

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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GOD'S EARNEST DESIRE FOR THE SALVATION OF MAN

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Ezekiel 33: 11.

This is a Divine oath. God swears by His own life. It might sound peculiar that the great God, the Lord of the universe, should take an oath. You know what an oath implies. It is a solemn declaration or asseveration in support of the truthfulness of a statement made. We read in Hebrews 6: 16: "Men verily swear by the greater; and an oath for confirmation is to them an end of all strife." Men appeal, in swearing, to one greater than themselves to intervene between them, and to them such oath is expected to end all strife, all difficulties or serious doubts existing between them. Thus in human affairs the oath is final; it is an end of all disputation, for it is the highest assurance of truthfulness, beyond which no one can go. And thus God, for full assurance, condescends to the form of confirmation most binding among men when they promise to each other — He swears. Yet, while men appeal to one greater than themselves in swearing, God, having no one greater than Himself to appeal to, appeals to His own personality — He swears by Himself, His life, His name, His holiness, even as indicated in Hebrews 6: 13: "For when God made promise to Abraham, because He would swear by no greater, he sware by himself."

In the case under consideration we hear God swear, "As I live (saith the Lord God), I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Here God swears by His own life. He pledges His life for the truthfulness of the solemn statement He makes here, stakes His own life on it. In other words, if the statement God has made here should not be true — if He should fail in its accomplishment —, it would prove that He was not the living God. Can we grasp the depth of such an oath on the part of God? Lies there not a significance in it which is beyond our comprehension? Must we not stand in awe before this Divine oath, and exclaim in the words of St. Paul: "O the depth of the riches both of the wisdom and knowledge of God"? Rom. 11: 33.

What Does the Oath Imply?

"As I live saith the Lord God, I have no pleasure in the death of the wicked." On first sight, this seems contrary to all human reason. At all times men have found it difficult to believe that God has no pleasure in the death of the wicked. The doctrine of reprobation has always had its adherents both in the heathen world and among Christians. The pages of ancient classics are full of references to this effect, and the ideas expressed in the "Dies Irae," that grand hymn of the Middle Ages, are common to the Christians of all ages. Nor need we wonder at this. There are ever so many Divine warnings uttered in Scriptures, which prove that God will do what He threatens. Consider passages like these: "Behold, the whirlwind of the Lord goeth forth with fury a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he performed the intents of his heart: in the latter days he shall consider it." Jer. 30: 23: 24. And the words of the Lord spoken in the face of the apostate Israelites, "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I have sworn in my wrath that they should not enter into my rest," Psalm 95: 10. 11, are too well known as to require further comment. Nor dare the experience of Divine judgment be overlooked. At times these are so sweeping and wholesale, and escape from them seems to be so hopeless that their victims are tempted to regard them as the outcome of God's own will. Yes, it is oftentimes difficult for men to believe that God has not pleasure in the death of the wicked.

Yet this is the very truth expressed in God's oath, "as I live, I have no pleasure in the death of the wicked but that the wicked turn from his way and live." Who is the wicked? We must be brief in the explanation of the term. The word wicked here used is general, and would embrace all kinds and degrees of the ungodly or unrighteous. It is the man alienated from God through sin, bereft of all righteousness in the sight of his Maker, with nothing but hatred toward God in his heart, desiring to walk in the ways of sin and transgression, totally lost, a child of wrath, deserving death and eternal punishment. In fact, the wicked is

the fallen man in general. All men by nature are the wicked spoken of here — wicked in the sight of God.

It is in the death of such as these God has no pleasure. The punishment of guilty men as a reward justly deserved for the consequences of their sin against Him gives Him no pleasure whatever; in no wise does it satisfy Him that the course they themselves have taken should go downward until it ended in death and eternal damnation. On the contrary, God would "that the wicked turn from his way and live." What a life-giving promise, what glorious hope in this positive statement! Suppose we would have only the negative statement that God has no pleasure in the death of the wicked, then the sinner would still be in doubt as to God's desire for his life and salvation. But now, there is the positive statement on the part of God that the sinner should live. If God wills that it should be so, there can be no occasion to despair; there must be a solid ground for hope. To know that this is the Divine disposition is a great thing indeed; it is to have left the midnight of doubts and fears, and to have entered the dawn of hope and salvation.

But the message of God given under oath also includes the Divine challenge and appeal: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" This involves a call to repentance, and that consists in an actual turning from our evil ways, from the evil course of godlessness and wrongdoing, in short, from all sin unto God. True repentance is the turning of the heart and will to God and his righteousness. To do that, however, lies not within our power, but is an act of Divine grace based upon the merits of Christ the Savior whom faith lays hold on.

Such grace God offers to all sinners, none excepted, and O with what a soul-stirring appeal, "Why will ye die, O house of Israel?" Why should we die, when death means the saddest thing in the world — the loss of a human soul, capable of being saved on the one hand, and of such misery as being lost forever on the other hand? God has done such great things to save us; He has given His only Son to die for us, and by His death to restore us to life. The way of life is so free and so open to us all: "Whosoever believeth and is baptized, shall not perish, but have everlasting life!"

Remember God's oath Ezekiel 33:11. Surely there can be no more emphatic declaration of His desire to save sinners.
J. J.

— Latimer was a man of much holiness, counting the darkness and profaneness of those times wherein he lived, and a man of much courage and boldness; witness his presenting to King Henry the Eighth, for a New Year's gift, a New Testament, wrapped up in a napkin with this motto about it. "Whoremongers and adulterers God will judge." —Thomas Brooks.

Grow In Knowledge

ACTS 4:12

An Essay Printed by Request of the West Wisconsin District

One of the reasons why the care for those who through enforced unemployment have been deprived of an income, is such a baffling problem is that the list of necessities with which they demand to be provided is so great. The Bible teaches us that for his physical wellbeing man needs food and raiment, and the term "raiment" can be expanded to include shelter. There was a time when bread was considered all that was absolutely needed as food, when the simplest and coarsest of garments met the need for raiment, when rooms sufficient to provide a place for the preparation of food and for sleep at night were all that was needed for shelter.

Today the necessities included under the single item of food are manifold. To bread have been added fruits, vegetables, milk, and cereals. So, too, the item of raiment has been much expanded. There must be Sunday clothes as well as working clothes, the feminine wardrobe must contain many changes of apparel, plain garments of wool or cotton do not suffice, there must be silk stockings and other dainty finery. Only in extreme cases are a few humble rooms considered sufficient. A well equipped kitchen, living room furniture, among which the radio must be included, carpets, rugs, shades, curtains and much else is considered indispensable. To the traditional three items of necessity a fourth has been added: pleasure, or amusement, or relaxation. Even the poorest of people demand a car of some kind. They must have funds for an occasional show, for smokes and drinks. In short, the needs of men in the physical sphere have changed, or at least men's standards concerning their physical needs have changed.

As far as men's spiritual needs are concerned, however, there has been no change, nor indeed can there be. Men's need in the spiritual sphere is the same in this streamlined 20th century as it was when Adam and Eve came forth from their place of concealment to stand before the face of the Lord God.

We are met in these days as a district synod to consider the welfare of the church and its work. In the confused age in which we are living it will be wholesome for us to consider the basic need of this world and to be reminded of the means which have been given us to supply this need, which we also must employ if we are to be faithful stewards.

The case is stated briefly and yet fully in the words

addressed by the inspired apostle Peter to the Sanhedrin: "Neither is there salvation in any other." It shall be the purpose of this essay to develop the truths set forth in this declaration and in the light of them to repudiate the erroneous ideas which fill the air and with the Spirit's help to give us clear eyes and ready hands for the task assigned to us. In our discussion of this text we shall consider three short theses:

- I. The World Needs a Spiritual Salvation.
- II. It is Not in Man's Ability to Supply This Need.
- III. Jesus Alone Supplies Complete Salvation.

I

In the original Greek Peter's words read: "And the salvation is not in anyone else." With these words he tells us that men need salvation, and that there is only one salvation which can supply men's need. His words bid us look back to the time when a condition began to exist from which men needed to be rescued. For there was a time when there was no need of salvation. Genesis 1:31 we read: "And God saw every thing that he had made, and, behold, it was very good." At that time there was no evil of any kind from which man needed to be saved. The story of how an evil state of affairs arose from which men need to be delivered is well known to all of us, but because of its bearing upon our subject a review of the story of the fall of man will not be out of place.

