

The Northwestern LUTHERAN

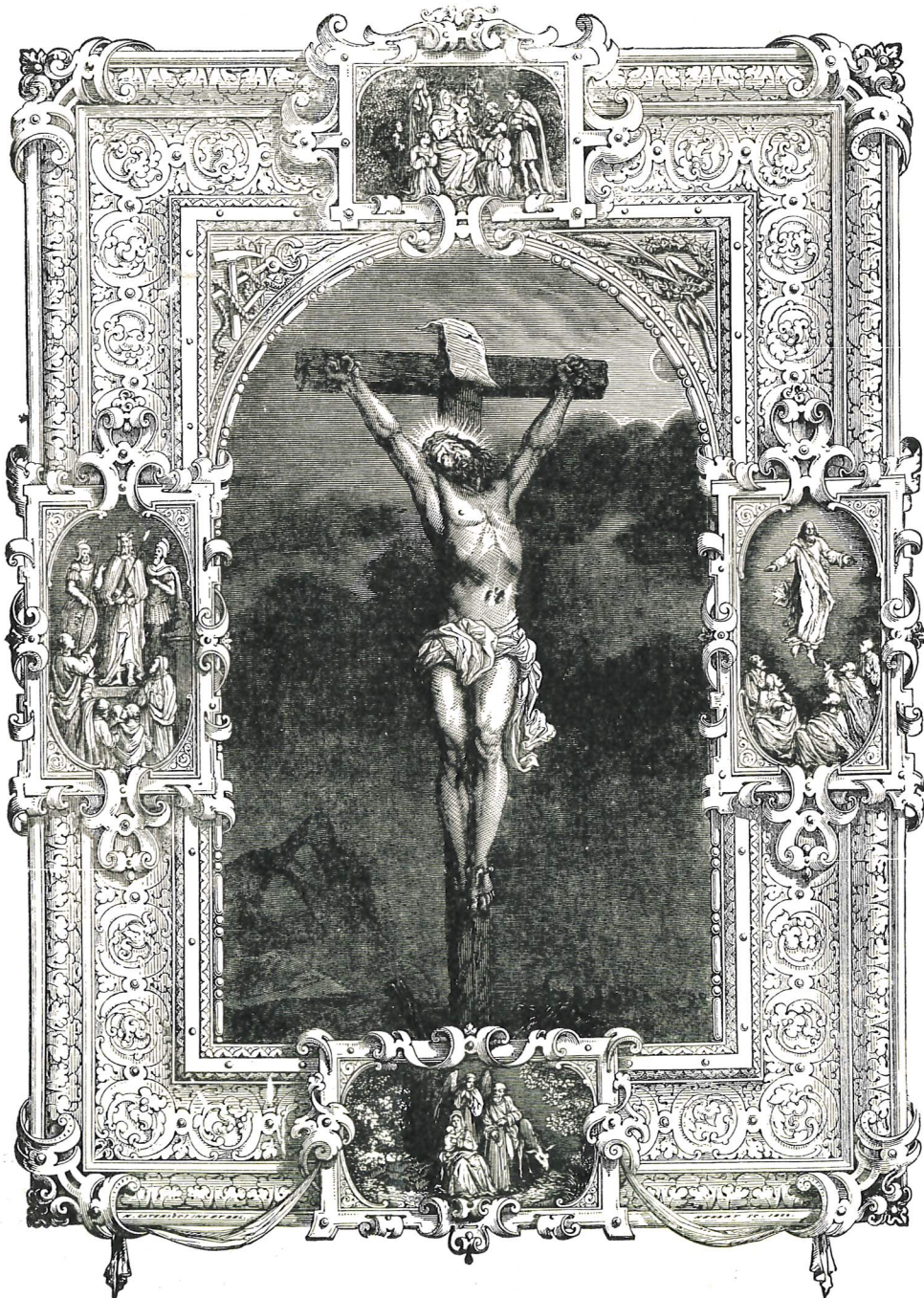
Jan 42
Rev C Buenger
5026 19th Ave

"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

Volume 28

Milwaukee, Wisconsin, April 6, 1941

Number 7



"It is Finished"

GETHSEMANE — GABBATHA — GOLGOTHA — THE GARDEN

III. GOLGOTHA

"A place called the place of a skull, which is called in the Hebrew Golgotha." John 19:17.

From Sinai to Golgotha



will lift up mine eyes until the hills —

Sinai is sublime and un-touchable with its thick cloud, its thunders and lightnings, and "altogether on a smoke because the Lord descended upon it in fire." Here the Law was given of which not a jot or tittle shall pass away.

Horeb is majestic and holy ground. Here in the sight of Moses the bush aflame with fire was not consumed. God's glory was revealed, Jehovah was present.

Pisgah is lofty from whose heights the Lord showed Moses all the land which He swore to Abraham.

Carmel is convincing where God answered Elijah's prayer with fire from heaven, and all the people fell on their faces and cried: The Lord, He is the God!

The Mount of His Transfiguration is inviting where Jesus was transfigured and His face did shine as the sun, and his raiment was white as the light.

Olivet is memorable whence Jesus ascended to His God and our God, to His Father and our Father.

But above and beyond all these hills and mountains — more sublime, majestic, lofty, convincing, inviting, and memorable stands GOLGOTHA. For there they crucified Him, there Christ died, there Christ died for our sins, there Christ died for our sins according to the Scriptures. And Sinai is but our schoolmaster to bring us to Golgotha. Horeb's light is but a flickering candle compared with the full glory of the Lord revealed on Golgotha. Pisgah can show us no promised land without the light of Golgotha. Carmel was never so convincing as Golgotha — the Lord, He is God. The Mount of His Transfiguration was never so inviting as Golgotha with the extended arms of the cross and the words of the Crucified, "If I be lifted up I will draw all men unto Me." And Olivet is the fruit of Golgotha — "He humbled Himself and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him."

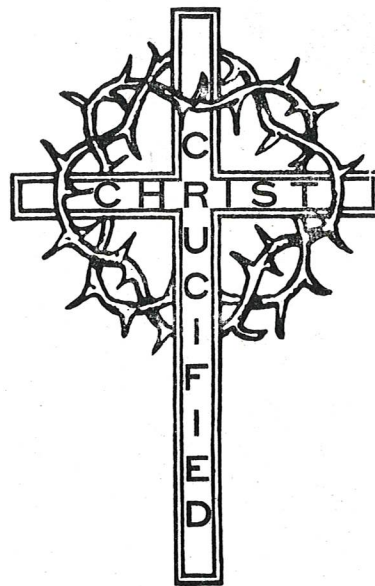
The Shadow of the Cross on Golgotha

All the light of sacred story gathers around Golgotha. The promise to fallen man in Eden, "I will put enmity

between thee and the woman and between thy seed and her seed, it shall bruise thy head, and thou shall bruise his heel," pointed to the battle field of Golgotha. The bloodstained lintels of the Passover pointed to the bloody beams of the cross of Golgotha. The sacrifices on the altars of the tabernacle whether lamb or bullock were shadows of the Lamb that was slain on the altar of Golgotha. The scapegoat driven from the presence of the congregation into the wilderness forshadowed Him "who died that He might sanctify the people with His own blood, who suffered without the gate," on the place of a skull. All that was written by Moses and the prophets concerning the Son of Man is fulfilled on Golgotha. The finger of prophecy points to Golgotha.

Golgotha — Before the Mountains were Brought Forth

Golgotha is older than our world. It stood before the mountains were brought forth or ever the earth was formed and the world. "Christ is the Lamb that was slain from the foundation of the world." Rev. 13:8. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23. Before time began God considered man's ruined condition and planned and resolved his salvation through the sacrifice on Golgotha. "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained *before the world* unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory." Golgotha is older than time.



Golgotha in the Fullness of the Time

"In the fulness of the time God sent forth His son, made under the Law to redeem them that were under the Law, that we might receive the adoption of sons." What Sinai, the Law, could not do, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin

(Continued on page 107)

EDITORIALS

A Vain Boast! We are being told again on all sides that the church attendance during the Lenten season is passing all records. Church papers and the secular press unite in giving us this information. But, isn't that the old story that we hear every year at this time? Just what does this mean and why is this so solemnly repeated every year? Do they mean to tell us that that is an indication that people generally are becoming more church-minded or spiritual? Or, is it because it makes good copy? Or, is it because the various churches make a greater effort to draw people into their churches during this season of the year? It is a fact that many churches make great efforts to attract people to their services during Lent. Many such "schemes" intended to induce people to swell the church attendance are of questionable worth and character. One church in Milwaukee served "subpoenas in true legal form" on friends and neighbors ordering them to attend "The Trial of the People vs. Jesus of Nazareth" at the church at 11 A. M. on each Sunday morning during Lent. This seems to us to boarder on the frivolous. It smacks too much of commercialism and high-pressure salesmanship. It may lead people to believe that the Gospel is a competitive commodity on the public market and, certainly, no church would want to create that impression.

