

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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**"Did e'er such Love and Sorrow meet,
Or Thorns compose so rich a Crown?"**

Isaac Watts.

Rev. C. Brenger
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Jan 41

"ISAIAH 53"

HATH earth a sadder wonder? God the Father's only Son — buried yonder! There was no discharge for the "Man of Sorrows" once He began to tread the winepress. The weight of the world's guilt brought Him down into the grave. — Yet it was not the grave His enemies had intended for Him, a pit on the Place of a Skull. "He was with the rich in His death," Isaiah prophesied, and the Scripture cannot be broken. "When the even was come there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which had been hewn out in the rock." — At the Lord's burial we begin to see the truth expressed in the opening verses of Isaiah 53, "He shall be exalted and extolled, and be very high." His burial forms the link between Jesus' deep humiliation and His exaltation. It is the transition from the minor key in which "Isaiah 53" is written to the major chord with which it concludes. It prepares us for the things "which had not been told them about Christ."

The Father Offers Up His Son

"It pleased the Lord to bruise Him, He hath put Him to grief." — In the trial and death of Jesus God apparently had no part. "This is your hour, and the power of darkness," Christ told His enemies. "Yet," the Prophet reveals, "It pleased the Lord to bruise Him, He hath put Him to grief."

"Many hands were raised to wound Him,
None would interpose to save;
But the deepest stroke that pierced Him
Was the stroke that Justice gave."

It was the determinate counsel and foreknowledge of God that delivered Jesus into wicked hands to be crucified. God ruled in the midst of His enemies. He used these wicked instruments — Jews and Gentiles — to carry out His plan of salvation. "It pleased the Lord to bruise Him. The Lord who ruled over Calvary's tragedy is not only the Maker of heaven and earth, the mighty Ruler of the universe, but Jehovah, the Covenant God. He promised His people salvation. And God gave His Son to confirm the promises made. Jesus is the Rock of Ages cleft by God — a Hiding Place for sinners! Rock of

Ages cleft for me, let me hide myself in Thee! — The Father offers up His Son,

The Son Content Descendeth

"He made His soul an offering for sin — He hath poured out His soul unto death." Now the Savior is presented not only as the patient Sufferer but as the Servant of the Lord who came to earth and entered His passion to perform a task. By His own choice and of His own free will He made His soul an offering for sin. He assumed our guilt, took it upon Himself as His own — Gethsemane. "He was numbered among the transgressors." He suffered to be punished as a malefactor

Jesus and Barabbas, the three crosses on Calvary! "He bare the sins of many." He is the propitiation for our sins and not for ours only but for the sins of the whole world. "He hath poured out His soul unto death." He shed His holy, precious blood; He gave His life to save our souls. — *We forfeited our life through sin; He gave His life to save us.* The price He paid is more than sufficient. His blood, the blood of the Son of God, surely is precious enough to ransom, to redeem our lives,

"the many." "And He made intercession for the transgressors." The Savior's first word from the cross is, "Father, forgive them." That prayer of our High Priest has been heard. "My righteous Servant shall justify many, for He shall bear their iniquities." God can, God does pardon and forgive sinners for the sake of the bitter suffering and death of Jesus Christ. — Believing, we rejoice to see the curse removed. —

Behold the Lamb of God!
O Thou for sinners slain,
Let it not be in vain
That Thou hast died!

His death in vain? — "He humbled Himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him." — "He shall prolong His days," Isaiah said. Christ rose again from the dead, He ascended into heaven and sitteth on the right hand of God. John saw Him and heard Him, "I am He that liveth, and was dead; and, behold, I am alive

THE TEXT

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors. — Is. 53, 9-12.

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for evermore, and have the keys of hell and of death." Rev. 1, 18.

His death in vain? — "The pleasure of the Lord shall prosper in His hand." "God's eternal plan to redeem mankind was accomplished by His Servant, Jesus Christ. The gracious, good will of God is done on earth. The power of Satan, the world, and our flesh is broken. We live in Christ's Kingdom to serve Him in righteousness, innocence, and blessedness. And what remains of sin in our lives is washed away by the blood of the Lamb that was slain.

His death in vain? — "He shall see His seed, He shall see of the travail of His soul, and shall be satisfied. I will divide Him a portion with the great, and He shall divide the spoil with the strong." In His agony on the tree of shame the Savior cried, "I thirst!" His was more than a thirst for water. His soul, His loving heart, was thirsting after man's eternal welfare and bliss. — He is satis-

fied. He *has* His reward. While He is enthroned far above all principalities and powers He extends and establishes His spiritual kingdom on earth. To His satisfaction a living church of believers worships Him. He has His trophies of reward and victory, multitudes are His portion, the mighty His spoil, multitudes of every people converted and finally brought to glory, to share His glory. —

The Head that once was crowned with thorns
 Is crowned with glory now;
 A royal diadem adorns
 The mighty Victor's brow.

The Joy of all who dwell above,
 The Joy of all below,
 To whom He manifests His love
 And grants His name to know. Amen.

A. P. V.

MY CROSS

Two timbers crossed.
 An instrument of cruelty and death.
 Outside the city gate you stood,
 A thing of dishonor and of shame,
 My Master came,
 On you He died.
 He made of you a key to heaven's door,
 Saying, all should enter in His name
 And be with Him forever more.

Two timbers crossed.
 Martyrs have held you to their lips, as dying
 They sang their songs of praise to God.
 Missionaries have carried you o'er land and sea
 And planted with you the word of eternity.
 Simple souls, gentle souls
 Have pressed you to their breast
 As heavenward they sent their prayers
 For comfort, strength, and rest.

Two timbers crossed.
 About me now you are worn
 By those who scorn
 To follow in your path.
 It is the style, the fashion, the fad.
 Numb, I lift you, and my lips to heaven,
 As from my soul a cry is wrenched,
 "Have they no shame? They crucified my Lord anew."
 Softly the answer came,
 "Forgive, they know not what they do."
 I bow my head, and gently press you to my breast,
 My cross! — Rev. Boren.

PSALM 61:1. 2

*Hear my cry, O God; attend unto my prayer.
 From the end of the earth will I cry unto thee,
 when my heart is overwhelmed: lead me to the
 rock that is higher than I.*

Hear me, O Lord, and attend to my prayer;
 From the end of the earth will I cry,
 Lead me, lest foes fill my heart with despair,
 To the Rock that is higher than I!

Hear me, O God; overwhelmed is my heart,
 When the waves of affliction run high;
 Lead me, O God, to a refuge apart,
 To the Rock that is higher than I!

Hear me, O God, for I come unto Thee;
 In the Name of my Savior I cry;
 Lead me to Christ, who was slain on the Tree,
 To the Rock that is higher than I!

Near Thee, O God, from this Rock I look down,
 And each foe from its heights I defy,
 Heeding not fierceness nor impotent frown,
 On the Rock that is higher than I.

Edwin H. Sauer.

THE TRIAL OF JESUS

By the Late Judge A. Grindeland

(Edited by L. E. Brynestad)

THE trial of Jesus is the most memorable in all history. To stress its importance, over two hundred and fifty works have been written dealing directly with the historical facts of this significant case.

Jesus was His personal name; Christ His title. When His Messiahship was recognized, "Christ" was used as His personal designation. In the Epistles this name implies His consecration and qualification for the work He undertook. Inasmuch as the prosecutors did not recognize His Messiahship, we shall consider Jesus as a mere man subject like any other citizen to the jurisdiction of the courts and amenable to the laws. And it is in this position that we ask, did He have a legal trial?