Man had been created in the image of God. He resembled God not physically, for God, a spirit, has no physical appearance. Man was like God in his endowments and in his moral attributes, in holiness and righteousness, in his authority over the rest of creation, and in knowledge. He knew God as He is, as the Lord, the God of unchanging love. Knowing God as He is, man placed implicit trust in Him. The tempter sought to disrupt this harmonious state of affairs. He succeeded in getting the woman to wonder about the command of God, and shot the barb of suspicion into her heart. She played with the thought that it was not out of love for man, but rather out of jealousy, that the Lord had forbidden them to eat of the tree of the knowledge of good and evil. The thought grew, she became convinced in her own mind that instead of trusting blindly in God it would be better to eat the fruit and become like God, and the sinful act followed. And the man, instead of holding to the truth that love lay behind God's command and that his own welfare could be best served by obeying God, raised his head in rebellion and decided to determine for himself what he wanted to do, and ate. The basic sin was unbelief, a lack of trust, and it is the motive which lay behind the act which made the eating of the forbidden fruit so heinous a crime.

In His world the Lord God can brook no rebellion. Any way apart from the way to which He points man,

is not a way dictated by love which seeks the welfare of man, and must therefore lead to misery. The penalty for the sin committed by our first parents had been determined before. "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). What does this mean? Later, when the single command not to eat of the forbidden fruit, a command which showed Adam and Eve how they were to act to show their love to God, had been replaced by an entire book of commands, the book of the law, all of the commands of which were to show men how they were to act to show their love for God and their trust in Him, the Lord spoke in this manner: "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). The fate of those who are under the curse is graphically described by Jesus in His picture of the last judgment. To those on His left hand He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41). Thus we learn to know the nature of the death which our first parents deserved by their disobedience: separation from the Lord, who is Life, eternal punishment in the fires of hell.

The catastrophe in Eden did not affect only our first parents. Of Adam's third son we are told: "Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image" (Gen. 5:3). He was not in the image of God, like God in moral excellence, but like his father, a sinner as his father was. Nor was this an isolated instance in which a child inherited the sinful nature of its parent. Jesus states a universal rule to which there are no exceptions, "That which is born of the flesh is flesh" (Jn. 3:6), and flesh is the nature which Adam and Eve had after the fall. As all human beings are sinful and have sinned, so all likewise have brought upon themselves the curse, the sentence to death. No human being is excepted from the declaration: "(We) were by nature the children of wrath, even as others" (Eph. 2:3). The fundamental need, not only of our first parents, but of all their children as well, was and is to be delivered from the punishment deserved by sin. The salvation which the world needs is a salvation from death, from damnation.

Sin had other consequences beside the punishment which it brought. Man was doomed to return to dust, plagues ("thorns and thistles"), burdens ("in the sweat of thy face shalt thou eat bread"), sorrows ("in sorrow shalt thou eat bread"), social disturbances ("thy desire shall be to thy husband, and he shall rule over thee"), sickness and pain ("in sorrow thou shalt bring forth children") came into the world. These evils cannot in the strictest sense of the word be considered a punishment for sin, for then they would disappear in the case of those whose sins are forgiven, in whose case the sentence of punishment has been

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revoked. They are rather to be regarded in the same light as were the evils which came upon David after his twofold sin of adultery and murder. David had received absolution: "The Lord also hath put away thy sin; thou shalt not die" (1 Sam. 12:13). Still he was not spared from such evils as the death of his child, Amnon's incest, and Absalom's rebellion. The reasons for these evils are given with the words: The sword shall never depart from thine house; because thou hast despised me" (ibid. 10). "Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die" (v. 14). The evils following upon sin remind both the sinner and those who know of his sin of the hatefulness of sin. Whenever Adam stopped at his toil to mop his brow, whenever he felt a pain, as he felt his strength failing and saw death approaching, he was to tell himself, "Truly sin is a terrible thing." And all troubles, all disorders, every death, are to bring us the same reminder.

From the very purpose which these evils serve it is evident that they must remain as long as sin remains in this world. Only after we, by the grace of God, shall have entered into a form of existence in the world to come in which there is no more sin, shall we no longer need these reminders of the hatefulness of sin. Of that life it is written: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). The proper attitude toward these evils is to consider them necessary evils and to realize that true happiness is to be found, not in escaping them, but in being happy in spite of them. This wisdom had been learned by the Apostle Paul, who spoke: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me"

(Ph. 4:11-13). It is that wisdom which he seeks to inculcate as he says, "It remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away" (1 Cor. 7:29-31).

(To be continued)



Comments

Chinese Missions in war-torn China have a very wide spread according to the Lutheran Bulletin. Seven provinces are now occupied by Japanese armies. "In almost every one of the 652 hsiens or counties of these seven provinces there is an organized Protestant church. For more than twenty years organized churches have existed in 497 or 76% of the counties and in many of them for much longer. Altogether in these provinces the churches now number 3,170 and there are 1,500 additional evangelistic centers with ten or more communicants. In the seven provinces are 162 Protestant middle or high schools and eight Protestant colleges and universities. Of particular significance for war-time are the 135 mission hospitals. Loyalty to the missionaries who as our personal representatives are sacrificing themselves and risking their lives to help these people in the extremity of their distress reinforces the natural American compassion for people overtaken by disaster."

For some years the Missouri Synod has supported a mission in China. Including its native pastors this mission has some twenty workers in the field. We rejoice at this, because so much of the Protestant missionary work in China, as elsewhere, is not done on the orthodox lines of preaching the pure Gospel. An outstanding example of this is the generalissimo Chiang Kai-shek. In an address broadcast from Hankow, China, on Easter eve, April 16, 1938, this convert to Christianity answers the question, "Why I Believe in Jesus" thus: "First, believe in Jesus because he was a leader of national revolution. Second, believe in Jesus because Jesus was a leader of social revolution." This Jesus, the revolutionary leader, can be found in the Bible only by a religious enthusiast who has missed the real Jesus, our Savior from sin. "Let us hold Jesus as the goal for human living; let us keep the mind of Jesus as our mind, the life of Jesus as our life," in the words of Chiang Kai-shek, will hardly save the soul of miserable China, we fear. Z.

Presbyterianism Going Modern In May the "Northern" Presbyterians held their general assembly at Philadelphia. They had trouble with their Confession of Faith, dating from the 17th century on some points, which they tried to amend if not liquidate. The first was on war. The Confession states in Chapter 23, Section 2: "It is lawful for Christians to accept and execute the office of a magistrate when called thereunto. In the managing whereof they ought especially to maintain piety, justice and peace, according to the wholesome law of each commonwealth. So for that end they may lawfully now under the Testament wage war upon just and necessary occasions." But that, as the *Christian Century* remarks, "is wholly out of tune with the conscience of modern Christians." No Christian may engage in any war, is the new belief that is fostered so carefully by the pacifists. So they passed an amendment to the Confession, which indeed does not deny to government the right to wage war, but rejects the notion of the church sanctioning war. "It is the duty of the church to uphold the civil and religious liberties of all citizens and to support the policies of government **when** they are in accord with the standards of righteousness revealed in the Word of God, and to bear witness against such policies as depart from these standards." That, of course, leaves the church the umpire over the state to make the final decision on the policies of the state, and it leaves "the right of the individual Christian to decide for himself what his attitude toward a particular war shall be." Thus the two estates that God has ordained to be separate in their functions and duties, the church and the state, are again hopelessly confused.

Distinct from the general assembly at Philadelphia of the so-called Northern branch of the Presbyterian Church, was the gathering of the "Southern" branch at Meridian, Mississippi, at about the same time. At Meridian they stumbled at the declaration of the Confession, Chapter V, paragraphs III and IV: "By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death. And their number is so certain and definite that it cannot be either increased or diminished." This is stern Calvinism at its worst, the most horrible doctrine that God has doomed some men to everlasting damnation. The assembly at Meridian found this doctrine too harsh and tried to soften it. After declaring that God has predestinated some to everlasting life, the new statement reads: "The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, and in the exercise of his sovereign right, to pass by, and to leave them to the consequences of their own sin; to the praise of his glorious justice." To the casual observer the differences between the old and new version is that of Tweedledum and Tweedle-

dee. God is still misrepresented as the author of man's damnation, though by inference merely. The Calvinists have never attained to the humble spirit of Lutheranism that is true to its principle of bowing to the words of Scripture. Without trying to reconcile with our reason the plain statement of God, we say: That man is saved by God's grace alone, and that man is lost by his own fault alone.