The dignity of the Gospel demands dignity on the part of every Christian when he preaches that Gospel. The Lord nowhere makes the demand on a Christian that he display it or advertise it or put it on a competitive level. This glorious Gospel stands out alone above every thought and idea and philosophy that man ever invented. It bears no arguments but one, "Come and see," the argument that Philip employed to gain his brother Nathanael. That is in keeping with the dignity of the Gospel. What man is there that could do justice to that Gospel by advertising it or could give expression to its true glory. That Gospel itself must grip man as it is preached and proclaimed; the Gospel itself is the one mighty magnet that is able to draw men. Yes, we know, that much is said about getting men under the influence of that Gospel — and make this the provocation for all sorts of very questionable "schemes" to lure men into the churches. It behooves us, however, not to be more zealous than the Lord is Himself or than we see in the examples of the Apostles and Evangelists. They were satisfied to go from city to city and just preach wherever they found men willing to listen to them. We never find them forcing their attention upon men. We hear of no such thing as a house to house canvass or of loud shouting in the market places. They went about their work quietly and soberly speaking the Word to those who would hear it, much like their Master of whom the Prophet foretold, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." Isaiah 42:2.

The fact that churches are filled to capacity during the Lenten season leaves us cold. We would rather hear that

the churches are experiencing normal attendance. This would give us reason to believe that people love the Word and feel the need of its sustaining power at all times and that the churches are not using questionable measures and exerting pressure on people to bring them into the churches at this time, only to have them forget again when Lent is past. Such sporadic efforts — though they may increase church attendance for a short period — are of little value and such spasmodic church attendance is a vain boast.

W. J. S.

* * * *

Plain Words A writer in the *Lutheran*, the official organ of the United Lutheran Church, bitterly complains that an editorial appearing in the *Lutheran* some time ago did not correctly state the position taken by the Omaha convention of the United Lutheran Church on Inspiration and Lodge membership. In an article entitled, "What Did We Do at Omaha?" this writer avers that "the action of the Omaha convention was taken on the solemn assurance of the president of the United Lutheran Church that the Agreement *did not mean a verbally errorless Bible*, that it did not mean that a man could not be a good member of the United Lutheran Church and a *good member of the Masonic fraternity*, and that it did not mean any change in positions or practices already adopted in the U. L. C. A., *principles to which we have been winning the other Lutherans in America.*" (Italics ours, Ed.)

Verily, those are plain words and, we must say, we like them for their sheer honesty. He also states that the great majority of delegates were opposed to the "Pittsburgh Agreement" and that the ratification of this agreement was the result of assurance given the delegates that it virtually changed nothing in the former position of the U. L. C. with regard to Inspiration and Lodgism and Unionism. He says, "*for there was one thing on which both the majority and the minority were agreed: they both were certain that they were not voting for any changes in the positions or practices of the U. L. C. A.*" Again we say, we like that kind of honesty. The writer then sums up his argument in these words: "In common decency and honesty the United Lutheran Church ought to say bluntly what she said deviously but distinctly at Omaha: *We will not accept Bible literalism nor lodge legalism.*"

Those are plain words for which we give the writer credit. He is not one who is willing to beat about the bush. He wants the world to know and especially the other Lutheran church bodies just where the United Lutheran Church stands; and he tells us where it stands. The United Lutheran Church has not repudiated her former position. The United Lutheran Church believes now, after the Omaha convention as she did before the Omaha convention, that 1. *The Bible is not errorless;*

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

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ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.

CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

2. that Unionism is not wrong; 3. that lodge membership is permissible. In other words, he tells us that there is a wide chasm separating the United Lutheran Church and the Synodical Conference; and, that these are principles to which we have been winning the other Lutherans in America."

We challenge this last statement. If the United Lutheran Church has won other Lutherans (except individual cases) they are not known to us. The fact is that the United Lutheran Church has widened the chasm between herself and the other Lutheran bodies by these liberal and unbiblical principles. W. J. S.

* * * *

Under False Pretenses When the writer has occasion to pass a certain church building in his city, as quite frequently he has, he never fails to scrutinize the signboard attached to it, in order to make sure that the wording on it is just as it seemed to be. But his eyes did not deceive him. The wording is: "Friedens Evangelical Lutheran Church of the Evangelical and Reformed Church." Here is a congregation which claims to be Lutheran while belonging to the Evangelical and Reformed Church.

Evidently the impression is to be given that Lutherans can belong to this Evangelical and Reformed organization and still be good Lutherans. It is a rather naive expectation but undoubtedly some people see nothing contradictory in that. It is a congregation made up of so-called German Russians and the purpose in appropriating the name "Lutheran" evidently is to keep people from joining a congregation around the corner affiliated with the American Lutheran Church. Such action makes Lutheranism very elastic and stretches some of its distinctive truths out of it.

We have met this type of questionable practice of taking in too much religious territory before. In the same city there is another congregation affiliated with the same church body. Its sign-board does not have the name "Lutheran" on it. There it is advertised as an "Evangelical and Reformed" church. Still, especially under the long pastorate of a former pastor, who was known throughout the city as one who buried most of the Germans not of the Catholic faith, the congregation was and is widely known as a Lutheran church. When objection

is offered to their appropriation of the name "Lutheran," the thing is dismissed with the remark, "Oh you are one of the strict Lutherans."

The pity of it is that a great many guileless people are by such trading with a name drawn away from some of the scriptural doctrines, distinctively Lutheran, to some which are contrary to Scriptures. Try the spirits whether they are of God. There are imposters. A name may be only a name. I. P. F.

"With Desire I Have Desired To Eat This Passover With You Before I Suffer"

St. Luke 22:15

Small wonder that Thy heart did yearn
Dear Master for this festive night
When with the twelve disciples thou
Would'st sup by flickering candlelight
And would'st reveal God's greatest plan
Redemption — —through the Son of Man.

The tender John leans on Thy breast
Impetuous Peter, quick to spurn
A plan that would his Master wound
With fervent anger now doth burn
And passionately makes the cry
"Though all forsake Thee Lord, not I."

See Judas bold by lurking sin
What tragic end to love like this
Yet let none dare to cast a stone
For all have given a traitor's kiss
And Christ gives all that will repent
Forgiveness through His Sacrament.

Concerned they watch the Master now
Just one more lesson must He teach
And since our deeds speak louder far
Than any words our lips might preach
He stoops to wash His servants feet
Oh love Sublime, oh love Complete.

And still Christ walks our path today
And still He eye-earns with us to sup
And still He offers full and free
Forgiveness if we drink the cup
And still He makes each heart to sing
Beneath the Shadow of His wing.

— Esther A. Schumann.

STUDIES IN THE AUGSBURG CONFESSION

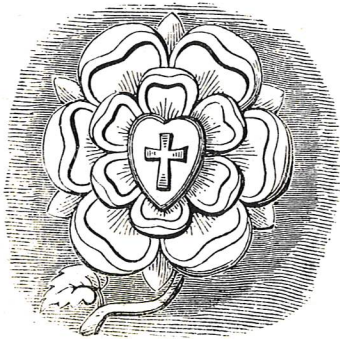
By Professor John Meyer

ARTICLE III. OF THE SON OF GOD
Part One

Also they teach that THE WORD, that is, THE SON OF GOD, did assume THE HUMAN NATURE in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably conjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men.

II

THE error of Nestorius was to separate the two natures of Christ. It is true that the two are distinct. The divine nature underwent no change, it remains the same forever throughout its union with the human nature. Likewise, the human nature as such remains the same throughout, it is never changed into the divine or something semi-divine. Yet the two are most intimately united in the Person of Christ. It is not, as was frequently said during the Nestorian controversy, like the gluing of two boards, which thereby are indeed brought into very close contact yet



never become one. Rather, in Christ the Son of God took up the human nature into His own personality, so that its peculiarities became His own, its blood became the blood of the Son of God, and, on the other hand, he so thoroughly permeated His human nature that all His divine excellencies were communicated to it.

A union there was, a very intimate union, but no fusion. It was (as we have seen) the error of Apollinaris of Laodicea to mutilate the human nature of Christ by depriving it of its rational spirit. His error, although rejected at an early date, was later revived in a modified form. The chief champion of this new error was a man by the name of Eutyches, head of a monastery at Constantinople.

Eutyches did not deprive the human nature of Christ of any component part, as had Apollinaris, rather, he insisted that both the human and the divine nature of Christ were complete in every respect — before and until the

personal union was effected. Then the two were so completely amalgamated that in fact a single new nature resulted. Because he ascribed to Christ thereafter only one nature, this error was commonly called by a Greek word meaning the doctrine of one nature: monophysitism.

This error was condemned by a church council which was held twenty years after Ephesus (where the Nestorian error had been rejected) namely at Chalcedon in 451. The struggle which preceded this council was fierce and bitter, and was not always carried on with spiritual weapons, yet God in His grace preserved the truth for His church. Christ's nature is not a mixture of divine and human elements, but it is twofold, a complete divine nature and a complete human nature, inseparably conjoined in one Person. Jesus is called the Son of God, the *true God* (1 Jh. 5:20), and the same Jesus is called a man: For there is one God, and one mediator between God and men, *the man Christ Jesus* (1 Tim. 2:5).

