

Editor.....Norman E. Betke  
Business Manager.....Reino W. Heikkila  
Circulation Manager.....Erwin Ruhlig  
Faculty Consultant.....Prof: Henry J. Eggold

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## Christmas Greetings

Through this courtesy copy of *The Springfielder*, the twenty-two faculty members and 416 students of Concordia Seminary, Springfield, Illinois, extend their warm greetings of this blessed season.

May the peace with God through Christ of which the angels sang be yours through the coming year.

### CHORUS APPEARS IN NEW VESTMENTS

Through an "Adopt a Chorister Plan", suggested by alumnus Pastor Walther Eissfeldt, Buckley, Illinois, the sixty-three members of our seminary chorus were able to appear in new tailor-made vestments at their annual Christmas Concerts in Decatur, Lincoln and Springfield.

The chorus wishes to express its gratitude to the many congregations of all sections of the United States and Canada for their gifts for the cassocks and surplices for the chorus.

### WANTED: A NURSE

We sincerely hope that the alumni and friends of our seminary can help us in our search for a nurse who is to work full time in our seminary hospital.

We are looking for a registered nurse who would like to serve her Lord in the Church managing our seminary hospital.

If you know of anyone who would be interested in this position, please write the seminary in care of the Dean of Students.

"The greatest wonder ever on earth is, that the Son of God died the shameful death of the cross."

—Luther.

# CURVE OF CONFIDENCE

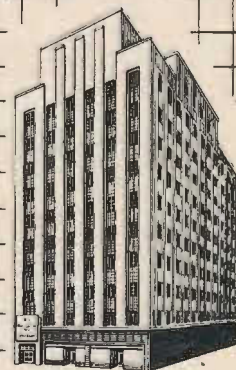
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This statistical curve reflects the confidence that Synodical Conference Lutherans have placed in the Aid Association for Lutherans with its Lutheran life insurance representatives, its capable Lutheran business management, and its demonstrated ability to provide life insurance at a low net cost.

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1,906,460	4,400,999
92,400,197	249,060,939
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# The Preacher In Preaching

If the sermon is the medium through which God is seeking to establish and maintain a living relationship with men, that the man behind the sermon assumes a strategic significance. In discussing the role of the preacher it is well to avoid either of two extremes. On the one hand, we should not so over-emphasize the work of the Spirit as to discount the personality of the herald nor the message which he brings to men in his sermon. On the other hand, we must guard against stressing the techniques of preaching to such an extent as practically to deny the operation of the Holy Spirit by making the sermon merely a human encounter and its success dependent upon human powers of persuasion. Here we must maintain both the value of the preacher as voice and the value of the Spirit as the divine power operative through the Word.

Certainly the Scriptures do not minimize the role of the preacher. Throughout the Old Testament era God used men, Moses and the prophets, to reveal Himself to men. Their "Thus saith the Lord" was the instrument of God Himself by which He revealed Himself to men in His judgment and mercy.

Similarly also the New Testament stresses the importance of the preacher as the mouthpiece of God in His saving address to men. After training his disciples Jesus sent them forth with the command: "Ye shall be witnesses unto me." As witnesses they were to testify to the saving activity of God in their own lives. He sent them forth as heralds of God to proclaim to all the world the message of the Kingdom: it has come, it is coming, it will come. What they had heard in secret they were to shout from the house-tops. Their business was to preach repentance and remission of sins in His name. Paul himself describes the strategic importance of the preacher when he says: "Now then, we are ambassadors for Christ," men commissioned by Christ Himself, representatives of Christ to men, with all the authority of Christ behind them. Moreover, he adds, "God has committed unto us the Word of reconciliation." Their task was to lodge in men's hearts the Word that not only declares men re-

conciled, but which at the same time reconciles men to God. As God's plenipotentiaries they were to beseech men, "as though God did beseech you by us, . . . Be ye reconciled to God."

This is still the role of the Christian preacher today. He is God's middle-man, channeling the treasures of God's grace to needy men. Preaching is, in the words of Phillips Brooks, "truth through personality."<sup>2</sup> "Pastors are not merely letter carriers, simply repeating what has been written more than a thousand years ago. They are ambassadors, called to make God's Word a living event in the contemporary context of life."<sup>3</sup> Like Ezekiel of old, the preacher is to take the roll and eat it and out of the abundance of the strength which he has received from it he is to minister to others. He is to become so familiar with the treasures of God's grace that as he preaches his very words will be the instrument of the Spirit to lead others to see as he sees, to feel as he feels, to find Life as he himself has found it.

