

THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

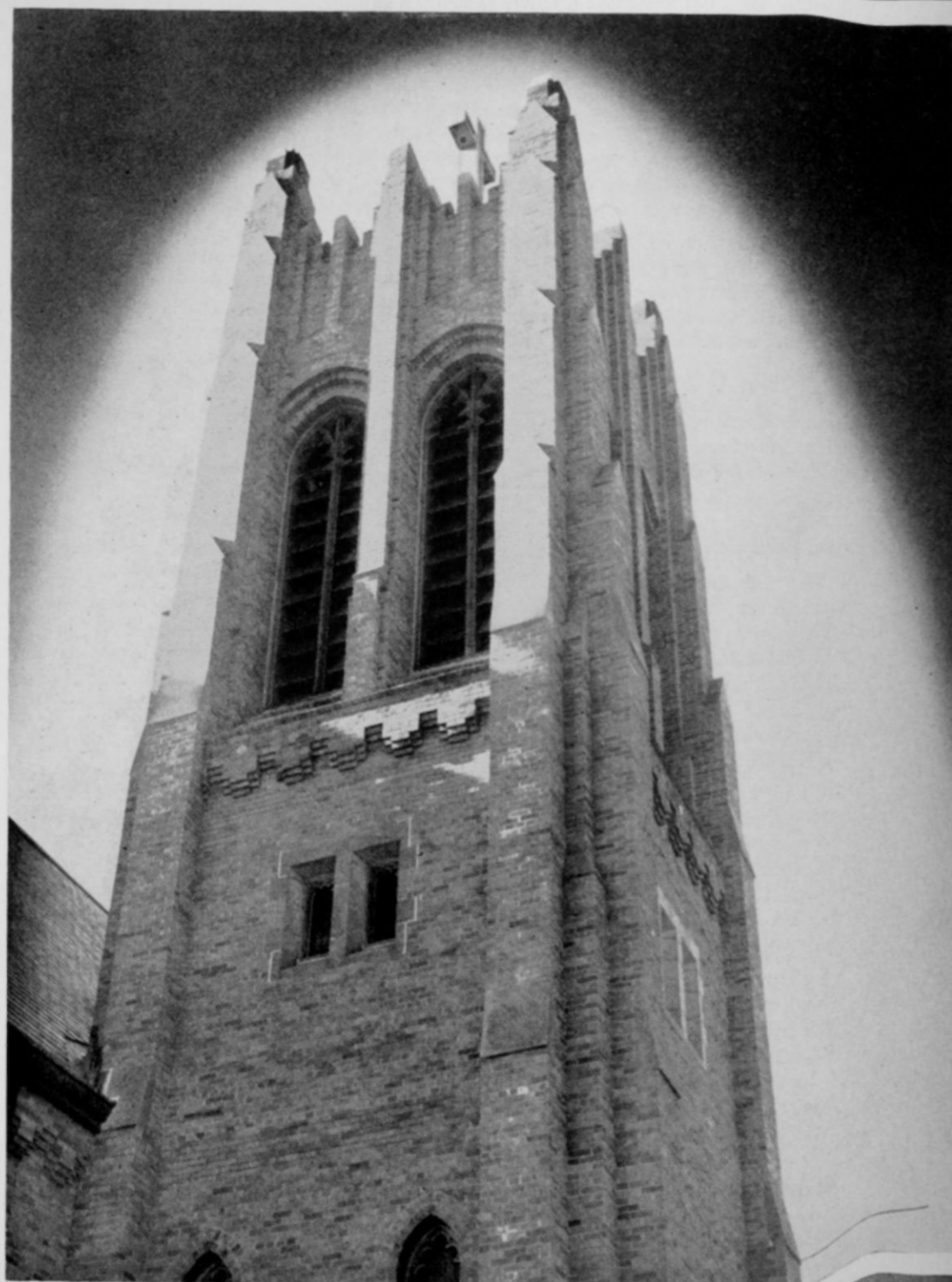
ST. LOUIS, MISSOURI

May 12

1942

VOLUME LXI - No. 10

*Tower of Immanuel Church
Milwaukee, Wis.*





The Rev. C. F. Dietz, Jr., and the Rev. W. C. Meyer are pastors of Immanuel Church, Milwaukee. Our frontispiece shows an angle-shot of the fine tower.

The Lutheran High School Guild, Milwaukee, Wis., has presented a movie projector for classroom use to the school which the organization supports. The Guild has a membership of 300.

The Alumni Association of Concordia College, Fort Wayne, Ind., asks all former students of the school to send in their present address so that an official mailing list may be compiled.

The dedication of Synod's remodeled Radio Station KFUO has been set for Sunday, May 31, and the Synod-wide gathering of funds for the station will take place on June 7. Details will be published later.

The Rev. V. Eugene Johnson, whose first attempt to reach the Lutheran mission fields in Africa was frustrated by the sinking of the *Zamzam*, has now safely reached his destination after setting out a second time from New York shortly after Christmas.

The radio sermon by Dr. J. W. Behnken heard over the Mutual Broadcasting System on April 26 has been published in pamphlet form by The Lutheran Press, 1819 Broadway, New York, N.Y. Copies may be obtained for 10 cents each, or \$1 per dozen.

A "cry-room," where mothers can see and hear the services without having their children's crying disturb the worship of the congregation, is one of the features of Christ Lutheran Church (A. L. C.) at Monterey Park, near Los Angeles, Calif.

Mr. Charles Craig, at the right on the picture, is a deaf and blind cabinetmaker. The lectern with inlaid work and trimmings was made by Mr. Craig singlehanded and was presented by him to the Deaf Mission in Los Angeles. To the left appears Pastor G. H. Ferber, Missionary to the Deaf in Southern California.

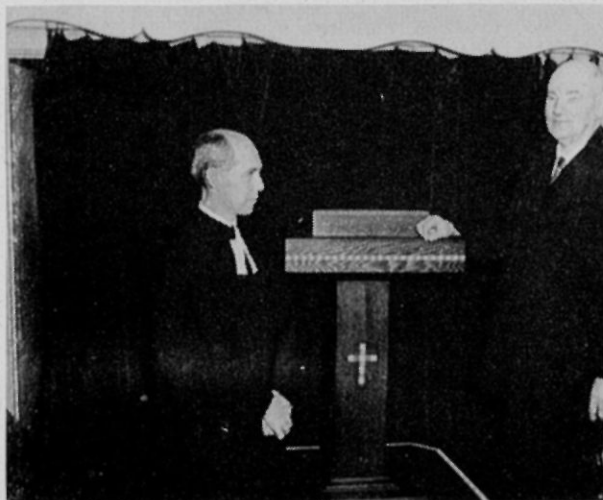
Dr. W. H. T. Dau, during the week of April 13-17, delivered three addresses before the faculty and student

body in the auditorium of Concordia Seminary, Saint Louis, Mo. The first two dealt with the source of knowledge in theology and the third with Luther's theological method.

The Missionary Society of Concordia Seminary, St. Louis, observed its forty-fifth anniversary on April 16 with a vesper service, in which Dr. O. P. Kretzmann of Valparaiso spoke. This was followed by a banquet, at which the main speakers, the Rev. H. F. Gerecke, City Mission Director, and the Rev. A. C. Nitz, of St. Stephen's Church, spoke on the theme "Dedicating Ourselves to Christ."

The Rev. Enno Duemling, "dean" of all institutional missionaries within the Synodical Conference, on May 1 completed forty years of continuous service in the institutional mission of the Synodical Conference in the Milwaukee area. The statistics covering Pastor Duemling's personal work during these four decades yield the following imposing totals: chapel attendance at the institutions served, 474,000; communed, 17,429; baptized, 1,023; buried, 870; confirmed, 439; sick visits, 59,762. We are happy to add that Pastor Duemling is still going "strong" as full-time institutional missionary.

At the Easter Sunrise Service arranged by Concordia Congregation of Kirkwood, Mo., the Rev. W. Maschoff, pastor, Dr. John H. C. Fritz of Concordia Seminary addressed approximately 1500 worshipers, assembled on the athletic field of the Kirkwood High School, on the theme "The Meaning of the Resurrection for Our Christian Lives." Music was furnished by the children of the congregation's Christian day school.



The Rev. G. H. Ferber and Mr. Charles Craig

The death of Theodore Backus was reported from Banning, Calif., April 26. Mr. Backus was a member of the St. Louis class of 1897, served a mission in Detroit for a few years, contracted tuberculosis, and removed with his wife and infant son to the South California desert. After many hardships he regained his health, prospered as a fruit grower, and died greatly esteemed and beloved by the people of Banning. His wife, née Anna Brohm, preceded him in death by several years.

Mr. Francis Smith, a recent convert of our mission congregation in Murray, Utah, each morning drives the children shown on the picture ten miles to our St. John's School in Salt Lake City. Four of the children live in Murray, one belonging to the Smiths and the remaining three to the family of our former Utah lay mission



Mr. Francis Smith and School Children

ary, Mr. A. Losser. Of the remaining four children not from Murray, one comes from the Baptist, one from the Presbyterian, and two from the Mormon Church. Long before their little girl entered the first grade last fall, the Smiths had decided to provide a Christian education for their daughter even if it were necessary to bring her alone.

Jew and Christian gathered Sunday, April 12, at Christ Church Cathedral, St. Louis, Mo., to dedicate the baptismal doors presented to the Cathedral by Temple Israel. At the service Rabbi Ferdinand M. Isserman entered the pulpit and paid the following tribute to the Rt. Rev. William Scarlett, for ten years Episcopal Bishop of Missouri: "Catholic in his sympathies, courageous in his preachments, tireless in civic labors, a voice for those who cannot speak, an exemplary patriot, a minister of the greater church universal, he has served men and women of all creeds and denominations." The Bishop accepted the gift as a "tribute to the spirit of this place, the spirit of all true religion." The Rabbi was kneeling at the altar when Bishop Scarlett pronounced the benediction. G. V. S.

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

Turning to Religion

During the first months of 1942 there has been no small increase in books dealing with religion and theology. William L. Savage, religious book editor of *Scribner's*, writes that "more and more people are looking for literature that will satisfy a definite spiritual need." Our dailies report that in nearly all countries at war the clergy are told to encourage their people to pray for victory and peace. One paper reported that even Stalin in Russia has ceased scoffing at religion and wants to use what is left of it to help his cause.

While all this is encouraging, while it all illustrates the statement of Scripture: "Lord, in trouble they have visited Thee; they poured out a prayer when Thy chastening was upon them," yet we must be upon our guard against one danger. That danger is fanaticism based upon false doctrines. Many of those who turn to religion do not know the difference between truth and error, between faith and superstition. False teachers and deceivers know this very well. They have learned their art from that black angel who can transform himself into an angel of light, 2 Cor. 11:4. Moreover, Jesus has forewarned us that in these days false Christs and false prophets should arise and should show forth great signs and wonders, "insomuch that if it were possible they shall deceive the very elect," Matt. 24:24. These deceivers commonly pretend to explain mysterious, figurative, difficult language of the Scriptures. Let us head off these deceitful workers by keeping good reliable books and periodicals in our homes and offering these also to our friends, especially to the young. To be forewarned is to be forearmed. S.

When the Opportunity Becomes a Duty

The question is sometimes asked, How far may our ministry go in accepting invitations to preach to those not of our own immediate fellowship? In order to avail ourselves of such opportunities, what conditions must be fulfilled? The matter came up for discussion in the Convention of the Central District in 1870. An essay was presented on the subject "Pulpit Fellowship," and Thesis 12 read as follows: "On the other hand, it must not appear objectionable to a Lutheran minister to proclaim the Gospel in the pulpits of churches of another denomination so long as the conditions under which and the manner in which this is done are not objectionable."

Now note the forthright way in which our fathers dealt with this question. The essay continues:

"This is demanded by Mark 16:15: 'Go ye into all the world and preach the Gospel to every creature.' A Lutheran should accept every opportunity that offers itself to spread the true Gospel. This, however, does not mean that he is to force himself upon other congregations or sneak into them. He must respect the call of the other preachers, as Luther says in his interpretation of the 82d Psalm regarding this same matter: 'Unto each is assigned his portion of the people in which no one else or a stranger shall without his knowledge or permission teach the members, whether privately or publicly. . . . And this must be upheld that, no matter how pious

and upright a preacher may be, he has no right to preach to or secretly to instruct the people of a Roman or heretical parish without the pastor's knowledge and consent. It is not within his calling.'

"Three things should be noted by a Lutheran preacher under this thesis: 1) He must not give his own congregation reason for the suspicion that he agrees with preachers of other denominations in their doctrine. 2) He must have the strength and fortitude to confess the truth also in a strange pulpit. 3) He must possess the wisdom of so using his text as to point out the errors of the heterodox church.

