

THE NORTHWESTERN LUTHERAN

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

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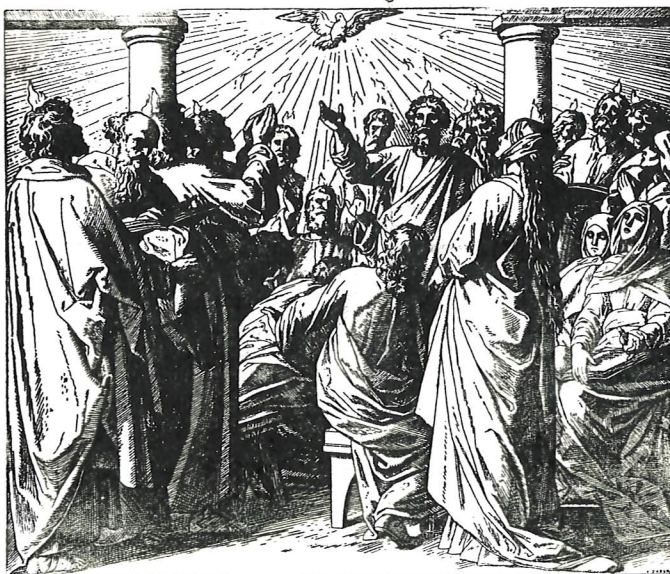
THE PURPOSE OF PENTECOST

*"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."
Acts 1: 8.*

PENTECOST — the third and last great festival of the Church — has come and gone. This festival has never attained the general popularity that the other two festivals — Christmas and Easter — have. The reason for this must be quite obvious to the Christian. Both Christmas and Easter attract even the children of the world, because of some of its outward characteristics and customs which have been attached to them and which fit well into the life of anyone, whether believer or unbeliever, but Pentecost bears none of these frills and customs, has no appeal to the fleshly-minded; hence the men of the world pass it by unnoticed. This fact does not grieve the Christian. It ought to make him rejoice that we here have one festival that the world has not shorn of its sacredness.

Pentecost is of utmost importance to the Church and, yes, to the world as well. Without Pentecost there would be neither Christmas nor Easter; without the outpouring of the Holy Ghost, which we commemorate on that day, the world — we — would have forever remained in ignorance of the great salvation wrought by Christ. Just how important Pentecost and the attendant miracle is, we may learn from the fact that Christ ever and again spoke of this great event to His disciples, especially during the days immediately preceding His sufferings and death on the cross. Upon His resurrection as He appears to the

disciples, He says: "Receive ye the Holy Ghost"; and on the day of His ascension, as He is about to withdraw His visible, bodily presence from them, He gives them implicit instructions not to depart from Jerusalem telling them they "SHALL BE BAPTIZED WITH THE HOLY GHOST NOT MANY DAYS HENCE."



Why the Baptism with the Holy Ghost

"Ye shall receive power, after that the Holy Ghost is come upon you." Here is the answer and definition by the Lord Himself! To do that great work for which they had been chosen by the Savior, required POWER. Not man's power — this would never do it — but divine power, the power of the Holy Ghost. What a sad failure these disciples would have been in their own

power! We are well acquainted with their slowness of heart to understand and believe the things concerning the Kingdom which Christ had so patiently taught them during the three years He was constantly with them; we know their lack of courage and initiative. No, no, their own power would never do to carry out Christ's commission to "teach all nations" and to "preach the Gospel to every creature." What a mess they would have made of it! But this "baptism with the Holy Ghost" will do it. He will give them power — His power —, equip them for this great task both in mind and spirit and give them the courage that will

be required at all times and under all conditions.

In the power of that Spirit the Church is still going on, preaching and teaching throughout the world. Wherever there is preaching of the Glad Tidings, there the Holy Ghost is at work exerting His power, that power which was visibly demonstrated on that first Pentecost day at Jerusalem. He makes the weak the mind and spirit of His servants even today. With strong, the faint-hearted courageous, and enlightens out His abiding power and presence no man would have had the courage to enter the jungles of the cannibals equipped only with the Gospel of Christ. Yea, without His active power, not one man would ever have been converted. In the assurance of this sustaining power of the Holy Ghost, let the Church of today never falter nor doubt but continue to do the work which God has called her to do.

The Work of the Church

Ye shall be witnesses unto me. That is her work! The disciples, of course, were witnesses of Christ in a very special sense. They witnessed to the world what they **saw** and **heard** and **touched**. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled — declare we unto you," says John (1 John 1:1). But in a still more special sense were these disciples witnesses of Christ:

they received the gift of inspiration and by their inspired writings they witnessed not only to the people of their day but are still witnessing and shall continue to witness to the end of time.

Christ calls them HIS WITNESSES. They were to serve **HIM**, witness of Him and all about Him, and Him alone. They were to know nothing but Christ and Him crucified. They were to testify to the world of His mission on earth, that He came to seek and save all sinners. They were to tell the story of His life and death and resurrection and ascension and His return to judgment. They were to tell the sinners of the world that whoever believes in Him shall not perish but have everlasting life. That was their commission, that and nothing more. That these disciples were faithful witnesses is a matter of divine record.

This witnessing of Christ is still the one great work of the Church today. Pentecost, which we have just celebrated, emphasized this truth. Christ and His salvation was Peter's theme on Pentecost day and that must ever remain our theme if we would be His disciples indeed. God the Holy Ghost fill our heart and mind with that determination.

Spirit of Power, O deign to dwell
Within Thy Church below;
Make her in holiness excel,
With pure devotion glow.

W. J. S.

OBEDIENCE

Our particular Lutheran Creeds, collected in The Book of Concord, stress the **obedience** of Christ as the lever of our Redemtion.

The race, from Adam down, lost its communion with God, its spiritual life, the divine image, righteousness, peace and joy, by **disobedience**. By obeying the serpent we come into bondage to the devil and become subject to his evil will. In consequence we had neither power nor the will to repent and believe, for the restoration of the severed relation. Our sin-poisoned nature shut God out and made us the objects of His displeasure. Our sin and guilt also excluded us from His kingdom and committed us to perdition. Our case was hopeless and left to ourselves and our own devices we were eternally lost.

But "God so loved the world." His grace and mercy found a way to save us. He Himself became incarnate in His Son, on this earth known as Jesus of Nazareth, the Christ of promise. He began to obey where we had disobeyed. With all the impetus of our disobedience against Him, and burdened with the weight of our sin, He retraced our steps by obeying without sin from the beginning to the end. He assumed our nature in order to offer a contact for

temptation, to meet the enemy on his own ground, and to wage a warfare against all the powers of hell. The cross was His last and most fearful test. Everything that powers of darkness could devise was brought to bear upon Him in that desperate and final struggle. "I have trod the winepress alone, and of the peoples there was no man with me. . . . I looked, and there was none to help! and I wondered that there was none to uphold; therefore mine own arm brought salvation with me and my wrath, it upheld me." Though forsaken by God and man, and without any reason in heaven or on earth for "seeing it through," He persevered in His obedience even unto death, yea, the death of the cross.

Hell had spent its greatest and last temptation in vain. Satan was defeated. Christ was triumphant. We were delivered from the power of the devil. He was dethroned and Christ was the new King of the world. Mankind was set free and Satan is subject to those who accept Christ as their Savior and Lord. The prison doors were opened, the chains "fell off from our hands," and the captives were at liberty to do the will of God and find freedom and joy in His service.

The power of Christ's victory gives us power to obey. Not in order to atone for our sins. This was the work of Christ alone. Not to earn or merit salvation. This He did for us. But to confess our faith in Him, to show the gratitude of our love to Him for His redemption, to abide in Him as the branch in the Vine, to exercise the gifts of His Spirit, to enable the Holy Spirit to effect our sanctification, and to travel

the Way that leads to our final glorification with Him in the heaven of our Christian hope.

"Having despoiled the principalities and the powers (of evil), he made a show of them openly, triumphing over them in it (the cross)."

"Having been made perfect, he became unto all them that obey him the author of eternal salvation."

— C. J. S. in The Bible Banner.

