, he repented of it and said: "This is my infirmity; but I will remember the years of the right hand of the most high. I will remember the works of the Lord: surely I will remember thy wonders of old" (77, 10. 11). J. P. M.

## DO YOU KNOW ZEHLENDORF?

**Z**EHLENDORF is a name well known to most of our readers. It is the name employed by us when speaking of the Theological Seminary of the Evangelical Lutheran Free Church of Germany. Since this Seminary borders on

the buildings of this Seminary have escaped the ravages of World War II. The accompanying photographs answer this question. Our readers will see that at least two of the Seminary buildings have been destroyed. The main building, of



Before the War

the precincts of Berlin-Zehlendorf, it has always been known by the above name. And since the pastors of our Poland Mission received their theological training at this Seminary, the name has often been heard by us at our Synodical conventions or we have read it in the Synodical reports of our Poland Mission. The question has frequently been asked, whether

which we here present two photographs taken before and after its destruction, provided ample space for the chapel and the class-rooms, for the faculty-room and the library, as well as for the refectory and some of the students' quarters. With the exception of the ground floor, where the library and one class-room were located, everything is demolished. No less

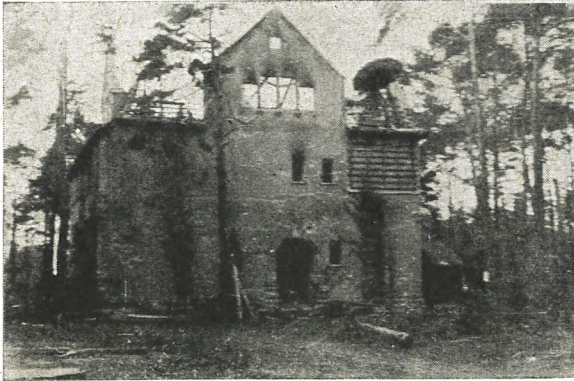
is the main residence of the professors in ruins. As a three story building it originally housed three professors and their families. A third building, of which we have received no photograph, was the director's dwelling and is also reported to have been bombed; the fourth building, a large residence, likewise.

Looking at the ruins one's thoughts go back to the past history of this Semi-

versities, where they were exposed to the influence of a very liberal theology. Previously the members of the Ev. Luth. Free Church had taken advantage of the opportunity for sending their students to St. Louis. After World War I, however, the English language being used more and more at our seminaries as a medium of instruction, the need for a theological school of their own became urgent. This

buildings, we ask ourselves whether this Seminary has a future at all in war-ridden Germany. There is no doubt in our minds that the Free Church with the help of the Missouri brethren is seeking to rebuild its school, if not in Zehlendorf, then in some other favorable locality of Germany. According to the *Lutheraner* of May 14 the thought is even being harbored to widen the scope of this Seminary. This can be realized, if the doctrinal discussions carried on by our brethren with the other Free Churches, especially with those of the Breslauer Free Church, result in a God-pleasing union. Then Zehlendorf, or what other name it may receive, would not only be the institution of one Lutheran Free Church in Germany, but indeed of all those Free Churches which would be united in a Scripturally well-founded union of doctrine and practice. What a blessing would it be for orthodox Lutheranism in the land of the Reformation, if such a seminary could be established by these Free Churches! We can only hope and pray that God may bless the endeavors of our brethren overseas to this end.

Zehlendorf, with its brief history of a few decades, reminds us not to grow



Administration Building

nary. The 15th of November of the year 1922, the day on which these buildings were dedicated to serve as a theological seminary, was a day of rejoicing for the members of the Evangelical Lutheran Free Church. On this day they saw their fondest hopes realized and their fervent prayers answered. They could call a theological seminary their own. The Lord had sent them generous donors from out of the midst of their American brethren, who donated means for the purchase of buildings and grounds and a subsidy for the upkeep of the institution. The Seminary was soon staffed with a faculty of four professors and enjoyed an enrollment of fifteen to twenty students. Let us always keep in mind that Zehlendorf was the seminary of but one of the various Free Churches in Germany, comprising no more than 12,000 souls served by about fifty pastors. It was not, as one can read in *Christendom*, an ecumenical review published by the American Sections of the World Conference on Faith and Order (Winter, 1946, p. 34), a theological seminary of all the Free Churches of Germany representing no less than 100,000 members. None of the other Free Churches had a theological school offering its students a complete theological curriculum. They chose to send their students to the German uni-

need having been supplied, the theological training of young men, who had completed their college course at a German Gymnasium, could now be carried on in their own midst. In the course of World



Dormitory Ruins

War I many vacancies had resulted and after the war many opportunities for mission work had offered themselves. The students graduating from Zehlendorf were soon called to serve congregations in Germany, Denmark, Alsace, Poland, and even South America. Thus this Seminary served not only the congregations of the Free Church in Germany, but also congregations of the Synodical Conference in both Europe and America.