Although the Council of Chalcedon rejected both the Nestorian and the Eutychian error in unmistakable terms, maintaining that the union of the two natures in Christ had left them unconfused and unaltered, also undivided and unseparated, yet monophysitism was not thereby rooted out. The error stubbornly persisted. Its adherents retreated from one position to another. At first they said, although there may be two natures, there certainly is only one divine-human energy in Christ by which He operates. When that was denied, they insisted that at least there was only one will in Him. They thought if Christ had also the human faculty of volition, then a conflict would be inevitable, the human will would oppose the divine when the latter decided on suffering, which the human nature dreaded. They did not see that the divine will united itself to the human, permeated it and thus functioned in conjunction with it and through it.

This mystery is too deep for us to fathom, and it is not profitable to spend much time in speculating about it. It is essential for our salvation, however, that we firmly hold fast in our faith the truth that our Savior is *true God and true man*, that these two natures are inseparably conjoined in one Person.

Before we pass on to another point, we briefly mark two errors which we meet here in modern times.

It is well known that Reformed churches deny the real presence of the body and blood of Christ in the Lord's Supper. They say instead that while the guest receives the elements of bread and wine with his mouth, his spirit must rise in faith up to heaven there to enjoy the body and blood of Christ.

Thereby they not only do violence to the words of institution, in which Christ plainly said, Take, eat, *this is My body*; drink, *this is My blood*; they say, He *could not*

mean what He said, because He *could not do* what He seems to promise. They say, His body is in heaven, and since it is a real human body it cannot be in more places than one at one and the same moment. His divine nature is with us in the supper, but His human nature simply cannot.

They tear apart the two natures of Christ, as Christ, as though these were not inseparably conjoined in the one Person.

A second error pertains to the beginning of this wonderful union. Our Article says, the Son of God assumed the human nature *in the womb of the blessed Virgin Mary*. Christ had a human mother, but not a human father. The

Holy Ghost performed the miracle of a virgin conception and virgin birth.

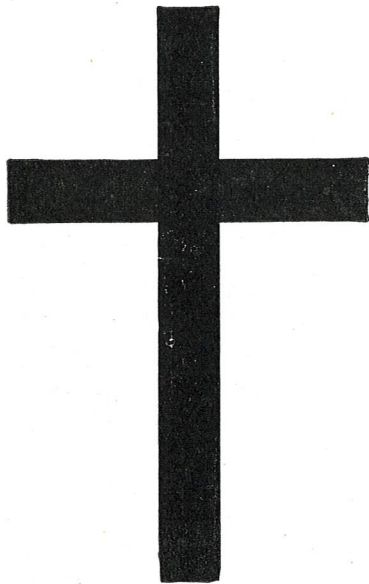
Because this is contrary to nature, many modern people, even within the churches, refuse to accept it. Yet the Scriptures are very clear and explicit on this point. Just read the story of Jesus' birth in Matthew's or in Luke's account. One has to fly in the face of very emphatic Scripture testimony if he wants to deny the virgin birth of Jesus. Yet there are people who prefer to believe their own short-sighted reason rather than the revelation of an all-wise God.

Let us beware of their insidious example. Too much is at stake, as we shall contemplate in a future installment.

THE SEVEN WORDS FROM THE CROSS

"Father, forgive them; for they know not what they do."

Luke 23:34



"We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:15.

"Such an high priest became us who is holy, harmless, and defiled, separate from sinners and made higher than the heavens." Hebrews 7:26.

"If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

"Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:34.

"Verily I say unto thee, today shalt thou be with me in paradise."

Luke 23:43

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou has given me: for thou lovedst me before the foundation of the world." John 17:24.

"Then shall the King say to them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

"There remaineth, therefore, a rest for the people of God." Hebrews 4:9.

"In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." Psalm 16:11.

"So shall we ever be with the Lord." 1 Thess. 4:17.

"Woman, behold thy son! Behold thy mother."

John 19:26, 27

"Honor father and mother which is the first commandment with a promise." Ephesians 6:2.

"Let them learn to requite their parents; for that is good and acceptable before God." 1 Timothy 5:4.

"Christ left us an example that we should follow His steps." 1 Peter 2:21.

"This is my commandment, that ye love one another, as I have loved you." John 15:12.

"My God, my God, why hast thou forsaken me."

Matthew 27:46

"O my God, I cry in the daytime, but thou hearest not; and in the night season, am I not silent." Psalm 22:2.

"But Abraham said, . . . beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Luke 16:26.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment." Matthew 25:41, 46.

"Surely he hath borne our griefs, and carried our sorrow: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:4, 5.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written: Cursed is every one that hangeth on a tree." Galatians 3:13.

"I thirst."

John 19:28

"My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death." Psalm 22:15.

"Thou hast made me to serve (burdened me) with thy sins, thou hast wearied me with thine iniquities." Isaiah 43:24.

"If any man thirst, let him come unto me and drink." John 7:37.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1.

"It is finished."

John 19:30 "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:7, 8.

"Christ hath loved us, and hath given Himself for us an offering and a sacrifice to God." Ephesians 5:2.

"Christ is the end of the law for righteousness to everyone that believeth." Romans 10:4.

"Christ hath redeemed us from the curse of the law,

being made a curse for us: for it is written: cursed is every one that hangeth on a tree." Galatians 3:13.

"There is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1.

"Father, into thy hands I commend my spirit." Luke 23:40

"No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

John 10:18.

"Thou art my beloved Son; in Thee I am well pleased." Luke 3:22.

"Precious in the sight of the Lord is the death of His saints." Psalm 116:15.

"For me to live is Christ, and to die is gain." Phil. 1:21.

"Blessed are the dead which die in the Lord from henceforth." Revelations 14:13.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Psalm 23:4.

W. J. S.

CONFIRMATION — A STRAW FIRE?

By Pastor R. O. Buerger, Milwaukee, Wis.

A FARMER is at threshing. The threshing machine is set up on the open field. A spark from the engine is carried by the breeze to the straw pile. Quickly machine and men are brought to safety. Soon there is a roaring, very hot fire, the flames shooting hundreds of feet into the air. But very speedily the fire is burned out; and the place where the fire had been is soon as cool as before, only black, very black, a smudge upon the landscape.

Is Confirmation Like That?

Certainly there are many confirmations which are not like that. There are many in whose hearts at confirmation there burned the fire of true faith in Christ and love for Him, a fire that later was not permitted to burn itself out but was kept burning by the Holy Ghost working through the Word of God. "These," says Jesus, "having heard the Word, keep it in an honest and good heart and bring forth fruit with patience."



However, let's not make excuses and subterfuges; some confirmations in the past have been just like a straw fire. The boy or girl was duly enrolled in the confirmation class. The pastor tried to plant and encour-

age faith, a living, active faith, in the heart of the youth by many months of prayerful and intensive instruction in the Word of truth. And God's Word is never preached and taught in vain. By the pen of Isaiah we have the Lord's promise, "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God's Holy Spirit working through the Word was successful. With approaching confirmation the child's devotion grew. No one doubted the sincerity of its confession and vow. Oh, if only this happy state could have continued!

Then Come Temptations

But we live in a world of real sin, of fierce temptation, and of determined forces of evil. For a while after the confirmation vows there was regular attendance at divine services and at the Bible Class; there was an honest seeking of the friendship and fellowship with the other members of the class and the younger Christians of the congregation. But slowly and surely a chill set in, there was a gradual slipping away from the sound moorings. This was manifested by steadily increasing absences from the Sunday services and by a growing non-interest in the work of the Bible Class. On the other hand, there was an unmistakable approach toward the associations, tendencies, and habits of the world. The malady grew in spite of sincere pleadings and warnings of the pastor and teacher. The result? The hot fire had burned out. Satan had won another victory.

Who Is To Blame?

Pitiful, discouraging, disheartening, is it not? Who is to blame? O, indeed, it would be quite an easy task to offer explanations; that here we see the result of Satan's wiles, that the seductive siren song of the world is too powerful, that the "pull" of the flesh overcame the "pull" of the Holy Spirit. This is only too true, and yet, is it not the same in other instances? We must still inquire, Who is at fault? Who has overlooked something? Has anyone been remiss in his duties?

Again it is very easy to invent all manners of excuses and subterfuges. Yet these are merely inefficient salves for troubled consciences.

The Church?

Often the Church is blamed. The congregation is accused of being guilty of neglect. The reason commonly given is that it has failed to supply those "necessaary" (?) social contrivances which are to act as a magnet, at least not in the measure that it ought to have supplied. It has not offered enough "entertainment," neither as to "scouting" activities nor as to athletic or similar contests. And consequently the Church is blamed for not "holding" the boy or girl.

Arguments of this kind are based upon mistaken opinions. Tricks and schemes, and the items indicated above are nothing else, will never win a soul for Christ nor keep it with Jesus Christ in the one true faith. The Word of God alone is able to do that. If the precious Gospel of the grace of God in Christ Jesus will not keep a person in saving faith, nothing else will. Shallow souls who remain externally within the Church for these temporal and material advantages will, as soon as they have satisfied themselves, discard the Church as a squeezed-out lemon. There is positively nothing that can serve as a substitute for conscientious application to the saving truth. The Gospel of Jesus Christ is not in need of a retaining

wall of carnal activities to support it. Neither is it in need of "crutches" to supplant its lagging power. Thus we must seek the reason for the saddening loss among the recently confirmed elsewhere.

