

# 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*

Volume 30

Milwaukee, Wisconsin, May 16, 1943

Number 10

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Jan 44



## I Have a Shepherd

I have a Shepherd in whose care  
No sparrow falls without His will  
Who speaks to troubled hearts such words  
That all grows calm and all grows still.  
And in my life there is no hour  
Beyond His gracious love and power.

I have a Shepherd whom the sea,  
The stars, the sun, the moon obey  
Who watches over my every step  
And seeks me when I go astray.  
If bruised by my own wilful quest  
He binds the wound and gives me rest.

He sometimes leads me through the vale  
Where dark and heavy shadows be;  
'Tis then I firmer clasp His hand,  
O'er perilous clefts He carries me.  
How could I know a single care  
When Jesus leads me everywhere?

E. A. S.

## THE SEAL AND EARNEST OF THE SPIRIT

THE Gospels for the Sundays between Easter and Pentecost speak of the coming and the ministry of the Holy Spirit. The Lord Jesus promised to send the Spirit as another Comforter; He taught His disciples to expect the Holy Spirit as One who would be their constant Helper, as real, as gracious and as powerful as Jesus Himself. He called Him the Spirit of Truth, who would lead us into all truth, who would take the things that are Christ's and show them unto us. The Holy Spirit does not speak of Himself but through the Gospel He points to the Savior. When we speak of Him as the Spirit of Grace we are led to appreciate that through Him Christ's grace is communicated to us and becomes sufficient for us.

The two figures under which the work of the Holy Spirit is set before us in the words of St. Paul, 2 Cor. 1, 22, "Who hath sealed us, and given the earnest of the Spirit in our hearts," are significant and comforting. The verse, it is true, does not expressly state that the Holy Spirit is the seal which God has affixed to His people in Christ, but comparisons of Paul's words here with those which he uses in his Epistle to the Ephesians when he wrote, "In whom, also, after that ye believed, ye were sealed with the Holy Spirit of promise" and again, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," make it evident that the same thought was in his mind when he wrote the words in 2 Corinthians.

### The Seal of Sonship

In what respect is the Holy Spirit compared to a seal? The answer is suggested by the uses to which a seal has been put among men. The seal has been used to authenticate a document, to confirm it as genuine. Thus wicked Jezebel wrote letters in Ahab's name and sealed them with his seal. Among us important certificates are almost always marked with an official seal, and the effect is that all who read them acknowledge them as authentic. And thus by the Holy Spirit the believer in Christ has the assurance that he is a child of God, or as Paul elsewhere phrases it, "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8, 16.

But how is this assurance given to the Christian? Through the Gospel of Christ the Holy Spirit works faith and this faith carries with it the conviction of salvation and sonship. It is the Gospel which assures us repeatedly that God is reconciled with us and that He has accepted us in Christ as His dear children. The Holy Spirit makes the Gospel a living word, convinces us of its truth and bears witness in us that we are children and heirs of God.

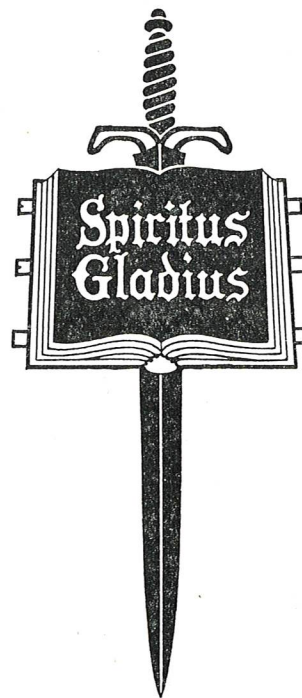
### The Seal of Divine Workmanship

A seal is also used to indicate proprietorship. It is a mark by which we distinguish ownership. We are reminded of a trade-mark which a manufacturer copyrights and makes his own, so that wherever it appears one can tell at a glance the make and ownership of the article

which bears the trade-mark. In like manner the believers in Christ are to be recognized as the workmanship and property of God by the seal of the Holy Spirit. St. Paul's words to Timothy are pertinent, 2 Tim. 2, 19, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." Here the seal of the Spirit is presented as having two sides. On the one side, visible only to the Lord Himself, is the inscription, "The Lord knoweth them that are His." He only knows the true Christians, He reads their hearts. These things are secrets between Him and them. "The Kingdom of God cometh not with observation — behold, the Kingdom of God is within you."

### The Other Side

But the seal of the Spirit has another side, which all men may read. The inscription is this, "Let him that nameth the name of Christ depart from iniquity." The believers are distinguished among men as God's workmanship and property by their departure from iniquity. They are God's peculiar people in the respect also that they keep themselves "unspotted from the world." — This does not imply that the Christian is entirely free from sin. He will stumble and be overtaken in a fault. Yet, when his foot slides it is not like the stumbling and fall of the children of this world who descend deeper and deeper into the mire of sin. The Holy Spirit who dwells in the heart of the believer by faith in Christ works daily contrition and repentance. He brings forth the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. — When a seal has worn thin so that the impression on it is no longer clear and distinct it will be *retouched*, "reminted," from the original die. In our contacts with the world — we are *in* the world, though we are not of the world — the image we bear as children of God will be rubbed down, become somewhat effaced. Then the Christian will turn to the source of all strength, to the Gospel of Christ, and by the power of the Holy Spirit



working through the Gospel, the image of sonship will be renewed, and the believer will go forth anew to bear witness in word and deed that he is God's workmanship and property.

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## EDITORIALS

## CRUSADE OF PRAYER

**"Crusade of Prayer"** That is the term used by a daily paper to describe the month of May "which is traditionally dedicated in Catholic practice to the Blessed Virgin." The prayers during this month this year addressed to the Virgin Mary are to be prayers for peace, in response to a world-wide appeal from Pope Pius XII.

We read this astounding announcement through the public press with a lump in the throat. We asked ourselves, is it possible that millions of people will actually cry in prayer to a fellow human being, now dead for more than 1,900 years, to "be our help, our protectress and our safeguard."? Did Isaiah write in vain: "Doubtless thou art our Father, though Abraham be *ignorant of us*, and Israel *acknowledge* us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting."? It is not written Psalm 136, 3, "Put not your trust in princes, nor in the son of man, *in whom there is no help.*" If this is true of the living, how much more of those who are dead. Does not Jeremiah say chapter 17, 5: "Cursed be the man that trusted *in man*, and maketh flesh his arm and whose heart departeth from the Lord."? We do not know and have never read in the Bible anywhere that the Lord has withdrawn this general statement or that he amended it to make an exception. Nor do we find any example in the Bible of a prayer by the men of God addressed to anyone but the Lord God. Yea, "*Vain is the help of man.*" (Ps. 60, 11; 108, 12.)

If the Scripture speaks plainly about any thing it certainly speaks plainly on prayer and how prayers are to be made to God. Christ Himself instructs His disciples saying, John 16, 23: "Verily, verily, I say unto you, whatsoever ye shall ask the Father *in my name*, He will give it you." And Eph. 5, 20 we read: "Give thanks always *for all things* unto God and the Father *in the name of our Lord Jesus Christ.*" Surely, we dare trust the word of the Savior, the Scriptures. If the Lord intended that prayers were to be made in any other way, if He intended that we should approach Him in the name of any other than in the name of His Son, would He not have told us? Or are we to believe that the Lord left us in the dark in this very important thing? At least He would have given us an example of one of the saints praying in the name of — let us say — Mary. We have this confidence in our heavenly Father.

"A crusade of prayer" for peace. Yes, we want peace. That thought is in the heart of every Christian, in the heart of our government, perhaps in the heart of our enemies. Each Sunday the prayer for peace ascends to the throne of God from the lips of all Lutheran Christians as they repeat the General Prayer. "A crusade of prayer" is going on all the time — but, pray God, that they are

## WHY STATISTICS?

## CHILDREN OR ADULTS?

being made in the name of Him who is the "mediator between God and men; the man Jesus Christ; who gave Himself a ransom for all, to be testified in due time." (1 Tim. 2, 5.) Such prayers alone are pleasing to God and have His promise.

