

# 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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## ABRAHAM THE FATHER OF THE FAITHFUL

Look unto Abraham your father, . . . for I called him alone, and blessed him, and increased him. Isaiah 51:2.

If Moses is an intellectual and executive giant among men commanding the admiration of posterity, Abraham appears to us as the most august personage in history. He may not have had the genius and learning of Moses, nor his executive ability, but as a religious mind, as a spiritual leader, destined to restore faith in the world and the worship of the one and only true God, he has no equal among men.

Abraham's name, originally Abram, exalted father, denotes father of a multitude. He is the progenitor of the Hebrew or Jewish race, the spiritual father of Israel, the chosen people of God. Scripture describes him as the father of the faithful; he is the spiritual father of all those who believe on his seed — Christ the Savior of the world, that is of all Christians unto the end of time.

Modernists indeed would have it that Abraham is the spiritual father equally of Jews, Christians, Ishmaelites or Mohammedans, in their warfare with idolatry. In this sense, they say, he is the spiritual progenitor of all those nations, tribes, and peoples who now acknowledge, or who may hereafter acknowledge, a personal God — a supreme being whom all are required to worship as their God whose right it is to reign over all things. But that this is a wrong conception of the term Abraham the spiritual father or the father of the faithful, is evident on the face of it. When God says, "Thy name shall be Abraham; for a father of many nations have I made thee," Gen. 17:5, he certainly does not mean that Abraham shall be the father of any nation irrespective of its faith and religion. Or when St. Paul speaks of Abraham, "Who is the father of us all," it does by no means imply that Abraham is the father of all without regard to their faith, but the apostle wishes to emphasize the fact that Abraham is the spiritual father of all those who profess the faith of Abraham — faith in the promised Redeemer, whether they be among Jews or Gentiles, Greeks or Roman, or in any nation on earth. Abraham is the progenitor, the spiritual father of the chosen people of God, the holy Christian Church, all of whose members embrace his faith and none other.

## The Call of Abraham

"For I called him alone," we read in the words of Isaiah quoted above. This, of course, refers to Abraham's famous call to leave Ur, his native city in Chaldea, and to dwell in Canaan. He was now seventy-five years old, having been born and raised here by his father Terah, who was a descendant of Schem, and the original seat of whose tribe was among the mountains of Southern Armenia, north of Assyria. Some time later Terah migrated to the plains of Mesopotamia probably with the desire to share the rich pastures of the lowlands, and settle in Ur of the Chaldeans. That was one of the most prominent of ancient cities, a center of Chaldean culture. Here arts and science were cultivated, astronomers watched the heavens, and scribes stamped on clay tablets books of history and science which, according to modern researchwork, have in part come down to our own times. It was in this flourishing city Abram was born and lived until the "call." Here were his friendships, the companions whom he associated with, acquaintances of prominence he came in contact with in his daily life.

Fully to realize the significance of Abraham's call, we must bear in mind at the same time that Ur was a pagan city, where he was daily surrounded by idolatrous worship. It was indeed a time when it would seem that the nations then existing had forgotten or ignored the knowledge of the true God, and were more or less given to idolatry, worshipping the heavenly bodies, or the forces of nature, or animals, or heroes, or graven images. Nor was this surprising. Where were the patriarchs of old who worshipped the one true God? They were long gone. Few and feeble indeed were the remains of the primitive religion — that is, the faith cherished by the patriarchs before the flood, and which it would be natural to suppose Noah had taught to his children. Abram's own father was an idolater.

It was in such environment, at a time when the world was steeped in idolatrous worship, when it seemed as if the worship of the true God has ceased on earth, that God's call came to Abraham. What was that call? It was the voice of God in a direct and unmistakable command to Abram to leave his country and kindred and his father's house and go to a country utterly unknown to him, not even indicated to

Rev C Buenger Jan 40  
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him, but which in due time should be revealed to him. It was an astonishing command. Without any previous intimation Abram was called upon to exchange his heretofore life-long country, his beloved fatherland, and with that all his friends and associates, his daily occupation and public career, for a land and future which lay dark before him. A sacrifice indeed demanded on his part! Probably the greatest material sacrifice ever demanded of a single man in history.

Yet trying as this sacrifice was, it was compensated by a great promise. God promised Abram to make of him a great nation, to bless him and make his name great, even to the extent that "all families on the earth" shall be blessed in him. Never was there a greater promise given to a single individual in the annals of mankind. To all the world Abraham was to become a blessing. To him all the people on earth, unto the end of time shall look as the spiritual progenitor of the greatest of all blessings. What a wonderful call this is! Abram was not called to repudiate, to exterminate the idolatry of the then existing world, but by divine command to go to an unknown country and there to become the receptacle and dispenser of the blessings of the one and only true God. Tell me not, by the way, that it is the calling of the Christian Church to undertake a crusade against any existing evil in the world or to preach a social gospel. Her office is to be a repository and dispensary of the great blessings God has shed abroad in the sending of His dear Son. The rest will take care of itself.

#### Abraham's Acceptance of the Divine Call

Did Abraham follow the call of God? Did he obey His commands? We read, "So Abram departed, as the Lord had spoken unto him." Furthermore, "and they went forth to go into the land of Canaan." Gen. 12:4:5. Unhesitatingly did Abraham follow God's call and obey His commands. He was ready to go wherever he was sent without conditions or remonstrance. He has no doubts and no questionings. He simply adores the Lord Almighty, as the object of his supreme worship, and is ready to obey His commands, whether he can understand the reason of them or not. What was this? It was the great principle which governed Abraham's life as no other man's life ever since — faith.

Whence this faith of Abraham? There are those who say, he must have been already a believer in the One Supreme God, or he would not have felt this command imperative. And modernists would have us believe that Abraham's faith was a product of his genius, and striking originality of his mind, that he must have been the most remarkable sage of all antiquity, soaring high above the philosophers of the ancient world, who, in their speculation, at best came

to the conclusion that there must be an infinite and intelligent being who controls the universe, while Abraham trusted in a kind and universal ruling of a personal God.

It is evident, however, that before the divine call Abraham was not a worshipper of the true God, but rather an idolator. There is a remarkable statement made by Joshua in his final address to his people Israel: "Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood (i. e., Euphrates) in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods. And I took your father Abraham from the other side of the flood (i. e., Euphrates), and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac," Joshua 24:2, 3, thus indicating that Abraham was intimately associated with idolators. God had chosen Abraham out of the midst of an idolatrous people and had made him to become the bearer of his blessings among all the nations of the world. Abraham's faith was none of his own, but a gift of God's grace and mercy. It was produced by the very call of God.

J. J.



#### ELIJAH THE TISHBITE

It is a splendid description, my dear friends, which the Lord gives us of his true church here on earth, when, in the Song of Songs (4:4), He thus addresses her: "Thy neck is as the tower of David, built with parapets, whereon hang a thousand shields, and all sorts of weapons of the mighty." He compares her to that strong tower which David built upon the hill of Zion.

Thus, too, stands the community of God, founded upon a rock, and that rock is Christ and his blood. It rests upon the power and Word of God; the eternal Three-in-one lives and bears it in his hands, so that the gates of hell shall not overpower it.

David's tower was built with parapets, whereon hung the shields of his heroes by thousands. And when was the tower of the church of Jesus seen defenseless? The archer of hell has now for many thousand years bent his bow against her, and discharged at her his shafts of fire; she stands today still uninjured. One shield here suffices for a thousand, it covers her entirely, and shines with dazzling lustre. Where is the spear that will pierce it? Her shield is called the Alpha and Omega, and no rust can corrode it. But David's tower was hung with all sorts of

weapons of the mighty and strong. Here were weapons of slaughtered foes, hung out as trophies of victory; there were weapons of conquest-crowned combatants in the cause of Zion, as stirring memorials for posterity. The living tower of the church of God is also hung with like ornaments for the spiritual eye. Behold, there they hang on the battlements the foiled and broken weapons of thousands of subjugated enemies. Here hangs the battle-brand of him who was the murderer from the beginning, the old dragon; and there the poisoned sting of death, the grim king of horrors; here lies the heavy artillery of the seven hills, and there the shattered spears and halberts of many false prophets and spirits of error, together with their conquered banners; and the number of shivered lances, and vanquished enemies increases from year to year, which the hero makes a show of openly.