What About the Home?

The real cause lies right at home. To the father and the mother God has entrusted the child in the first place. Theirs is the first and prime duty. And it is an established fact that nothing else in this world has the moulding power, the direction giving power which the home possesses. In many a home you see the motto: "God bless our home." But when in the home everything else is sought except the blessing of God, when the spirit of the world rules there and not the spirit of Christ, when not the call of God but the invitation of the devil is accepted, then it can be no cause of wonderment that the child assimilates and absorbs this attitude from the home.

Your Child a Precious Plant — Tend It!

Here, then, we have a specific charge to the parents. Your child's faith needs to be propagated, just like a precious plant in which you take pride. The only nourishment for the soul is the Gospel, the Word of God. Use every means to supply that nourishment. If you parents want to do your God-given duty toward that confirmed child then you will see to it that it is regular in attending public worship, by your word and example you will encourage it to be a frequent guest at the Lord's Table. You will let Christ rule in your home. You will establish the rule to use every means which the Church supplies to keep faith alive, to grow in spiritual knowledge. You will be careful that the tender branch of the True Vine, which is Christ, is not severed and torn away from the channels through which alone the life-sustaining sap is supplied to the child's soul. Use every opportunity through which your child may be saved unto everlasting life.

"LET US KEEP

THE FEAST"

"Christ our Passover is sacrificed for us; therefore let us keep the feast." 1 Corinthians 5:7.

WHETHER or not the apostle refers to the Easter festival as it is known to us today makes little difference to the meaning of these words. Some commentators believe that these words do refer to our Easter festival and that the Christians at this very early date kept the feast in memory of the resurrection of the Savior. Whether these commentators are right or not makes little difference now. We do know from history that it was not long before the Jewish feast of the Passover was merged into the Christian feast of the Resurrection of Christ. Some seem to see this fact in the very name for Easter in the Greek language which is *Pascha*. Other languages took this word over from the Greek lan-

guage with very little change. The Latin language retained it entirely; in Italy Easter is known as *Pasqua*; the Spanish call it *Pascua* and the French, *Pasques*. Our word, *Easter*, is supposed to come from the word *Eastre*, "the name of a Teutonic goddess of spring and the rising light." If this is the case, and it may well be, it is an indication of how, in the creation of a language, words are appropriated from all sources and given a Christian spiritual signification and meaning.

Easter — "Queen of Feasts"

Easter is the day of days in the calendar of the Christian Church. It is the most joyous festival of the church

year as well as the oldest. It has been named the "Queen of Feasts." In the early days of the Church (we are unable to trace its exact date of origin) Easter became the climax of the whole church year. It is the axis on which the Christian year revolves. It governs the greater part of the church year, regulating the Sundays from *Septuagesima* to the end of the *Trinity* season, depending upon the day when Easter falls, which is dated as the first Sunday after the first full moon in spring or following the vernal equinox. This may strike any Sunday from March 22 to April 25.

No Easter — No Hope!

Well may Easter occupy the central position of the church year. Something happened on Easter Day that has forever turned the eyes of the Christian world toward that day. It is the day that the Lord hath made. Just what Easter means to the faith of the Christian and to the life of the Christian is well demonstrated in the case of the disciples. We meet two disciples walking on the highway that led from Jerusalem to Emmaus. They are sad and extremely disconsolate; nothing is able to make them shake off the sorrowful remembrance of the terrible death of their Lord and Master on the shameful cross on Golgotha's brow. All the hopes of Israel and for Israel died in that moment when the Savior breathed His last breath on that ugly cross. "They had hoped He would redeem Israel" but — now He is dead and a dead Christ — of what avail can He be, what hopes had He to offer? As yet the purpose of Christ's sufferings and death was as a closed book to His disciples. That, of course, was not the fault of the Savior. He had patiently instructed them in regard to the purpose of His incarnation and his life in the human body on this earth. Time and again He spoke of His sufferings and death and often of His resurrection but they had no ear for this. They were slow of heart to believe. They were unwilling that the happy moments and days of His sweet companionship should ever end and thus they so easily dismissed all references to His death from their minds. Here was the seat of their troubles.

And Now — Good Friday

Good Friday came and that terrible occurrence on the Hill of the Skull. The fiendish elders had Jesus nailed to the cross; and, thereon He died. This blasted all their hopes for the future which they had vividly pictured to themselves. A dead Christ meant but one thing to them and could mean but one thing to them — *dead hopes*. They had buried them with Christ in Joseph's garden.

Came now the first day of the week — Easter. Oh, it was not Easter to the disciples — it was still Good Friday to them — *mournful* Friday, a Friday that should never end; so they thought. And then Easter — that Easter that forced Good Friday into the background. For on that day that same Jesus of Nazareth who was crucified and who died on that ugly cross broke the bonds of

death and burst its claims and came forth from the chamber of the dead alive and unharmed, the proven victor and conqueror of death. At the sight of Him, the living, resurrected Christ, life took on a new meaning for the disciples. Christ had by His resurrection manifested a power that was an entirely new revelation to His disciples. Although they still did not understand the full import and meaning of it all (they would after Pentecost) their hopes in Christ were born anew and their joy knew no measure. They were satisfied to know that death had not and could not swallow Him up and that He was alive to die no more, yea, that their life was in some way wrapped up with His and because He lives, they shall live also.

"Ye Shall Live Also!"

That is the meaning, the whole meaning of Easter. Jesus tells us just that, "*because I live, ye shall live also.*" John 14:19. Just that that happened in Joseph's garden on that first great Easter morning will happen again at our graves on the last great Easter Day. At the sound of the trump, "All that are in the graves shall hear the voice of the Son of man, and shall come forth." John 5:28. All this because Christ's victory over death will never terminate. He has the power over death — my death and yours. We will understand this if we reflect for a moment that death is the result of sin. If *sin* is no more, then death is no more. Now *sin* is no more, that is, it has paid its wages. Christ accepted them by His death. God's demands have been met by Christ, our substitute, thus we are free. Are we? Hear Paul, Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus." Hear Christ, John 11:25, "He that believeth in me though he were dead, yet shall he live." That is the glorious Easter message to all believing sinners of the world.

"Let us keep the feast" then. Easter means hope, assurance, confidence, joy unending to everyone that believeth.

W. J. S.

A Lenten Thought

"Follow to Calvary —
Tread where He trod —
He, who forever is
Son of God.

"You who would love Him stand,
Gaze at His face;
Tarry awhile in your
Earthly race.

"As the swift moments fly
Through the Blest Weeks,
Read the great story the
Cross will teach.

"Is there no beauty, to
You who pass by,
In that lone Figure which
Marks the sky?"

INTRODUCING THE LITURGICAL PART OF THE HYMNAL

Pastor Gervasius W. Fischer, Peshtigo, Wis.

VIII. THE LORD'S DEATH IN THE LUTHERAN LITURGY

DURING the Passion season and especially during Holy Week we remember and proclaim particularly the Lord's suffering and death for our sins. It is very proper that this season should not only be marked by frequent preaching and prayer services, but especially also by the celebration of the Lord's Supper. Our Lord tells us through His apostles: "For as often as ye eat this bread, and drink this cup, ye do *show forth the Lord's death till He come*" (1 Cor. 11:26).

It will be very profitable for us to be reminded in this Passion season how in our Lutheran Communion service the Lord's death is emphasized, not only on Good Friday or during Lent, but every Sunday, and especially when the Lord's Supper is celebrated. Naturally we can here consider only the ordinary Holy Communion, that is, those invariable parts of the liturgy which are used in every service.

In the **Exhortation** we are asked to draw near to God and ask Him for forgiveness and the minister reminds us to "beseech Him *in the Name of our Lord Jesus Christ* to grant us forgiveness." Alone by the blood of Jesus can we have boldness to enter into the holiness of God. "And (now) having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19f.).

In the **Confession of Sins** we ask God to be gracious and merciful to us for the sake of the holy, innocent, bitter sufferings and *death of Thy beloved Son Jesus Christ*, "Who gave Himself for our sins, that He might deliver us from this present evil world." Gal. 1:4. "And that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. 5:15).

In the **Absolution** God does forgive us because, "He hath given His only Son to *die for us*." God commandeth his love toward us, in that, while we were yet sinners Christ died for us (Ro. 5:8). So Jesus can say to His Church on earth: "Whose soever sins ye remit, they are remitted unto them," and the called minister of Christ can say to the Christian congregation: "I, in the stead and by the command of my Lord Jesus Christ forgive you all your sins" (John 20:23).

In the **Gloria in Excelsis**, in which we praise God's glory and love, we particularly implore the mercy of "Jesus Christ, *the Lamb of God*, Son of the Father, that takest away the sin of the world." He is called the 'Lamb of God,' because "He is brought as a lamb to the slaughter"

(Is. 53:7). We were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:19).