But now, as we look again at the ruins of these once so spacious and stately

wearry in praying and working for our own Seminary and for its future, however discouraging the outlook may be for us in times of great trials and visitations. It above all reminds us to thank our Lord for the wonderful opportunities which we have had heretofore in our country for the theological training of our college students both in times of war and peace, and to be instant in prayer for such opportunities in the future which the Lord of the Church alone can grant us.

P. PETERS.

## IS GOD THE FATHER OF ALL?

JOHN 8, 41-45 finds a ready application in our day. Read it carefully together with the entire chapter. Jesus deals particularly with the scribes and Pharisees, also other people of the Jewish religion. Jesus emphasizes throughout the truth that He preaches only what His Father who sent Him made known to Him. He speaks of the close union between Himself and the Father. But the people in this audience understood none of it. Very emphatically Jesus tells them they have a different Father than He has. He charges them: "Ye do the deeds of your father." In their unbelief they resent this. They say: "We be not born of fornication; we have one Father, even God." This is not true, as Jesus shows them. If God would really be their Father, then they would understand and accept the Word of Jesus. But they did neither! They accepted Jesus as a man, even as a great teacher, but they refused to accept Him as the true God and their Savior. They listened to His words as they listened to any other man, but they refused to accept it as the unerring, infallible Word of God. In view of this, what then about their claim, that God is their Father? It is absolutely false! Yes, they have a father? Who is he? Jesus says: "Ye are of your father the devil and the lusts of your father ye will do." Their father, the devil, did not abide in the truth of God's Word.

All the various lodges claim God to be the Father of all. In particular, they claim him to be their Father. In their opinion it matters not whether one is a Christian, a Jew, a Mohammedan, or a heathen, the same God is the universal Father. They teach, it makes no difference whether he is called: The Triune God, Grand Architect of the Universe, Supreme Being, Providence, Allah, Confucius, or what have you. Mark well, that this is the claim of the anti-christian societies.

Is their claim true? Let's briefly examine them in the light of John 8. Does the religion of the lodge teach Jesus and love towards Him? That Jesus is the true God and the Savior of men is emphatically denied by the religion of the lodge. Here is a sample: "Jesus of Naz-

areth, the founder of Christianity, stands pre-eminently as a teacher of ethics and an exemplar of morals." Such and similar statements could be freely multiplied from the official publications of the various lodges. Salvation by grace through faith in Jesus the Savior, is not once mentioned in the lodge religion. The very opposite, salvation by works, is taught. Just a few samples: "He who approaches our altar in good faith, and by the light which we bring him, receives our teachings into a heart already prepared and lives a life in conformity with the principles which he here imbues, has come into an invaluable possession, and need have no fear when the word shall come calling him into the hereafter but that he will be received as a living stone fit for that temple not made with hands." Another, taken from ritual for burial of the dead: "He who lies here was both friend and Brother. Knowing that he believed in the eternal principles of this Order, we are comforted. He valued liberty, loved Truth, and was just in his dealings with all men, and gracious and brotherly in the observance of true equality. He believed in the existence of a Supreme Being, the Father of us all, Giver of every good and perfect gift, and in this belief he died, in the hope of a blessed immortality beyond the grave." Does the lodge brother have "the hope of a blessed immortality beyond the grave" because He trusted solely in Jesus' blood, which alone cleanses man from all sin and

makes man righteous in God's sight? Never! Not a single word of such a trust! Read it over! The brother's hope of a blessed immortality beyond the grave is based upon his having believed in the eternal principles of the Order, of having valued liberty, loved truth and was just in his dealings with all men. In short, the hope of a blessed immortality beyond the grave is based 100 per cent on the works of man. Jesus and His redeeming work is completely left out and disregarded. So Jesus is denied. The lodge religion does not teach love of Jesus. Obviously by teaching the very opposite from the Bible, they reject the Word of Jesus, the very Word of God. Samples of their stand towards the Bible could be given. Yes, they disregard the Word of God, even though they often boast having an open Bible on their lodge altar.

Can the religion of the lodge claim God as their Father? Never! Not according to the words of Jesus in John 8. Oh yes, they do have a father. Who is he? The words of Jesus are plain: "Ye are of your father the devil." John 8, 44a. May Christians join such organizations who have such anti-Biblical and anti-christian teachings? Again, the Word of our Lord is clear: "I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10, 20b. 21. Read also 2 Cor. 6, 14-18.