OBITUARY OF THE REVEREND JOHN JENNY

Our deceased brother, the Reverend John Jenny, was born December 8, 1859, in Mount Pleasant, Green Co., Wis., as the son of John Jenny and his wife Ursula, née Baumgartner. In early infancy he was received into the Holy Christian Church by the rite of Holy Baptism. His confirmation vow he made in the Immanuel Evangelical Church in Monroe, Wis., on March 29, 1874. The following year he entered Northwestern College at Watertown, Wis., where he pursued his studies until 1881. The next two years he spent at the Ev. Luth. Theol. Seminary at Wauwatosa. After two years at the Seminary, he was called into service of the Lord at Iron Creek, Dunn Co., Wis., where he was ordained and installed by the sainted Prof. Eugene Notz. A year later he accepted a call to Tomah, Wis., where he served until 1893. From 1893 to 1894 he served at West Duluth, Minn. He then received and accepted a call to this congregation, St. Jacobi (Milwaukee), as successor to his father-in-law, the sainted Rev. Wm. Dammann. He was installed on April 1, 1894, and served this congregation faithfully for 37 years, to the day, retiring on April 1, 1931.

He was united in the bonds of holy wedlock on August 27, 1885, here in Milwaukee, with Miss Bertha Dammann, daughter of the Rev. Wm. Dammann. This marriage was blessed with six children, one of these dying in infancy. On January 22, 1930, the Lord

called his beloved wife from his side to her eternal home.

Rev. Jenny was a very active worker in the kingdom of God, not only in his congregation, but also in the larger sphere of the Synod's work. He was a member of the commission sent to Arizona in January, 1916, to visit the Indian Missions of the Wisconsin Synod. He made two voyages to Europe in 1931 and 1937. These he described in articles in the Northwestern Lutheran and the Gemeinde-Blatt.

After his retirement he first made his home with his daughter Mrs. Hildegard Wehlitz in Wauwatosa. In 1935 he went to his daughter Mrs. Lydia Noren in Wilmington, Del. While there he wrote a history of the Swedish Lutherans, the oldest settlers in the Delaware region, which appeared in the Gemeinde-Blatt.

Pastor Jenny enjoyed good health until about two months before his death. The Lord finally called His servant unto the eternal reward of His grace on Friday, May 12, at the age of 79 years, 5 months, and 4 days.

He leaves to mourn: his children — Herbert of Boston, Mass., Mrs. Lydia Noren of Wilmington, Del., Mrs. Adele Garrett of Needham, Mass., Mrs. Hildegard Wehlitz of Wauwatosa, Wis., and Gerald of Morgantown, West Virginia; also three sons-in-law, eleven grandchildren, two brothers — Anton and Theophil of Monroe, two sisters, Mrs. Ulrich Elmer



† REV. JOHN JENNY †

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of Monticello, Wis., Mrs. Jost Zweifel of Shawnee, Okla. — and many other relatives and friends.

May the Lord comfort the bereaved with the self-same comfort wherewith we are comforted of God.

Arthur B. Tacke.

* * * *

The last rites over the mortal remains of our de-

ceased brother were held at St. Jacobi Church, Milwaukee, on Wednesday, May 17. Prof. A. F. Zich of the Theological Seminary at Thiensville delivered the German sermon, the Reverend P. G. Naumann, pastor of St. Jacobi, the English sermon, while the Reverend Arthur B. Tacke read the obituary. Interment took place at Pilgrim's Rest Cemetery, Milwaukee. G.

Grow In Knowledge

ELIJAH THE TISHBITE

The Departure for Zarephath

1 Kings 17:7-16

From F. Krummacher's Elijah

(Continued)

II

Elijah's thus tarrying, for the Lord's sake, who had directed him, is a noble example to us. "He that believeth shall not make haste." Isa. 28:16. Elijah waited, and help arrived. But in what manner? with water? with refreshment and consolation? No! but with a command, which, though it might be acquiesced in by faith, could not possibly be agreeable to flesh and blood. "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee." Reason was now again constrained to quit the field. Elijah is commanded to enter upon a tedious and wearisome journey, over a rude and sterile land, in a time of general famine and extreme drought; and this into the land of Zidon, beyond the borders of Israel, among a heathen people, devoted to a vile idolatry, the native country of Jezebel, his direct foe, and the territory of her father, a furious tyrant, and an ally of Ahab. "And behold, I have commanded a widow woman there to sustain thee." Strange comfort this to mere natural reason! A woman, who was herself lost her chief earthly sustainer; a Phenician, who might be a heathen, against whose idols Elijah was so zealous. Besides, amongst so many widows

in the land, how is this widow to be found? This, indeed, was "bringing the blind by a way they knew not," Isa. 42:16. But, "Be still, and know that I am God," Ps. 44:10. His footsteps are not known! Yet most of the paths by which he leads his servants, though they commence in darkness, or at best in twilight, become brighter as they proceed; ere long the dayspring begins to dawn, and their course shines more and more unto the perfect day.

Zarephath, situated between Zidon and Tyre, may signify, "a place of smelting furnaces," serving to remind us of the furnaces of affliction whereby the Lord tries and purifies his people. The prophet's whole route seemed to lie directly towards this furnace. But it was a divine direction; it was the Lord's will; and therefore it was right to go forward in his name. The prophet, perhaps with sorrow, bids a last farewell to his quiet hiding-place, where he had experienced such signal tokens of the help of God's countenance; he girds up the loins of his mind, takes his pilgrim-staff of the Divine word in the hand of his faith, and sets out for the heathen land. Rough as was his path, it was a way of holiness; no lion was there, nor any savage animal could come up thereon. The Lord was with him throughout his journey, even Jehovah, who

threshes the mountains, rebukes the winds and waves, and revives the spirit of the humble.

III

We soon find him in the neighborhood of Zarephath, and the Lord, who was there before him, had prepared and arranged all for his reception. He approached the gate of the city, and behold, the widow woman was there gathering sticks for her fire! The Spirit, perhaps, intimated to him that this was the woman to whom he was directed. Poor as she appeared, by the occupation which now engaged her, his faith could tell him, that if the Lord had appointed her to sustain him, she would have wherewith to do it. With God, who had supported him a whole year by the ministry of ravens at the brook of Cherith, he knew that nothing is impossible. And does not God often make a method of aiding us which surpasses all idea and expectation, doing for us abundantly above whatever we could ask or think, and sending us deliverance by means which appeared altogether inadequate; that we might learn to give the praise to Him and that His own name might be glorified? Ideas such as these no doubt passed through Elijah's mind; and while he fully confided in the Lord as the God of the widow and the fatherless, he was ready to regard their humble roof as a proper dwelling for himself. "He," therefore, "called to her and said, fetch me, I pray thee, a little water in a vessel, that I may drink." Her readiness to go encouraged him; for "as she was going to fetch it," he added, "Bring me, I pray thee, a morsel of bread in thine hand." His further request, however, opened afresh the wounds of this poor widow's heart; she could no longer conceal her woes. She answered, "As the Lord thy God liveth, I have not even the smallest loaf of bread: all I have is but a handful of flour in a barrel, and a little oil in a cruse; and lo, I have been gathering a stick or two for a fire on my hearth, that I might dress it for myself and for my child, as our last meal in this world, that we might eat it and die!" Oh, how affecting and heart-rending was this simple tale! We find it so while we read it. But what says Elijah to it? Can he still believe that this is the widow woman whom the Lord has appointed to sustain him? Yes, he is now certain of it. Be it that she is a woman in peculiar distress, having no other companion but her helpless child: all this creates no difficulty in his mind; Jehovah-jireh, the Lord will provide, Gen: 22:14. And besides, she seems to know his name, for how has she addressed me? "As the Lord thy God liveth." What an unusual and pleasant sound is this, in a strange land, in an idolatrous country. Perhaps she is a secret worshipper of the living God — a rose in the midst of thorns — a hidden dove in the clefts of the rock — a **converted** soul — one of the few among the heathen whom the word of the Lord has reached. Oh happy

thought, to find a brother or a sister in the land of Mesech! And whence does she know that Jehovah is my God, and that I am his servant? How marvellous the disposal of Divine providence!