In the **Nicene Creed**, the creed commonly used at the Communion service we confess that "Christ was crucified also for us under Pontius Pilate; He suffered and *was buried*." "Buried with him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins, . . . hath He quickened together with Him, having forgiven you all trespasses" (Col. 1:12).

In the **General Prayer** we thank God "*for the gift of Thy dear Son*," because we know that "God so loved the world, that He gave His only begotten Son (to die for us) that whosoever believeth on Him should not perish, but have everlasting life" (John 3:16) We close this prayer with the words: "These and whatsoever other things thou wouldest have us ask of Thee, O God, vouchsafe unto us *for the sake of the bitter sufferings and death of Jesus Christ*." "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Ro. 8:34).

During the **Consecration** of the bread and wine we hear again the words of Institution of the Lord's Supper with which our Savior gave this Holy Sacrament to His Church on earth: "Take, eat; this is My body, which is *given for you*." "Take, drink, ye all of it; this cup is the new testament in My blood, which is *shed for you* for the remission of sins." These words are again repeated in the administration of the sacrament to each one as he receives the body and blood of our Lord under the bread and wine, and by it each communicant is reminded that now he is receiving Christ's body and blood that was given and shed for him for the remission of sins. Where there is forgiveness there is also life and salvation. All this is made possible alone by the death of our Lord.

Then after the act of Consecration the congregation once more lifts up its heart to God and sings the **Agnus Dei** and so directly calls upon the Lord, as the Lamb of God that taketh away the sins of the world. To this Lamb, which was slain for their sins, they appeal for mercy and peace. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honor and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:12).

So in our Lutheran liturgy from beginning to end we "show forth the Lord's death" and this we Chris-

tians are to do in the celebration of the Lord's Supper "until He come." Let us often and thankfully partake of the Lord's Supper until in heaven we will join the company of saints and sing "a new song, saying: Thou art worthy to take the book, and to open the seals thereof; for **Thou was slain**, and hast redeemed us to God, by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." Rev. 5: 10.

Gethsemane — Gabbatha — Golgotha — The Garden

(Continued from page 98)

in the flesh. "God made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." It is Christ that died on Golgotha. Christ is God, the only begotten Son of God, begotten, not made. But God sent His Son in the likeness of sinful flesh and condemned sin in the flesh.

Christ was made a curse for us. The curse which because of our sins should have fallen on us fell crushingly on Him. Christ was made to be sin for us. The sinless One was made sin. God dealt with Him as He must deal with sin in unrelenting judgment. God sentenced sin, condemned and executed sin in the person and death of Christ. FOR US! He, the Righteous One, was made a curse, was made sin that we, the unrighteous ones, might be made righteous. This is the gospel of Golgotha.

We Preach Christ Crucified

Our ministry and mission proceeds from Golgotha. We preach Christ crucified, the faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners. We preach the gospel which God ordained before the world. We preach the gospel that Christ died according to the Scriptures. Preach it we must or we are dumb mouths, sleeping watchmen, messengers without tidings.

The sacrifice of Christ on Golgotha leaves no room for penance as the Anti-Christ teaches it. Rome admits that "the sacrament of penance" forms the basis of misunderstanding and of much attack upon the Roman Catholic church and its people. The attack upon penance was Luther's attack upon Rome. It *must* be made because the "sacrament of penance" libels God and labels the Bible a lie which says that Christ is the propitiation, the full satisfaction, for our sins, and not for ours only but for the sins of the whole world.

Christ's sacrifice on Golgotha leaves no room for the system of Judaism, a religion of types and symbols — the compass and the square. — Christ and His blood "have blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to the cross." Col. 2: 14.

God forbid that I should glory save in the cross of Golgotha!

A. P. V.

Gethsemane

Gethsemane! Gethsemane!
Garden of tears and bloody sweat —
Oh, precious flowers from Olivet. —
Garden of love — oh, wondrous thought! —
Where God's own Lamb thy ransom wrought.
Where God's own Lamb thy ransom wrought
Gethsemane! Gethsemane!

Gethsemane! Gethsemane!
When sorrow's cups thy heart oppress —
Oh, hallowed dregs of bitterness. —
Thy prayer be with God's own Son:
"Father, Thy will not mine be done."
Gethsemane! Gethsemane!

— Ludvig G. Jacobs.

A Lenten Prayer

To Thee upon the cross, my contrite prayers I bring;
To Thee, Who bled and died, my heart-felt songs I sing:
Because alone in Thee Salvation may be found.
O, help me trust in Thee, Whose head with thorns was crowned.

My pride and self-esteem crush Thou within the dust;
Teach me my sins to mourn, and in Thy mercy trust:
That Thy great work of love may not have been in vain,
But through Thy boundless grace eternal life I gain.

Then fill my heart with love that others I may bring
To pray before Thy cross, and of Thy mercy sing:
That, when on Judgment Day Thou wilt appear again
Thy love may welcome all whom Thou hast saved. Amen.

Adeline Weinholz.

Confirmation

All thanks to Thee, good Lord,
For Thy rich grace,
Now given by Thy Word
To all our fallen race!

The world, the flesh, and sin,
Our way oppose;
Grant us Thy grace to win,
And triumph o'er our foes.

In Thee all fullness dwells,
Of power above.
And age to age still tells
Thine all-prevailing Love.

The work Thy Love began
Continues still;
That Love of God and man
May all our being fill.

Confirm us to the end,
That so we may
With joy to Heaven ascend,
When dawns the last dread Day.

Great David's promised Son
On God's right hand,
Grant us, our victory won,
Before Thy throne to stand!

— Rev. J. Ankebell.

SPIRITUAL WELFARE COMMISSION

PASTOR'S NOTE:

1. *Have you sent in ALL names of your men in service?*
2. *Have you subscribed for the "Northwestern Lutheran" for your men in service? (Price \$1.00.)*
3. *Are you sending CHANGES of address of your men in service? It is very important that the S. W. C. office be informed at once of address changes. Write for "Change of Address Cards"—Form 3b.*
4. *Fill out forms legibly.*

E. BLAKEWELL, *Ex. Sec'y.*

THE HOME CONGREGATION AND OUR BOYS

THE Selective Service Act has drawn many of our boys into the military forces of the United States. Others have enlisted and are now stationed at the various training camps throughout our country. Still others have joined the Navy. The call to arms goes on. At regular intervals more men will be inducted into the armed forces and taken away from the peaceful pursuits of civilian life.

Among these young men there are hundreds from our congregations. We know that they will be well taken care of as far as their physical well-being is concerned. Our Government is making every possible effort to assure this. We need therefore have no misgivings as to their bodily care. However, as members of the Church, there is another matter that should be of the



greatest concern to us, and that is the spiritual welfare of our boys.

New Environments

Most of these young men have never been away from home for a longer period of time. They have led a sheltered life under the guidance of Christian parents and the benign influence of their Church. Their spiritual needs were amply supplied through the ministrations of their home congregations. Now all of this has been suddenly changed. They are now on their own. The intimate contact with their families and friends, as well as that of the Church, has temporarily been disrupted. They find themselves in entirely new and strange surroundings. It is exceedingly difficult for them to adjust themselves to their new environment. That in itself is a severe trial for these

boys. New friendships will be formed, new interests will be developed and an entirely new and different mode of existence faces them. It is our hope and prayer that all this will not be detrimental to their spiritual well-being, but that through the sustaining power of the Holy Ghost they will be kept loyal to their Lord and Savior. Surely, we want our boys to be loyal citizens and good soldiers, but we also pray that they remain faithful Christians and loyal soldiers of the Cross. For, after all, it is the loyal Christian who is the best citizen.

Our Obligation

In these circumstances it is only natural that we at home ask ourselves: What can we do to keep our boys loyal to their Savior and to their Church? Have we done our all when we supply them with a New Testament and a Prayer Book? Dare we content ourselves with this and claim we have done our full duty? Christian duty is clearly defined by our Lord in His well-known words to Mary of Bethany, "She hath done what she could." That applies to every Christian. Christians, besides their common faith, have one other thing in common and that is the sacred privilege of prayer. It should hardly be necessary that we be urged to pray, for as children of God we are exhorted "that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men," 1 Tim. 2:1. Let us therefore not only include the welfare of our boys in our daily devotions, but also remember them in our public prayers at the regular church services. We have the blessed assurance that "the Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him; He will also hear their cry, and will save them," Ps. 145:18, 19. Fathers, mothers, brothers, sisters, friends, and fellow-Christians, united in common prayer for the boys in the service, will not only strengthen the faith of our boys and inure them against the temptations of the devil, but will at the same time bring home to us the inestimable value and power of prayer in our everyday lives. Thus such intercessory prayer will not only be a blessing to our boys, but to all of us, making us willing to do all we can to keep them under the saving influence of the Gospel they have learned and believe.

Remain in Touch with Them

Another matter that will do much to gladden the hearts of our boys and aid no little in keeping them loyal to their Church while they are in the service of our country, is an occasional letter or a little token of friendship here and there. We all know how much a little kindness of this sort is appreciated by those away from home. Let us not leave this entirely to the immediate relatives, but encourage former school-mates and friends to write them at regular intervals. Keep them informed as to what is going on in their home congregations. That will keep their Church before them constantly. These boys are still members of

our congregations and it is our duty to strengthen and preserve in them the consciousness of this membership. "Out of sight, out of mind" should have no place in our thinking. We have a responsibility over against these boys we dare not neglect. Here, too, it will be well to remember: We are our brothers' keepers.