The first requisite for the minister of Christ, therefore, is that he be a saved man. This was the genius of apostolic preaching. The apostles were men who had encountered Christ and whose lives had been changed by Him. Their whole ministry was nothing more than a share with others of the benefits they had received from Christ. St. John describes his ministry as a witness to the saving activity of God in his own life when he says: "Of what existed from the very beginning, of what we heard with our ears, of what we saw with our eyes, of what we witnessed and touched with our own hands, . . . we bring you word, so that you may share our fellowship; and our fellowship is with the Father and with His Son Jesus Christ."<sup>4</sup>

So closely did Paul identify himself with his message that he frequently refers to his message as "my Gospel."<sup>5</sup> So captivated were the apostles by their message that even in the face of threats of persecution they cried out with a boldness born of faith: "We cannot but speak the things which we have seen and heard." "The apostles were not made preachers by theology but by a personal act and the experience of it,

by a new life and not a new creed, a new power and not a new institution. There was indeed a new society, but it was made by the new power."<sup>6</sup>

The spirit of the apostles must be that of the minister of Christ today. He is to witness to men the things that he has seen and heard. Scherer emphasizes this point when he says: "I wonder at times if anything more is needed to catch the wistful stare of men and women in our generation, anything but the sure sound, as if one had been off on a journey and returned with news."<sup>7</sup> He and his message must become identified. The preacher therefore is no neutral party. He cannot maintain the cold objectivity of a modern newscaster. He is an unabashed partisan to the saving revelation of God. In his preaching he is to witness to the condemning power of the Law and to the saving power of the Gospel. His deliberate intention must be to persuade men to be reconciled to God as he himself is.<sup>8</sup> "To be thus taken command of so that our testimony when we go out to speak of Christ it is not ours at all but Christ's self-testimony—this is our vocation and the hope of our ministry."<sup>9</sup> George Wharton Pepper, one of the few laymen invited to deliver the Yale lectures on preaching, points out that when the pew recognizes that all is not well with the man who is exhorting them, the message will have lost much of its penetrating power.<sup>10</sup> When asked what type of pastor was needed for a certain parish, Carlyle replied: "What this parish needs is a man who knows God otherwise than by hearsay."<sup>11</sup> And Nietzsche cried out: "These Christians must show me that they are redeemed before I will believe in their Redeemer."<sup>12</sup>

The preacher, therefore, must be infinitely more than a mere craftsman, a theological technician. His life must be a worship before it can be a ministry. He must know the deceitfulness of the other law in his members; he must know that the law kills and damns; but he must know for himself the grace of God in Christ that pardons sin, that comforts in sorrow, and that gives life and hope forever. He must not

*(Continued on Page 7)*

# Prof. Naumann to have Sabbatical

With the end of the second quarter, Professor Martin Naumann will begin his sabbatical leave. He had intended to devote it to studies in the field of Old Testament subjects and still hopes to attend the University at Heidelberg as well as auditing lectures at other universities where the "big" men in this field are teaching.

The sabbatical has, however, already become crowded with a number of other duties and assignments. The Committee for Doctrinal Unity has laid plans for conferences in Europe in continuation of the "Bad Boll" traditions. These will start in July in London and will extend into August. Professor M. Naumann of our seminary, and Prof. H. Bouman, of the St. Louis faculty, have been asked to represent the Missouri Synod at these conferences.

The theme of the conferences is to be the doctrine of the Lord's Supper. The publication of the so-called Arnoldshain Theses on the Lord's supper has stirred up numerous debates in Europe. These theses were developed by a joint committee of Reformed, Lutheran, and Union theologians and seem to present a compromise doctrine on the Sacrament of the Altar.

Another prospective assignment for Prof. Naumann is planned by the Board for European Affairs. Dr. H. Mayer, Executive Secretary of Missions, and Professor Naumann are to make a survey of the European field to see how the work of the various churches can be activated and where the investments of our church can be utilized with greater effect. Since the England project involves large sums lent by the Church Expansion Treasury and the work in Paris, too, has been heavily supported in the past, the Board of European affairs would like to have many problems in connection with the work in England and France, and also in Germany and other countries evaluated at first hand. This work would take about six weeks to be spent prior to the "Bad Boll" meetings. Some mention was made of lecturing to the students at Oberursel Seminary in Germany. The sabbatical calendar seems rather crowded to Professor Naumann. He hopes to be in Europe at Easter time next year and hopes to take Mrs. Naumann with him.

