

THE NORTHWESTERN LUTHERAN

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

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THE TEMPTER AND OUR DEFENCE AGAINST HIM

Resist the devil, and he will flee from you. James 4:7.

No personal tempter called the devil? No infernal spirit who is the originator of and tempts man to sin? No destroyer of human souls? The existence of such a being only imaginary? His reality, power and malignity only the make-believe of Christians?

Alas, the disastrous and yet so deeply rooted folly of the ungodly world in its denial and conception of the arch-enemy of God and man — the devil! We might as well try to persuade our police authorities in towns and cities and the country at large who are being confronted on all hands by vice and crime and violations of civil and moral law that there are no law-breakers, no criminals, no band of gangsters, etc., as to convince certain people that there is a devil who is the source of all evil in the world.

Yet the truth concerning the devil and his deadly work among all men is so firmly established in Scriptures as to admit of no mind to the contrary. In the words cited above, St. James, quite as much as St. Peter, or St. Paul, or St. John, or even as Christ Himself, speaks of the chief power of evil as a **person**. "Resist the devil, and he will flee from you." It is the tempter the apostle has in mind. Great indeed are the temptations of the devil. In the Gospel lesson relating the story of the threefold temptation of Christ we are told that the tempter approached the Lord to induce Him to use for selfish objects — objects of personal gratification and aggrandizement — the miraculous power vested in Him. The plain object of the temptations was to lead Christ to forego His divine commission as the Redeemer of the world, involving, as He knew it did, deepest humiliation, suffering, torture and finally death on the cross to Himself, for the personal ambition of conquering and reigning in this world and to be hailed as the Messiah by the acclamation of exalting thousands. The temptations presented by Satan to the Lord were subtle in the highest degree — temptations which only the Son of man could withstand victoriously.

Christ, however, was not the only one who was tempted by the devil. We are told in Scriptures, "He was in all points tempted as **we are**." Hebrews 4:15.

All men are tempted by Satan. And many and alluring indeed are his temptations.

"The Serpent takes a thousand forms,
To cheat our souls to death."

It is needless to try to enumerate Satan's temptations; they are as numerous as sins themselves, and of these Job says, "If God will contend with man, he cannot answer him one of a thousand," Job. 9:3. We can, at present, briefly only touch upon the nature and power of such temptations.

What Are They?

There are three reigning forces in the world, and each of them is lodged in the human heart after the fall of man. These forces are "the lust of the flesh, the lust of the eyes, and the pride of life" spoken of in Scriptures. By means of these Satan tempted the first Adam, and succeeded; by the same means he attempted to ensnare Christ the second Adam and failed. Now, as the tempter has been so successful with the first man, it is not to be wondered at that he should try the same mode of procedure in framing his temptations for all those who have borne his image — all fallen men. True, the arch-tempter of man has been defeated by Christ the second Adam. All men have been rescued from his power by the victory of their Redeemer. Yet not willing to give up his lost prey and bent upon regaining those rescued from his power for his Kingdom of eternal destruction he continues his battle unto the end of time and that, too, with every individual soul.

Accordingly, Satan tempts men with the very force ruling in the world — the lusts of the flesh, the lust of the eyes, and the pride of life. And oh, how subtle, how insidious, how cunning, in his work of destroying souls! See, how he tempts with the lusts of the flesh which are a thousandfold, or the lust of the eyes which covers all the world of alluring sinful pleasures, or the pride of life, that giant temptation in which man glories in his own greatness even above his Creator. Ah, the snares, the devices, the wiles, lies and delusions of the devil! How he occupies men with the things of sense and sight, to the neglect of things spiritual and eternal, engrossing their attention with worldliness, vanity, and pride—things sensual, earthly

and perishable, to the neglect of the soul, and its eternal salvation! An ingenious and subtle tempter indeed, leading thousands, yea, millions of men and women captive at his will, and enslaving them with his hellish yoke, so that they are willing to go on and continue, to live and die, in slavish subjection to his complete control and terrible power.

Our Defense Against the Tempter

"Resist the devil, and he will flee from you."

How did Christ the second Adam overcome the temptations of Satan and triumph over him? Did He dispute or parley with the tempter? Ah, those were the tactics our first mother employed in her defence against the Serpent, and which have become so fatal to the whole of mankind. No, Christ our victorious Captain resisted the devil by swaying the sword of the Spirit, the written Word of God. "It is written," He spoke to the tempter, and Satan was forced to flee from Him. "It is written." By this our Savior has put into our hand a weapon of greatest power for our individual defence. The Word of God is the only effectual weapon with which we are able to meet the tempter at every point. That word is vested in the victory of Christ. And who is Christ? He is the Son of man in whom was represented the human race, who stood in the battle in our place, as our Substitute. Whose, then is the victory over the adversary? It is ours, as Paul exults: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:17.

Whatever the temptations of the devil may be, we ward them off with the sword of the Spirit; for with that we grasp Jesus Christ with the hand of faith, and holding Him up to the enemy, we may triumphantly exclaim: The victory is mine; behold here my Substitute. Whenever Christ is held up to him Satan must flee. That same Lord who in hot battle may rescue our souls from Satan's dominion is still our defence against the tempter, and under the shadow of His protection we are safe. His Word and promise assure us, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. J. J.

— When I found all good men minding the Bible, and calling it the Word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men call it, the Word of God. — Maister.

— The Lord's answer to prayer are infinitely perfect, and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our short-sightedness looked like stone. — J. Southey.



THE STORY OF THE CHURCH

Allembacing as the new unbelief in the Word of God was at the beginning of the nineteenth century yet the Lord had kept to Himself His seven thousand, "all the knees which have not bowed unto Baal, and every mouth which had not kissed him." 1 Kings 19, 18. Outstanding among these "quiet in the land" who still clung to the faith were men like Lavater, Jung Stilling, Matthias Claudius, Hamann, Pastor Oberlin in Alsace, and others. In the hearts of the common people the old truths still were fixed deeply, they still read the Bible, finding therein the simple words of uplifting peace and joy, as well as the reproof of their sinful nature. They still knew by heart the old Lutheran hymns, although these were no more in their newer hymnbooks.

Driven into the background by the false light of the overruling rationalism, these doughty souls in their warfare for Christ found one another in many places, and were drawn together by their common faith and hope. Thus they formed circles and small gatherings to keep up their old beliefs and to spread them wherever they could. Thus it was that many societies were formed for the spreading of the true Gospel—missionary societies. One such was the London Mission Society, founded in 1795. This society sent a missionary ship under the godly captain Wilson to the South Sea Islands. There were 29 missionaries on this ship. This was followed by other mission societies, founded in imitation of that in London, two Scottish founded in 1796, one in the Netherlands in 1797. Pastor Johann Jaenicke of Berlin founded a mission seminary in 1800, from which 81 foreign missionaries were sent out. All this effort to spread the Gospel led in 1804 to the founding of the British Bible Society in London, which since that date has printed and sent out into the world more than 200 millions of Bibles in over 300 languages.

The hollowness and weakness of rationalism soon became clear, and instead of its threatening the faith, it was itself threatened by the newly awakened belief in Bible truths. In 1817 Claus Harms of Kiel began to attack the waning unbelief in 95 theses, setting forth once more the nearly forgotten teachings of Luther. Since 1827 Professor Ernst Wilhelm Hengstenberg of Berlin fought for the old Lutheran doctrines in his church paper. He was mocked and derided on every hand by the overwise rationalistic

churchmen of that time, but Hengstenberg found strong backing among the unspoiled masses of the Christians everywhere. Through his many writings, like his Christology, his explanations of the Psalms and others, he did much for the back to Luther and the back to sanity movement. A new life in the church arose, setting forth the old godliness and hence called the new pietism. Small circles and little flocks within the outward church were again formed, and these too had to suffer for their zeal from the unbelieving pastors and the "enlightened" classes of society, which did everything in their power to kill this newly arisen life in the church by cruel forces and still more cruel laughter. Yet the new movement gained in numbers and power, gathering to itself men of learning and of influence. Much was done for missions and for the bringing back of the old Lutheran church hymns.