W. J. S.

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**Why Statistics?** By statistics we mean the classification of facts, numbers or people. It is a numbering process. It is one of the weaknesses of men that we love to count. It seems that we can't get along without counting, childish thought it often times may seem to be. In fact, the habit is so deeply ingrained in us that we feel a bit insecure when we don't count. Numbers seem to mean so much to us and have become such a necessary prop in our life that we couldn't quit it if we tried. We even use this questionable rule with which we attempt to measure things in the Church. We count the number of people that attend divine services each morning of a Sunday; we count the number of people who attend communion; we count the number of voters or communicant members in our churches; etc. Then, when we have done all this counting and tabulating and have carefully inscribed them in some permanent record somewhere, what have we? Are these numbers any indication as to the real strength of the Church? Do they tell us the number of true believers in the church? Certainly they do not! Of what value, then, are statistics, particularly in the Church?

Statistics may be of value even in the church. They give to one who is not familiar with conditions elsewhere some idea of the difficulties or the favorableness with which other churches have to do, as in the so-called mission fields. By the number that attend the services, by the number that commune, by the amount of money they contribute toward the church — one is able to make a mental picture of that congregation. This would apply to many other phases of the work of the church — district treasurer's reports, the general treasurer's reports, etc. If people use such statistics wisely and don't put too much stock in them they may be of immense value to an individual. But there is danger lurking in numbers as well. If they become the absolute criterion on which we are going to base our judgment, if we are going to become a slave to just cold figures, and glory in them or be ashamed of them as the case may be, it were better not to have figures. Or, if we are going to use them for comparative purposes on the basis of which we are going to condemn or laud it were better if figures had never been given. A wise man will avoid such use of statistics. He will take them for what they are worth and no more.

Numbers do not impress the Lord. Nor is He im-

pressed with people who like figures and can quote numbers and depend upon numbers and who gloat over numbers. We remember that King David of old once fell into the weakness and "said to Joab the captain of the host which was with him, go now through all the tribes of Israel, from Dan to Beersheba and number ye the people, that I may know the number of the people." (2 Sam. 24, 2.) This so angered the Lord that he proposed three evils to David and demanded that David choose one of them as a chastisement for his show of pride. Recall, too, the story of Gideon when he was called upon to fight the Midianites. He had assembled a great army but the Lord commanded him to dismiss all who feared and of the remainder the Lord permitted but 300 to follow Gideon into the battle. With these the Lord defeated the Midianites. No, God has little use for mere numbers. They may become dangerous to the church when they are abused. In the sight of God five may be greater than five thousand and five thousand less than five. "Man looketh on the outward appearance but the Lord looketh on the heart."

W. J. S.

\* \* \* \*

**Children Or Adults?** In approaching this question, in a previous meditation, we considered in a general way that the answer should be: Both; but each age group in its own proper way. When Paul filled the countries of Europe and Asia with the message of the Gospel, he faced particularly two kinds of people, each with an altogether different background and, as a result, with an altogether different mentality. He met Jews and Greeks, the one under the Law, the others without the Law of Moses. The Gospel was intended for both. Both stood in equal need of the Gospel. And both were by their very nature hostile to the Gospel. To the Greeks it was foolishness. In order to accept it in faith they must resign their much vaunted wisdom; to the Jews it was a stumbling block, they must discard their laboriously built-up self-righteousness. Paul realized the difficulties of both, met them in his own heart and overcame them. Then he testified to both Jews and Greeks of the redemption of Christ.

But Paul did not trust in his own preparations to achieve his purpose. He knew that more was required than to convince by irrefutable arguments. A new,

spiritual life must be created in both Jews and Greeks. Human word, no matter how well prepared, no matter how strongly founded on deep experience, is not able to create life out of death. Only divine power can do that. Paul learned this in a very bitter lesson. He had his "thorn in the flesh," a "messenger of Satan to buffet" him. Three times he fervently prayed to the Lord to deliver him of his plague, but the answer of the Lord was, "My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. 12, 9). After this answer Paul continued to work as before, but he knew that the success of his work was a pure gift of grace from the Lord alone. "I labored more abundantly than they all," he said, "yet not I, but the grace of God which was with me" (1 Cor. 15, 10). So it ever is. A new life is involved, which only our God himself can create and preserve.

It is God's will to do so through our ministrations. What a privilege! God is producing life out of death, spiritual life out of spiritual death, and calls on us to be His assistants. How happy this should make us! And how careful! We see what efforts Paul made.

Children or adults? It is proper to make this distinction? Paul was dealing with different kinds of groups, not divided along age lines; but John in one place refers to the same groups that we are considering. In his first epistle he says, "I write unto you, *fathers*, because ye have known him that is from the beginning. I write unto you, *young men*, because ye have overcome the wicked one. I write unto you, *little children*, because ye have known the Father" (chap. 2, 13). With the term of endearment, "little children," John may have had all his readers in mind, both young and old; but the other two addresses, "fathers", and "young men," clearly refer to age groups in the congregation. In the case of the "fathers" John points to their Christian experience of long standing, while in the case of the "young men" the important thing is the strength which appeared in their victory over the wicked one. They are all alike in this that they are Christians, yet it would not be proper to treat them alike, indiscriminately, without due consideration of their age.

For us the question is: Children or adults? The item in the *Watchman-Examiner*, from which we quoted, had this to say: "The older a man or a woman grows, the

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## 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 1105, Act of October 3, 1917, authorized August 28, 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, 955-957 North Fourth Street, Milwaukee, Wisconsin.

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

harder it is to accept Christ and the less likely it is that Christ will be accepted." This is true in a certain sense. The very fact that a person all his lifetime declined to hear the Gospel, for so many years led a life without God and without Christ, tends to produce a certain callousness. We know what a strong influence repeated actions and continued practices have on us: they are habit forming. And once a habit is established, it is difficult to break it. On the other hand, life presents so many problems, which multiply with the years; life has so many happenings that startle and frighten, at least, greatly disturb us; life raises so many questions which are left without a satisfactory answer as long as we do not seek the answer from Christ;

we might expect that the very years should have a softening influence, and should work toward a breakdown of natural resistance to the Gospel. Yet such is not the case. A hardening process is going on. On the other hand, the habit forming, hardening process may not yet have set in in the case of children, but neither have they tested the many and deep disappointments which life has in store, and which leave us bewildered and mystified. In short, each age has its own peculiar difficulties. Neither of the two groups is by nature any nearer to the kingdom of God. In both cases a creative act of God is required to produce and sustain the life of faith.

J. P. M.

## STUDIES IN THE AUGSBURG CONFESSION

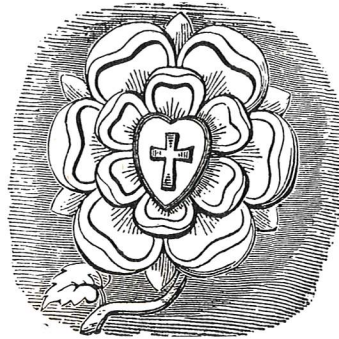
By Professor John Meyer

### Article XII — Of Repentance

1. *Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted; and that the church ought to impart absolution to those thus returning to repentance.*

2. (a) *Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. (b) Then good works are bound to follow, which are the fruits of repentance.*

3. (a) *They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. (b) Also those who contend that some may attain to such perfection in this life that they cannot sin. (c) The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance. (d) They also are rejected who do not teach that remission of sins comes through faith, but command us to merit grace through satisfaction of our own.*



3. *The church ought to impart absolution to those thus returning to repentance.*

The church's duty does not begin only when a fallen Christian returns to repentance. To the church have been given the keys of the kingdom of heaven. The church has been commissioned to preach the Gospel to all nations. The prophet Isaiah thus addresses the church: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift up, be not afraid; say unto the cities of Judah, Behold your God!" (chap. 40, 9). And Peter tells all Christians that being God's "chosen generation, a royal priesthood, an holy nation, a peculiar people" they must "show forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2, 9).

Chief among the purposes of the church is the edification of its members by a joint use of the Gospel and the Sacraments. When Jesus reinstated Peter He used words like this: "Feed my lambs; feed my sheep" [John 21, 15, 16). Paul encouraged the Colossians to "let the word of Christ dwell in you richly in all wisdom, *teaching and admonishing one another* in psalms and hymns and spiritual songs, sing with grace in your hearts to the Lord" (chap. 3, 16).

This is to be done particularly with tender regard for the special needs of the various members. Some may need feeding. Paul reminds the elders of Ephesus that "the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood" (Acts 20, 28). Some may need teaching and training. Timothy is not only himself to serve as a teacher, but he is to commit the Gospel which he received

**A** BAPTIZED Christian may fall away from the faith, but he may also, after the fall, by the grace of God be brought to repentance. What is the church, what is the Christian congregation to do in the matter?