"If it is asked, accordingly, whether it is contrary to the conscience of a Lutheran minister upon invitation* to preach in a strange church, the answer is: No, Christ has preached in the synagogues, the apostles in the temples of idols, and we should be glad to preach in the Pope's palace if given permission. It would be a sin to reject offhand an offer that we preach the Gospel also to others."

We have no conditions or stipulations to offer in addition to the three mentioned by the essayist of 1870.

Among those who took part in the deliberations (at Cleveland) in 1870 were H. C. Schwan, Dr. W. Sihler, F. Wyneken, and Dr. C. F. W. Walther. G.

Don't be Deceived by Smiles

In spite of the fact that death and misery stalk this earth, the papers continue to offer us pictures of smiling soldiers, smiling sailors, smiling nurses, smiling governors, smiling rulers. If there ever was a time when these smiles were out of place, it is now. "To everything there is a season, and a time to every purpose under the heaven," Eccl. 3:1. When thousands of our fellow men are going into the jaws of violent deaths, there is no time for smiles. Grim duties are facing us. Every day reports the wailing of mothers whose sons have been killed. Every day brings messages of disaster, and who knows on what day you or I may be bowed down with grief. Are these smiling pictures to cheer us or to deceive us? Well, do not let them deceive you. We are living in those perilous times of which the Bible speaks.

Moreover, do not make the mistake to think that death on the battlefield, suffering in the ranks, misery and privation out on the waters — that these are the only perils of the times. Crime and fanaticism are increasing on every hand. The worst elements in the country are coming to the fore and hoping to get something while people are aroused against the foreigner. Money and property are becoming more and more insecure. The distinction between right and wrong is being obliterated. Decency, chastity, and strict honesty are discounted. "What of it?" think many — and even some dailies defend this — "what of it if wrongs are committed, as long as you are patriotic? Anything will do if it is in favor of a good cause. This is a life and death struggle; it is no time for nice distinctions between right and wrong actions." Things are condoned that are so nauseating that we do not dare to

* Unionistic exchange of pulpits is fully dealt with in the preceding theses 1—10. — Ed.

mention them. And all is glossed over with smiles. "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience," Eph. 5:6.

Watch your step. Believe not every spirit. We are living in perilous times, and the days are evil. Be sober and watch unto prayer.

Do not misunderstand us. We do not condemn all gaiety, but this make-believe hilarity in the face of death, crime, misery, and sorrow is ghastly and out of place. S.

Whom Should Our Pastors Bury?

We have had repeated requests for an article on this subject. Our people, pastors and members, are often face to face with this question. It is impossible to deal with all cases that may occur. The pastor himself must consider the circumstances and decide whom he will bury and what he is to say at each funeral. In general, we may state that the pastor is not an undertaker, nor is he a speaker who may be hired to pronounce a eulogy over the grave of anyone.

Some years ago a man of vicious habits, unconnected with any church, in a rage killed his wife. He was condemned to be hanged, and without requesting any word of guidance or comfort from any clergyman, he died an impenitent sinner. At his funeral no pastor appeared, but his lawyer, who had received a high fee for defending him and who had failed to save him from execution, did deliver some kind of address over the coffin. A pastor is not to be called upon to eulogize or to officiate at the funeral of people who have openly despised God's Word and Sacraments. If there is a death in the family of one of his members, he will know how to speak to those who are bereaved and bowed down with grief. It is unjust and ungrateful to fault a conscientious pastor because he refuses to officiate at the funeral of one whom even according to Christian charity we cannot number among the members of the Savior's flock. Nor ought anyone demand of the pastor that he officiate together with lodge officials or clergy whom he must condemn as false teachers.

Our pastors are well informed on this subject of Christian burial. As a rule, they will experience little difficulty in deciding conscientiously what is to be done in each case. In the face of unusual circumstances, they will consult others, perhaps older and experienced pastors, in order that through such consultation and discussion they may come to a more confident decision. S.

What We Owe the Jews

The *Saturday Evening Post* has published three articles by three different Jews of America. Each of these writers discussed the problem of the Jews. One of them divided the Jews into three classes: orthodox Jews, Reformed Jews, and the Jews who do not wish to be classified as Jews. The first of these try conscientiously to live up to the more than six hundred ceremonial laws of the ancient Hebrews. It was of such that Paul wrote: "For I bear them record that they have a zeal of God but not according to knowledge," Rom. 10:2. The Reformed Jews are those who superficially adhere to some Jewish customs but make no earnest attempt to practice any ceremonial laws of their ancient race. Finally, there are many American Jews who insist that they in no way differ from other Americans who are descendants of Germans, Irish, Greeks, or Italians, etc. If these latter attend church at all, their religion amounts to little less than that of the Unitarians. However, one of the writers in the *Saturday Evening Post* tells his fellow Jews that the Jews are different from any other people, however emphatically some may deny it.

All this agitation of the Jewish question brings these people again to our notice. It reminds us of our duty to note again the meaning of this nation among us and what we Christians owe these Jews. Today the Jews about us are to serve as a testimony to the truth of Holy Writ. They are the only people on this earth who, without a country, without

a separate government, wandering among other nations, continue for more than two thousand years to remain a separate people. This can be said of no other nation or people.

Why is this? God has told us that the Jews are here to be a constant living testimony to the truth of God's Word. Jesus foretold the fact that the Jews were to remain a separate people upon this earth until He Himself comes to judgment, Luke 21:32. In spite of the Jews' opposition to Jesus, they are forced by their very existence to testify to the truth of Jesus' teaching.

Again, the Jews are under a curse because they crucified their Messiah. Even one of their most popular rabbis, Dr. Wise of New York, has told his people that as long as the Jews live they are going to pay the penalty for the crucifixion of Jesus. But we are not to hate or to persecute them because of this, we are rather to say to them what their own prophets repeatedly told them. Paul, Peter, Jesus, and all true prophets have told them again and again that in Jesus Christ alone is salvation, even as Peter taught: "To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins," Acts 10:43. That same Jew, Simon Peter, told the Jews concerning Jesus, "Neither is there salvation in any other," Acts 4:12. Jesus Himself told them: "If ye believe not that I am He, ye shall die in your sins," John 8:24. True, for nearly two thousand years the Christian Church has been proclaiming these truths to the Jews. But that has not discharged our debt. We are debtors, we owe this to them. And we must tell them that the Jews are going to be treated just as all others will be treated, they are going to be judged according to this ultimatum of the Lord Jesus: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark 16:16. S.

"Straining at Gnats and Swallowing Camels"

In these words Jesus condemned and ridiculed those who gave a great deal of time, thought, and attention to comparatively unimportant matters, while in the meantime they neglected the "weightier matters of the Law." It is just such folly and hypocrisy which threatens to invade our lives today. We are tempted to speak and to think so much of these vain earthly things as to miss the all-important matters of eternity. Before we become too deeply engrossed in trifles, let us recall and dwell upon this corrective truth of the Bible: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation," Acts 17:26. That means that God has His plans with the nations, and He makes no mistakes. In the second place, we should heed this clear statement: "We have here no continuing city, but we seek one to come." We are here on this earth for a very short time only, but eternity will last forever. The things that we see about us are comparatively insignificant. The things which we cannot see, they are of utmost importance, even as the Scripture also teaches that we Christians should "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. 4:18.

True, we pray for our daily bread — bread for today, one single petition; but we pray six petitions for these spiritual blessings: the glory of God, the purity of His Word, the extension of His kingdom, the forgiveness of sin, strength against temptation, and deliverance from all evil so as to inherit an inheritance incorruptible, undefiled, and that fadeth not away. When you begin to be troubled about the course of this world and its perplexing confusion, then heed the word which the Lord Jesus addressed to Martha: "Martha, Martha, thou art troubled about many things, but one thing is needful." That is true of us today. Let us keep in mind: There is just one thing that actually counts, and only one thing, and that is that God would keep us in His Word and faith unto the end. Let us not be distracted by earthly concerns. Just one thing, and only one thing, is needful. S.

The 1941 Resolutions on Lutheran Union

III

On June 27, the Convention's Committee on Lutheran Union presented a revision of paragraph j:

"j. Beyond this procedure, as it has been outlined in the previous paragraphs, no further official action be taken until our Synod and the American Lutheran Church have officially ratified the doctrinal agreement prepared by the joint official committees."

The question was asked from the floor "Will this new resolution close the door to further dealings with the American Lutheran Church if a Synodical Conference body should refuse to ratify?" It was answered by the Committee with an emphatic no. The explanation was given that "it would then become a matter between our Synod and our sister synods in the Synodical Conference." Section 8j was adopted.

At this point section 8k was again taken up for discussion. It originally read thus:

k. After favorable action has been taken by our Synod and the other synods of the Synodical Conference and by the American Lutheran Church in reference to the one doctrinal agreement presented, our Synod suspend its official negotiations with the American Lutheran Church until that body has submitted the entire matter to its sister synods of the American Lutheran Conference and this has resulted in favorable action; in the meantime discussions by joint pastoral conferences may continue;

The Committee offered as a substitute the following paragraph, now numbered 9:

"9. That after favorable action has been taken by our Synod and the American Lutheran Church in reference to the one doctrinal agreement presented, our Synod take no further action with the American Lutheran Church until our Synod has submitted the entire matter to our sister synods in the Synodical Conference and the American Lutheran Church has submitted the entire matter to its sister synods in the American Lutheran Conference and all this has resulted in favorable action; in the meantime discussions by joint pastoral conference may continue."

Then followed the original sections l and m, now numbered as sections 10-13, reading thus:

10. We reaffirm our declaration made at the St. Louis convention in reference to "agreement in practice," to wit—

"That since for true unity we need not only this doctrinal agreement but also agreement in practice, we state with our synodical fathers that according to Scriptures and the Lutheran confessional writings Christian practice must harmonize with Christian doctrine and that, where there is a divergence from Biblical, confessional practice, strenuous efforts must be made to correct such deviations. We refer particularly to the attitude toward the antichristian lodge, anti-Scriptural pulpit- and altar-fellowship, and all other forms of unionism" (1938, p. 232);

11. That in the meantime, it be understood that no pulpit-, altar-, or prayer-fellowship has been established between us and the American Lutheran Church, and that until such fellowship has been officially declared by the synods concerned, no action is to be taken by any of our pastors or congregations which ignore the fact that we are not yet united.

The question was raised whether this would forbid opening intersynodical conferences such as were held between the Missouri Synod and the American Lutheran Conference with prayer. Prayer-fellowship still remains a much-discussed problem, as was indicated by the fact that at least 12 men were of divided opinion on the floor of Synod. Dr. Fritz requested that we do not discuss this any further



Prof. W. G. Polack of the Editorial Staff
Arranging Pages During the Lutheran
Union Discussions

as it calls for more time than is available to us and is irrelevant. "The Committee itself has not considered this at all in its meeting." President Behnken then said: "This question should be discussed by local conferences throughout the entire triennium." Dr. Graebner stated: "Our Synod is in a new position, since it has for the first time (1938) adopted a joint statement of doctrine with a synod which had once differed from us. There is even now no perfect doctrinal agreement (in the *publica doctrina*); yet we have an official basis for future fellowship. Naturally, the question of joint prayers in intersynodical conferences has not found all of us in agreement. But the section before us says nothing either for or against such joint prayer and can safely be adopted." Pres. J. C. Meyer said: "I should like to warn the convention that if it rejects this paragraph, it also rejects our stand as to pulpit- and altar-fellowship." The section was then unanimously adopted.

Paragraphs 12 and 13 read as follows:

12. "That Synod recognize the difficulties and obstacles which confronted the Committee on Lutheran Union in its efforts to achieve doctrinal unity between our Synod and the American Lutheran Church; and

13. "That Synod by a rising vote express its thanks to our committee for having faithfully and well served in a matter of utmost and far-reaching importance for the Lutheran Church."

Before it came to a vote, an amendment stating that we acknowledge our mistakes committed while dealing in Lutheran union was proposed but was lost for want of support. The sections 12 and 13 were then adopted by a rising vote.

Whom Should I Marry?

Ten Rules for the Unmarried

(This is written after almost half a century of listening to the confessions of married people, unhappy ones as well as many living a constantly happier marriage.)