Then came the Prussian Union of 1817. Side by side the Lutherans and the Calvinists had lived and worshipped, each in his own church, since the Reformation in Germany. Prussia was overwhelmingly Lutheran. But the ruling house of Prussia, the Hohenzollerns, were of the Reformed or Calvinistic faith. King Frederick William III now tried to force the Lutherans and the Reformed churches of Prussia to unite. In 1817 a new book of forms for the Protestant worship was given out by the ruler. This book of forms shoved aside the teachings on which the two churches differed. The Lutherans were to give up their belief in the real presence of the body and blood in the Lord's Supper, and the Calvinists were to give up their belief in the Calvinistic teaching of predestination or election. To stand on doctrine was frowned upon, brotherly love was to be everything. It may well be believed that the Prussian king was an honest and well-meaning man, who did this thing as he thought for the glory of God and for the best of all concerned. Yet he was a mistaken man and proved himself to be not merely a meddler but a tyrant. For this new union was but the forcing of the Calvinistic way of thinking upon the Lutherans. The Calvinist, as a rule, does not stand upon doctrine, but has ever tried to unite with the Lutherans in such a way that the Lutherans would be forced to give up their dearest beliefs. And so was it here. The United Church was not Lutheran any more but really Reformed. Besides, the Lutherans that would have nothing to do with this union, more especially the pastors, were forced out of their pulpits and parishes and in some cases were even jailed. Thus does it ever seem to be with these church unions, begun with a great show and loud sounding of brotherly love, they always end in forcing the consciences of those who will not come into their union. Also it ever seems to be thus, as it cannot be otherwise, that in such unions

of churches holding different beliefs, the truth of God suffers while the falsehood of men is kept and lifted on high.

Under Frederick William IV, who freed the jailed pastors, the so-called Breslau Synod was formed, which held itself free from the Union. Afterwards others also went out of this Union. Still others left the country in a body, mostly going to America. They came by shiploads, such as those led by Pastor Grabau, who later founded the Buffalo Synod, and those going out with Pastor M. Stephan from Saxony, settling in Perry County, Missouri, from which later under C. F. W. Walther the Synod of Missouri was formed. As the power of the Prussian rulers grew and began to cover all Germany, this Union was extended over the other hitherto Lutheran churches. The church now became a state church, under the hands of the kings and emperors, the pastors being placed in their parishes and kept up by the state. Not by free gifts from the members of the church was the parish supported and its pastor paid, but by the taxes gathered by the state. Thus every German citizen must, by paying his taxes, also pay his dues to the church, whether he goes to church or not. This marriage of the church and state has bred many grievous trials for the church, and the present-day troubles of the church in Germany under the latest form of government are due to this unhappy alliance.

Meanwhile the Missionary Societies grew and brought forth many preachers of the Gospel for far-away lands. Some, if not most of them, were out of the Union church circles. Such was the Basel Mission Society, since 1816; the Berlin Society, since 1823; the Rhenish, with its seminary at Barmen, since 1829. The Dresden Mission Society on the other hand leaned more toward the Lutheran side. It had its seminary at Leipsic, and was active in East India. Much more Lutheran was the missionary school at Hermannsburg, founded by Louis Harms. Later in 1840 Spittler began his seminary at Krischona, which was again more on the Union church order — Lutheran and Reformed doctrines were taught side by side. A great many of the men brought out by these seminaries were sent to foreign parts, East India, China, Japan, Africa, etc. Still others came to America where the larger number of German peoples streaming in from the old country to the forests of Wisconsin and Michigan, and the plains of Minnesota and Iowa, created a real problem for the small and weak Lutheran church to gather and to feed with the Gospel. In those early days the great Lutheran synods of America had not the schools and hence had not the men to send out missionaries among their countrymen, and there was real need for help from Germany. Quite a number of the fathers of our Synod of Wisconsin, for instance, came from these German missionary societies and

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their seminaries doing good work here in the pioneer times of our beloved Lutheran church in America.

How this our church grew mightily in the new land, how it sent forth its own missionaries even back to the old fatherland, as well as to China, India, also to the Indians and Negroes at home — that, my children, is another story. Meanwhile let us pray, that "God's Word and Luther's lore, may perish from the earth nevermore." Z.

THE CRIME OF THE GREAT KING

"The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Ps. 110:2.

"Behold your King." Lent gives us the mocking words of Pilate as a challenge and a command. Behold your King! Of Him was the prophecy written which says that the Lord God hath sent the rod of the Savior's strength out of Zion, and that He shall rule by it in the midst of His enemies.

Standing beneath the Cross, we see this promise resolving itself into a marvelous picture, like the pieces of a puzzle falling into place. The key to it all hangs above the head of Christ, a strip of parchment fluttering in the breeze. We see the rod that came out of Zion, we see the King ruling in the midst of His enemies, and we understand. It was Pilate who offered the key, Pilate, who spoke the truth so often without being aware of it.

A crucifixion was not an uncommon thing under Roman law; and while we today bring the death penalty upon convicted men and women in the comparative privacy of the death-house, often at an unearthly hour of the night or morning, the Romans executed publicly, in view of all who wished to see. It was the old way of driving home the moral that crime does not pay. To further this purpose, the name of the crime was inscribed upon parchment and nailed to the cross of the unhappy victim, above his head, for the instruction of the witnesses.

Pilate saw no reason for departing from this custom in the case of Jesus. He, too, should have the name of His crime flying from the masthead of the cross. And so the governor prepared the placard. We can imagine the sardonic smile that flitted over his face as he wrote: Jesus of Nazareth, King of the Jews. Surely, he thought, that will irritate the Jews. And yet, what else could he have written? The Jews themselves had finally dropped all other charges against their prisoner save this one. He was their King; for that they crucified Him. That was His crime. — O truly, Pilate spoke the truth for which he sought. And do you not see how well he helped to express the fulfillment of the prophecy?

I

If He were not a criminal, said the Jews to Pilate, we would not have delivered Him up unto thee. They had found it a bit difficult at first to establish their case, but finally narrowed it down to a point. He saith He is Christ, a King. When Pilate asked the Lord whether that be true, Jesus confessed: Thou sayest it, I am a King.

And so we have no doubt, as we stand under the cross and see the indictment of crime above His wounded head, that it is gravely true. Those who passed by that cross today, are not misinformed. Furthermore, to those who mock the Crucified and ridicule His Kingly Majesty we say in all earnestness that they have a care for themselves. It is all very well to despise a man in rags, no matter what he claims to be; but let them beware of despising the Christ on the cross Whose title of King hangs over His head and cannot be disputed. Men would like to tear down that title. The chief priests had the same ambition, and failed. To this day our crucifix bears that title flag with the four letters INRI.

So great was the crime of Jesus that the charge had to be written in three languages. He was accused of Kingship in Hebrew, Latin and Greek; and to this also we agree, for if He was guilty of being a King at all, it must be that His Kingdom embraced all nations. Had He been King of the Jews alone, His Kingdom would have ended and disintegrated on that cross; for the Jews had disowned Him, and death has a way of robbing men of their crowns and titles and turning them to dust and ashes. But for Jesus was claimed in Latin the homage of the Roman Empire, and in Greek the Kingship of the civilized world.

Pilate told the committee of Priests which sought to prevail upon him to change the title on the cross: What I have written, I have written. That was a stubborn reply from an irritated governor who had already yielded too much to the wishes of these Jews, and was resolved to have his way at last, even in what he considered an unimportant matter. Fortunately, the question raised by these Jews was not unimportant.

tant. The issue has been debated many times since. Jesus of Nazareth, King of all languages — shall that honor be held by one who died shamefully upon a cross? Shall every knee bow before Him and all tongues confess that He is the Lord? I have heard men deny this. I have read their written refusal to pay tribute to this King. They do not like the INRI any better than did the Jews. But Pilate has declared that his writing is indelible, and well might he say that. While some titles have been acquired cheaply, and many are not honest, and others are carried by men as no more than decorations, the title of the cross is the title of the crime of Jesus, and was well earned. He is guilty of being your King and mine, and let us be about our business of saluting His Majesty upon the cross.

II

But if you ask for the source of His power, if you raise the question of His right to Kingship, it is a fair question and deserves an answer. After all, no one is made a king by being titled by Pilate. There must be a higher grant of power than that. And there is.

Of Jesus it was foretold that God would send the rod of His strength out of Zion. Now the rod of a king's strength is his scepter, which represents his authority. Being in possession of the royal scepter is the legal requirement of the right to rule. God gave to Jesus His rod of strength. It had been fore-ordained by the Lord that the Son of God should sit at His right hand and have dominion over all the earth. But He could hold no scepter until He had earned it. And the earning of it was a mighty task. God was to send the rod of His strength out of Zion, and Jesus must come to Zion and take the rod with His outstretched hands. In this lay humiliation and suffering and death. Zion was Jerusalem; the rod of His strength is the cross. Yes, that is His scepter. It came out of Jerusalem, fashioned by the hands of men. And did He take hold of it? Did He claim it? Why, He hung upon it. With hands and feet He possessed it, with great pain and sorrow. But, hanging upon it, it was His. By His pain and sacrifice Christ earned the right to rule over the people of earth whom He loved.