Let us therefore do all we can for the spiritual welfare of our boys and keep alive in them the thought that the home congregation cares and is earnestly concerned about their soul's salvation.

E. Benj. Schlueter.

OBITUARIES

† REV. CHRISTIAN SAUER †



The Rev. Christian Sauer died on March 12, 1941, at the Milwaukee Hospital at the age of 82 years, 8 months and 5 days. The immediate causes of his death were infirmities and a fractured hip.

Pastor Sauer was born in the town of Herman, Dodge Co., Wisconsin, a son of the Rev. Jacob Sauer and his wife

Friederika, née Lau. He attended the Christian day school of his father's congregation and upon his confirmation entered Northwestern College to prepare himself for the holy ministry. After his graduation from Northwestern in 1877 he entered Concordia Seminary at St. Louis. The Wisconsin Synod opened its seminary the same year in Milwaukee, and he joined his class, A. Hoyer, J. Genseke, W. Harms and J. P. Koehler, the next year at Milwaukee and became a candidate for the ministry in 1880. He served congregations at the following places respectively: Wonewoc, Wisconsin, four years; Montello, Wisconsin, seven years; Juneau, thirty-four years; Ixonia, eleven years. For a number of years he was also a member of the College board. Owing to infirmities, he resigned his pastorate at South Ixonia five years ago and moved to Watertown.

On October 11, 1882, he was married at La Crosse to Miss Elizabeth Weimar. She survives him as do four daughters and two sons. They are: Miss Olga Sauer, Milwaukee; Miss Laura Sauer, Watertown, Mrs. Elizabeth Frohmader, Jefferson; Mrs. Esther Buschkopf, Juneau; Prof. Adolph Sauer, Saginaw; Prof. Edwin Sauer, New Ulm. One son, Rev. Chr. Sauer, Jr., preceded his father in death. Four brothers and two sisters also survive: Rev. T. J. Sauer, Appleton; Rev. Martin Sauer, Brillion; Rev. Alfred Sauer, Winona; Mrs. Emma Schmidt, Salem, Wis., Mrs. Anna Winter, St. Paul, and nineteen grandchildren.

Pastor Sauer spent an active lifetime in the service of

our church. He was respected by his people and his church work was marked by sincerity and accomplishments. He spent a busy life and he spent it well.

Funeral services were held at St. Mark's church in Watertown, the Rev. J. Klingmann preaching the sermon. Rev. W. A. Eggert served at the altar and the Rev. M. Nommensen at the grave. The body was laid to rest in the cemetery of St. John's Lutheran Congregation at Juneau, Wisconsin. The mixed choir of St. John's congregation sang an appropriate hymn at the grave.

May the Lord comfort the aged widow and children.
W. A. E.

† PASTOR J. H. NICOLAI †

On March 15, 1941, it pleased the almighty God to call His servant Pastor J. H. Nicolai to his eternal rest. He attained the age of 67 years, 4 months, and 15 days and was privileged to serve the Lord as a shepherd of His flock for 43 years and 6 months.

John Herman Nicolai was born October 31, 1873, in Allegan County, Michigan, the son of the late Mr. and Mrs. John Nicolai. He was baptized in the name of the triune God on January 18, 1874, in St. Paul's Ev. Luth. Church at Hopkins, Michigan, in which church he was also confirmed on March 30, 1890. After attending schools in the vicinity of his birth he entered the Lutheran Theological Seminary at Saginaw from which he graduated in 1897.

After his graduation he received a call into the mission field and served for 18 months at Astoria, Oregon. Here on February 22, 1898, he entered the estate of holy matrimony with Hannah C. Mast. This union was blessed with one son and six daughters one of whom preceded her father in death in 1933.

From Oregon Pastor Nicolai accepted a call to the Lutheran Church at Harvel, Illinois, and served this congregation for 18 months.

In October 1900 he accepted a call to the St. Paul's Ev. Luth. Church in Monroe Township and served the Lord in this field until 1909 when he was called to St. John's Lutheran Church at Riga, Mich. This congregation he served until in 1914 he accepted the call to the St. Stephen's Congregation at Adrian, Michigan, whose pastor and shepherd he remained until his sudden death.

On March 25, 1920, it pleased the almighty God to call his spouse to her eternal rest. On December 10, 1922, he was again united in marriage with Mrs. Anna Krueger, who survives to mourn his passing.

During his pastorate at Adrian he was privileged to celebrate both his 25th and 40th anniversary in the service of the church and also the 25th anniversary of His pastorate at Adrian. The Adrian congregation also erected a new church edifice and celebrated its 75th anniversary during his pastorate.

His long service in the vineyard of the Lord came to a close on Saturday morning, March 15, 1941. He had been ailing the greater part of the winter, but during the

last two months had again been able to serve his congregation and was still carrying out his duties on Thursday evening.

Left to mourn his passing are his widow, one son, five daughters, eight grandchildren, two brothers, and three sisters.

Funeral services were held March 18 at the St. Stephen's Lutheran Church at Adrian, Mich., whose pastor he was for 27 years. Pastor O. Eckert of Saginaw delivered the sermon and pastor H. Heyn of Detroit conducted the altar service. The last rites at the grave were conducted by Pastor Karl Krauss of Lansing. Many pastors of the Michigan District and innumerable relatives and friends attended the services at the church and at the grave. His earthly remains were laid to rest in Oakwood Cemetery, Orian, Michigan. R. W. Scheele.

GOLDEN WEDDING ANNIVERSARY

On March 15 Mr. and Mrs. Andrew Schultz, Hazelhurst, Wis., cherished members of long standing in Zion Lutheran Church, Rhinelander, Wis., were privileged to celebrate their golden wedding anniversary. The undersigned sketched briefly the tender mercies of our God extended in His Son Jesus on the basis of 2 Sam. 7:18. May the God of grace continue to be their staff and stay in the declining years of their life. Paul J. Gieschen.

ANNOUNCEMENTS

GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on Wednesday, May 14, 1941, at 9:00 A. M.

Preceding Group Meetings

General Mission Board — Monday, May 12, 10:00 A. M. — St. John's School.
Board of Trustees — Monday, May 12, 10:00 A. M. — St. John's School.
School Committee — Monday, May 12, 10:00 A. M. — Jerusalem School.
Committee on Lutheran Church Union — Monday, May 12, 2:00 P. M. — Grace Church.
Conference of Presidents — Tuesday, May 13, 9:00 A. M. — St. John's Parsonage.
Representatives of Educational Institutions — Tuesday, May 13, 10:00 A. M. — Grace Church.
Spiritual Welfare Commission — Tuesday, May 13, 2:00 P. M. — St. John's School.
Committee on Assignment of Calls — Friday, May 16 — Thiensville.

The Reports of all Boards and Standing Committees, as well as all Memorials, must be in the hands of the undersigned by May 1, 1941. John Brenner.

NOTICE

In the name of the Northern Wisconsin District I herewith announce that Pastor H. C. Westphal of Marinette, Wis., has taken the necessary steps to reinstate himself as our true brother in Christ. He acknowledges that he denied the truth and gave offence by affiliating himself with the A. L. C. and desires forgiveness. He desires to return to the fold of the Wisconsin Synod whose doctrinal stand he has always cherished and hopes to adhere to unto death. He has in accordance notified the proper authorities of the A. L. C. of his stand. His former congregation of the Wisconsin Synod has unanimously granted him forgiveness after hearing his confession, so that there is no obstacle left to hinder his reception into our midst. We rejoice with him and pray the Lord may grant him that peace of soul which passeth understanding. Signed: Walter E. Pankow,
President, North. Wisc. Dist.

CALENDAR OF CONFERENCES

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

Place: Emmaus Church, North 23th and W. Hadley Streets.
Pastors: F. Selle and A. J. Beversdorf.
Time: April 29 and 30, 1941.

Holy Communion Tuesday morning at 9:00 o'clock, Preachers: A. Buenger (C. H. Buenger).

Essays: O. Kaiser: "Church Discipline"; Prof. F. Blume: "New Testament Canon"; Paul Pieper: "Exegesis, Romans 16, 17-19"; F. Selle: "Present day dangerous tendencies undermining the true business of the Church"; Prof. J. Meyer: "Die Lehre der Schrift von dem Amt des Wortes in der Kirche, der Ortsgemeinde, und in der Synode."

Edmund Sponholz, Sec'y.

NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will meet in a one-day conference on Friday, April 25, at Salem Church, Owosso, W. Voss, pastor. The conference will convene at nine o'clock.

The pastors are asked to bring along their copy of "In the Interest of Lutheran Unity," by M. Reu, the contents of which will be discussed under the leadership of Dir. O. J. R. Hoenecke.

Other papers: "The Extent of Satan's Defeat and the Limit of His Power," D. Metzger; "Is the Marriage of one of our Members by a Catholic Priest a Sin Requiring Church Discipline?" R. Hoenecke.