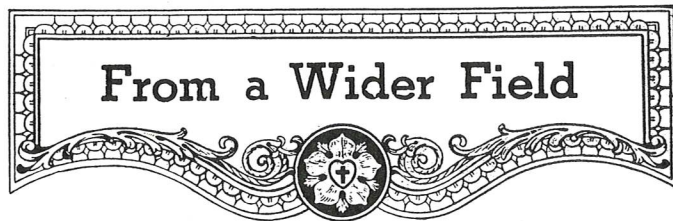
That these Presbyterians remained true to the spirit of their Calvinistic Confession may be seen from their amended paragraphs of Chapter X: "Elect persons who do not have the benefit of the 'ministry of the Word' will be saved anyway 'by Christ through the Spirit,' while the non-elect, though they may hear the Word and 'have some common operations of the Spirit,' still can 'never truly come to Christ and therefore cannot be saved.'" There lies the difficulty for all the Calvinistic sects, the false belief that the Spirit of God, the Holy Ghost, can enlighten any man in the truths of salvation without and over and above the Word of God. That opens the door to all manner of religious enthusiasm whereby any one can invent any new doctrine or belief outside of the Scriptures and yet claim that he is inspired by the Spirit of God. Not to fall into their errors let us cling steadfastly to the written Word of God. Z.

* * * *

Roger Babson and the Congregationalists As moderator of the Congregationalist church the business expert, Roger Babson, has a few quite wholesome statements to make to his church, which, however, may be taken to heart by those who are not of his sect. Leaving aside his efforts to raise the salaries of the ministers, what he has to say on pacifism and birth control is well worth heeding. In a special letter, headed "Battleships and Grandchildren" he dwells upon the emergence of a "peace-at-any-price party . . . tending to make our young people into cowards . . . advertising to the world that we may become a nation of cowards." We are quoting from the *Christian Century*. "Even church leaders have unwittingly joined the dangerous crusade. They forget that Jesus — even while teaching the Gospel of Love — told his followers that he came 'not to send peace, but a sword.' In the final roundup the future of America and other democracies depends upon the birthrate and upon the kind of stock from which our people are breeding. . . . All the battleships and bombing planes in the world cannot offset the evils of a declining birth rate within our own country. . . . Talk which I have had recently with pacifists indicate that they have little love for our country or else fail to realize the common good. . . . They seem to worship a life of ease for themselves without much thought of the generations to come. The professional pacifists are far more dangerous individuals than com-

munists or gangsters. Not content to preach their dangerous peace-at-any-price doctrines, they advise young married people against raising children to be used for cannon fodder. . . . This letter is not a defense of the Catholic Church for its opposition to birth control. It is, however, an indictment of the Protestant Church for its practice of birth control. . . . Yet the only hope for any church is to have its own members raise more and better children."

Strong language this, but is it not justified by this pernicious and ungodly practice so strongly urged today by many, and generally hushed up by those who live for this life only? Z.



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THE GOD OF THE TEMPEST

Shadows may gather around me,
 Darkness may cover my soul,
 Storm-tossed and weak, I may tremble,
 Billows of fear o'er me roll.
 Hark! 'tis the voice of the Master,
 Clear 'mid the thunder's wild roar,
 "I am the God of the tempest,
 Just as I am of the shore.

Nothing can reach thee, nor harm thee,
 But by My omniscient will,
 I am the God of this tempest,
 Canst thou not trust and be still?
 No second causes I suffer,
 No needless pain will there be,
 I am the God of thy testing,
 Wilt thou accept it from Me?"

O with what joy do I listen!
 What means the storm to me now?
 For to the will of my Savior
 Gladly and humbly I bow.
 I have no doubt of His mercy,
 I have His tenderness proved,
 Naught that He sends e'er can harm me,
 Nor shall my spirit be moved.

'Twas just the pain that I dreaded,
 Coming from some alien hand;
 Sweet is the bitterest trial,
 If it is His blest command.
 No second causes! How happy
 All of His loved ones should be!
 "I am the God of thy testing,
 Wilt thou accept it from Me?"

— Alice E. Sherwood.

WHAT WE OWE TO THE BIBLE

Mr. Baldwin, the ex-Premier, speaking on what the Bible has done for England, says:

"The first words of the vast Bible-story achieve a surpassing beauty, and never again will such a majestic exordium be possible to man; it has been done once and done for ever. 'In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light.' Now turn to the last words and see if they echo these first; if that trumpet-sound 'Let there be light' has been justified of what followed; and if the same voice is speaking: 'I am Alpha and Omega, the beginning and the end, the first and the last. . . . He which testifieth of these things saith, Surely I come quickly. Amen; even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.'

"And between this opening and this close lies the thunder of nations coming and going, the whole history of nations coming and going, the whole history of the martyrdom of the Jews, the legalism of priests, the spiritualism of prophets, the paeans of Isaiah, the despairs of Jeremiah, the sorrows and the exultation of the Psalmists, the savagery of Malachi, the white dawn of Jesus, the Divine and awful tragedy with its exquisite revelation, and the dispersal of the messengers — all these contrasting moods and histories melted and merged together into one perfect and harmonious Book." — Sel.

NON-RELIGIOUS MARRIAGES

An analysis of a study of 669 marriages which ended in divorce was recently given by Paul Popenoe, a geneticist, to the Eugenics Research Association in Manhattan. It showed that sixty-eight per cent of these were performed by ministers and thirty-two by civil officials, and that the religious marriages lasted an average of 7.81 years, the non-religious only 5.13 years. Said Dr. Popenoe: "It would appear eugenically worth while to pay more attention to promoting the success of desirable marriages by encouraging formal ceremonies." There are marriages at which conscientious pastors will not officiate. On the other hand, when they sense that romances are cemented by prayer and a shared Christian faith, they take joy in performing the ceremony, since there is good ground for the assurance that such marriages will endure. There is indeed something to be said for the dignity and earnestness of a formal religious ceremony, but the real efficacy lies in the divine blessing upon the union consciously sought and accepted. There is no surer preventive of divorce than to uphold and magnify the Christian conception of the marriage bond.

— Ex.

SUPPOSE

Suppose Jesus, your Lord, should walk in some day, in person, and begin inquiry as to your interest in missions. Suppose He should say:

"Did you pray this morning for My workers, submerged in the dark heathen field?"

"If you were over there wouldn't you want the home folks to pray for you?"

"If your son or daughter were serving in the darkened land, on a meager salary, with no home, no friend near, would you be as indifferent to your own blood kin as now you are to the men and women who are over there?"

"Did you give, with heart interest, and with a passion for the lost, when the last offering in your church was taken, or would you have been just a bit glad if the pastor had forgotten to take the offering?"

"Do you really love Me, your Lord and Savior?"

"Do you know that you can not give Me literal food, and the only way you can feed Me is to feed 'one of these My brethren'?"

"Did you, then, feed Me reluctantly?"

"Did you know that the records of Heaven are keeping a careful account of all your reluctances, and hesitations and indifferences, and that some day I shall be compelled, as your Judge, to call your attention to them?"

What answer can we make?

—The Church Herald.

THE WONDERS OF CREATION

Above us are the universes, the Heavens which declare the glory of God. They are so vast and marvelous that they stagger human reason and defy all imagination. Beneath us is another world equally marvelous. The waters of the earth are inhabited by living creatures of many kinds, too minute in their dimensions to be examined by the naked eye. While the telescope reveals the marvels above, the microscope introduces us to the unseen world in a drop of water. Here the scientists behold creatures of God of different shapes. Some like globes, others like slender ribbons, some like double-headed monsters, some like fine hair, some like cylinders and tapering spires, some like graceful cupolas and some like swimming fishes. Some are so minute that millions of millions of them might be contained within the compass of a cubic inch. They are called animalcula. The most minute of these living creatures are called Infusoria. A German professor has described no less than a thousand different species of them. The smallest of these animals are not more than one-forty-thousandth part of an inch in diameter, and so thickly are they sometimes crowded together that one drop contains five hundred million of them. Formerly it was supposed that these animals were little more than simple particles of matter endowed with vitality.

But Professor Ehrenberg has ascertained that some of these are herbivorous and some are carnivorous animals, that some have shells and some have none; and that they possess mouths, teeth, stomachs, muscles, nerves, glands, eyes — in short, all the important organs of large animals.