None but those who have felt it can know how delightful it is, in a strange land, where there are no roads that lead to Zion, or where they lie waste and deserted, to discover unexpectedly among the children of this world, and as it were by the waters of Babylon, some citizen of the Holy Land, some brother or sister in the Lord. Yes, it is an unutterable delight, and to meet with only one such person makes the desert seem to rejoice and bloom as the rose. At such seasons we find, by experience, that the people of God are not so deficient in love as they are often supposed to be; we taste the blessedness of that communion in the love of Christ, by which he has enjoined that all men should know we are his true disciples; and opportunities of this sort serve to make it manifest. Yes, what we may here suppose to have been Elijah's joy, is still tasted in our world. God be thanked, that in every part of the earth, and even where wolves abound, and hirelings profess to tend the flock of Christ, the Good Shepherd has his sheep, the Lord has hidden ones who know and who follow Him. And as sheep that feed on barren hills often bear the finest fleeces, so it is often with the sheep of Christ; and as they know their Shepherd, or rather are known of Him, so it is as wonderful as it is delightful to find how readily they know and acknowledge one another.

On Elijah's perceiving that this was the widow of whom God had spoken to him, he hesitated not to address her in the most encouraging way. He said unto her, "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." And now she showed that she was indeed the widow whom the Lord God of Elijah had appointed to sustain him; for "she went" in faith, "and did according to the saying of Elijah; and she, and he, and her house, did eat many days." How blessed is the way of Faith!

Let us, then, behold this man of God cheerfully sitting down in her lone cottage. Surely "the voice of rejoicing and salvation is in the tabernacles of the righteous"; for, "the right hand of the Lord" on their behalf "doeth valiantly." Ps. 118:16. They rejoice together, not only on account of temporal blessings, but much more on account of those which are spiritual. Israel had lost Elijah, and a poor widow in an idolatrous land had found him. Often does it thus fare with a people who, though they have been privileged with the most faithful preaching of the

Gospel, will not turn unto the Lord, with all their heart, and walk uprightly before him. They are cursed with a famine of the word of God; the children's bread is taken from **them**, and imparted to others whom they account no better than dogs, who however "will receive it" and are languishing for it. Indeed our Lord himself thus applies this part of sacred history to the case of the people of Nazareth, who refuse to receive his ministry. "I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow," Luke 4:25.26.

The prophet dwells quite happy under the widow's roof. Want has disappeared. The meal is not diminished in the barrel, nor fails the oil in the cruse, according to the word of the Lord, which He spake by Elijah. Their spiritual substance does not fail. Truly might this poor widow rejoice in the privilege of sitting daily at the feet of this man of God, for instruction in divine things! Can we doubt for a moment that the prophet most gladly opened his mouth in divine wisdom, to impart it to the soul of this simple believing sister? Can we doubt that they prayed together, that they read together out of Moses and the prophets, that they conversed together of the day of Christ, which Abraham saw with gladness?

And would they not, think you, occasionally raise a spiritual song to the honor of their Lord and Savior? How swiftly and how delightfully must the hours have passed with them; and well might the angels of God have rejoiced, as no doubt they did, over this little church in the wilderness! Behold here then, my brethren, the bright opening and happy termination of a path, which commensed in such thick darkness! Only let all the children of God implicitly follow his guidance, and he will assuredly conduct them to a glorious end.

A noble testimony it is which is here borne respecting Elijah, when he was commanded away from his retreat at Cherith. It is said of him, "So he arose and went to Zarephath." Let it then be equally said of you, to whatever duty the Lord may call you away, "He arose and went!" Be the way ever so toilsome or dangerous, still arise, like Elijah, and go. Go cheerfully, **in faith**, keeping your heart quietly resting on the Lord, and in the end you will assuredly behold and sing of his goodness. Though tossed on a sea of troubles, you may anchor on the firm foundation of God, which standeth sure. You have for your security his wondrous great and precious promises, and may exclaim with the psalmist, "Why art thou cast down, O my soul? and why are thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God!" Ps. 42:11.

MARRIAGE

June is the favored month for marriages. No doubt many a young man and fair maiden will be united in wedlock during the next weeks. There is no denying the fact, however, that marriage does not stand in as high esteem as it did with the generation or two past. The percentage of divorces in relation to the number of marriages is increasing. This is one of the serious problems facing church and state, for this means broken homes. Broken homes mean in time a broken nation. Broken homes rob the child of its rightful heritage of parental supervision. In our Christian circles marriage is still considered holy, but the divorce evil is by no means absent. Fewer broken marriages would result if the following were observed:

1. Marriage is an estate which God ordained and instituted and only God can rightfully break the bonds which unite man and woman in wedlock. Read Genesis 2:21-25, Matthew 19:3-9, and 1 Corinthians 7 if you are contemplating marriage. Since God said, it is not good that man should be alone; I will make him an help meet for him, the first step in choosing a spouse should be that of asking the Lord's advice. That is done by taking it to the Lord in prayer.

2. Seek the counsel and blessings of your parents. They are God's representatives for your good. Christian parents seek the Lord's will and their children's welfare. The promise of obedience to the fourth commandment stands true: "that it may be well with thee and thou mayest live long on the earth."

3. Seek the prayers of your fellow believers. The prayer of the righteous man availeth much. — We should like to re-introduce the good old custom of having forthcoming marriages announced from the pulpit and the prayer of the assembled congregation requested. Who will be the first to make this request?

4. You cannot promise to have children brought up in a false religion and retain a good conscience before God. — Seek the advice of your spiritual adviser before entering into a mixed marriage. He watches for your soul, as he that must give account.

5. All things are sanctified by the Word of God and prayer. Thus also, by the Word of God and prayer, sanctify your exchange of the marriage vows and seek the Lord's blessing for wedlock. — But it most certainly does not harmonize to dedicate a half

hour of the wedding day to the Lord and the evening to the devil, world, and flesh. It is stepping off with the wrong foot to make your marriage day the occasion for a public tavern dance. Are you then harkening unto the sanctifying Word, are you taking the Lord along into your union, are you desirous of the Lord's blessing for wedlock? A wrong beginning often leads to an evil ending.

6. Be sure you know the difference between physical attraction and true love, based upon mutual

esteem. Marriage must have a more solid and lasting foundation than mere physical attraction.

7. The spouse standing on a higher plane, spiritually, morally, culturally, will more often be lowered to the plane of the other spouse than vice versa.

8. Marriage is not for convenience but to establish a home and a family.

9. "Marriage is honorable in all, but whoremongers and adulterers God will judge." Heb. 13:4.

— L. Koeniger.

Comments

The 46th Psalm, the basis of Luther's battle hymn, "A Mighty Fortress is our God," was used as a text by the seven presidents of synods composing the American Conference to hearten the Lutherans in these days of stress. According to the News Bulletin this pronouncement points out the failure of many human hopes. "Instead of the delusions once passionately followed that we might see 'the evangelization of the world in this generation' and that men's social life might be controlled by a so-called 'social gospel,' Christianity is now openly antagonized, ridiculed, persecuted. Instead of the aspiration and inspiration and venturesomeness of a free life, men and nations are running to cover, feverishly building legal walls of 'security' — a social security, worldly security, armed security. Further to bewilder us the 'worldly wisemen' deafen us with their analyses of conditions and their predictions."

All this is quite true, but we should have liked it much better if these Lutheran church leaders had also pointed out that all these idle day-dreams of a better world, filled with nobler men, were the natural result of that religious enthusiasm that denies the innate sinfulness of man and believes that man can reach heaven on earth by his own endeavors. There is the source of a great deal of present-day unhappiness. The wilful ignorance of the nature of the kingdom of God, of the aims of this kingdom and the means of grace placed into its hands by a gracious God, are at the bottom of the disillusionment prevailing in sectarian circles. The firm foundation of the Scriptures has been deserted by these sects, and so they are condemned to evermore seek for a panacea to heal all the ills of mankind, which futile search will but lead them deeper into the mire. It is these sects that have led us to believe that our security stood in outward things, such as politics, statecraft, alliances with democracies

so-called, even to the point of going to war for these chimerical schemes. That should be said and said positively with all due emphasis to enlighten our bewildered Lutherans.