1. Marry only the one without whom you can't be happy.
Never marry just to get married.
Don't go by money, beauty, or sex appeal.
2. One of your own faith, if it is a conviction.
Religious difference grows with the years.
Marry one with whom you can worship and pray.
3. Preferably one between twenty and thirty years of age.
Your ideals and tastes change with maturity.
Let the man be the older, even by years.
4. One who respects your modesty.
Never one who tempts you to sin.
Womanly reserve in love pays interest.
5. One who has lived a moral life.
Not a drinker, gambler, or adulterer.
Don't make marriage a reform institution.
6. One who loves home life and children.
Have that clearly understood beforehand.
It is not immodest to talk that over.
7. Never one who is stingy, commanding, or jealous.
Those traits are incurable and grow with years.
Youthful attractions disappear, but character traits remain.
8. One capable of sacrifice in all relations: religious or marital, financial or social.
One who tries to keep the Golden Rule.
9. One of your own level, mentally and socially.
One whose manners you like in private or public, in courting or courtesy, in dining- or living-room.
10. One who gets along with unlovely people—even with his and her relatives and says: "Thy people shall be my people."

Then

—after long acquaintance and short engagement—get married even on a very modest income.
Begin in Jesus' name with a humble home.
B. E. BERGSEN

"Never Let the Boys Down!"

By THEODORE GRAEBNER

Impressions of Our Service to Soldiers and Sailors.

From the North Pacific Coast writes one of our pastors: "My church office is on the main B—highway: all



Lutheran Center at Norfolk, Va.

day long I see the big guns rolling by, supply trucks; the whine of strong motors; soldiers once with war-games smiles (three months ago) now grim-faced and purposeful; all bridges guarded; all plants and powerhouses under double guard; water fronts bristling with service men on the ready; radio stations dead; frantic hurry to strengthen weak spots in the highways; RR precautions; utter absence of all civilian aircraft; even workers at plants walk a little faster, look grimmer; it's total war, and I see it, hear it, feel it, right here on the vital coast, fifty miles from strategic C—."

What our pastor saw and heard from his church office on the B—highway describes exactly what I saw one week-end (covered by fast train, plane, bus, officer's auto, and Lutheran Service Center car) at two centers of military preparation on the Atlantic coast. Definitely, it is total war. Eight months ago, when I visited Fort Dix, the camp was swarming with civilian visitors. On my visit of two weeks ago, one could get nowhere unless vouched for by an officer. In thirty miles of traveling at the Naval Base at Norfolk, Va., and during an all-day tour of Fort Dix, I did not see three civilians in the military areas.

But one sees other things not so grim as the physical armament now being gathered—regulations forbid mention of the type accumulating—or as soldiers guarding every angle and crossing with Garand rifles and sub-machine guns. There are beautiful things to see and to experience, inspiring things, and of these I want to tell. From one point in the Fort Dix area, a very small portion of this huge encampment, I saw eight church steeples. Signifying that for this area in the camp alone the Government has built eight churches at a cost of \$20,000 each. The Government feels under the most solemn obligation to make it possible for Christian enlisted men in Army and Navy to remain active church members and to receive for the terrible task that lies before them the strength and consolation of the Gospel. I had occasion to notice, too, that chaplains are regarded with love and reverence and that our Lutheran chaplains measure up to the highest qualifications of a commissioned officer.

When the promotion for our chaplain at one of the hospitals at Fort Dix was slow in coming, the commanding officer urged that the promotion (a captaincy) come through. It was my privilege to be at a reception given to eleven promoted officers. This hospital has its religious service in the Red Cross building, and our chaplain holds regular services there, besides minis-

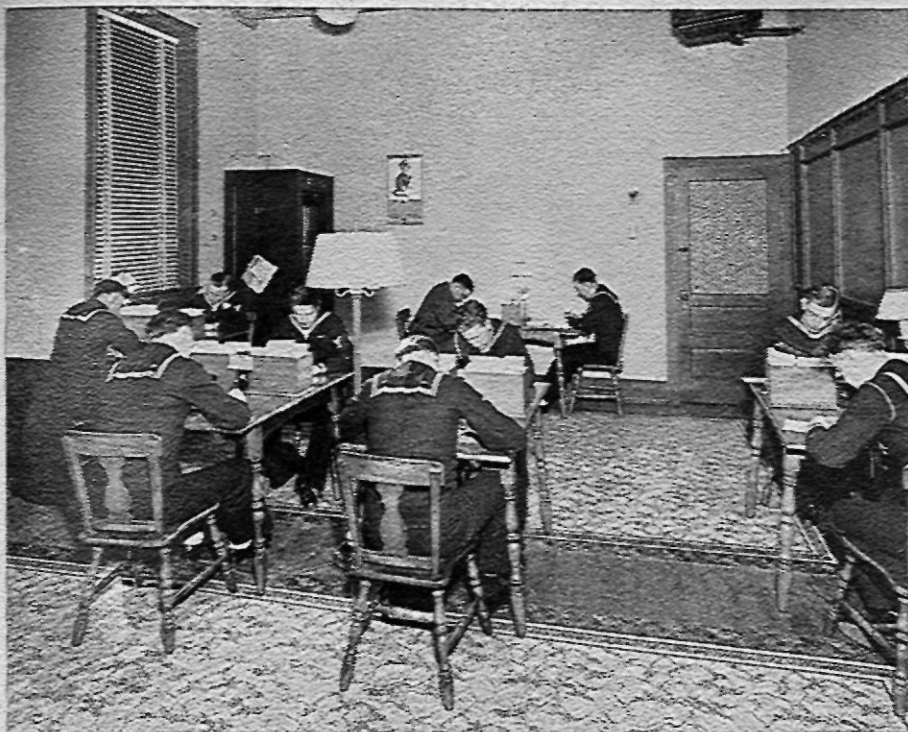
tering to the 700 patients who are confined to their wards. In no small measure the effectiveness of our work in the chaplaincies is due to the sound leadership which they possess in our Army and Navy Commission and in the literature with which our chaplains are being supplied from headquarters. With 86 chaplains on active duty, our Synod is more than supplying its quota. After studying our work, Col. Beebe, Second Army Chaplain, a Methodist, has said: "There is no doubt but that the Missouri Synod of the Lutheran Church is the best organization in Protestantism today."

The men in camp are a serious-minded lot. Compared with the air of jollity and a certain recklessness which prevailed last year, a prevailing attitude today is one of appreciation of the dreadful seriousness of total war. Activities are keyed to the highest pitch. New recruits now for six weeks study sound films from morning to night to learn the operation of Army units, the use of weapons, etc.

What our correspondents have said about the appreciation which the men show for the spiritual care which our Church is bestowing upon them, was verified by this visit to the two big camps on the East Coast. Our literature is being read. Especially the *Service Prayer Book* is making a great hit with the men. Some copies are continually lent out. A private writes to his pastor: "I visited one of the boys that was here and is now in the hospital. By chance I happened to find out that he, too, was a Lutheran. I showed him the book and asked him



The Lounge at Norfolk, Va.



Mostly Navy at Norfolk Lutheran Center

if he'd like to read it. He has had it for two days now and will probably keep it till he gets well. It is always near him on the bedside table."

Norfolk is a great center of naval activity. Here we have not a chaplain, but we have a representative of our Synod at the Lutheran Service Center. As our readers may be presumed to know, the Missouri Synod and the bodies represented in the National Lutheran Council have joined their forces in establishing and main-

taining these centers (the National Lutheran Council represents the United Lutheran Church, the American Lutheran Church, the Norwegian Lutheran Church, and the Swedish Augustana Synod). Each of the bodies, our Synod and the National Lutheran Council, has a full-time pastor serving each center. At Norfolk our Rev. B. P. Wallschlaeger receives from the Chicago office lists of men enrolled in certain naval units. Each sailor then receives a letter from Pastor Wallschlaeger, who also has a list of the ships in this unit and of the Lutherans on each ship. He visits the Navy Yard, the Portsmouth naval base and air station, men at Langley Field, of the

army air force, and at many other posts. He preaches at Newport News for workers in the shipbuilding yard, many having migrated here from Missouri, Iowa, Illinois. Of course, he preaches at the Lutheran Center.

This center occupies the entire second floor of a downtown business block, located in the best hotel and shopping district. Many pieces of maple furniture and others of tubular steel and leather seats are scattered through the lounge. There is a good radio, a fairly good piano, magazines, a small collection of books; and the appointments are very homelike. Another portion of the center is given over to games with suitable equipment and comfortable chairs. There is a chapel, ample for its requirements, the altar located so that it can be seen as the visitors come up the steps, the cross and altar being illuminated by a powerful spotlight. There is plenty of stationery for the men in a quiet writing room. From the street the center is recognized by a large neon sign. For the National Lutheran Council the Rev. Frederick A. Smith, who has had large experience in city mission work, has been assigned to Norfolk. Also Pastor Wallschlaeger has had training for his present task. He was on transport duty in 1918. He later was graduated from the Springfield Theological Seminary. He organized the first Lutheran center at Waukegan in May, 1941.

When I visited Norfolk, a large quantity of cookies had arrived from various congregations. Sweaters from an Illinois congregation, \$5 for cookies from N. J., plus cigarettes and shaving cream. On Sunday night 150 boys in blue had visited the center.

Much could be told after a visit to



— And Then Overseas
The Rev. B. P. Wallschlaeger at the altar



Rejoicing at the Service Center at Alexandria, La.

Pastor Paul Mehl representing the Missouri Synod at this center has recently instructed and confirmed two soldiers, i. to r.: Edward Czedik of Detroit, Mich., and Raymond Sisty of Petersburg, Mich.

Norfolk and to Fort Dix of the stupendous scale on which the armaments of war are being prepared at only these two stations. But this is not the purpose of these jottings, and much of it would come under military censorship. I should like to tell about the beautiful permanent churches built by the Government at the naval base and a school now to be built (I saw the architect's drawing) for the training of Navy chaplains in their special duties. But this would take us too far afield. My interest was a first-hand impression of the work done by our Church at a few of the many encampments and naval bases at which our men are now being trained for mortal combat. I find among the memoranda of the trip quite a sheaf of clippings and letters. I shall close by quoting from two of these.



Tung Pok Chin

The little church paper of our congregation in Chinatown, New York City, prints the following letter of one of its members:

"Yesterday Mr. T. and I went to the Lutheran Church in Norfolk, and at the same noon Holy Communion was held for me at Lutheran Service Center, Norfolk. I came to this Naval Base one month and twenty days already, but it was the first time for me to go to town. It was the day of the Chinese New Year (Feb. 15); we went to town and it was the first time within these one month and twenty days I took my real Chinese dinner.

"Please, Dear Pastor, send me a little certificate card that verify me as a member of Lutheran Church. Tung Pok Chin."

Possibly there is no better summing up of the attitude of our enlisted men to the work of our Synod in the camps, on board ship, and overseas than the following greeting received at the Chicago office: "I hope that God blesses you in your work that you never have to let the boys down."

Participation in Baccalaureate Services

The question of baccalaureate services held for State high schools and colleges was referred by the convention of Synod in 1938 to the theological faculty of Concordia Seminary at St. Louis. An opinion covering this matter was adopted April 22, 1940, but by an inadvertency was not reported to the 1941 convention. It reads:

"The question of participation in baccalaureate services in public schools of lower or higher rank is one that cannot be answered by any simple formula. It were better if schools of the State, which are not religious schools, would not include religious features in their closing exercises, as the question of mixing Church and State will invariably arise; and it were well if our people would point out the inconsistency when the occasion to do so offers itself.

"Participation in baccalaureate services which involves unionism is contrary to the Word of God and therefore not permissible.

"The Scriptural principle of the separation of Church and State must not be violated or set aside.

"We are not, however, prepared to say that participation in a baccalaureate service is under all circumstances inconsistent with the principle of separation of Church and State. To determine whether this principle is violated in a given case may be so difficult that conscientious and well-instructed men may honestly differ in their views.

"We hold, therefore, that the question of participation in baccalaureate services together with the solution of all practical difficulties should be left to the conscientious judgment of the pastor and congregation, in accordance with the principles outlined above."

So far the opinion of the faculty. The question has been raised: When must we object to the "baccalaureate service" as a mixture of State and Church and as unionistic?

Mixture of Church and State occurs under the American Constitution when the First Article of the Bill of Rights is violated: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." "Establishing" religion means creating an established church or state church by recognizing it in preference to others. The spirit of this provision, if not its letter, would be violated if one church were designated as the church in which graduation services are regularly to be held in preference to all other churches. Our Constitution demands that all churches be treated as equals before the law.

The same principle would be violated if attending a religious service is made a condition of graduation, of receiving a diploma, certificate, etc.

Since religious freedom as guaranteed by the American constitution is a sound Scriptural principle, we are as a Church concerned whenever this principle is set aside. There may be cases, also, not so clear as the two just mentioned, in which even conscientious and well-instructed men may honestly differ.

Unionism is involved when, for instance, the baccalaureate service is given into the hands of a church federation, to assign various parts of the service to various clergymen; or when a similar arrangement is ordered by the school authorities.