Let us in the first place direct our attention to the background which furnishes the actors and the setting of the trials before the Jewish Sanhedrin and before the Roman governor, Pontius Pilate. Through centuries of Jewish history, certain classes, parties, sects, and institutions had come into being. There were the Scribes, the Sadducees, the Pharisees, and the institution of the Sanhedrin. The Sadducees were aristocrats, and as a political party they showed a friendly attitude towards Roman rule. That was for political purposes, to secure more favors in appointments. Annas secured the appointment to the office of High Priest at Jerusalem. He laid the foundation of the High Priestly family of Annas, and held sway in and about the Temple with occasional interruptions for fifty years. Five sons of Annas were High Priests during that Period, and his son-in-law, Caiaphas, held the office at the time of the trial of Jesus. It is important to bear this latter fact in mind throughout the trial.

The infamous system of traffic in the sacrificial offerings of the Temple and in the Temple tribute was established and controlled by the sons of Annas. The Temple under their regime became in truth, as Jesus said, "A den thieves." Although subject to the Roman Empire, the Jews had a right to try persons charged with crime, with the exception that they had no jurisdiction in capital cases. A capital crime is one punishable by death. Because of the Jewish demands of the death penalty, the case finally came before the Roman governor Pontius Pilate, who held that jurisdiction.

The teachings of Jesus had become very offensive to

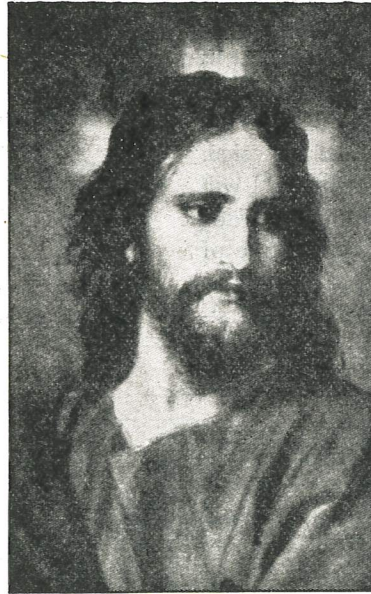
the Pharisees and the Sadducees because He had exposed their hypocrisy. Through His healing of the sick and the blind, He exerted a tremendous influence, which in turn aroused alarm among His enemies. This was particularly true in the case of the raising of Lazarus from the dead, which proved conclusively the falsity of the doctrine of the Sadducees regarding the resurrection of the dead.

Jesus had a big following, and the people loved to hear Him speak. At this time His enemies were not only smarting from the scathing reprimand given them at the Temple, but they also feared that Jesus would undermine their influence to the extent that they might lose their positions and their salaries.

Annas was the "boss" of Jerusalem and of the Sanhedrin, so it was natural that he should have Jesus brought to him as soon as He was arrested. Fully realizing the popularity of Jesus, they proceeded to try to find such charges against Him as the people would tolerate. The enemies were agreed that Jesus was deserving of death. They said, "If we let Him alone, all men will believe Him." One man — Nicodemus — opposed the rest, but he was silenced by reproof.

To understand the proceedings of the trial better, let us briefly consider the salient features of the criminal law under which the trial was held before the Sanhedrin. The jurisprudence of the Jews was based on the ten commandments and had been developed to such a standard that it was as good or better than that of any nation at that time. In capital cases, the rights of the accused were by law protected. There could be no conviction unless there was testimony of two witnesses to the same overt act. The accused was not compelled to be a witness against himself; a voluntary confession was not competent to convict; he had a right to a public trial, and the evidence must be produced in his presence. It was also the duty of the court to defend the accused.

The trial could not be held on the Sabbath or on a festival day. The presumption of innocence attended the accused until a final decision of guilty was pronounced, and until then the court was to protect him from insult or injury. No conviction could be arrived at hastily. A vote for conviction was not sufficient. The first vote for conviction must be reconsidered and recarried the second time, and a day must intervene between the first and the second vote for conviction. In other words, they must



sleep on their decision and then reconsider and affirm the same before it was final. In short, the Jewish criminal code was both humane and explicit. But note, it was not the law, but those who were entrusted with duty to enforce the law, that were the cause of the most serious wrongs perpetrated during the trial of Jesus.

No one defended Him. He was regarded at a fit person, to be insulted with impunity. He was blind-folded, mocked, beaten, reviled, spat upon, and abused most shamefully.

To understand this inconsistency between Jewish law and the treatment of Jesus, we must take into consideration the nature of the Sanhedrin, which was the supreme council of the Jewish judiciary. This consisted of seventy of the priests and elders, and the High Priest. This court had acquired a high standing as a judicial tribunal, but in the time of Jesus it had fallen from its high estate. Herod the Great had been offended at the attitude of a large proportion of the Sanhedrin, so he had caused forty-six members thereof to be slain, and had filled the ranks with creatures of his own choosing, headed by a High Priest of his own selection.

The sessions of this court were held in the Temple at Jerusalem. Before this court, Jesus was brought for trial. When a prisoner charged with a crime is brought into court, the first step is to inform him of the formal accusation against him. It was difficult for the Jews to formulate a charge against Jesus. The record says, "But afterward came two and said, This man said, I am able to destroy the Temple of God, and to build it in three days." The Jews did not understand that this reference was, not to the physical building, but to the temple of His own body. The witnesses themselves did not agree. Hence there was no proof to warrant a conviction, and Jesus should have been discharged.

But later, when the question was put to Him, "Art thou the Son of God?" He answered, "I am." Thereupon

He was found guilty of having spoken blasphemy. Blasphemy, as it was understood by the Jews, consisted in using the name of God in an idle, light, or flippant manner; and in usurping to one's self power and authority belonging to God alone.

The prosecution had not produced any evidence that Jesus was a blasphemer. The members of the Sanhedrin were in the first place disqualified under law from sitting as judges in this case, on account of their activities in the conspiracy to put Jesus to death. The decree of murder was written into their hearts before any evidence was produced.

When a prisoner is brought into court, the first thing is to inform him of the formal accusation against him. That is even the law of our land today. It was also an axiom of the Jewish law that the function of the court was to save and not to destroy human life. But all justice was cast aside in the Jewish trial of Jesus. Injustice precluded righteous judgment.

The charge of blasphemy that had been brought into the trial had produced its desired effect. The enemies of Jesus had succeeded in inciting public clamor for His destruction by appealing to the religious bigotry of the individual. But from here the action of the Jews could proceed no farther. As has already been stated, jurisdiction in capital cases had been taken from the Jews, and they had no authority to pronounce the death sentence. There was but one recourse, the appeal to Pilate. As governor of Judaea, he alone could satisfy the appeals of a prejudiced mob, namely to give legal consent to put Jesus to death.

* * * *

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!

— *Luth. Herald.*

AND THERE THEY CRUCIFIED HIM

"AND There They Crucified Him"

PILATE sums up everything that preceded the great **AND** of the Bible in the words: "Behold the Man!" It is an invitation to you and me to "behold" Him who was abjectly humiliated, mocked, scorned, beaten with clenched fists, spit upon, buffeted about, cruelly scourged, arrayed in discarded kingly robes, a crown of thorns, and given a reed into the hand.



"Behold" Him submitting to "their hour and the power of darkness" from Thursday at midnight until Friday morning when they finally put Him on the cross — a

long night of uninterrupted abuse and shame.

AND He permitted men to so humiliate Him. There was old Annas and his rogues who smote him in the face with the palm of the hand; there was Caiaphas and the members of the Jewish high court and their servants who dared to spit upon Him, smite Him in the face, mock Him saying, "Prophecy unto us, Thou Christ, who is it that smote Thee?"; there were Herod's men of war who dared to set Him at naught because He refused to entertain them; there was Pilate who humiliated Him by placing Barabbas beside Him and who had Him beaten with that terrible scourge, by barbarian soldiers, within an inch of His life; there were those soldiers of Pilate who arrayed Him in discarded kingly robes, plated a crown of thorns and put it on His head and gave Him a reed in

His heand, — That all is contained in the little word — AND.