## THE PREACHER IN PREACHING (Continued from Page 4)

simply know about theology; he must know theology and the Christ who stands at its heart. Emil Ludwig, the noted biographer, once said that if an author hopes to make his subject live, he must "live with him, think with him, eat with him." He went on to add, "Unless you have a certain mad, furious and passionate relationship to your subject, you can never make him live in the minds of others."<sup>13</sup> Pointing out that a minister cannot afford to live on a *fides non formata*, Forsyth declares: "The real archbishops are the arch-believers. If the church has not its chief believers in the pulpit, it is unfortunate. . . . If the church is to be saved from the world, it is the ministers that must do it; and how can they do it but as men preeminently saved from the world? And no man has the seal of that salvation on him except by action—by thought and prayer which become moral action. . . . If another than the minister carry that stamp in any church, he is its true minister."<sup>14</sup>

All that has been said points up the necessity for continuing study of the Word on the part of the minister of Christ. Praellet Isler's contention is correct that "humanly speaking, a smug 'I-have-already-attained' attitude on the part of the preacher means death to his message."<sup>15</sup> Rich as was Paul's knowledge of Christ Jesus, he nevertheless came to God like a beggar pleading: "I count all things but lost for the excellency of the knowledge of Christ Jesus my Lord . . . that I may know Him and the power of His resurrection, and the fellowship of His suffering . . ."<sup>16</sup> With this same desire for spiritual growth and power must every minister study the Word, all to the end that men may through his preaching come to know the Christ whom he knows and loves.

Prof. Henry J. Eggold

<sup>12</sup> Cor. 5:19-20.

<sup>13</sup> Phillips Brooks, *Lectures on Preaching*, (London, 1904), p. 8.

<sup>14</sup> H. T. Lehman, *Heralds of the Gospel*. (Philadelphia, 1953), p. 70.

<sup>15</sup> 1 John 1:1-3. Moffatt's translation.

<sup>16</sup> Cf. Romans 2, 16, 16:25; 2 Tim. 1:8.

<sup>17</sup> P. T. Forsyth, *Positive Preaching and the Modern Mind*. (New York, 1907), p. 10.

<sup>18</sup> Paul Scherer, *For We Have This Treasure*. (New York, 1944), p. 30.

<sup>19</sup> Ilion T. Jones, *Principles and Practise of Preaching*. (New York, 1956), p. 44.

<sup>20</sup> James Stewart, *A Faith to Proclaim*. (New York, 1953), p. 47.

<sup>21</sup> George Whartom Pepper, *A Voice From the Crowd* (New Haven, 1953), pp. 23f.

<sup>22</sup> Jones, *op. cit.*, p. 60.

<sup>23</sup> Stewart, *op. cit.*, p. 47.

<sup>24</sup> Jones, *op. cit.*, p. 22.

<sup>25</sup> Forsyth, *op. cit.*, pp. 129f.

<sup>26</sup> Praellet Isler, "Christ Speaks Through the Ministry," *Concordia Theological Monthly* (July, 1952), XXIII, 486.

<sup>27</sup> Phil. 3:8, 10.

## Paul Hilgendorf Becomes Navy Chaplain



Paul A. Hilgendorf, a 1949 graduate of the seminary, assigned to the Third Marine Aircraft Wing, El Toro, California, is the first graduate of our seminary to enter the Navy chaplaincy.

Immediately prior to entering the Chaplain School, in Newport, Rhode Island, in May of this year, Pastor Hilgendorf served St. James Lutheran Church, Imperial Beach, California.

Other churches served by Chaplain Hilgendorf are Grace Lutheran Church, Los Angeles, and Trinity Lutheran Church, Indio, California.

## TRADITIONAL CHRISTMAS PARTY HELD

On December 15, the seminary family numbering 848, of whom 232 are children, attended the traditional Christmas Party in the seminary gymnasium.

The program included the singing of Christmas carols, the reading of the Christmas Gospel, a Christmas movie, and gifts for the children.