It may be an odd sight to see a king hanging upon his own scepter. But there was never any king like Him. See, from His own enemies He acquired the right to rulership over them. They fashioned His scepter, they hung Him to it. And then, what folly! they sought to rob Him of the very title they had given Him. Was it not written that, after the rod of His strength had come out of Zion, He should rule in the midst of His enemies? Behold Him, on Calvary. He is surrounded by them; the soldiers and the guard, the priests and the people. They mock and torture

Him. But all the while He holds in His hands the scepter which their cruelty has given Him, and by the Cross He has become their Master. He has robbed Satan of their souls, despoiled death of his power, He has paid the penalty of sin and bought with His blood the property-rights even to those who mock Him. They are His subjects, and they know it not.

III

Behold your King. Behold Him guilty of the crime of being your King. Shall we pause a moment to watch Him as He executes His crime, and see Him at His wonderful task of being King?

Look at Him preparing His Throne. He is moving into His palace. For by that suffering which broke His heart He laid the foundation of His Throne of Grace within the marble arches of His judgment-hall, where anger and wrath and sentence of damnation have no place. But to achieve its glory, he pays and pays and pays. All wrath and all damnation are pouring in upon His trembling soul, so that the fury of the Law may be spent when men come to Him to plead the cause of their souls. He shall be able to tell them, then, that there is no condemnation to them that are in Christ Jesus. But to make it possible for men to come to Him, to give them assurance that they will find mercy, He is tasting the cup of their sins and their sorrows. He is becoming as one who is like unto us, having been touched by our infirmities, that He might understand from personal experience the pain of our sins and the fear of hell.

O let us have faith in such a King. Let us believe that the Kingdom of Christ, founded upon suffering, full of mercy and truth, is an eternal Kingdom. If His Kingship is a crime, it is an everlasting one which we should happily share with Him and of which we should reap the benefit.

It is as if Jesus thought there could be nothing more wonderful than His scepter and His crown. He is not ashamed of Calvary. On the contrary, thus was the Son lifted up, that all men might see Him, and that He might draw all men unto Him. Look once more upon Him and behold how He claims our worship. Could anything be plainer than that He expects us to love Him, because He loved us? He feels that in laying down His life as an offering for us, He has earned our devotion. Is He quite wrong? Then why do we withhold our hearts? Why do we yet insist upon sharing our affections between Him and the world? Why do we regard His Church and His Kingdom as an object of our charity instead of as a duty of citizenship?

If the crime of Jesus is that He is King, it is our crime that we are not loyal to Him. Rather let us glory in doing Him homage, let us have the pride of royalists. To have Him, in the midst of ruling from His scepter, bow His head in death — that is the sign

for us to shout: The King is dead: long live the King — knowing that those words are truth, and that in them lies our salvation. For He is risen from the dead, lives and reigns to all eternity. This is most certainly true.

E. S.



The Inerrancy of the Bible Does the Bible contain the revealed truth of God unto salvation, or is it the revealed truth of God for salvation? That is the question around which much of the present day discussion on religion revolves. If it is held that the Bible only contains such truth, then it also is admitted that there are some if not many errors in the good book. On the other hand, if it is taught and believed that the Scriptures are in very truth the Word of God, in all its parts as well as a whole, then this Word cannot err because it is spoken by the God of all truth, who will not nor cannot lie, nor be mistaken in His statements. This latter is our Lutheran belief and professed faith before all the world, and it is based upon such Scripture passages as 2 Tim. 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Also: 2 Peter 1:20: "Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

For clinging to this Scriptural view of the Bible as being inspired by the Holy Ghost in every phrase and word the Lutherans have been called many hard names by the modern religious thinkers and teachers. We are backward, unscientific, outmoded, throwbacks, conservative mossbacks, for so are we branded by these ultra-moderns. It does not hurt us, really, for we know on what firm ground our faith is based. We also escape the troubles besetting so many of the sects which have followed these new and strange gods of modernism.

An example of these troubles is found in a recent issue of the Presbyterian Tribune, whose editor Edmund C. Chaffee was taken to task by another Presbyterian church paper for his liberalistic views on inspiration. The editorial council of the Tribune replies to these strictures as follows: "The issue here presented is that of Scriptural inerrancy. In the Presbyterian Church there are hundreds of ministers who receive the Bible, Old Testament and New, as con-

taining the revelation of God culminating in Christ, who regard the Bible as inspired by God, who preach from the Bible and teach its truth, who find in the Bible their spiritual home, who would be lost for their own lives and for their ministry without the Bible; and who yet do not consider themselves obliged to accept every statement in the Bible as 'without error.'"

It is not said which are the erroneous statements in the Bible, a wide choice, no doubt, being left to each individual. But how about the Presbyterian church rule that the Bible is the "only infallible rule of faith and practice"? On this rule all Presbyterian ministers are sworn. Nothing easier. They grant that by stating that they take this rule to mean "that the Bible infallibly guides to saving faith and right practice, not to mean that every statement in it regarding astronomy or geology or history is factually accurate." And there seems to be the rub. The Bible is not scientifically correct on the results of modern scientific research, and so the Scriptures must be at fault while the knowledge and learning of men is most trustworthy.

Not all of the Presbyterian clergy share this modern view. Hence the opponents of Dr. Chaffee and his ilk deplore that these views bring out "some of the great fissures which divide our whole Church." There is a lesson for us in this. Stubborn and unyielding we may be called by our adversaries for defending the truth of Scriptures in all its particulars, but we will gladly bear this reproach, if reproach it be, and keep on fighting to ward off the first beginnings of doubt in the very foundation of our faith, the holy Scriptures, for if we once give way here, there will be a breach in the wall protecting us through which all manner of false doctrine may rush in to engulf us. From this preserve us, heavenly Father!

Z.

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Luther on War The following quotation from Luther is occasioned by an editorial in the Lutheran Herald. The Herald says: "Our friend and neighbor on Cedar Avenue, the editor of Folkebladet, is following in the footsteps of Charles Clayton Morrison, editor of the Christian Century, and has declared himself a pacifist. Pacifism has become popular in many church circles, and a great agitation has gone on for a long time to have pastors and students sign up on the dotted line and solemnly promise not to have anything whatever to do with the war business in the future. The editor of the Folkebladet claims that the bishops of Norway have issued a statement to the effect that 'war is sin.'" After combating this edict of the Norwegian bishops, if correct, by proving that self-defense is sanctioned by the Word of God, the editor of the Lutheran Herald prints this brief quotation from Luther on war, which we copy.

"Even under the New Testament, the sword is established by God's word and commandment, and those who use it aright and fight obediently, serve God thereby and are obedient to His Word.

"Think for yourself! If we were to give way on this point and admit that war was wrong in itself, we would then have to give way on all other points and allow that the use of the sword was entirely wrong. For if the sword is a wrong thing when used for fighting, it would be wrong then when used for punishing evil-doers and keeping the peace; in a word everything it does would have to be wrong. For what is just war, except the punishment of evil-doers and keeping the peace? If one punishes the thief or a murderer or an adulterer, that is punishment inflicted on a single evil-doer; but in a just war one punishes at one time a whole great crowd of evil-doers, who are doing harm in proportion to the size of the crowd. If, therefore, one work of the sword is good and right, they are all right and good, for the sword is a sword and not a foxtail, and it is called, in Romans, XIII, 'the wrath of God.'

"But in reply to their objection that Christians are not commanded to fight and that examples are not enough, because they have a teaching from Christ that they are not to resist evil, but suffer all things — in reply to this I have made sufficient answer in my book *On Temporal Authority*. For Christians, indeed, do not fight and have no worldly rulers among them. Their government is a spiritual government, and, according to the Spirit, they are subjects to no one but Christ. Nevertheless, so far as body and property are concerned, they are subject to worldly rulers and owe them obedience. If worldly rulers call on them to fight, then they ought to and must fight, and be obedient, not as Christians but as members of the state and obedient subjects, as regards the body and temporal possessions. Therefore, when they fight, they do it not for themselves or on their own account, but as a service and act of obedience to the rulers under whom they are, as St. Paul writes to Titus, 'They shall obey the rulers.'"

Thus Luther. The trouble with the pacifists is that they are suffering from a confusion of mind. They confuse war in its right use with the many abuses that cling to wars. As wars are made by men, these abuses will always cling to most wars, but that does not make war itself a sin, any more than the abuses of drink make all use of spirituous liquors a sin. Of course, the correct and Biblical view of government and its powers has been rather completely lost by many well-meaning boosters of democracy. The whole pacifistic movement is sectarian, just another effort to bring about the millennium on earth, totally disregarding the beasts within the hearts of all men.