Yes, all this Christ endured — AND — in addition, after all this abuse, "*they crucified Him.*"

"And THERE They Crucified Him"

Calvary, Golgatha, the Hill of a Skull — is there a man in this world that does not know what these words stand for? THERE they crucified Him," the Christ. And since that day Golgatha has become prominent and known in the world. As long as one soul breathes the name of Jesus that memory will never die.

THERE — of all places! It would have been less shocking to our human emotions had they put Him to death in the Holy City, Jerusalem, perhaps, even in the temple, there where God had recorded His name — THERE where all other sacrifices had to be made, especially the lamb of the Passover — for was not Christ the true Paschal Lamb promised so many centuries ago and throughout the many centuries? Was He not the Lamb slain from the foundation of the world? The Temple — what a beautiful place to have given His life for the world?

But not there in the temple but on the Hill of a Skull — without the gates of the city — away, far away from the sacred altars and the temple. THERE, on the Hill of a Skull, where the vilest and basest men met their doom; THERE where only men of the blackest dye — revolutionists, rebels, murderers — were put to death; THERE where the bodies of those who died on the cross were not given a decent burial but were torn from the cross and cast into a hole and simply covered with stones to become a prey of the beasts and scavengers, THERE where men were not accounted human beings — THERE they crucified Him.

By His crucifixion on Calvary the enemy expressed all his hatred, contempt and scorn for Jesus. Here they crucified Him and hung Him between two malefactors to mark Him as the vilest among the vile.

Yet all this has a blessed meaning for us. Hebrews 13, 12 we read: "Wherefore also Jesus, in order that He might sanctify the people by means of His own blood, *suffered outside of the gate.*" God had commanded Israel to remove the bodies of the animals slain on the Day of the Atonement "outside of the camp," and to be burned there, symbolizing the removal of Israel's sin for which these animals gave their blood. To show that the blood of Christ cleansed the people from sin he too "*suffered outside the gate.*" THERE, on the Hill of a Skull, outside of Jerusalem.

"And There THEY Crucified Him"

THEY — who? All the world. The whole world of men had a hand in that foul crime, for THEY means just that — Jews and Gentiles united to put Him to death.

The Jews, the people of God's own choice. Them had He chosen from among all the nations of the earth, had

formed them unto Himself that they should show forth His praise. He had made them His kings and priests that they should proclaim His salvation in the world and preach the forgiveness of sins in the Son of David — these, the bearers of God's mercy and grace to the world — THEY crucified the Lord of Glory. And the Gentiles — Pilate, Herod, the soldiers — foremost among them, but all of them representatives of all non-Jews, all alike aliens from the commonwealth of Israel and strangers to the covenant of promise and ignorant of what it all meant — THEY crucified Christ on the Hill of a Skull.

Are not we, everyone of us, one of them that crucified the Lord? Verily, we raised neither hand nor voice against Him; we were not among them that shouted, "Away, crucify Him" and yet we are guilty, because "the Lord laid on Him the iniquity of us all." "He was bruised for our iniquity; the chastisement of our peace was upon Him, and by His stripes we were healed." Not a man on earth can say, "I had no hand in it," and he who does will have no part in that salvation which Christ gain for us through His cross.

"And there they CRUCIFIED Him"

Not just put Him to death — in one way or another — that would not have satisfied the just and righteous God. He had to be CRUCIFIED.

Volumes have been written about this death by crucifixion. You have heard about it and read about it many times. Suffice it to say that it was one of the most torturous modes of execution even used. It was a lingering death, often stretching over a period of from one to three days, unless shortened by mutilating the body as was proposed by the Jews in Christ's case — to break Christ's legs — and which was actually carried out in the case of the two malefactors that were crucified with Him. That was mercy. Better that by far than to hang upon the cross in that unnatural position, every joint of the body swelling, suffering from high fever induced by blood poisoning and thirsting, thirsting without relief. That is death by crucifixion.

It was a *shameful* death — CRUCIFIXION. No Roman citizen was ever subjected to its horror and shame, however vile his crime. None but slaves



and rioters and strangers were nailed to the cross to die thereon.

CRUCIFIXION was the sign of accursedness before God. God Himself had said, "Cursed is everyone that hangeth on the tree." So — by crucifixion alone — could the curse of the Law and sin be removed — one curse for another. The curse of our sin was upon Him. For this he hung on that cross, suffering the curse of the damned, the curse of His heavenly Father. His curse removed the curse of sin from us.

"And There They Crucified HIM"

These few words express the horrible depth of the shame and guilt and woe of the world — "they crucified HIM," the holy Son of God "who did no sin, neither was guile found in His mouth." He "was holy, harmless, undefiled, separate from sinners"; "the fairest among the sons of men"; "a lamb without blemish and without spot." And Jew and Gentile united in this testimony. Pilate demanded proof of His guilt from the Jews and they were unable to render it; Herod was convinced of His innocence; Pilate declared once and again,

"I find no fault in Him" and yet HIM they crucified — *the sinless One.*

Thank God that it is as it is; for "such an High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needed not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this He did once when He offered up Himself." None but the Holy Son of God could have become man's substitute to redeem man from the curse of the Law, from sin and from the power of the devil; His wounds and bruises and stripes alone could heal us; His blood alone could establish an everlasting fountain for the cleansing from sin, because it was "*the blood of a lamb without blemish and without spot.*"

Thank God that they crucified HIM! That spares us, that justifies us — the sinners." "As by one man's disobedience many were made sinners, so by the obedience of ONE shall many be made righteous" for "the blood of Jesus Christ, His Son, cleanseth us from all sin." Here is the one hope of every sinner. W. J. S.

COMMENTS

The Social Gospel In our circles much has been said and written in late years about the social gospel. This is a live subject in our day and age because the true aims and objectives of the Church and the means which God has appointed to gain those aims and objectives have largely been lost sight of in most denominations. The churches of our day are devoted predominantly to a social gospel.

At nearly every convention of churches much emphasis is laid on social and economic matters. At the fifth annual convocation of the Colorado Council of Churches, for instance, Dr. Albert Buckner Coe of Oak Park, Illinois, expressed regret that the financial support of church activities is waning at a time when the church should be a greater social and economic force for betterment.

The idea is becoming more and more prevalent that the church exists chiefly to improve social and economic conditions and to that end must be a factor in the governmental affairs of the nation. The aim is to make this world a better place to live in, no matter what means must be employed to achieve that. The old Bible way of preaching Jesus Christ and Him crucified, of dealing with the individual soul and regenerating it by means of God's Word is considered too slow and tedious. Quicker and more tangible results are wanted. Shortcuts are sought to get things done. That is why so many churches take such an interest in getting certain laws passed. That is the reason, too, why so many church leaders are anxious

to have a hand in ending the European war. That would be a tangible thing, to which they could point and say, Lo here and lo there.

But the fact is that the kingdom of God cometh not with observation. Its purpose is not to achieve tangible results nor to bring about mass reforms through earthly means, without regenerating the individual soul by means of the Word of God. The God-appointed aim of the Church is to make the individual wise unto salvation through faith which is in Christ Jesus and so to furnish him thoroughly unto all good works. The results will not be sensational, but they are the only worthwhile results in the eyes of God. I. P. F.

* * * *

Jesus for the Jews This past Christmas a Jewish rabbi, Dr. L. Witt, advocated in the *Christian Century* that the Jews adopt the Christmas festival into their religion. With that he meant not merely that the Jew should adopt the social side of Christmas: giving gifts to family and friends, having a Christmas tree in the home and wreaths in the window and such similar customs, which many Jews have already adopted. No, he meant that they should celebrate Christmas as the birthday of Jesus.

