

The Northwestern Lutheran

Prof. Henry J. Vogel
395 Ellis St.
Jan 46

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

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THE LORD WILL PROVIDE

A BRAHAM called the name of this place Jehovah-jireh, that is, the Lord will provide. That tells the story.

The Lord gave Abraham a son, Isaac. Isaac was born by special intervention of God's providence. He was the son of God's special promise to Abraham and Sarah his wife. The birth of Isaac was the next thing to a miracle. — How Abraham loved his son Isaac! The love of Abraham for his son is the heart of this story which throbs in every situation that presents itself. God said, "Take now thy son, thine only son Isaac, whom thou lovest." — "So they went both of them together." — "So they went both of them together." Abraham's love for his son Isaac made his journey to Moriah a real sacrifice, and in God's sight he actually did offer up his son.

But again, the name of this place comes into its own, the Lord will provide. After the trying journey and ordeal Abraham received his son, as it were, from the dead. When God said, "Lay not thine hand upon the lad," Abraham loosed the cords with which Isaac had been bound, and Isaac arose from the altar as one who arises from the dead. The Epistle to the Hebrews states this, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11, 17-19.

The Ram — A Burnt Offering

Then Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place

Genesis 22, 1-14

A *"And it came to pass after these things, that God did tempt Abraham; and said unto him, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. . . . Then on the third day Abraham lifted up his eyes, and saw the place afar off. . . . And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Issac spoke unto Abraham his father, and said, My father: and he said, Here am I my son. And he said, behold the fire and the wood: but where is the lamb for the burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behind him a ram caught in a thicket by his horns: And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh."*

Jehovah-jireh. This portion of the chapter might appear to be nothing more than an appendix. It is, however, far more. The burnt offering was a ransom for sin. Without the shedding of blood there is no forgiveness. It was necessary that the ram be slain and consumed with fire on the altar which Abraham had built.

A Type Of Our Savior

The entire story and the name of that place, Jehovah-jireh, is prophetic, a type of our Savior Jesus Christ. On that day, too, on Moriah Abraham saw the day of Christ and rejoiced.

The Son Of God

Isaac, Abraham's son, was a type of Christ Jesus. Our Savior is in the full sense of the word God's gift to the world. Jesus is the only-begotten Son of God made man. His birth was a miracle. The angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1, 35. In every situation which the Evangelists present in connection with the story of Jesus this is the important truth, Jesus is God's own Son.

The Lamb Of God

But more, as the offering up of Isaac was not something which originated in the mind of Abraham, but by God's appointment, so God in His unsearchable wisdom decreed that His Son should be made man and be delivered up for us all. The plan of salvation revealed to us in the Gospel is not human but divine. And this is the real significance of the name which Abraham gave to the place where he sacrificed his son, the Lord will provide: it means that God in the full