Summing up the statement of our article on this question we may briefly say: The church ought to pronounce forgiveness to every repentant sinner. This is the third great truth set forth in the first paragraph of our article.

"to faithful men who shall be able to teach others also" (2 Tim. 2, 2). Some need watching, some rebuking, some warning, some comforting, some support.

The church must never forget that there is ever present danger for every Christian of being caught in the snares of sin. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15, 1). "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness considering thyself lest thou also be tempted" (Gal. 6, 11).

But what if a brother does not heed the warning and spurns the proffered support? What if he actually yields to sin?

Jesus tells us to what lengths the church will go before she reluctantly gives up such a sinning brother. He tells us that the brother who knows about the case will try to win the sinner privately. If he does not succeed, he will call on brethren to help him. Finally the efforts of the whole congregation will be invoked in order, if at all possible, to win the sinning brother to repentance. If he refuses, the church can do no more than to testify to him that he has committed himself to the power of Satan, that his former brethren henceforth can regard him only as a "heathen man and a publican."

A sinner who drifted away from the church, or who even was excommunicated by the church, may again come to repentance. God has ways of reaching his hard heart. Think of the Prodigal Son, how God hurled him into deep trouble and misery, into poverty and shame. At last hunger thoroughly shook him up, so that he came to his senses, and decided to return to his father's house.

There he humbly confessed. He honestly took the blame upon himself. So also a Christian who fell into sin and left the church may return and ask for forgiveness.

What is the church to do in that case? The same thing that the father of the Prodigal did: he received his wayward son with great rejoicing and with open arms.

To do so is not according to our natural inclination. Peter hesitated about the matter and thought he would be doing all that could be expected if he forgave his brother perhaps once or twice. He asked the Lord, "How oft shall my brother sin against me and I forgive him? *till seven times?*" (Matth. 18, 21). The older brother of the Prodigal was not ready to receive his younger brother back into the home. He was angry, and his father had to tell him in very plain language that the returned Prodigal had been completely reinstated — and would remain so.

It need not always be plain jealousy that makes a congregation hesitate to receive a repentant sinner. Christians may fear for the honor of Jesus. Here is a man who once was a Christian, but who in spite of his better knowledge and in spite of the warnings he received from his brethren yielded to the temptation of sin. What will the world say if the church again receives such a one into

her midst? There are some very respectable men in the world who will turn their back on the church and withdraw because they feel that by receiving a sinner the church has disgraced herself and her Lord. If the Lord will accept such sinners, then they will have nothing to do with Him or with His church.

Others may reason that it will be in the interest of the sinning brother himself if he is not reinstated too readily. They feel that he did not resist the temptation firmly enough. And if he is made to wait for some time, this may have a wholesome influence on him, strengthening his character, so that he will not fall so easily a second time.

The father of the Prodigal was not afraid of being disgraced. Humanly speaking, the return of the Prodigal brought little honor to his house. Yet he was not concerned about that. The Prodigal had caused him much grief with his waywardness. He certainly was in need of bracing against temptation. Yet even this did not make the father hesitate. He forgave, and received his son back into his family.

All this was not a mere formality. The father's heart was in the whole dealing. His heart rejoiced when he saw his son afar off. His heart ached when the older brother refused to join in the general happiness; yet the joy over the Prodigal's return continued. So should a congregation rejoice when opportunity offers itself to receive a repentant sinner.

Jesus tells us that there is joy in heaven over every sinner that repents. He wants also us to rejoice. This is exactly what Paul instructed the Corinthian congregation to do. After they had finally taken the proper action against the adulterer in their midst, they were in danger of going too far in their severity. So Paul wrote to them, "Sufficient to such a man is this punishment which was inflicted of many. So that contrariwise ye ought rather to forgive and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would *confirm your love toward him*" (2 Cor. 2, 6-8).

There are several errors enumerated in this article, that should also be briefly noted. God granting, a few remarks on these errors in our next study.

### GOLDEN WEDDING ANNIVERSARY

On March 14, 1943, Mr. and Mrs. F. J. A. Hartwig, long-time members of St. John's Congregation of Firth, Nebraska, celebrated their golden wedding anniversary in the midst of their children and relatives. Their pastor based his words of praise and thanks-giving upon Ps. 37, 25. During the course of entertaining and well-wishes in the basement of the church a collection of \$9.05 was taken up for the American Red Cross.

May God abide with His grace and strength with them unto the eve of their lives.

E. F. Hy. Lehmann.

## CHRIST, OUR PEACE

By Pastor S. Westendorf, Milwaukee, Wisconsin

**P**EACE be unto you. These were the words of address employed by our risen Redeemer when a week after Easter He appeared to His disciples assembled in a room. Peace be unto you. These are words of address which we could employ in opening our discussion of Eph. 2, 11-18, for the theme of Paul's words contained in this Scripture passage is Christ — Our Peace.

### Without Him — Enmity

The apostle did not find it difficult to make this point when he wrote to the Ephesians. Here were people who for the most part had come to the knowledge of Christ through the preaching and teaching of Paul. He knew them while they groped in the darkness of their heathen world; he was fully acquainted with the vanity of their life, the hollowness of their philosophies, the hopelessness of their empty existence; he could render testimony with regard to their conditions before and after Christ entered their life. When he therefore made the point — "Without Christ you knew only enmity," he was certain that his readers would concur in this opinion. They would subscribe to all he said in support of the point he made. And he had much to offer in support of it.

### Uncircumcision vs. Circumcision

You were aliens from the commonwealth of Israel. That theocratic state, that commonwealth governed directly by God and known as His chosen people, considered you aliens, who could have no part in its advantages, no claim to any of its opportunities. You were called the Uncircumcision by that which is called the Circumcision. By those who attributed altogether too much importance to the mere external act of circumcision, yes, felt confident that by virtue of this purely external thing which had been performed upon them they were and would remain the chosen race of God, you were referred to by the uncomplimentary,

derogatory term "Uncircumcision." You were separated from the people of God by a partition wall, erected by the fact that God at one time did choose Himself a nation from among all the nations of the earth, thereby bringing about the exclusion of the rest. And the knowledge of the Hebrew tenets and doctrines which you possessed only served to antagonize you. The Mosaic law, containing many commandments, ceremonial and moral, issuing one injunction upon the other, became, because of the false pride which it called forth among the Hebrews and because of the cold dampness which it threw upon your spirits, a source of enmity between the people who called themselves God's chosen race, the Circumcision, and you the outcasts, the Uncircumcision. Without Christ — enmity — enmity between you and God's people.

### Man vs. God

But this does not fully describe your condition before you came to know Christ. You were at enmity with God also. You were strangers from the covenants of promise. You had no part in the beautiful hope-inspiring promises God had given His people. You were without hope with regard to the eternal future — a future that remained un-

*Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Eph. 2, 11-18.*

known to you in spite of all your experience and the rich heritage of philosophy which you Greeks possessed. You were without God. Your Diana and your Jupiter — what were they but the product of man's invention, deities man had to create so that he might worship them, deities which he had to call into existence so that they might help their creator? In the world, in the vain empty life you knew before your conversion, you stumbled about worshiping and serving creatures, seeking pleasure and assurance in things transient. That was your condition without Christ: Enmity with man, enmity with God.

### Losses Incurred

The Ephesians, remembering vividly the days which preceded their conversion had to agree with the words of the apostle Paul. He offered a true descrip-

tion of their condition without Christ. Most of us cannot recollect such days in our past life. Laid into the arms of Jesus in infancy by the sacrament of Holy Baptism, it was our good fortune to be reared in the truths of Scripture. "Without God in the world" is a description that applies to no single day of our life, if Jesus has been our companion on life's journey from early childhood. There may be among those who read this article some whose experience has been different. Perhaps they know a period in their past life which harmonizes in full with the picture of the pre-conversion period of the Ephesians drawn by Paul. However that may be, our experience in the matter or our complete lack of such experience, does not prove or disprove the truth of Paul's words. He is stating a fact. He speaks as one who views conditions as God views them, and in God's sight being without Christ means enmity. Enmity between men and nations in the sense in which Paul speaks of it — enmity between God and man wherever man is without Christ. Every one of the negatives Paul uses to describe the condition of the Ephesians obtains in its full force. Being strange and alien, having no hope, without God in the world — this results in every case where a man is without Christ and at enmity with God. Such a person is in the wilderness, without a guide; on a stormy ocean, without harbor or pilot; in sickness of spirit, without medicine or physician; he is hungry without bread, weary without rest, he is dying with no light of life. All this results from the enmity that exists where man is without Christ.

