

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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CHRIST, THE FIRSTBORN AMONG MANY BRETHREN

Hallelujah! Hallelujah!

Hearts to heaven and voices raise;
Sing to God a hymn of gladness,
Sing to God a hymn of praise:
He, who on the cross a victim
For the world's salvation bled,
Jesus Christ, the King of Glory,
Now is risen from the dead.

Christ is risen, Christ the firstfruits
Of the holy harvest field,
Which will all its full abundance
At His second coming yield:
Then the golden ears of harvest
Will their heads before Him wave,
Ripened by His glorious sunshine
From the furrows of the grave.

Jesus, we in Thee are risen,
Shed upon us heavenly grace,
Rain and dew and gleams of glory
From the brightness of Thy face;
That we, with our hearts in heaven,
Here on earth may fruitful be,
And by angel-hands be gathered,
And be ever, Lord, with Thee.

— C. Wordsworth.

EASTER NUTS FOR SCEPTICS TO CRACK

When there was first brought to the disciples of Jesus the news of the Resurrection the words of Mary Magdalene seemed to them to be but idle tales. They felt they could no more believe that message than they could believe the tales of Greek or Roman mythology. One of them, Thomas, even declared that unless he could see with his own eyes the nail prints in the risen Lord's hands and feet and with his hand examine the wound in His side, he would not believe. And even when Jesus stood before His disciples on a mountain in Galilee some doubted. Why was it so very difficult for the disciples to believe in the Resurrection? Christ had foretold it. The Old Testament referred to it. There was no lack of testimony that the tomb was empty. Had these men of Galilee been asked why they would not believe in the Lord's resurrection they could have stated no definite reason. They could only have said that it seemed so impossible to them.

There are still those to whom the message of Christ's resurrection is but an idle tale. There are still those

Thomases who say that not until they see Christ returning in the clouds of heaven will they believe the narrative of the Resurrection. Not only by rank atheists and pagans is the resurrection held to be a myth but also by many who call themselves followers and preachers of Christ.

If we ask men why they will not believe the resurrection of Jesus, can they give any cogent reasons? Can they disprove the historical records that we have? Is it not much more difficult to account for the fact that throughout nineteen centuries the civilization of the world has been based on a legend, if merely a legend it be that Christ rose again, than to accept the records of the Resurrection as true?

Let us ask the atheist why he does not believe that Christ rose again and he will probably say that such a thing is not seen today and that, therefore, it could not have happened in the case of Jesus of Nazareth. He will allege, therefore, that the whole account is a fabrication, in other words, that it is a lie. Now, even the atheist will grant that a lie is not something good but something bad. And yet it is quite evident that the Christian religion is based on Christ's resurrection. It is, furthermore, quite evident that Christianity is a wonderful power for good in the world. Now here is a nut for the atheist to crack. Can he explain how a teaching that is based on a lie can be a power for good in the world? Can he explain how a great lie — for that is what he acclaims the Resurrection to be — could be an agency for transforming the lives of men and of nations and for bringing comfort and peace to the human heart and taking away all fear of death and judgment? These are indeed nuts for him to crack on which he will break his teeth without giving any satisfactory solution.

Matthew tells us that it was in the days when he wrote his gospel still the commonly-accepted theory of the Jews that while the sentries slept the disciples had stealthily come up and taken the body of Christ away and had then acclaimed His resurrection. Can those who accept this theory tell us how it can be accounted for that a body of Roman soldiers posted to keep watch at a tomb on Saturday evening should fail to keep awake till next morning although they knew that it would cost them their life if they failed in their trust? or how it can be accounted for that, even had they dozed off, they slept so soundly that they did not hear a few men come along, roll away the stone, which must have made a rumbling noise, and

carry away the dead body? or how it can be explained that these men, trained to be brave in the face of danger, should be so filled with terror that they forsook their post and ran to tell the authorities in Jerusalem what had happened? Furthermore, if the disciples had stolen the body in order to deceive the world, why did they not that very morning proclaim it from the housetops that Jesus was risen? Or how can it be accounted for that men who had shown so little courage when their Master was arrested should after His death have had the temerity to steal into the presence of a military guard and accomplish such a cunning feat? If the evidence of the guard was worth anything at all, why did the high priests not after Pentecost oppose the teaching of the apostles by authoritatively stating that this story of the Resurrection was a fraud? All they could do was to forbid the apostles and implore them not to preach of this name and bring "this man's blood" upon them. Did they not thereby concede that the Resurrection could not be disproved?

Seeing how vain it is to deny that the tomb of Jesus was found empty on the third day, the theory has been advanced by others that Jesus was not really dead when taken from the cross, that He had merely been in a comatose condition from which, in the tomb, He revived. Can those who hold this theory explain how, notwithstanding the spear-thrust which caused blood and water to flow from the side of Jesus, He could still have been alive? Can they account for it that the Roman centurion would testify to Pilate that Jesus was dead if His death had not been beyond all doubt? Supposing that Jesus had been only in an apparently dead condition, how will they account for it that after the awful ordeal He had passed through He should have had the strength to make His way out of the tomb, the entrance to which was closed by a heavy stone? And can they explain how He then managed to get away from a tomb closely guarded by soldiers? The spiritualists claim that Jesus did not actually rise from the tomb, but His spirit appeared to the disciples on those various occasions mentioned in the New Testament. Then, of course, Jesus must have been a deceiver when He invited Thomas and others to touch and feel Him, reminding them that a spirit had not flesh and bones as they saw Him have. If these were only spiritual appearances of Jesus, would it not then have been a misleading statement of Jesus when He told the disciples that He would rise again? Can they explain why it should have been claimed by the disciples that the tomb was empty if His body never was quickened but decayed like other corpses. Can they explain why the cult of spiritualism should be denounced in the Bible if Jesus Himself did the very thing that spiritualists claim to be the chief tenet of their religion? These are nuts for them to crack.

Many modernists claim that the resurrection of Jesus must not be taken to mean that His body came forth from the tomb. It was not that same body that hung on the cross, they say, in which Jesus met His disciples in Galilee,

it was a spiritual body. The apostles, they say, made the mistake of supposing that it was the same body restored to life. Then can they tell us why the enemies of Jesus went to so much trouble to explain the empty tomb. If what Matthew wrote of the sentries' falling to the ground like dead men when the angel with flashing countenance sat upon the stone was not true, why was it not contradicted at once? Why did those who by speech and by pen opposed the Christian teaching in the apostolic age suggest all kinds of explanations for the empty tomb if there was not indisputable evidence that no body, but only the shroud, remained in the tomb on that Sunday morning? But if only the winding sheet in the very form in which it had enclosed the body remained in the grave, why assume that it was a different body in which Christ appeared to the disciples? If it was a new body, why should it have nail prints in hands and feet and a wound in the side?

Those who deny the Resurrection are obliged to admit that there is much in connection therewith that they cannot explain and cannot understand. And yet their chief objective to this article of faith is that it contains so much that seems to them to be so improbable. Will they tell us whether apparent improbability is an adequate reason for denying a recorded fact? If that were right in principle, that you must not believe anything that you cannot account for, to what positions would we be forced? Who can understand the human mind? Shall we deny, then, that there is such a thing as a human mind? Who can understand the force of electricity? Shall we, then, say that there is no such thing as electricity? Who can understand how stars can retain their lustre century after century? Shall we then say, There are no stars? What presumption for puny man to say that because he does not understand the height and depth of the mysteries of God these have no meaning for him at all. Yet this is what men tell us: We cannot see how it was possible for Christ to arise, therefore, we do not believe that He did rise again.

This will ever remain a tenet of the Christian faith: On the third day He rose again from the dead. If that is not true then the Christian faith is mere mythology and the greatest fools in the world were those who laid down their life for the sake of this faith. But Christ is risen indeed. He rose again for our justification. He is proved by His resurrection to be the Son of God. And if the Son of God, then He was able to give His life for the redemption of sinful mankind. His resurrection is the seal of our redemption. In His resurrection He has proved Himself the conqueror of death. Therefore we know that He can save us from death. Death shall not be able to destroy us. Christ lives. That is as certain as was the rising, this morning, of the noonday sun. Christ lives and in Him we live also.