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Editorials

Arthritis — Rheumatism? We really had no intention of writing about arthritis and rheumatism. It was an ad on the back of the clipping we had cut from the newspaper that tempted us to use the heading. We want to say something about a new "experiment" in religion which we read about in the newspaper. But it did remind us a bit of those two mysterious ailments. The Congregational Church has established an "experimental laboratory" in Atlanta, Georgia. This laboratory has been set up in the Central Congregational Church. This place was chosen by the National Congregational Church because it is in the "Bible Belt." The Reverend Thomas Anderson, D.D., is at the head of the project. Sifted to the bone this is his new "religious" concoction, "a conception of religion which combines the ancient rite of confessional — *without absolution* — and a realistic 'face the facts' counsel for solution." Dr. Anderson had this to say, "there is too much talk about *salvation* from the pulpit, and too little logic." He added, "other fields show progress, why not religion?" Such talk does remind one of arthritis and rheumatism in the spiritual sense. When Christ sent out His disciples with the great commission, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be *saved*; but he that believeth not shall be damned (Mark 16, 15, 16), He did stress *salvation* and *damnation* — and only that. But Dr. Anderson wants salvation and damnation eliminated and "logic" preaching put in its place. That is a case of spiritual arthritis which is settling upon his soul. Let us give you a concrete example of his preaching. A young lady came to him who had joined the WACs. She was troubled about it. This was his advice to her: "You believe in God, the Bible? She said she did. You believe that 'no greater love hath any man than this, that he lay down his life for a friend?' Certainly. — But friends, Dr. Anderson explained, are not always tangible or personal. Take the Bill of Rights. That was a friend of every American. Wouldn't she fight for it? She would. — A soldier came to him who feared death. "All he knew about death," says Dr. Anderson, "was the trappings of the funeral, the morbidity, the promises of heaven or hell. What did it all add up to?" — "I don't know," replied the valiant Dr. Anderson. "There, of course, in history is Jesus and His resurrection. I myself believe that we weren't meant to die, but to live; so that leads me to believe there is no actual ceasing to be. But don't live for reward. Plan your life without thought of heavenly reward or hell's punishment. But be ready for whatever comes after. If there is anything you'll be ready for it. If not, you haven't lost anything." What bosh! To Dr. Anderson the teachings of the Scriptures are just an hypothesis — true or false. If false, you have lost nothing in accepting it; if true, you are way ahead of the game. Such utter nonsense. And this is the new logic that is coming out of that laboratory in Atlanta of the Congregational Church! We say again that this is just a case of painful spiritual arthritis and rheumatism for which there seems to be no cure. He who leaves the Word of God has wrecked the foundation from under him. He must believe such foolishness. Let us guard against this spiritual arthritis and rheumatism and its painful results by clinging to the Word and trusting in the Gospel promises of our Lord.

W. J. S.

It Can Be Done Our annual Lenten pilgrimage began on Wednesday, February 14. The Christian Church has set these weeks between Ash Wednesday and Easter aside as a season of meditation on the Passion of our blessed Lord. We are urged to accompany the disciples and the Master on that last journey to the Holy City. We are to be witnesses of those scenes of suffering that culminated in the tragedy of Calvary. The image of the agonizing Christ is to be impressed more deeply upon our hearts, to be reflected more sharply upon our lives.

For busy men and women such a Lenten pilgrimage is no easy undertaking. Thousands of sights and contacts serve to distract our attention. Our whole mode of living seems to make concentration upon the Passion History an ordeal.

But it can be done. Every morning and evening we can devote a few minutes to the reading of that blessed story. We need not read much, but what we read ought to be permitted to dig itself into our consciousness, so as to remain with us. For these weeks, at least, we might dispense with newspapers and fix our inner gaze upon Christ who died for all those squirming and milling millions of whom we happen to be a part. And though we are hemmed in by a mass of humanity yet even there we may be alone with our Lord. We repeat, it can be done, and should be done.

Nor should the Lenten services be forgotten. When our thoughts have been busy with the suffering Lord, we shall eagerly avail ourselves of these opportunities to be with Him in His House, to sing the solemn Lenten hymns of the Church, and to hear what lessons we may learn from the Passion story.

These are practical suggestions for the observance of Lent. Where they are heeded Lent will not pass without leaving a permanent mark upon our lives. We repeat, it can be done, and ought to be done.

H. J. W.

* * * *

Keeping Lent It is strange how some phrases will persist in living even after their significance has long ceased to be a factor. The phrase "keeping Lent" is no doubt of Scriptural derivation and is a New Testament adaptation of the Jewish habit of "keeping the feast." In the minds of most people the phrase "keeping Lent" means nothing more than the imposition during the Lenten season of some form of physical self-denial, such as, refraining from sweets or entertainment or tobacco or some rather unimportant luxuries or dainties. Some people "keep Lent" in this manner who are unconnected with the Church and have no more than a sentimental interest in the suffering Savior.

While the voluntary assumption of some form of self-denial on the part of the Christian may be laudable as a physical reminder of the boundless self-denial of the suffering Lord, it has in itself no meritorious quality before God. It belongs to that class of physical exercises which Luther terms "a fine outward custom or training." Only the Christian can "keep Lent" properly and his "keeping Lent" is an inner heart condition rather than a program of physical self-denial. The best and only proper way to ob-

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STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXV

Of Confession

THE matter of Confession was discussed at some length in these studies in connection with Article XI. See the *Northwestern Lutheran* for January 24, February 7 and 21, 1943. We need not repeat now. Our present

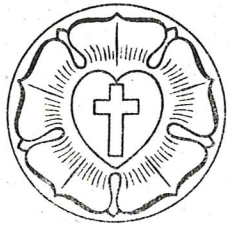
Article speaks about the proper way of handling the Confession in the churches.