"But, thank God," Paul tells his readers, "that condition no longer exists in your case. You have Christ and

#### With Christ You Have Peace

The enmity which existed between you and those who called themselves the Circumcision has ceased to exist through Christ.

#### Of Twain One New Man

Jew and Gentile find themselves no longer separated by the partition wall. Wherever members of the two groups see that in Christ the Law has been fulfilled they are made as one man in Christ. The Hebrew recognizes the fallacy of his previous conviction that by his careful adherence to the many ceremonial injunctions contained in the law of God he can gain for himself. He sees that the law has expended its might and power upon Jesus. The many obligations which the ceremonial law placed upon the Hebrew are rendered unnecessary because Jesus proves that they have served their purpose. And the moral law of God He completely fulfilled for men. The Hebrew who realizes this finds in Jesus the only hope of salvation, and the Gentile, weary of seeking without finding, skeptical about the efforts of men and his own efforts to construct for himself a heaven and

a course which leads to it, finds in Christ the open door of heaven, into which he is invited to enter. No longer is there any distinction between Jew and Gentile. "In Christ Jesus ye," Paul says, "who were far off are made nigh. He has made in Himself of twain one new man." That is the condition which exists in the Holy Christian Church. Nationality, birth, rank, office, culture, even sex, are minor and subordinate distinctions merged in the unity of redeemed souls in Christ. The Holy Christian Church, the body of all true believers, that which Christ creates in Himself, is one new man, one humanity, neither Jew nor Gentile, neither Englishman nor Hindu, neither priest nor layman, neither male nor female, but simply Christian.

And this breaking down the partition wall, this rendering the law, and distinctions based upon the law, of none effect, removes enmity and creates peace. That is one thought Paul wishes to express when he speaks of Christ, our Peace. Jesus has removed the obstacles which separated you Gentiles, those that were afar off from us, the Hebrews, who were nigh. In Himself He has made us one. He has established peace.

#### On the Best of Terms with God

But the thought of the apostle progresses. Christ is Our Peace in this especially, that He has reconciled us, both Jew and Gentile, to God. This he accomplished upon the cross. Man had called forth the condition of enmity that existed between God and man. By his persistent waywardness, by his unbroken refusal to place himself under the will of God, by his complete disobedience to every requirement set by God, man provoked the terrible wrath of God. God is not the amiable, almighty sentimentalist that some people would make of Him. He cannot countenance sin, and He is unceasingly at war with sin. The face of the earth and the field of human history provide adequate evidence of the thunderbolts which have issued from his displeasure with man's sin. But where there seemed to be no hope of a reconciliation Jesus effected one. God's wrath burned itself out upon Him, heaping upon Him, the innocent One, the guilt of man and making Him pay the penalty. The justice of God completely satisfied, there is no longer room for anger, wrath, and hot displeasure. Man and God are reconciled; instead of enmity there is peace between God and man. Through Jesus, the conciliator, we, Jew and Gentile, have access by one Spirit unto the Father. The Comforter whom Jesus sends into our hearts, the Holy Spirit, enables us to cry, "Abba, Father," and Jesus, our advocate, our spokesman with the Father, carries our prayer to Him. Jesus secures for us an interview with God, our Sovereign, and supports the petitions which we bring to His attention. Jesus establishes between God and us that friendly relation whereby we are acceptable to Him and have



the assurance that He is favorably disposed toward us.

Christ — Our Peace. He Himself is the tie that binds men together in the closest relationship men know, membership in the Holy Christian Church. Jesus is the tie which binds us to God. He has eliminated the enmity and established peace between God and man. In Him, through Him, we have Peace. He is our Peace.

### Remember!

Remember — it was this word which introduced us to the thoughts contained in our text. "Remember," Paul told the Ephesians, "what you were without Christ. Remember what you have gained through Christ." Recalling such facts to mind ought to be wholesome exercise for every Christian. Today, when so many question the wisdom of God in conducting affairs as He does; today, when men argue that they are justified in throwing aside whatever constituted the foundation of their faith in God, because He has proved Himself lacking in grace, mercy, and love; today, when Christians throughout the world find themselves assailed by the devil who employs trials and tribulations through which men pass to create and stimulate doubt in their minds; today it is a most wholesome and necessary exercise for us Christians to remember what it means to be without Christ and what is gained through Christ. Such reflection, when frequently engaged in, will help to keep our eyes fastened upon the lasting values which we gain through Christ and will help to prevent us from attaching our hearts too much to transient things, which as our day again proves, have values as changeable as the emotions of man.

Without Christ — enmity

With Christ — Peace.

This remember, and this peace be unto you.

## The Seal and Earnest of the Spirit

(Continued from page 146)

### The Seal of Security

A seal is also used for the purpose of security. When Jesus was laid in the grave the Jews made the sepulchre sure by sealing the stone and setting a watch. In like manner believers are kept secure in the world by the seal of the Spirit. "Ye are kept by the power of God through faith unto salvation. — Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." But Paul also reminds us to "stand therefore, having your loins girt about the truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the

Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6, 14-18. In the light of this admonition it is evident, that if there is any spiritual indolence and declension among us, if there are some who once ran well and are now falling away, this is due solely to the fact that they have neglected the means of grace, the Gospel, by which the Holy Spirit strengthens and keeps us steadfast in the faith.

### The Earnest of the Spirit

Paul uses a second figure to illustrate the work of the Holy Spirit. "God hath given us the earnest of the Spirit." It is common in the case of a purchase of a piece of property that the buyer receives a small installment, earnest money, as a pledge of full payment. Thus, too, the Holy Spirit in the heart of the believer is the earnest of our final and complete redemption and salvation. The Spirit in our hearts gives us a foretaste of the blessedness of heaven. Life in heaven will differ not in kind, but only in degree from the life of the believer here on earth. Our heaven is begun here, in reconciliation to God, in the peace which is ours through and in Christ, in the spiritual life and understanding which we have received through the Gospel. In this we have the earnest, the foretaste of heaven itself.

But this earnest of the Holy Spirit is also the pledge that the inheritance of heaven shall be ours, an inheritance, incorruptible, and undefiled, and that fadeth not away reserved in heaven for them who are kept by the power of God through faith unto salvation. A. P. V.

### HE LEADETH ME

"In pastures green?" Not always. Sometimes He Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be;  
Out of the sunshine warm and soft and bright,  
Out of the sunshine into darkest night,  
I oft would faint with terror and affright  
Only for this: I know He holds my hand.  
So whether led in green or desert land,  
I trust although I cannot understand.

"And by still waters?" No, not always so,  
Ofttimes around me heavy tempests blow,  
And o'er my soul the waves and billows go.  
But when the storm beats loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."  
Above the tempest wild I hear Him say,  
"Beyond the darkness lies the perfect day;  
In every path of thine I lead the way."

So whether on the hilltops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie, what matter? He is there;  
And more than this. Where'er the pathway leads,  
He gives to me no helpless, broken reed;  
But His own hand, sufficient for my need.  
So where He leads me, I can safely go;  
And in the blest hereafter I shall know  
Why in His wisdom He has led me so."

— Selected.

# Siftings

BY THE EDITORS

In a Recent Editorial the *Christian Century* which has strong unionistic tendencies and sees the hope of the Church in a union of all church bodies expresses a strong hope that the differences between the Episcopal and the Presbyterian church bodies may still be compromised. They base this hope on the activity of four bishops of the Episcopalian Church who are "circulating a statement to which they ask the adherence of other bishops." It is proposed that a committee be appointed consisting of Episcopal theologians and that this committee should "hold frequent meetings, should make a thorough investigation of every issue of a doctrinal, liturgical or canonical nature, giving close attention to such several statements of fact and theory as may be contained in the proposals submitted to their consideration." . . . Many leading ministers of both denominations are strongly opposed to the union.

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*Marriage Laws in the State of Missouri* have been changed to conform to the marriage laws of the adjoining states. The governor has just signed the bills that will give Missouri such laws. These include the demand that applicants for a marriage license must present a doctor's certificate "issued within 15 days to prove themselves free from social diseases" and the second law will prevent hasty marriages. Some would like to see another law enacted which would require that all officiating persons give a bond and be made to register before being permitted to solemnize the marriage.