—The Australian Lutheran.



Grow In Knowledge

ELIJAH AT THE BROOK CHERITH

In that moment of fear and danger, when Israel stood on the shore of the Red Sea, not knowing which way to turn; while before them the deep waters roared, and the furious Egyptians pressed on their rear with horse and chariot, and on either side perpendicular rocks rose like insurmountable walls on high, making all flight impossible, then came the Lord to Moses and said, "Why criest thou to me? speak to the children of Israel, that they go forward," Ex. 14: 15.

How astonished must the man of God have been at this call; and when the people received the command, their surprise and consternation must have been still greater. There had proceeded from the prophet's mouth neither cry nor sigh; on the contrary, he seemed firm and composed, and was even zealously employed in comforting and animating Israel with all his might, and in reminding them of the promises by which God had solemnly bound himself and sworn to afford them protection and assistance. "Fear not" he cried through the ranks, "stand still, and see the deliverance which the Lord will work for you today: for these Egyptians whom ye see today, ye shall see no more for ever. The Lord will fight for you, and ye shall be still." And as he cried thus through the ranks, apparently so strong, and rejoicing with such heroic courage in his God, then came the word from the Lord — "Moses, why criest thou to me?"

Moses alone was in a condition to understand the meaning of the divine remonstrance, and he did understand it. No cry indeed had proceeded from his mouth, but so much the louder was the cry in his heart; and if his look was stout and undaunted as that of a young hero, for the sake of the people, that they might not shrink, within the man of God it was quite otherwise, there was storm and distress, perplexity and horror. His faith struggled in fierce conflict with the waves of the sea, that pressed with impetuosity around him and threatened to engulf him in their whirlpools; and the promise of his God, though he had imagined he had them as a rock under his feet, and as a scepter in his right hand, now fell upon his soul only as rays of the moon upon the storm-broken mirror of a lake, unsteady and flickering, without assuming any definite and constant form. The Lord saw well the state of his prophet's courage, and before Moses had time or opportunity to complain to his God, and to run to him with such an exclamation as "I believe, Lord, help my unbelief," the Lord was already parentally inclined to calm the storm in his heart, and

by that address he calmed it — "Why criest thou to me? speak to the children of Israel that they go forward."

We have a God, my friends, who is at home in the depths of our hearts, and his eyes pass incessantly, like lamps, through the chambers of our souls, and descend even into the most secret recesses of our being. Before we have even disclosed and represented to him our want and misery, he makes preparations for our relief and deliverance, and looks upon our misery as if it were supplication, and listens to us, but to our wretchedness. He is at all times exactly aware, far more so than we ourselves, what is useful and necessary for his children; and assuredly he never leads them elsewhere than they themselves would request to be led, did they have as clear an insight into their own hearts and wants as he has. But it is only on rare occasions that we know what is profitable for us, and therefore the ways by which God leads us are puzzling and dark to us, only while the whither and the wherefore are concealed from us. Yet, however hard, dreadful, and aimless the course pursued may now and then appear to be, it never is, in fact, anything else than a practical answer, if not to our express requests, yet to our misery, and to our unknown and unacknowledged wants. The paths by which he guides us are only ways of mercy, and the only end in view is our salvation and blessing.

"Moses, why criest thou to me? Speak to the children of Israel that they go forward." So said the Lord. But what an order! "Lord, seest thou not the sea at our feet, how fearfully it breaks?" "They must go forward." "Lord, may our feet even walk on the waves, and tread on whirlpools?" "They must go forward." "Lord, Lord, where is the bridge, then, which thou hast raised for us? Where are the boats? Wilt thou, Lord, that thy people perish in the wild billows, and that Mizraim blaspheme thy name?" "Speak to them that they go forward," says the Almighty; but yet he touches no wave to tame and subdue it, yet he lays not bare the foundation of the sea, but lets it sweep and rage as it will, and looking on the tumult of waters, he says, "Forward! forward!" They must venture upon his word, they must believe before they see, and march forward on trust. They venture it; and behold, at the moment when they are preparing to march forward in the name of their Lord, and to enter the raging element, the waves are smitten asunder by the word of the prophet, and separating, tower on either side like walls, and in the midst the road is dry, so that the Israelites accomplish their passage with joy.

Thus the God of our love acts. We must venture upon his word; and, truly, there is no risk in such a venture. When he commands "forward!" were it into fire, storm, and sea, let us advance boldly; the issue will be glorious. Truths of a consolatory kind

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like these we shall find confirmed today in the history of our prophet.

"And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went, and did according unto the word of the Lord; for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."

O what a cool and refreshing streamlet gushes forth in this history for all those who have to go the way and bear the cross of Elijah! Come hither, then, thou lonely one, who dwellest in the desert, amidst the shades and horrors of the wilderness; bring with thee a vessel, draw water and drink, that thy hunger and sorrow may have an end.

The distress of Elijah, the command of God, the belief of the prophet, and the reward of that belief, are subjects to which we shall today direct your attention.

I

Elijah, burning with zeal for the honor of him whom he served, had made his report to the Lord. "Lord God, it is time; stand forth and vindicate the honor of thy name; for the iniquity of thy people is full, and there is no end of their infamy. Show that thou, O Lord, art God, and smite the land with thy rod, that Samaria may learn that the kingdom is thine, and that Thirza may prostrate itself at thy feet." So said Elijah. Then spoke the Almighty Amen, "Into thy hand the judgment is given. Shut up the heavens during these years, and that there be neither rain nor dew." And Elijah, joyful in God, broke forth as a fire, flew towards Samaria, forced his way through the sentinels and gates of the royal citadel, with the air and authority of a king, and rested not till he stood before the tyrant's throne.

There, in the sight of Ahab and his crowd of courtiers, he uttered the denunciation; and no sooner had he done so in the fire of his holy zeal, than the judg-

ment burst upon them, its terrible forerunners first, then the entire devastation.

The sun in heaven, like the flaming eye of the wrathful Divinity, shot his consuming rays vertically to the earth, like arrows of destruction and death. The air dry and glowing, absorbed the streams from their beds and the water from the wells, like an ocean of fire. The plants and trees spread their shrivelled foliage and pined away; the cattle crawled over the parched meadows; the wild beasts groaned in the forests; the scarcity became extreme; and, in a short time, famine sat upon the throne, cleaning the teeth, and changing houses and fields into scenes of mourning and wretchedness. Where is Elijah now? Yes, where should he be? Where the rest also are. No angel came to rescue him; no chariot of fire has borne him away. There he stands along with the guilty, upon the scene of judgment, at present apparently devoted to the wrath which he himself had invoked; and exposed with the godless to perish by starvation. There he stands, and must pant and groan like the rest, being in addition cursed by a whole nation; denounced, persecuted, and doomed to destruction by the infuriated mob. It seemed as if he was appointed to share the fate of Samson, who tore down the pillars of Dagon's temple, and was buried in the same ruin as the Philistines. Verily, it was no small matter, in such a condition, and under such circumstances, to remain supported by faith.

What an internal conflict must he have sustained, when he looked upon the general wretchedness around him, and the dangers that menaced himself. How must, at one time, natural compassion, and at another human fear and dismay, have cried within him, "Elijah, wherefore didst thou pray for this?" We may imagine the perplexity and confusion of mind in which the people must have been plunged. His lofty exaltation was almost gone, and no other support remained to him than a simple belief in the Amen of his God, and the assurance that, as it was done in the name of God, God would see to it.

Experiences, like those of Elijah at present, must not be numbered among those which are uncommon in the kingdom of God. Almost every Christian, one way or another, experiences the like at times. We feel pressed in spirit to do or utter something. The impulse is strong, the inward call irresistible. Hurried on by sacred zeal, borne away by a powerful exaltation of mind, no longer masters of ourselves, we launch forth joyfully in the name of God, like a ship with outspread sails, for which the wind is too strong; and before we have time to consider and reckon the consequences, the step is taken; the word is uttered. But, on a sudden, we are aware of the risk we have run; we see ourselves involved in circumstances and dangers which seem far to surpass the measure of our faith and ability; we have, like Peter, stepped over-

board upon the open sea; the storm howls fiercely; the billows threaten to engulf us; we would willingly retrace our steps, but the ways behind us are blocked up, and no retreat must now be thought of, however we may rue our venture. The joyous zeal which overpowered us, has burned down like an expiring lamp, and the soul shrinks and cries, "Lord, we perish."