Yet let us not overlook on the tower the swords also of those heroes who have stood in the conflict for Zion, and whom, as the instruments of the living God, we have to thank for the preservation of our light, and the support of the true sanctuary; they also glisten on the battlements for the joy and comfort of us, their late descendants, and as our encouraging examples.

Here is the sword of Noah, the preacher of righteousness, and there of Moses, the much calumniated man; here is the panoply of Daniel, and there that of Judas Maccabeus; here is that of Paul, the great soldier of Jesus, there that of Peter, the man of Rock; here are helmet and buckler of Huss, and there the tilting array of Luther.

And see, among these spiritual arms, one dazzles our eyes, with a remarkable lustre, which has done mighty deeds for the honor and empire of God, and in difficult and evil times was keen and cutting as no other sword had been. Whose is that trusty blade, covered with sweat and blood? It is the sword of Elijah the Tishbite, a man great in word and deed and in miracles; who burst out as a flame, and whose word burned like a torch, and who was so glorious and distinguished by grace, that, when He who alone is essentially glorious walked on earth, the Jews said, "It is Elias!" Since the private and public life of Elijah forms an inexhaustible source of manifold edification in the faith, encouragement, and refreshment, it is our intention to present to your view the history of this man of God.

We shall accompany him, at one time to the streets of the capitol and the throne of the prince, at another into the waste and lonely wilderness; sometimes upon the stormy scene of his public labors, sometimes into his secluded chamber, where he wept unseen; and learn from him how the Lord leads his people and how the strength of God is mighty in the

weak. May the Spirit of the Supreme regard with favor these our discourses, and so order it that many a weary heart may by them be refreshed and many a tottering tree invigorated.

1 Kings 17:1: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

Thus opens the history of our prophet, briefly and forcibly introducing us at once to the midst of his life; and in his first appearance we have already the whole man presented to us as he lived and moved; in his internal character and outward deportment.

The way and manner in which Elijah is brought before us in the history are worthy of remark. In the foregoing chapters, the wall — to use Ezekiel's metaphor — is dug through, and abominations and horrors are revealed to us, in which Israel at that period lay sunk. Ah! See clouds and mists darken the whole land with horror; Baalim and images of Astarte grin at us on all sides, heathen temples and altars of superstition cover the holy soil; from every hill rises the smoke of idolatrous sacrifices, every mountain resounds with the disgusting howls of a lying priesthood. The people quaff iniquity like water, and revel in shameless ceremonies around the golden calves. Alas! How is the glory of Israel blighted — how is the seed of Abraham no more recognizable — how hath the light become darkened, the salt so tasteless, the gold thus lost its lustre! Black and inexorable darkness through all the borders of the land — a universal night — no star with cheering ray, however faint, among the clouds. Then suddenly comes the announcement, "And Elijah said." As if he had fallen from the clouds — like a flash of lightning, as a blazing firebrand hurled from the hand of Jehovah — so steps this man forward in the awful night-piece, without father, without mother, without descent, like Melchisedek. There he stands in the midst of the devastation, with his God alone in the wide world — almost the single grain of salt in the general corruption, the sole handful of leaven, which should make the whole mass ferment; and that we may immediately learn who he is, he enters on his career almost like a God, with an unheard-of act of faith, closing, in the name of his Lord, the heavens over Israel, and turning the firmament into brass and iron. Praised be God! now is the night no longer so horrible, for a man of God stands therein, piercing with his lustre its secret shades, as if the moon had risen upon it.

Let us then now spend a few moments in the consideration of what our present text informs us of with regard to this man of God and direct our attention: 1. To his name and external circumstances. 2. To his internal character and spiritual disposition. 3. To the prophetic threatening with which he is introduced.

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The person is called Elijah. We do not account it an idle amusement to attach some importance even to the names of men of God, like Elijah, and to enquire into their sense and import.

In Israel, where the imposition of a name was not left to arbitrary choice of man, but was subject to the most precise directions from God himself; since the Lord frequently gave the express order, "So shall the child be called"; there no name was void of significance, or without some actual foundation. Was there a precious divine promise connected with the person, then there was a serious admonition, a holy rule of life, or some other memento, which he carried about with him in the name he had received.

Our prophet is named Elijah, which is translated, "My God of might," or "The Lord is my strength"; a noble and beautiful appellation, with which his actions were truly in accord. He was a man, as I am, as thou art — nothing in himself; yet possessing the strength of God; powerless, yet achieving deeds of omnipotence; he lay in the dust, a worm, and yet was admitted to share the lordship and rule of the Deity; being empowered, as a king, to open and shut the clouds, to command the dead to live, and the living to perish, and to pass judgment on the enemies of Jehovah. Rightfully then might he be called Elijah, that is, "God strengthens me," which must on no account be understood to mean, "God himself is my strength." Here a distinction must be made. It is not the same thing to say, "God holds his shield before me," as if one could boast that God is his shield. If he holds his shield before me, not a hair of my head is ruffled, and the misfortune which I dread, comes not nigh me. But if God is my Shield, I raise my head amid the wild storm as if the blue sky shone above me, and feel satisfied in God, even in the throng of perplexities as if I were entirely free from them. Peter, when he came out of prison free and unfettered, and all the bolts were burst before him, might shout on his way, "The shield of the Lord is around me."

Stephen, amidst the shower of stones from his enemies, exclaimed with an angelic look, "God is my Shield." A little difference exists between the expressions, "God strengthen me," and "God is my Strength." If God strengthens me, then through his grace I become something which I was not before; and, experiencing within me a divine strength, I feel myself armed and supplied with courage and a spirit of gladness in my soul: I scorn walls and barriers — a spacious pathway is provided for me, and I fear nothing. But should I be nothing, and find nothing but weakness in my soul, and quake at night of the dangers which surround me, and at the mountains of difficulties reaching to the clouds, which cross my way; and yet, in spite of nature's shuddering, go boldly forward, hoping against reason, feeling, and hope, in a naked belief upon Him who is ever near, who will journey along with me, and to whom it is a small thing to still with one little word the billows of the sea, and to thrash the mountains to level plains; and thus through faith walk on the waves of nature's horrors; without courage a hero, in weakness strong, though shrinking brave — then indeed I may boast that God is my Strength, that my feet are placed on a rock. There is in faith a miraculous power, reaching even into omnipotence, which in the same man brings God and a worm into union, and places the scepter of the Almighty in the hands of a suckling.

Ancestry, station, or country, contributed in no degree to the greatness of Elijah. His birth-place, as we learn from our text, was in the mountains of Gilead, beyond Jordan, which were rich indeed in all sorts of herbs, spices, and balms; but were inhabited for the most part by blind heathens, and covered with the superstitious abominations of the Amorites. It lay not far from the district where the devils were once permitted to enter the swine; and it may be supposed that no Jew, unless compelled by utter necessity, would think of taking up his abode among these mountains. It may have been a poor household; perhaps a persecuted Jewish family, driven forth to exile and beggary, in which the child Elijah was born and brought up. His birth-place, Tishbe, was assuredly nothing else than an unknown wretched mountain-hamlet; and of schools, universities, and the great world, the boy can have known but little.

But from of old it has been the custom of our God to take those, with whom he means to work out some great purpose, rather from the dust than from a throne, that it may clearly be shown that every thing depends upon his choice, and that it is not flesh which has done this or that, but that the honor belongs to him alone. On this account, then, he was even at that time preparing in Gilead the eye-salve which should restore the sight of the daughter of Sion, and was raising up in the murderous den of the land of the Amorites that man with whom, as with a mace, he designed to de-

molish altars, punish kings, and destroy the priesthood of the Baalim.