J. J. WENDLAND.

## INSTITUTIONAL MISSION WORK

DURING the past year and a half the missionary living in Le Sueur has also served Lutheran patients in the State Hospital at St. Peter. This institution, offering a refuge to the mentally distressed, is a small city in itself; for it harbors more than 2,200 inmates who are cared for by almost 500 employees. While the State Hospital was originally established to care for the violently insane, the majority of inmates now are such whose mental condition makes them

unfitted for survival in modern society. Many are crippled and deformed to such a degree that they cannot find profitable employment, or are so feeble in mind or body that they require various degrees of attention. The institution is becoming recognized more and more as a hospital where newly-discovered treatments are doing much to restore mentally upset persons to health.

We as a Church have definite responsibilities for the spiritual care of our men-

tally abnormal fellow-Lutherans. They need the comfort of the Gospel more than before. Your missionary has met patients in the institution who rightly complain with David, "No man cared for my soul." (Ps. 142, 4). They were committed to the institution ten, twenty, or more years ago, and during that time no apparent effort was made to bring them spiritual help. No one seemed to care for their soul; no one held before them the promises of God's unspeakably great love. Forgotten of relative and friend, they sit behind locked doors waiting only for their soul's release from its earthly tabernacle.

Your missionary has made contact with about 300 of the 600 registered Lutherans. Some of these have previously been served by Pastor G. Albrecht of St. Peter. Synodical Conference pastors have supplied further names. To others the missionary was directed by relatives who were apprised of the fact that a Lutheran pastor was regularly calling on patients. Many of the attendants have supplied lists of Lutherans in their respective wards. Relatives and friends of patients belonging to other synods have asked the doctors to relay the request that certain patients be visited. Even people of other denominations have appealed to the missionary to give comfort to their dear ones.

The nature of the patients makes individual contact the only satisfactory procedure. About 1,800 such visits have been made. Forty-nine were given private communion. Four public services were held with an average attendance of 270. Three patients were confirmed, one attendant was baptized, and about 1,000 pieces of literature were distributed. Recognition should be given our Spiritual Welfare Commission for printing and supplying so many suitable tracts.

Though many a patient complains, "My friends stand aloof from my sore; and my kinsmen stand afar off," (Ps. 38, 11) our Church should not be accused by its unfortunate, mentally-diseased members, "No one cared for my soul." This is not only the case at the St. Peter institution but wherever similar institutions may be found.

F. E. TRAUB,  
Le Sueur, Minnesota.

## OUR SILENT, SUFFERING, SINLESS SAVIOR

How silently our Savior came down to this earth,  
While angels from heaven proclaimed His humble birth.

How silently our Savior bore sufferings and shame  
Doing the will of His Father, glorifying His name.

What suffering our Shepherd endured for His sheep,  
While redeeming His loved ones lost out in the deep.

What love prompted our Savior to bear suffering and loss,  
To be hated and scourged, to die on the cruel cross?

The Sinless, the Sportless, the Most Holy One —  
Born of a virgin, He was God's own beloved Son.  
He came down from His beautiful throne there on high,  
Came down to be spat on, to suffer and die.

OUR savior is calling to you and to me  
"Come unto me ye who labor: come and be free  
From the bondage of sin, of sorrow and care  
The mansions in heaven I have gone to prepare.

SILENT — Oh, that we might be more like Him,  
Doing the will of our Father, avoiding all sin.  
Rejoicing each day as it closes at length:  
"In quietness and in confidence shall be my strength."

SUFFERING — oh, that we might be more like Him  
Bearing each trial without murmuring within.  
Enduring affliction, trial and pain, saying:  
"Godliness and contentment is far greater gain."

SINLESS — How we must bow our heads in deep shame,  
Knowing how oft we've forgotten to glorify His name.  
Knowing our own selfish nature so prone to offend,  
So slow and so rebellious to ever make amend.

OUR SAVIOR is calling to you and to me,  
"Behold the Lamb of God who intercedeth for thee.

"In my presence there is fullness of joy in store;  
At my right hand there are pleasures forevermore."  
Hildegard K. Nieman.