We quote a paragraph from H. W. Morris which will interest all our readers:

"What scenes of wonder have we in the world of animalcula — among creatures whose minuteness transcends all the powers of imagination, 500,000,000 find an ample ocean in a single drop of water! And when we are compelled to believe that these are as diverse in their forms and characters as are the larger species of creation; that every one is an organized and living being, with a complex system of members, each of which is most skilfully fitted for its peculiar functions; that the processes of digestion, nutrition and reproduction are carried on in these invisible particles with equal perfection as in our own bodies; that they have instincts and habits, the powers of choice and aversion, and capacity for pain and enjoyment — all this appears so amazing that we find it as difficult to stretch our imagination downwards to the infinitely little among the creations of the earth, as it is to rise to the comprehension of the infinitely vast among the orbs and the systems of the Heavens.

"Where, then, are the bounds of Jehovah's empire! Where are the limits of the operations of His hands! Man, with striking fitness, has been described as, a

'Distinguished link in being's endless chain,

Midway from nothing to the Deity.'

He looks through the telescope, and discovers the creations of the Almighty reaching above him to the infinitude of space; he peers through the microscope, and sees them in like manner descending below him to the infinitude of minuteness. Striking and beautiful is the language of the eloquent Chalmers, as he contemplated the respective discoveries made by these two instruments: 'The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and of its countries, is but a grain of sand on the high field of immensity; the other teaches me, that every grain of sand may harbor within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance, for, it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. The one has suggested to me that, beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Al-

mighty's hand to the remotest scenes of the universe; the other suggests to me that, within and beyond all that minuteness which the aided eye of man has been enabled to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might there see a theater of as many wonders as astronomy has unfolded, a universe within the compass of a point so small, as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all His attributes, where He can raise another mechanism of worlds, and fill and animate them all with the evidences of His glory.'

Yet man, endowed with the capacity to search out His works, and more than that, to know God and be in fellowship with Him, can deny the very existence of an almighty and benevolent Creator and with his atheistic nonsense called "evolution" ascribe all to blind chance. But we as the children of God, trusting Him, can rejoice in having such a God and such a Lord.

— Sel.

"GUIDED, GUARDED, AND GIRDED"

Guided, guarded, girded, by our faithful Lord,
Who or what can harm us, trusting in His Word?
Conflict may surround us, but within is peace;
He is ever with us, till all conflicts cease. — W. F. G.



Our Synod

FROM THE JOURNAL OF THE EXPLORATION COMMITTEE

When the Joint Ev. Luth. Synod of Wisconsin and Other States met in convention in Appleton, Wisconsin, last August, it had to deal with two memorials, one from the Arizona Conference of the Southeast Wisconsin District and the other from the Colorado Conference of the Nebraska District, containing the petition that each conference be permitted to organize an independent district. The chief argument advanced by the petitioners for such action revolved around the great distance separating these conferences from the district headquarters, a distance of about 2,000 miles in the case of the Arizona Conference and about 500 miles in the case of the Colorado Conference. It was argued that these distances presented great difficulties in the supervision of the home mission fields in these territories, that, in fact, many mission opportunities were being neglected because of this state of affairs. The reader will find these memorials in the 1937 Synodic Report of our Joint Synod, pages 55 to 59.

The Synod in Appleton was not convinced that

these two conferences should be given district status without further investigation, but felt that in justice to the petitioning brethren and the cause of missions in their respective states, about which they were deeply concerned, an intensive study of the mission opportunities in Arizona and Colorado should be made. Consequently the President was authorized to appoint two experienced pastors "who shall thoroughly explore both fields aforementioned. The report of this committee shall be submitted to the General Synodical Committee." (Synodic Report, pages 59 and 60.) If the report of this committee warranted such action, the General Mission Board, in conjunction with the General Synodical Committee, was empowered to advise the calling of a general missionary for each of these two states. The General President, the Rev. John Brenner, appointed Rev. J. Gauss and the undersigned to serve on this Exploration Committee. They gave a detailed report of their exploration trip to the General Synodical Committee last May, which led to the decision to call a general missionary for each of the two fields. The General Mission Board is at the present time preparing the necessary details preliminary to the calling of the two men.

After the long and detailed report of the Exploration Committee had been given, the wish was expressed that the readers of our church papers be given an account of the exploration trip. An attempt to comply with this wish will be made in this and subsequent articles. For obvious reasons it will not be practicable to give all the details. That would fill the pages of a number of issues of the Northwestern Lutheran. We shall in these columns, therefore, give only a fragmentary report. We hope, however, that even that will show that the fields are white unto the harvest.

The two members of the Exploration Committee left their respective homes in Ohio and Nebraska March 16 and returned home April 6. Nearly three weeks were spent and nearly 3,000 miles were covered by automobile within the state of Arizona, while about 1,200 miles were covered in the same way in Colorado during a stay of ten days. A contemplated visit to the western half of Colorado, the so-called Western Slope, had to be abandoned because tremendous snows blocked the mountain passes.

Pastor Gauss and the undersigned met in Kansas City the morning of March 7, and we continued our journey together from that point to Arizona by train, reaching our destination the following evening. The brethren in Arizona had prepared an itinerary for us, and various pastors and laymen placed themselves and their cars at our disposal in order that we might see the various sections of the state. Though the present writer had lived in Arizona from 1913 to 1924, he now saw many sections of the state which he had never visited before. It might also be stated at this

point that he was amazed at the development of the state since leaving it fourteen years before.

Soon after our arrival in Arizona we explored a region stretching a distance of 384 miles straight across the state with no Lutheran Church whatsoever. To eastern ears that may sound incredible, but it is a fact. Nor is this an unexplored wilderness, such as is still found in certain sections of the state, especially north of the Grand Canyon, but along a good highway and a transcontinental railroad with many towns and cities, though the country in between the towns is rather sparsely settled. We explored most of this territory, covering with a few sidetrips more than 400 miles, in one day, three of us wedged, with overcoats on, in the seat of a coupe. We reached an altitude of 7,000 feet, where the air is cool and drove through beautiful pine forests, with snow-capped peaks nearby. Gradually as the day waned and we drove on and on, the altitude decreased until it was not much above sea level.

Along this stretch there are two cities of over 4,000 inhabitants, two of over 2,000, several from 500 to 1,000 or more, and a number of smaller villages. The larger towns have a modern appearance and the business houses are substantial, more so than towns of similar size in our own section of the country. They draw their subsistence from lumbering, dry farming, railroading, tourist trade, mining, cattle raising, etc. In this territory there is little or no irrigation, so that farming is a minor industry. In fact, in the lower altitudes, where there is little rainfall, there are vast stretches of desert.

It must be remembered that along this stretch of nearly 400 miles there is not a single Lutheran Church. Some years ago one of our pastors from his home 250 miles away conducted services in one of the larger towns as a private enterprise, but to serve even one of the towns from such a distance at his own expense was too great an undertaking.

We were driven through this territory by one of our pastors because he was of the opinion that this entire stretch of country should be thoroughly explored and canvassed by a special missionary. All our present workers live too far away and have their hands full with their own work. The Exploration Committee, after viewing these towns and cities and making inquiries in them, also reached the conclusion that this vast field should be thoroughly canvassed and explored. The present population, the industries represented and prospects for future growth and development are such that our Synod should give this field serious consideration, and with the promised general missionary this can eventually be done. Not much in the way of establishing large congregations in the near future can be expected here, other more thickly populated sections of the state promise far more in that respect, but here there would

seem to be an opportunity to preach the pure and saving Gospel of Jesus Christ to people who otherwise have no chance to hear it. These people are now like sheep without a shepherd. Surely we who have the truths of God in their fulness and purity should not pass them by. Them too Jesus had in mind when He said: "Other sheep I have which are not of this fold; them also I must bring in, and there shall be one fold and one shepherd." It is a type of mission work, which would bring our Synod few outward returns or financial contributions for some time to come, though a few small congregations could perhaps be organized in the course of time, but nevertheless a type of mission work in which Paul, that great pioneer missionary, delighted in, as evidenced in the words, "So have I strived to preach the gospel, not where Christ is named." After all, that is the purest type of mission work. In all our mission work we should always keep in mind that its major aim is not to build outward organizations but to lead perishing sinners into the saving arms of Jesus Christ.