All these utopian schemes are the natural result of the ignorance of the sectarian spiritual leaders. It is

not scientific to believe in sin any more, inherited or otherwise. It is scientific to believe only in self-expression, and if I can best express myself by not going to war in disobedience to the government, then that is my right and no sin. Thus confusion reigns over all people that have abandoned the clear Word of God. Z.

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Waiting for a Sign In our contacts with the unbelievers we often hear from their lips the argument: "If God would perform some great miracle before my eyes in proof of the fact that the Christian religion is true, I would gladly believe." That, however, is nothing but an empty excuse and foolish self-deception. Even the greatest signs and wonders would not convert such people.

The chief priests and Pharisees freely admitted among themselves that the miracles of Jesus were undeniable facts. Just the same they did not cease their opposition to Him, but merely raged against Him and His doctrines with greater fury. When the rich man in hell begged Abraham to send Lazarus to his wicked brothers on earth that by this apparition from the grave they might be shocked out of their life of sin and worldliness, Abraham replied: "They have Moses and the prophets. — If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

That applies with equal force today. Whoever will not heed the written and preached Word of God would not be converted by the greatest signs and wonders from heaven. There is only one means of grace, only one means by which man can be converted and saved, and that is the simple Gospel of Jesus Christ. It pleases God to draw men into His kingdom by what the world contemptuously calls "the foolishness of preaching," and in no other way. I. P. F.

* * * *

Lay Missionaries The idea still prevails in a large part of our church membership that winning the unchurched and unconverted is a monopoly reserved for the clergy. That it is also the privilege and duty of Christian laymen is not sufficiently recognized. The charge of Jesus, "Go out into the highways and hedges and compel them to come in, that my house may be filled," was addressed to all believers, the laymen as well as the pastors.

Where you find a church that is successful in winning the unchurched for Christ and His kingdom, there you usually find a church of consecrated laymen, who realize that without Christ all men are eternally lost, and therefore are in earnest about bringing their fellow-men under the influence of the saving Gospel. Without the help and operation of the members even the best mission-minded pastor finds doors closed to him which might otherwise open to the knocking of

the Savior. The fact that the pastor has been called for the public proclamation of the Word and the administration of the sacraments does not cancel the obligations nor destroy the opportunities of the members as lay missionaries in their private contacts.

Nor can church members hide behind the excuse that they lack education or the ability to talk. We experience no difficulty talking endlessly with others about automobiles, the severity of the winter and economic schemes to restore business prosperity. Can't we find the courage to talk about the more important issues which concern the soul? Surely you can say at least what Philip said to his friend Nathanael, "Come and see" (John 1:46).

That is an aspect of mission work which needs stressing in our circles. We who are pastors must not think that we have done our part if we strive to win the unchurched personally. If we do not train and educate our lay membership as personal soul-winners, then we are allowing precious gifts which the Lord has given to the church for the evangelization of the world to lie dormant.

I. P. F.

* * * *

What Everybody Knows The department of Superintendence of the National Education Association just closed its meeting at St. Louis. Among others, there was present Will Durant, philosopher and lecturer. He was asked to speak about the "Crisis in American Civilization." He said, "Our schools have been so busy promoting intellect that the growth of character has slipped through their fingers. The emphasis is too much on specialized training and too little on broad morality. We have been too interested in teaching the student knowledge and not enough interested in making him a good man. As a result, we have reared the most unscrupulous generation in all history."

This is the old, old complaint that everybody knows. For decades these teachers have heard this; for decades they have admitted it, and for just as long a time they have vowed to correct this situation. But after all these years of confessions and promises they are exactly where they were — and where they will still be years from now. They are intelligent people; they have tried their best with this problem. Haven't they even lengthened the school day in some communities in order to have more time especially for character building. How long must we wait for them to come forward and say, "We can not do that"? Surely, the period of probation has been about as long as they can expect.

Men can become "thoroughly furnished unto all good works" only through a knowledge of the Scriptures. Learned and skilful though they may be as a result of their training, without the Biblical power to guide them, they will remain "lovers of their own

selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection." At best they will have the "form of godliness," but they will deny the power thereof. This also should be something that everybody knows.

S.



THE TAPESTRY OF LIFE

I tried to weave life's tapestry exquisite,
And used but dreams and ideals for my thread.
I wove and wove, in complicated fashion,
Life's woes in blue, its joys in brightest red.

But as my pattern grew, I saw confusion
Of intermingled red, with more of blue.
My thread of dreams oft tore while I was weaving,
And needed knots of hope to weave it through.

'Till one day, as I pondered o'er my weaving,
I found it had been mostly all in vain:
The pattern I had planned was so distorted,
To look upon it caused me utter pain.

And then I put aside my foolish fancy
Of shaping life as I would have it be;
And asked the Lord to weave the perfect pattern,
Which through His mercy He had planned for me.

Now as I watched each thread advance the pattern,
I often cannot see nor understand
Just why a thread of blue the Lord is using;
But this I know: 'Tis Love that prompts His hand.

For God doth weave a golden star of mercy
Into each section which was made in blue.
Then adds a thread of hopeful joy and patience,
Which, intermingling, form a tender hue.

And I, with trust, may watch my Lord weave onward
Until my tapestry of life is done;
And I will then behold the perfect pattern
Of Everlasting Life through Christ, His Son.

Adeline Weinholz.

A NOTABLE TRANSLATOR OF GERMAN LUTHERAN HYMNS

Among English translators of German Lutheran hymns Miss Catherine Winkworth undoubtedly takes the lead. In the Dictionary of Hymnology Dr. John Julian writes of her: "Miss Winkworth, although not the earliest of modern translators from the German into English, is certainly the foremost in rank and popularity. Her translations are the most widely used of any from that language, and have had more to do with the modern revival of the English use of German hymns than the versions of any other writer."

In our own Synodical Conference English Lutheran Hymnals we count about fifty-seven German hymns which have been done into English by Miss Winkworth; and these renditions of hers are among the very best. Probably no modern translator has interpreted German Christian poems with such a spiritual understanding as she did. Not only do her translations bear evidence of this, but she also shows this in her work "Christian Singers of Germany." At the time of its publication Dr. James Martineau, an English clergyman, wrote to her under date of September 24, 1869:

"I received your last precious volume at a time when unusual pressure of anxiety and work compelled me to accept the dispensation which you considerately offered me from immediate acknowledgment. But I did not think that, in waiting till I could read the book, I should condemn myself to so long a silence. Only within the last few days, however, have I been able to indulge myself with your delightful echoes of the "Christian Singers of Germany." And most heartily do I thank you for the book. It constitutes a most interesting chapter of religious history, and gives, in a way eminently attractive, an insight into the inner life of Europe during times which seem to have nothing in common with our own, were it not for the undying trusts and aspirations which make us one spiritual family, and which have nowhere such pure utterance as in the Christian hymn. Congenial as such reading has always been to me, I am indebted to you for an introduction to several poems which I had not met with in the original form, and for the appropriation of one or two known pieces to their right authors. The biographical element of the volume immensely enhances the interest of the poems. Indeed, so insular is my taste in regard to religious lyrics, that the personal history of the German hymnology is almost essential to my thorough enjoyment of it; and notwithstanding some few grand exceptions, its general type seems to me considerably below the standard of our English hymns. After the Scriptures, the Wesley hymn book appears to me the grandest instrument of popular culture that Christendom has ever produced. But for the German antecedents, however, it would never have come into existence." (Quoted from Dr. William Budd Bodine's "Some Hymns and Hymn Writers.")

While the above writer is somewhat prepossessed in his remarks on the Wesley Hymnbook and English hymns in general, he nevertheless gratefully acknowledges the spiritual and cultural value of German hymnology in his letter to this British hymnologist.

Miss Catherine Winkworth was born in London, September 13, 1829, and died in Savoy at the comparatively early age of forty-eight. She lived most of

her life at Manchester, subsequently at Clifton, England, and was particularly interested in higher education for women. Combining in her person remarkable intellectual and social gifts, rare ability and great knowledge with true Christian ideals, she was a happy example of genuine piety, retaining with childlike faith as well as with clear and firm mind her discipleship of Christ in the midst of a trying world.

We mention but a few gems of her numerous translations of German hymns quoting the first stanza:

Christ the Lord is risen again!
Christ has broken death's strong chain!
Hark! the angels shout for joy,
Singing evermore on high.
Hallelujah.

No. 282 in Book of Hymns.