Since the ladies of the congregation will serve a dinner and supper, you are kindly asked to announce your intention of attending the conference to the local pastor by April 18.

A. W. Voges, Sec'y.

GENERAL PASTORAL CONFERENCE

The General Pastoral Conference meets, D. v., in Emmanuel Church, Dearborn and Humboldt, St. Paul, Minn., April 22 to 24. First session 10:00 A. M.

Essays: How Can the Custom of Polygamy Among Heathen be Best Treated by Our Missionaries — Im. Albrecht; Mixed Marriages — G. T. Albrecht; The Office of the Keys, A. Eickmann; A Study of the Synodical Conference on the Doctrine of Justification (Subjective and Objective) — H. Boettcher; Exegesis: Col. 2:16ff. — Ernst Birkholz; Effective Visitation of the Sick — A. Fuerstenau.

Pastoral Sermon: Dr. Paul Spaude (Rev. A. C. Krueger).

Confessional Address: F. W. Weindorf (A. C. Birkholz).

Please register with Rev. E. G. Ernst, 566 Humboldt, St. Paul, Minn. H. E. Lietzau, Sec'y.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will meet April 22 and 23 at 9:30 A. M. at Zion Church, Allenton, Wisconsin, G. Barthels, pastor.

Papers: Ph. Martin; G. Bradtke; M. Stern; Ad. von Rohr; H. Cares.

Sermon: H. Wolter (G. Barthels).

Confessional: W. Sauer (H. Schaar).

Please announce!

H. Cares, Sec'y.

PACIFIC NORTHWEST PASTORAL CONFERENCE

The Pacific Northwest Pastoral Conference will meet with Pastor Gilbert Sydow of Withrow, Wash., during April 22-24, noon to noon.

Papers: Exegesis of Col. 1, 1ff., F. Tiefel; Homiletical Study of Matt. 23:34-39, E. Kirst; Jehovah's Witnesses, R. Jaech; Book Review, G. Sydow; Discussion of Reu's "In the Interest of Lutheran Unity," led by W. Lueckel; Suspension from Holy Communion in Its Relation to Lodge Membership, F. Tiefel.

Sermon: H. Wiechmann (F. Schoen).

Confessional Address: G. Sydow.

W. Amacher, Sec'y.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will convene April 29 to 30 in Trinity Church, Marinette, Wisconsin, A. Gentz, pastor. The first session will begin April 29, 9:30 A. M., C. S. T. Please announce to local pastor.

Preacher: K. Geyer (C. Henning).

Conference Papers: The Doctrine of Election with Reference to the Lutheran Union, Th. Thurow; The Prophet Micah, H. Hopp; The Pastor at the Sick-bed, K. Geyer; Isagogical Survey of Galatians, C. Henning; Exegesis 1 Cor. 8, H. Lemke; Catechesis: Introduction to the Ten Commandments, G. Tiefel; Witnessing Against "Jehovah's Witnesses," A. Gentz. Carl J. Henning, Sec'y.

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

Our Mixed Pastoral Conference will meet on April 29 and 30 at Emmaus Church, on North 23rd and Hadley Sts. Pastors F. Selle and A. J. Beversdorf. The Communion Service will begin at 9:00 A. M.

Preacher: A. Buenger (C. H. Buenger).

Essays: O. Kaiser: "Church Discipline"; Prof. Blume: "New Testament Canon"; P. Pieper: "Exegesis: Romans 16: 17-19"; F. Selle: "Present day Dangerous Tendencies Undermining the True Business of the Church"; Prof. J. Meyer: "Die Lehre der Schrift von dem Amt des Wortes in der Kirche, der Ortsgemeinde und in der Synode."

Edmund Sponholz, Sec'y.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Pastoral Conference will meet April 29 and 30 in Tecumseh, Mich., R. Scheele, pastor. The conference will begin at 10:00 A. M.

Papers: K. F. Krauss: Adult Instruction; G. Press: Exegesis 1 Cor. 8; Sermon: A. H. Baer.

Please announce in due time. R. A. Gensmer, Sec'y.

DAKOTA-MONTANA DISTRICT PASTORAL CONFERENCE

Place: Northwestern Lutheran Academy, Mobridge, So. Dak. Please, announce yourself. Bring bedding. Time: 9:00 A. M., April 15, to 12:00 M., April 17.

Papers: Schmeling: Christian Burial; Schultz: Isagogical and Exegetical Treatment of Amos; Schmidt: Exegesis of John 14; Mutterer: Relation of the Compilation of the Canon to Its Reliability as the Inspired Word of God; Buch: Lead a Discussion of Dr. Reu's Papers in re Unionism (Please, bring your copy); Bast: Lead discussion on Church Advertising.

Preachers: Sermon, Schmeling, Schmidt; Confessional: Krueger, Kettenacker. K. G. Sievert, Sec'y.

SPECIAL SOUTHWESTERN DELEGATE CONFERENCE

Place: St. John's Ev. Luth. Church, Sparta, Wis.

Pastor: Rev. Arthur Berg.

Time: May 4, 1941, at 2:00 P. M.

Purpose: Consideration and deliberation of a memorial to Joint Synod for a Pension Plan.

Recommendation: Attendance of at least one lay delegate from each congregation within the conference.

Frederic Gilbert, Sec'y.

ACKNOWLEDGMENT AND THANKS

The following donations were received for the kitchen of Michigan Lutheran Seminary:

From Salem Congregation, Scio, Mich., brought to Saginow by Rev. A. Wacker: 18 gal. lard, 2 bags flour, 1 bag potatoes, 9 quarts canned goods.

From the congregations at Tittabawassee and Silverwood each one bag potatoes.

Many thanks to all that donated and all those that were helpful in gathering the provisions and bringing them to us. Saginaw, Mich., March 15, 1941.

Otto J. R. Hoenecke, Dir.

CORRECTION

Memorial Wreath to Mrs. Reginald Siegler (Rev. C. W. Siegler, Bangor) 21.85 should read

Memorial Wreath: Mrs. Reginald Siegler (St. Paul's, Bangor) 10.00 Mrs. Reginald Siegler (St. Paul's, Whitehall) 11.85

H. J. Koch, Treas.

MINNESOTA DISTRICT

December, 1940 — January and February, 1941

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley.....	\$ 105.00	\$ 3.00
E. G. Hertler, Brownsville.....	11.35	
R. Jeske, Caledonia.....	314.80	
R. F. Schroeder, Dexter.....	205.69	
Karl A. Nolting, Frontenac.....	194.79	
T. E. Kock, Goodhue.....	69.38	6.53
F. W. Weindorf, Goodhue, Grace.....	79.71	10.50
F. W. Weindorf, Goodhue, St. John's.....	173.39	
E. G. Hertler, Hokah.....	36.35	
E. G. Hertler, La Crescent.....	197.10	
T. H. Albrecht, Lake City.....	466.61	98.61
Theo. Haar, Mazeppa.....	162.00	5.00
T. E. Kock, Minneola.....	10.50	
A. Eickmann, Nodine.....	217.50	18.70
T. E. Kock, Vacancy, Oronoco.....	30.40	3.50
Theo. Haar, Vacancy, Poplar Grove.....	22.50	3.50
Geo. W. Scheitel, Potsdam.....	37.00	
J. R. Baumann, Red Wing.....	181.84	
R. Jeske, Union.....	64.50	
H. F. Muenkel, Wabasha.....	19.90	5.00
Karl A. Nolting, West Florence.....	183.00	
Paul E. Horn, Zumbrota.....	284.25	1.00

Mankato Conference

E. Schaller, Alma City.....	143.11	
W. Schuetze, Belle Plaine.....	326.83	
A. Jul. Dysterheft, Helen.....	35.00	10.00
L. F. Brandes, Jordan.....	294.50	15.25
H. E. Kelm, Lanesburg.....	291.36	
A. Ackermann, Mankato.....	608.03	66.25
R. A. Haase, North Mankato.....	30.00	
A. H. Mackdanz, St. Clair.....	95.75	5.00
Ernst C. Birkholz, St. James.....	141.20	5.00

St. Croix Valley Conference

O. P. Medenwald, Amery.....	122.70	
Wm. Franzmann, Baytown.....	30.40	5.00
Aug. W. Saremha, Cady.....	31.95	2.81
Otto E. Klett, Centuria.....	12.75	2.00
O. P. Medenwald, Clear Lake.....	22.42	
E. H. Bruns, Delano.....	587.66	
L. W. Meyer, E. Farmington.....	89.75	
Wm. Franzmann, Grant.....	17.71	
P. R. Kurth, Hastings.....	98.27	5.00
R. J. Palmer, Minneapolis.....	103.29	
Paul C. Dowidat, Minneapolis.....	472.05	100.00
R. C. Ave Lallemand, North St. Paul.....	175.00	
Otto E. Klett, St. Croix Falls, Redeemer	6.55	
C. F. Bolle, St. Paul.....	25.00	
G. A. Ernst, St. Paul.....	230.95	
A. C. Haase, St. Paul.....	968.99	90.80
C. P. Kock, St. Paul.....		15.75
J. Plocher, St. Paul.....	486.68	111.50
A. W. Koehler, So. St. Paul.....	78.63	100.00
J. W. F. Pieper, Stillwater.....	91.00	
A. W. Saremha, Weston.....	73.00	10.50
H. E. Lietzau, Woodbury.....	30.00	
E. M. Schroeder, Woodville.....	43.00	17.50