Elijah enters upon the stage of the history with an expression of faith and power — "And Elijah the Tishbite said." And where does he speak, to whom, and when? Behold! it is the voice of a preacher in the desert. Since the death of Solomon, the moral pestilence had swept through Israel with irresistible violence, as on the wings of an eagle, and no dam was now sufficiently strong to stem the torrent of general corruption. The despotic declaration of Rehoboam, the son of Solomon, on his accession to the throne, so exasperated the ten tribes, that they abjured their allegiance to him, constituted themselves a separate kingdom, and in due form chose the captain Jeroboam for their sovereign. The two tribes of Benjamin and Judah alone remained subject to the youthful monarch and the dynasty of David, and formed thenceforward the kingdom of Judah, as the ten revolted tribes assumed the name of the kingdom of Israel. The kings of Judah, which was the southern division of the promised land, resided at Jerusalem on Mount Sion. Those of the kingdom of Israel, which embraced the northern districts, made the fortress of Thirza their place of abode, and afterwards the city of Samaria. An undying feud was kept up between the two kingdoms, but this was not the greatest misfortune attending the change. The internal disorder was a thousand times worse. Jeroboam began his reign with introducing a new mode of divine worship into his domains, which he did, indeed, from political motives. He feared that the people, by continuing connected with the Temple at Jerusalem, and the worship of God as there conducted, would by degrees desert him, and resume their subjection to the sceptre of David's line. Accordingly, he caused an imitation to be made of the golden cherubim of the Temple; appointed certain festivals at seasons different from the Jewish, and chose priests from all the tribes as he saw fit, without restricting himself to the tribe of Levi. This illegal form of worship became open idolatry, when, in the year 900 B. C. king Ahab, the weak and unprincipled slave of his bloodthirsty wife Jezebel, ascended the throne of Israel; then, at the instigation of that godless heathen daughter of Sidon, was formally established as the national religion, and the worshippers of the true God were persecuted with fire and sword. Alas! what a wicked and melancholy period now commenced; how dark a night now enveloped the land in gloom; what horrible abominations shocked the view on all sides! Dark idol-shrines everywhere arose; the altars of demons, red with the blood of slaughtered prophets and saints, bade defiance to the Supreme, and provoked him to jealousy and vengeance. The most flagrant injustice sat on the throne; the state-policy was marked by the most infamous despotism. Every hill and mountain, every wood and grove, every

house and cottage was polluted by detestable, most disorderly, and most shameless practices of the heathen nations. The devil seemed to have exchanged his residence in hell for one on earth, and to be determined to quench the beams of heaven's sun in the stifling vapors of the most hate ful superstition. This is the period, there are the frightful circumstances in which Elijah, the man of God, standing out in bold relief from this dark back-ground, meets us.

The kingdom of Ahab and — Jezebel is the darkened stage on which he enters in the name of God.

— Adapted from F. Krummacher by G.

(To be continued)

### HAPPY

An old soak if there ever was one, — that was the unanimous verdict of Happy's friends whenever they saw him painfully making his way across the "campus" of the County Home, popularly known as the Poor House, or "Pogie." Happy was an inmate there, and so were all the friends he had in this world. Happy was old, well nigh the eighties, he "figgered." He could hear only the loudest shouting, could see only the largest objects, and could understand only the simplest words. Whatever faculties of body and mind he might have possessed in his youth were all but destroyed by old age and — whiskey. Of his past life little was known. Happy probably knew as little of it at this stage of his existence as anyone else. All he remembered was that he had been "a pretty bad lot, a pretty bad lot." One was inclined to believe that he was correct, for he certainly looked like a bad lot. Some people might have described him in even worse terms than that. He looked a positive wreck.

Yet one day this poor fellow came to the missionary after a service with the request, "I want to be born again."

At first it seemed incredible to the missionary. Had Happy heard of the Savior's word, "Except a man be born again, he cannot see the kingdom of God"? It hardly seemed possible that he could have understood the sermons, and he certainly had no Bible that he could read. Who had told him this truth? Happy did not know. All he knew was that he "wanted to be born again," a request he repeated over and over again. And the strangest thing of all was that this hardened, unbaptized sinner had a fairly good conception of what "to be born again" meant. With the expenditure of much lung power he was examined and lo, he had a deep, though primitive, conviction of his sinfulness, and a great faith in God's love and mercy. He was told, according to John 3:16, more of God's love as revealed through the Savior, and he confessed his faith in the Savior with all his heart and in all his picturesque vocabulary. He was certainly in dead earnest about "being born again."

So the next service at the Home was a baptismal service. Happy knelt upon the bare floor before a large audience of his fellows, and the missionary stooping low over him, shouted the words of the service into his ear. And Happy, full of joy, confessed his sin, declared his faith and vowed with God's help to lead a new life.

He did. He fought the devil in his own way. He purged his vocabulary of words he had thought indispensable, he came to church regularly and he read from a copy of the Gospel of St. John printed in letters almost as large as a signpost. The devil, with whom he had parted company after long and close association did not give him up without a struggle. Happy was tempted in many ways to fall. On one occasion he was missed at service. Upon exploring the yard, the missionary found him sitting in the sun and warming his hide. At first he had many excuses to offer, but finally he acknowledged that he had "figgered" that a fellow did not have to attend every single service to go to heaven. But he soon saw and confessed his mistake.

Thus a few years went by. Happy gradually grew feebler and became an inmate of the hospital. His mentality also grew so feeble that conversation with him became almost an impossibility.

One day the news came that Happy had died. No relatives were known, no friends came to claim the body. So the missionary conducted Happy's "funeral" all alone, without an audience. He went to the hospital morgue, opened the refrigerator, pulled out the board upon which Happy's body lay, bowed his head in a brief prayer, and then pronounced the solemn words of the committal service. That was all. Happy's body was pushed back into its place, the door of the little morgue was locked, and the missionary went his way. Happy's course had come to its end.

Looking at it from a human viewpoint, what a pathetic story! A human being is born into the world full of promise, is loved by a mother, is the pride of his father, is later in life adored by a wife and children, is respected by neighbors and many friends. Then sin gains control over him. He sinks lower and lower. Friends, neighbors, wife, children, all gradually give him up. He becomes a wanderer upon the face of the earth. Old and forsaken he dies, destitute, among strangers. And the lonely "funeral service" in the morgue is the fitting finale of a blasted life.

Looking at it from a Christian viewpoint, however, what a difference! Where sin abounded, grace did much more abound. The prayers of a mother, of a wife, of children are heard. Sin is conquered, a human soul is saved. For Happy died "a new man in Christ Jesus," and therefore he is truly — Happy.

"I tell you," Jesus said, "there is joy in the presence of the angels of God over one sinner that repenteth."

— Associated Lutheran Charities Review.

## WHAT IS THE MEANING OF: "GOD IS LOVE"

### I

"God is Love." So wrote a friend to a member of my congregation who is slowly and knowingly dying of cancer. The letter implied that God did not want the patient to be sick and suffering and that she could be helped, if only she would apply herself to prayer properly and read certain passages from the Bible.

"God is Love." So said a radio speaker at the Chicago University Chapel the other Sunday and he concluded that it made no difference to God whether the Jews call him Jehovah, or the Mohammedans Allah, whether the Roman Catholics prayed to Him in the name of their Saints, or the Protestants in the name of Christ, as long as all religions acknowledged the Fatherhood of one God and the brotherhood of all mankind. Hearers were led to believe that this was in accord with the Bible.

"God is Love." So an Oddfellow told me recently and claimed that his organization was really Christian, because they believed in the Fatherhood of a God of Love and the brotherhood of man. He claimed that all the teachings of his lodge were from the Bible.

"God is Love." The Christian Scientist told me and implied that if man will only become perfectly attuned to God, to which Mary Baker Eddy gives the Key, all his ills, also bodily, will cease to exist for him.

"God is Love." With this verse a man yesterday condemned a congregation which according to Matthew 18 had found it necessary to declare itself separated from someone who had openly and persistently defied the Word of God.

"God is Love." This has become the slogan of a religious wave now sweeping our country. More and more we hear that it is necessary to have a religion which acknowledges one God and this God a God of Love. Any of 57 varieties of religions will please Him as long as we are sincere in the one to which we hold.

### II

"God is Love." What does this mean? The trouble lies that in English we have but one word to express two distinct ideas. The Greek New Testament people had two words for our word love: *philia* and *agape*.