Of other present and prospective mission fields we shall write, God willing, in later issues of the Northwestern Lutheran. Im. P. Frey.

SOUTHEAST WISCONSIN DISTRICT CONVENTION

In the beautiful little city of Burlington, on the banks of the Little Fox River, among the hospitable Lutherans of St. John's Congregation, the Southeast Wisconsin District held its sessions from June 27 to July 1.

Two very instructive and timely doctrinal essays occupied the attention and interest of the assembled pastors, teachers and delegates. Professor August Zich spoke on "The Divine Call with Reference to Present Day Abuses." Taking us back to the days of the Old Testament and thence forward to the days of Christ and His Apostles, the essayist traced the public ministry down to our own day, showing that it is the Lord Himself who established the public ministry among men and continues to establish it to this day. In the times of the Old Testament the Lord called His servants immediately; in the New Testament times He calls them through the established congregations. Since the Lord has given no definite instructions, in regard to the calling of a minister, the law of love must prevail, and Christ's injunction, that all things be done decently and in order is our guide. Therefore a number of congregations who have united and agreed upon certain procedures in the calling of ministers are bound by Christian love and order to follow the course they themselves have agreed upon. A congregation that neglects to do this when calling a minister has sinned against the law of love and thus becomes guilty before God. **Abuses** of the divine call, the essayist said, are very numerous. He called atten-

tion to just a few of the most flagrant abuses: interference on the part of neighboring ministers when a vacancy exists; sermon tasting by congregations through committees or self-appointed delegations; extending temporary calls to servants of Christ; and, on the part of a minister or ministerial candidate, of offering himself and his services to a congregation. In conclusion the essayist pleaded for rigorous observance of **Christian** brotherly love and consideration in



St. John's Lutheran Church, Burlington, Wisconsin,
Where the Southeast District Held Its Sessions

the matter of calling a minister. Let every congregation follow the order established by the congregations themselves. In the case of a vacancy let the congregation notify the president of the respective district, accept his advice and suggestions and prayerfully approach the task of calling a minister.

Pastor G. Hoenecke presented an exegetical essay on Judges 2:1-14. The speaker developed two thoughts: God's message to Israel at Bochim, v. 1-5, and an historical review of the days from Joshua to that time, v. 6-14. Applying his text to the present-day conditions the essayist called attention to the fact that we too must ever be on the alert lest we too love the world and serve her gods. No man, no Christian, can ever compromise the spirit of the world and the spirit of Christ, there must always be a clean-cut division.

A greater part of two afternoon sessions was devoted to the study of a school problem that confronts one of our mission congregation in Milwaukee. The mission needs a school to accommodate more than one hundred children. Last year these children were housed in a basement and in part of the church. However, since the city of Milwaukee has very stringent laws in regard to schools and sanitary conditions this dare not go on another year. Although the district deplored this condition and recognized the need for a school at that mission nothing could be done because of the "no more debts clause" adopted by the synod some few years ago.

Pastor Arthur Halboth, chairman, reported for the mission board of the district. It is gratifying to hear that gains were made in every mission during the past years, and that the board was well able to remain within the limits of the budget granted by the general mission board. The Arizona missions were ably represented by missionaries, F. Knoll and Alfred Uplegger. In a 45-minute address Pastor Uplegger traced our mission work among the Indians of Arizona from its small beginning to the present scale. Our work among the Indians has reached a stage, he said, that we may soon hope to organize the Indians into local congregations, which has been impossible up to this time for a number of reasons.

Following a report on the "debt liquidation" and the district treasurer's report, President Bergmann made an earnest appeal to the members of the district — ministers and laymen alike — to make a sincere attempt to raise the quota justly apportioned to our district. Whoever heard that plea will certainly return to his congregation and transmit his message to his people and plead with them to raise their fair share, even as our president pleaded with us.

After much balloting the following officers were elected to serve for two years: President, Pastor Paul Bergmann; 1st Vice-President, Pastor H. Diehl; 2nd Vice-President, Pastor Arthur Voss; Secretary, Pastor W. Keibel; Recorder of Essays, Pastor E. Sponholz; Treasurer, Mr. C. Werner; Member of Mission Board, Pastor O. Nommensen.

The God of all grace continue to us His blessings!
W. J. S.

CONVENTION OF THE WESTERN WISCONSIN DISTRICT

This District met at For Atkinson, Wis., June 20 to 23. Sessions were held at St. Paul's Lutheran Church, Henry Gieschen, pastor.

The attendance, shown by roll-call and the credentials handed in, was about 225 in all: pastors, teachers, lay-delegates.

Two of the morning sessions were devoted to doctrinal discussions, and the afternoons as well as one morning session were taken up with the consideration

of business matters. Dr. Elmer Kiessling of Northwestern College presented an historical paper on "Luther, the Preacher"; the Rev. I. Habeck of Medford, Wis., treated the subject: "There is none other name under heaven given among men." The District expressed its wish to have the second paper published, if possible, since it is a timely paper for our materialistic age in which man exalts himself so grossly to the exclusion of God from his life and thought.

The result of the election of officers was as follows: Since President William Nommensen declined re-election, it was up to the body to elect a new president. The Rev. Herbert C. Kirchner, Baraboo, was chosen. The retiring president received a rising vote of thanks from the District for his many years of faithful services to the District. 1st Vice-President, Rev. L. C. Kirst, Beaver Dam; 2nd Vice-President, Rev. John Mittelstaedt, Menominee; Secretary, Rev. August Paap, Johnson Creek; Recorder, Rev. Henry Geiger, Morrisonville; Treasurer, Mr. Herbert J. Koch, Columbus. All the members of the Mission Board were re-elected to office.

"Without Me ye can do nothing," John 15:5. These words of Christ were chosen by President Nommensen to be the keynote of our convention. Through Christ's suffering and death forgiveness of sins, salvation have become an accomplished reality. Without these inestimable blessings we are nothing and can do nothing; with these we are everything, and can work together with Him to bring the Gospel of Jesus Christ to sinful men.

"Without Me ye can do nothing." All the reports of our official boards and committees reminded us again and again of this great truth. Without Christ all our planting and watering is in vain. Consequently, wherever the work of the Lord had progressed, and it did progress in every field of endeavor according to the reports read on the floor of the convention, we did not proudly give ourselves a pat on the back, but humbly gave all credit for this progress to the Lord, remembering His words: "Without Me ye can do nothing."

The convention was decidedly busy and active. Since perfect peace and harmony reigned among brethren, much work could be done in a very short time.

Two regular services and a special confessional service were held during our convention, besides a lecture Tuesday night on our Indian Mission in Arizona by the Rev. Alfred Uplegger. Monday evening 1st Vice-President H. C. Kirchner addressed the assembly in the opening service. Wednesday evening Holy Communion services were held, the Rev. Henry Geiger delivering the confessional address, and the Rev. F. Senger the sermon.

Unless there is an invitation forthcoming from some congregation the next District Convention will

be held — two years from now — at the College at Watertown.

A complete report of the proceedings of our District will be published and distributed soon.

L. C. Bernthal.

MICHIGAN LUTHERAN SEMINARY

At its last meeting the board of regents of our school has called Prof. G. Martin of Milwaukee to succeed Prof. E. Berg.

Otto J. R. Hoenecke, Director.

FIFTIETH ANNIVERSARY

The 26th day of June (second Sunday after Trinity) was a day of rejoicing for Friedens Congregation of Randolph, Wis., because it was permitted to celebrate the fiftieth anniversary of its organization. The former pastors F. Koch, E. Walther, and H. Geiger and Rev. W. G. Haase, a son of one of the former pastors, proclaimed the Word calling attention to the blessings received in the past and showing to what such blessings must urge us.

Friedens Congregation was organized in the summer of 1888 by Rev. Ad. Spiering who was located at Manchester at that time. The following pastors have served the congregation since then: E. Schubarth, F. Koch, E. Moebus, J. Haase, O. Engel, E. Walther, H. Geiger and your correspondent since 1931. At present the congregation consists of 336 souls, 260 communicant members, 88 voting members, and 29 lady members.

Happy is the people, whose God is the Lord. Ps. 144:15.
H. R. Zimmermann.