On the face of it, the suggestion would cause us to thank God, for it sounds as if this prodigal race was again turning to the faith of its father Abraham; as if it were again entering into the covenant with God. Seemingly the curse which the race invoked

upon itself when it cried: His blood be on us and on our children, is being put away through true repentance. Those are thoughts which would come immediately to anyone desirous of having all men come to faith in Jesus. It would truly be cause for rejoicing, for Jesus suffered and died also for the Jews. Peter, himself, had exhorted them: Repent, and be baptized . . . in the name of Jesus Christ . . . for the promise is unto you and to your children.

But, — (ah, that eternal “but”) — as so often in this day of modernism, the words do not mean what they say. Lip service is given the Lord, but that is the very most one can say for it. Today it applies fully that we must try the spirits whether they be of God. They are clothed too often in sheep’s clothing, using Scriptural and common Christian terms and giving them a new and modernistic, an unscriptural, meaning.

The Rabbi is not really subtle, but quite frank. He is interested in unionism, which is modernism. In his reasons for adopting Christmas into the Jewish worship, he says: “Christmas is no longer the . . . ecclesiastical institution it used to be. An amazing and increasing number of Christians no longer believe in the supernaturalness of Jesus’ birth or in the divinity of his person.” In other words, Jesus of Nazareth, the man, may live, but Jesus the Christ, true God, must be done away with. Crucify Him! That’s the cry of modernism.

H. A. S.

* * * *

Lent Our word “Lent” is of Anglo-Saxon origin and means spring. In the Christian church, however, it has this specific meaning designating the period of forty days preceeding Easter. Easter as a church festival was observed very early in the Christian church, and the season of Lent was a time of preparation for Easter.

Lent was observed in the early church in a two-fold manner. First, by hearing and meditating upon the passion of Christ, and, secondly, by fasting and abstaining from certain foods and amusements. Special Lenten sermons on the suffering and death of Christ were preached. We still have some of these sermons dating back to the fourth century. Fasting was not so generally observed in the early church. The church father Irenaeus, who died about the year 200, says: “Some fast one day, some a few days.” In those days fasting was still the outward sign, whereby a Christian expressed his sorrow over his sinfulness. But this original meaning was soon lost, and people believed that abstaining from certain foods was helpful in subduing the sinful flesh and sinful desires. And finally fasting was considered as some thing that deserves special merit from the Lord, as a good work, as some thing whereby a person can earn eternal salvation. This wrong teaching concerning fasting

dominated in the church during the Middle ages, so that in German we still call the Lenten season: “die Fastenzeit.” Fasting and such similar outward observance became the dominant factor in the church and the preaching of the passion of Christ was sadly neglected, yes, in many instances, completely forgotten.

With the Reformation of Luther the Lenten season was again restored to the original evangelical character which it had in the early church. “It was stripped of its formalism, its superstition, and its work-righteousness. It was given the true place in the life of the church. It was shown not to be a matter of laws, but a natural growth, germinating in the love for Christ, and fostered by it; having but one supreme motive, — to hold up Christ, the Christ of the cross, as the only hope of a dying world.”

And in this manner our Lutheran church of today observes Lent. Foremost in observance stands the preaching of a special series of sermons in which Christ as the man of sorrows is portrayed, not to arouse our resentment over the Jews who thus dealt with Him so shamefully, nor to arouse in us merely sympathy and tears over the cruel sufferings of Jesus, but to arouse in us our consciousness of guilt, and to show how our sins have thus afflicted Him and brought Him to the cross. Furthermore the Lutheran church urges its members to read and meditate upon the passion of Christ during this season in particular. These things, and not by any outward observance of fasting, will lead to humble repentance and faith in Him who said: “I live and ye shall live also.”

— J. B. E. in *The Messenger*.

* * * *

Holy Week — What Will It Be? Holy Week is the usual designation of the days between Palm Sunday and Easter. The days that receive special attention in the churches are Maundy Thursday and Good Friday. Maundy Thursday commemorates the institution of the Lord’s Supper and Good Friday the crucifixion of the Savior. Surely two blessed events that no Christian will care to pass over carelessly; two events he wants to cherish in his memory.

Yet, what will this year’s Holy Week bring us? Another race among the various churches and church bodies, especially in the cities, to secure the best halls and theater buildings, with reference to location and drawing propensities, in which to preach to the “churchless” multitudes about the salvation in Christ? Will it be another attempt on the part of the churches to vie with one another in drawing the crowds to their services by advertising their wares — choirs, special sermon themes, special speakers — in the daily papers of the cities, by distributing special leaflets, etc.? We fear it! Will the glorious Gospel again be dragged

out into the open and displayed as an attractive thing to the masses that have spurned God's gracious efforts to save them in their own community, by the called ministers of Christ, in the churches before their very door? The Wisdom says: "The preaching of the cross is to them that perish foolishness," and no force on earth or in heaven, no mass preaching, no mass efforts will change this. Nor will a mass-display of Christ's sufferings and death be more attractive to them.

Are we not cheapening the Gospel, Christ's sufferings and death, ourselves, the churches by such attempts? Yea, are we not in danger of making the Gospel and the special message of Holy Week common and cheap? Perhaps we would preserve more respect, outwardly, for that Gospel if we kept it at home, in our churches; if we would do the natural

thing, even during Holy Week, and quietly assemble to just preach and hear the Word and leave off all the special trimmings that have attached themselves to our observance of it in the last decade or two? It seems to us that that is the way the Savior, the Apostles, our Fathers did it and who will say that the Lord did not bless, bountifully bless their humble (even though some call them old-foggy) methods and efforts?

*God grant us, the Lutheran Church, a sane and sober Holy Week; grant us to be satisfied to do the work of our calling wherever He has placed us; grant us hearts that will look upon that cross with deep contrition and repentance; grant that in those wounds we may find balm and healing for sin and that we want no more.

W. J. S.

NEWCOMERS TO THE HYMNAL

By Professor W. G. Polack

10. RIDE ON, RIDE ON IN MAJESTY

1. Ride on, ride on in majesty!
Hark! all the tribes hosanna cry;
O Savior meek, pursue Thy road
With palms and scattered garments strowed.
2. Ride on, ride on in majesty!
In lowly pomp ride on to die;
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.
3. Ride on, ride on in majesty!
The angel armies of the sky
Look down with sad and wondering eyes
To see th' approaching sacrifice.
4. Ride on, ride on in majesty!
Thy last and fierces strife is nigh;
The Father on His sapphire throne
Expects His own anointed Son.
5. Ride on, ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O Christ, Thy power and reign.

Henry Hart Milman (1791-1868), the author of this triumphant hymn for Palm Sunday, was a most versatile individual. He was poet, scholar, playwright, historian, theologian, professor at Oxford, and Dean of St. Paul's Cathedral, London. His father, Sir Francis Milman, at one time physician of King George II, had him educated at Oxford. Here he soon showed his unusual literary talents by taking various prizes and honors, including the coveted Newdigate Prize for his poem "The Belvedere Apollo."

"His lines on Apollo
Beat all others hollow,
And gained him the Newdigate Prize."

As a church historian Milman is particularly remembered for his classic *History of Latin Christianity*.

He belonged to the liberal school of English theologians, but had no sympathy with the extreme German speculations. He predicted that "Christianity will survive the criticism of Dr. Strauss" and the "bright flashing artillery" of Renan.

Milman is the author of thirteen hymns which were written at the request of Reginald Heber, then rector of Hodnet, afterwards missionary bishop of Calcutta. Heber, author of "From Greenland's Icy Mountains" and other well known hymns, had written, in late 1820, asking Milman's cooperation by contributing to a collection of hymns which he was preparing. "I know with what facility you write poetry, and all the world knows with what success you write religious poetry." In appreciation of the thirteen contributions made by Milman, Heber wrote: "You have indeed sent me a most powerful reinforcement to my projected hymn-book. A few more such hymns and I shall not need nor wait for the aid of Scott and Southey." This collection, under the title *Hymns*, was published in 1827, a year after Heber's untimely death in India. This work and John Keble's *Christian Year*, also published in 1827, changed the course of English hymnody by helping to raise the standard of the English hymn.