"God is Love." He the holy and just God did not draw this vile world reeking with sin to His bosom and kiss it. That would have been "*philia*." No. When He realized all the world's vileness, its eternal damnation, He by an eternal decree purposed to save the world, cleanse and purify it from its filth and doom, that they might again become His dear children. To do this He had to make His Son to be sin

for us (2 Cor. 5). That is agape and it is that which the Bible calls God's LOVE.

"God is Love." The Bible from Adam to Revelation knows no other LOVE of God than that which was in Christ Jesus. To speak of God's love as merely a drawing of sinful man to his bosom and offering him temporary relief and comfort is sheer blasphemy. It makes God a weakling and robs Him of His holiness and justice. A love of God without Christ's death is a counterfeit love invented by the Father of lies to keep men from God's true love and bring them to hell.

"God is Love." To carry out His saving purpose: "He called us by the Gospel, enlightened us with His gifts, sanctifies, and keeps us in true faith. It would be well to review our Catechism in this point again.

"God is Love." On account of our sinful nature warring against the new man created again in the image of God, our faith needs constant purifying (1 Peter 1). So God created evils: thorns and thistles, pains, sickness, losses, etc. All these evils are to serve for our eternal good (Romans 8:28f.).

"God is Love." Out of love He tells the world the Truth: "whosoever believeth not shall be damned." Out of love He lets the unbeliever taste the pangs of hell here on earth to warn them of their eternal doom, out of love He permits nations to taste the fruits of their own hatred and selfishness, that He might approach them again with the Gospel.

"God is Love." Those who have been saved by His redeeming Love are now His ambassadors of love. Not a weak and weepy philia, but an agape is to fill their hearts: the yearning that all mankind might come to the knowledge of truth and believe in Jesus their only Savior. So they persistently preach Christ.

"God is Love." Out of love they will tell the unbeliever that he is eternally lost; out of love they will tell those who have not the God in Christ Jesus that they have no God, but an idol; out of love will a Christian congregation tell those who resist the Word of God, they are heathen and publicans.

"God is Love." Certainly the hungry must be fed, the poor clothed, the wayward helped, the ungodly tolerated, persecutions endured, because only so can we open an approach to these people to save their souls. The Apostle Paul writes 1 Cor. 13: "If I had not love" all his work would be useless. He is speaking here of agape, not philia: the love for the salvation of the people.

"God is Love." Only a Christian can fully understand the meaning of this Love, for they alone know the terror of their former sinful state, and now rejoice in the knowledge of their Savior from sin and hell. God's love is now poured out into their hearts.

"God is Love." Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. And we have known and believed the love that God hath to us. God is love: and he that dwell-

eth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment. 1 John 4.

Gervasius W. Fischer.

### REHOBAM'S MISTAKE

Having been affected by the great losses our Synod has suffered recently, the following thoughts have been crowding my mind.

Just what is our Lord trying to say to our Synod? At this time we are directing our thoughts toward the rich heritage which we have received from our fathers; and yet, are we not singing their praises in the midst of a generation which seems to be undervaluing, even despising, the fathers?

I am as ardently interested in the cause and the program of our youth as any one; yet, does it not seem as if we were becoming so youth-conscious that we are overlooking the treasure that we have in our fathers?

How many congregations are clearly showing that they do not value experience, accumulated wisdom, and mature counsel!

Time and again, in replacing pastoral vacancies, they pass by the large number of men who in smaller charges have been able to conserve their strength while accumulating judgment and prudence and experience which cannot be found in books. Instead, they call young and inexperienced men to be their spiritual counselors.

We need reflect upon 2 Chron. 10, where we read that Rehoboam forsook the counsel which the old men gave him and took counsel with the young men that were brought up with him. As a result the kingdom became disintegrated and was divided.

Is this one of our follies with which the good Lord is dealing when He sees fit to call men out of our midst whom, humanly speaking, we need and whom we could expect to have with us for many more years? Three deaths within one month! . . . We know the list can be augmented!

Is the Lord trying to say to His Church: "You do not value your counselors. I will begin to gather them home to their rest and to their glory. You think that you can build the Church better without the fathers, without their experience and discernment. I will begin to take them from you"?

Let us awake and realize what a treasure we have in our elders. Let us value their counsel, honor their labors. We need them.

Under God both the Church and the home will prosper when it recognizes that it is not to despise its elders. It is written: "The hoary head is a crown of glory if it be found in the way of righteousness," Prov. 16:31; and again: "Thou shalt rise up before the hoary head and honor the face of the old man and fear thy God: I am the Lord," Lev. 19:32.

The above appeared in *The Lutheran Witness*, Vol. LVIII, page 38f. Although it was written for a Missouri Synod audience, yet the truth to me appears so vital that I am forwarding it to you and ask you to run it in our *Northwestern Lutheran*, if this suggestion meets with your approval. Th. Hoffmann.

#### AND IF TRUE — THEN WHAT?

One of the holiest and most blessed truths in the Bible is the teaching concerning "The Blood of the Son of God, our ever blessed Lord." Dr. Goodwin, a godly preacher of forty years ago in Chicago, wrote about that time that Mr. Moody, having introduced Bible-readings, assigned to different brethren topics on which they were to speak. He assigned "The Blood" to Dr. Goodwin. We quote his own words:

"I determined to set aside all commentaries and consult simply the Book. Taking a concordance I noted in their order all the passages in which the word 'blood' occurred, or in which the sacrificial shedding of blood was involved. I became at once intensely interested. I had not gone far before God's great plan of sacrificial atonement became so vivid and impressive, that I could not repress the tears. Some passages burst upon me like a revelation. Notably that one in Matthew 16:21-23, where Peter rebuked the Lord for saying that he must go up to Jerusalem, suffer and be killed; and the Lord turned and said, 'Get thee behind me, Satan.' What else was this, it came to me, but saying, 'Only the devil could so misrepresent my purpose in coming into the world: take heed, Peter, lest you become a preacher of Satan's theology.' And when I reached the song of the 'ten thousand times ten thousand and thousands of thousands — Worthy is the Lamb that was slain' I had such a sense of the atoning sacrifice of Christ, of its fulness and potency, and blessedness, as I never had before, and my profound belief is, that had Dr. Bushnell followed such a method in the study of the Bible, his work on the vicarious sacrifice could never have been written. It would have been an impossibility to face the testimony of the Scriptures, so clear, so abundant, so all-agreeing, and put forth any other view of the death of Christ, than that of One on whom was laid the iniquity of us all, the Lamb of God, that taketh away the sin of the world."

From Genesis to Revelation the Word of God makes prominent the sacrificial blood of the Holy One. To eliminate the blood and the promises connected with it, means to cut out the heart of God's revelation.

It shelters from judgment: "When I see the blood, I will pass over you" (Ex. 12:13). "It is the blood that maketh an atonement for the soul" (Lev. 17:11). "Without shedding of blood is no remission"

(Heb. 9:22). "The Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7.) "We have redemption through His Blood, the forgiveness of sins" (Eph. 1:7). "Ye were not redeemed with silver and gold, but with the precious Blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). He has "washed us from our sins in His own Blood" (Rev. 1:5). "Being justified by His Blood, we shall be saved from wrath through Him" (Rom. 5:9). "Ye who were far off are made nigh by the Blood of Christ" (Eph. 2:13). "The church of God, which He hath purchased with His own Blood" (Acts 20:28). It is the Blood of the everlasting covenant (Heb. 13:20), the Blood which has made peace (Col. 1:20), the Blood which has secured eternal redemption (Heb. 9:12).

Where in the entire Word of God is mentioned salvation, justification, forgiveness, acceptance with God, peace and rest without the Blood? Nowhere. It is Blood everywhere.

Yet this precious Blood is today ridiculed and sneered at in the camp of Modernism. They count it therefore an unholy thing. But it is written: "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense saith the Lord. And again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the living God" (Heb. 10:28, 29).

Yet the rejection of the Blood, the denial of the sacrificial work of Christ, the denial of the Master who bought them (2 Peter 2:1) is the common thing today.