\* \* \* \*

*Much Has Been Said and Written on the Part That* the churches of our country ought to and will play in the final settlement of this war. They believe that the churches ought to have a voice at the "peace table." Many church bodies have already drawn up "peace proposals" and "peace statements." Glenn H. Saunders, a layman and lawyer, addressing "the Ministers' Alliance of Denver" some time ago on the subject, "Basic Problems of Peace" claimed that "a serious indictment is laid on the doorstep of the church in that after 2,000 years we now fight the most brutal war in history." Just why this layman and lawyer is indicting the church and laying this war at the doorstep of the church is quite puzzling to us. We hope that he does not wish to infer that this war is the war of churches? Or, that the churches could have blocked this war had they made an effort. The Church is not at war. The world is at war, in spite of the Church. The Church preaches peace and always has preached peace. Not a peace between men but a peace with God through our Lord Jesus Christ. Where this peace has taken root in the hearts of men it also generates peace with men, but all men do not believe.

*Catholic Influence in Canada* is growing, so writes a correspondent to the *Christian Century*. His words are well worth serious consideration. "The Abbé Maheux, professor in Laval (Roman Catholic) University in Quebec, was a recent visitor here. He had a very busy time speaking to many organizations and to schools and colleges. Rarely is anyone wearing a clerical dress asked to speak in any school in British Columbia. The preparations for the Abbé were elaborate, . . . He came and saw and conquered. Protestants are deeply concerned. The inexorable progress of Roman Catholicism in Canada is well known, . . . Many Protestants are as afraid of being thought bigoted as they are of the Roman church. They remain silent, although the Romanist power over Canadian government, dominion and provincial, is well known." Well may the Protestant churches of Canada be on their guard. May they remember, however, that their mightiest weapon is the sword of the Spirit, which is the Word of God. That is the only weapon Luther used and it proved to be fully adequate to do the work against superstition and the Roman man-made doctrines. Let the Protestants of Canada who fear Rome's influence think about this.

\* \* \* \*

*Harvard University* had had a quasi Gallup poll to determine to what extent the students of the university are interested in religion. The question was put to 400 young people and they were asked to classify themselves as greatly interested, fairly interested, interested, etc. The results are interesting. Of the women 26 per cent declared that they were greatly interested and 12 per cent of the men claimed the same for themselves. They attend church regularly and take active part in the work of the church. About 39 per cent of the men and women attend church about once a month. Another group attends church occasionally and is mildly interested. Still another group, constituting about 17 per cent expressed itself as not interested in religion at all. Just a very few admitted that they are antagonists of both church and religion. This result of the poll does not surprise us in the least.

\* \* \* \*

*One Thing We May* be sure of and that is that when and if peace comes the Roman Catholic Church will have a place at the peace table if this be possible. The desire has already been indicated that the Vatican should provide a delegate at the international conference that will formulate the peace document, lest they be ignored again as was the case in the Versailles deliberations. For that very reason the Protestant church bodies ought to quit quibbling about their participation as this merely adds fuel to Rome's fire.

## FROM A WIDER FIELD

### "DOES DEATH IN BATTLE WIN HEAVEN?"

Under this head *The Sunday School Times* had a splendid article from which we cull a few paragraphs. It begins by calling the assumption "a pagan idea."

"This should certainly make us question the teaching that dying for the fatherland gains eternal glory. For paganism and Christianity are very far apart. Many pagan notions are grievous error. Are we then cherishing a pagan or a Christian idea when we think the patriot's supreme sacrifice gives him a first-class ticket to glory? Most certainly it is a pagan conception. — And if we are well-instructed Christians, we shall know that it is not only a pagan but also an unscriptural idea, finding no support in the Bible. If we know our Bible, then we know that only one thing saves the soul, and that is faith in the Lord Jesus Christ, the God-sent Savior. Of Him we are told, *he shall save his people from their sins* — not they themselves (Matth. 1, 21). — If by dying a patriot's death a man thereby enters Heaven, he does so in his own name and merit. But the Bible declares of Jesus Christ, *There is none other name under heaven given among men, whereby we must be saved*, and insists, *Neither is there salvation in any other* (Acts 4, 12. . . . God's saving of the soul is a thing of His grace, of unmerited favor, not of our own deserving."

To make our salvation in whole or in part a matter of our own merit is "Christ dishonoring." Indeed, "Death in battle does not win Heaven, but only *Christ's death* in the battle He fought for our salvation in Gethsemane's gloom and on Calvary's cross. In that battle He laid down His life for our redemption, and when we venture to set aside His work of atonement and trust in some work or sacrifice of our own, we dishonor Jesus Christ as Savior."

### CHRISTIAN EDUCATION

It is strengthening to see that we do not stand alone when we insist on a *Christian* training for our children. A few paragraphs from an editorial in *The Presbyterian Guardian* may show how necessary this church paper considers a "concatenated program of religious training for our covenant children from the early ages to communicant membership." — Here are the opening paragraphs of the editorial.

"Never has the world seen such advances in technology and science as abound in the present war days. Men today are able to make things which were hardly dreamed of a mere decade ago. If and when peace comes again the energies and accomplishments of war-time industry will be turned loose upon the civilian world, and in many ways — from housing to transportation — we will hardly recognize ourselves. — In spite of the progress of science, however, we still have war. In fact, because of it war is the more terrible, devastating, and catastrophic. Thus is the ancient fallacy of Modernism again brought to light.

Education does not make men better; it merely gives them better tools with which to work their evil deeds. It is not education, simply, that is needed, but *Christian* education; education that reveals not only the *that* of things but the *why*; education that teaches the origin and purpose of the things that are — that *of him, and through him, and to him are all things.*"

Then, after mentioning "Christian day schools for our children," the editorial says, "Such schools must come, as state-controlled education becomes more and more anti-christian."

Let us think it over prayerfully.

### TRAINING IN THE HOME

From an article in *The Presbyterian Guardian* we copy the following paragraph on this point.

"Fortunate are those children whose parents truly bring them up in the nurture and admonition of the Lord. The most important agency for the instruction of the children is not the church, surely not the school, but the home. The Bible places direct and solemn responsibility on the parents to perform this task diligently (see Deut. 6, 7-9; Ps. 78, 4; Eph. 6, 4; 2 Tim. 1, 5; 3, 15). When the youth of today are led astray, blame should not be laid primarily at the door of the church or school, if the parents have failed to accept and perform the God-given task of giving to their own children adequate Christian instruction. When they neglect their responsibility in this regard, their prayers for the salvation of their children are quite presumptuous. When a Christian parent can say to his child, *From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus*, then he may pray with assurance. — We hold the family altar to be essential in every home. It must have a wider revival if our church is to be what it ought to be."

These are serious truths, stressed also by our own Father Dr. Martin Luther in his day. Ponder them.

### TRAINING IN THE SCHOOL

Very few parents are in a position to give their children a complete education in their home, even in the subjects of elementary grade. *The Presbyterian Guardian*, after emphasizing the importance of the home, continues:

"Christian training in the home is not enough. The church has a responsibility to contribute to the Christian education of his baptized members but the parents must themselves do more than simply train their child in the home. That covenant child may not be turned over to the public school for secular education. Nor will it suffice even to turn the child over to a Christian school to be educated there. The parents must supervise all the instruction given that child. If no Christian day school is available, that school must be the servant of the parent.

OUR MISSIONS

ON THE ARIZONA BEAM

The type of instruction given in a Christian school should be the same, though more diversified, that the child has been receiving in pre-school days in the Christian home. — The school should be but an extension of the home. The school would be under supervision of Christian parents, and its teachers would naturally be Christians. The classes would no doubt start with prayer and there probably would be classes in Bible instruction. But there would be more. What is desired is not simply a Christian veneer to secular education, but a thoroughgoing Christian education. Every subject in the curriculum would be taught from the Christian point of view, and all subjects would be related to God. Such schools already exist in some sections of our country.”

Thank God, we in our Wisconsin Synod also have such schools. Use them to the fullest extent where they are. And such congregations as have not yet organized a parochial school of their own — let them seriously and prayerfully tackle the problem.

“DIVORCE: A NATIONAL MENACE”

Read the following statistical table compiled shortly before the war (September, 1939). There was

*One divorce out of*

France .....	21 marriages
Denmark .....	22 marriages
Germany .....	24 marriages
Norway .....	30 marriages
Sweden .....	33 marriages
Great Britain .....	96 marriages
Canada .....	161 marriages
Japan .....	8 marriages
United States .....	7 marriages

Think of it! One divorce out of every seven marriages in our country!