Milman's "Ride on, Ride on in Majesty" is considered by many one of the finest hymns ever written in English, and it is the only hymn of his that is still widely used. Another hymn, less well known, is said by H. Leigh Bennett to have no peer in its presentation of Christ's sympathy with human suffering. It was written for the Second Sunday in Lent, and reads:

When our heads are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
Gracious Son of Mary, hear.

Thou our throbbing flesh hast worn,
Thou our mortal griefs hast borne,
Thou hast shed the human tear;
Gracious Son of Mary, hear.

When the sullen death-bell tolls
For our own departing souls,
When our final doom is near,
Gracious Son of Mary, hear.

Thou hast bowed the dying head,
Thou the blood of life hast shed,
Thou hast filled a mortal bier;
Gracious Son of Mary, hear.

When the heart is sad within
With the thought of all its sin,
When the spirit shrinks with fear,
Gracious Son of Mary, hear.

Thou the shame, the grief hast known;
Though the sins were not Thine own,
Thou hast deigned their load to bear;
Gracious Son of Mary, hear.

The chariot! the chariot! its wheels roll on fire,
As the Lord cometh down in the pomp of his ire:
Self-moving it drives on its pathway of cloud,
And the heavens with the burthen of Godhead are bowed.

The glory! the glory! by myriads are poured
The hosts of the angels to wait on their Lord,
And the glorified saints and the martyrs are there,
And all who the palm-wreath of victory wear.

The trumpet! the trumpet! the dead have all heard;
Lo! the depths of the stone-covered charnel are stirred;
From the sea, from the land, from the south and the north,
The vast generations of men are come forth.

The judgment! the judgment! the thrones are all set,
Where the Lamb and the white-vested elders are met;
All flesh is at once in the sight of the Lord,
And the doom of eternity hangs on His word.

Oh, mercy, oh mercy! look down from above,
Creator, on us, Thy sad children, with love;
When beneath to their darkness the wicked are driven,
May our sanctified souls find a mansion in heaven.

Of Milman's poetry a critic once said: "Every page exhibits some beautiful expression, some pathetic turn, some original thought, or some striking image." His hymn for the Second Sunday in Advent is a good example of this:

The tune for the hymn "Ride on, Ride on in Majesty" is called *Frankfort* or *Winchester New*. The composer is unknown. It was originally set to the hymn "Wer nur den lieben Gott lässt walten" in the *Musikalisch Handbuch*, published in Hamburg in 1690.

OUR MISSION IN SAULT STE. MARIE

By E. C. Rupp

Immanuel's Congregation, Sault Ste. Marie, Michigan, a mission at the extreme north and eastern outpost of the North Wisconsin District, gathered on Sunday, November 5, 1939, for unusual festivities, the dedication of its completely remodeled and enlarged house of worship and a joyous Mission festival. Two festive services were held. In the morning, the dedicatory service in which the pastor officiated and the Rev. E. E. Rupp of Manistee, Michigan, father of the local pastor preached the dedication sermon, and in the afternoon the annual Mission service with the Rev. Kurt Geyer of Peshtigo, Wisconsin, delivering the sermon. The choir sang appropriate festive anthems in both services.



Our Mission in Sault Ste. Marie, Michigan

The singular and rare nature of these festivities lay not in the fact that a remodeled church was dedicated on this Sunday, but that an enlarged and rebuilt church was dedicated here at Sault Ste. Marie, Michigan, a city of 16,000, in which our Synod has done mission work for 39 years with less than normal results, in fact, with noticeable losses, and that Immanuel's congregation, by the grace of God, was privileged and able to undertake the reconstruction, enlargement and completion of its house of worship, dedicate it to the service of the Triune God, at a cost of \$6,500.00 without any financial aid from synodical or mission treasury other than the small subsidy for pastor support which it had always received and

which at this time is the lowest in 39 years, and that on dedication Sunday a local mortgage in the amount of \$3,500.00 constituted the only indebtedness.

Those who knew the old church, built in 1900, before its reconstruction will hardly recognize it as it now appears. Although the exterior was enhanced by the construction of a new approach and entrance, the most striking changes are noticeable in the interior, which is practically new. To the nave which is 40 feet long there was added a chancel 14 feet wide and 15 feet deep, with three elevations leading to the altar platform. This deep chancel lends dignity to the interior, and is flanked by an organ loft on the one side, open to the chancel, and a spacious sacristy on the other side. The walls and ceiling of the entire interior were treated with variegated New-Wood blocks of Ashler design, the ceiling of the chancel alone finished in ivory. Four new art glass windows in the church were a gift of a devoted widow-member to the congregation in 1936. The church was furnished with twenty new pews. Attractive new lighting fixtures were also installed.

A complete new basement was constructed under the entire building, entrance to which is gained by means of a left wing leading off and down from the large front vestibule. A corresponding wing on the right side serves as a cloak room. The basement contains a commodious church parlor used largely for Sunday School rooms and all other meetings, a compact modern kitchen, furnace room and toilet facilities. The basement and church are heated by an air-conditioned, forced-air furnace.

Immanuel's congregation on this festive day raised its voice in praise and thanksgiving to the Lord of the church for His continuous blessing in permitting His pure Word to be preached in its midst for 39 years through the medium of a Synodical Mission Board in supplying this congregation with pastors, and was mindful of the truth of the God's Word: "My Word shall not return unto me void, but accomplish that which I please, and it shall prosper in the thing whereunto I sent it." May the Lord who has blessed the faithful few who worshipped in the old church, bountifully do likewise unto the many who are not privileged to dwell in the new one.

RETURNING FROM NIGERIA

Rev. and Mrs. Wm. H. Schweppe and Miss Helen Kluck

(Continued)

Heat, Heat . . .

We arrived at Bathurst early on Sunday, October 1. Though the sun was just coming over the horizon, the heat was already suffocating. Nigeria was cool in comparison. There was not one speck of breeze. No wonder the Lindberghs had difficulty getting their ship into the air at Bathurst. Only two passengers came aboard, the German consul and his wife. Their plan was to reach the Canary Islands and there to escape the discomforts of war. We were happy when that evening the ship again began to move giving us at least a little breeze.

The following morning at daybreak we woke up to find ourselves just outside of Dakar in French Senegal, the westernmost tip of Africa. Before noon we had been piloted through the mine field and up to one of the docks in the inner harbor. Here we spent three days unloading cargo originally intended for France and taking on food, ice, and oil. The heat here seemed even more terrific than in Bathurst. At night everything had to be blacked out, which meant that doors and shutters had to be closed. Dakar is the gateway to French and British West Africa as well as the South Atlantic. Consequently it is an important naval base. Battleships came in and went out every day. Here we also saw a beautiful new Polish ship. It had been stranded here with its five hundred Polish passengers and crew-men since the beginning of the war in Poland. They were now without a country.

It was impossible for them to get any word from their former homes and relatives. Many of them didn't know if they had homes or relatives left. So war makes itself felt not only on the battlefield but all over the world.

We were all happy when on the following Wednesday evening we were piloted out to sea and could leave behind us the unbearable heat and the blackouts. We were now on our way to the Canary Islands little suspecting that we would never get there.

The following day a strong breeze whipped up from the North, and the weather turned suddenly cold. Though the rocking of the boat was not so comfortable, the cold was a welcome change from the weeks of heat before. On Friday at nine P. M. we decided to try to get a radiogram through to our people in the States, knowing that we would not be able to send one the following morning when we expected to be in port.

Fire!