One is sometimes urged by a spirit of cheerful confidence to entrust the whole of his property to a brother in embarrassed circumstances for Christ's sake; but when he comes to himself again, and when the consequences of this step are manifested in his own privations or in those of his children, and in other perplexities, then cheerfulness takes flight and the heart is dismayed. Another again is carried away by a holy zeal to stand forward after long self-restraint among his friends or housemates with a joyful public confession of Jesus the crucified, or with a serious call to repentance; but when, having done so, he becomes aware what a fire of hostility he has kindled around himself by his declaration, and how he has quite destroyed the harmony of his own household, his zeal is extinguished, and his spirits are wretchedly sunk. But what is to be done? Should he recall what he has said? That he cannot and dare not do, on his Lord's account; he must let the flame burn on. Another is constrained by his overflowing affections to beseech the Lord to unite him still more intimately with him, and, if it may not be accomplished by mild means, to send troubles upon him. The troubles come; the waters of affliction roar around him; but alas! the affliction, when it comes, seems to him no longer a subject of joy, but of sorrow. The joyous impulse, which urged him to utter the prayer, is gone, he rues the request he made, and his heart is full of sighs and complaints.

Ought we then to commence nothing without contemplating the consequences beforehand? We reply that, when it is possible to sit down and count the cost, we should do so. But suppose a case when it is impossible; and such cases there are, so that it cannot be made a universal rule. When the lion roars, who is there that does not fear? The supreme God speaks, and who can refrain from prophesying? The stream rushes onward, and who shall stem it? The love of Christ urges, and who shall withstand it? The Spirit carries one away, and who shall quench it? What we must do, we must; and whatever hardship may come of it, we are supported by the consideration that we have only acted in obedience to the command of God, not in compliance with the will of our flesh; and with this belief much of the victory is already gained. And upon this you may depend, that, if at any time the arm of God is employed on the side of his servants, they are those who, in obedience to his call, without consulting with flesh and blood, step overboard, and, depending on his word, set their feet upon the stormy

waves. This we are taught by the example of our prophet.

II

Elijah did not long remain thus forsaken, left alone with his own sorrowful heart. When he was entirely without counsel, counsel appeared; and when he saw no way of escape, the gates opened to him. Thus it is wont to be. "The word of the Lord came unto me, saying." Oh, what a delightful address in the land of desolation and misery. When we are visited by the word of the Lord, it is the everlasting love and mercy of God that visits us, for the word of the Lord is Christ. At all times there is no greater cause of happiness than the visit and inward call of Christ. But more than ever delightful and desirable is it then, when we have been led to attempt something in his name, and have thereby kindled a fire, which threatens to consume ourselves and others; when we have at his command ventured upon a step, the consequences of which are such as to perplex and alarm us, although it has been taken indeed in accordance with the will of God, and at his order. Our uncertainty is then indescribably painful, and our necessity and perplexity become extreme. But how we welcome him, when, in such circumstances, he unexpectedly knocks again at our door, and our ear is again charmed by the sweetness of his voice; when in any way he again gives us to understand that we have done right, and leaves us no longer in doubt of his entire approbation of our conduct, affording us an indubitable sign, either by visible outward assistance, or through an inward testimony of favor and a cheering assurance of our sonship, that he is not angry, but heartily attached to us, and that what we have undertaken, is well done and agreeable to his orders; oh! then, our joy surpasses everything, and, though our external troubles may remain undiminished, this joy makes our shoulders strong to bear them.

The word of the Lord **came** unto Elijah, a direct and unsolicited visitant. Yes, he is so friendly as to accost his children even without invitation, and with his counsel to anticipate their applications. The proverb which says, that "distress is the teacher of prayer," is not applicable at all times. Alas! with what confusion are we often overwhelmed when the waters of affliction sweep over our heads, or threatening dangers encompass us! while one looks at the wind, and another at the waves; one grasps the rudder of his own strength, and another clings to the brittle anchor of human hope; but the cry of "Lord, arise," is quite forgotten and, even if we think of God, either faith fails, or the courage that springs from child-like confidence, or one thing and another are wanting, so that hardly one step is taken to seek the Lord. How reasonably might God be displeased at us on this account, and leave us to suffer for it! But no, he prefers to shame his children through love, and to heap

coals of fire on their heads. Although uncalled for, he visits them, and frequently breaks in with light and help, where he was not only undesired, but injured by distrust. But such visits of the Lord, I assure you, may well bow us to the dust with a sense of our littleness, melting our hearts and stopping our mouths, so that shame and sorrow forbid us to open them. Then his purely unmerited and free grace flashes in all its brightness so directly on our sight; there being nothing whatever which can be considered as the inducing cause of the help afforded — no prayer, no sigh, no upward glance, no thought of the Lord, but quite the contrary; that nothing remains for us but to cast down our eyes and kiss his feet. And such a remark, as that it is the pure and free kindness of God, which so seldom occurs to us, is wholesome for proud man; therefore the Lord sometimes intentionally deprives his children of all they have, withdrawing from them even the spirit of prayer, so that they are quite dumb, and then he helps them and hears them, as though they had sent up to him the most exalted and excellent supplications, so that they may be thoroughly humbled and convinced that, on all occasions, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

But to resume the history. The Lord had come to his prophet not only to calm him, but also to rescue him from outward danger. Yet this must be done in such a way as to glorify the name of God, as well as to supply Elijah with a salutary exercise of faith. Therefore no cloud received him, no chariot of fire; he was not borne away through the air, nor did a legion of angels stoop down to guard him. In a deliverance of such a kind, there would have been little occasion for faith. God shows him another path. "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." A strange direction, and apparently but an exchange of one hardship for another still worse. But I need not tell you what the Lord said to Manoah: "Why askest thou after my name, seeing it is Wonderful?" Yes, Wonderful is his name and wonderful his way, and his footsteps are in the deep waters.

Dost thou ask, whether the Lord now ever directs his children by such ways as he then did the prophet? Assuredly he does; though not with audible voice, yet assuredly with the same definiteness and clearness; which he in general does by hedging and blocking up against us, either inwardly or outwardly, all other ways but one. This is as good as an express command to go along that path, turning neither to right nor left. When the guidance is inward, he suggests, unperceived to our mind, what we should do, so that a choice is no longer possible. Should we take another direction than that inwardly pointed out to us,

straightway our peace departs, and a storm begins to rage in our souls, compelling us to retrace our steps. If the guidance be from without, he brings us into such a condition and circumstances, that only one course remains to be embraced, while we see all other ways effectually closed up by outward obstacles. This course is in general like that marked out for Elijah, chosen and appointed expressly for the trial of our faith and the crucifixion of our old man. But follow on with confidence; for, as often as the Lord says to one of his children, "Get thee hence, and conceal thyself in the desert beside Jordan, at the brook Cherith," he adds, either aloud or in a soft whisper in his heart, "and I have commanded the ravens to feed thee there." Every way, which the Lord shows us, has its promise attached to it; and we may dismiss our fears as soon as we know that it is God who has pointed out to us our path.

— From Elijah by F. Krummacher.

(To be continued)



Comments

Lutheran Union and Inspiration One of the stumbling blocks in the way of a closer union and church fellowship between two large bodies of the Lutheran church, the United Lutheran Church and the American Lutheran Church, was the lack of agreement on the doctrine of inspiration. We believe that we are doing a service to our readers when we set before them what has been done in the matter recently, as reported in the News Bulletin. "Agreement was reached during a joint meeting of the commissions a few weeks ago, but announcement of the decision was withheld for a short time until the following official statement could be formulated and approved.

"The Joint Commission on Fellowship of the United Lutheran Church in America and the American Lutheran Church met in the William Penn Hotel, Pittsburgh, Pennsylvania, on Monday, February 13. The following commissioners represented the United Lutheran Church: Dr. F. H. Knubel, Dr. H. H. Bagger, Dr. H. Offermann, Dr. P. H. Krauss, Dr. P. H. Roth, Dr. E. Clarence Miller, Mr. E. Rinderknecht, and Mr. J. K. Jensen. The American Lutheran Church was represented by the following: Dr. E. Poppen, Dr. M. Reu, Dr. J. N. Grabau, Dr. W. E. Schuette, Dr. E. A. Welke, Dr. G. C. Gast, Rev. O. J. Wilke, and Dr. George Leibold.