On this condition the *Lutheran Standard*, from which these figures are taken, remarks: “Divorce hurts America, but the children are suffering most. The children of broken homes become emotionally unstable. They lose that parental guidance which alone can mold them into strong men and women. We find them shifting for themselves and becoming calloused and selfish. Some depend upon their grandparents or other relatives for guidance, but even so they are deprived of that sunshine which pervades the average home. — The United States of America is still flagrantly transgressing God’s holy law, which says: ‘Thou shalt not commit adultery’. From the leading families of our land to the lowest we find families guilty of this transgression. The divorce mills are continuing to grind in time of war. Our people are not repenting of this evil. Why? Men of high and low degree refuse to recognize God’s almighty hand and His law.”

The divorce rate is a terrible index of national degeneracy. Are we Christians proving ourselves as a salt of the earth for our country?

The Arizona Mission District held its second annual session April 27 to 30 at Phoenix. Resurrection Mission, Pastor Herbert Koehler, played host. The congregation possesses a neat chapel, built with the help of a loan from Synod’s chapel fund. A trim lawn and hedge enclose the white building in a fitting frame. If we have a clean-cut Gospel to proclaim in the Lutheran Church, it is well it should be reflected in the aspect of our properties.

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Pastor Frederick Knoll, for the past twelve years minister of the churches at Douglas and Warren, has been called as city missionary to Tucson. As such he was installed at Tucson, April 4, at Grace Church, President R. O. Buerger having authorized Pastor Arnold Sitz to deliver the charge. The call enjoins upon the recipient to carry forward the mission endeavor at Flowing Wells, to initiate new mission projects on the outskirts of the city, to care for the many Lutheran soldiers and Navy men among the more than 20,000 stationed in or near Tucson, and to visit the sick who come from elsewhere to Tucson to recover their health.

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The vacancy created at Douglas and Warren — the latter is a suburb of the famous Bisbee mining district — has already been filled. Pastor Waldemar Zarling, for the past several years missionary to the Apaches at White-river, accepted the call. He was ready to take up his new task Easter Sunday. The chairman of the Arizona Mission Board, Pastor F. Knoll, installed Pastor Zarling in a festival service at St. Paul’s Church, Douglas. Grace congregation of Warren joined in the service.

The new minister found two newly built and well appointed church buildings in his parish, the one at Douglas, the other at Warren. Both display the Spanish mission style, Arizona type.

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In general the work in the Arizona field has progressed during the past year. Several new stations have been opened and souls are being added to the kingdom of heaven. For wherever the Gospel is preached, there will be those who will believe according to the promise of God.

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Some are prone to measure everything, even Christian faith on the gauge of contributions. We draw the notice of such to the record at Grace Church, Glendale. During 1942 that mission congregation gathered \$49.33 per communicant member, of which \$44.69 was put to local use, the rest flowing into Synod’s treasury. The mission at Winslow topped this with \$66.08 per communicant. It is probable that these two missions lead the Synod in this respect. The average for all the mission stations in the Arizona Mission District for local purposes ran to \$24.31.

### **Conference of the Teachers of the Milwaukee Lutheran High School and of the Winnebago Lutheran Academy**

The teachers of these two high schools within our Synod held their semi-annual conference on the 26th of April in the school of St. Peter's congregation at Fond du Lac. Since the teachers of the Southern District of the Missouri Synod held their conference at Milwaukee on the same date, four teachers of the Milwaukee Lutheran High School were absent. Synodical ties proved stronger than school ties.

Professor H. Bierwagen of Fond du Lac read an essay on "The Biblical Doctrine of Civil Government." He started out with the definition of State by Webster: "A people connected by ties of blood generally manifested by more or less community of language, religion and customs and by a greater sense of common interest and interrelation, occupying a definite territory and being politically organized."

With this definition as a background we find different government, monarchies, oligarchies and democracies. Socialism and communism have lately been used to designate special forms of government. This use of words, the essayist believes erroneous. Socialism is in the first place a political and economic theory of social reorganization, the essential feature of which is governmental control of economic activity.

"If true communism admits any form of organized government or centralized authority at all," continued the essayist, "it also, at least theoretically, would be workable within an oligarchy or democracy."

The multiplicity of governmental forms gives rise to a multitude of questions in the mind of anyone who concerns himself with the matter at all. There are these questions that would come to mind: What is the source of authority and sovereignty of civil government? If there is one common source, why the multitude of forms? What events or development brought them into existence? What is their history through the ages? They cannot all be equally good, which form is superior? What should be the attitude of people generally to existing forms of government? What should be our attitude?

A brief outline of the attitude over against civil government of the various branches of the Christian community was given. In this the views were supported by Professor Pieper's Dogmatic. According to Dog. III, 211, Zwingli would introduce democracy if need be by means of revolution. His democratic state would be a theocracy, for he teaches that the state must be governed by the word of God and if it is found remiss in this point, that it must be replaced in God's name. Christianity is the business of the state, and the state is an instrument of the church. The civil authority must exercise ecclesiastical rule in such a way that Christian doctrine in reality becomes state law; at the same time civil government must always be subject to the authority of Scripture. His is the medieval conception of the state.

Calvin's view is similar. According to Calvin

(Pieper, Dog. III, 213) it is the business of the state, to realize the ecclesiastic ideals in the service to God even through worldly, non-spiritual means. It is the duty of the state to punish every insubordination, or opposition against the recognized form of religion and to enforce the strict observance of all the ten commandments. The history of Israel proves his position. In carrying out this assigned program the state naturally is not permitted to alter or amend the divine law. In reality, therefore, the state will have to enforce, what the church officials prescribe. God is the Lord and Master, the church demands that He be served and the state enforces such service. To accomplish this end through the state Calvin would select the oligarchic form of government.

The position of the Roman church is known. (Pieper, III, 210.) It places a two-fold demand upon the state. On the one hand the state shall have the duty to place its full authority, under special circumstances even the use of fire and sword is advocated, at the service of the church. On the other hand the state shall be in duty bound to follow the direction of the church in its legislative program.

The attitude of the Lutheran church toward the various governmental forms is this: It advocates neither monarchy, nor oligarchy, nor democracy, but recognize an existing form of government as the rightful and lawful authority and sovereign. Augsburg Confession, Art. 16.

If national catastrophe should overtake a country and a new form of government be forced upon the defeated government, the Christian has no duty to a government that does not exist anymore. He is not bound by any unqualified law on the basis of which he must prefer one form of rule or one nation before another. Rather the Christian sees in national catastrophes wholesome chastisements and tribulation, which he will not selfishly attempt to escape. A Christian also knows that the oath of loyalty of a citizen binds him only to the existing de-facto government, and not to one which has ceased to exist. The oath of loyalty can therefore not be considered a hindrance for subjecting oneself under a new governmental form and pledging allegiance to the same. The Christian attitude is free from all blind fanaticism of selfish arbitrary national pride, while duly recognizing national rights and national honor.

We believe that civil government is the secular, temporal office instituted by God himself. Scripture states this doctrine clearly and directly in the classical and well known passage Rom. 13, 1 ff. In Lenski's translation it reads: "For authority does not exist except by God and those existing exist as having been arranged by God."

Also the passages less well known were cited. Prov. 8, 15, 16: "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." Also Dan. 2, 20: "He removeth kings, and setteth up kings."

The essay is timely and the subject was discussed accordingly.

The first paper in the afternoon was a round table discussion lead by Professor E. Vogel on the subject "What Attitude shall we take toward Vocational Work in our Schools?"

There are several branches of vocational work. The commercial, the industrial, and the domestic. The advantages accruing from such sources are many. They provide an outlet for latent talent in certain students who are not adept at classical or academic studies, and afford an opportunity to develop these talents. The courses are practical, fitting the student who pursues them for earning his livelihood in some trade or profession. Many of these courses are of practical benefit to the school as such and to the student and his family. The predominance given today to economic interests was, no doubt, one of the chief causes of establishing these courses.

There are difficulties in offering such work. The installation of expensive machinery, and the purchase of tools and materials; the cost of operating shops; the augmentation with personnel apt to give instruction, and the safety problem arising from permitting students to operate power tools and machinery.

While such work seems desirable, there is the problem of cost. We can not compete with the public vocational school.

Our two high schools do offer courses in the commercial branch, teaching typing, stenography, bookkeeping and commercial law. The Milwaukee High School offers some work in domestic science. But beyond this we have been unable to go.