While not protesting against baccalaureate services which do not involve one of the two points mentioned in the faculty opinion, our general attitude, as expressed above, is one unfavorable to such services. We have often advised pastors under these conditions to offer their services for a patriotic program, rather, and for an address rather than a sermon. This is the simplest and safest way of avoiding the complications referred to in the faculty opinion.

The inquiry which was submitted to the 1938 convention and which was referred to the faculty of Concordia Seminary for an answer also requested an opinion on this question: "When and under what circumstance, if at all, may a member of our congregations who is a member of such a graduating class attend such services?"

This particular question, the case of graduates from grammar and high schools, in a situation as described above, was submitted to the faculty some years ago. The opinion then rendered suggested that pastors set forth in a letter to the school board or other authority their reasons for desiring civic programs to be conducted on a purely civic basis but did not advise that Lutheran graduates absent themselves from exercises; they should, under protest thus placed on record, participate to the extent of attending the program and receiving their diplomas with the rest. They are not responsible for that which may be said or done at a function in which they are receiving that public acknowledgment of completed studies which the State owes them.

Baccalaureate services are mentioned in *The Borderland of Right and Wrong*, (Sixth Edition) page 75, as related to the general problem of separation of Church and State, with this caution added: "We shall strive for unity of testimony also regarding this article in our theology; but to make perfect agreement in every application of it to given cases a matter of church fellowship has never been the practice of the Lutheran Church and would be indeed schismatic and separatistic." G.

We Look at the World

It's here; now will it work? That is the average reaction to the fixing of levels on retail prices and rents. Wages are the next ceilings in order. To the man in the street most of the "freezing" looks like a good thing. We're fighting a war; let's get things under control. There are two problems still to account for, however. These are the thousand intricate relationships that make up buying and selling, costs and values. Is it possible to stiffen them overnight, to disregard them, to legislate them? More important—what is all this doing to people? Are they simply resigning life and will to the great machine of government?

Price administration faces much study and adjustment. What to do with human character is a more difficult problem. Ten million men and women are to be involved in the problem of wartime labor alone; they will have to be allocated to industries, moved and housed, trained and welded into producing communities. Will they remain men and women? The President is aware of the problem. "Our soldiers and sailors are members of well-disciplined units. But they are still and forever individuals—free individuals. . . . That is why they fight." That is well said. We, too, must become disciplined, co-ordinated. But we want to remain individuals.

We used to say a great deal about the importance of democracy to the Christian religion. It helped to safeguard the values of the individual toward which Christianity is directed, we said. Perhaps we should say more about the importance of the Christian religion to democracy. It should safeguard the values of the individual upon which democracy is founded. We have been bought with a price. We are in the world to glorify God. Our names, every one, are graven on the palms of His hands. Shall we ever be machines? Rather shall our loyalty, our work, be deliberate, thought through, a reasonable service.

Technocracy is back. It was a device for some inexpensive day-dreaming in the era of unemployment. It has gone through a curious transformation. Townsend, etc., are "pikers" compared with Howard Scott's offer of \$20,000 a year to all wage earners. He operates with huge advertising budgets and uniformed devotees. He brags—and this makes the little racket important—that technocracy has no moral philosophy. "Technocrats are not filled with any love of humanity or influenced by any ethical idea." Well, they never were. They dreamed of full wage envelopes and stomachs. If technocracy is a symptom of spiritual hardening of the arteries, of mounting selfishness and materialism, threatening a war age, then we had better be busier with the message that man does not live by bread alone. . . .

Major General George F. Moore received the Distinguished Service Cross for extraordinary heroism in Corregidor. "He repeatedly passed from one echelon to another during sustained hostile attacks, giving encouragement, directing operations, and by his courage and example inspiring the heroic efforts of his command."

That is a citation we should like to stick quietly into the pockets of some plain pastors on the job who don't know, perhaps, how their gallantry calls like trumpets to our hard day. R.R.C.

From a Pocket Notebook

There are parishes which have no missionary opportunities, but the age of a parish alone is no reason why we should not look around. They looked around at Ellisville, Mo., a Lutheran parish more than ninety years old, and to their amazement found unchurched people in 73 homes out of 113 visited (rural). . . . For chromium-plated nerve there is nothing to surpass the "proclamation" by which an Episcopalian minister in Oakmont, Pa., urged all business houses to close their doors for three hours on Good Friday so that the community might worship at his church. . . . At Oakmont our people say that the most popular department in the LUTHERAN WITNESS is "What We Teach." . . . Pastor A. G. Dick reports in the *Atlantic Bulletin* that Mr. Carl Koerber, the oldest voting member of his church (age 81), recently met with an accident which has temporarily interrupted his hikes with the junior Walther Leaguers and his singing with the choir. All other middle-aged readers of the LUTHERAN WITNESS will extend to Mr. Koerber best wishes for a speedy recovery. . . . "The congregation that builds today makes a costly blunder if it has a large Sunday-school enrollment, or anticipates growth by accessions from without, and fails to provide individual classrooms."—Rev. A. C. Mueller. . . . At Muskogee, Okla., one of our families because of the rubber shortage, felt they may have to limit their 60 mile round trips to two per month. However, they have resolved to contribute an extra dollar (in addition to their regular pledge, which isn't bad, says Pastor M. P. Studtmann) for those Sundays on which they fail to make the trip to church, "the dollar," to quote the words of this consecrated soul, "in round numbers amounting to the cost of transportation." . . . Reading Professor Polack's column on H. M. Muehlenberg, there comes to mind an item now confirmed by reference to William Mann's biography of Muehlenberg, p. 53. When the patriarch was on his way to America, he preached on board ship in their own language to some German refugees from Austria. He frequently also preached English on board ship. Although he didn't know English so very well, yet he kept it up, and "if he did not know a word, he gave it to the captain in Latin, who then translated it into English for him." . . . A contender for "youngest organist" comes in the person of Mary Lou Schmidt, who attained eleven years last October 12 and serves Christ Lutheran Church of Magnolia Park near the Lockheed factory in Burbank, Calif., since October, 1941. However, this mission congregation, now worshipping in the Legion Hall, has no organ, using a piano instead; hence the honors still remain with Eleanor Kilian of Creston, Iowa. . . . The Rev. Roger L. Sommer asks whether churches advertising English services in Illinois break the State laws. See 127, sec. 178, 1923, Acts of the Legislature of Illinois: "The official language of the State of Illinois shall be known hereafter as the American language and not as the English language." . . . Christian Book-of-the-Month Club lists "War in the Light of Prophecy" as "one of the best books we have read on the subject of Bible prophecies and the present war. Sane and Scriptural and exceedingly well written. Price to members, 80 cents (retail list price, \$1)." . . . During the past season Emmanuel Church of Baltimore (the Rev. Rudolph S. Rasmeyer, pastor) has sent out 26 midweek broadcasts at a cost of \$2,000. . . . "It is by no means necessary to follow up the methods and arguments of geological research, or the

calculations and measurements and inductions and deductions of generations of astronomers, or to define and balance the merits or demerits of scientific theories and systems, which cannot be the task of the Church. A man is competent to judge that there is something wrong with the clock on the wall if he finds that it loses or gains fifteen minutes every day, simply by comparing the position of its hands and that of the midday sun. It is not necessary that he should suspend his judgment until he had made a thorough investigation of the interior mechanism, or learned the watchmaker's trade, or assured himself that there was not something wrong with the sun."—A. L. G. in *Theological Quarterly*. . . . With 22 floors of stores and offices, and a huge Gothic tower above these, in the heart of the Loop, the First Methodist Church of Chicago is one of the world's notable church properties. The church proper on the ground floor was well filled at morning worship April 12, with people from all over the United States—and they heard a sermon without a ray of evangelical truth or spiritual comfort. . . . Some of the picture language of Chief Weideman, as he addresses Walther League District officers: "1. The automobile engine loses 30% of its power in turning itself over. How much of your society power is used in turning the machinery over, reading the minutes, collecting the dues, etc? 2. Why be like the sentry who guarded a painted bench which had dried twenty years before? Why conduct young people's work on the 1918 method?" . . . If you have never believed in the need of a church extension fund, go to Norfolk, Va., and find out what Trinity Church (the Rev. P. A. Plawin) has in the way of church property to meet the needs of a mission field which has expanded in two years from a population of 125,000 to 250,000, and that is not counting the men in uniform. . . . About 25,000 readers ask "What is a church extension fund?" It's a revolving fund to make loans for the building of churches. . . . Our Washington, D.C., churches are wide awake to the opportunities not only of serving Lutherans who come to the nation's capital but of doing mission work in this seething mass of humanity. Christ Church (the Rev. J. F. Wenchel, pastor) has confirmed three adult classes since last fall. . . . We jotted down in Pastor Wenchel's study: "syn. my. No. 1"—meaning why are names of removals not forwarded to pastors who will look to their spiritual welfare? Still Synodical Mystery Number One. . . . One is apt to forget appointments and commissions when browsing in the library of Pastor Wenchel, one of the finest collections of books, theological and cultural, we have seen in any Missouri Synod parsonage. . . . "The soldiers gobble up the *Cresset*" is the observation of Chaplain Eugene Graebner at Fort Dix. . . . On meeting Mr. Sandusky Curtis, church editor of the Norfolk, Va., *Ledger-Dispatch* at the Lutheran Center in Norfolk, we were greeted with the words: "I am greatly intrigued by your *Annotated New Testament*." Mr. Curtis quotes the LUTHERAN WITNESS in his radio talks. This, in Old Virginia, means more than in Missouri or Ohio or some other States. We are penetrating. . . . Grace Church of Cleveland Heights (the Rev. H. W. Bartels, pastor) has a "university and college section" among its organizations. Two other sections include young people of Junior and Senior High age. The groups were featured in a special write-up in the Cleveland press. . . . Asks Pastor H. A. Dick of Bridgeton, N. J., "Has no one noticed that the letter from Stephen Early to Dr. Behnken which appeared in the Dec.

23, 1941, issue of the WITNESS was addressed to "The Evangelical Synod of Mo." Pastor Dick believes that such things should be considered when discussing the change of Synod's name. . . . For his home visitation for church budget in Immanuel Church, Kansas City, the Rev. T. A. Weinhold has prepared a book of 28 pages, including the year's program of the congregation, prayers, and special instructions to collectors. . . . First English of New Orleans (the Rev. G. A. Schmidt and the Rev. J. H. Rische, pastors) has a committee to work with committees from several downtown congregations for the establishment of a consolidated parish school. . . . This congregation has a member who has for the second time donated, at a cost of \$100, forty new Bibles for the Bible Classes. G.

Our Radio Station KFUD

Work on the enlarged and renovated KFUD building is almost completed. The date for the dedication has been set for May 31. The basement houses eight rooms—studio, teletype room, storeroom, men's lounge, woman's lounge, lunchroom, fan room (equipment for ventilating), radio



The Rev. Paul C. Barth
Director of Public Relations
Radio Station KFUD

equipment and workroom. Nine rooms have been constructed on the main floor—four studios, reception room, observation room, control room, transmitter room, and a transcription cutting room. A large general office, five private offices, and a music library constitute the second floor—a total of 24 rooms in the entire building. For many years KFUD had been laboring under the handicap of inadequate quarters, inconvenient arrangement, and antiquated equipment; so the requirements of the new building were comprehensive.

The exterior is designed to harmonize with the materials used in the residences of the professors of the Seminary; that is, brick walls, gabled green slate roof, copper guttering, and stone trim. We all have a profound respect and admiration for the buildings of the Seminary; therefore, their character of design was maintained also in the reconstruction of our radio building. Many persons who have visited our station during the last few months have expressed their wonder at the compactness and yet the thoroughness and perfection with which every detail has been worked out. "It is like a pocket battleship," somebody remarked. From the small teletype room to the large studio we endeavored not to overlook any discovery of science in making everything as modern and serviceable as possible. Our new studios and offices as well as the mechanical equip-

ment will be among the most up to date and efficient.

This building project is part of our historic Forward Movement, which requires \$100,000. The task of financing the new and enlarged KFUD has by no means been completed; we still are far from our goal and need many donations, large and small, from our friends far and near. *Never before in the history of KFUD has our need been as great as it is now!* We must have the full financial support of all our fellow Lutherans. Radio work is real mission work, and like all other mission work, it costs money. KFUD is the property of the Lutheran Church of the Missouri Synod. Therefore, my dear fellow Lutheran, KFUD is *your* station; it belongs to *you*. Certainly, you will cheerfully and liberally support it, will you not? It is through *you* that the Lord would carry on the blessed work of "The Gospel Voice." If earthly kingdoms are ready to spend their wealth in building battleships for destruction, how much more should not the kingdom of Christ be ready to build "ships" of peace, radio stations which proclaim "peace on earth, good will toward men." May the boundless love of Christ constrain you to do your part cheerfully.