After the radiogram had been sent on its way and we were about to retire for the night, excited calls could be heard from the back of the ship. We rushed to the scene and saw flames bursting forth from one of the cargo holds. In less than five minutes the hold was a roaring inferno. In equally as short a time the entire ship was filled with smoke, and we soon realized that herein lay the real hazard of fire at sea. There is no escaping the

smoke. Within a short time four sailors had been overcome by the smoke. While the crew went into action, all passengers were ordered to the main deck with their life belts. Surprisingly enough there was no panic. Everyone remained collected and calm. This was due, no doubt, to the many drills we had previously had. Immediately the ship was turned around to travel with the wind. Also attempts were made to contact other ships. The wireless operator was busy, while from the bridge flares were sent into the sky at intervals. Finally, about midnight, a Greek cargo ship had picked up the message and was at our side. By six-o'clock the following morning the fire seemed sufficiently under control to permit the Greek ship to continue on her own way.



Rev. Wm. Schweppe in meeting with headmen at the Ladies' home in Nung Udo

However, later that morning things took a gloomier turn, and the captain expressed the fear that we would perhaps have to abandon the ship after all. Though they were trying their best to flood that part of the ship, the fire was creeping dangerously near the oil tanks. It was not a very pleasant prospect. Weary and tired from lack of sleep and sore-eyed from the smoke every one just waited and wondered. We couldn't help wondering how many in this hour of anxiety and peril turned to the Lord. However, the water was steadily rising in the hold, and by five that afternoon all danger was past, though a little smoke continued to come forth for several days. Practically all of the food had been destroyed in the fire, and as a result we were put on very short rations for several days.

Back to Dakar

What a sight we must have been when on Monday morning we limped back into the harbor of Dakar. No one was happy to be back in the heat and in the blackouts again. Our spirits sank still deeper when we were informed that we would be here at least ten days, though after a little thought we were thankful to be here at all.

After a few days the insurance adjuster had completed his work, and the task of pumping out the water and unloading the burnt cargo began. We passed the

time reading and watching the maneuvers of the battleships and war planes. One morning a fleet of twelve or fourteen battleships steamed into port, one of them a large aircraft carrier. It was really a beautiful sight. One day a shipload of over 1500 Senegalese native soldiers left Dakar.

Finally, on Wednesday the 15th, after all work on the ship had been done, news was spread that the following day we would leave for St. Vincent on the Cape Verde Islands. There was rejoicing aboard. This, however, was soon dampened. About 4:00 o'clock that afternoon several French officers came aboard and took the German consul and his wife prisoners. Their cabin was thoroughly searched, then with all their luggage they were taken away. The consul had used his binoculars too freely, and for that his diplomatic passport was no protection. All were made to feel still more uncomfortable on the following day when the naval department refused a pilot to take us out of the harbor but instead sent another group of soldiers to search every cabin occupied by the German women. After that had been completed all passengers had to line up for passport inspection. Then, finally, about six o'clock, we left behind us for the second time Dakar with its heat and its uncomfortable tense atmosphere. We were informed later that the consul and his wife were shot as spies.

To France

The Cape Verde Islands lie several hundred miles west of Dakar. By Saturday noon we were in St. Vincent. Here we were to take over the cargo of the "Aagtekerk," a large Dutch cargo ship, which had come up from Australia. The two ships were brought side by side, tied firmly together, and the tons and tons of wool were transferred to our ship. St. Vincent is a quaint old Portugese possession so arid that even the drinking water must be imported. It is a coaling and oiling station for ships traveling between Europe and the South Atlantic ports. It took until Wednesday to complete the work. However, the ship was not ready to leave till the following day.

Just before leaving St. Vincent, two husky Englishmen came aboard as passengers. They were Captain Harris and the chief engineer of the sunken British ship "Clement." It was indeed an interesting story they had to tell. According to Captain Harris it was the the German pocket battleship "Admiral Scheer" that sent their ship to the bottom. Before the sinking Captain Harris with his mate were taken aboard the battleship while all the rest were told to make for shore in their life boats. The captain described how, when he stepped aboard the "Admiral Scheer," he was courteously received by the German captain, given a comfortable chair in view of all the proceedings, offered a cigar, and then told to make himself comfortable. Tears came to his eyes when he saw shell after shell tear open the side of his ship and the sea finally swallow her from sight forever.

More Excitement

Leaving St. Vincent we soon had more excitement in store for us. While going through the narrow strait between the islands the steering apparatus suddenly failed to function, and the ship drifted out of control towards the rocks. After a few minutes, which seemed to us like hours, the ship was brought around and into her course again by means of the emergency steering wheel located on the stern. Thus again the Lord's protecting hand was made evident, for, as the captain later said, if this had happened five minutes sooner there would have been no saving the ship from the rocks.



Miss Helen Kluck in Seat and Miss Rapier seated on carrier emerging from the "bush" on motor bike

Since the two passengers for the Canary Islands had been taken off there was no longer reason to go to these Islands. Therefore the prow of the ship was pointed into the North, a few extra Dutch flags painted on the sides and spread over the deck, and we all hoped there would be no more interruptions until we reached Europe. For several days all went well, and it was most interesting to note how from day to day the climate turned colder. But

soon another interruption did come. It was a bright but rather windy morning. We were about fifty miles South of the Madeira Islands. One of the men on deck pointed out a little black speck on the horizon. What could it be? It appeared to be a little boat, but it was hard to imagine a little fishing boat so far from land. It came nearer and nearer. Finally, when about two hundred yards away the nose came out of the water and in a few more seconds it was in full view — a submarine. They signalled for us to stop. The three blasts from our ship's whistle were answer that the captain was complying with the request. A small flag slowly went up on the submarine, and our English passengers cheered when they saw it was French and not German. More signalling followed. Then our captain, with the ship's papers in a large strongbox under his arm, and several officers stepped into a life boat, were lowered to the water, and were then rowed over the waves to the submarine. At times the little life boat disappeared entirely from sight between the waves. After about a half hour they returned and were permitted to go on.

In a few more days we were in the Bay of Biscay known for its storms and rough weather. Here on our way out we got our real taste of seasickness, and we thought that it would take only a good storm to make this trip complete. But the storm didn't come. The Bay of Biscay was unusually calm. We steamed steadily on at thirteen knots.

One afternoon about three o'clock we overtook a Belgian freighter, the first merchant ship we had seen for a long time. We had gone past just a few hundred yards when from behind came another submarine. The signal was given for the Belgian boat to stop. There was no answer. In a moment two warning shots were fired over the bow of the ship. It was enough to awaken the crew to a realization of the seriousness of the situation. Immediately the big ship was brought to a stop. We were soon out of sight and therefore cannot tell what the outcome was.

(To be concluded)

AGREE ON CHRISTIAN MARRIAGE CODE

Without trying to solve all the problems connected with marriage, the ministers of Newport, Rhode Island, have formulated and published a brief statement by which they have agreed to govern their teaching and practice in regard to weddings and marriages. They will counsel their young people in preparation for marriage, including instruction concerning the place of marriage in the Christian way of life as a whole. They will discourage hasty and ill considered marriages. They urge simplicity in the arrangements for church weddings. Where a previous divorce of either party is involved, they will consult with the pastor or a minister of the church to which the divorced person belongs and will "give a sympathetic and confidential hearing to anyone." The question of mixed

marriage between a Protestant and a Roman Catholic receives frank and clear discussion. The provisions of the Roman Catholic canon law on this subject are quoted in full, including the requirement that "both parties promise that all children will be baptized and brought up only in the Catholic faith," that "the Catholic party is bound prudently to procure the conversion of the non-Catholic party," and that the couple shall not go before a Protestant minister in his ministerial capacity for the purpose of giving or renewing their matrimonial consent either before or after their marriage by a priest. Touching these points it is succinctly added: "We do not recognize the right of any ecclesiastical body to make such demands upon the members of our churches."

— *Christian Century*.