Then, after clearing the air of this miasma, the Bible-trusting Lutheran can proceed to apply the one and only remedy for all our ills. This remedy, as we know, is the preaching of the Gospel for the salvation of souls from sin and all its foul brood. There, as we have so often pointed out, lies our danger. It is in the air to pin one's hope for peace on earth and all its blessings upon so many outward things, directing the mind and heart away from God's inspired Word to the outward forms of the church, its great efforts at evangelization of whole countries, its many societies and institutions as the means of a successful building of the church. This miasmatic air has infected us in such an unwholesome degree, that we do not any more expect everything in the way of spiritual healing from God through His Word, but from ourselves. Once we have wholeheartedly returned to the use of this balm of Gilead, we shall regain that peace of heart and soul that is above all understanding. Ambitious schemes of converting whole nations, nay the whole world, will then vanish into thin air, but our feet shall be standing on the firm rock of God's unchanging Word. Our work in God's kingdom of grace will then be indeed slow, often escaping our observation, but it will be sound and solid, building up the house of God stone by stone to a dwelling place fit for the God of our salvation.

Then, too, our hearts shall no more be filled with fear, the fear of wars, the fear of men, the fear that the Lord's kingdom of grace shall vanish from the face of the earth. Attending to the Lord's business of preaching the forgiveness of sin through the merit of Christ, salvation by grace and through faith alone as

a gift of God, we shall gather into the arms of our loving Father all those of mankind that He has chosen from eternity. That is doing God's work, secure in the promise that His Word shall not return void. Our security will then rest upon the faithful God whose word has never yet been broke and whose promises shall be fulfilled to the very letter. That is the plain message of the 46th Psalm. Let us trust it daringly.

* * * *

"The Recurring Remnant" Under this caption a writer in the Lutheran Sentinel, the official organ of the Norwegian Synod affiliated with us, enlarges on the thought that the true church of God has always been but a small portion, a remnant, among those calling themselves Christians. This writer deplors the spirit of unionism rife among us. "When you are tempted to grow despondent, dear troubled soul, at the sight of what is taking place within Christendom today (a day of unquestioned spiritual decadence, when confessions dearly bought by faithful forbears are being sold openly and cheaply in the shambles of unionism), I would ask you to turn back the pages of history — the history of God's people — and there note the remarkable recurrence of that 'remnant according to the election of grace' as Paul puts it. There has ever been, there will ever be, that blessed **recurring remnant**, thanks be to the God of all mercy!"

"You may be certain that when a church begins to clamor for 'big things' (as though there should ever have been lack of those things in the littlest flock of God's people) that it has grown weary of remaining but a remnant. When a church begins 'meeting challenges,' 'making an impact on the world,' becoming the 'needed agency in unfolding of Lutheran Destinies in America,' and similar purely mundane things, then don't get excited because you are not in on the ground floor of the big program. Just get out your Bible history and begin another review of the wholesome lessons (there are many of them) which God would have you learn from the example of the ever-faithful little flock, **the recurring remnant.**"

We are glad to reprint these excerpts from the Sentinel's article because they so exactly express our own opinions on the present trend toward unionism. It is heartening to find that there are still some left among the few — the remnant, if you please —, that courageously attack this coming blight on our Lutheranism. At any rate the remnant is still vocal. Z.

* * * *

The Blasphemy of Science One of the hard things to do for all of us seems to be to mind our own business and stay in our own yard. How much trouble and misery could be

avoided if we could succeed in that! If the state, for instance, would mind its business of enforcing the laws for the protection of the citizens and leave the church alone, and if the church could also learn the lesson of doing its work and not meddle with affairs of state, how much happier we should be. Greater havoc is wrought by the intermeddling of science with religion than, possibly, by any other for not minding one's business. Although some time ago, at a great gathering of scientists, it was openly confessed that science cannot save the world, yet ever and again some worshipper at this shrine will laud the great achievements of his god to the skies.

Recently a great mirror for the observatory on Mount Lock, Fort Davis, Texas, was dedicated to the science of astronomy in a new building. A reporter of the Chicago Tribune, attending this dedication, waxes lyrical in the praises of this science of star-gazing. He quotes lines from F. R. Moulton's poem "Consider the Heavens" as follows:

"O Science lift aloud thy voice that stills
The pulse of fear, and through the conscience thrills —
Thrills through the conscience the news of peace —
How beautiful thy feet are on thy hills."

It is that last line especially that irks us sorely. In Isaiah 52:7 the feet of him who bringeth good tidings are called beautiful, the good tidings being this: "Thy God reigneth." We all know that these good tidings are the news of God's power in setting man free from sin, in short the Gospel. Now once more science makes the claim that it will set men free and give them peace of conscience. We all know that science cannot do that, has not done it, because it is the wisdom of mere man. The science of astronomy is all very well, but why must it meddle with that which only the Word of God can do? Why will not science stay in its own yard? Z.

Cairo: Ten months ago a girl in Cairo became engaged to a man in Iran; they didn't see each other until last week, when they were married. The bride: seventeen-year-old Princess Fawzia of Egypt. The groom: nineteen-year-old Crown Prince Mohammed Riza Pahlevi, son of Persia's king. They met aboard a yacht on the River Nile; they were really married only after the second ceremony, performed late in April in Iran.

London likes the marriage. London buys much oil for British ships in Iran, and Egypt lines the Suez Canal. Further, the marriage brings together two rival religious sects — the Shiites of Iran and the Sunnites of Egypt. It joins two great sections of the Moslem world. It may be a love marriage; it certainly is a good marriage, politically.

— Christian Herald.

From a Wider Field

Come, Holy Ghost, in love
Shed on us from above
Thine own bright ray;
Divinely good Thou art;
Thy sacred gifts impart
To gladden each sad heart:
O come today!

Come, tenderest Friend, and best,
Our most delightful guest,
With soothing power:
Rest, which the weary know,
Shade, 'mid the noontide glow,
Peace, when deep griefs o'erflow,
Cheer us this hour!

Come, Light serene, and still,
Our inmost bosom fill;
Dwell in each breast!
We know no dawn but Thine:
Send forth Thy beams divine,
On our dark souls to shine,
And make us blest!

Exalt our low desires;
Extinguish passion's fires;
Heal every wound;
Our stubborn spirits bend;
Our icy coldness end;
Our devious steps attend,
While heavenward bound.

Come, all the faithful bless;
Let all who Christ confess,
His praise employ:
Give virtue's rich reward;
Victorious death accord,
And, with our glorious Lord,
Eternal joy!

Latin, 13th century.
Ray Palmer, Translator.

religion. Through the Bible and of course the church, I am striving to reach the goal. I have discovered and constantly rely upon the magic power of prayer when in trouble, in doubt, and at the close of every day. If I could not have access to the Bible each day, I would feel that something important and necessary was missing from my daily life. In that immortal masterpiece of literature I find new inspiration. That is why the Holy Bible is my favorite book." The answer is somewhat vague. The Bible is all that he says, good literature, a source of inspiration, wholesome reading — but it is by far more than that — "it is the power of God unto salvation to every one that believes." If it does not mean that to the young man who received the first award for his reply the Bible means little enough.

W. J. S.

PRESBYTERIANS AND MASONS

At a meeting of the General Assembly of the Orthodox Presbyterian Church assembled in Philadelphia, Pa., last week an overture was received to bar Free Masons from membership in all churches affiliated with them. This denomination, we will remember, was founded several years ago through a split in the ranks of the Presbyterian church, U. S. A. At this writing no action has been taken by the body but we hope the petition will be sustained by the assembled delegates. But whether they do or do not it is encouraging to us to know that other church bodies besides the Lutheran Church sees the godless character of the lodges and has the courage to attack them. May the Lord give them courage to deny them membership in their churches.

W. J. S.

CCC BOYS PREFER THE BIBLE

In a recent contest sponsored by a CCC newspaper, Happy Days, in which the young men of the CCC camp took part it was determined that the Bible is the favorite book of the boys in the camp. Each contestant was to state his favorite book and give his reason for the choice. The highest award went to Wayne Berkshire of Company 793, Hill City, So. Dak. He chose the Bible as his favorite book and gave the following reason: "My favorite book is the Holy Bible. Why? Because it is my mother's and my own wish that I develop a more wholesome, sincere and faithful

WAR ON CRIME

According to J. Edgar Hoover, chief of the Federal Bureau of investigation, there are 14,067 "public enemies" and of these there are 12,000 at large "constantly perpetrating new crimes."