## WISCONSIN SYNOD BUILDING FUND COLLECTION

	At \$6 per com.	Remitted
Dakota-Montana District .....	\$ 33,516.00	\$ 35,955.66*
Eastern Conference .....	15,912.00	17,282.22*
Western Conference .....	17,604.00	18,614.28*
Pastoral Conference .....		49.16
Michigan District .....	\$105,240.00	\$ 92,516.36
Northern Conference .....	44,574.00	36,620.68
Southeastern Conference .....	45,042.00	39,690.00
Southwestern Conference .....	15,468.00	16,195.68*
Minnesota District .....	\$204,084.00	\$135,524.55
Crow River Valley .....	26,268.00	22,325.92
Mankato Conference .....	25,278.00	11,411.79‡
New Ulm Conference .....	30,366.00	26,412.72
Red Wing Conference .....	32,190.00	28,892.66
Redwood Falls Conference .....	35,100.00	26,550.12
St. Croix Conference .....	54,882.00	19,930.34‡
Nebraska District .....	\$ 28,290.00	\$ 20,790.87
Central Conference .....	11,058.00	6,997.32
Colorado Conference .....	2,772.00	2,365.77
Rosebud Conference .....	7,134.00	4,998.51
Southern Conference .....	7,326.00	6,429.27
Pacific Northwest District .....	\$ 5,838.00	\$ 5,524.05
North Wisconsin District .....	\$237,624.00	\$206,384.14
Fox River Valley Conference .....	79,194.00	69,225.76
Lake Superior Conference .....	24,278.00	17,927.02
Manitowoc Conference .....	47,286.00	42,009.34
Rhineland Conference .....	7,998.00	7,725.18
Winnebago Conference .....	77,868.00	69,496.84
Southeastern District .....	\$272,682.00	\$198,566.85
Arizona Mission District .....	8,442.00	3,471.65‡
Dodge Washington Conference .....	29,316.00	18,896.45
Eastern Conference .....	63,354.00	47,229.77
Milwaukee Conference .....	122,550.00	95,536.61
Southern Conference .....	49,020.00	33,372.37
Personal .....		60.00
Western District (Wisconsin) .....	\$251,040.00	\$155,013.14
Central Conference .....	98,724.00	65,661.41
Chippewa Valley Conference .....	17,358.00	7,947.05‡
Mississippi Valley Conference .....	51,438.00	43,347.37
Southwestern Conference .....	46,290.00	22,208.08‡
Wisconsin River Valley Conference .....	37,230.00	15,849.23‡
Interest and Proceeds from Investments .....		\$ 13,738.64
Personal Contributions .....		34.00
<b>Total Receipts to May 18, 1946 .....</b>		<b>\$864,048.26</b>
Premiums on Bonds, Charges, etc. ....		658.31
<b>Net Total as of May 18, 1946 .....</b>		<b>\$863,389.95</b>

\* More than 100%. ‡ Less than 50%.

Congregations are urged to remit before June 1 for District reports.

G. W. FISCHER.

**GOLDEN WEDDING ANNIVERSARY**

**Mr. and Mrs. Adolf Reiser**

Mr. and Mrs. Adolf Reiser of Mountaindale, Oregon, were permitted by the grace of God to celebrate their golden wedding. Mr. and Mrs. Reiser were formerly members of Frieden's Church and later of St. Luke's Church at Kenosha, Wisconsin. The celebration was attended by their five children and nine grandchildren. May the gracious Lord grant them a blessed evening of life.

**TWENTY-FIFTH ANNIVERSARY**  
**Pastor Julius F. Lenz**

Pastor Julius F. Lenz was honored by the members of Trinity Congregation, Bremen and St. John's Congregation, Hammond, Minnesota, on Easter Sunday on completion of twenty-five years as pastor of this parish. The son of the jubilarian, Pastor Manfred Lenz, preached the sermon. Pastor Karl Nolting spoke on behalf of the Red Wing Conference. In recognition of his long and faithful service the congregations remembered their pastor with a purse. G. W. S.

**GOLDEN WEDDING ANNIVERSARIES**

**Mr. and Mrs. Otto Harmel**

On Judica Sunday, April 7, Mr. and Mrs. Otto Harmel, members of Emmanuel's Lutheran Church, Oxford Township, Hamlin County, South Dakota, observed their fiftieth wedding anniversary in the midst of their immediate relatives. The undersigned addressed the couple on the basis of Luke 24, 29. May the abiding presence of Jesus be their staff and stay in their old age.

W. F. SPRENGELER.

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**Mr. and Mrs. Herman Heintz**

On Sunday, April 14, Mr. and Mrs. Herman Heintz, members of St. John's Ev. Lutheran Church, Caledonia, Minnesota, celebrated their fiftieth wedding anniversary in the midst of their relatives and friends. The undersigned addressed the couple on the basis of Psalm 121. May the Lord preserve their going out and their coming in from this time forth and even for evermore.

KARL A. GURGEL.

**DISTRICT CONVENTIONS**

**Western Wisconsin District**

The fifteenth convention of the Western Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at Northwestern College in Watertown, Wisconsin, June 17 to 20, 1946. The opening session will be held on Monday, June 17, in the afternoon at 2:15 o'clock. The credentials of the lay delegates, signed by the secretary and president 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 at St. Mark's church. 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 application should be accompanied by the proper credentials.