"The discussion regarding the Inspiration of the Holy Scriptures was continued, and a statement of this doctrine agreeable to the commissions of both

bodies was formulated and unanimously adopted. All controversy points of difference between the United Lutheran Church and the American Lutheran Church have now been amicably adjusted, so far as the two commissions are concerned.

"This most recent statement will now take its place with the two earlier ones, already reported to the church, on which action was held in abeyance until all three might be in hand. The three statements call for definite consideration and decision at the biennial conventions of the two bodies in 1940.

"During recent years the greatest stumbling block to agreement has been the matter of the inspiration of the Scriptures. With regard to the following statement, however, the two commissions were in complete accord:

'By virtue of a unique operation of the Holy Spirit by which He supplied to the Holy Writers content and fitting word the separate books of the Bible are related to one another, and taken together, constitute a complete, errorless, unbreakable whole of which Christ is the Center.'

"Action on the reports of the two commissions will be taken by the delegates attending the respective biennial conventions of the two church bodies next year.

"The United Church in America, with a baptized membership of nearly 1,600,000, is the largest Lutheran body in America. It was formed by the union of three groups in 1918. The American Lutheran Church, the third largest in the country, is the result of a merger of three bodies (Ohio, Iowa, Buffalo) in 1930. Today it has a baptized membership of 550,000."

This then is the report of the News Bulletin. Space is lacking here to go deeply into the details of the joint declaration. Suffice it to say, that it pointedly does not mention 'verbal inspiration,' an expression of the old Lutheran church declaring its belief that the words of Holy Writ are inspired, as well as the thoughts. For 2 Tim. 3, 16 says: "All Scripture is given by inspiration," and in 2 Peter 1:21 we read: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." It is misleading to say that "separate books of the Bible are related to one another" and that they "together constitute a whole," and that "Christ is the Center." All this is beside the mark. What we want is plain speaking on the question: Is every word in the Bible inspired by the Holy Spirit, so that all its statements are the most trustworthy truth? Even the historical statements and others that do not seem to have a direct connection with Jesus Christ, e. g. God made heaven and earth in six days, are they the absolute inspired truth of God? Under this declaration may hide, and probably does hide, many a false doctrine on full inspiration.

No errors are condemned, it is all a vague general statement. Z.

* * * *

As Others See It The editor of the Christian Century rejoices at the efforts in behalf of unionism with the Lutheran Church. But he has his doubts. The foregoing declarations, as printed above, do not go far enough for him. "While these and all other approaches to unity are hailed with satisfaction by friendly observers in all denominations, the fact cannot be overlooked that, in building a solid theological platform for their own unity, and especially one of the extremely conservative character indicated by this recently adopted verbal inspiration plank, the Lutherans are rendering more remote their union with non-Lutheran bodies and are imposing difficulties in the way even of cooperation with them."

That's the trouble with all unionistic efforts, they open the door to ever more unions with almost everybody and anybody that still claims that he too is a Christian. Here is the above declaration that does not mention "verbal inspiration" in a single syllable, in fact leaving loopholes for all manner of divergent opinions, loopholes large enough to drive a battleship through, and yet the Christian Century is not satisfied!

Within our sister synod of Missouri is published an unofficial church paper called the American Lutheran. From a rough proof of this sheet we gather that union should be between synodical groups "by a common faith in a common Christ tied together as brethren in the Holy Church of God, etc." Why, almost any sectarian, Calvinist, even a liberal modernist, would speak in the same terms and welcome such a platform for union with all churches. Just what are we coming to? "Only God is infallible, only God's Word is infallible. You and I, no matter to which synod we may belong, must be ready to recognize our fallibility." Thus argues the writer in the American Lutheran Church against the demand that other synods sign on our "dotted line." Thus our fathers and our long honored confessions are made and hence may be fallible. This must be in line with the slogan of another Lutheran who urged that we discard Luther's "Here I stand," and proceed on this cry: Here we go! It seems we certainly are on our way — but whither? Z.

* * * *

More Clearness is badly needed today in the mutterings and prophesyings of some Lutherans. We should very much like to know just what the man uttering his religious views means. Here, as we read in the Lutheran Herald, is a Missouri pastor who writes to Dr. Conrad Bergendoff, president of Augustana College and Seminary, an institution of the Augustana Synod. The pastor from

Missouri wants to know how he can best defend the Augustana Synod before his Missouri brethren. Thereupon Dr. Bergendoff writes him an open letter. In it he says that he does not like the phrase *intuitu fidei*, meaning "in view of faith" in the matter of election, because he finds it misleading — not wrong in itself, mind you, but misleading. He claims that the doctrine of "inspiration of Scripture has not been formulated by the Lutheran Church in her confessional writings. Until the Lutheran Church as a whole, and not merely some one fraction of it, determines what that doctrine is to be, it is hardly fair for one part of the church to determine for the whole church so vital a matter." We call that rather neat for a plain evasion. As if the doctrines that we hold must be determined by the Lutheran Church in the good old Catholic way, and as though these beliefs were not grounded upon and plainly stated in the Scriptures themselves! Here is the plain case of a Lutheran teacher sidestepping the Scriptures as fountainhead and only authority of what we are to believe. The church must decide! Yes, surely we are on our way, but again we ask, Whither? Where do we go from here, and where do we land? Was it not Luther who said: Only the Scriptures shall posit articles of faith, and no one else, not even an angel?

There are other palpable evasions in this open letter, in fact this epistle is a masterpiece of the art of sidestepping. We wish the Missouri brother much joy of this explanation as found in Dr. Bergendoff's screed. We might ask: Why does this puzzled pastor, writing to the head of the Augustana seminary, have to go to such an informant? Are there not enough plain utterances of the Augustana Synod, or do the actions of this church body not speak clearly enough that its doctrine and practice are un-Lutheran?

Z.

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.

CHRIST, OUR EASTER SUN

Hallelujah! Christ is risen!
 Ris'n triumphant o'er the dead;
 Satan's mighty host is vanquished;
 Jesus Christ is now our Head.
 Banish all your cares and sadness,
 Sing in loud, exultant glee,
 For the Savior's blest redemption
 Wrought for us the victory.

Hear it, all ye sad and weary,
 Groaning under sin's great load,
 Heavy-laden, take the pardon
 That the Savior has bestowed.
 Deaf and dumb, weak, crippled, wretched,
 Blind and poor, come, all draw near
 To the fountain of His goodness,
 Let His love your spirits cheer.

Savior, keep us in Thy mercy,
 Be our glorious Easter Sun,
 While we here below are wand'ring,
 And all earthly glories shun;
 Till the Easter morn is breaking
 On that vast eternity
 Where, with all the faithful Christians
 We shall dwell in heav'n with Thee.

Dolores Schumann.

LUTHERAN CHURCH NOW A THEATER

According to the Moscow "Godless" newspaper, the Lutheran church at Annino, which was closed last year, is now being made over into a theater "at the request of members of the collective farm."

That the Russian government is opposed not only to Christianity but to all religion is indicated by the fact that all but one of the Jewish synagogues of Moscow have now been closed. The last two to discontinue worship were the Poliakoff and Workers' synagogues. The cantor of the Poliakoff synagogue, Michael Grutenberg, has been banished. The only house of worship now remaining to serve Moscow's large Jewish population is the Choir synagogue.

In view of the unrelenting persecution of religion by the soviets, it is probable, unless there is a political change in Russia soon, that all forms of public worship will disappear. However, this does not mean that religion will be destroyed in that country. Hundreds of years of persecution could not destroy the Hussite movement in Bohemia, but it continued to live on in secret religious groups known as the "hidden seed," and it has come down to our own day as the Moravian Church.

That is probably what is going on in Russia today. Despite the dark outlook, God still has His faithful ones who have not bent the knee to Baal, and perhaps they are far more numerous than we dream. After all, the Lord reigns in the heavens, and He will still be there when Lenin and Stalin and all the other mighty ones of earth who have sought to usurp His place and rob Him of His glory are gone forever from the stage of life's brief passing show.