We wonder if the blind leaders of the blind, who sneer at the "Blood-theology" as they call it, who deny the sacrificial death of Christ, have ever thought of what the consequences are if that which the Bible says about the Blood is true? Are they thinking as far as that? What, if it is all true? What, if there is no remission, no peace, no acceptance with God, apart from the Blood of the Son of God? If these men and women have any thinking power they must grant the possibility of all being true. Then what? We repeat, "It is a fearful thing to fall in to the hands of the living God."

But there is no "if" about all this. It is true! Every word concerning the Blood of Christ is eternally true. It is the Truth of a holy God and the Truth of a God of Love. All who deny it are the enemies of the cross of Christ, and the Word of God says, "their end is destruction." — Our Hope.





## Comments

**A Futile Encounter** Some time ago the Rev. Dr. Graebner, professor of theology at St. Louis, was called to testify before the Dies committee investigating un-American activities in our land. Truthfully Dr. Graebner testified to the bolshevistic and communistic trends and activities of some American sectarian churches and their leaders. This did not fit into the scheme of things as preached so openly by the *Christian Century*. The editor of this un-Christian sheet ridiculed Dr. Graebner and then challenged him to name "three" or even one American religious leader "infected with political radicalism and outright bolshevistic communism."

In a letter to the *Century* Dr. Graebner mentioned one, Prof. Reinhold Niebuhr, and then three more: Mr. Kirby Page, Prof. Harry F. Ward, and Bishop McConnell, the latter of the Methodist Church, if we mistake not. This letter the *Century* published as it was requested to do by the writer, Dr. Graebner. The editor of the *Christian Century* did more, he wrote an editorial in reply to the Lutheran leader. This answer, of course, tries to take all blame for bolshevistic and radical opinions from the shoulders of the men cited by Dr. Graebner. He does not succeed very well, although he quotes the accused copiously. Even the hand-picked extracts from Professor Niebuhr, such as, "I am a Christian socialist, but as a Christian I repudiate not only the atheism of communism but the fanaticism which I believe to be the product of its too shallow interpretation of life," are not a convincing plea of defense against Dr. Graebner's plain accusation.

The Lutheran learned teacher from St. Louis had particularly accused the Federal Council of Churches with meddling in political affairs. He cited numerous public pronouncements by this Council in proof that the Protestant leadership is infected with radical tendencies. The most recent of this Council's activities was to urge "President Roosevelt to convene a world economic conference and to collaborate with heads of other nations to that end." To which the editor of the *Century* replies: "that all depends upon whether or not the church is meddling when it takes an interest in the prevention of war and in the satisfaction of economic needs." An interest, indeed! It is not taking "an interest" merely, but the taking measures to direct the policies of the state that is at issue here. But it is futile to continue this argument. When the editor of the *Century* can write, as he does, "It will be a sad day for the church if it is ever persuaded that

it is discharging its whole function when it preaches its doctrine, administers its sacraments and says to the hungry hearers, 'Depart in peace; be ye warmed and fed.'" And then he quotes the feeding of the multitude by our Lord Jesus, but forgets to state that our Lord departed when the people would make Him king by force, John 6:15, and how he rebuked their crude belief that the kingdom of God was eating and drinking, John 6:26.

We would advise Dr. Graebner not to argue with these Calvinistic church leaders. They do not speak the same language that we do. They cannot understand our view-point on the nature of the kingdom of God. For them the church is a worldly kingdom for the bodily welfare and contentment of our physical needs; while for us Christ's kingdom is the feeding of the soul for eternal life. They believe that the church is on earth to make men better and happier here; we try to point the way to that which is in heaven. A ruling church is their goal; we are content to serve sin-starved men with the bread of life — the Gospel. All sense of what this Gospel for the saving of men from sin, death, and the devil means has been lost by these blinded leaders of the blind. We have a duty, indeed, to uphold the truth of salvation, even before them, and to defend it against all their vicious attacks, but we may hardly hope to win them. They do not stand on the same ground with us, the firm foundation of the inspired Word of God. We are reminded of a saying by an old friend of ours: "Einen Schwärmer bekehrst du nie," i. e., you will never convert a religious enthusiast. We have found it so in practically all cases. Z.

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**Lutheran Follies** No, you cannot convert a religious enthusiast. But the other way around, there is always the great danger of the religious enthusiast converting the Lutheran. A case in point we find in the *News Bulletin*. The National Council gathered at Washington, D. C., on January 25. Many Lutheran church leaders, outside of the Synodical Conference, were there. One of them, Dr. Martin Anderson of Chicago, cited the example of Biblical prophets, apostles, and Jesus Christ, who "testified with vigor against prevailing social sins, against economic oppression and political corruption." If that is not the language of the Federal Council of Churches and all its Reformed church leaders, we have misread them woefully. We are told by Dr. Anderson that "It is not a sufficient answer to this charge" — that the church has neglected its duty to correct public evils — "to say that we preach the Word of God, unless by that is meant that we find and apply also those teachings of the Word which pertain to social problems and social relations."

Here we have the stressing of "the social messages

of the prophets, apostles and of the Master," we are told that "the Lutheran pulpits need to be aroused to a greater consciousness of their social responsibilities," just exactly as the modernistic Reformed pulpiteers have proclaimed so loudly all these years. These latter are becoming a little doubtful of this social message, seeing no results, but, of course, the Lutheran, always picking up the leavings of the sects, it seems, are now to engage in this dubious venture. It is too bad that this virus of the social responsibilities of the church is getting into the Lutheran system. It will do the Lutheran church a great deal of harm if not checked in time. This weakening fever, caused by the social gospel microbe, makes the patient feel a loathing for the only bread of life, the saving Gospel of Jesus Christ. All these modernistic trends are at the expense of the saving Gospel, to the great and exceeding joy of the archfiend, Satan himself. Z.

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**Social Security for the Church** A new measure has been drafted at Washington with the administration's approval, contemplating "the cancellation of the exemption of all nonprofit organizations having exclusively religious, charitable, scientific, literary, humane or educational purposes." As the Christian Century remarks, "that would evidently include the churches." It would also require churches to pay the social security tax on their payrolls and to collect the specified amounts from the pay of their employes — ministers, staff, choir and janitors.

Here, then, would be a way to take care of the superannuated ministers. Some churches have provided other systems. Forty Protestant denominations have pension boards, whose provisions for these worn-out ministers are often more generous than the provision made under the law. For these the law would be unjust, as they would be paying under two systems. We may be wrong, but we are under the impression that there are still some church bodies whose provisions for the ministers out of office, their wives or widows and children, are far below that provided under the law.

Here would be an opportunity to exercise that "social sense of responsibility" so blatantly advertised as the needful work of the church. Let the church first take care of its servants, worn out by their long and hard work for the church, and also of its own poor and needy, before looking abroad for other humanitarian fields where the church is to jiggle the elbow of the state to change the "economic system." Charity begins at home, it is said. Much discussion has been had in our own circles on this ever-present duty of providing for our broken-down and aged ministers. Many schemes were advocated, but as far as we know, a satisfactory solution of this problem has not as yet

been found in our synod. Shall we go under the law of the state to feed, clothe and house those men who have consumed their lives and strength in the service of a church that did not pay salaries over and above a bare living? Let us ponder that. Z.

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**Walking Contradictions** In describing the college man of 1938, the Wisconsin Daily Cardinal quotes Dean R. E. Manchester of Kent State University as having said that he is a "living paradox."

"He demands that his university maintain the highest athletic standards, yet in the same breath demands a professional football team. He scoffs at his profs, yet he defends them strenuously when they are criticized. He rebels against rules but sets up more rigid ones when given the opportunity. He hazes the high-school graduate who comes with a Boy Scout badge on his coat, but he covers his own vest with medals and keys. He invents and uses the most outlandish slang on the streets, but reads and writes pure English in his room. He clamors for self-government, but he doesn't want it when he gets it. He cuts classes the day before a vacation, but he comes back three days early." He could easily have added that many pass themselves off as students yet are everything but.