During the course of the convention an essay will be delivered on 1 Corinthians 7:12 to 17 by the Rev. Dr. Alfred von Rohr-Sauer.

Lodging and meals will be furnished at the college. The first meal served will be supper on Monday, June 17. A charge of about \$5.50 (if all meals are taken at the college) will be made for meals, service, printing, etc.

In making their announcement convention members are requested to state clearly whether *quarters and meals* are desired at school, or only meals (dinner and supper). Members of the convention staying in the dormitory *must provide* their own bedding: pillows, sheets, covers. Mattresses, however, will be furnished at the school. — Bedding may be sent by parcel post or prepaid express to: Northwestern College, Watertown, Wisconsin.

All requests for quarters and, or meals should be sent to: *Prof. Waldemar Pless, Northwestern College, Watertown, Wisconsin*, by June 3, 1946.

G. C. MARQUARDT, *Secretary*.

A display by our Northwestern Publishing House will be available to Convention delegates.

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**MICHIGAN DISTRICT CONVENTION**

The seventy-third convention of the Michigan District of the Ev. Luth. Joint Synod of Wisconsin and Other States will be held in Emanuel Church, Lansing, Michigan, President Karl F. Krauss, pastor, June 17-21, 1946.

The opening session will be held Monday afternoon, June 17, at 2:00 P. M.

The opening service will be held Monday evening at 7:30 P. M. Holy Communion will be celebrated in this service.

The closing service will be held Thursday evening, June 20, at 7:30 P. M.

Dr. Henry Koch will read an essay on the theme: "The Church — Its Essence and Its Marks, Its Weapon and Its Enemies."

Credentials of lay delegates are to be signed by the president or chairman and the secretary of the congregation, and should be in the hands of the Secretary by 1:00 o'clock Monday afternoon, June 17.

All memorials and communications to come before the District must be in the hands of the President, the Rev. Karl F. Krauss, 226 West Kilborn Stret, Lansing 6, Michigan, by May 30.

Requests for quarters must be in his hands by June 5, Pigeon, Michigan.

A. W. Hueschen, *Secretary*.

A display by our Northwestern Publishing House will be available to Convention delegates.

**DAKOTA-MONTANA DISTRICT CONVENTION**

This district will convene for its regular session at Watertown, South Dakota. The sessions will be opened with a communion service on June 18, at 9:00 A. M. Services will be held on Tuesday evening and Thursday evening at 8:00 P. M. Adjournment on June 21, at noon.

Lodging and breakfast will be provided, but each delegate must provide for his other meals at the restaurants.

Please announce at your earliest convenience. No lodging will be provided for anyone who arrives later than 9:00 P. M., on Monday evening.

Application for membership, revisions of constitutions, and memorials should be in the President's hands by June 10. Also mail the credentials of your delegates to the Secretary by June 10.

Prof. A. Schaller of Thiensville, Wisconsin, will deliver an essay. Theme: "Hallowed Be Thy Name": A Petition of Supreme Importance for Our Synod in This Day and Age.

K. G. Sievert, *Secretary*.

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**PACIFIC NORTHWEST DISTRICT CONVENTION**

The Fifteenth Biennial Convention of the Pacific Northwest District will be held in St. Paul's Lutheran Church, South 27th Street and Tacoma Avenue, Tacoma, Washington, the Rev. Arthur Sidow, pastor, beginning Tuesday, June 18, at 2:00 P. M. and continuing through June 20. The congregation will quarter all pastors and delegates who announce by June 14.

The credentials of the delegates must be signed by the president and secretary of the respective congregations.

All memorials to come before the convention must be in the hands of the District President, the Rev. F. E. Stern, by June 1.

The essay will be read by Mr. F. W. Meyer, Executive Secretary of the Board of Education of the Wisconsin Synod, and is entitled, "How Are Children Best Reared So That They May Grow in Wisdom and in Truth."

A. Eberhart, *Secretary*.

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**SOUTHEAST WISCONSIN DISTRICT CONVENTION**

The fifteenth convention of the Southeast Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., June 24 through June 27, 1946, at our Theological Seminary, Thiensville, Wisconsin.

The opening service will take place at 10:00 A. M., Monday, June 24, in the chapel of the Seminary. A Communion Service will be held at Calvary Church in Thiensville on Wednesday evening, June 26. The essay, "The Essence of Calvinism and Its Menacing Impact on American Lutheran Theology and Practice," will be read by Pastor E. Arnold Sitz.

Credentials of the lay-delegates, properly signed by the chairman and secretary of their respective congregations, will be received by the secretary of the District immediately after the opening service on Monday morning.