More recently, the effort on behalf of assuring our station of continuous and ample support has led the Board to call the Rev. Paul C. Barth to the position of Director of Public Relations. Pastor Barth has served Trinity Congregation of Elkhart, Ind., for twenty years and has been eminently successful as a missionary and pastor. He has been called upon by Valparaiso University and the Lutheran Hour at various times, also by Synod in her drive to wipe out the debt, as an organizer of men who went to our people with these appeals. His chief work will consist of contacting personally our pastors for financial support from their

congregations and organizations and of calling on prominent laymen for larger gifts. Pastor Barth will also be the manager of this campaign and as such do the necessary planning, directing, and supervising.

HERMAN H. HOHENSTEIN
Director of Radio Station KFUD

What We Teach

The Person of Jesus Christ

Beloved, believe not every spirit, but try the spirits, whether they are of God. . . . Every spirit that confesseth that Jesus Christ is come into the flesh is of God; and every spirit that confesseth not that Jesus Christ is come into the flesh is not of God." 1 John 4:1-3. Our Church not only says, "Yes and Amen" to this inspired declaration of the Savior's beloved disciple, but it also advises, "Take off thy shoes . . . for the place where thou standest is holy ground." For this Christ is true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary. Plainly, then, the point which decides whether we are of God or not of God is our belief in Jesus Christ as the Son of God, the Son of Man, and the Savior of the world.

Some thirty years "He dwelt among us." St. John has sealed this testimony in the undying record: "We beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth." Others have testified and still testify, "We believe and are sure that Thou art that Christ, the Son of the living God."



New Home of Radio Station KFUD

Recently there came to our door a wolf in sheep's clothing. Under one arm he carried a phonograph and under the other a half dozen books. He wanted to play some records for us which, so he said, would explain the words of Jesus. He wanted to sell us some books which would show what Jesus had in mind when He said what He did say. All we said, as far as this public record is concerned, was, "No, thank you." But in our heart we resented the insult which this man offered to the intelligence of Jesus Christ; for when we believe, as we do, that He is the Son of God and Man in one person, that wonderful person is also endowed with perfect wisdom and knowledge. Therefore Jesus, when He spoke, knew exactly what He wanted to say and said it in words which are plainer and truer than any exposition thereof could ever hope to be. Evidently it is not necessary to drag around the recordings of a feeble human voice in an attempt to throw a light in the direction of the radiant beams of the Sun of Righteousness.

The words of Jesus, substantiated by the works of Jesus, are the basis of our faith that He is both the Son of God and Man in one person. Remember that He faced His bitter critics one day and hurled this same challenge at them as a perpetual challenge, "Which of you convinceth Me of sin, and if I speak the truth, why do you not believe Me?" Or again, "If I have spoken evil, bear witness of the evil." We merely record a fact when we say this challenge has never been accepted. No Pharisee, however strict; no scribe, however learned; no high priest, however unscrupulous; and for that matter no modern critic has ever been able to point out in Jesus Christ a single wrong. Jesus was therefore able to do what no one else could do: on the basis of His perfect life demand that His words be accepted as the full truth.

That is why the message of His Church is a message of "Jesus Only." His is the one name which is above every name in the Church. He did not tell us to explain His Gospel; but in perfect confidence that His Word is a power of God unto salvation, He said, "Preach the Gospel!" We are not called upon to defend the truth that He is the Son of God and Man, the Savior of the world. That truth is able to defend itself. He merely wants us to speak this truth to others; to tell it, so that it comes into contact with the troubled hearts of men and women. It will accomplish its own results.

Tell, that while all men are conceived and born in sin, *Jesus Only* had a supernatural birth and conception. The angel said to Mary, "The Holy Ghost shall come upon thee and the

power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God."

Jesus Only lived a perfect life. All the rest have sinned and come short of the glory of God; but He was tempted in all points like as we are, yet without sin.

Jesus Only redeemed us from sin. None of us can by any means redeem his brother; but He by one suffering hath perfected forever them that are sanctified.

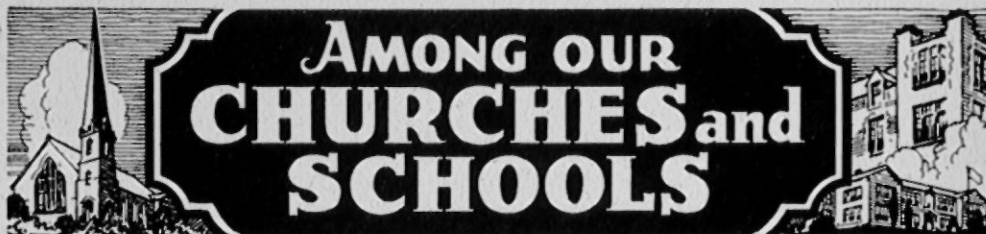
Finally it is *Jesus Only* in the resurrection. That He is the only one

that time and eternity, heaven and earth have ever known or ever will know who had the power to come forth from His own grave, tearing asunder the bands of death and bringing life and immortality to light. Verily, He is proved to be the Son of God with power . . . by His resurrection from the dead.

The joy of our salvation is restored to us every time we say in faith, "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord."

Denver, Colo.

H. G. HARTNER



St. Louis General Vestry Accepts Civic Program

The General Vestry of St. Louis consists of the church councils of the fifty Missouri Synod congregations of Greater St. Louis. At its meeting March 17 it received the reports of the Lutheran Civic Committee composed of Dr. Theodore Graebner, chairman, the Rev. Joseph Frenz, Messrs. George Eigel, John Fleischli, Herman Bade, and John Grundmann.

After a lengthy and thorough discussion from the floor the following ten points, previously approved by the local ministerial and teachers' conferences, were adopted by the Vestry as the Civic Committee's field of action:

The Committee is

1. To serve as an outlet for the expression of sentiment of our Lutheran people on civic questions.

2. To foster among our clergy, teachers, and laity a deeper appreciation of civic duties.

3. To encourage our people to take an active part in the life of our city and in the political life of city, state, and nation.

4. To maintain contacts with all civic agencies in which we would encourage our people to participate.

5. To serve as a clearinghouse for all requests that come to our Church, its congregations, ministers, and teachers for representation on civic boards and committees.

6. To appoint spokesmen representing our Church for special occasions, especially in the Defense Program of our country.

7. To acquaint our people with public movements that make for the improvement of conditions in city and state as well as those which prove detrimental to conditions in city and State.

8. To acquaint our people with issues in political campaigns which involve the interests of our congregations and schools.

9. A. To acquaint our people with the qualifications of the candidates running for public office, and

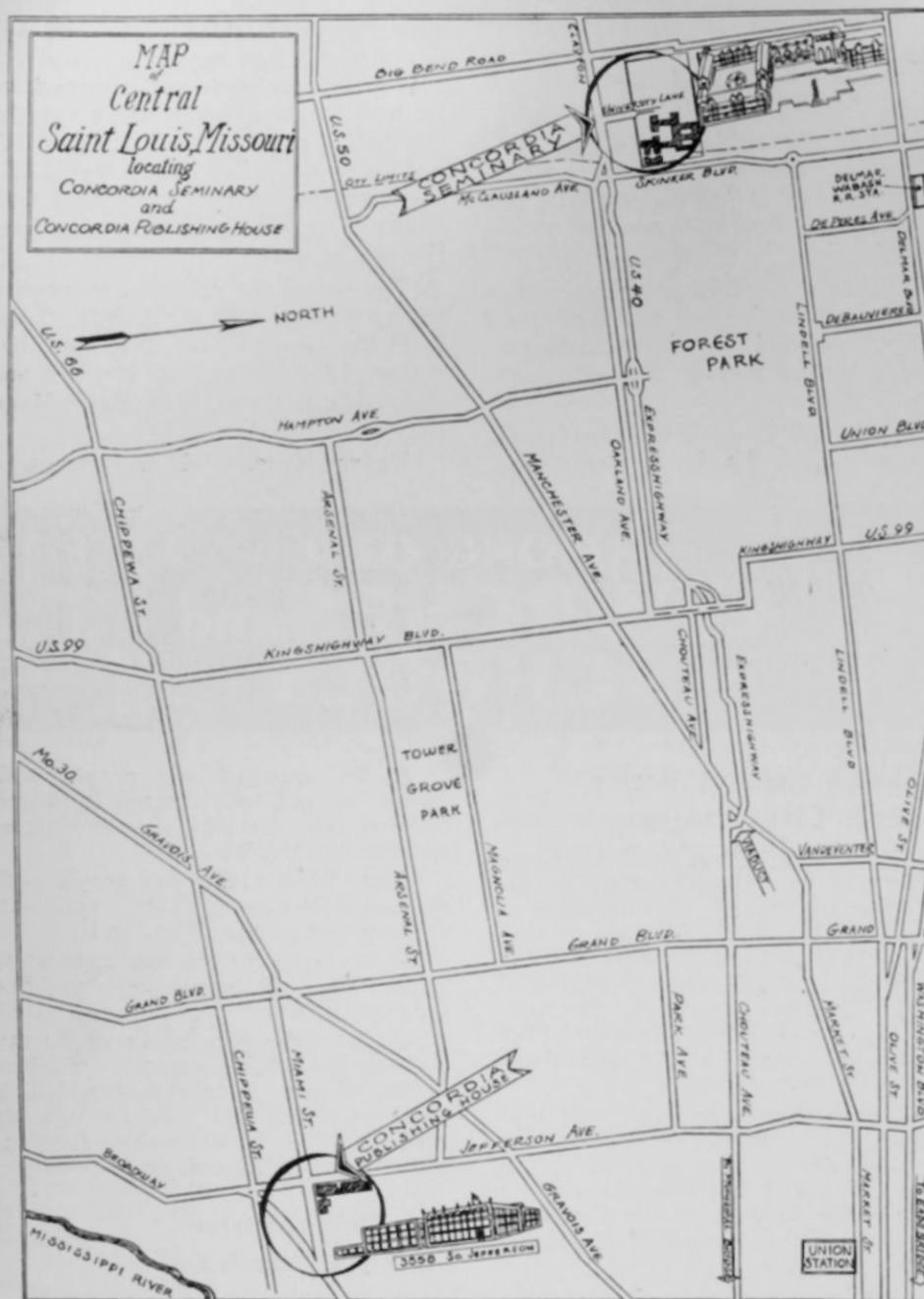
B. To work for the appointment to public office of people best qualified for such service.

10. To serve as a speakers' bureau on occasions when the various religious bodies of our city are represented, if such programs are kept on a civic plane and do not involve religious unionism. R. KASSEBAUM, Secretary

The Policeman and Luther's Catechism

One afternoon, after having distributed pamphlets and penny Gospels on the streets of Mexico City, I stopped for a few minutes to rest on a park bench, quite disheartened because no one wanted to listen to my message. When I saw a policeman pass by, I beckoned him and talked to him about his sins and his soul's salvation. I failed to convince him because he had belonged to the Masonic Lodge for twenty years and refused to give it up. However, he did promise to permit me to visit with his wife and children.

Soon after that I visited the policeman's home. His wife and children gave me a kind welcome, and for several weeks they received lessons in our catechism. Then one day they asked me not to visit them any more but to leave Luther's Small Catechism with them so that they might study it by themselves. I considered this a mere pretext but let them keep the catechism for three weeks. After the three weeks were up, the policeman's wife wished to keep it for another two weeks.



Two weeks later I again called at the policeman's home, and this time one of the children came out to invite me to come with him to an old, near-by shack, where we knocked at the door. A woman with a pleasant smile greeted us and invited us to come in. To my surprise I found forty-six children studying the Ten Commandments, which they recited for me perfectly with the explanations exactly as found in our Small Catechism.

My curiosity thus aroused, I asked the good woman where she had obtained the explanations of the Ten Commandments and the Creed. She pointed to the child and said, "The policeman's son brought me this little book several weeks ago. I found it so beautiful that I copied it word for word with the help of my husband. After I had this wonderful book copied, I felt the urge to teach its contents to others; so I started to gather children from the neighborhood. They come in after school to learn from this 'little book.'" She then looked up at me and said, "Sir, please forgive me,

if I've taken advantage of your kindness. I'm a Methodist, but I like your catechism. I looked in all the book-stores of Mexico City for a similar copy but failed to find one. So I then decided to copy it by hand."

I then asked how she had discovered that the policeman's family had this "little book." She replied that one day while visiting homes and inviting people to attend her church's services she had come upon this family. They had boldly declared to be Lutherans and to prove it had shown her Luther's Catechism. She then had asked them to lend her this book.