Christ, the Life of all the living,
Christ, the Death of death our foe,
Who Thyself for me once giving
To the darkest depths of woe,
Madest reconciliation,
And didst save me from damnation;
Thousand, thousand thanks shall be,
Dearest Jesus unto Thee. No. 267.

All my heart this night rejoices,
As I hear, : Far and near
Sweetest angel voices;
"Christ is born," their choirs are singing,
Till the air, : Everywhere,
Now with joy in singing. No. 248.

Whate'er my God ordains is right;
His will is ever just;
Howe'er He orders now my cause,
I will be still and trust,
He is my God;
Though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all.

Now thank we all our God,
With heart and hands and voice,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love
And still is ours today. No. 144.

J. J.

"WHO'S WHO"

You know what the "Blue Book" is. It lists the names of those who, because of family standing and wealth, represent the leaders in the social world. To this "Four Hundred" falls the lot of setting the standard in social practices. And these are followed by other fashionables and near fashionables throughout the country. They are America's "Who's Who."

There's is another "Who's Who," which is of vastly greater consequence and importance for us; it is the "Who's Who" of God. In it all men are listed

— not as to rank or riches, but as to spirituality. And there are just two classes. This is the one class: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12. 13. And this is the other class: "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44.

Now there are many people here in America who are proud to trace their ancestry back to the Mayflower. Or to someone who stopped a bullet in the Revolutionary War. Or to someone who shook hands with George Washington. Most of us cannot claim any such distinguished forbears. But we can thank God today that we can go back farther than that and humbly claim sonship to Almighty God through His Son, Jesus Christ, our Lord. And speaking to those who belong to Him, God says: "Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine." Isaiah 43:1. I would rather be a sinner saved by grace with the Lord, than be serving the devil, the world, and the flesh without Him. "Thou art Mine," He says; and I challenge the devil to touch me.

There was the Prodigal, He who came home penniless and in rags, with the smell of the hog pens upon him. No doubt, the devil often tried to throw that up to him. But God said to him: "Fear not: thou art Mine!" Then there was the woman of Sychar — she who had five husbands. No doubt, the devil cast that in her teeth again and again. But God said: "Fear not: thou art Mine!" We don't know what the Prodigal's name was; we don't know what that woman's name was. But God does, and they are listed in the Blue Book of Heaven.

So then, the matter of our spiritual pedigree is a matter of our salvation. And it costs nothing. It is quite a difficult and expensive matter to prove your pedigree and your right to a place in the "Four Hundred." But when it comes to the highest and most important of all, the sonship of God, it costs us nothing. Still, multiplied thousands care nothing for it. This is an age in which we hear much about the universal Fatherhood of God and the Brotherhood of all men. There is a false philosophy abroad, that says that all men are sons of God. If that is true, then I am wasting your time and mine. If God is the Father of all men, then hell is an impossibility and an insult to God and man. But God is not the Father of all. He is the Father only of those who are His children by faith in Christ Jesus. Gal. 3:26. It is not right to confound Creatorhood and Fatherhood; they are not one and the same thing.

After a sermon on future punishment, a woman came to the preacher and said, "You are a father, and I am sure you love your children." He said he did.

Then she said, "I suppose if you could ease the pain and sorrow of your child, you would do so." He said he would. She said, "What would you think of a father who could save his child from suffering and would not do it?" He said, such a man would be a monster. "Well," she replied, "I am glad to hear you say so. But that is just what you make God to be — a monster. God would not see His children in hell and suffering, He would be a monster if He did." "But madam," said the preacher, "you make just one mistake. God hasn't a single child in hell, and never will have one there. There are none on the road there either. All of God's children are either in heaven, or on the way there. The people who are in hell are the devil's children." And that preacher was right.

The Lord Jesus Himself told those unbelieving Jews that they belonged to their father, the devil. And to us who are the sons of God through faith in His name, He gives the assurance: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ." Rom. 8:16. 17. That is our deed and title clear to mansions in the skies. And the beautiful part of it is that it all comes as a gift from God. Man would work for it, try to pay for it, try to merit it. But it can be had only as a gift. You can't earn it, you can't buy it. When I think of those who try to obtain it by their own efforts and deeds, I am reminded of the picture I once saw of a man sitting in the stern of a sailboat with a large bellows pumping air on the sail to make the boat go. "Well," someone says, "couldn't you make the boat go by blowing on the sails with the bellows?" Not when the bellows is inside the boat. It is something like a man trying to lift himself by his own bootstraps. No; there is only one way to become a child of God, and that is by the Gospel of God's grace.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Ye are of your father the devil, and the lusts of your father ye will do." In these two passages we have God's "Who's Who." It is either the pedigree of God, or the pedigree of the devil; the pedigree of life, or the pedigree of death; the pedigree of heaven, or the pedigree of hell. Which is yours? Make sure, that it is said of you: "Rejoice, because your names are written in heaven!" K. F. K.

"HE DIED FOR ME"

In the gallery at Dusseldorf there is a painting with a history. It is the Crucifixion of Christ, by the German artist Sternberg. While he was painting it he called to his studio a very pretty gipsy girl who sat for a character sketch from day to day, and whose attention was attracted to this beautiful painting of Christ.

One day she asked the painter who that Man was that they were treating so cruelly, and if He was a very bad Man. He told her He was a good Man, the best Man that had ever lived, and that He was dying for others that He might save them. She was very much touched, and she said to him, "I should think that you would love Him very much, for if anybody did that for me I should be willing to die for Him." Through this message the painter was led eventually to give his own heart to the Savior. At length the painting was hung up in the great gallery, and among the thousands who came to admire it was a German count of high rank and great worldly prospects. But the picture so impressed him that it changed his whole life. As he gazed upon it, the Master seemed to say to him:

"All this I did for thee,
What hast thou done for Me?"

And he went back to his estates to consecrate his life, his means and his influence to the founding of the greatest missionary society of modern times. He was no other than Count Zinzendorf, the founder of the Moravian Society, which still leads modern Christendom in missionary zeal and unselfishness. Necessity was laid on him, and the law of love made him a missionary.

At the same time another form was kneeling before the painting. It was the little gipsy girl, and as she looked up at that heavenly face she gave a little cry, "Oh, I wish He had died for me!" Then the painter was able to return the blessing she had brought to him, and he told the trembling little heart that He had died for her, and she went away rejoicing in salvation. A few months later that painter was called to her death-bed, and as she looked in his face, with tears of joy she could say, "Yes He died for me, and I am going to die for Him and live with Him forever." — Sel.

A STRANGE FAMILY

The father has never missed church in 23 years. The mother has a perfect record for 11 years. A son has not missed for 12 years. A daughter has been at the services every Sunday for 8 years.

What's the matter with this family anyway? Don't they ever have company to keep them from church? Don't they ever feel tired on Sunday morning? Don't they ever have head-aches, or colds, or parties, or picnics to keep them from church? Don't they have a radio to get good sermons from other preachers? Don't they ever think they can just as well read their Bible at home? Don't they ever get disgusted with their minister?

What is the matter with this family anyway, that they go to church so regularly, and are so happy and cheerful?

We leave it to you to answer. — Selected.

LENT

Under an Eastern sky,
Amid the rabble's cry,
A Man went forth to die
For me.

Thorn-crowned His blessed head,
Blood-stained His every tread,
Cross-laden on He's led
For me.

Pierced were His hands and feet;
Three hours over Him beat
Fierce rays of noontide heat
For me.

We are in Lent. Again we ponder upon the suffering and death of Jesus Christ, which makes certain our salvation. He has redeemed us at a tremendous price and through the giving of His life on Calvary has obtained for us eternal peace with God and the blessed assurance of life everlasting. To every believer nothing could be of greater importance than pondering upon the Passion of our Lord.

Pontius Pilate asked the significant question: "What shall I do, then, with Jesus, which is called Christ?" Each and every one of us is confronted with the same question. We are either rejecting Him as our Savior or by the grace of God making Him our All in all. Certainly, if we profess to love the Lord Jesus with all our heart and with all our soul, then we shall set aside every week to ponder an hour in our Lenten services upon the great lessons from which we learn that Christ has redeemed us lost and condemned creatures that we might be His own. — Sel.