Every day, says Mr. Hoover, there are an average of 2,252 larcenies, 814 burglaries, 516 automobile thefts, 162 robberies, 122 aggravated assaults, 20 murders, 23 rape cases and 12 negligent manslaughters.

What an array of crime in this so-called Christian land!

W. J. S.

CONVERSION OF JEWS

According to the "News Bulletin" the conversion of Jews is increasing each year in Budapest. Pastor Tibor Schulok, a minister of the Lutheran Church, has published the following statistical data. In 1933 there were 607 conversions of Jews, 731 in 1934, 890 in 1935, 1141 in 1937, 6135 in 1938. These were divided among the various denominations as follows:

	1937	1938
Roman Catholic.....	708	3550
Greek United	3	51
Reformed	211	816
Lutheran	127	1471
Greek Orthodox	2	41
Unitarian	7	206
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Total	1058	6135

W. J. S.

ITEMS TAKEN FROM THE NEWS BULLETIN

A few years ago the British Museum purchased the famous Scripture manuscript known as Codex Sinaiticus from the Russian Government for \$500,000. It was recently reported that the Codex Sinaiticus has now been reconditioned and the text made as plain as possible. Study of the sixteen hundred year old manuscript indicates that it was written by four scribes and that most of it was taken from dictation rather than copy. This could be ascertained by the differences in spelling and the different ways in which the four scribes had learned their Greek pronunciation.

* * * *

A principle consideration during the forthcoming general assembly of the Presbyterian Church in the U. S. A., to be held in Cleveland late in May, will be the question of union between the Presbyterian and Episcopal Churches. A spirit of cooperation and a frank and open desire for a better understanding have predominated during the recent meetings of leaders of these communions.

* * * *

An unusual Jewish tribute to "The Mediator," a Christian magazine for the Jews, edited by Dr. Henry Einspruch, was expressed recently by Mr. Al Segal in his column published in the Jewish "Sentinel," of Chicago:

"I am mindful of a group of converted Jews who live in Baltimore. They call themselves Christian Jews by which they mean they are still Jews who religiously believe otherwise than most Jews do. They publish an interesting little paper called "The Mediator (Henry Einspruch, editor).

"It is altogether unlike the general conversionist press, what with its intelligence, what with an absence of fanaticism. It is, indeed, almost like any Jewish paper you might pick up in its worrying about the

current pain of Jews, in its protest against the persecutors. These converted Jews haven't been able to escape the agony of Israel and don't seem to want to. They appear to be better Christians by remaining conscious Jews."

* * * *

The total figures for Evangelical Christians in the German Reich will only be reliably established after the coming national census. Provisionally the following figures may be given:

The Old Reach	40,796,512
Austria	327,468
Sudeten Province	130,000
Bohemia, Moravia	16,000
Memel District	129,000
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	41,398,980

According to the "Voelkischer Beobachter," the inhabitants of the German Reich today number over 86 million. (The Memel District is not yet included in this figure. Its population is about 160,000.)

* * * *

The Hungarian Lutheran Church has established a College of Agriculture in Nagytarsca, in the neighborhood of Budapest. The foundation of the College was made possible, partly by public conscription, partly with the help of the Finnish Lutheran Church. The College was named after Samuel Tessedik, a Lutheran minister and a well-known pioneer in the science of agriculture in Hungary.

The estimated Jewish population in the world has been put at 16,000,000. During the 19th century about 72,000 Jews accepted Protestant Christianity and 13,200 became Catholics. The number of converts from heathen and Mohammedan faiths during the 19th century has been reckoned at about 2,000,000 from among more than a billion people. In the light of these comparative figures it is evident that mission work among the Jews has been relatively more successful than among the heathen. Furthermore, Jewish converts are reported to be more eager to become Christian preachers than are converts from other faiths.

— News Bulletin.

The Fears that Christianity in Japan might yet become a controlled religion have grown steadily stronger. The bill to control all religious organizations now pending in Japan's Parliament, and likely to be enacted into law, will have momentous consequences. On the surface, its purpose seems to be to provide conditions under which recognized religious organizations can hold property in Japan in their own right. Dr. W. Axling, a noted missionary authority, thinks this would be "a great victory for Christianity," but there is another side to be considered. Under the terms of the proposed law, each religious group will continue to exist only on the approval of the

Minister of Education. Among the things subject to his judgment and decision are the contents of creeds and liturgies; the form and administration of organizations; conditions of membership; the work and qualifications, the right and powers of the clergy and church officials. That seems a heavy and destructive price to pay for the privilege of owning property in one's own right. —The Lutheran.

Why Call America "God's Country" when nearly half of our population has not even a formal connection with the Christian Church. About 13,400,000 of our children receive no religious instruction whatever; 10,000 rural communities are churchless; 30,000 communities have no resident pastors; 1,000,000 of the rural population have no religious facilities at all; backward sections of most eastern and middle states vie with the hamlets hidden in the mountain ranges of the South and West in their lack of decent religious instruction; in Utah seven counties are without the operation of a single evangelical mission. This list could be greatly amplified; there may be some such sore spots in your own vicinity. Whoever or whatever is to blame, the duty of seeking a cure rests first of all with the church, and the direction it should take is indicated by the report that in once-religious New England only 40 per cent of the adults and the still smaller 33 per cent of the young have even the slightest connection with church or Sunday school. Consider the significance of the report in 11 townships of a Michigan county, where 1,005 children are enrolled in 46 public schools, not one of them is in a church or Sunday school. If parents and secular and religious authorities really wanted children to be fully intelligent, they would make sure the children were under spiritual influence also. —The Lutheran.

Soviet Communism Is Gradually Realizing that its persecution of Christianity has failed. A recent article, appearing in a Polish periodical of Warsaw, describes the activities of Orthodox priests and non-conformist evangelists. Though ousted from their parishes and barred from their churches and meeting houses, they continue to travel through the land in which once they held recognized positions in religion, but are now registered as craftsmen in various trades. This is quite after the manner of St. Paul, the tent-maker, and others of the early days of the church's experiences of persecution. It is suggestive to recall that in those days congregations often existed as chartered guilds. These modern witnesses to the faith do not lack opportunities to minister to the spiritual needs of the people, in spite of the fact that only officially registered persons may hold religious services in Soviet Russia, and then only under many restrictions in chapels closely supervised by local Soviet authorities. —The Lutheran.

The Bible is in Your Newspaper, perhaps more than you realize. For an incentive to look, note this record taken from the New York Times over the period of one calendar year. A New York pastor, having his attention caught by the accuracy and aptness of scriptural quotations in that journal, discovered in his search 466 biblical verses, phrases and allusions in 367 editorials in the space of 262 days. These were quoted from 47 books of the Bible — 25 from the Old Testament and 22 from the New Testament. Scriptural influence fashioned 22 editorial titles, and four editorials were devoted exclusively to the English Bible. Some editorials contained as many as four biblical references. This imposing use of Scripture was distributed among editorials concerned with sociology, science, education, finance, industry, literature, art, philosophy and philanthropy. The scope is suggestive of the universal and profound application of the Bible to the widely varied conditions and absorptions of daily life. This pastor's interest seems to have been centered on the editorial page; the use of Biblical thoughts, phrases and incidents occurs likewise in the news columns. This should be an incentive to newspaper devotees to read their Bibles more carefully and intelligently for a better understanding of their daily stint. Otherwise, there is a dreadful alternative — they won't be able to understand their newspapers! —The Lutheran.

A PIONEER MINISTER WHO FROZE TO DEATH

The roving reporter of the Rock Island Argus stood the other day before a simple monument in the Glenwood Cemetery near the little village of Colona, Ill. It bears this inscription: "Rev. John Brich, Frozen to Death on the 9th of March, 1937. About 60 years old." This article tells of his ministry "to the sick and dying and the gospel-hungry inhabitants of this new country. Financially unrewarded, he braved cold and heat, storm and tempest, unwelcome communities and the danger of the wilds where settlements were few and far between. . . . He traveled across the grasslands and the woodlands of Rock Island and Henry counties. The first settler in Henry county had arrived only the year before his death.

"How and where he was found has been forgotten. The stone states that here lies a man that staked his all that duty may be done, who brought comfort to the dismal lonely home. A man whose monument here is but a stone that tells a short story but whose greater monument is the empire he helped build, a high culture and civilization resulting from the temples of God for which he laid the foundations."