LUTHERAN POETS RECEIVE REWARDS

Eleven contributions to the recently published "Lutheran Lyrics" have received awards from the editors of the American Poetry Magazine.

First prize went to Mrs. Margaret R. Seebach of Philadelphia, second prize to Mrs. Emily Nann Groby

of Bedford, Pa., and the third award to the Rev. George Taylor Rygh of Sioux City, Iowa.

Other prize-winners include Dr. N. Coover, Gettysburg, Pa.; Mrs. Rebekah Crouse Costanzo, Fair Oaks, Pa.; Dr. John T. Huddle of St. Petersburg, Fla.; the Rev. J. H. Kuhlmann, Loudonville, Ohio; Dr. Andreas Bard, Kansas City, Mo.; Florence Lind, Cokato, Minn.; Dr. Adolf Hult, Moline, Ill., and the Rev. O. P. Kretzmann of Chicago.

Just as all branches of Lutheranism are represented among the 258 contributors to the volume, so all the largest bodies are represented by the eleven award winners.

Editor of the American Poetry Magazine is Clara Catherine Prince who has two poems published in the anthology. "Lutheran Lyrics was edited by the Rev. Dr. W. H. Bruce Carney assisted by the Rev. Dr. Walton H. Greever and Dr. Harry Tennyson.

"SMASH THE CROSS"

Recently I noticed the following foreign dispatch. Over in a little town in Saxony, Germany, the people were shocked to find that every tombstone in the cemetery, which had a cross on it, had been thrown over and the cross over the door of the chapel had been smashed. Investigation by the police found that ten boys had committed the crime. In the police court they gave as a reason for their deed that they had heard a speaker at a radical meeting say, "When you see a cross, smash it." Acting upon this advice they had gone out into the cemetery and thrown down every one they could find.

That dispatch speaks volumes. "Smash the cross," has become the battle cry of today.

We would like to ask a question: Just what did this cross do to you? Have not streams of blessing come from it and in all times and all places? Think of the Red Cross work. Would its wonderful work of love ever have been possible without the example of the love on the cross of Calvary. We hardly think so. Think of the thousands of children it has fed in the days of starvation in Europe. Only He who said, "He who receives one of these little ones in my name receives me," could have prompted such love. And yet a little radical in Russia made fun of the prayers of a Red Cross worker when she said grace before feeding them. "When you see a cross, smash it."

Of course this is nothing new. Years ago Paul the apostle said, "The preaching of the cross is to them that perish foolishness." The cross tells us too many things about ourselves. It tells us: "You too would be capable of nailing Christ to the cross, you belong to the same class of people as those who rejected Him. They nailed Him to the cross in days gone by. You would throw down that cross and obliterate the memory of it all." — That is the final outcome of all this deceit, this relying on our own wisdom and strength. The cross pronounces judg-

ment on all of this. Yet the world of today does not care to believe this. It still dreams of a Utopia where we shall save ourselves by our own reason and strength. The cross cries over all the noise of this self-salvation, "You are all sinners." We have been tried and found guilty. The cross is the sentence. The sinner in his blasphemy cries; "When you see a cross, smash it."

Is it not also true that we in another sense rebel against the cross? We think of the cross life places on us in following Christ. We think of the mother, who, quarrelling with the will of God, says, "You must make my child well" — even when the angel of death has touched it. We think of the cross of ill-health, possibly brought on by ourselves by violating the rules of nature which after all are the laws of God. We think of the cross of poverty when we enviously think the world has not treated us fair and that happiness can be found only in riches. And under the burden of this cross we break down and cry out, "When you see a cross, smash it." That cross cannot be smashed. God will take it from His children when it has served its purpose. You may smash the cross but the splintered edge will make it only so much harder to carry.

What did the cross ever do to us? Much, very much. But why not hold still and give the cross a chance to speak, to present its side? It would tell us it is merely a signpost, pointing to the love of God, pointing to the judgment throne on the crystal sea. It would tell us that it wishes to wake us up out of our self-satisfaction, to show us that life is so short and that what we have done is so little. It is the big question mark of life. It is the mark of love. If we would only understand we would not dare to say, "When you see a cross, smash it."

And so, because the cross is foolishness, a scandal, to those who are lost, the smashing goes on. Higher criticism has been busy for years, evolution has been trying to undermine the very foundation, bolshevism, radicalism, and what not have all been smashing, smashing, smashing. And yet over all the wrecks they have made towers the cross pointing upward to the love of the Father who has given His only begotten Son.

A brook, bubbling on its way to the river, can do nothing until it is checked by a dam thrown across its course. But when enough force is collected to turn the turbine, it illumines the whole valley with the light it produces. So we will not be able to do anything until we are checked by the outstretched arms of the cross. And on the cross you will find written in the red of the blood of Christ the only answer.

Stinberg's grave in a Stockholm cemetery is visited each year by many people. The marker on the grave had been designated by the author before his death. A life of battle against God and man came to an end with his death. He wanted his grave to bear a token of his reconciliation. It is a rugged cross with the inscription, "*Ave crux, spes unica!*" "Hail cross, my only hope." Certainly the cross is our only hope. Towering over the

wrecks of time it ever calls us on in the way of love. When you see a cross, smash it? Yes, smash the cross of pride, selfishness, and hatred. Then you will find that over the wreck caused by the smashing of this cross, the real cross still towers, as it ever will tower until time shall be no more. —W. F. Hertel in Lutheran Standard.

SUPERSTITIONS AND FANATICISM

There is more superstition and fanaticism on religious lines in the world today than most people know. Religious superstitions and fanaticism are the worst of all. They have always been in the world ever since man lost fellowship with his Creator. All superstitions and fanaticism have one origin, which is the father of all lies. These religious aberrations are a vital part of the kingdom of darkness. The superstitions of the middle ages are still with us. Only one needs to read certain Roman Catholic journals. Relics, the bones of saints, thorns from the crown Christ wore, pieces of the cross, nails which were used at the crucifixion, even some of His blood, which becomes liquid at certain times, are superstitiously used in healing the sick and the afflicted. The same cures are claimed, which "Divine healers" claim to produce by the "sacramental" use of a drop of oil. Fanaticism goes hand in hand with superstitions. It is so in Protestantism.

The sects and cults which clamor for the miraculous, the extraordinary, who expect a continual supernatural Spirit manifestation, are evidences of it. Pentecostals, holding the gift of tongue delusion, faith-healers and others, claim to have visions, dreams, special revelations, special dispensations, and manifestations of the supernatural.

Dr. James M. Buckley, for many years Editor of the New York Christian Advocate, in a volume published thirty-eight years ago, mentions some of the more subtle superstitions practised among certain Christians, and especially among faith-healers. We quote him:

"The Bible is used as a book of magic. Many open it at random, expecting to be guided by the first passage they see, as Peter was told to open the mouth of the first fish that came up and he would find in it a piece of money. A missionary of high standing, with whom I was acquainted was cured of this form of superstition by consulting the Bible on an important matter of Christian duty, and the passage that met his gaze was *'Hell from beneath is moved to meet thee at thy coming.'* Paganism can produce nothing more superstitious, though many Christians, instead of 'see Scriptures,' still use the Bible as though it were a divining rod.

"Faith-healers feed upon impressions, make great use of dreams and signs, and put forth statements untrue and pernicious in their influence. A young lady long ill was visited by a minister who prayer with her, in great joy arose from his knees, and said, 'Jennie, you are sure to recover. Dismiss all fear. The Lord has revealed it to

me.' Soon after physicians in consultation decided that she had cancer of the stomach, of which she subsequently died. The faith-healer who had received the impression that she would recover, when met by the pastor of the family, said, 'Jennie will certainly get well. The Lord will raise her up. He has revealed it to me.' Said the pastor, 'She has not the nervous disease she had a few years ago. The physicians have decided that she has cancer of the stomach.' 'Oh well, was the reply, 'if that is the case, she is sure to die.'