If true, and much of this doubtless is, college men are surely walking contradictions. But why pick on them continuously? They are not the only ones afflicted with that disease. We join the local congregation, and then we frequently act as if that settles our obligation. We seldom go to church, but we run around to rallies of various kinds and sanctimoniously exhort the youngsters to go regularly. We ask our children to be attentive in services on Sunday, and we ourselves indulge in forty winks. We tell them to pray daily and often, but when was it that we prayed last? We draw nigh unto the Lord with our mouths, but our hearts are far removed from Him. We are hearers of the Word, but very often we are not doers. We know that the ways of the Lord are always right, but we find fault with them nevertheless. In private we confess Christ, and in public, like Peter, we let others believe that we know Him not. We behold the mote in our brother's eye, yet we consider not the beam that is in our own.

We are all victims of one or the other of these human frailties. We are still in need of repentance and regeneration for our own soul's sake. Let us not forget either that numerous eyes are upon us. Just think of what untold harm we may be doing to our children and to others who know that we want to be looked upon as Christians while at the same time our actions compel them to label us as walking contradictions. S.



## From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

### THE PATTERN OF THE CROSS

By T. A. Holmer, Du Bois, Pa.

When God drew up creation's plan,  
Designed all nature's frame,  
Laid down the law for life and man,  
He traced in red, deep in the same,  
The pattern of the Cross.

Long ages pass, and records form;  
See History's winding roll  
Of moving realms in peace and storm;  
Mark as her judgment in the scroll  
The pattern of the Cross!

In time veiled Truth is born in grace,  
God's Son incarnate came;  
The hidden God reveals His Face  
And heaven's secret in His name —  
The pattern of the Cross!

Lo, heaven itself, the realm of light,  
Of God and Life the throne:  
Also within that region bright  
Excels, as God's great gem alone,  
The pattern of the Cross.

O mystery of God and man,  
The Spirit's matchless art!  
As Being's law was heaven's plan,  
Eternal borne within God's heart —  
The pattern of the Cross!

### A MILLION DOLLAR ENDOWMENT

Samuel C. Dobbs, Methodist layman of Atlanta, Ga., financier, philanthropist and civic leader, has given a million dollars to endow the college of liberal arts of Emory University. So runs a report. Now, we do not know Mr. Dow nor do you; neither do we know Emory University nor do you — but we all know what a million dollars can do if it is in the treasury of a church body. It would be a very comfortable thing to have in the treasury of our Joint Synod treasury at this time. That statement does not mean to convey the idea that we or anyone in our Joint Synod is longing for such comfort that can be gotten from the possession of mere millions. Yet, if at this time we had one million dollars in our treasury which came from the hearts of not ONE man but from all the communicants of the Joint Synod — then we would have a comfort. A comfort to know that the Gospel has done its work, that faith in the

heart of the individual communicant is alive and healthy and willing for Christ's sake to make sacrifices if need be. That, dear reader, that would be comforting. In that case OUR SYNODICAL DEBT would be paid and many needed improvements at our College in Watertown, Saginaw, etc. could be made and our young men who are standing ready to go out and work in the Lord's vineyard could be hurried to the mission fields in Arizona and Colorado and where-not. Generally we would again see flourishing conditions. This is not just an idle dream or a remote possibility — but a thing that could be done if we would but down the old Adam and let faith have free course.

W. J. S.

### A CRITIC TO BECOME MINISTER

J. Middleton Murry, one of the leading writers in English and a noted critic and publicist, has decided to become a minister. He became known to the church circles mainly as the writer of the book **Jesus, Man of Destiny**. In it he depicted Jesus as an heroic but tragic figure of a man. To him Jesus was only a man. Whether his studies in the Bible and especially his study of Christ after more sober reflection convinced him that his "Man of Destiny" was indeed the Son of God, as someone has reported, we do not know. But J. Middleton Murray has entered Wescott House, the theological college at Cambridge, and hopes to enter the priesthood of the Church of England.

W. J. S.

### SOCIAL SECURITY AND THE CHURCHES

If reports that come to us can be trusted it is possible that the "social security" law will be extended to include all who are now on the payrolls of the church — janitors, teachers, pastors, and hired singers. The new measure which has been drafted and will be placed before congress shortly, contemplates "the cancellation of the exemption of all nonprofit organizations having exclusively religious, charitable, scientific, literary, humane or educational purposes." This proposed change in the "social security" laws which has the sanction of the administration will, no doubt, include the churches. If this new proposal becomes a law the churches will be required to pay social security tax for every person on their payroll and to deduct the required amounts from the pay of those employed by the church. Already many church bodies are getting ready to oppose this new law, especially as relating to pastors, because they have made other provisions for their "superannuated" pastors which, they claim, are more generous than the benefits provided for in the "social security" law.

We will be watching the passage of the proposed, amended measure with interest. Why the government should feel the necessity of spreading its

paternal wing over the ministers is not clear to us; that the janitors and, yes, paid singers (if a church must have them) should come under the social security" act is not such a foreign thought. Paid church singers ought to receive the same consideration as the paid night club singers. Let those who want that "luxury" pay the penalty. W. J. S.

### ANOTHER VOICE

Gradually but surely those who have to do with the training of children — teachers, educators, psychologist, etc., are awakening from the dream that endured these many years and are coming back to face the reality in child training. Among the many who in recent years have come to the front with the definite idea that reasoning only with an obstreperous child, or petting, bribing, begging, threatening them when they have misbehaved or done wrong is not enough, is Dr. R. E. Fitzgerald.

Dr. R. E. Fitzgerald in an address delivered before the Interprofessional institute in Milwaukee, recommended the restoration of the good old woodshed (and we imagine the good old slab that went with it) to all who would succeed with the training of children. He had this to say on the subject: "Environment and early training, INCLUDING RELIGIOUS INSTRUCTION, are the most important factors in the prevention of crime. I think delinquency would be reduced 75% if the parents were forced to suffer the punishment meted out in juvenile courts to the children. Parents are too prone today to delegate the responsibility for rearing children to the teacher. The teacher is handcuffed; she hasn't the right to enforce discipline as she should."

We hope that some of the maudlin judges of our courts, who have many time sentenced parents for using the rod on their children because of wrongs committed by them, will soon see the light also.

W. J. S.

### "CATHOLICS GET LENTEN RULES"

That is the head line over one column of our daily news paper. The thought comes to one, — How would it sound and look if it read: "Lutherans get Lenten Rules"? Have you ever given this a thought? What a blessed thing it is to know and enjoy the "liberty wherewith Christ hath made us free" — with no church laws to hamper your freedom in Christ, with no "new yoke" of laws to make you groan! Do you prize that freedom of the Gospel and do you express your gratitude for that freedom to God by cheerfully "presenting your bodies a living sacrifice unto God?" That is the way of the Christian.

Hear some of the "Rules" imposed upon Catholics during Lent. "All Catholics between the ages of 21 and 60 must fast on all days of Lent except Sundays.

Fasting rules permit one full or principal meal a day, either at noon or at night. Meat may be eaten at this meal except Wednesdays and Fridays and the Saturday of Ember week. In the morning a cup of tea, coffee or thin chocolate with a piece of bread weighing not more than two ounces, is permissible. A lunch which does not exceed one-fourth of an ordinary meal may be taken at noon or night, alternating with the principal meal."

Let the Lutheran Christians thank God for our heritage!  
W. J. S.

### WHEN THE BIBLE GOES

District Judge John J. Holloran of Des Moines, Iowa, recently took occasion to blame modern theories for the plight of one Warren Bianco, 17, who had pled guilty in court to a charge of murder. The judge stated from the bench, in passing sentence on the young man:

"This young man is undoubtedly the product of the modern school of thought which has become prevalent during the last few years. This modern theory is that there is no standard of morals by which youth must govern their conduct, and that doctrine is being announced by teachers in public schools and other educational institutions." — Christian Cynosure.

The Greek Orthodox "Feast of the Epiphany," celebrated according to the backward Julian calendar (January 22), offered a picturesque scene to New Yorkers who were willing to brave the icy gales that swept the Battery on that day. After celebrating the liturgical rites of the feast in St. Nicholas' Hellenic Church, 150 members of the congregation followed Bishop Arsenios to the Battery, where "the blessing of the waters of the world" took place with the use of the 1,600-year-old liturgy prepared by St. Chrysostom. This latter ceremony, symbolical of the baptism of Christ in the Jordan, was, for some reason not stated, connected with the observance of Epiphany. As Bishop Arsenios completed the intoning of the blessing, he cast a gilded crucifix into the harbor. It was promptly rescued by twenty-year-old Peter Panos, whose reward was a bouquet of flowers and a good, stiff drink. But the Bishop was canny and provident. There have been times in the past when no one was hardy enough to jump in to the icy waters and retrieve the crucifix, so a ribbon had previously been tied to it to haul it back. That rather seems like an "Indian-giver's" trick played upon the waters of the world.