—Sel.

GREED FOR OTHERS' GOODS

In his book, *Conscript Europe*, Randolph Leigh estimates that "predatory" Europeans have almost 700,000,000 people of the black, brown and yellow races under their thumbs. Some of these people are taxed as much as one-half the net produce of their acres. He reports that the Anglican Church of England receives an annual revenue equivalent to thirty-two million dollars, much of it from coal properties in the United Kingdom, and is, therefore, to some extent responsible for the depressed living standards of the workers and their miserable low wages. Yet, says Mr. Leigh, the Archbishop of Canterbury has a stipend of \$75,000 per year, and many bishops have from \$20,000 to \$50,000 a year. The author could no doubt have written a book about our country that would be as factual a demonstration of the existence of rapaciousness and exploitation here, even though there may exist less national and official practice of the "gimme" philosophy. Christian stewardship must bear witness against all exploitation of human beings for gain.

—The Lutheran Companion.

NEWS BRIEFS

The Bible will soon be translated again into the Ukrainian, or Ruthenian, language. The Ukraine, lying along the southwestern edge of Russia, received portions of the Scriptures for the first time in 1869. In 1880 the New Testament was published in the Ukrainian language, and in 1903, the whole Bible. The personnel of the translating committee will include

Lutheran, Reformed, Baptist, and Evangelical Christians, all eminent scholars.

* * * *

Recently a New York daily reported that out of 3,000 Chinese boys in that foreign area of New York City, only two cases in eight years had come under the juvenile delinquency jurisdiction. When the Chinese teachers were questioned they said, "The misconduct of the child is the fault of the parent." The Chinese child is made to understand that his misdemeanor in public brings disgrace not only on himself, but on his family, and the severest punishment is to "lose face."

* * * *

In a recent radio address Queen Wilhelmina of Holland discussed the personal implications of what she termed "moral re-armament." She declared that "nearly all the former foundations on which the individual can base his life are going. We are met everywhere by insecurity and unrest. Without a personal relationship with God no inner peace is possible. But with it the highest barriers can be easily surmounted. On this truth rests the idea of moral re-armament.

"Many people have asked me what my personal faith and experience is. The experience of 'Christ first of all,' has been my guiding star in arriving at these conclusions about moral rearmament. I hope I will till my last breath be true to these words."

—News Bulletin.

Announcements

DR. MARTIN LUTHER COLLEGE

Dr. Martin Luther College invites you to attend the Commencement Concert on Thursday evening, June 8, at 8:15, and the Graduation Exercises on Friday morning, June 9, at 10 o'clock. The Rev. Paul Pieper of Milwaukee will be the speaker. C. L. Schweppe.

MICHIGAN LUTHERAN SEMINARY

June 13 has been selected as commencement day at Michigan Lutheran Seminary, Saginaw, Mich. The activities will begin in the forenoon and continue throughout the day. In the forenoon there will be athletic contests of all kinds and in the afternoon two baseball games.

The graduating exercises are to take place in the evening at our St. Paul's Church. There are 19 students in the graduating class.

The Martin Luther Seminary Alumni will meet for their annual meeting immediately after the close of the commencement exercises.

This is an invitation for all alumni and other friends of our school to come to us for an all-day visit.

Otto J. R. Hoenecke.

THEOLOGICAL SEMINARY

On Thursday, June 8, the present school year of the Theological Seminary, the tenth of the dedication of the

new buildings in Theinsville, will come to a close. Services will be held in the Seminary Chapel, beginning at 9:30 A. M. Friends of the school are cordially invited.

Joh. P. Meyer.

WINNEBAGO LUTHERAN ACADEMY

Commencement day June 11. Graduation services at 4:00 P. M. Academic program 7:45. All friends are invited. Rev. G. E. Bergemann, Director.

NORTHWESTERN COLLEGE

The Commencement exercises at Northwestern College will be held on Thursday, June 15, beginning at ten o'clock. In the early afternoon of that day the alumni society will hold its annual meeting. For the evening of the day before Commencement the students have arranged a concert in which all the musical organizations will take part. The faculty and the graduating class extend a hearty invitation to all friends to take part in these exercises.

E. E. Kowalke.

CHANGE OF ADDRESS

Rev. Wm. P. Holzhausen, 1105 S. Cornelia St., Sioux City, Iowa.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1939

North Wisconsin District

Fox River Valley Conference:

Pastor W. Wichmann (Pastor Harold Wicke).
Pastor W. Valleskey (Pastor Le Roy Ristow).
Pastor K. Toepel (Pastor P. Oehlert).
Layman and alternate from
Immanuel's Congregation, Maple Creek, Wis.
Mount Olive Congregation, Appleton, Wis.
Immanuel's Congregation, Waupaca, Wis.

Lake Superior Conference:

Pastor E. C. Rupp (Pastor H. A. Kahrs).
Pastor Theo. Thurow (Pastor Wm. Lutz).
Layman and alternate from
Grace Congregation, Uowers, Mich.
St. Peter's Congregation, Stambaugh, Mich.

Manitowoc Conference:

Pastor M. Braun (Pastor W. Kleinke).
Pastor H. Kuether (Pastor G. Struck).
Layman and alternate from
St. Peter's Congregation, Haven, Wis.
St. James' and St. John's, Reedsville, Wis.

Rhineland Conference:

Pastor Herb. Lemke (Pastor Henry Pussehl).
Layman and alternate from
Christ Congregation, Eagle River, Wis.

Winnebago Conference:

Pastor E. Behm (Gerh. Pieper).
Pastor P. Bergmann (Pastor E. Reim).
Pastor H. Warnke (Pastor M. Fleischer).
Layman and alternate from
Trinity Congregation, Dundee, Wis.
St. John's Congregation, Montello, Wis.
St. Peter's Congregation, Weyauwega, Wis.

Teacher Body:

Mr. A. Moskop (Mr. W. Nolte).
Mr. M. Busse (Mr. G. Kieker).
Mr. A. Koester (Mr. M. Hoffmann).
Mr. F. Manthey (Mr. L. Keup).

NOTE: — Please send the credentials for the layman to your District Secretary before July 15.

G. E. Boettcher, Secretary.

Hortonville, Wis., May 11, 1939.

ORDINATION

On April 30, 1939, having been duly authorized, I ordained Robert William Schaller and installed him as pastor of Zion Ev. Luth. Church in Phoenix, Arizona. Let us pray the Lord to bless His laborer in a field truly ripe unto harvest.

Address: The Rev. Robert William Schaller, 911 Woodland Ave, Phoenix, Arizona.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference will meet June 19 at 9 A. M. at the First German Ev. Luth. Church at Manitowoc.

Essayist: W. Kleinke. E. H. Kionka, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will meet, D. v., June 6 to 7 at Kirchhayn (Pastor Rische), at 9:30 A. M.

Work: Hebrew — Schewe; How to Deal with Indifferent Church Members — Voss; Book Review on "The Quest of Reality — Herwig; Benefit and Purpose of the Confessional Address — Lescow.

Preachers: Ruege (Schewe). K. Lescow, Sec'y.

EASTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Delegate Conference of the Dakota-Montana District will meet June 14 (9 A. M. to 5 P. M.), in St. Paul's Church, Argo Twp., So. Dak., Ruben Kettenacker, pastor. Topics for discussion: "Vorlage."

Dinner will be served by the congregation.

Pastors and delegates will please announce to the local pastor whether they contemplate coming or not.

Wm. Lindloff, Visitor.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will convene at New Ulm, Minn., June 28 (G. Hinnenthal, pastor). Sessions begin at 9:00 A. M.

Essay: "The Importance of Unity in the Church," based on Ps. 133, 1, Pastor R. Schierenbeck.

Please register with the local pastor and state how many delegates will represent each congregation.

A. Martens, Sec'y.

PASTORAL CONFERENCE OF THE SOUTH EAST WISCONSIN DISTRICT

The Pastoral Conference of the South East Wisconsin District will meet June 27 and 28 at St. James' Church, No. 60th and W. Lloyd Sts., Milwaukee, Wis. (A. Voss, pastor).