"DEAD LANGUAGES" A MISNOMER

Language is a living organism, ever changing, growing, improving or deteriorating. The authors of literary master-pieces in the Hebrew, Greek, Latin, English, or German tongue may be dead, but does the death of the artist rob his work of its lasting value? The Jews, the modern Greeks, the people of Italy still speak the language of their ancestors just as the English or the Germans speak the language which evolved or grew from the tongue of Chaucer, Shakespeare, or Luther. The intervening centuries may have produced radical changes, still there is historical continuity with the past. Anyone or all of these languages may be "foreign languages" to me, but they are not "dead," mummified corpses stored in musty libraries for the benefit of professors to pester and

flunk their students. On the contrary, they are a very effective educational tool to teach the young the art of clear thinking, of intelligible expression, of insight into basic civilization, of cultivating constructive imagination, of furnishing enjoyment and recreation, and in building of character. For teachers of religion and preachers of the Gospel the Hebrew and the Greek are, of course, of the greatest importance and most of our Lutheran pastors are capable of using the original Bible texts in preparing their sermons. That requires the study of these languages in our preparatory schools such as our Northwestern College at Watertown. We supply this service — under the present arrangement — by teaching Greek during the entire four college years and Hebrew during the two last years.

But why spend so much time on the study of these two foreign languages? — Partly for cultural, but chiefly for religious reasons.

The Hebrew of the Old Testament, the classical Greek, and the Koine of the New Testament fill very important places in development of these languages; and the literary masterpieces produced in these languages belong to the best that the world knows, e. g., Psalm 23, Homer's Epics, Christ's Parables, St. Paul's 1 Cor. 13.

But aside from these benefits remember that Hebrew and Greek are the two tongues in which God gave us His holy, saving, eternal Word. Carlyle, when asked what he thought about the neglect of Hebrew and Greek by the ministers, blurted out: "What! your priests not know their sacred books!"

What would you expect of a lawyer not knowing his Blackstone, or a doctor who knew nothing of the fundamentals of medicine! A pastor is a Bible-specialist who is supposed to have a technical knowledge of the Bible. He is an ambassador of Christ, a defender of the Bible. How is that possible without some working knowledge of the original Bible languages! Again, the knowledge of these languages will enrich his sermons wonderfully, both in understanding and in presenting the divine truths in a fresh, precise, simple, and yet vivid and authoritative manner. All students of the Bible in the original will agree with Prof. Robertson when he says: "There are pictures in Greek prepositions and sermons in Greek roots that leap out at one."

But are the translations such as Luther's German Bible and the English King James Version not sufficient? — Well, the best photograph is only a picture of the living object and the sharpest reflection lacks the vividness of the real sunlight, so the best translations are, after all, only translations which never breathe the spirit of the original. "It is not possible to produce the delicate turns of thought, the nuances of language, in translation," writes Prof. A. T. Robertson in his little volume entitled, "The Minister and

His Greek New Testament." To quote one example from Prof. Robertson's little book: "The present infinitive in 1 John 3:9 assumes a doctrinal significance because of the sentence in v. 6: "Whosoever abideth in him sins not." — The English rendering "he cannot sin" (3:9), fails to note that it is the present infinitive and not the aorist. John does not here say that a child of God is not able to commit a single act of sin as the aorist infinitive would mean. John is refuting the Gnostic plea that one may lead a life of sin in the body without harm to the soul. That heresy still survives in various ways." So John's meaning (3:9) is: the man begotten of God cannot go on sinning (willfully, as a habit, like the devil) because he is begotten of God.

Let this suffice to heed Luther's warning words when he writes: "So lieb uns das Evangelium ist, so hart lasst uns ueber den Sprachen halten." "Und lasst uns das gesagt sein, dass wir das Evangelium nicht wohl werden erhalten ohne die Sprachen." — Try and render these words in English reproducing all the fine, delicate turns of the German idiom.

H. A. Fleischer.

THE SEMINARY AT THIENSVILLE

From our former report the readers of the Lutheran may recall that we began our school year of 1935-1936 with an attendance of 57 students, 14 of which were in the Senior class, 28 in the Middler, and 15 Juniors. This number has remained unchanged. One student of the Middlers had to suspend his studies on account of illness, but another student of last year's graduates is voluntarily continuing his studies here.

The instruction in the different branches is given by the five professors according to the usual apportionment, except that in the sermon classes professors Meyer and Zich have taken over some of the labor in homiletics, or practice in preaching, continuing an arrangement of the year before. The Christmas vacation lasted from the 20th of December to January 6. On the 7th of January instruction was resumed with the students in full attendance.

Since then the winter weather has made things more difficult than in former years. On our heights the winter is seldom pleasant, as with us the blasts of winter as known elsewhere become bitter storms. This year brought us ten days of blizzards which drifted our roads to the outside world completely shut. Our road to the south was plowed out thrice by heavy snow plows only to be blocked again by new drifts. A new road over plowed land was then opened to enable us to get in our necessary fuel. Our road to the north is still blocked. When the road through the field became impassable for coal trucks, and the real roadbed lay under deep drifts, 15 feet high in some places, we were forced to send in our students

with shovels, who worked in shifts to open the south road. This was accomplished in a day and a half, making this road passable for all manner of traffic. The students worked with a will and cheerfully. They lost but a few periods of lectures through this work.

Still more did it hamper our work that just before and during the blizzard three of our professors were laid up by illness for a few days, one of them for a week. Since then all have recovered by the grace of God; and we also hope that the worst of our snowstorms is now over.

Among the students there were more colds than usual and consequently more absences from the classes. Of more serious ailments there was only one case of mumps, which, being isolated by the physician, soon got well.

We are happy to report that the Christian conduct of our students and their work in general gave cause for no complaint. We rejoice that our roads are now open, and so are in touch again with the outside world, and we cordially invite all members of our church to visit us.

Aug. Pieper.

DR. MARTIN LUTHER COLLEGE

The only unusual experience in the life at Dr. Luther College during the school year so far has been the extraordinary amount of snow and cold weather. With the exception of a few inconveniences, however, and a threatened coal shortage because of lack of transportation, our work progressed in normal fashion. On several Sundays we deemed it advisable to conduct services in our chapel, because the severity of the



weather made a trip to the church almost impossible. Those of our readers who remember the kind of wind that sometimes sweeps through our valley will agree that this arrangement was justified.

Although we have had the mumps with us constantly since Thanksgiving, we must say that the health of teachers and students was excellent. Not one of those who enrolled with us in September has been forced to discontinue. Two others have entered since.

A lyceum course of five numbers, literary society programs, and even basketball have helped to break the monotony of these winter months. It is some-

thing of a hardship for young people to be forced to stay inside for as long a time as this winter made necessary, but with the help of our gymnasium the situation did not become so unbearable as might have been the case otherwise. Now that the snowdrifts are disappearing, everybody feels much more cheerful and agreeable.

But all that is by the way. The reason for this article is this. In June we hope to graduate a class of sixteen — five boys and eleven girls. All of these have prepared themselves for the work in our schools. They will by that time have completed the course prescribed by Synod and certainly should be given more consideration than those who have never had any specific training, or who have not had at least as much as these graduates of ours.

In spite of the unfavorable conditions of the last few years, our congregations have put nearly all of our graduates to work. Every member of last year's class is teaching; some under a temporary arrangement, but none has been forced to stand idle for very long. Because of that experience when times looked darker, we are convinced that these sixteen will also be absorbed by our congregations. If you are in need of a teacher, consider them, please. S.

† PASTOR G. F. WACKER †

For the second time within a few month the angel of death has entered a parsonage of the Michigan District to take away, not only a husband and father, but also one who for many years had been a faithful servant of the Lord in His Vineyard, Pastor G. F. Wacker of Pigeon, Mich. Pastor Wacker was born April 22, 1870 in Zilwaukee, Saginaw County, Michigan, where he was baptized, instructed, and confirmed in the Christian faith. In September, 1885, he entered the Seminary of the Michigan Synod at Manchester, Mich., and then transferred to the new Seminary that was erected at Saginaw in 1887. Upon completion of his studies in 1891, he was called as pastor of the congregation at Mayville, Mich. He served this congregation until 1894, when he accepted a call to the congregation at Pigeon, Mich. Here, for forty years, until the time of his death, he served faithfully and with blessing. He had been unwell for a number of years, and entered the University Hospital at Ann Arbor, Mich., in January of this year. January 25 he underwent an apparently successful operation, but succumbed to a heart failure the same day. Burial services were held at Pigeon January 28. Pastor E. Wenk, a classmate, officiated in the parsonage and at the grave, and Pastor G. A. Schmelzer conducted the altar service at the church. Two other classmates, Pastor C. Binhammer and Pastor F. M. Krauss, preached the sermons, the former on the text Luke 2: 28, 29, and the latter on 1 Cor. 15: 55-57. Interment

was made in the Lutheran cemetery at Pigeon. Besides the widow, Emma, née Haas, Pastor Wacker is survived by four sons: Pastor Arthur Wacker of Scio, Mich., Erich of Detroit, Carl, a teacher at the parochial school in La Crosse, Wis., Gerhardt, a student at the Michigan State College, and one daughter: Mrs. Sieghardt Westendorf, Thiensville, Wis., and five grandchildren. "Where I am, there shall My servant be also!"