All memorials, reports, releases, applications for membership, and other documents to be considered by the convention shall be in the hands of the President, Rev. Arthur Voss, by June 1, 1946. Meals will be served in the dining room of the Seminary. Lodging, if necessary, in the Seminary; guests are requested to bring their own bedding.

G. Fischer, *Secretary*.

A display by our Northwestern Publishing House will be available to Convention delegates.

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**NEBRASKA DISTRICT CONVENTION**

The fifteenth biennial meeting of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held June 19 to 24. Three congregations will provide hospitality: St. Paul, Gresham (E. J. Hahn, pastor), Zion, Garrison (A. K. Hertler, pastor), and St. John, Rising City (G. Frank, pastor).

Wednesday and Thursday sessions will be held in Gresham, Friday and Saturday in Garrison, Monday in Rising City. The first session will begin at 10:00 A. M. Wednesday and the opening service at 8:30 that evening. Holy Communion will be celebrated on Sunday at 10:30 A. M. in Rising City.

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**NORTH WISCONSIN DISTRICT CONVENTION**

The North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene for its fifteenth biennial meeting, God willing, June 10-13, 1946, in St. Peter's Ev. Luth. Congregation, Fond du Lac, Wisconsin, Rev. G. Pieper and G. E. Bergemann.

Opening services with Lord's Supper will be held at 10:00 A. M. Preacher, Erwin Scharf.

The opening session will be held at 2:00 P. M. Credentials of lay delegates, stating the place, name of congregation, and bearing the signature of the chairman and secretary of the respective

congregation should be in the hands of the District Secretary, the undersigned, not later than 1:30 P. M.

All petitions, memorials, official reports and documents must be in the hands of the District President, Rev. Ernst Behm, by June 1.

Essays: Dr. H. Koch, "The Church, Its Essence and Its Marks, Its Weapon and Its Enemies"; Pastor Oscar Siegler, "A Historical and Practical Study of Some Modern Trends Confronting the Lutheran Church in America."

A memorial service will be held Tuesday morning. Pastor M. Braun will deliver the sermon. Closing service will be held Wednesday evening. Sermon by Pastor Harold Kleinhans.

Due to the housing shortage it is absolutely necessary that all delegates make early announcement for lodging to the local pastor, Rev. G. Pieper, not later than June 1. Meals will be served at a nominal price. F. A. Reier, Secretary.

A display by our Northwestern Publishing House will be available to Convention delegates.

CALENDAR OF CONFERENCES

EASTERN DELEGATE CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Eastern Delegate Conference of the Southeast Wisconsin District will meet June 23, 1946, at Woodlawn Congregation (Pastor H. Schwertfeger), 2166 South 96th Stret, West Allis 14, Wisconsin. The session will begin at 2:00 P. M.

A. Nicolaus, Secretary.

CROW RIVER DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet at Crowford Lake, June 11 and 12. F. R. Weyland is the host pastor. Opening devotion at 10:00.

The reports of the District Synod will be considered.

Essay: "Tithing in Regard to Christian Giving" by E. Mehlberg.

Mission service Tuesday evening; preacher: A. Koehler, (W. P. Haar).

Please make your announcement to the host pastor, F. R. Weyland, Montrose, Minnesota.

E. R. Berwald, Secretary.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet at Mt. Olive Ev. Lutheran Church, Delano, Minnesota, the Rev. E. H. Bruns, pastor, on Tuesday, June 11, at 9:30 A. M., opening with Holy Communion. Preacher: O. P. Medenwald (H. E. Lietzau).

Essay: "Stewardship," F. A. Werner.

P. R. Kurth, Secretary.

RED WING DELEGATE CONFERENCE

The Red Wing one-day delegate Conference will convene on Tuesday, June 4, at St. John's Ev. Lutheran Church, Goodhue, Minnesota, F. W. Weindorf, Pastor. Time: 9:00 A. M.

Confessional Speaker: T. E. Kock (G. Maas). Essays: "Why My Baptism Is So Comforting to Me," by Pastor C. A. Hinz. "How Can We Foster the Christian Day School in Our Midst?" by Teacher Armin Rauschke. Also discussion of the prospectus of the District Convention.

Announce or excuse to the pastor loci in due season.

Herbert F. Muenkel, Secretary.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference of the Southeast Wisconsin District will meet on June 4 and 5 at Resurrection Church, Milwaukee, Pastor Arthur Krueger. Sessions will begin at 9:30 A. M. Tuesday.

Papers: Exegesis of Hebrews 8, G. Schaller; The Principles of Catechizing with a Practical Demonstration, M. Schwenzen; Can a Pastor of the Synodical Conference Give the Lord's Supper to Someone Not a Member of the Synodical Conference? W. P. Holzhausen.