SIXTIETH ANNIVERSARY

On June 19, 1938, Trinity Lutheran Church, Town Norton, Winona Co., Minn., observed its sixtieth anniversary with its friends from the neighboring congregations of Lewiston, Silo and Altura. The speakers were two former pastors E. A. Klaus and H. W. Herwig. This congregation was organized in 1878 by pastor O. Koch of Lewiston and was served also by his successor A. F. Siegler until 1887. Since that time Trinity Church has maintained its own pastors. The following pastors have served here: L. Rader, J. Hering, M. J. Hillemann, E. A. Klaus, H. W. Herwig, R. Ave Lallemand, Aug. Bergmann, C. F. Kurzweg and the undersigned since 1932. The offering for missions was \$345.00.

May our Lord Jesus Christ, the Good Shepherd, abide with this small flock in the future as He did these past sixty years.
A. Hanke.

SEVENTY-FIFTH ANNIVERSARY

On June 12 Zion's Lutheran Congregation of the Town of Leeds could by the grace of God celebrate the seventy-fifth anniversary of its organization and

also the twenty-fifth anniversary of the dedication of its church. The weather was excellent and many friends and former members from far and near had come to rejoice with us. In the forenoon service Prof. J. Meyer of our Theological Seminary at Thiensville preached an English sermon on Josh. 24: 16-25 and a German sermon on 2 Kings 5: 9-19. In the afternoon Pastor Max Stern of Neosho proclaimed God's message basing it on Numbers 6: 24-26. In the evening Pastor A. J. Engel of Pardeeville held forth on Isa. 60: 10-12. Honor and glory to the Triune God, who has blessed us in the past and will do so in the future, and encouragement to continue to serve him only, was the tenor of all the fine messages throughout the day. The mixed chorus by the selections it rendered also aided in making it a day of rejoicing and thanks unto the Lord. The Ladies' Aid had undertaken to have the interior of the church redecorated for this occasion. The decorating done so reasonably by C. A. Christiansen of Milwaukee has received a hearty approval of all who witnessed it. May the Lord ever continue upon us with His rich blessings.

H. Geiger.

NINETIETH ANNIVERSARY

Sunday, June 19, 1938, St. Peter's Ev. Luth. Congregation at Helenville, Wis., by the grace of God was privileged to observe and celebrate the 90th anniversary of its organization.

Two services were held to thank and praise God for having preserved the saving word and the right use of the sacraments in her midst. The pastors H. Nitz of Waterloo, Wis., and Hartwig of Hartland, Wis., in their sermons exhorted St. Peter's members thankfully to consider the mercies of the Lord in the past and implore the God of all grace to continue to bless his children through the means of grace unto the coming of the Lord.

In the years 1840-1848 when Southern Germany was in a political turmoil and upheaval, a large number of Bavarians and Wuerttembergers left their homeland emigrating to America. A dozen of these Lutheran families located in the territory now Southern Wisconsin and founded the village of Helenville and in 1848 organized themselves into a congregation. The community was and is today a strictly Lutheran community. Of the two hundred families today almost everyone belongs to the Lutheran Church on the high hill of the quaint village of Helenville.

During the ninety years of its existence St. Peter's has been served by the following pastors: Biehl, Kleingies, Sinke, Reim, Gensike, Eckelmann, Reinsch, Koerner, Hartwig, Himmler and the present pastor E. Fredrich.

Since 1860 St. Peter's is a member of our Wisconsin Synod.

The congregation has uninterruptedly maintained a Christian day school since 1880 in which ten teachers have taught, namely: Becker, Bublitz, Nuechterlein, Bolle, Gieschen, Wicke, Renner, Kuester, Grimm and the present teacher A. Fehlauer.

May the gracious God abide with St. Peter's Congregation and keep it faithful unto the end.

E. C. Fredrich.



ANNOUNCEMENT

The members of the Synod are herewith requested to make nominations for the vacancy now existing on the faculty at Watertown. A successor is to be elected to the late Prof. Herrmann. The man called must be qualified to teach English and also either German or Latin. All nominations must reach the secretary by July 17, 1938.

Pastor K. Timmel, Watertown, Wis.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference meets at Bonduel, Wis., R. 1, Rev. A. Habermann, July 19 and 20, beginning at 9 A. M.

German Confessional Sermon: Rev. Ph. Froehlke — W. Gieschen.

Essays: Ex. Hom. Matt. 5: 1-12: Rev. Ph. Froehlke; Beginning of the Lutheran Church in America: Rev. W. Wichmann; Isagogics of Joshua: W. Gieschen; Christian Giving: R. Gose; The Oxford Movement: F. Reier.

Early announcement is requested.

F. A. Reier, Sec'y.

LUTHERAN HIGH SCHOOL, MILWAUKEE, WIS.

This Christian high school, owned and controlled by Milwaukee churches of the Synodical Conference, is glad to serve those young people of our church at large who wish to enjoy the benefits of a Christian high school training. God willing, the new school year will begin on Wednesday, September 7. Four-year academic and commercial courses are offered. The general tuition is \$40.00 a year.

For further information address the Principal.

E. H. Buerger,
Lutheran High School
1859 No. Thirteenth St.
Milwaukee Wisconsin.

MISSION FESTIVAL

Eldorado, Wis., St. Peter's (W. A. Wojahn). Off'g: \$87.50.

A REMINDER

Our statistician, Pastor G. Boettcher, informs me that many of our pastors have failed to send a report on their church to the Government Census Bureau. About 150 reports are said to be missing. This reminder should suffice to bring about the cooperation of all concerned.

John Brenner.

BOOK REVIEW

Is Jesus Coming Again? by William B. Riley, D. D. Zondervan Publishing House, Grand Rapids, Michigan. Cloth binding \$1.00. Pages 170.

Three editions of this book have been exhausted; this is the fourth edition, containing "essential corrections and slight additions." The author is a millennialist of the deepest dye. Anyone not familiar with the views of the millennialists may become acquainted with them by reading — "Is Jesus Coming Again?" W. J. Schaefer.

The Way of Discipleship, by Carl George Wolf, Ph. D., pastor of Grace Lutheran Church, Baltimore, Maryland. Cloth binding \$1.00. Page 96. Published by Zondervan Publishing House, Grand Rapids, Michigan.

This book contains seven chapters or sermons on discipleship — 1. Decision; 2. Determination; 3. Discipline; 4. Dependence; 5. Devotion; 6. Dependability; 7. Destination.

The author begins this series of sermons well by emphasizing the grace of God in Christ which He ever extends to all who read or hear the Word of God, and carries this thought through to the end. The sermons are well written and the reader ought to profit by a perusal of the modest book. We may differ with the author on some points but they are of minor importance. W. J. S.

If A Man Die Shall He Live Again? by Harry C. Mark, Hummelstown, Pa. Published by Zondervan Publishing House, Grand Rapids, Mich. Price: \$1.00 in cloth binding. 132 Pages.

A very lengthy treatment of the subject of death and the hereafter. The book contains twelve chapters under the heads of 1. The Light of Reason; 2. The Fact of Revelation; 3. The Resurrection of Jesus Christ; 4. The Danger and Delusion of Spiritualism; 5. The Abode of the Dead; 6. The Fallacy of Soul-Sleep; 7. Heaven — a Place or Condition? 8. The Nature of Heaven; 9. What Shall We Do in Heaven? 10. Shall We Know One Another in Heaven? 11. The Absent Living; 12. Eternal Life.

The author attempts to stay within the bounds of the Scriptures. "What Saith the Scriptures," settles all matters for him. Without putting our stamp of approval on all the author says, we still feel that the book is well worth reading. W. J. S.

A Virtuous Woman, by Oscar Lowry, Bible Teacher and Evangelist. Price: \$1.00 in cloth. 160 pages. Zondervan Publishing House, Grand Rapids, Mich.

Perhaps the sub-title, "Sex Life in Relation to the Christian Life" would have been the better title for this book. In this book the author pleads with parents to teach their sons and daughters with the same intelligence and care in matters pertaining to sex and sex life as they do in other matters of importance. Though the author is outspoken he always preserves a dignity and modesty of speech that commands the respect of the reader. The writer is a Christian and hence deals with this delicate subject from a Christian biblical standpoint and makes his appeal in the name of Jesus Christ and speaks to those who believe on Him. The book ought to be read by many Christian parents. W. J. S.

Poison Peddlers, by Dan Gilbert. Published by the Zondervan Publishing House, Grand Rapids, Mich. Paper covers \$.35. 102 pages.