Redwood Falls Conference

R. Heidmann, Arlington.....	182.00	14.00
A. C. Krueger, Cedar Mills.....	257.98	57.53
A. W. Blauert, Danube.....	76.32	
Theodor Bauer, Echo.....	147.49	
C. C. Kuske, Emmet.....	110.79	13.70
G. F. Zimmermann, Essig.....	81.03	9.90
Im. F. Albrecht, Fairfax.....	393.00	
C. C. Kuske, Flora.....	39.68	10.60

G. F. Zimmermann, Ft. Ridgely.....	20.82	14.62
Hy. Boettcher, Gibbon.....	134.43	6.50
M. J. Wehausen, Morton.....	93.65	
A. W. Blauert, Olivia.....	53.55	
A. W. Fuerstenau, Omro.....	101.00	54.90
Edw. A. Birkholz, Redwood Falls.....	266.04	16.55
Aug. Sauer, Renville.....	221.00	10.00
G. R. Schuetze, Seaforth.....	11.30	
G. R. Schuetze, Sheridan.....	92.69	22.33
E. G. Fritz, Wellington.....	278.00	11.00
Aug. Sauer, Winfield.....	48.50	20.00
C. W. A. Kuehner, Winthrop.....	233.39	22.30
F. E. Traub, Wood Lake.....	599.87	18.45

Henry Smith.....	P. Horn, Zumbrota	7.00
J. C. Bruns.....	E. Bruns, Delano	31.50
August Doering	R. Heidmann, Arlington	6.00
Mrs. Margaret Livingstone.....	I. Albrecht, Fairfax	3.00
William Niebuhr.....	Hy. Boettcher, Gibbon	43.00
Wm. Schroer.....	A. Sauer, Winfield	23.50
Frederick Heller.....	W. Schulze, Hutchinson	2.75
Virginia Stehler.....	W. Haar, Loretto	5.05
Mrs. Anna Huffman.....	J. Gehm, Darfur	9.00
Mrs. Wm. Ley.....	G. Hinnenthal, N. Ulm	6.00
Mrs. Hy. Wahl.....	G. Hinnenthal, N. Ulm	2.00
Mrs. Marie Fenske.....	G. Hinnenthal, N. Ulm	4.25

H. R. KURTH, District Treasurer.

Crow River Valley Conference

W. G. Voigt, Acoma.....	116.86	
E. R. Berwald, Buffalo.....	66.58	
M. Schuetze, Ellsworth.....	86.00	
Im. F. Lenz, Graceville.....	54.91	
H. C. Duehlmeier, Hancock.....	101.07	
W. J. Schulze, Hutchinson.....	363.90	94.46
Chr. Albrecht, Johnson.....	63.87	
Karl J. Plocher, Litchfield.....	114.43	13.65
W. P. Haar, Loretto.....	361.23	
E. A. Binger, Lynn.....	20.40	
M. J. Lenz, Monticello.....	28.63	
Alvin Leerssen, Montrose.....	8.35	
H. C. Duehlmeier, Morris.....	50.00	
W. C. Nickels, Pelican Lake.....	38.38	
S. Baer, Rockford.....	112.21	

New Ulm Conference

H. C. Sprenger, Balaton.....	175.15	23.30
A. J. Maas, Brighton.....	79.73	
J. C. A. Gehm, Darfur.....	63.25	
H. A. Scherf, Eden.....	61.79	
A. Martens, Island Lake.....	12.00	
Paul W. Spaude, Lake Benton.....	125.54	
G. Hinnenthal, New Ulm.....	781.10	33.90
F. Koehler, Nicollet.....	409.97	
R. Schierenbeck, Sanborn.....	174.25	14.00
G. Theo. Albrecht, St. Peter.....	233.00	
Wm. C. Albrecht, Sleepy Eye.....	429.21	39.26
A. Martens, Tyler.....	32.27	
Paul W. Spaude, Verdi.....	68.72	3.10
Karl Brickmann, Vesta.....	106.50	

\$16,612.92 \$1,239.75

Memorial Wreaths

In Memory of	Through Reverend	Amount
A. M. Holt.....	T. Albrecht, Lake City	10.00
Mrs. Herman Heek.....	T. Albrecht, Lake City	23.05
Mrs. H. Runge.....	L. F. Brandes, Jordan ..	1.00
Mrs. Matilda Heinze.....	A. Ackermann, Mankato	5.00
Mrs. Henrietta Zempel.....	A. Ackermann, Mankato	6.00
Gustav Zillmer.....	E. Schroeder, Woodville	9.00
John Youda.....	E. Schroeder, Woodville	2.00
Walter Duehlmeier.....	A. Krueger, Cedar Mills	3.00
H. F. Schmidt.....	W. Schulze, Hutchinson	20.50
Mrs. H. Penke.....	W. Schulze, Hutchinson	1.00
Carl Wendland.....	H. Sprenger, Balaton ..	7.00
Mrs. R. A. Zeise.....	G. Hinnenthal, N. Ulm	10.00
Hugo Kaping.....	G. Hinnenthal, N. Ulm	3.00
Rev. Herm. Nitschke.....	G. Hinnenthal, N. Ulm	6.00
Mrs. Wm. Ley.....	G. Hinnenthal, N. Ulm	26.65
Martin Brodersen.....	G. Hinnenthal, N. Ulm	1.00
Geo. Haber.....	G. Hinnenthal, N. Ulm	6.00
Rev. E. A. Pankow.....	R. Jeske, Caledonia	20.00
Mrs. George Walther.....	E. Hertler, La Crescent	5.00
C. Holst.....	T. Albrecht, Lake City	9.00
Theo. Wolter.....	A. Eickmann, Nodine ..	5.00
Mrs. Albert Hoefl.....	T. Kock, Oronoco	3.50
Julius Scheffler.....	T. Haar, Poplar Grove	3.50
Mrs. Mary Oldenburg.....	L. Brandes, Jordan	2.50
Joachim Kroeger.....	A. Ackermann, Mankato	49.50
Julius Dittmann.....	E. Fritz, Wellington.....	22.50
Mrs. Bertha Roby.....	K. Plocher, Litchfield ..	7.00
Mrs. Lucy Schendel.....	W. Haar, Loretto	17.00
John Plahn.....	W. Albrecht, Sleepy Eye	5.50
Miss Etta Meredith.....	F. Weindorf, Goodhue ..	10.50
Mrs. Juliana Kelm.....	T. Kock, Minneola	10.50
Bertha Zimmermann.....	J. Baumann, Red Wing	.75
Mrs. Anna Holst.....	H. Muenkel, Wabasha..	5.00
Anna Lohmann.....	P. Horn, Zumbrota	28.25

CONDENSED TREASURER'S STATEMENTS FOR FEBRUARY, 1941

Cash on hand July 1, 1940.....		\$ 66.94
Receipts from Districts.....		234,457.33
Revenues		35,076.64
Extraordinary Receipts:		
Previously reported	\$ 501.78	
N. N. refund Indigent Stds. Support	160.00	
Evelyn Hunt, Indigent Std. Support	25.00	
N. N. for Missions.....	3.00	
		689.78
Total		\$270,290.69
Disbursements		278,160.13
Deficit		*\$ 7,869.44

Budget Debt

Debt on July 1, 1940.....		\$184,535.18
Receipts from D. R. C.....	\$ 4,200.00	
Coll. for Debts	2,238.12	
Total	\$ 6,438.12	
Notes Payable paid	6,200.00	6,200.00
Available for Debt	\$ 238.12	
Accts. Payable		\$178,335.18
Inmates Deposits		9,452.68
		297.00
Total		\$188,084.86
Minus Cancelled Minn. Note.....		8,500.00
Total Budget Debt Feb. 28, 1941.....		\$179,584.86

Church Extension Division

Debt on July 1, 1941.....		\$ 84,484.83
Cash Balance June 30, 1940.....	\$ 10.61	
Jubilee Coll.	7,575.00	
Repayment	3,881.31	
Interest	434.20	
Collections	2,391.07	
Sem. Bldg. Com.	210.00	
Total	\$ 14,502.19	
Church Ext. Debt paid.....	10,500.00	10,500.00
Available for Debt	\$ 4,002.19	
Annuity from Mrs. Schifflegger.....		\$ 73,984.83
		2,000.00
Church Ext. Debt Feb. 28, 1941.....		\$ 75,984.83
Total Debt		\$150,243.42
Church Ext. Debt		75,984.83
Inmates Deposits		16,197.09
Accounts Payable		13,144.35
Total Debt February 28, 1941		\$255,569.69

Chapel Money

Balance January 31, 1941.....	\$ 1,492.87	
Receipts for February	141.15	
		\$ 1,634.02
Disbursed for Phoenix, Arizona.....		1,200.00
Available for Chapels	\$ 434.02	

TREASURER'S OFFICE.