F. M. K.

GOLDEN WEDDING

On February 14 Mr. and Mrs. Aug. Kloehn of Marshfield, Wis., were privileged to celebrate their fiftieth wedding anniversary. The undersigned based his address on Ps. 103:1.2. The sum of \$5.00 was given by the venerable couple for the Church Extension Fund.

J. Carl Bast.



Announcements

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet at Hermansville, Mich., April 21 and 22, with first session opening at 9 o'clock, C. S. T.

Previous assignments not yet delivered or completed: Cherubim and Seraphim, K. Geyer; The Difference between U. L. C., A. L. C. and the Synodical Conference in respect to Doctrine and Practice, G. Fischer; The Prophet Joel, T. Hoffmann.

New assignments: Isagogical treatment of Obadiah, A. Engel; Office of the Keys, A. Gentz.

Every Pastor: His written Easter Sermon.

Every Pastor: A topic of his own choosing.

Conference Preachers: H. Hopp and R. Marti for the Confessional and T. Hoffmann and W. Lutz for the Pastoral sermon.

Please make announcement with Pastor H. Kahrs.

E. C. Rupp, Sec'y.

MEETING OF SYNODICAL CONFERENCE

The Ev.-Luth. Synodical Conference of North America will meet August 6-11 in Indianapolis, Ind., within Rev. H. M. Zorn's congregation. Essayists: Prof. T. Laetsch: "The Holiness of God," and Prof. T. Hoyer: "Union Movements." Details pertaining to this convention will be published at a later date.

L. Fuerbringer,

President of the Synodical Conference.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet April 28 to 30 at Stanton, Nebraska, Pastor E. A. Klaus. Opening of sessions at 9 A. M.

Assignments (in the order in which they were made for 1936): Discourses on the Pastor A. Sitz's Memorial on Suspension to Joint Synod and on the Committee's Report: Pastor E. C. Monhardt (unfinished discussion); The Witch of Endor: Pastor W. G. Oelhafen; Our Lutheran Stand and Practice towards Lodgery: Pastor R. F. Bittorf; An Exposition of the Book of Acts: Pastor Wm. Wietzke; Ehescheidung mit besonderer Beruecksichtigung von Matth. 19: 6-9 und 1 Kor. 7: Pastor Walter Baumann; An Exegesis of 1 John 4: Pastor E. F. Hy. Lehmann; An Exegesis of Hebrews 7: Pastor Herbert Witt; Practical Lessons for Pastors from the Prophet Hezekiel: Pastor Walter A. Krenke;

An Exegesis of Romans 7: Pastor Lee Sabrowsky; An Exegesis of Isaiah 55: Pastor H. Hellmann.

Speakers: Pastor Hugo Fritze; Pastor Herbert Witt.
Please announce! L. A. Tessmer, Sec'y.

WINNEBAGO TEACHERS' CONFERENCE

The Winnebago Teachers' Conference will meet at St. John's Lutheran School, Reedsville, Wis., April 6 to 8. Sessions begin Monday at 2:00 P. M. and close Wednesday noon. Quarters will be provided for all those who send in their requests to Teacher W. A. Pape, Reedsville, Wis., on or before March 30, 1936.

PROGRAM

Theoretical

1. A Presentation Portraying How the Greatest Benefits May Be Derived from Visual Education in Our School M. Dommer
2. Divine and Human Nature of Jesus in Regard to His Temptation Rev. Eckart
3. The Importance of Stressing the Conservation of Natural Resources in Our Schools V. Albrecht
4. State Laws of Recent Years Affecting Our Schools Theo. Lau
5. Mission Work with Reference to One Special Mission Field E. Sandersfeld

Practical

Tuesday A. M. — Primary Grades

1. A Lenten Bible Story Viola Oetjen
Substitute: Marriage in Cana Frances Redeker
2. Practical Lesson in Dictionary Drill Esther Pape
Substitute: Location of Continents on Globe Mrs. Norman Otto
3. A Lesson in Phonics Irene Zarling
Substitute: A Silent Reading Lesson (Grades 3-4) Ardella Dahms

Tuesday P. M. — Intermediate Grades

1. A Lesson in Words Often Mispronounced Viola Leitzke
Substitute: History of Wisconsin as a Geography Lesson (Grades 5-6) Henry Gruenhagen
2. Third Commandment: What Is Commanded? Fred Loppnow
Substitute: Destruction of Spanish Armada A. F. Pape

Wednesday A. M. — Upper Grades

1. The Old Testament Sabbath Day Theo. Boettcher
Substitute: History of Our Synod H. Zautner
2. A Penmanship Lesson A. Fuerstenau
Emanuel Arndt, Sec'y.

ORDINATION

Authorized by President Joh. Gauss, the undersigned ordained Candidate Benjamin Hahm, who had received a temporary call, in the St. John's Congregation at Pigeon, Mich., on February 16, 1936.

Address: Rev. Benjamin Hahm, R. 1, Pigeon, Mich.

Carl C. Henning.

INSTALLATION

Authorized by President J. Witt, the undersigned installed, on February 23, 1936, Pastor Gerhard Struck in Trinity Congregation at Hillrose, Colorado. Pastors A. C. Bauman and Victor Schultz assisted.

Address: Rev. Gerhard Struck, Hillrose, Colorado.

Herold Schultz.

ACKNOWLEDGMENT AND THANKS

The Home for the Aged at Belle Plaine, Minnesota, gratefully acknowledges gifts received from the following societies and individuals during the past four months.

Minnesota: Ladies' Aid, Belle Plaine; Women's Club, St. Matthew's Church, Winona; Ladies' Aid, St. John's Church, Vesta; Ladies' Aid, Immanuel Church, Hutchinson; Mr. and Mrs. R. F. Neubert, Mankato; Charity Society, Town Ells-

worth, Hutchinson; Ladies' Aid, Friedens Church, Hutchinson; Dorcas Club, Friedens Church, Hutchinson; Young Ladies' Society, Friedens Church, Hutchinson; Frauenverein, St. John's Church, Alma City; Ladies' Aid, St. Paul's Church, New Ulm; Walther League, St. Matthew's Church, Winona; Ladies' Aid, Trinity Church, St. Paul; Ladies' Aid, Christ Church, North St. Paul; Ladies' Aid, Christ Church, North St. Paul; Ladies' Aid, Jehovah Church, St. Paul; Ladies' Aid, Emanuel Church, St. Paul; Ladies' Aid, St. James' Church, St. Paul; Ladies' Aid, Mt. Olive Church, St. Paul; Ladies' Aid, Mt. Olive Church, St. Paul; Ladies' Aid, Grace Church, South St. Paul; Ladies' Guild, Emanuel Church, St. Paul; Ladies' Aid (Rev. O. H. Zemke), Fairmont; Memorial Wreath (Rev. H. Winter), Gaylord; Memorial Wreath for Mrs. Henrietta Domnosky from relatives and friends, St. Paul; Mrs. Wm. Waetjen, Young America; Ladies' Aid, Smith's Mill; Ladies' Aid, Immanuel Church, Mankato; Miss Clara Mattil, St. Paul; Mrs. A. Rindelaub, Mankato; Ladies' Aid, St. Paul's Church, North Mankato; Ladies' Aid, St. John's Church, Dakota; Mrs. M. Naumann, St. Paul; Mrs. F. D. Meyer, Mankato; Willing Worker's Society, Wood Lake; Ladies' Auxiliary, Immanuel Church, Mankato; Ladies' Aid, St. Paul's Church, Arlington; Henry P. Mohr, Morris; Ladies' Aid, St. John's Church, Lake City; Ladies' Guild, Emanuel Church, St. Paul; Miss A. Pusch, St. Paul; Little Mission Club, St. Paul's Church, Arlington; Rev. P. Spaude, Lake Benton; Ladies' Aid, St. John's Church, Arlington Twp.; Ladies' Aid, St. Paul's Church, Jordan; Miss Eleanore Voelker, Mankato; Mr. R. Hoffmann, St. Paul; Rev. P. Geddicke, New Ulm; Mrs. Wm. Haack, Winona; Mrs. J. Jasmer, Winona; Miss Elsie Herzberg, Winona; Ladies' Aid, St. John's Church, Rapidan; Memorial Wreath for Mrs. F. Meyer from Mrs. J. Glander and A. Rodman family, Arlington. **Wisconsin:** Ladies' Aid, St. Paul's Church, Tomah; Ladies' Aid, St. Paul's Church, Brownsville; Ladies' Aid, Redeemer Church, Amery; Frauenverein, Bonduel; Needle Club, St. Peter's Church, Sawyer; Ladies' Aid, St. John's Church, Centuria; Mrs. Jonas Moor, Mrs. Albert Herzberg, Miss Emma Gerth, Fountain City. **Nebraska:** Ladies' Aid, St. Paul's Church, Gresham; Ladies' Aid, Trinity Church, Hoskins. **South Dakota:** Rev. Th. Bauer, Akaska; Memorial Wreath for Herman Ulbricht from St. Paul's Church, Henry. **Michigan:** Ladies' Aid, Young People's Society, Men's Club and individuals, St. Paul's Church, South Haven.