Those who are interested to learn more about the activity of men who are out to debauch the youth of the land at our universities, highschools and grade schools by disseminating the poison of atheism, communism, and free-love will have a good opportunity to become better acquainted with them through the reading of this book. Nor is the author making wild guesses or imagining things. Every bit of material he presents has been published or taken from published magazine articles.

It may interest the readers to know that the author, Mr. Dan Gilbert is a newspaper writer of recognized ability and an author of books dealing with philosophical, political, economic and sociological questions. He has become widely known as a champion of the Christian viewpoint. "In the field of journalism, where Christian men and Christian principles are all too rare, Dan Gilbert has fearlessly applied the fruits of a mind steeped in Scriptural truth." He boasts the degree of Doctor of Laws.

By all means get the book and read it. You may feel here and there that the case may be overstated but that matters little. Get acquainted with the real morons of our day. W. J. S.

SOUTH EAST WISCONSIN DISTRICT

June 1, 1938 to July 2, 1938

Arizona Conference

Reverend	Budgetary	Non-Budgetary
Richard Deffner, Zion, Phoenix	\$ 38.54	
E. Edgar Guenther, Whiteriver	25.00	
O. Hohenstein, Grace, Glendale	39.47	
Alfred M. Uplegger, New Jerusalem, Globe ..	11.14	

Dodge-Washington County Conference

G. Bradtke, Zum Krippel, Christi, Tp. Herman	173.06	
G. Bradtke, Zum Krippel, Christi, Tp. Herman	68.18	
Herman W. Cares, Emanuel, Tp. Herman	113.00	
Herman W. Cares, Emanuel, Tp. Herman	41.23	
Herman W. Cares, Emanuel, Tp. Herman	39.17	
Herman W. Cares, Zion, Tp. Theresa	69.20	
Herman W. Cares, Emanuel, Tp. Herman	26.32	
Herman W. Cares, Zion, Tp. Theresa	23.79	
Herman W. Cares, Zion, Tp. Theresa	5.91	
Herm. C. Klingbiel, St. John, West Bend	206.61	
Herm. C. Klingbiel, St. John, West Bend	175.28	
Herm. C. Klingbiel, St. John, West Bend	158.62	
F. Marohn, Bethany, Hustisford	574.46	
Ph. Martin, St. Luke, Knowles	38.65	
Ph. Martin, St. Luke, Knowles	9.58	
Ph. Martin, St. Paul, Brownsville	142.42	
Ph. Martin, St. Paul, Brownsville	49.62	
Rud. F. W. Pietz, St. John, Lomira	100.00	
Rud. F. W. Pietz, St. John, Lomira	24.39	
Gerhard Redlin, St. Peter, Allenton	172.50	
Gerhard Redlin, Zion, Allenton	35.64	
Gerhard Redlin, Zion, Allenton	131.20	
W. Reinemann, Trinity, Huilsburg	78.41	
W. Reinemann, Trinity, Huilsburg	38.86	
W. Reinemann, Trinity, Huilsburg	29.00	
W. Reinemann, Trinity, Huilsburg	32.24	
Ad. von Rohr, Peace, Hartford	296.09	
Ad. von Rohr, Peace, Hartford	116.57	
H. J. Schaar, St. John, Woodland	25.00	
H. J. Schaar, St. John, Woodland	45.01	
H. J. Schaar, St. John, Woodland	30.49	
H. J. Schaar, St. John, Woodland	132.16	
Erwin Scharf, St. Paul, Cedar Creek	12.15	
Erwin Scharf, St. Paul, Slinger	109.18	
M. F. Stern, St. Paul, Neosho	42.01	
M. F. Stern, St. Paul, Neosho	42.65	
M. F. Stern, St. Paul, Neosho	50.00	
H. Wolter, St. Paul, Tp. Lomira	127.50	
H. Wolter, St. Paul, Tp. Lomira	2.00	
H. Wolter, St. Paul, Tp. Lomira	44.84	
H. Wolter, St. Petri, Tp. Theresa	52.43	
H. Wolter, St. Petri, Tp. Theresa	23.42	
F. Zurling, St. Matt., Iron Ridge	175.66	
F. Zurling, St. Matt., Iron Ridge	42.55	

Eastern Conference

Paul T. Brockmann, Trinity, Waukesha	203.87	
Adolph C. Buenger, St. John, Good Hope	76.61	
Adolph C. Buenger, St. John, Good Hope	38.75	
E. Ph. Ebert, Pentecostal, Whitefish Bay	14.46	
E. Ph. Ebert, Pentecostal, Whitefish Bay	8.03	
E. Ph. Ebert, Pentecostal, Whitefish Bay	11.66	
Ph. H. Hartwig, Christ, Pewaukee	12.50	
Ph. H. Hartwig, Christ, Pewaukee	7.10	
Ph. H. Hartwig, Zion, Hartland	33.00	
Gerald Hoenecke, St. Paul, Cudahy	41.95	
Gerald Hoenecke, St. Paul, Cudahy	34.15	
Gerald Hoenecke, St. Paul, Cudahy	27.25	
Gerald Hoenecke, St. Paul, Cudahy	41.95	
Walter Keibel, Nain, West Allis	32.14	53.60
Walter Keibel, Nain, West Allis	204.38	
Walter Keibel, Nain, West Allis	21.88	2.25
P. W. Kneiske, St. John, Lannon	21.90	
P. W. Kneiske, St. John, Lannon	38.49	
P. W. Kneiske, St. John, Lannon	21.26	
A. Koelpin, Fairview, Milwaukee	85.58	
A. F. Krueger, Resurrection, Milwaukee	25.62	
A. F. Krueger, Resurrection, Milwaukee	35.94	
A. F. Krueger, Resurrection, Milwaukee	24.70	
H. Lange, Nathanael, Milwaukee	45.67	
H. Lange, Nathanael, Milwaukee	19.21	
Kurt A. Lescow, St. John, East Mequon	80.00	
Kurt A. Lescow, St. John, East Mequon	27.00	
Kurt A. Lescow, St. John, East Mequon	60.15	

For	Schaefer, Pastor Hillmer and St. Luke's Church Council by Pastor W. Hillmer	5.00
For	Mr. A. Koslowski from Jerusalem Mixed Chorus by Pastor J. C. Dahlke	2.50
For	Mrs. Wilhelmine Oldenburg from Mrs. P. Boening, Mrs. R. Freihube, Mrs. T. Klug, Mrs. (Rev.) Marg. Krenke, Mrs. Louise Kuckhahn, Mrs. C. Stuppan, and Mrs. O. Wesotzke by Pastor Walter Hoenecke	5.00
For	Mr. Gustav S. Pfeil from Rev. and Mrs. P. W. Kneiske	1.00
For	Mrs. Elise Schroeder from Frank Groth, Mr. and Mrs. Will Groth, Mr. and Mrs. Herman Butt, Mrs. Golbeck by Pastor Herm. C. Klingbiel	6.00
For	Mrs. Elise Schroeder from Mr. and Mrs. Walter Keibel, Mr. and Mrs. Chris Sandman, Mr. and Mrs. Carl Groth, Mr. and Mrs. Ed. Schrieber, Mr. and Mrs. Ed. Pipkorn by Pastor Herm. C. Klingbiel	2.50
For	Mr. Hy. Schwerman from Brothers and Sisters \$10.00, Ladies' Aid \$2.50 by Pastor W. H. Lehmann	12.50
For	Mr. Christopher Stark from Rev. Wm. J. Jaeger by Pastor Paul T. Brockmann ..	1.00
For	Mr. Gilbert Timm from Mr. and Mrs. E. W. Timm, Mr. and Mrs. M. Roehler by Pastor Ph. H. Koehler	7.50
For	Mr. Gilbert Timm from St. Lucas Ladies' Aid \$5.00, St. Lucas Ladies' Guild \$5.00, St. Lucas Sunday School \$5.00, St. Lucas School Board \$3.00, St. Lucas Church Council \$5.00, St. Lucas Walther League \$2.50, Dr. John Pinter \$2.00, "Our Club" \$5.00 by Pastor Ph. H. Koehler.....	32.50
For	Mr. C. J. Voss from Rev. H. H. Ebert and family by Pastor Arthur Voss	3.00
For	Mr. C. J. Voss from Grace Church (Rev. Wm. F. Sauer)	10.00
For	Mr. C. J. Voss from St. James Council, Mixed Choir and Building Committee by Pastor Arthur Voss	31.00

\$19,717.40 \$2,304.65

Chas. E. Werner, Cashier.