NEWS BRIEFS

THE NINETIETH ANNIVERSARY
OF
OUR WISCONSIN SYNOD

Pursuant to a resolution passed by Synod during its session at Watertown, Wis., in August, 1939, the Jubilee Committee, appointed by President J. Brenner, herewith recommends to all our congregations:

1. To designate the regular service on May 26 for the celebration of synod's anniversary in commemoration of the manifold blessings bestowed upon us in the past ninety years.
2. To raise at this occasion a special offering for the liquidation of the debt in the Church Extension Fund, which has been hindering the work of spreading the Kingdom these many years.

As to celebrating in larger groups the committee holds that local conditions must decide its advisability and therefore refrain from making specific recommendations. The committee, however, wishes to stress the importance of a celebration in each of our congregations as the best means of actively engaging the interest of all church-members.

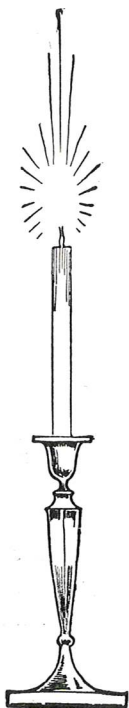
The committee also hopes to be enabled in the near future to publish an anniversary number of both the "Gemeindeblatt" and the "Northwestern Lutheran" in compliance to synod's resolution.

For the Jubilee Committee

M. LEHNINGER.

The Intersynodical Hymn Book Committee met in Milwaukee on February 15 and 16. The work of the committee is rapidly nearing the end. Just when the new hymn book will appear on the market we are not able to say. We hope that the manuscript will be in the hands of the printer within a few months.

It has been reported to us that Pastor Paul Brockmann of Waukesha, Wisconsin, after many years in the ministry has resigned. The reason for his resignation is not known to us. Pastor Brockmann is well known among us. He served many years on the Mission Board of the Southeast District and was offered the presidency not many years ago. Failing health and age, no doubt, influenced his action.



From San Jose, California, comes a communication advising us that Pastor H. C. Zarwell, who at one time was a pastor of our Wisconsin Synod, and is now pastor of Immanuel Lutheran Church at San Jose, California, member of the Missouri Synod, celebrated the 50th anniversary of his ministry.

We promised to inform our readers how many new subscribers have been gained for the *Northwestern Lutheran*. We have put it off in the hope that we would be able to report a good many more by waiting a little longer. The total number of new readers at this time is about 750. That is not a great increase, of course not; we hoped to be able to report at least 1,000 new subscribers and this mark could have been easily reached. Let us work to reach it or even surpass it. A brother from Ohio writes: "I talk *Northwestern Lutheran* where I go and stand." That is encouraging and ought to bring results.

During the past year the Catholic Church has entered the field with five new publications: two newspapers and three magazines. They realize the power of the press and provide that kind of reading material for their people that will keep them in the path in which the church wants them to go. That is wisdom!

The New Jersey State Legislature will be called on to decide whether children that attend parochial schools should be permitted to have free transportation to their schools or not. Similar legislation was requested in the last two legislative sessions but was voted down. Free transportation of all children, whether in public or parochial schools is now provided in Illinois, Massachusetts, Iowa, Kansas, Rhode Island, and New York — if our information is correct.

W. J. S.

PASTORS BEAR ARMS

It is reported that 32% of Germany's Protestant pastors have been mobilized for war and that more than 50% of the French Protestant pastors have been called to arms. Over half the missionaries of these belligerent nations are also in the trenches. Two of the French Protestant pastors, Henri Roser and Philippe Dernier, who are conscientious objectors, are in prison awaiting trial. Even though the present Protestant situation is depressing, it is heartening to learn of the recent great gathering of Hungarian Protestants which was attended by thirty thousand people in Budapest. An additional twenty-five thousand school children attended the Protestant youth section of the conference.

ANNOUNCEMENTS

CANDIDATES FOR PROFESSORSHIP AT THE THEOLOGICAL SEMINARY, THIENSVILLE, WIS.

The following have been nominated for the vacancy caused by the death of Professor F. Brenner at our Thiensville Seminary:

Prof. E. R. Bliefernicht, New Ulm, Minn.
 Pastor H. J. Diehl, Lake Geneva, Wis.
 Pastor Otto Eckert, Saginaw, Mich.
 Prof. Martin Franzmann, Watertown, Wis.
 Pastor Adolph Haase, St. Paul, Minn.
 Pastor R. Huth, Milwaukee, Wis.
 Pastor Edgar Hoenecke, Plymouth, Mich.
 Dr. Henry Koch, Bronxville, N. Y.
 Pastor Leonard Koeniger, Manitowoc, Wis.
 Prof. E. E. Kowalke, Watertown, Wis.
 Pastor Georg Lillegard, Newton, Mass.
 Pastor W. H. Lehmann, Libertyville, Ill.
 Pastor Henry Nitz, Waterloo, Wis.
 Dr. Henry Nau, Greensboro, N. C.
 Pastor Walter Pankow, New London, Wis.
 Pastor Ed. Reim, Neenah, Wis.
 Prof. Adalbert Schaller, New Ulm, Minn.
 Pastor Egbert Schaller, Clear Lake, S. D.
 Prof. W. Schaller, Saginaw, Mich.
 Pastor Walter Schumann, La Crosse, Wis.
 Prof. Carl Schweppe, New Ulm, Wis.
 Pastor Arthur Voss, Milwaukee, Wis.
 Prof. S. C. Ylvisaker, Mankato, Minn.

The Board of Regents of the Theological Seminary at Thiensville, Wisconsin, will hold its meeting for the election of the new professor in the Tower Room of the Seminary on March 11, 1940, at 9:00 A. M.

All communications and protests must be in the hands of the Seminary Board at that time.

W. F. Sauer, Secretary,
 270 E. Juneau Ave.,
 Milwaukee, Wis.

CONVENTION OF THE SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference of North America will meet August 1-6 in Chicago within St. James congregation (the Rev. A. C. Dahms, pastor), which has kindly invited the Conference to meet in its midst. Two essays are to be delivered: Prof. A. Schaller of New Ulm, Minn., will speak on "The Brotherhood of Faith," and Dr. T. Laetsch of St. Louis will deliver an essay on "The Holiness of God."

L. Fuerbringer,
 President of the Synodical Conference.

ROSEBUD DELEGATE CONFERENCE

St. John's of Herrick, So. Dak., will be host to the Rosebud Delegate Conference March 11 and 12, beginning at 1:00 P. M. Monday.

Papers: Exegesis: Continuation of Matt. 5 — F. Zarling; Continuation of Isaiah 1 — L. Gruendemann. Catechetical: Continuation of Third Article — G. Geiger; Lord's Prayer, Part I — W. Oelhafen. Isagogical: Types of the Savior in Leviticus — N. Mielke. Homiletical: Sermon for Criticism on Heb. 9:11-14 — R. Stiemke.

Speaker: F. Zarling. Alternate: W. Oelhafen.
 Announce in time to local pastor.

N. M. Mielke, Sec'y.

PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT

The Pastoral Conference of the Minnesota District meets at Sanborn, Minnesota, April 2 to 4. The first session at 10 A. M.

Papers: An Explanation and Demonstration of the Common Service, C. Bolle; Die Privatseelsorge eines Pastors, W. C. Albrecht; How Can the Custom of Polygamy Among the Heathen Be Best Treated By Our Missionaries, Im. Albrecht; Mixed Marriages: How They Effect Our Congregational Life and Pastoral Work, G. T. Albrecht; Individual Communion Cup, C. P. Kock; Continuation of Exegesis Col. II, Prof. A. Schaller; The Fifth Chief Part of Our Catechism, A. Eickmann.

Please register with Pastor R. Schierenbeck.