"A family living in the city of St. Louis had a daughter who was very ill. They were well acquainted with one of the prominent advocates of faith-healing in the East, who made her case a subject of prayer, and whose wife wrote her a letter declaring that she certainly would be cured, because the Lord had revealed it. The letter arrived in St. Louis one day after her death."

We could give many similar cases which came under our own observation. Among the things which Paul writes as given to us as believers is a "sound mind." "For God hath not given us the spirit of fear, but of power, and of love and of a sound mind" (2 Tim. 1:7). In order to maintain sound doctrine and a sound walk, a sound mind is needed. An unsound mind, not well balanced, leads to unsound doctrine and unsound doctrine leads to a wrong walk. How we should daily ask the Lord to keep us in soundness of mind, and praise Him for a sane mind! We have noticed that the vast majority of those who follow every swamp light, every *ignis fatuus*, and are swayed by that which is extravagant and superstitious, are mentally deficient. — Our Hope.

THE SIGNS OF THE TIME

1

The Jewish Congregation Kehliath Jeshurun is shortly planning a special service in which the Torah (Scroll of Jewish Law) which was recently brought from Vienna will be consecrated. To this service Catholics and Protestants are to be invited. This Torah was taken from Vienna's oldest Synagog by Henrich Goldschmidt just before it burned and presented to the New York Congregation. — What will the Christians do at the service? Will they refer the Jews to John 5:39 or will they blindly concede to the Jews the lie, that because the Old Testament is part of the Bible, therefore the Jews have the right religion! The Jews at the time of Jesus also had the Torah, but Jesus proved to them that they know it not, because they did not find Him in it, and so their religion was false and they were lost.

2

Oh, pastor, that was so thrilling! This undoubtedly some of the people told Pastor Jones of Brooklyn recently, who gave his congregation a rare treat one Sunday morning. The Federal Council of

Churches asked its constituents to devote attention to the anniversary of Pastor Niemoeller's second year in the Sachsenhausen concentration camp. Obliging Pastor Jones mounted his pulpit, being seized and dragged away by two parishioners in brown shirts — and then a painted prison set labeled "Sachsenhausen" was placed before the pulpit. The sermon was then preached through its barred windows — Oh Boy!

3

In London last fall the World Union of Free-thinkers held a convention. In February a long article appeared in the "Antireligioznik," Soviet Godless Journal, denouncing the meeting as not being atheistic enough. Its complaint that because of the "Protestant mentality" of the London delegates, too much attention was paid to the danger of the Vatican. . . . The reactionary role of other religions was not clearly enough set forth, "as all are equally harmful." — For the devil the ungodly are even too godly! What would become of us, if our Lord by His death had not made Satan powerless against us?

4

Time, Feb. 13, 1939: "Last week there arrived in the United States on account of a Sunday service at the Circus Krone, a European outfit in London in which animals were blessed with full Roman Catholic ritual. Thus a new British organization, the Catholic Circus Guild, made its bow. Dominican Father Cyprian Rice preached a sermon, . . . another sprinkled water from an aspergillum on a tiger, a trained pegingese, some horses . . . three large bears . . . blessed . . . looking clumsily reverent and infinitely sad."

And so from within the ranks of the Church and from without the devil is continuing his warfare, often leads men from the sublime to the ridiculous. "Professing themselves to be wise, they became fools." Romans 1:22. "Watch ye and pray, lest ye enter into temptation." Mark 14:38. G. W. F.

Two Church of England Scholars, Prof. H. Goudge of Oxford and the Rev. G. R. Balleine of Bermondsey, have started a war against superstition in the Church. For the opening of their campaign they have issued two significant pamphlets that will shortly be available here. With disconcerting abruptness these scholars assert that "all superstitions are forms of mental disease," but the silliest of all among them are astrology, faith in omens, the use of dream-books to interpret dreams, charms and the consultation of mediums. Perversions that have overtaken serious faith account, perhaps naturally, for some of the more persistent superstitions. For instance: Friday, as the day of crucifixion, is accursed, and so one's hair should

not be cut on that day; an ancient picture of the crucifixion depicted the space under the ladder that leaned against the cross as inhabited by demons, so no one should walk under a ladder; 13 people surrounded the table from which Judas walked to betray Christ, and then went on to his death, so, when 13 are at a table, bad luck will follow the first to leave the table (this 13 superstition has gone even farther in a Philadelphia hospital, where the thirteenth floor has been eliminated for superstitious reasons); when Judas left the table, he knocked over the salt in his haste, so, whenever one does that now he must throw salt over the left shoulder to avert harm (the devil always approaches over the left shoulder, and he hates salt); medieval Christians wore wooden crosses on a cord around their necks as a symbol of humility, and when they were guilty of boasting they touched their wooden crosses in apology to God, so now people knock on wood. Some of these explanations may seem new and even unsatisfactory, but any reader will be able to recall many other instances and acts and beliefs of superstition. The present rapid increase of superstition offers an ominous commentary on the unsatisfactory estate of public religion. For that reason a comment of these English scholars is worth repeating here: "The fact is we never outgrow our sense of the supernatural. If we cannot satisfy it by the practice of real religious faith, we fall back on rags and tatters of moldy, moss-grown superstition." Neglect of real, vital religion always exacts this self-imposed revenge. —The Lutheran.

"UNDER PONTIUS PILATE"

By Elda Mae Piero, Canton, Ohio

By all the gods of Rome! Can't I forget
That Guileless Galilean, even yet?
Across the span of years, well I recall
The day, in my imperial judgment hall,
When crafty Caiphas and his rude horde
Spurred me to crucify their King and Lord.
Yet can I not forget that Nazarene,
But many a time, by day or night, have seen
Again that godlike face, sublimely sad:
Until sometimes I think I must go mad!

"Not Caesar's friend!" Their mob cry rent the air;
Now all is done, oh, what does Caesar care
That Pilate sold his soul, and slew the Just?
Would I had rather ground the mob to dust,
Had hung their wily priest upon a cross,
And braved whatever came of wrath or loss,
Than nevermore have any peace of mind,
Or hope my pandered self-respect to find.

A "Kingdom not of earth" was all He claimed —
A reign of Truth. Forever I am shamed
That, face to face with Truth, I could not see
Its majesty incarnate, regal, free,
In mien of meekness, 'neath the garb of woe.
Still — what is Truth? that I should miss it so?

Now even in the streets of Rome, 'tis said
The Man I crucified rose from the dead.
Almost I wish it true, to prove at least
That I saw clearer than an envious priest.

Yet through the ages I'll stand judged, this Christ beside,
By "Under Pontius Pilate He was crucified!"



CHURCH DEDICATION

On the 15th of January the members of Bethel congregation at Prentice, Wis., were privileged to dedicate their recently acquired structure to the services of the Triune God. The dedicatory services were read by the missionary, Pastor H. Nommensen, assisted by Pastors L. A. Winter and Wm. Nommensen. German services were conducted in the morning, the sermon being delivered by Pastor Wm. Nommensen. In the afternoon services conducted in the English language the former missionary in the Prentice-Spirit field, Pastor L. A. Winter, preached the sermon. The choir of Zion's Congregation at Spirit, assisted at the organ by Mr. Geo. Meyer of Medford, Wis., helped to stimulate the festive mood with appropriate chorals. For the members of Bethel Congregation this was a day of rejoicing and thanksgiving, the realization of a long cherished hope.

Our Synod has worked in the Prentice field about eighteen years. For a brief period this congregation and Zion's of Spirit had their own pastor. Late in 1928 the field was again merged with the Tomahawk-Tripoli parish and served from Tomahawk until the fall of 1935. Experience had proven that the consolidation was not the proper solution, at least not in this field, of extending God's kingdom efficiently. The Mission-Board therefore resolved to divide the field again and extended a call to Candidate L. A. Winter. By the grace of God he was permitted to labor here for three years. During his sojourn in the field the congregation enjoyed a steady growth.

Bethel Congregation, of Prentice, today numbers 60 souls, 49 communicants, 15 voting members, and 49 contributing members. Zion's Congregation, of Spirit, numbers 135 souls, 95 communicants, 27 voting members, and 95 contributing members. Both congregations are members of the Synod.

The members of Bethel Congregation availed themselves of the opportunity to buy a vacant building and under the leadership of their former pastor the work of renovating and remodelling the building, making it suitable as a house of worship, was begun.