Another round table discussion was lead by Professor H. Siehr of Milwaukee on the question "In how far can we pattern our schools after the public schools without losing our identity?"

The speaker referred to the fact that the parochial schools were established in this country before the public schools. There are some common features. We teach the same branches, use the same textbooks, and employ the same methods. Yet there is an essential difference. Religion occupies the prominent place in our schools, while it is not taught in the public schools.

This discussion caused quite a debate. In giving a definition of education, the difficulty arose from the fact that we can not change the definition of that concept as given by the authorities. It was suggested that we place the word Christian before education. In this way the difficulties will not trouble us. There we have our own definition. There are as many definitions of education as there are writers on that subject.

Recently there have been authorities in the field of public schools who claim that these schools also teach religion. Here again the same difficulty arises from the loose use of the term religion. If we say Christian religion, as we ought to do in speaking of Christian education, all difficulties will vanish. What is called religion by the educational authorities in our country is what was called ethics some 50 years ago. It was the "Society of Ethical

Culture" founded by Felix Adler of New York, which worked in the interest of ethics which was to be taught in the public schools in place of religion. Very little has been heard of this movement in recent years.

It was suggested that we define our terms in the reading of essays or papers, before entering on a discussion. If we do that, some beneficial results may follow. If we do not do this, much time will be consumed without reaching definite conclusions. This suggestion should be heeded by all our conferences.

For years I have attended this conference, also the state conference. There is a decided advantage in a small conference. If the number of attendants does not exceed 25, you can not occupy a rear seat and chat with your friend or read a letter or the paper. Here you must pay attention. The attention on this occasion was what it always has been, perfect.

The conference enjoyed the hospitality of St. Peter's congregation. Here is a congregation which maintains a full eight grade school with a kindergarten, and for 18 years has also carried on the work of education in its high school, the Winnebago Lutheran Academy.

Why are there so very few congregations that follow this fine example of carrying out the command, given to the parents and the church? Is there another congregation in the Synodical Conference which maintains a high school in addition to a parochial school? John Eiselmeier.

### ALONG THE WAY

My heart was heavy with despair,  
My grief seemed more than I could bear,  
And then I heard my Savior say:  
Come walk with Me along the way  
I trod, that I lost souls might save,  
For such as you, My life I gave.

He led me to Gethsemane  
I saw the bitter agony  
That encompassed His visage then —  
The curse He bore for sinful men,  
As all alone, He knelt to pray  
For strength the awful debt to pay.

I followed on to Calvary  
I saw Him nailed there to the tree —  
The cruel crown of thorns He wore —  
The untold anguish that He bore —  
How willingly He took the blame  
For all my misdeeds, all my shame.

He suffered scorn and mockery,  
He bore the pain, the agony,  
The very depths of Hell He braved  
That wanton mankind might be saved.  
Oh, how could love so boundless be  
That He should suffer so for me!

Oh Savior, let me ne'er complain  
Because my life holds aught of pain,  
But keep me mindful of the loss  
Thou suff'rest for me, on the cross,  
And grant, Oh Lord, that by Thy grace  
One day, I'll meet Thee, face to face.

— Emily Swanson.

**COMMENCEMENT EXERCISES  
THEOLOGICAL SEMINARY**

Thiensville, Wisconsin

On Friday, May 28, God granting, the present school year will be closed in the usual manner, and a class of young men will be presented to the church as Candidates of the Holy Ministry. A service will be held in the Seminary Chapel, beginning at 9:30 A. M.

A sacred concert will be given by the Seminary Chorus on the evening before, beginning at 8 o'clock.

Friends and patrons are cordially invited to both occasions.  
Joh. P. Meyer.

**DR. MARTIN LUTHER COLLEGE**

New Ulm, Minnesota

Our schoolyear will close on June 11. Commencement exercises will begin at 10 o'clock. Our musical organizations will give their concert on the evening before, June 10, at 8:15.

We shall be glad to have you with us on these occasions.  
C. L. Schweppe.

**ANNOUNCEMENTS**

**CALENDAR OF CONFERENCES**

**NOTICE**

The Nebraska District Pastoral Conference has been postponed and will be held June 8 to 10, 1943, at Plymouth, Nebraska. Details will be published shortly.

R. F. Bittorf, Sec'y.

**RHINELANDER PASTORAL CONFERENCE**

The Rhinelander Pastoral Conference will meet at Bruce Crossing, Michigan, F. Bergfeld, pastor, at 10 A. M., May 19.

Papers: W. Gieschen, The Chaplaincy Question; J. Krubsack, Purgatory, with Special Reference to the Question why the Book of Maccabees was not accepted in the Canon; F. Bergfeld, Exegesis of 1 Timothy 1; H. Lemke, Exegesis of 1 Timothy 2; P. J. Gieschen, The New Testamental Church.

Sermon: H. Lemke, P. Gieschen.

H. Lemke, Sec'y.

**SOUTHERN WISCONSIN PASTORAL CONFERENCE**

The Southern Wisconsin Pastoral Conference will meet on May 25 and 26 at 9 o'clock in Town Raymond, with Pastor G. Schmeling.

Sermon: E. W. Hillmer, Lk. 10, 13-22; Edwin Jaster, Mt. 23, 1-12.

Confessional Address: R. P. Otto (M. F. Plass).

Edwin Jaster, Chairman.

**JOINT CHIPPEWA VALLEY — WISCONSIN  
RIVER VALLEY PASTORAL CONFERENCE**

The Joint Chippewa Valley-Wisconsin River Valley Pastoral Conference will meet on May 25 and 26 in St. John's Lutheran Church, Neillsville, Wisconsin, Wm. Baumann, pastor. The sessions begin at 10 A. M. on Tuesday.

Papers: L. Winter, What Attitude Should a Congregation Take Toward "Mixed Marriages," Especially With Reference

to the Roman Catholic "Marriage Contract?"; R. Schoeneck, Is the Pope the Anti-Christ?; G. Toppe, Exegesis of Titus; E. Kolander, Chaplaincies.

Sermon: Mueller (Nommensen).

Confessional Address: Schoeneck (Schulz).

The local pastor requests announcement before May 20.

C. Toppe, Sec'y.

**CENTRAL CONFERENCE**

The Central Conference will convene at Marshall, Wisconsin (Pastor M. J. Hillemann), Tuesday and Wednesday, May 25 and 26, 1943.

Order of Business: Tuesday, 10 A. M., Opening and Roll Call. 10:15, Exegesis of Galatians (Chapt. 2, 17-21), Prof. H. Fleischer. 11:50, Financial Report. 1:30, Opening. 1:45, Christ's Care for Individual Souls, Pastor Otto Engel. 2:45, Interpretation of the Common Service, Pastor K. Timmel. Wednesday, 9:00 a. m., Opening. 9:15, Exegesis of Rom. 13, 1-7, Pastor Eldor Toepel. 11:00, Discussion of "Reward Plan for the Retired Workers of Synod," Pastor Th. Mahnke. (All members are requested to bring their pamphlets along.) 1:30, Opening. 1:45, When Can a Christian Be Sure that His Prayer is in Jesus' name?, Pastor Wm. Franzmann. 2:45, Report of Committee on Lodges.

Confessional: Pastor H. Schumacher, Pastor M. Nommensen (English).

Sermon: Pastor H. C. Nitz, Pastor Hugo Warnke (English).

Kindly announce early! If night lodging is desired, kindly make special mention!

H. Geiger, Sec'y.

**FOX RIVER VALLEY PASTORAL CONFERENCE**

The Fox River Valley Pastoral Conference will meet June 8 and 9, 1943, beginning at 9 A. M., at the St. John's Church, Valmy, Door County, Wisconsin, the Rev. Otto C. Henning, Route 2, Sturgeon Bay, Wisconsin.

Confessional Sermon: K. Toepel (F. Uetzmann).

Exegetical-homiletical treatise of a text from one of the series for the Sunday following conference, E. Redlin (W. Pankow, substitute); Isagogics on Proverbs, W. Wichmann; The Second Commandment and its Application, to be presented as a Catechesis, S. Johnson; Predestination in the present union movement, A. Werner; The Literalness of Paul's Old Testament Quotations in his letter to the Galatians, W. Zink; The Antichrist according to Scripture, H. Wicke; The term "Kingdom of God" and its unscriptural application, M. Croll; What should be our attitude toward organizations within the church?, A. Voigt.