Milwaukee, July 5, 1938.

NEBRASKA DISTRICT

April, May, June, 1938

Reverend	Rosebud Conference
R. F. Bittorf, Winner, Trinity	\$ 80.38
R. F. Bittorf, Hamil	4.77
H. Fritze, Valentine, Calvary	30.00
H. Fritze, Valentine, Zion	20.75
G. H. Geiger, Witten, St. John	37.66
G. H. Geiger, Wood, St. Peter	16.50
G. H. Geiger, Pahapesto	6.70
L. C. Gruendemann, Burke, Grace	14.15
L. C. Gruendemann, Carlock, Peace	12.60
F. C. Kneuppel, Naper, St. Paul	63.00
N. Mielke, Platte	17.50
F. H. Miller, McNeely, St. Paul	30.70
W. J. Oelhafen, Herrick, St. John	44.25
L. Sabrowsky, Colome, Zion	22.68
R. Stiemke, Mission, Zion	46.07
F. H. Zarlring, Batesland, St. Paul	8.25
Mr. Fred Kasat, White River	15.00

Central Conference

Im. P. Frey, Hoskins, Trinity	162.27
H. Hackbarth, Stanton, St. John	513.97
Wm. P. Holzhausen, Sioux City, Grace	34.42
R. H. Roth, Brewster, St. John	48.23
L. A. Tessmer, Hader, Immanuel	86.15
V. H. Winter, Broken Bow, St. Paul	41.99
J. Witt, Norfolk, St. Paul	395.87

Southern Conference

A. T. Degner, Plymouth, St. Paul	325.43
A. J. Hahn, Gresham, St. Paul	79.71
E. F. Hy. Lehmann, Firth St. John	55.57

W. A. Krenke, Grafton, Trinity	45.65
E. C. Monhardt, Clatonia, Zion	105.00
A. Schumann, Garrison, Zion	16.85
H. H. Spaude, Surprise, St. John	27.50
R. H. Vollmers, Geneva, Grace	29.75
Wm. F. Wietzke, Shickley, Zion	65.25

Colorado Conference

O. Kreie, Hillrose, Trinity	16.00
H. Schulz, Fort Morgan, Zion	28.25

\$2,548.82

General Administration	\$278.97
Finance	10.22
General Institutions	342.84
Thiensville	6.00
Watertown	16.50
New Ulm	10.00
Saginaw	38.91
Mobridge	23.34
Belle Plaine	10.87
General Missions	1,039.11
Indian Mission	89.10
Negro Mission	96.28
Home Mission	355.67
Poland Mission	33.64
Madison Student Mission	6.22
Student Support	30.07
Church Extension	2.42
Parochial School Commission	5.00
General Support	153.66

\$2,548.82

Non-Budgetary

Fremont Orphanage	\$ 2.00
Belle Plaine	2.00

\$ 4.00

Memorial Wreath

H. Fritze, Valentine, Calvary	\$ 4.00
H. Fritze, Valentine, Calvary	4.00

DR. W. H. SAEGER,

Norfolk, Nebr.

PACIFIC NORTHWEST DISTRICT

January 1 to June 30, 1938

Reverend	Budgetary	Non-Budgetary
Amacher, W., Trinity, Omak	\$ 65.57	\$ 210.00
Amacher, W., St. Paul, Leavenworth	6.20	
Hoenecke, R. H., Faith, Tacoma	23.50	20.00
Kirst, Ewald F., St. John, Clarkston	30.00	
Krug, L. C., St. Paul, White Bluffs	33.80	
Lueckel, Wm., Grace, Portland	28.71	
Matzke, A., St. Paul, Palouse	6.50	
Schoen, F. D., Redeemer, Gresham	19.01	
Schulz, W. E., St. John, Mansfield	11.00	
Schulz, W. E., Ev. Luth., Withrow	26.00	
Soll, F. H. K., Grace, Yakima	78.15	5.00
Sydow, A., St. Paul, Tacoma	136.30	
Sydow, A., Hope Chapel, Tacoma		75.00
Wiechmann, H., Good Hope, Ellensburg	21.40	100.00
Zimmermann, E., Ev. Luth., Snoqualmie	12.00	
Total	\$ 498.14	\$ 410.00

Memorial Wreath

Lueckel, Wm., for Henry L. Krueger	\$ 3.00
Krug, L. C., and Mrs. Krug, for Mrs. Henry Otto	1.50
Wiechmann, H. H., for C. B. Smith	5.00
Wiechmann, H. H., for Mrs. Nelson	2.00
Wiechmann, H. H., for Mr. W. F. Munz	2.00

These are included in above amounts.

P. S. Referring to previous Reports: —

For Special Synod Debt Retirement, Good Hope, Ellensburg, should be credited with \$850.00 repaid since beginning of debt drive to date on their church loan to Synod's Church Extension Fund. Together with this Synod's Debt Retirement to date is \$2,136.15.

J. C. JAECH, Treasurer,
Pacific Northwest District,
Tacoma, Washington.

CHURCH FURNITURE

IF you are in need of Church Furniture such as Altars, Pulpits, Pews, Fonts, Lecterns, Hymnboards, Chancel Chairs or Statues of Christ, etc., please write us.

Our pews are constructed in the most durable manner and for comfort. We especially recommend our styles 3 and 4. Style 3 has a straight reclining back and a deep curved seat, and style 4 has a curved reclining back and a deep curved seat. All styles are built "solid" and will not warp or crack as veneer very often does.

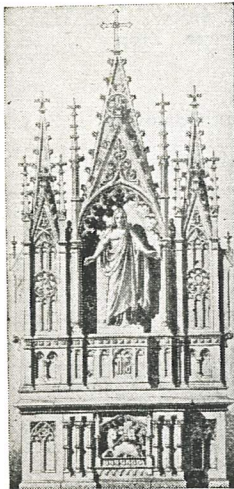
Styles 1 and 2 are lower in price, but are also constructed durably and make a very comfortable Pew.

For the construction of our Pews, Altars, Pulpits, and other Church Furniture, we use air seasoned, kiln dried lumber, and guarantee first class workmanship.

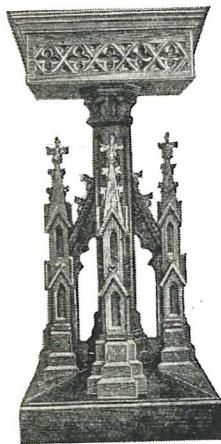
Particular care is taken at our factory to apply the finish, which we guarantee to be lasting and not to be sticky under any weather conditions.

Our prices are based on material and labor only, since we do not send out traveling representatives. We are, therefore, in a position to quote Church Furniture at very moderate prices and will be pleased to have an opportunity to submit our quotations to you.

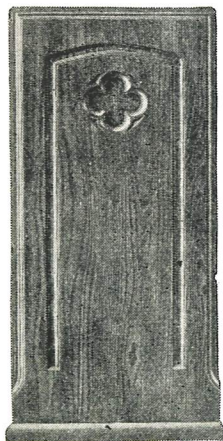
**NORTHWESTERN
PUBLISHING HOUSE**
935-937 N. Fourth St.
Milwaukee, - - Wisconsin



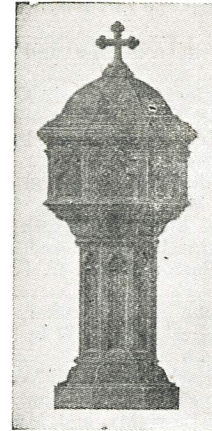
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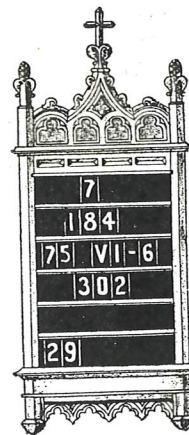
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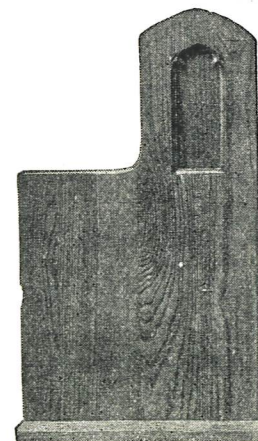
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No. 4012



No. 5009



No. 125