There may be many like this Methodist woman who appreciate our catechism, and by it teach others the way to salvation. Probably the policeman will continue to harden his heart and will not accept the truth, and his wife will probably remain in the Roman Church. Nevertheless, forty-six children have been shown the truth through the efforts of a Methodist woman and by means of our catechism.

Mexico City

C. A. LAZOS



NTIENSE ME LUTHERAN

NWED MBUK EVANGELICAL LUTHERAN
CHURCH KE NIGERIA EMI ENODE MUFAN
YE ME-MEMBER UFOK ABASI ME-LUTHERAN

ME-ANDIWET.

The Rev. V. W. Koeper. The Rev. J. P. Kretzmann.

Vol. I. January, 1942. No. 1.

Nrak Ewetde Nwed Emi?

Edi uduak Abasi ete kpukpru Me-Christian ekpetie ntienese ebana Enye ye Erinyana emi Enye ekebene onim ono kpukpru owo. Ke Gospel Matt 28, 19. Enye odoho ete, "Mhufo eka ndien ekenam kpukpru ekondo edi mbet Mi." Ndisana Apostle emi enim ewukho emi ke enquoro ye eriwet me-nwed emi edide Me-Gospel ye Me-Epistle.

Me-Christian ke eyo mfin enyene ukem ewukho Abasi emi. Evangelical Lutheran Church ke Nigeria ke enenim ewukho emi ke enquoro ye erikpep ye ke eriwet.

The first page of the *Lutheran Witness* of the Evangelical Lutheran Church of Nigeria is herewith presented to our readers in facsimile. It might interest our readers to know that the number contains the following articles: "The Purpose of Writing This Pamphlet"; "The Blessings of God in 1942"; "The Lutheran Convention at Obot Idim"; "New Year"; "Infant Baptism"; "Teachers' Convention." The articles were written by Missionaries V. W. Koeper, J. P. Kretzmann, J. U. Ekong, and Mr. J. U. Utuk, chairman of the teachers' convention. The translation was furnished by the missionaries.

Lutheran Witness

Magazine of the Evangelical Lutheran Church in Nigeria, which is given to friends and the members of the Lutheran Church.

EDITORS

The Purpose of Writing This Pamphlet

It is the will of God that all Christians should bear witness of Him and the salvation which He prepared for all men. In Matt. 28:19 He said, "Go ye, therefore, and teach all nations." The holy apostles kept this command by preaching, teaching, and writing the Gospels and the Epistles.

The Christians in these days have this same command of God. The Evangelical Lutheran Church in Nigeria is keeping this command by preaching, teaching, and writing.

May God abundantly bless the *Lutheran Witness* in Nigeria as He has graciously blessed the LUTHERAN WITNESS in America.

J. THEODORE MUELLER

Letters from Readers

"LORD, TEACH US TO PRAY"

Yes, we need a large synodical Church Extension Fund. We also need boys, gifted boys, to fill every last seat in our colleges.

We will get both when we have learned to pray as our founding fathers prayed.

How wide is the ocean of tears that our ship, our good stewardship, must travel before it reaches the river of joy—of prayer fulfilled? How many *Amalias* must first be lost? O Lord, have mercy!

Do we need better battleships?

They can be built.

Do we need bigger armies?

They, too, can be drilled.

We need better Christians.

That must be fulfilled!

Lord, you must teach us to pray!

Cordially yours,

FREDERICK MILTING

Washington, Mich., R. F. D. No. 1

UNION RESOLUTIONS 1938 AND 1941

"Are the Resolutions of Synod of 1938 relative to Lutheran Union (37th *Proceedings*, p. 228 f.) still to be regarded as a basis for future church-fellowship, in view of the conditions laid down in the resolutions p. 232, Sec. 6 a, b, c, and in view of the action of the A. L. C. at Sandusky; the non-action of the A. L. C. vs. A. L. C. on f.; the action of the Wisconsin and the Norwegian synods; the action of the Missouri Synod at Fort Wayne, 1941?"

"If you believe the resolutions still to be in effect, upon whom are they binding?"

The above inquiry was directed to one of the members of the editorial staff. Believing that these questions might be of interest to many of our readers, he submitted the inquiry to the other members of the staff. The following reply was sent to the inquirer as the opinion of the editors of the *LUTHERAN WITNESS*:

The articles asserting doctrinal agreement (*Proceedings* 1938, p. 232, 5) are in effect until rescinded or until replaced by another document.

To work for the adoption of a single document was resolved by the 1941 Convention, *Proceedings*, p. 302, both because the Synodical Conference requested it and because it is "desirable and necessary."

The resolutions of 1938 made the establishment of church-fellowship dependent on agreement with the American Lutheran Conference while it did not make it dependent on the approval of the other Synodical Conference bodies (p. 232 6 b and c); the 1941 resolutions, however, make favorable action also by our sister synods a condition of further action with the American Lutheran Church (p. 303, 9).

If the new document does not satisfy our sister synods, the 1938 resolutions stand unchanged.

Until such new document is adopted by our sister synods, the staff of the *LUTHERAN WITNESS* stands by the resolutions of 1938.

THE EDITORS

BISHOPS — WHY NOT?

You make a reference to calling District Presidents Bishops and the Visitors, Superintendents. I write this to say I agree it is a pity that we do not.

May I say further that unofficially a group of us have been conducting investigations into the historicity of bishops and have been sending out verbal "feelers" to the neighboring clergy. May I also say

that I prayerfully hope you are incorrect in saying that the names "will never be changed."

I never could understand why an ecclesiastical organization with a language at its command full of ecclesiastical terminology had to degrade itself and go secular and make use of secular terms for its personnel.

Brooklyn, N. Y. WILLIAM A. RUPPAR

BROKEN BLOCKADE

The *LUTHERAN WITNESS* of October 14, 1941, arrived last week. Your editorial on "Breaking the Blockade" brought us the first news of the Lutheran broadcasts over WRUL.

We tuned in last night at 10 P. M. and were happy to hear Pastor Ohlinger of the Martin Luther Orphanage speak in German on Romans 12:1. You should have heard Norma and me joining in the old familiar chorales. (Good music is one thing we really miss out here in the bush.)

We are now spreading the news of the English broadcast on February 1 among our friends around the District. What a blessing the radio can be!

NORMA AND JUSTUS KRETZMANN

Uyo, Nigeria, W. Africa

"IT HAS ITS MERITS"

I believe that I have an innovation which has been conducive to a wider reading of our church periodicals. It may be new; it may be old! It has its merits. Our Dorcas Society has its members answer roll call at each meeting with a brief report on an article in the *LUTHERAN WITNESS*, the *Walther League Messenger*, or the *American Lutheran*. You should see how they have responded. Quite a few bring their copies along with them to the meeting. There they will read short snatches of the article and tell the rest.

It spreads church information.

It makes for a more general reading of our church papers.

It makes them talk about the church papers.

It means larger subscription lists.

It results in a well-informed laity. This in addition to an educational topic, "Doctrines and Customs of the Lutheran Church," that I deliver at every meeting during this year.

Blackwell, Okla. MARTIN PORATH

PRAYER CHAPELS

Some time ago I read your comment on chapels for meditation and prayer. I believe you had reference to a chapel in Pastor Dannenfeldt's church in Fort Wayne. I have been thinking on the uses to which such a chapel could be put. Why not hold daily matin and vesper services in them? People need the daily comfort which such services would give more than ever. The order for these services with about a ten-minute address (a thought on life's way) would be all that is necessary. I believe such services would be a source of great strength for our people in these trying times. Even the ringing of the church bell at matins and vespers would be a loud invitation to the people to tend to their spiritual needs.

In most cases this would make it necessary to call a regular pulpit assistant who could also be a great help on Sundays and holidays and on other occasions. Thank God, the man power is available.

I hope someone will act upon this suggestion. Time flies.

Hollandale, Minn. MARTIN KELLER

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness," may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

The Annotated Pocket New Testament.

The Gospel According to St. Mark. Authorized Version with Notes by Theodore Graebner. 59 pages. 25 cents each; 25 or more to same address, 20 cents; annual subscription, \$1.00. Published by the Walther League, 6438 Eggleston Ave., Chicago.

This is the second little volume of the series which Dr. Graebner is preparing at the request of the Walther League in the interest of systematic Bible study among our young people. The arrangement of the book and the manner of treatment are the same as the first volume, *Matthew's Gospel*. The Biblical text is given in paragraph form on the upper part of each page, and the notes and comments are given on the lower part. In addition to a short introduction to, and outline of, the book, there are directions for study that will prove helpful. We heartily recommend this little volume to all our readers. The regular reading of the Bible itself among our laity and clergy is the best antidote against the fears, errors, and vagaries of our day.

W. G. P.

Service Honor Roll. Concordia Publishing House, St. Louis, Mo. 14 3/4 x 21 1/2. Price, framed, \$3.50.

Upon good strong paper, in the colors of the flag, the emblem of the Lutheran Church and of the United States together with the American Eagle are imprinted. Beneath are inscribed the words: "Our Men in Service." Under this there is space for 17 names. Any congregation may frame this Honor Roll and hang it in the vestibule or any other part of the church. By displaying such an Honor Roll in your church you will fall into line with other Lutheran churches in demonstration of your loyalty to your country. In one of our exchanges we read: "From north, south, east, and west the praises of the Lutheran Service Centers are being sung. Other organizations have talked of the work they are going to do, but the Lutherans have gone ahead and done it, and, as usual, actions speak louder than words." We personally may add that we have never heard so much good spoken of the Lutheran Church as we have heard within the last few months, especially also by soldiers from our camps. Our Lutheran chaplains have made a very favorable impression upon their military colleagues. If this Honor Roll is generally displayed in our churches, it will certainly increase the growing favor with which our Government now looks upon our Church. S.

The Service Order commemorating the publication of *The Lutheran Hymnal*, Cantate Sunday, May 3, 1942 (National Music Week). May be secured from Concordia Publishing House, St. Louis, Mo. Price, 5 cents; 24 cents the dozen.

This is the Order of Service for the Sunday on which the new *Lutheran Hymnal* is to be introduced, in which we wish to give thanks especially for this gift of God—our new *Lutheran Hymnal*. One may easily follow this service or change and rearrange it to suit local conditions.

S.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained:

Jud. S. (March 22): Candidate Victor G. Albers in Immanuel Church, East Boston, Mass., as missionary in the Atlantic District by R. B. Steup.

Ordained and Installed:

Laet. S. (March 15): Candidate Melvin D. Blume, ordained in Hope Church, Chicago, Ill., and installed Jud. S. (March 22) in Bethel Congregation, Evergreen Park, Chicago, Ill., by Arthur H. Kaub. — Jud. S. (March 22): Candidate Ernest Mayan in Peace Congregation, Stry, and in Grace Congregation, Beresina, Sask., Can., by Theo. Kauffeld. — Candidate Kenneth H. Rozak in Redeemer Congregation, David City, Nebr., by W. H. Hansel. — Candidate Edward H. Stammel as assistant pastor in Trinity Congregation, Hicksville, L. I., N. Y., by William Rusch. — Quas. S. (April 12): Candidate Victor C. Rickman in St. Philip's Congregation, Chicago, Ill., by O. A. Geiseman. — Candidate Herman F. Zehnder as assistant pastor in Zion Congregation, Fort Wayne, Ind., by Paul L. Dannenfeldt. — Mis. Dom. S. (April 19): Candidate Max G. Beck as assistant pastor in Trinity Congregation, Alma, Mo., by A. H. Griesse. — Candidate H. E. Driessner in Zion Congregation, Otto, Tex., by Geo. J. Beyer.

Installed:

Pastors: Jud. S. (March 22): Eugene E. Kuechle in St. John's Congregation, Bound Brook, N. J., by P. em. J. George Bornmann. — Milton G. Kuolt in St. John's Church, Philadelphia, Pa., as missionary for Delaware County, Pa., by E. H. Behrens. — Harold C. Meister in Our Savior Congregation, Alexandria, Ind., by W. C. Birkner. — Floyd Posselt in St. Matthew's Deaf Congregation, Brooklyn, N. Y., by Theo. Frederking. — R. A. Ritz in Immanuel Congregation, Cass Lake, Minn., by Clement A. Joesting. — Quas. S. (April 12): Wm. Bahr in Grace Congregation, Trenton, and in Trinity Congregation, Palsade, Nebr., by A. F. Wegener. — R. F. Cordes in Calvary Deaf Congregation, St. Paul, Minn., by J. L. Salvner. — E. J. Riemer in St. Paul's Congregation, New Kensington, Pa., by H. R. Lindke. — Mis. Dom. S. (April 19): George M. Boyer in St. John's Congregation, Altlin, Minn., by W. F. Walther. — E. Eichman in Trinity Congregation, Portland, Oreg., by H. J. Trinklein. — Stratford Eymon in Trinity Congregation, Des Moines, Iowa, by C. Lillie. — Wm. F. Reddel in Zion Congregation, Grant, Nebr., by Paul H. Reuter. — Martin Schabacker in St. Paul's Congregation, Minden, Nebr., by Wm. Landgraf. — G. Schaefer in Immanuel Congregation, Logan, Iowa, by G. J. Kupke. — Theodore Schauand in St. Paul's Congregation, Loon Lake (Vergas), Minn., by Edwin Burdorf.