Sermon: H. Lange (L. Lehmann).

C. S. Leyrer, Secretary.

LIST OF CANDIDATES

Nominated for the vacant professorship at Northwestern College, Watertown, Wisconsin, were the following:

- Mr. Herman Gieschen, Milwaukee, Wisconsin
Mr. Donald Lee, Jefferson, Wisconsin
Mr. Ralph Lemke, Omro, Wisconsin
Mr. Everett Marg, Oshkosh, Wisconsin
Mr. Helmut Schaefer, Kenosha, Wisconsin
Mr. Rudolph Sievert, Waldo, Wisconsin
Mr. Otto Steingraber, Burlington, Wisconsin

From this list a man will be chosen to succeed Mr. T. W. Sievert as instructor of the commercial branches at Northwestern. The Board of Control will meet to make the election on Thursday, June 13, at 1:00 P. M. at the college. Any correspondence concerning these candidates must reach the secretary before that date.

K. A. Timmel, Secretary, Watertown, Wisconsin.

INSTALLATIONS

Authorized by the President of the Nebraska District, the Rev. Im. P. Frey, the undersigned installed Pastor Ralph Unke as Pastor of Zion Ev. Lutheran Church, Ft. Morgan, Colorado, on Sunday, May 12.

Address: Pastor Ralph Unke, 627 Ensign Street, Fort Morgan, Colorado.

John F. Brenner.

The Rev. John F. Brenner was installed on May 19, Sunday Cantate, as pastor of Christ Church, Pewaukee, Wisconsin, by authorization of Pres. Arthur P. Voss, of the Southeast Wisconsin District.

Address: Rev. John F. Brenner, Pewaukee, Wisconsin.

Ph. Hy. Hartwig.

Authorized by the President of the Western Wisconsin District, the Rev. H. C. Kirchner, the undersigned installed the Rev. Reginald A. Siegler as pastor of Eastside English Ev. Lutheran Church at Madison, Wisconsin, on May 5, 1946. The pastors who assisted were: Alvin Berg; F. C. Brandhorst; H. A. Neuberger, and Adolph Harstad. May the Shepherd of the Church, the Lord Jesus Christ, bless pastor and congregation.

Address: Pastor Reginald A. Siegler, 2314 E. Mifflin Street, Madison 4, Wisconsin.

R. C. Horlamus.

ACKNOWLEDGMENT AND THANKS

I wish to thankfully acknowledge the receipt of \$100.00 for Synod Building Fund from the anonymous donor of Bellingham, Washington.

Henry Karg, P. N. W. District Treasurer.

CHANGES OF ADDRESS

Rev. W. F. Sprengeler, Hoskins, Nebraska.
Rev. Ardin D. Laper, 2308 South 49th Street, Omaha, 6 Nebraska.

Rev. E. C. Monhardt, 3727 South 16th St., Lincoln, Nebraska.
Rev. Norman Maas, Box 266, Durand, Michigan.

SOUTHEAST WISCONSIN DISTRICT

January, February, March 1946

Arizona Conference

Table with columns: Reverend, Budgetary, Non-Budgetary. Rows: O. Hohenstein, Glendale; Louis E. Pingel, Phoenix; Robert Wm. Schaller, Phoenix; E. Arnold Sitz, Tucson; R. H. Zimmermann, Prescott.

Dodge-Washington Conference

Table with columns: Reverend, Budgetary, Non-Budgetary. Rows: G. Bradtke, Kripplein Christi, Town Herman; Frederic Gilbert, Cedar Lake; Harvey Heckendorf, Town Lomira; R. J. Lemke, Lomira; R. O. Marti, Kekoskee; R. O. Marti, St. Jacobi, Town Theresa; W. O. Nommensen, Town Wayne; E. P. Pankow, Hustisford; W. Reinemann, Huilsburg; Ad. von Rohr, Hartford; W. P. Sauer, West Bend; H. J. Schaar, Brownsville; Alfred C. Schewe, Emmanuel, Town Herman; Alfred C. Schewe, Zion, Town Theresa; H. A. Schultz, Woodland; A. G. Dornfeld, Neosho; F. Zarling, Iron Ridge.

Eastern Conference

Table with columns: Reverend, Budgetary, Non-Budgetary. Rows: Paul A. Behn, Fairview, Milwaukee; Geo. W. Boldt, Lannon.