H. E. Lietzau, Sec'y.

JOINT SOUTHWESTERN-MISSISSIPPI VALLEY CONFERENCE

The Joint Southwestern-Mississippi Valley Conference convenes Wednesday, April 10, in La Crosse (W. Gutzke, pastor). Communion service at 9 A. M. Speaker: H. J. Schwartz (F. Senger).

Essayists and Time Schedule: 10:30 A. M.: Exegetical Treatment of Colossians, W. Schumann; 1:30 P. M.: "God's Plan of Salvation According to Ezekiel 36, 16-27," H. J. Paustian; 2:45 P. M.: "To What Extent Would We Unify Our Liturgy?", Aug. Vollbrecht (Co-essayist: A. Berg).

Brethren are to provide for their own meals but excuses are always in order.

R. W. Mueller, Sec'y.

MINNESOTA DISTRICT MISSION BOARD

A regular meeting of the Minnesota District Mission Board will be held Friday, March 8, at 10:30 A. M., in the West Hotel, Minneapolis, Minnesota.

R. Schierenbeck, Sec'y pro tem.

PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy at Mobridge, South Dakota, from March 26 to March 28, 1940. The first meeting will begin at 9 o'clock on Tuesday morning.

Papers: Christian Burial — Significance and Form, Pastor G. Schmeling; The Comfort Contained in the Doctrine of Election, Pastor E. R. Gamm; An Isagogical and Exegetical Treatment of Obadiah, Pastor H. Buch; Has the Pastor Ever the Right to Make a Final Decision on Adiaphora?, Pastor A. Hellmann.

Divine services will be held on Tuesday evening at 7:30 English Sermon — Pastor Schaller (Pastor Schmeling). German Confessional — Pastor P. Kuske (Pastor E. Krueger).

The brethren are requested to bring their own bedding, if possible. Meals will be served at nominal prices. Announcements should be made to Prof. R. Fenske, Northwestern Lutheran Academy, Mobridge, South Dakota.

Herbert Lau, Sec'y.

DR. MARTIN LUTHER COLLEGE

We are in receipt of a Memorial Wreath in the sum of \$25.00 which was sent us by the treasurer of the Wisconsin State Teachers' Conference and designated for the benefit of our College Library. The gift was bestowed in memory of colleagues who were called to their heavenly rest during the past year. We herewith gratefully acknowledge this kind gift.

Adalbert Schaller, Librarian.

INSTALLATION

Authorized by President Karl F. Krauss the undersigned installed the Rev. V. H. Winter as pastor of Grace English Lutheran, Flint, Michigan, on February 25. The Rev. C. Frey assisted.

Address: The Rev. V. H. Winter, 2222 Cumings Ave., Flint, Michigan. A. H. Schultz.

Authorized by President J. Witt, the undersigned installed Pastor L. F. Groth as pastor of St. Paul's Congregation at Colome, S. D., on Sexagesima Sunday, January 28, 1940. The Rev. G. Geiger assisted. W. J. Oehlhafen.

ORDINATION

Upon authorization of the President of the Dakota-Mon-

tana District, Rev. W. T. Meier, Candidate Elmer L. Mehlberg was ordained as pastor of St. Paul's Ev. Lutheran Church at Faith, South Dakota, on February 4, and installed as pastor of the First English Ev.-Luth. Church of Dupree, South Dakota, in the afternoon of the same day.

Address: Rev. Elmer L. Mehlberg, Faith, So. Dak.

Albert G. Eberhart.

MUSIC REVIEWS

Compositions for Mixed Voices

Dust, Dust, and Ashes, arranged by R. Nathaniel Dett. Price 20 cents.

This number is based on a Negro spiritual; a motette for mixed voices not suitable for church service, of course.

Thanks to Thee, O Lord, arranged by Theodore G. Ganschow. George F. Handel, composer. Price 15 cents.

The composition is much like Handel's famous Largo. Simple and effective.

Twelve Short Responses and Amens, arranged by Howard S. Savage. Price 12 cents.

Though the above are good yet they are hardly appropriate for Lutheran church services.

O Jesus, Grant Me Hope and Healing, Franck-Stein; arranged by Walter E. Buszin. Price 10 cents.

The translation is good and the arrangement is good of a good German Advent choral.

A Faithful Shepherd Is My Lord, Nageli-Stein. Edited by Walter E. Buszin. Price 10 cents.

Another very good arrangement. The composition is very appropriate for any season of the church year.

O Praise the Lord, by Ina L. Strom. Price 20 cents.

A double fugue for mixed voices. A very good number but difficult.

Compositions for Male Voices

Hark! The Vesper Hymn Is Stealing, Russian Air arranged by Richard W. Grant. Price 12 cents.

A secular number, suitable for concerts.

Nobody Knows the Trouble I've Seen, arranged by Richard W. Grant. Price 15 cents.

A Negro spiritual.

A Mighty Fortress Is Our God, Martin Luther, arranged by W. B. Olds. Price 15 cents.

The above number is arranged for a double chorus. It is simple but very good.

Wake, Wake, for Night Is Flying, Nicolai-Bach, arranged by Hummel Fishburn. Price 10 cents.

This is based on Bach's Mixed Choir Arrangement. Its weakness is that the melody is not arranged for first tenor. Otherwise it is good.

Dona Nobis Pacem, arranged by Harry Robert Wilson. Price 10 cents.

Three-part male voice arrangement in canon form. It is simple and good.

BOOK REVIEWS

"**The Collect for the Day**" by Paul Zeller Strodach; 263 pages; price, \$2.00. The United Lutheran Press, Philadelphia.

A bookful of instructive and fascinating material on "that little prayer," the Collect for the Day, used in our services on Sunday and festival days throughout the church year. The writer has traced the origin and history of the Collect. He sets forth the structure of this little prayer, illustrating as follows:

The Address — O God,

The Reason — Who declarest Thine almighty power chiefly in showing mercy and pity:

The Petition — Mercifully grant unto us such measure of Thy grace,

The Blessing — that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure;

The Meditation and Termination — through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the Unity of the Holy Ghost, One God, world without end. Amen. (Collect for the Tenth Sunday after Trinity.)

Each Collect from the First Sunday in Advent through the Twenty-seventh Sunday after Trinity, including the Collects for the Liturgy, is treated devotionally by the author. "All the while these collects pray, they also teach." And teach they do, under the masterful tutelage of Dr. Strodach. Study "The Collect for the Day" for a deeper appreciation of these prayers. A. P. V.

For Better, Not For Worse. By Dr. Walter A. Maier, professor at Concordia Theological Seminary, St. Louis, Mo.

Print: Concordia Publishing House, St. Louis, Mo. Pages 598. Price \$2.50.

The fact that this book has seen its third edition testifies of the readiness with which it has been received generally. This edition has been reworked from cover to cover and much new material has been added and some of the material of the previous printings has been condensed. The book is an exhaustive treatise on marriage and all the attendant problems. It is Scriptural throughout and therefore a dependable source of information for the Christian. Young people as well as the old would do well to read and study its pages. We would like to see this book in every Christian home. W. J. S.

The Symbols of the Evangelical Lutheran Church. Print: Augsburg Publishing House. Pages 61. Price 50 cents.

This book is intended as a confirmation gift or as a gift from the congregation to new members. It is attractively bound in grain Fabrikoid, with flexible covers of rich red. The lettering is in gold.

Following is the contents of the book: 1. The Apostles Creed; 2. The Nicene Creed; 3. The Athanasian Creed; 4. The Augsburg Confession; 5. The Enchiridion of Luther's Small Catechism. The idea of getting out such a little volume is highly commendable. We are sorry, however, that the text of Luther's Small Catechism is the translation used in the Augustana Synod. It would have been better, in our opinion, to use, let us say, the translation found in the Triglot. It would cause less confusion in the various Lutheran Church bodies. As it is, that part of the book will appeal to those bodies of the Lutheran Church that use that translation. But, let us say again, we appreciate the purpose of such a volume. W. J. S.