An essay will be read by Prof. J. Meyer entitled: "Do the recent declarations of the American Lutheran Church warrant the establishment of fraternal relations?"

Dinner to be served by the ladies of the church.

W. Keibel, Sec'y.

PACIFIC NORTHWEST DELEGATE CONFERENCE

The Pacific Northwest Delegate Conference will convene at Yakima, Wash. (F. Soll, pastor), during June 13 to 15. The first session will begin at 9:00 A. M.

Essayists: Rev. E. Zimmermann and E. Kirst.

Lay delegates to our last District meeting are accredited delegates to this meeting.

Please announce to Pastor Soll! W. Amacher, Sec'y.

NEBRASKA DISTRICT DELEGATE CONFERENCE

The Nebraska District Delegate Conference will meet in St. Paul's Church, Plymouth, Nebraska (A. Degner, pastor), June 15-19, 1939. Sessions will be opened Thursday at 9 A. M.

Lay delegates are to present credentials signed by the president and secretary of their respective congregations.

Essays: The Scriptural Doctrine of Repentance (Pastor E. J. Hahn of Gresham, Nebr.) and "A Christian Man is the Free Servant of All Things and Subject to All" (Prof. Aug. F. Zich of Thiensville, Wis.).

Services with Holy Communion will be held on Sunday morning and a service emphasizing Christian Education on Sunday evening.

Please register with the local pastor and state approximate time of arrival.

NOTICE: At 11 A. M. on June 15 the Nebraska District of the Joint Synod of Wisconsin and Other States will convene to hear the report of the Committee on the Proposed District Constitution. L. Sabrowsky, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet on Tuesday, June 20, 1939, in Salem's Lutheran Church, Stillwater, Minn., Rev. J. W. F. Pieper, pastor.

Essays: "Catholicism in America," Pastor H. Lietzau; "Judaism," Pastor J. Plocher.

Sermon: A. H. Baer (G. A. Ernst).

N. B. Services begin at 9:00 A. M. Following services the delegates are requested to present their credentials, signed by the President and Secretary of the congregation, to the Secretary. The annual one dollar dues will also be collected at this time. Please register with Pastor Pieper.

O. P. Medenwald, Sec'y.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet on the first Sunday after Trinity, June 11, at 2 P. M., in Zion Ev. Luth. Church of Hartland, Wisconsin, Ph. Hartwig, Pastor. A. C. Schewe, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet for a one day conference at Minneola Township, Minn. (T. E. Kock, pastor) on Tuesday, June 6. Sessions begin at 9:00 A. M.

Essay: "What is implied in the scriptural injunction 'Bring them (children) up in the nurture and admonition of the Lord,'" Pastor Weindorf.

Communion Service at 11:15 A. M.

Confessional Speaker: Pastor Hertler.

Please register with the local pastor and state how many delegates are coming. T. E. Kock, Sec'y.

FOX RIVER VALLEY DELEGATE, TEACHERS AND PASTORAL CONFERENCE

The Fox River Valley Delegate, Teachers and Pastoral Conference will meet at Hortonville, Wis., Rev. G. E. Boettcher, June 27, 9 A. M. Delegate Day. A schedule of work will be prepared.

June 28, Pastoral Conference.

Confessional Sermon: Otto Henning — E. C. Hinnenthal.

Ex. Hom. Treatise of Acts 7, 54—8, 3: G. E. Boettcher; Isagogics of I Samuel: L. Kaspar; Isagogics of II Samuel: R. Lederer; How Does the Apostle Paul in His Epistles Exhort His Christians to Give?: K. Toepel; How Can We Encourage Attendance at Our Congregational Meetings?: P. Oehlert; Justification and Sanctification: W. Kuether; The Pastor in the Sickroom: F. Reier; The Pastor's Call: A. Werner; Centralizing our Parochial Schools: L. Ristow.

Timely announcement would be appreciated by Rev. Boettcher, stating how many delegates you intend bringing. F. A. Reier, Sec'y.

WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The above named delegate conference will convene at the Northwestern Lutheran Academy in Mobridge, South Dakota, June 13-14. The first session will begin at 10:00 A. M.

Essays: Die Geschichte und Bedeutung der Konfirmation, J. J. Wendland; A Practical Explanation of the Office of the Keys and Confession, H. Heckendorf; How Far May A Pastor Go In Exercising His Rights As A Citizen, A. Eberhardt.

Sermon: E. Krueger (P. Kuske).

Confessional: W. Herrmann (J. Bade).

Delegates are to bring their own blankets, pillows, etc. Other arrangements will be as usual. Pastors are requested to announce themselves and the number of delegates that shall be present from their parish to Rev. G. Schlegel.

P. R. Kuske, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet at Acoma June 6, at 9 A. M. A short service will be conducted at the opening of this one day conference.

Papers: E. A. Binger, Practical Suggestions for Re-establishment of the Family Altar; W. J. Schulze, How to Stimulate Attendance at Holy Communion; A. Leersen, What Benefit does a Congregation Derive from its Connection with Synod.

Preacher: S. Baer, Im. Lenz.

Please announce. Karl J. Plocher, Sec'y.

MANKATO DELEGATE CONFERENCE

The Mankato Delegate Conference will meet Thursday, June 8, 9:30 A. M., in Immanuel School, Mankato, Minn.

Program: Exegetical Paper by H. E. Kelm; Study and Discussion of the Program for the Convention of Joint Synod.

W. Schuetze, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets June 6 at Warrens, Wis., with Pastor A. Loock. Services at 7:30 P. M.

Speaker: M. Glaeser (H. Kirchner).

Papers: Exegesis, 1 Tim. 1 — Arthur Berg; Isagogics, Ephesians — A. Loock; Isagogics, Philippians — Phil. Lehman; Reading of Sermon — W. Paustian (H. Schaller); Doctrinal Paper — Inspiration — R. Siegler; Practical Papers — Proselyting in General — A. Winter; Proposed Merger of American Lutheran Church and the Synodical Conference — H. Kirchner. L. M. Bleichwehl, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet at Lake Geneva, Wis. (Pastor H. J. Diehl, 428 Walworth St.) on June 6 and 7, 1939, at 9 o'clock, C. S. T.

Preacher: Julius Toepel, Matt. 5, 13-46 (Theo. Volkert, Luke 6, 43-49).

Confessional Address: O. Heidtke (E. W. Hillmer).

Old Essays: As previously announced.

New Essay: W. A. Diehl: "Lutheran Drives vs. Community Drives."

Remarks: An early announcement to the local pastor is desired. Edmund Sponholz, Sec'y.

MICHIGAN DISTRICT PASTORAL CONFERENCE

The Michigan Pastoral Conference will be held June 20-22 at Owosso, Michigan, Walter Voss, pastor. Quarters and breakfast will be gratis, dinner and supper at a nominal charge. All teachers and laymen who are delegates to Joint Synod are also expected to attend. Whether you intend to attend, or do not so intend, notify Pastor Voss accordingly not later than June 10.

Essay: "The Unity of the Spirit the Golden Mean Between Unionism and Separatism," Pastor H. Richter.

Sermon: Pastor J. Roekle (Pastor D. Rohda).

Confessional Address: Pastor C. Kionka (Pastor E. C. Leyrer).

Pastor A. Westendorf and Prof. A. Sauer constitute the Steering Committee. W. H. Franzmann, Sec'y.

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 Northwestern 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.

ANNOUNCEMENT

Northwestern Lutheran Academy will receive applications for the positions of cook and janitor for the coming year. Application may be made by married couples for both positions or by individuals for either. All applications should be accompanied by letters of recommendation from your pastor and must be in the hands of the undersigned by June 10. For further information address

H. C. Oswald,
Mobridge, South Dakota.

SUMMER INSTITUTE FOR PASTORS AND TEACHERS

Once more we wish to bring to the attention of our pastors and teachers the announcement that we are planning a summer institute for July 18-28. Courses will be offered in the following branches: New Testament exegesis, Dogmatics, Homiletics, Church history, Education, School arts. It also affords us great pleasure to announce the following faculty for the summer course: Dr. John H. C. Fritz and Dr. Th. Engelder of Concordia Seminary, St. Louis; Professor W. Schumann and Prof. G. A. Westerhaus of Northwestern College, Watertown, Wisconsin; Professor Carl Schweppe, President of Dr. Martin Luther College, and Mr. Emil Deffner of Maywood, Illinois.