Table with columns: Name, Budgetary, Non-Budgetary. Rows: Adolph C. Buenger, Good Hope Rd., Milwaukee; E. Ph. Ebert, East Troy; Frank G. Gundlach, West Granville; L. Hallauer, Homehurst, West Allis; L. Hallauer, St. Peter, West Allis; Ph. Henry Hartwig, Hartland; G. R. Hillmer, Blue Mound Mission, Wauwatosa; G. R. Hillmer, Hampton Heights, Wauwatosa; Gerold Hoenecke, Cudahy; Wm. P. Holzhausen, West Mequon; Waldemar Zarling, Westown, Waukesha; Walter Kelbel, West Allis; Arthur P. Krueger, Resurrection, Milwaukee; Henry Lange, Nathanael, Milwaukee; L. G. Lehmann, Mukwonago; Kurt A. Lescow, East Mequon; A. Maaske, Newburg; J. Mahnke, Mt. Lebanon, Milwaukee; Wm. C. Mahnke, Root Creek; A. J. Mittelstaedt, South Mequon; A. Nicolaus, Pewaukee; C. A. Otto, Wauwatosa; Martin F. Rische, Kirchhain; J. G. Ruege, West Allis; G. Schaller, Town Franklin; A. Schuetze, Thiensville; Arnold Schultz, Trinity, Milwaukee; Melvin C. Schwenzen, West Allis; H. W. Schwertfeger, West Allis; Harry Shiley, Waukesha; E. W. Tacke, Tess Corners; H. Woyahn, Waukesha.

Milwaukee City Conference

Table listing names and amounts for Milwaukee City Conference, including R. Blakewell, Blumenthal, John Brenner, etc.

Southern Conference

Table listing names and amounts for Southern Conference, including Geo. A. Barthels, C. Bartz, Carl H. Buenger, etc.

(All following amounts are included in above totals)

Memorial Wreaths (January)

Table listing names and amounts for Memorial Wreaths (January), including In Memory of Mrs. Wilhelmina Enderle, Ralph Harelson, etc.

Memorial Wreaths (February)

Table listing names and amounts for Memorial Wreaths (February), including Rev. J. C. Siegler, Mrs. Henry Basler, etc.

Table listing names and amounts for Memorial Wreaths (March), including Mrs. Richard Milbrot, Henry Utech, Mrs. Mary Lyman, etc.

Memorial Wreaths (March)

Table listing names and amounts for Memorial Wreaths (March), including Mrs. Richard Milbrot, Henry Utech, Mrs. Mary Lyman, etc.

G. W. SAMPE, District Cashier.

NEBRASKA DISTRICT

Quarterly Report - December 31, 1945, to March 31, 1946

Table listing names and amounts for Nebraska District Central Conference, including Reverend W. Gieschen, H. Hackbarth, etc.

Rosebud Conference

Table listing names and amounts for Rosebud Conference, including S. Kugler, H. Fritze, S. Kugler, etc.

Colorado Conference

Table listing names and amounts for Colorado Conference, including V. Tiefel, W. Siffring, H. Witt, etc.

Southern Conference

Table listing names and amounts for Southern Conference, including L. Gruendeman, H. Lehmann, E. Breiling, etc.

Memorial Wreaths

Table listing names and amounts for Memorial Wreaths, including In Memory of Claus Riessen, Harold and Lorraine Oltman, etc.

Monies for Memorial Wreaths Dispersed as Follows:

Table listing various missions and their contributions to memorial wreaths, including Missions General, Home for Aged, and St. Paul's Lutheran Building Fund.

Respectfully submitted, FORREST A. SWOBODA, District Cashier.

MINNESOTA DISTRICT December 1945 - January, February 1946 Red Wing Conference

Table for Red Wing Conference with columns for Budgetary and Non-Budgetary amounts, listing members like L. W. Schierenbeck and Markus O. Koepsell.

Mankato Conference

Table for Mankato Conference with columns for Budgetary and Non-Budgetary amounts, listing members like M. J. Lenz and H. H. Schaller.

St. Croix Valley Conference

Table for St. Croix Valley Conference with columns for Budgetary and Non-Budgetary amounts, listing members like O. P. Medenwald and E. W. Penk.

Redwood Falls Conference

Table for Redwood Falls Conference with columns for Budgetary and Non-Budgetary amounts, listing members like J. G. Bradtke and A. C. Krueger.

Crow River Valley Conference

Table for Crow River Valley Conference with columns for Budgetary and Non-Budgetary amounts, listing members like W. G. Voigt and E. R. Berwald.

Table listing various individuals and their contributions, including Elmert J. Zehms, M. Schuetze, and S. Baer.

New Ulm Conference

Table for New Ulm Conference with columns for Budgetary and Non-Budgetary amounts, listing members like H. C. Sprenger and M. C. Kunde.

\$ 32,384.28 \$ 2,894.07

Memorial Wreaths

Large table listing Memorial Wreaths with columns for Through Pastor and Amount, listing numerous names and their contributions.

H. R. KURTH, District Treasurer.