Before the project could be completed Pastor L. A. Winter accepted a call to Plum City, Wis., and his successor, Missionary H. Nommensen, assisted the members in completing the work. Pews, altar, and pulpit were donated by congregations in the vicinity, the windows were a gift of the Lutheran Congregation at Fremont, R. 2. The Robbins Co. of Rhineland furnished all flooring gratis; other gifts were made by the former pastor, individual members of Bethel Congregation, and friends. The members donated all labor and were cheerfully assisted by members of Zion Congregation. It is refreshing in a time like the present to see a small group of mission-minded Christians extending themselves to their utmost, giving of their time and talents, that the Lord's work might prosper. May the love and zeal of these our fellow-Christians spurn us on to emulate their example, that His name may be glorified among the children of men! Let us be about our Father's business!

G. O. K.

SIXTIETH ANNIVERSARY

On March 12, St. Matthew's Ev. Luth. Church in Tittabawassee Tp., Michigan, celebrated the sixtieth anniversary of its organization. Two services were held at which Pastor John Zink of Sterling, Mich., and Pastor Carl Kionka of Swan Creek delivered the sermons.

During the sixty years since its organization St. Matthew's has been served by ten pastors. During all this time St. Matthew's has also conducted a Christian day school. The work of teaching has always been carried on by the respective pastors, as the congregation at no time was large enough to support a teacher.

As many other congregations, St. Matthew's also experienced some severe spiritual storms which at times threatened its very existence, but God graciously sustained His congregation in the hour of trial. The congregation at the present time numbers 45 voting members, 116 communicants, and 180 souls. May God bless this congregation with His Gospel in the future as He has in the past.

H. J. Z.

GOLDEN WEDDING

Teacher Arnold Luethy and his wife Amanda were permitted by the grace of God to celebrate their golden wedding anniversary with their children and friends. Teacher Luethy formerly taught in St. Matthew School. The undersigned spoke on Text Luc. 24: 29.

A. Halboth.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

In a few days our Easter recess begins. As we look back upon the portion of the schoolyear now gone, we

note that it brought us nothing unusual. Day after day we went along without interruption of our classwork, although for a week or so quite a few of the students were absent because of colds. This section of Minnesota suffered rather extensively from this ailment. In some communities schools were forced to close because of it. The Lord protected us against that, and even now, with the "flu" still around us, only two or three are absent from classes.

One of our girls, Vona Reed, Flint, Michigan, was advised by her physician to discontinue her work at the end of the first semester so that she might go home to recuperate from an illness that made schoolwork difficult for her since last October. She left us, but we all hope that she will recover completely and be able to return for the second semester next year.

Men's Association a concert course was provided for our students and for all others who appreciate music of the better kind. Exceptional talent was procured, and everybody was pleased and satisfied.

Radio Station KYSM, with studios in Mankato and New Ulm, has extended its facilities to us free of charge. We have our own line at the College. We have broadcast several times on Sunday afternoons, and we have been asked to take over a regular period during the week also. The arrangements have not been completed.

Our concert choir spent the winter months in diligent practice. The spring concert was given at the college on March 23. The choir has also appeared in Pastor Kuehnert's congregation in Winthrop and in Pastor Ackermann's congregation in Mankato. If a satisfactory schedule can be worked out, this choir will probably make



Our Concert Choir

Since last December we have been using our truck to pick up some of the students from the city — students who reside quite a distance from our school. We have room for eighteen on the truck, and every morning at 7:45 the load could be seen going up the hill. I don't think that the time of its arrival every varied more than five minutes except possibly three or four times. We begin at eight o'clock, and a number of the students live more than a mile from College Hill. Sidewalks are not cleared so early in the morning. That condition, together with Minnesota winter weather, made some kind of transportation advisable. Nor was there much expense involved. Our employes converted the truck into a bus and also did the driving. Students were not taken home after school-hours; neither will this morning pick-up be continued after Easter. We do not think that necessary.

During the winter we had numerous extra-curricular activities. With the support of the New Ulm Business

a trip into Nebraska during the Pentecost vacation. We should like to have our students see Nebraska, and we should like to have Nebraska see us.

The Aid Association for Lutherans, Appleton, Wisconsin, presented us with an A. B. Dick and Company mimeograph. This machine is equipped with an automatic feed and with a tabulator. This was a welcome gift, because our old machine was in such a state that it required almost a trained mechanic to operate it. Most of us don't pretend to be that. We thank the Association once more.

About now we also begin to think about placing our graduates for the next year. We have a fairly large class. We ask the congregations in need of a teacher to give these young people consideration. The calls, however, should be sent directly to your District Presidents, and, if possible, before the Committee on Assignments meets in May.

Our commencement speaker on June 9 will be Rev. Paul Pieper of Milwaukee, the chairman of Synod's Board of Trustees. We are glad to have his consent. But commencement this year will take from us an unusually large number of students. We all should begin to look around for new ones for next September. Every member of Synod must be interested in our kind of education. It requires the continuous efforts of all of us to keep this subject alive and to convince others of its importance. Won't you please lend your assistance? If you will only give us the names and addresses of such as might be induced to come to us, we shall make personal contact with them as soon as possible. In these times it is difficult enough for adults to stand fast in the faith; surely young men and young women must also be prepared for that. Our institution offers them one such opportunity. Besides, with the help of God, it seeks to train them to help still others to stand fast. We are sure that we can rely on you also in this respect. S.

western College, Watertown, Wis., beginning Wednesday at noon and closing the following Wednesday at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, and laymen) of their respective districts to the undersigned before July 19. (Cf. Joint Synod Report, 1937, p. 104.)

Further information pertaining to the convention will be published later. Karl F. Krauss, Sec'y.

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Counties will meet April 25 and 26 at Cascade, Rev. J. F. Boerger, Jr., pastor.

Papers: Exegesis John 3, 22-36, W. Kleinke; Hebr. 9, H. Eckert; John 17, G. Schaefer; Luther as crossbearer, M. Sauer, Polemics in the sermon, J. Wagner; Doctrine of the holy Trinity in the O. T., W. Schink; Women suffrage in a Christian congregation, E. Stoeckhardt; Office of the Keys-Re-instatement, C. Schulz; Have divine revelations ceased? R. Schroth. Edm. Huebner and W. Kitzerow, continuation of their papers.

Confession Address: A. Huber — W. Kitzerow.

Sermon: E. Froelich — G. Berthel.

Please announce and specify if quarters are desired or not. Edw. H. Kionka, Secr.

JOINT SOUTHWESTERN-MISSISSIPPI VALLEY CONFERENCE

The above-mentioned conference will open its sessions with a communion service at 9 A. M. in Immanuel Lutheran Church, La Crosse (W. Gutzke, pastor), the 19th day of April.

Speaker: Herbert Schaller (J. Schwartz).

Old and Continued Assignments: Herbert Schaller, Exegetical Treatment of Col. 1:24 sq.; Richard Siegler, Matthew 5:1-7; J. H. Paustian, "God's Plan of Salvation According to Ezekiel 36:17-36."

New Assignments: August Vollbrecht, "To What Extent Would we Unify Our Liturgy?" (Co-essayist: Arthur Berg).

Please announce your intended presence or absence to local pastor. R. W. Mueller, 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).

Announcements

ANNOUNCEMENTS

God willing, the **General Synodical Committee** will meet in St. John's School, Milwaukee, Wis., Wednesday, May 24, 1939, at 9:00 A. M.

Meeting of Boards and Committees:

Joint Mission Board, **St. John's School**, Monday, 10:00 A. M.
Board of Trustees, St. John's School, Monday, 2:00 P. M.
Conference of Presidents, Parsonage, Tuesday, 9:00 A. M.
Representatives of Educational Institutions, **Grace Church**, Tuesday, 2:30 P. M.

All boards and standing committees are requested to send in their reports ready for print by May 10.

The **Committee on Assignment** of Calls will meet after the adjournment of the General Committee, Thursday afternoon or Friday morning, at Thiensville.

John Brenner.

* * * *

Pastor Albert Winter of Mauston, Wis., has been appointed as member of the Committee on Finances for the Southwestern Conference of the Western Wisconsin District in place of Pastor H. Pankow, who resigned as a member of the committee because of his removal from the conference. Herbert C. Kirchner, President.