Teachers: Sexa. S. (Feb. 8): Ed. Meissner in St. Paul's Congregation, Grafton, Wis., by J. D. Schroeder. — Jud. S. March 22: Martin L. Mack in Trinity Congregation, Darmstadt, Ind., by H. J. Meyer. — Easter S. (April 5): E. A. Abraham in St. Paul's Congregation, Brookfield, Ill., by Oscar A. Rockhoff.

Cornerstone Layings

Cornerstones were laid by the following congregations:

Inv. S. (Feb. 22): Immanuel Congregation, Junction City, Kans. (A. P. Schlegel), for a new church and social center for soldiers. — Jud. S. (March 22): Grace Congregation, Eldorado, Kans. (R. H. Kalthoff), for a new church. — Our Savior's Lutheran Church, Fresno, Calif. (J. F. Bauermeister), for a new church. — Palm S. (March 29): Trinity Congregation, Parsons, Kans. (J. V. Kimpel), for a new church.

Dedications

Dedicated to the service of God:

Churches: Laet. S. (March 15): The remodeled and enlarged church of St. Paul's Congregation, Truman, Minn. (E. T. Heyne). — The new church of Grace Congregation, Wayne, Nebr. (Walter Brackensick). — Jud. S. (March 22): The renovated and enlarged church of Trinity Congregation, Coon Rapids, Iowa (W. H. Friedrich). — The renovated church of Trinity Congregation, Springfield, Ill. (Paul Schulz).

Organ: March 27: The new organ of St. Paul's Congregation, Evansville, Ind. (T. W. Strieter).

Anniversaries

Anniversaries were celebrated by the following congregations:

1. S. a. Epiph. (Jan. 11): St. Mark's Congregation, Waco, Tex. (W. G. Buchschacher), the 25th. — 2. S. a. Epiph. (Jan. 18): St. Paul's

Congregation, McAllen, Tex. (John G. Elser), the 25th. — Quas. S. (April 12): Trinity Congregation, Fenton, Mich. (P. G. Mroch), the 10th.

Pastors' Conference Meetings

South Michigan, May 12, 13, Petersburg, Mich. (the Rev. A. Kluge, pastor). Papers will be delivered by Born, Bormann, Engelder, Fehner, Kaas, Kretschmar, Gold, and H. Bernthal; the sermon, by Ulbrich (Iben); and the confessional sermon by Hessler. Announce to pastor local and state whether quarters are desired. HAROLD C. BERNTHAL, Sec.

Northeast Ohio, May 26, 27, St. John's, South Euclid, Ohio, the Rev. W. O. Bischoff, pastor. Communion address: Reik — Sauer. Conference sermon: Ziegler — Abendroth. Essays: G. Kuechle, Loose, Prinz, Schuknecht, Schwane, Werning. M. R. HERING, Sec.

The Ev. Lutheran Synodical Conference,

in response to an invitation extended by the Federation of our Lutheran Churches of Greater Cleveland, will meet in convention July 30 to August 4 at Grace Church (Pastor H. W. Bartels), Cleveland Heights, Ohio. Essays by Prof. E. Reim, Thiensville, Wis., on "Christian Liberty" and Prof. Theo. Laetsch, D. D., St. Louis, Mo., on "The Holiness of God in the Light of the Gospel." Delegates should secure three copies of their credentials, signed by the president and the secretary of their respective synod or district, and mail one copy to the chairman, Prof. L. Fuerbringer, 801 De Mun Ave., St. Louis, Mo., another to the secretary, Prof. G. V. Schick, 801 De Mun Ave., St. Louis, Mo., and the third to the chairman of the Housing Committee, Pastor Geo. Kuechle, 4525 Behrwald Ave., Cleveland, Ohio. All overtures and other business for the convention should be received by the chairman of the Synodical Conference not later than June 20 to enable him to place printed copies of the convention's agenda into the hands of delegates at least two weeks prior to the convention. G. V. SCHICK, Secretary

Synodical Conventions

The Oklahoma District of our Synod meets May 25—29 in Enid, Okla., the Rev. P. J. Hartenberger, pastor. Doctrinal Discussion: "The Means of Grace in Their Significance for Christian Faith and Life," by Prof. F. E. Mayer. Other information concerning the convention in the Oklahoma Lutheran.

OTTO HOYER, Secretary

The South Dakota District of our Synod will meet May 25—29 in Camp Lakodia, on the south shore of Lake Hermon, about three miles east of Madison, S. Dak. Doctrinal Discussion: "Christian Education, Higher and Elementary," by Prof. J. C. Anderson, M. A., B. D., President J. W. Behnken, D. D., will be represented by Vice-President A. Brunn, D. D. Announce to President Walter Nitschke, Howard, S. Dak.

PHIL MUELLER, Secretary

The North Dakota and Montana District of our Synod meets June 3—9 in Trinity Congregation, Great Bend, N. Dak. Doctrinal Discussions: "Die Herrlichkeit unsers Christenstandes," Essayist: Rev. H. v. Gemmingen. "Christ's Own Testimony to the Verbal Inspiration of the Old and New Testament Scriptures," Essayist: Rev. G. C. Michael. "A Purposeful Parish Program," Essayist: Rev. H. J. Boettcher.

EMIL ZIEGLER, Secretary

The Central District of our Synod will convene June 15 to 19 at Concordia College, Fort Wayne, Ind. Opening service in Concordia Church (the Rev. W. Klausning, pastor), Monday, June 15, at 10 A. M. C. W. T. Send announcements to the Rev. Paul F. Miller, 225 E. Lewis St., Fort Wayne, Ind., by June 13. Since the convention expenses are borne by the District and the transportation is equalized, the housing committee asks each congregation to send to the treasurer of the committee, Prof. Herbert G. Bredemeier, Concordia College, Fort Wayne, Ind., before the convention, the sum of ten cents for each communicant member of the congregation. During the convention the transportation expense, which the delegates are asked to advance, will be refunded.

W. F. DOCTER, Secretary

The Texas District of our Synod will meet June 17—23 in Immanuel Church, Giddings, Tex., the Rev. M. E. Studtmann, pastor. Opening service, Tuesday night, June 16. Doctrinal Essay: "The Kingdom of God According to the New Testament," by Prof. F. E. Mayer. Prof. F. E. Mayer will also represent Synod.

PAUL C. EIFFERT, Secretary

The Michigan District of our Synod will meet June 22—26 in Trinity Congregation, Monroe, the Rev. H. B. Fehner, pastor. Four essays will be submitted: "A Brief Sketch of the Seven Churches in Asia Minor, with a Few Practical Applications" (continued); Rev. Otto H. Pfotenhauser, "Prayer"; Rev. Osw. G. L. Riess, "The Government of God"; Rev. Emil H. Voss, "The Order of the Service in the New Hymnal"; Rev. Gilbert T. Otte. All announcements, accompanied by \$5 per person from the congregation, should be in the hands of Rev.

Fehner not later than June 3. The opening service will be held on Monday, June 22, at 10:30 A. M. The credentials of the lay delegates are to be delivered to the committee on credentials immediately after the opening service. Further particulars have been published in the April number of the Michigan Lutheran.

G. M. KRACI, Secretary

The Northern Illinois District of Synod will meet June 22—26 in Concordia College, River Forest, Ill. Essay: "Combating Weariness," by Dr. Theo. Laetsch. For particulars see the Northern Illinois Messenger.

F. L. GEHRS, Secretary

Call for Nominations

Since Prof. Wm. Schaller has resigned his professorship at St. Paul's College, Concordia, Mo., the local Board of Control, being authorized by Synod's Board of Directors, respectfully requests all congregations of Synod to nominate suitable candidates, so that this vacancy might again be filled. The professor to be elected should be qualified to teach either English and German or English and Latin. All nominations should not later than June 2 be in the hands of

THE REV. WM. O. SCHMIDT,

Secretary, Board of Control,

St. Paul's College, Concordia, Mo.

Since Prof. Paul Huchthausen has accepted a call to California Concordia College, the Board of Control of Concordia College, Fort Wayne, Ind., with the approval of Synod's Board of Directors, requests the congregations of Synod to nominate suitable candidates for this vacancy. Candidates should be qualified to teach Greek and Latin. All nominations and letters setting forth the qualifications of the candidates should be in the hands of the undersigned by June 12, 1942.

In the name of the BOARD OF CONTROL, Concordia College, Fort Wayne, Ind.

PAUL L. DANNENFELDT, Secretary,

2313 South Hanna St., Fort Wayne, Ind.

Announcement

Prof. E. H. Essig having declined the call, Mr. Geo. J. Beto has been elected for the Science professorship at Concordia College, Austin, Tex.

March 27, 1942 OTTO HOYER,

Secretary, College of Electors

Roll of Honor

This feature is held in suspense until the War Department has clarified its policy regarding the publicity in connection with casualties.

THE EDITORS

Requests

That our Lutheran people coming to Eau Claire, Wis., for defense work may be provided with pastoral care and directed to one of our churches here, the undersigned has been chosen to receive their names, and, if possible, their addresses. Kindly write or call

REV. C. L. THALACKER

1710 Hodgeboom Ave., Eau Claire, Wis.

Dial 7163

Anyone having information concerning the whereabouts of a certain Mr. Joda L. Burk, of Flint, Mich. (formerly of Lape, Ark.), who disappeared from his home about two months ago, please communicate with

THE REV. R. C. REIN

501 Waldman Ave., Flint, Mich.

Information regarding any Lutherans residing in La Mesa, El Cajon, Spring Valley, Bostonia, Lakeside, Calif., will be given prompt pastoral attention if addressed to

REV. A. S. LUCAS,

7970 El Capitan Drive, La Mesa, Calif.

Warning to Our Pastors

This to substantiate the warning that appeared in the Apr. 14 issue of the WITNESS, p. 143. K—V—C— now claims membership with Trinity Lutheran Church, Pueblo, Colo., and is fleeing pastors in the far West. The latest report on him comes from Portland, Oreg., where he contacted one of our pastors Apr. 18. He may now be in Maine or Florida. Kindly turn the man over to the civil authorities if he comes to your office.

PAUL G. STEPHAN, Pastor, Pueblo, Colo.

Pastors and Parents!

Not only is it desirable that the names and addresses of men from our churches be sent to our office as they enter the service, but it is highly desirable that parents or other relatives inform their pastors at once of any changes of address of such men in the service so that the pastors may forward them immediately to our office. Speed is essential if adequate service is to be rendered.

ARMY AND NAVY COMMISSION

221 North La Salle Street

Chicago, Illinois

Manuscripts Wanted

The Young People's Literature Board is ready to examine suitable manuscripts of novels for Christian readers. The stories must be true to life, of interest to young people and adults, and free from sectarian and other objectionable elements. Length about 70,000 words. If accepted, royalty arrangements will be made with the author by Concordia Publishing House. Send manuscripts to Mr. O. A. Dorn, Concordia Publishing House, St. Louis, Mo.

J. THEODORE MUELLER, TH. D.,
Chairman, Young People's Literature Board

Books Needed for the Blind

Our new Lutheran Library for the Blind can use books which are of Lutheran origin or do not conflict with Lutheran fundamentals. Such books can be transcribed into Braille for the blind and the deaf-blind, and thus can serve as clean, instructive, and uplifting reading matter. Particularly desired are such books with the following subject-matter:

Bible study, church history, Bible history, history of Christian hymns, biographies of Old and New Testament characters, Christian and Lutheran missionaries and martyrs. Clean Christian fiction is not objectionable.

Send a list of the books you wish to donate to the undersigned, giving name and title of author, title of books, including name and location of publishing concern.

Address: Frederick Graepf, 2747 Mariposa St., Fresno, Calif.

Pension Contributions for Chaplains and Service Pastor

A. The Army and Navy Commission Will Pay the Employer's Share

1. For a chaplain on active duty, service pastor, or other clergyman employed by the Commission on a full-time basis who pays his personal contribution and is on leave of absence from his congregation that does not pay the employer's share;

2. For a chaplain on active duty who pays his personal contribution and has resigned as pastor of his former church.

In each case covered by paragraphs 1 and 2 the Army and Navy Commission will pay the employer's share for a chaplain computed on the basis of \$172.50 per month. This figure represents a salary of \$150 per month and 15% of the salary (\$22.50) for rent.