Wild Life is Showing a Fine Faculty for adaptation to city life. The recent cold wave in England produced a veritable migration of foxes and badgers into the heart of London, where they have appeared in Kew Gardens and Richmond Park. Woodcock,

partridges and larks were found lurking in many shelters of South London and busy Piccadilly. What is not so pleasant to contemplate, however, is the return in large numbers of the black rat, thought to be practically extinct. This is the species which has always been the favorite carrier of the plague that formerly devastated England. Kestrels (a small red falcon) have for some time established themselves in Inner London, a phenomenon recently duplicated by a peregrine falcon in the heart of New York. Undoubtedly all of these have found happy hunting grounds among the abundant pigeon population of the cities. More recently a huge bald eagle has taken up his quarters above the Bronx in New York, and his needs are well provided by the unhappy gulls that have multiplied in New York's waterways. Some years ago it was discovered that many night-hawks were making their nests and raising their families in the tops of the skyscrapers. The bright lights of the city were supplying them generously with food by attracting a rich variety of insect life. Primitive nature still shows, in spite of man's protective devices, how easily and successfully the wilderness can penetrate the citadels of civilized life and collect its tribute, and even overcome civilization, as it did decadent Rome.

—The Lutheran.

### WAS IT I?

By Mildred Beglund, Bemidji, Minn.

Was it I  
Who sold my Master,  
For a hand of worthless gold?  
Was it I  
Who kissed the Savior  
In that dreadful night of old?

Was it I  
Who put the garment  
Of the purple on my King?  
Was it I  
Who crucified Him,  
For His cross of suffering?

Was it I  
Who crucified Him,  
Driving nails through every limb?  
Was it I  
Who pierced my Savior  
And then turned to spit on Him?

Was it I?  
Ah, yes, dear Jesus,  
I am guilty of it all;  
It was I  
Who crucified Thee;  
Now before Thy cross I fall.

Though my sins  
Be deep as scarlet,  
They shall be as white as snow;  
By Thy Word  
Of full forgiveness,  
I Thy pardoning grace may know.

## Synodical Conference

### NEWS FROM POLAND

#### Our Pastors in Poland are Forbidden to Wear the Clerical Gown

The Ev. Augsb. Church, the evangelical state church of Poland, in her enmity for the Ev. Luth. Free Church has hit upon a new and novel means to hinder the work of the pastors of the Ev. Luth. Free Church of Poland. The attempt is being made to unfrock them, to make it impossible for them to wear the customary clerical gown. In May of 1938 Pastor G. Maliszewski, pastor of St. John's Church at Wygorzele, received orders not to wear his gown when officiating in any capacity at Wygorzele. A few weeks later this order was extended to include all pastors who might at any time officiate in St. John's at Wygorzele. The order emanated from the office of the Wojewodztwo at Lodz. As reason for the restraining order the following was cited. The Ev. Luth. Free Church of Poland as yet is not recognized by the state and therefore her pastors have no right to wear the clerical gown.

Now back of this restraining order, fostering and fathering the same, stands the Ev. Augsb. Church. This restraining order is the work of some of her pastors and of the bishop of the state church. Now why would they sponsor such an order? The reason without question or doubt is this: the Ev. Luth. Free Church in Poland is a thorn in the side of the state church. She naturally would like to get rid of this thorn. In the attempt she does not ask herself, why the Ev. Luth. Free Church is as a thorn in her side. She refuses to see and recognize that she evidently has lost her Lutheran heritage, has become unlutheran in doctrine and in practice, that she shamefully neglects the spiritual needs of her people. This she will not see. She simply refuses to repent and to return to the Scriptures and to truly Lutheran doctrine and practice. And so she resorts to force to rid herself of this thorn, the Ev. Luth. Free Church in Poland. The unfrocking of the pastors of this church is one of the means employed to this end. The state must lend her authoritative arm to help gain this end.

We realize, thank God, that the wearing of a clerical gown is not something essential, that the gown does not give added efficacy to the Word preached by the pastor. The Word alone is the power of God unto salvation. Wherever and whenever this Word is

preached in its truth and purity, it is the power of God, whether the pastor who preaches it wears a gown or not. Jesus did not wear a clerical gown, nor did the apostles. Neither did Abraham when he preached the name of the Lord. All the more, to put it mildly, we are astonished to see a church body which calls itself Lutheran stoop down to employ such low means and strange weapons to rid herself of the insignificant little group in the Ev. Luth. Free Church in Poland.

Pastor G. Maliszewski has appealed the restraining order to the supreme court, asking that this order forbidding the wearing of the clerical gown by the pastors of the Free Church be rescinded. As yet the case has not been called. We do not know when the appeal will be considered and a decision rendered.

W. B.

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**Comment by the Editor.** — Many strange things from the ranks of the state churches in Europe have come to our attention recently. The above can well be classed among the strangest. Perchance it is the first time in the history of the Lutheran Church that anything of this nature has come to pass. We note that a church body unfrocks pastors of the same confession and does so by seeking and obtaining the help of the civil authorities. Most certainly such act is neither Lutheran nor scriptural. A church body stooping to this unbelievable depth has forfeited its right to the name Lutheran. The Lutheran Church knows weapons only, which are neither carnal nor temporal. The weapon of the true Lutheran is "the word of the spirit, which is the word of God." This weapon the Ev. Augsb. Church does not use. This very fact stamps her as altogether unlutheran. We are convinced more than ever that the work of our church in Poland is indeed a vital necessity. — Venturing a guess as to the outcome of the entire matter we must say that we are most hopeful. We have every confidence that the decision of the high tribunal will be a favorable one. And what is the reason for our hope and confidence? In the past we have heard and read much of the tolerance of the Polish people. On the other hand we know that the constitution of the Republic of Poland guarantees the freedom of conscience and confession. — Of one thing we would yet remind the Ev. Augsb. Church, one thing which she seems to have forgotten entirely: The clerical gown belongs to the Lutheran Church. It is part of her liturgy. The clerical gown is worn by Lutheran pastors throughout the world. And so before the pastors of the Lutheran Free Church in Poland are unfrocked, the state church of Poland must bring proof to establish that these men are not Lutheran pastors. Bishop Bursche cannot adduce such proof. He therefore resorts to force.



† MRS. ELIZABETH KASPAR †

It so pleased the Lord to summon from this vale of tears on Tuesday morning, February 21, Mrs. Leonard Kasper, née Leisering, wife of Pastor L. Kasper. She was born January 13, 1883, in Germany and came with her parents in 1892 to Appleton, Wis. She was brought up in the nurture and admonition of the Lord.

October 8, 1913, she was married to Pastor Kasper. Their union was blessed with six children, one son and five daughters. Her illness was a progressive muscular paralysis, which had befallen her three years ago. This sickness finally led to her death. She attained an age of 56 years, 1 month, and 8 days.

On Friday afternoon the burial took place on the cemetery of the congregation. Pastor Emil Redlin officiated at the house. Pastor E. Benj. Schlueter conducted the services at the church. The words for his comforting sermon were the words of the apostle St. Paul in 1 Cor. 15, 55-57. At the grave the undersigned officiated.

The survivors are the following: her husband; seven daughters: Mrs. Erwin Siegel of Milwaukee, Wis.; Mrs. Arnold Nieman, Cibecue, Ariz.; Marie, Elizabeth, Celeste, Constance, and Grace at home; one son: Emanuel, at home. Besides these her aged parents survive her: Mr. and Mrs. Hermann Leisering, Sr., three brothers: Carl, Gustave, and Herman; three sisters: Mrs. Richard Ganzen, Mrs. Martha Hoyer, and Miss Elfrieda Leisering, all from Appleton, Wis. Besides the above she had six grandchildren and many other relatives.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors: and their works do follow them."