NOTICE — NEBRASKA DISTRICT OF WISCONSIN SYNOD

To complete the unexpired term of Dr. W. Saeger, who resigned, Mr. Owen McFarland was appointed Treasurer of Nebraska District of Wisconsin Synod. Treasurers of our congregations will please forward all monies for synodic purposes promptly to Mr. Owen McFarland, Norfolk, Nebr., R. R. II. J. Witt, President.

CONVENTION OF THE JOINT SYNOD

The 25th convention of the Joint Synod of Wisconsin and Other States will be held August 2-9, 1939, at North-

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.

MINNESOTA DISTRICT PASTORAL CONFERENCE

The Minnesota District Pastoral Conference meets, D. v., at Winthrop, Minn., April 18-20, the first service opening at 10:00 A. M.

Essays: Breaches in Intercongregational Ethics and Treatment Thereof, L. Brandes; An Explanation and Demonstration of the Common Service, C. Bolle; Privatseelsorge eines Pastors, W. C. Albrecht; How Can the Custom of Polygamy Among Heathen Be Best Treated by Our Missionaries? Im. Albrecht; Exegesis: Colossians II, A. Schaller; How May a Congregation Utilize Educational Facilities for the Religious Training of Its Children Outside of the Christian Day School? O. Klett; The Boy Scout Movement, A. Baer; Mixed Marriages — How They Effect Our Congregational Life and Pastoral Work? G. Albrecht; Individual Communion Cup, C. P. Kock; Union Movements Within the Lutheran Church. By Request of the St. Croix Conference.

Sermon: R. J. Palmer (R. C. Ave Lallemand.)

Confessional Address: P. T. Bast (T. E. Kock).

Please register early with Rev. C. Kuehner.

H. E. Lietzau, Sec'y.

DODGE WASHINGTON PASTORAL CONFERENCE

The Dodge-Washington Pastoral Conference will meet April 18 and 19, 1939, at 9:30 A. M., at Iron Ridge, Rev. F. Zarling.

Papers: Martin Bradtke, Stern, Redlin, Schaar, Von Rohr.

Sermon: Marti, Cares.

Confessional Address: Bradtke, Cares.

Please announce to local pastor! G. Redlin, Sec'y.

SOUTHEAST MICHIGAN PASTORAL CONFERENCE

God willing, the Southeast Michigan Conference will meet at St. Stephen's Church, Adrian, Mich., April 25 and 26, 1939.

Papers: Luetke, On Liturgics; Scheele, Exegesis of 1 Cor. 5; Richter, Exegesis of 1 Cor. 6; Leyrer, Sermon to be read.

Preachers: Hoenecke, Scheele.

Confessional speakers: Naumann, Allwardt.

Please announce early to Pastor John Nicolai, 242 Finch St., Adrian, Mich. O. J. Naumann, Sec'y.

PACIFIC NORTHWEST CONFERENCE

White Bluffs, Washington, L. C. Krug, Pastor

April 18—20

Chairman: R. H. Hoenecke — Secretary: A. A. Levenhagen

Tuesday, April 18

- 1:00- 1:15 Devotion.
- 1:15- 3:00 Discussion of Theses of A. L. C. and Missouri Synod by W. Lueckel.
- 3:00- 3:30 Book Review by Reinhold Jaech.
- 3:30- 3:50 Sermon and Homiletical Hour Texts.
- 3:50- 4:00 Announcement of Pastor's Problems.

Wednesday, April 19

- 9:00- 9:15 Devotion.
- 9:15- 9:45 Homiletical Review of 1 Cor. 9:19-22 by W. Lueckel.
- 9:45-11:15 Discussion of Prof. Kowalke's Paper on Young People's Work by Dr. Amacher.
- 11:15-12:00 Discussion of Pastoral Problems. Dinner.
- 2:00- 3:00 Millennialism by F. Soll.
- 3:00- 4:00 My Church and Others — Mormonism by E. Kirst.

Services, both regular and communion, at 8 o'clock. Sermon on John 6:60-65 by A. Levenhagen. Confessional by the resident pastor.

Thursday, April 20

- 9:00- 9:15 Devotion.
- 9:15- 9:45 Sermon and Service Criticism — Schoen.
- 9:45-10:30 Unfinished Papers.
- 10:30-12:00 Mission Report: Evangelist Report: Equalization of Traveling Expenses: Program for next conference: Minutes.

Bring your music along. Be sure to announce to Rev. L. C. Krug, White Bluffs, Washington.

INSTALLATION

In the interest of clearing up some misconceptions, more detailed information having been received by us, we repeat a notice which appeared in a recent number of the Northwestern Lutheran:

Authorized by President A. Ackermann, I installed Pastor A. W. Saremba in St. Matthew's Church, Cady, Wis., on Sunday, March 5, 1939.

The address of the pastor remains the same as before: Spring Valley, Wis., Rt. 1. M. C. Michaels.

CORRECTION

A serious printing mistake found its way into the report on Debt Retirement which was recently distributed in all congregations of our synod. The report read: "49 congregations have so far sent in cash contributions of various amounts." It should have read: "349 congregations have so far sent in cash contributions of various amounts."

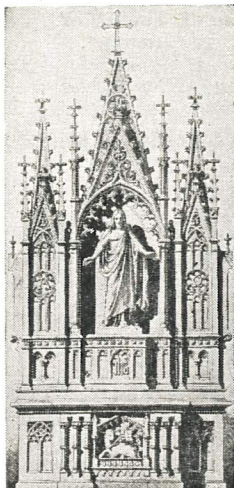
On March 27 the total cash received by Treasurer Timmel amounted to \$238,701.02, an increase since the first of January of almost \$9,000.00. E. E. Kowalke.

BOOK REVIEW

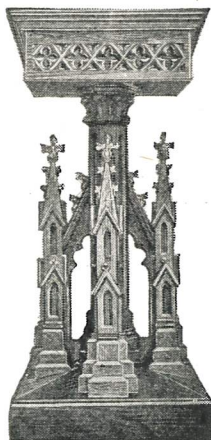
Faith of Our Fathers, A Review of Our Holy Christian Faith as Set Forth in the Apostles' Creed. By J. Theodore Mueller, Th. D., Professor of Doctrinal and Exegetical Theology, Concordia Seminary, St. Louis, Mo. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Bound in cloth, 124 pages. Price \$1.00.

The author says in the Foreword: "This little book on the **faith of our fathers** is intended to aid all children of God in studying and reviewing, teaching and witnessing the glorious faith of the Christian Church as it is set forth in the oldest of our sacred creeds, the Apostles' Creed." In twelve short chapters this book explains in simple language the meaning of the Creed. This is buttressed by many quotations from Scripture. We believe this treatise is adequate for the reviewing of his faith by every instructed Christian. We can heartily recommend it. Z.

CHURCH FURNITURE



No. 2129



No. 6013



No. 144

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.

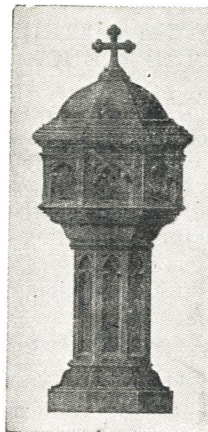
Styles 1 and 2 are lower in price, but are also constructed durably and make a very comfortable Pew.

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

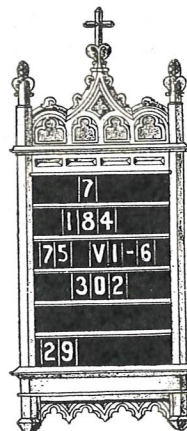
Particular care is taken at our factory to apply the finish, which we guarantee to be lasting and not to be sticky under any weather conditions.

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.

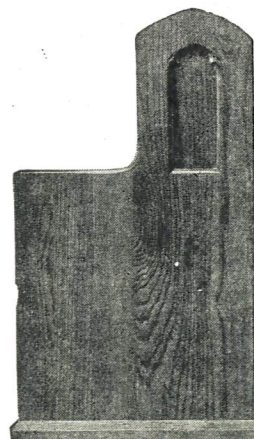
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