It is of prime importance that all those who have quite definitely decided to take part in the summer institute, communicate their decision to us at once. We have had an encouraging number of replies and inquiries, but we need a larger number of definite promises in order that we may feel assured of being able to cover our expenses. We cannot urge too strongly, therefore, that everyone who is planning to be with us take time out to send a postal immediately to Prof. A. Schaller, Dr. Martin Luther College, New Ulm, Minnesota.

NOTICE

Anyone knowing of Lutherans who have settled in the state of Colorado and who are still without church connection is kindly requested to forward names and addresses to the undersigned. The same applies to such who in the future may make their home in Colorado. The active cooperation of the brethren in this matter will be appreciated.

Im. P. Frey, General Missionary in Colorado,
1136 Gaylord St.
Denver, Colo.

BOOK REVIEW

The Burden Made Light. By Rev. Alfred Doerffler. Print of Concordia Publishing House, St. Louis, Mo., Price, 35c.

We have here a new addition of Rev. Doerffler's book which made its initial appearance in 1931 — a cloth-bound book with stiff covers — which is still on the market, selling for 75c. This new edition is bound in leather-grained blue paper, permitting a price-reduction of more than one-half.

There are ninety-eight pages of short devotions, each based on a short text from the Scriptures and closing with a prayer. At the end of the book we find a morning prayer, an evening prayer, a prayer for before and one for after an operation. Appended to the whole is a table of Daily Bible-readings for Shut-ins and an index of the texts treated in the collection. All those who are in affliction are in these pages pointed to Him who says, "I am the Lord that healeth thee." Rich comfort is offered to all who are burden-bearers. We warmly recommend the book to our readers.
G.

The Cross Athwart The Sky. By R. E. Golladay, A. M., D. D., Pastor, Grace Lutheran Church, Columbus, Ohio. Print of Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.00.

A book of 148 pages, good paper, fair type, neatly bound. In the Foreword the writer says: "Before Christ Jesus can be a guide and example He must be a Redeemer, a Savior. And Lent is the appropriate time of all times for presenting this truth. The biggest thing in the Christian religion is not what man does for God, but what God has done, and does, for man. It is a great thing for man to be in quest of God; it is vastly more important that God is continually in quest of man. And God's quest for man reached its climax in the Savior's passion." Each devotion opens and closes with an appropriate prayer. The sermons are simple, devout, instructive, and the application of the Bible truths is at times striking. There are eight discourses: 1. Jesus faces Jerusalem. 2. One for all. 3. Two Rebukes. 4. Peter, Cowardice and Courage. 5. Choices that Determine Destiny. 6. Jesus in Bonds. 7. The Feasts in the Shadow of the Cross. 8. The Cross Athwart the Sky.
G.

Our Father Who Art in Heaven. Daily Devotional Readings — May 29 to July 15, 1939. By J. A. Rimbach. Print of Concordia Publishing House, St. Louis, Mo. Price, 5c per copy, postpaid; \$3.00 per hundred, postage extra.

Die Guete Gottes. Andachten fuer die Zeti von Pffingstmontag bis zum 15. Juli. Von A. J. Mueller, Pastor der Ev. Luth. St. Petri-Gemeinde in Edmonton, Alberta. Print of Concordia Publishing House, St. Louis, Mo. Price, 5c per copy, postpaid; \$3.00 per hundred, postage extra.

These are the German and English devotion booklets, a series of which the Concordia Publishing House is preparing for the members of their Synod. We recommend the collection to our readers.
G.

The Gospel According to Strange Evangelists. By John Schmidt, B. D., Lutheran Pastor, Blacksburg, Virginia. Print of Zondervan Publishing House, Grand Rapids, Mich., Price, \$1.00.

A series of Lenten sermons and also one for Easter. The "Strange Evangelists" whom he holds up to your view and permits to address you by their words and deeds, are Judas Iscariot, Caiaphas, Malchus, Pontius Pilate, Herod, Barrabas, The Scoffers, The Malefactor, The Tomb Guards. Man's sin is here pictured at its darkest and God's Grace at its brightest. The tone of the sermons is warm and the personal appeal most searching. Our readers will read them with profit.
G.

MEMORIAL WREATH

Will you kindly print the following Memorial Wreath of \$4.25 in Memory of Mrs. Theo. Bauer, from St. John's Ev. Luth. Church, of Hettinger, No. Dak. This was given to General Missions. S. E. Johnson, Dist. Treas.

CASH STATEMENT

10 Months — July 1, 1938 to April 30, 1939

Cash on hand July 1, 1938	\$ 178.98	
Receipts from Districts	274,953.67	
Revenues	37,080.47	
Extraordinary Receipts	2,775.65	
Previously Reported	\$ 2,765.65	
N. N. for Missions	10.00	
Receipts from School Bulletin		113.30
Disbursements (actual)	\$305,597.93	\$315,102.07
Chapel at Lena	1,050.00	306,647.93
Less Collections for Chapels	\$ 8,454.14	7,771.33
Plus Unpaid Requisitions	\$ 682.81	7,044.52
Deficit		\$ 6,361.71
Budget Debt		
Debt on July 1, 1937		\$447,105.36
Receipts from D. R. C.	\$204,538.25	
Collection for Debts	2,572.51	
Debts Paid	\$207,110.76	201,482.02
Available for Debts	\$ 5,628.74	\$245,623.34
Inmates Deposits Received		1,800.00
Accounts Payable for April		9,154.23
Budget Debt on April 30, 1939		\$256,577.57
Church Extension Division		
Debt on July 1, 1937		\$164,420.29
Repayments	\$ 26,171.42	
Interest	3,271.30	
Collections	4,220.70	
Other Receipts	5,758.89	
Debts Paid	\$ 39,422.31	39,365.00
Available for Debts	\$ 57.31	
Church Ext. Debt on April 30, 1939		\$125,055.29
Total Debt		
Budget Debt		\$245,623.34
Church Extension Debt		125,055.29
Inmates Deposits		\$370,678.63
Accounts Payable		1,800.00
		9,154.23
Total Debt on April 30, 1939		\$381,632.86

THEO. H. BUUCK, Treasurer.

CHURCH FURNITURE

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

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

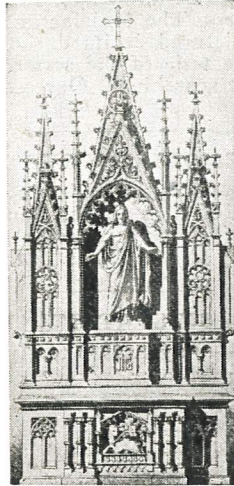
Styles 1 and 2 are lower in price, but are also constructed durably and make a very comfortable Pew.

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

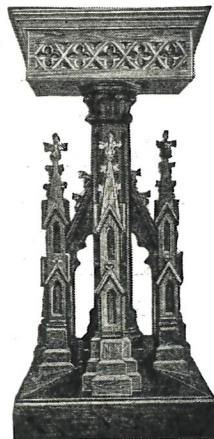
Particular care is taken at our factory to apply the finish, which we guarantee to be lasting and not to be sticky under any weather conditions.

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

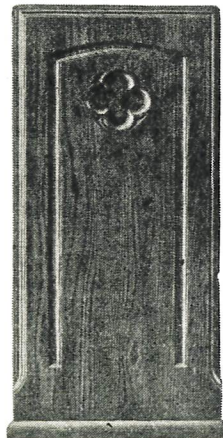
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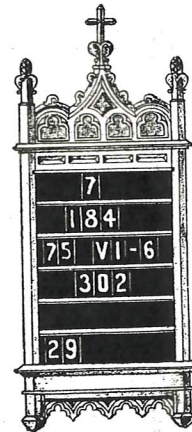
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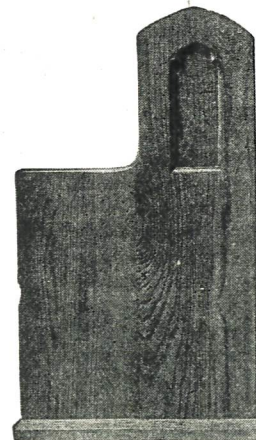
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No. 125