G. E. Boettcher.

#### CHURCH DEDICATION

Sunday, December 11, 1938, was a day of rejoicing and thanksgiving for St. Paul's Ev. Lutheran Congregation of Mauston, Wisconsin, for on that day the congregation was privileged to dedicate its new church in the English and one German service. The Pastors William F. Lutz, Martin F. Plass, and William Nommensen, former pastors of the congregation, were the preachers for the occasion.

The new church building is of brick and tile construction, 36x72 feet in size, and was erected on the site of the former church. On the main floor is the

nave, seating about 250, a large chancel, sacristy, and mothers' room. The balcony provides room for the organ and has a seating capacity of about 50. The full basement contains an auditorium, a well-equipped kitchen, a furnace room, which houses two forced air, air-fitting furnaces, two lavatories, and two store-rooms.

With the exception of new pews in the nave, the remodeled and redecored furniture of the old church is being used.

The cost of the church complete was a little less than \$16,000.00 thanks to local building conditions.

St. Paul's Ev. Luth. Congregation was founded in 1896 by the sainted Reverend W. Parisius. In 1898, under the leadership of the Reverend Emil Zaremba, who served the congregation from the fall of 1896 to the fall of 1902, the first church building was erected. During the pastorate of the Reverend Wm. Nommsen, 1903-1907, the parsonage was built.

Other pastors who served St. Paul's Congregation are: Martin F. Plass from 1907 to 1911, Wm. F. Ulrich from 1911 to 1914, Wm. F. Lutz from 1914 to 1931, and Albert A. Winter from 1931 to the present time.

May the good and gracious Lord bless St. Paul's Congregation in the future as He has in the past. And may He cause this new house of worship to further the purpose for which it was erected — the glorification of His holy name and the salvation of many immortal souls.

A. A. W.

### DEDICATION OF LIGHTS

St. Mark's Ev. Lutheran Congregation at Richwood, Wis., has improved its church property by installing a new and complete system of electric lights in its church and school. The lights were dedicated on Ash Wednesday in connection with the regular services to the service of the Triune God. The local pastor officiated.

Otto Engel.

## Announcements

### INSTALLATION

Authorized by President H. Kirchner Rev. H. Pankow was, on Sexagesima Sunday, installed by the undersigned in his parish Beyer Settlement - Iron Creek - Poplar Creek.

J. Mittelstaedt.

### ROSEBUD DELEGATE CONFERENCE

The Grace Congregation of Burke, So. Dak., J. Gruendemann, pastor, will be host to the Rosebud Delegate Conference March 13 to 14. Sessions begin at 1:00 P. M. Monday. Program: Third Article, R. Bittorf; Matthew 5 (Exegesis), F. Zarling; Scriptural Opposition to Unionism, L. Sabrowsky; Young Citizen's League, W. Neujahr; Types of

the Savior in the Book of Leviticus, N. Mielke; Sermon for Criticism on 2 Thess. 3, 1-5, G. Geiger.

Please announce your presence, whether you wish lodging, and whether you will be present for dinner Monday.

N. M. Mielke, Sec'y.

### LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet on April 25 and 26 at Gladstone, Mich., with Pastor Th. Hoffmann. The first session will begin at 9:30 C. S. T.

Papers: What Constitutes a Christian Burial?, C. Henning; The Prophet Micah, H. Hopp; Declarations of Doctrinal Unity between Missouri and A. L. C., G. Fischer (Bring Quartalschrift for July and October, 1938, and January, 1939); Sermon to be read for criticism, A. Gentz; Exegesis 1 Cor. 4, Wm. Fuhlbrigge; Chap. 5, G. Tiefel.

Confessional: T. Thurow, G. Fischer.

Sermon: Wm. Fuhlbrigge, A. Gentz.

Please announce.

E. C. Rupp, Sec'y.

### NEBRASKA DISTRICT PASTORAL CONFERENCE

The above named body will convene in Immanuel's Church, Merna, Nebraska, April 25-27. The first session will be opened at 9 A. M.

Essays: The Evangelical Way of Leading a Lodge Member from Darkness to Light, Pastor R. Bittorf (Divorce, with Special Consideration of Matthew 19, 6-9, Pastor L. Tessmer); Exegesis of Hebrews 8, Pastor L. Gruendemann (1 John 5, Pastor O. Kreie). Continuation of Exegesis of Isaiah 55, Pastor F. Miller (The Moral and the Ceremonial Law in Relation to Each Other in the Light of the New Testament Gospel, Pastor V. Winter).

Sermon: Pastor N. Mielke (Pastor R. Stiemke).

N. B. Arriving pastors may have lunch in the church basement on Monday between the hours of 6 and 8 P. M.

Address announcements to Pastor Venus Winter, 522 N. 11th Ave., Broken Bow, Nebraska.

L. Sabrowsky, Sec'y.

### DAKOTA-MONTANA DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy at Mobridge, South Dakota, from April 11 to April 13, 1939. The first meeting will begin at 9 o'clock.

Papers: John 17, Exegesis on the High Priestly Prayer of Christ, Pastor Bade; Christian Burial — Significance and Form, Pastor Schmeling; Conducting a Practical Sunday School, Pastor Kuske.

Divine Services with Communion on Wednesday evening.

Sermon: Professor Oswald (Pastor Rutz).

Confessional Address: Pastor Lange (Pastor Kuske).

Meals at nominal prices. Announcements should be made to Prof. H. Oswald, Northwestern Lutheran Academy, Mobridge, South Dakota.

Herbert Lau, Secretary.

### NOTICE — MINNESOTA DISTRICT MISSION BOARD

A regular meeting of the Minnesota District Mission Board will be held on Friday, March 17, at 10:30 A. M. in the West Hotel, Minneapolis, Minn..

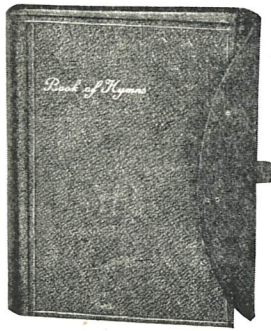
O. P. Medenwald, Sec'y.

### BOOK REVIEW

From the Institutional Mission Field, by Rev. Enno Duemling, institutional missionary, Milwaukee. Pages 30. Price 25c.

The stories in this book will interest the young and the old. They are the experiences of a man who for more than 35 years has carried the Gospel of salvation to the unfortunates, the sick and the dying of a large city and state. Those who know Pastor Duemling and his work will know what to expect in this little volume. The stories are well written; the style is such that adults as well as children will be able to read and understand them. In fact, they were written with an eye to the children of our Lutheran Church. To the teachers and the children of our day schools and Sunday schools the author dedicated this volume. We are sure they will make good use of the book and enjoy every moment they spend on its pages.

W. J. S.



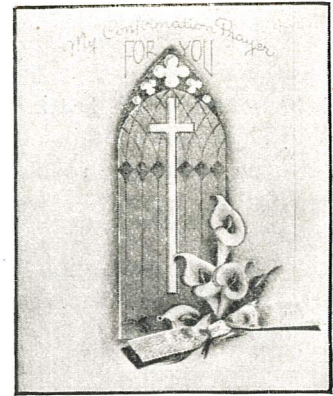
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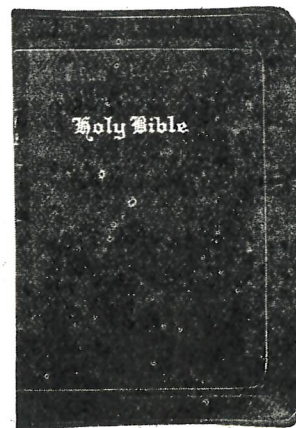
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 14 He foretelleth them the destruction of Babylon,  
 18 and his wonderful deliverance of his people.  
**B**UT now thus saith the LORD  
 a that created thee, O Jā'qob,  
 b and he that formed thee, O Is'ra-ēl,

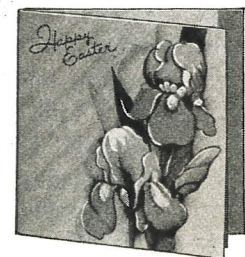


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