Old Papers: Announcement for Communion — its proper handling, G. E. Boettcher; History of the period between the Old Testament and the New Testament, D. Hallemeyer; Types of Old Testament Sacrifices and their significance, Paul Oehlert; In what respect is the "Social Gospel" a denial of the true Gospel?, Otto Henning.

Our host, Pastor O. Henning, urges that all announcements be made before June 1, 1943.

V. J. Weyland, Sec'y.

**REDWOOD FALLS DELEGATE CONFERENCE**

The Redwood Falls Delegate Conference will meet on Tuesday, May 25, 1943, at 9 A. M. at Danube, Minnesota, Pastor W. J. Schmidt.

Work: Reports on Synod work in our midst and abroad will be made and acted upon. The Pastors Wehausen, Fritz, Kuehner, Birkholz, Albrecht, and Fuerstenau will make the reports.

Note: Please, announce your intended presence or absence to Pastor Schmidt as well as the number of your delegates.  
G. F. Zimmermann, Sec'y.

**SOUTHWESTERN PASTORAL CONFERENCE**

The Southwestern Pastoral Conference will meet at Indian Creek as guests of Pastor F. Gilbert on May 25, 1943. Communion Service, 9:30 A. M.

Sermon: C. E. Berg (alternate L. Bleichwehl).

Papers: Continuation of exegetical work in 1 Tim. 5, M. Glaeser; "What is the Unforgiveable Sin?", C. Berg; "When did Christ Descend into Hell?", C. Siegler; "Is Future Punishment Everlasting?", G. Geiger; Homiletical work on Pericope text for Rogate, A. Winter; "Nicene Creed," O. Sommer. O. A. Sommer, Sec'y.

**SOUTHEAST WISCONSIN PASTORAL CONFERENCE**

The Southeast Wisconsin Pastoral Conference will meet Tuesday, June 29, 1943, at St. Mark's Church, Milwaukee, Wisconsin (Pastor E. Dornfeld), at 9 A. M.

W. Keibel, Sec'y.

**EASTERN PASTORAL CONFERENCE OF SOUTHEAST WISCONSIN DISTRICT**

The Eastern Pastoral Conference of Southeast Wisconsin District will meet on June 15 and 16, 9:30 A. M., at Woodlawn Congregation, West Allis, Wisconsin, Pastor H. Schwertfeger.

Work to be read and discussed: Hebrews, Chapter 7, M. Albrecht; "Is the Doctrine of the Anti-Christ divisive of Christian Fellowship," H. Shiley; "Miracles — True and False," E. Palecheck.

Communion Service Tuesday, June 15, 9:30 A. M. F. Gundlach, preacher; L. Hallauer, substitute preacher.

A. Nicolaus, Sec'y.

**INSTALLATIONS**

Authorized by President R. O. Buerger to do so, the undersigned duly installed Pastor F. G. Knoll as city missionary for Tucson, Arizona, on April 4. We bespeak your prayers for the success of the work undertaken among the unchurched, the men in service, and the sick.

Address: Pastor Frederick G. Knoll, 636 S. Country Club Road, Tucson, Arizona.

E. Arnold Sitz.

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Authorized by President Im. P. Frey of the Nebraska District the undersigned installed L. A. Tessmer as pastor of the West Side English Lutheran Church at Grand Island, Nebraska, on Quinquagesima Sunday, March 7, 1943.

Address: Pastor L. A. Tessmer, 903 W. 2nd Street, Grand Island, Nebraska.

Alwin T. Degner.

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Authorized by President R. O. Buerger of the Southeast Wisconsin District the undersigned installed the Rev. Lawrence Lehmann as pastor of St. John's Ev. Lutheran Church, Mukwonago, Wisconsin, on the first Sunday after Easter, May 2. Pastor Ewald Tacke assisted and preached the sermon.

Address: Rev. Lawrence Lehmann, Mukwonago, Wisconsin. E. Ph. Ebert.

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At the time when the installation notice was in the papers full address was not given.

Address: Rev. Walter P. Scheitel, R. 1, Box 119, Belview, Minnesota.

**REQUEST**

Will pastors and members please inform the undersigned of members moving to Grand Island or to air base and ordnance plants nearby? Recurring experiences in our mission congregations prove flagrant neglect of this duty. Let us cooperate promptly with pastors of our mission congregations in these matters.

Our mission chapel is in need of altar, pulpit and communion vessels. It is located at 4th and Elm Street.

Address communications to:

Pastor L. A. Tessmer,  
903 W. 2nd Street,  
Grand Island, Nebraska.

**ACKNOWLEDGMENT AND THANKS**

S-Sgt. Orlando Kessler, Kodiak, donated the sum of \$5.00 to Dr. Martin Luther College Library, a memory for his uncle, Edward Schmidt, Salem, Wisconsin. To the kind donor our cordial thanks.

E. R. Bliefert, Librarian.

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Donations received by Dr. Martin Luther College during the last several months: 75 quarts canned goods; 5 pounds lard; 77½ dozen eggs. These donations were from the congregations of Rev. I. F. Lenz, Olivia, Minnesota; Rev. M. J. Wehausen, Morton, Minnesota; Rev. G. Hinenthal, New Ulm, Minnesota; Rev. W. F. Sprengeler, Hazel, South Dakota.

To all donors we express our sincere thanks.

C. L. Schweppe.

**CHANGE OF ADDRESSES**

Rev. Victor Schultz, 4230 Benton Street, Denver, Colorado.

Rev. W. H. Siffring, 2137 East Routh Avenue, Pueblo, Colorado.

**NEBRASKA DISTRICT**

January 1, 1943 to March 31, 1943

**Dakota Conference**

Reverend	Budgetary	Non-Budgetary
I. G. Frey, Platte.....	\$ 20.52	\$.....
H. Fritze, Zion, Valentine.....	52.82	11.06
E. A. Knief, Herrick.....	10.00	
S. Kugler, Burke.....	39.28	
S. Kugler, Carlock.....	35.43	
W. J. Oelhafen, Winner.....	138.43	17.00
W. J. Oelhafen, Witten.....	29.41	
N. E. Sauer, Naper.....	50.00	
R. Stiemke, Mission.....	52.45	20.00
R. Stiemke, Wood.....	12.40	
R. Stiemke, White River.....	6.65	
E. Weiss, Calvary, Valentine.....	32.81	13.25

**Central Conference**

H. Hackbarth, Stanton.....	\$ 125.81	\$.....
N. M. Mielke, Broken Bow.....	14.75	
N. M. Mielke, Merna.....	35.59	
N. M. Mielke, Brewster.....	25.21	
L. Sabrowsky, Sioux City.....	45.83	
R. F. Bittorf, Hoskins.....	154.90	12.00
L. A. Tessmer, Hadar.....	36.50	13.50
J. Witt, Norfolk.....	256.75	

**Southern Conference**

E. A. Breiling, Geneva.....	\$ 21.07	\$.....
A. T. Degner, Plymouth.....	125.00	90.00
E. J. Hahn, Gresham.....	50.98	
E. F. Hy, Lehmann, Firth.....	29.16	
J. Raabe, Shickley.....	18.00	
R. H. Roth, Grafton.....	40.17	4.20
E. C. Monhardt, Clatonia.....	355.62	9.50
H. H. Spaude, Garrison.....	32.40	
H. Spaude, Surprise.....	48.20	

**Colorado Conference**

W. Bodamer, Rocky Ford.....	\$ 50.00	\$.....
Im. P. Frey, Denver.....	17.62	
O. Kreie, Hillrose.....	20.00	
W. H. Siffring, Deer Trail.....	6.70	
W. F. Wietzke, Montrose.....	12.00	35.00
H. Witt, Lamar.....	12.15	

	\$ 1,954.61	\$ 194.45
Direct .....		\$ 31.06

**Memorial Wreaths Included In Above Monies**

In Memory of	Reverend	Amount
Mrs. Martha Lehmann.....	J. Witt	\$ 8.75
John Raasch.....	L. A. Tessmer	42.50
Mrs. John Pfeil.....	L. A. Tessmer	7.50
Mrs. Fred Schramm.....	W. J. Oelhafen	17.00
Frank Winter.....	J. Witt	33.00
Ed. Pitzer.....	H. Hackbarth	3.00

Of the Non-Budgetary monies \$31.06 were sent direct by the pastors to the institutions for which contributed. \$14.50 were for chapels, \$35.00 for Debt Retirement, and the rest for Non-Synodical purposes.

C. G. FUHRMANN, Cashier.