The chaplain may make his personal contribution in any amount in excess of but not less than the sum computed on the basis of \$172.50 per month.

In every case where the Commission has paid the employer's share for a chaplain in the past on a monthly basis lower than \$172.50, the Commission will complete these payments, so that the payment for the past also is on the basis of \$172.50, provided that the respective chaplain has remitted on the basis of no less than \$172.50 per month or makes additional payments in order to bring his former contributions up to that figure.

B. The Army and Navy Commission Will NOT Pay the Employer's Share

1. For a chaplain on active duty who does not pay his personal contributions;

2. For a chaplain on active duty whose congregation continues to pay the employer's share.

Make all payments to Pension Fund, 3558 S. Jefferson Ave., St. Louis, Mo.

Chaplains not yet members of the Pension Fund should write immediately for blanks or state reason for not participating to

Board of Support and Pensions
200 McHenry Ave., Crystal Lake, Ill.

Contributions Sent Direct to the Treasurer (March 1942)

"A Friend of Missions in Christ," China Missions, \$5.00. A. A. A., India and China Missions, 20.00; Lutheran Hour 20.00, Mount Calvary S. S., St. Louis, Student at Argentine Seminary, 100.00. E. F. A. Riess, Synod, Missions, and Charity, 3.00. Walter J. Selle and Sister in Memory of Mr. Frank Lee, Permanent Support Fund, 3.00. Ida Puschback, Deaf and Blind Missions, 1.00; Bethesda Building Fund 1.00. Mr. and Mrs. Frank R. Hubert, Lutheran Hour, 1.00. Mary Wieland, Missions, 2.00. N. N., Pomona, Calif., Deaf-mute Missions, 10.00; Negro Missions in U. S., 10.00; Missions in Mexico 10.00. John C. Born, Missions, 10.00. N. N., Bloomfield, Nebr., China Missions, 20.00; India Missions 10.00; Africa Missions 20.00. Mrs. G. J. Mueller, Army and Navy, 10.00; Deaf and Dumb 10.00; Blind Institute 10.00. N. N., Vandalla, Mo., Foreign Missions, 50.00; Western District 50.00. Ruth Grotheer, Lutheran Missions, 10.00. Per Rev. Theo. A. H. Dautenhahn, Radio Station KFUO, 100.00. Holy Cross Ladies' Aid Soc., St. Louis, Mo., China Medical Aid, 12.00. A. and M., Lincoln, Colored Missions, 10.00. Per Concordia Publishing House from Mrs. H. Herth, Missions, 1.00; from Mrs. Augusta Fitz, Missions, 10.00; from Mrs. M. Ramseler, Missions, .65; from Harry Hansing, Foreign Missions, 4.85. Through Foreign Missions Office: From Ida Peters, Girl Student, India, 8.00; Mrs. Dora Grace, Evangelist, India, 5.00; Mr. and Mrs. John Perko, Rev. R. J. Mueller, China, 10.00; Mrs. Theo. J. Doederlein, Seminary Library, Nagercoil, India, 25.00; Stephanus Sewing Circle, Detroit, Mich., Storage and Transfer of Christmas Boxes, 10.00; Mr. and Mrs. Wm. Mueller, Student, Trivandrum, 65.00; Trinity Mission Society, Washington, D. C., Bible Woman, 75.00.

Legacies and Bequests: Herman C. Schuman \$1,114.39. Ferdinand Tresselt 1,000.00.

THEO. W. ECKHART, Acting Treasurer

Change of Addresses

Rev. M. Beck, R. 2, Frazee, Minn.
Rev. Hugo Bloedel, 5243 S. Major Ave., Chicago, Ill.
Rev. O. Boettcher, Deer Park, Wis.
Rev. Geo. M. Boyer, Aitkin, Minn.
Rev. Peter G. Breuer, 43 Landing Rd., Glen Cove, N. Y.
Rev. H. A. Burandt, 4213 Luther Lane, Dallas, Tex.
Rev. Bertram Dallmann, R. 1, Box 752, Fair Oaks, Calif.
Rev. Wm. Dallmann, D. D., 215 S. Elmwood Ave., Oak Park, Ill.
Rev. A. C. Diers, Ed. M., Cypress, Tex.
Rev. E. Eichmann, 3728 N. Commercial Ave., Portland, Oreg.
Rev. John Feiertag, 1015 Harrison, Canon City, Colo.
Rev. E. T. G. Firnhaber, Beecher, Ill.
Rev. E. Friedrich, 5900 Middle Belt Rd., Garden City, Mich.

Rev. J. H. Gockel, Box 35, 406 Prairie Ave., Wilmette, Ill.
Rev. R. Goetz, 1014 Perry St., Vincennes, Ind.
Rev. R. W. Hahn, 1226 N. Austin Blvd., Oak Park, Ill.
Rev. V. Hergesheimer, Warman, Sask., Can.
Rev. E. T. Hilpert, 211 N. Broadway, Brainerd, Minn.
Rev. Walter J. Hintz, Garrison, N. Dak.
Rev. Paul E. Hollis, 100 E. Lotus St., Dover, Del.
Rev. Frederick W. Holz, 965 II St., Meadville, Pa.
Rev. H. J. Kleindienst, 1807 Forest, Lexington, Mo.
Rev. Emil Koch, P. em., 2731 Armand Pl., St. Louis, Mo.
Rev. A. T. Koehler, R. 1, Decatur, Ind.
Rev. A. D. Lautenschlager, 1316 S. E. First Ave., Camas, Wash.
Rev. Walter Lichtsinn, 3642a S. Compton, St. Louis, Mo.
Rev. W. Maring, Wellsville, Mo.
Rev. Erwin H. Norden, 755 S. Belden Ave., Los Angeles, Calif.
Rev. A. F. W. Obermeier, 524 Poplar St., Sterling, Colo.
Rev. Luther Poellot, 1111 N. Washington, Dallas, Tex.
Rev. Wm. F. Reddel, Grant, Nebr.
Prof. Walter R. Roehrs, Ph. D., 1134 N. Harlem Ave., River Forest, Ill.
Rev. K. H. Rozak, 1080 7th St., David City, Nebr.
Rev. Edgar J. Sander, Davison, Mich.
Rev. G. Schaefer, 212 3d St., Logan, Iowa.
Rev. Melvin J. Tassler, 1011 S. 35th St., Lincoln, Nebr.
Rev. Arnold Vehling, Farmington, Minn.
Rev. Daniel Wenz, R. 1, Box 139, Norwood Park Sta., Chicago, Ill.
Rev. Theo. Wolfram, P. em., Ventura, Iowa.
A. L. Amt, 752 George Ave., Aurora, Ill.
L. W. Beer, 915 Hastings St., Park Ridge, Ill.
Wm. Borchering, 1331 Shirley Drive, R. 1, Box 1-60, New Orleans, La.
R. G. Butuck, 2407 Merales St., San Antonio, Tex.
C. H. Engelhardt, 1823 North Bond St., Saginaw, Mich.
H. Hilbig, 3134 Euclid Ave., Cleveland, Ohio.
C. E. Kasten, 1326 Wesley Ave., Evanston, Ill.
Edgar G. Steinbach, 518 Houstonia Ave., Royal Oak, Mich.
Carl Strieter, emer., 5002 West End Ave., Apt. 10, Chicago, Ill.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House
3558 South Jefferson Ave., St. Louis, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis, Mo.

All official announcements, acknowledgments, notices, also books for review, should be sent to Prof. Theodore Graebner, 801 De Mun Ave., St. Louis, Mo.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis, Mo.

FINANCIAL REPORT, February 1, 1942, to April 30, 1942

DISTRICTS	Budget Accounts	Non-Budget Accounts			
1. Atlantic	\$ 14,106.47	\$ 865.25	20. Southern Illinois	5,328.57	801.65
2. Brazil			21. Texas	2,640.05	928.45
3. California and Nevada	1,712.13	3,883.54	22. Western	26,636.95	708.56
4. Ontario	865.66	1,637.24	23. South Wisconsin	8,730.45	568.23
5. Central	40,151.17	5,279.46	24. Colorado	12.50	1,008.27
6. Central Illinois	10,418.25	192.09	25. Alberta and British Columbia	741.00	685.40
7. Eastern	7,440.21	796.11	26. Manitoba and Saskatchewan	390.71	111.00
8. English	16,705.55	541.30	27. Northern Nebraska	2,193.75	612.87
9. Iowa East	3,574.00	842.89	28. Oklahoma	1,441.32	1,089.22
9. Iowa West	8,726.67	1,234.65	29. Argentina	30.00	
10. Kansas	2,100.00		30. Southern California	3,300.00	481.13
11. Michigan	24,323.92	1,192.75	31. Southeastern	4,582.60	1,783.57
12. Minnesota	21,826.23	3,447.18	Total from Districts	\$253,225.99	\$34,042.90
13. Southern Nebraska	3,517.71	162.24	From L. L. L. Endowment Fund	18,631.79	
14. North Dakota and Montana	1,604.50	211.24	From Other Sources	5,110.44	
15. Northern Illinois	30,699.16	3,807.25	Total Feb. 1 to April 30, 1942	\$276,968.22	
16. North Wisconsin	4,823.71	573.45			
17. Oregon and Washington	2,601.17	971.86			
18. South Dakota	580.64	407.63			
19. Southern	1,420.94	218.42			

THEO. W. ECKHART, Financial Secretary

This year give

WEDDING GIFTS

of enduring value!

Holy Bible

The Concordia Home and Teachers' Bible is the Bible for the Christian family circle. Self-pronouncing King James text; 60,000 references; Illustrated Concise Bible Dictionary (118 pages); Concordance (243 pages); Colored Biblical Maps. Page: $5\frac{1}{4} \times 8\frac{1}{8}$. Full divinity circuit, leather, gilt edges; boxed. Appropriate also for the graduate. When ordering specify Style GDC.

\$4.75

The Lutheran Hymnal

The new Lutheran Hymnal may now be had in a variety of attractive gift bindings. For propriety, beauty, and usefulness few remembrances will excel these lovely hymn books. Black hand-made genuine-leather overlapping covers, round corners, gold title, red edges, boxed. (For other styles write for our hymnal folder.) When ordering hymnal here described, specify Style MLD.

\$5.50

Family Altar F. W. Herzberger

The Family Altar is a most helpful volume for cultivating the habit of family worship. Each page brings a single devotion including a hymn verse or prayer and may be read in but 4 or 5 minutes. Young couples will find this book an invaluable aid in establishing a Christian home. Simple, direct, forceful, heart-to-heart talks—may be read at the supper table or before retiring. Seal-grain leather binding, overlapping covers, red-under-gold edges. 375 pages. 6×9 . When ordering, specify leather binding.

\$5.00

Lutheran Book of Prayer

The Lutheran Book of Prayer is the latest addition to our Church's devotional literature. The age-old longings of the human soul have been clothed in the language of today. A really delightful gift—for the bride and groom or for the graduate. Covers are of burgundy-colored leather. Cross in gold appears in lower right corner of front cover. Gilt title-stamping. Gilt edges. A truly de luxe product of the book-maker's art. 218 pages. $4\frac{1}{8} \times 5\frac{7}{8}$. When ordering, specify leather binding.

\$1.75

Abridged Treasury of Prayers

The Abridged Treasury of Prayers is a dainty little volume containing 100 prayers for morning and evening, for every day of the week, for festivals, and for various special occasions—plus an appendix of hymns suitable for devotional use. Inscription page in each copy. Beautiful white fabrioid binding—especially appropriate as a gift to the bride. 149 pages. $4\frac{1}{8} \times 5\frac{7}{8}$. When ordering, specify white binding.

\$3.50

For Better, Not for Worse Dr. Walter A. Maier

For Better, Not for Worse is a volume of more than 600 pages devoted exclusively to the problems of youth, the requirements of Christian courtship and marriage, and the founding of a Christian home. Sheds Scriptural light on the numerous questions confronting every newly married couple. Lovely embossed, washable silver-color cloth binding, with contrasting blue title-stamping. Cellophane jacket. Blue gift box. When ordering, specify gift edition.

Name, date, and year imprinted in gold on any of above books
35 cents extra

\$3.00

Use This Coupon

Concordia Publishing House
St. Louis, Mo.

CONCORDIA PUBLISHING HOUSE

3558 S. Jefferson Ave., St. Louis, Mo.

For the enclosed \$_____ please send me _____

Name _____

Address _____

City _____

State _____

L. W. 4210