Feb. 29, 1936.

L. F. Brandes.

BOOK REVIEW

Easter Bells Hung in the New Testament. Rung by William Dallmann, D. D. Print of Northwestern Publishing House, Milwaukee, Wis. Price, \$1.00.

This is a careful treatise of the great Easter Fact. With a wealth of detail the Resurrection of our Savior is shown in its bearing on all things Christian: our Faith, our Love, our Hope, and so on. In a way this is a companion book to the writer's Christmas Hymns which we reviewed last year and is certainly equally entitled to a favorable reception. Those who have read the former should not fail to obtain the latter. The form of presentation is brief and concise. The reader is directed into his Bible and the attractiveness of the setting is enhanced by many quotations from the poetry of the Church. The book would make an appropriate Easter gift and would also serve as a basis for study in the Bible class. Paper and print are alike good. G.

The Gospel of Salvation. By Rev. Peter Van Dyk. Print of Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

The writer is pastor of the Prospect Park Christian Reformed Church, Paterson, New Jersey. In all of the eight sermons contained in the book the writer plainly aims at giving a sound interpretation of his text and of giving it a wholesome application to present-day life, therefore the student will, on the whole, find much that is edifying. G.

Topic Leader's Manual. By P. E. Kretzmann, Ph. D., D. D. Published by The Walther League, 6438 Eggleston Ave., Chicago, Ill.

There are four manuals in the series and they bear the following titles: You and Your Personal Life; You and Your Society; You and Your Congregation; You and Your Church. The price is 30c each, any four copies for \$1.00. G.

Third Bulletin of Distinctive Choral Music. Selected for the Choral Union. Issued by the Walther League, 6438 Eggleston Ave., Chicago, Ill.

Among the objectives of the Lutheran Choral Union is, "To sponsor a sincere interest and appreciation of good church music, for all types of choirs, throughout the Synodical Conference," further "To furnish or cause to be furnished the necessary materials and publications for the achievements" of its ends. Formerly the Choral Union issued two bulletins a year. Beginning with this number only one bulletin per year will be issued. This bulletin, however, will contain as much and more information than previously offered in the two issues. The fourth bulletin will be issued prior to July 1, 1936, to give choirmasters an opportunity to plan their entire season in advance. We quote this information from the Preface. This bulletin comprises thirty pages. G.

Reclaim Those Unitarian Wastes. By Gerrit Verkuyl, M. A., Princeton, Ph. D., Leipzig. National Field Representative for Leadership Training, Presbyterian Board of Christian Education. Price, \$1.00. Zondervan Publishing House, Grand Rapids, Michigan. 1935.

If one would look for a striking example for the truth of Paul's statement, "Know ye not that a little leaven leaveneth the whole lump?", let him read this book. Though numerically insignificant as a religious organization, this unchristian cult — Unitarianism — has swept like sand dunes over a larger territory of American churches than one would suspect. The author of the book who has given the subject matter a thorough study lays bare with striking force those "Unitarian Wastes" which in their efforts have been deadening all Christian life and destroying every Christian hope among so many people within and outside the sphere of the Church. He shows that while the crucified and risen Christ is the only power whereby the Church has lived and thrived through the ages to this day that Jesus was left behind by the Unitarian movement. Being without Christ this movement is a religion without life, the spread of which in Christendom increases lifeless churches to a most alarming extent.

From the viewpoint of undeniable facts it presents regarding Unitarianism the book offers valuable material for the critical examination of this movement. Yet we are sorry to differ from the author in some of his views expressed in his otherwise excellent book. Speaking of Unitarian negations he makes this statement: "The fundamental negation of the Unitarians concerns what is commonly known as miracle; on this hang their laws and prophets." The real trouble with the Unitarians, in our opinion, is not that they do not or cannot believe in miracles, but that they reject the Word of God as revealed in the Bible, setting human reason above the divine authority of the Word. From this their unbelief follow all their negations of Scriptural truths and doctrines of the Christian faith. It appears to us that a clear cut separation of the Word of God as the only means of grace for faith and salvation from human reason and its deductions is not always visible in the argumentation of the author. On page 68 he says, "However regrettable it may seem, the generations that followed those who had seen our Lord in the flesh, must accept other people's testimony, or grow convinced of the truth for sounder cause. They had a right to demand a reason for the Christian faith; as students they could not accept it blindly. If that reason was their own experience of the Spirit in the heart, none could ever confute it; or if it came from sufficient evidence in the life and teachings of Christians, they, too, would satisfy. They could not honestly accept for truth what failed to convince them. Which remains valid to this day." We hold that Christian faith needs no other conviction for the truth it accepts than that which the Holy Spirit works through His word.

Other statements made by the author we object to we would only mention in passing, like on page 26: The unitarianism of the Hebrews was positive: 'Hear, O Israel, the Lord our God is one Lord.'; and on page 16: "The Reformation opened the floodgates of reason. Luther and Calvin were the religious rationalists of their day," and others.

Despite the criticisms we have made, however, we believe that the book will be read with profit by those who peruse it carefully, inasmuch as it serves as an eye-opener to the terrible wastes of Unitarianism both in the church and the intellectual world. J. J.



After Thorwaldsen: Height, 2 feet, 3 feet, 4 feet 3 inches, 5 feet, 5 feet 6 inches, 6 feet

STATUES OF CHRIST

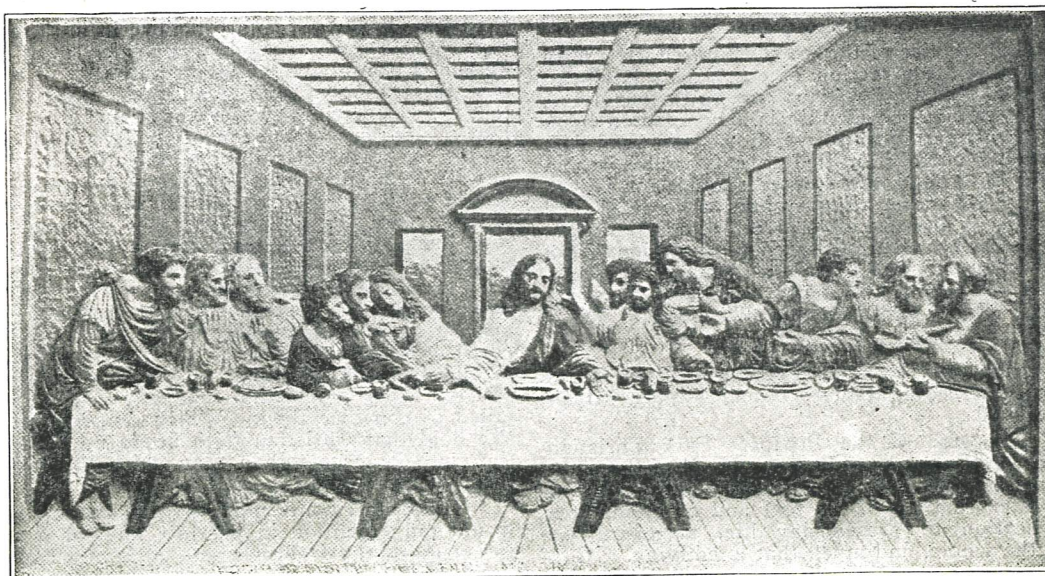
Many congregations take advantage of the present low prices of church furniture to redecorate their church.

We are offering the finest grade of church furniture at very low prices, also oil paintings, statues of Christ, after Thorwaldsen or Hofmann and the Lord's Supper made in relief of a very durable composition. Either White Finish. Decorated or Extra Richly Decorated.

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After Hofmann: Height, 3 feet 8 inches, 4 feet 3 inches, 4 feet 6 inches, 5 feet, 6 feet



The Lord's Supper after Leonardo da Vinci. No 1. 15x27 inches, 1 inch deep, 20x40 inches, 3 inches deep; 23x42 inches, 3 inches deep; 24x59 inches, 7 inches deep; decorated or richly decorated