The Article easily falls into three parts (of unequal length). Since the Lutherans were ac-

cused of having corrupted the practices of the Church, because they dropped or at least altered some of the former ceremonies, the first part discusses a shift of emphasis concerning Confession, which our fathers readily admit.

I

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty, and they are reminded what great consolation it brings to anxious consciences; also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime, satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.



NOTES

In Article XI it was stressed that the important element in the rite of Confession is the pronouncement of absolution by the pastor. Here our fathers call attention to the fact that also the first act, a searching of heart by the sinner, is by no means neglected in our churches, particularly in connection with the Lord's Supper. But this part must not be stressed unduly. The chief aim must ever remain to assure the confessors of the forgiveness of their sins.

The wonderful comfort of the office of the Keys is held up to the people. When Peter had confessed Jesus as the Christ, the Son of the living God, Jesus in turn said to him: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matth. 16, 19). Peter was here speaking for all apostles, and the answer of Jesus applied to all apostles. On another occasion Jesus addressed all of them directly, without the services of a spokesman: "Verily I say unto you, Whatsoever ye shall bind on earth," etc. (Matth. 18, 18).

What comfort for a poor troubled conscience! You do not have to search high and low, in heaven and on earth, for relief; you do not have to appeal to some mighty angel or saint for advice: no, the great treasure of the forgiveness of your sins has been placed into the charge of your fellow men, who by nature are sinners like yourself, and who are at peace only because they received forgiveness of their sins. They, released sinners, have the keys, they can unlock the prison terrors that are holding you, and they can open the gates of Paradise for you.

Therefore a sinner must not hesitate. These men are speaking to him at God's command. Their voice is really the voice of God. Naturally, God demands faith in His great promise; but faith will obtain and get to taste the sweetness of forgiveness.

Our fathers then complain that in former years there was a "profound silence," on this point, no mention was made of Christ and the "righteousness of faith"; rather, man's own efforts, the so called "satisfactions, were immoderately extolled."

II

In the second part the error of demanding a detailed enumeration of sins before granting forgiveness, as required in Auricular Confession, is briefly pointed out.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, 19, 12: Who can understand his errors? Also Jeremiah, 17, 9: The heart is deceitful; who can know it? But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can remember.

NOTES

We must never lose sight of the chief purpose of Confession, namely, that troubled consciences be revived with the assurance of the forgiveness of their sins, and anything that tends to obstruct this comfort is an abuse.

III

Lastly, our fathers appeal to the testimony of the early church.

For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should dis-

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Siftings

BY THE EDITOR

A Mighty Fortress. "The return to popularity of Luther's great hymn, 'A Mighty Fortress Is Our God' is a most interesting sign of the times," says the Congregational-Christian paper, *Advance*.

"For years it was honored but unsung. The music requires more vocal exertion than a lethargic Christian cares to make, while the words are echoes of a day when evil was taken more seriously than during the terrific twenties. . . .

"This hymn is an almost perfect answer to the needs of today. It is a supreme reply to all that Hitler stands for. It was written by a German. We commend this hymn to the study of those who would condemn a people because of the aberrations of their present leaders."

— *The Lutheran*.

* * * *

A Primer On The Churches And The Income Tax will now be available, which explains the 1945 income demands. It has been published by the Federal Council of Churches. The foreword says, "the introduction of the new simplified income tax returns imposes upon every minister and finance committee of a local church the responsibility to explain to the contributors the implications of the new procedure."

* * * *

The "Gloomy Dean" Inge of London who branded Luther as the most evil genius of all time in Germany got more than he bargained for. If he had the idea that he would succeed in arousing hatred against the man who led the world out of the slavery of Rome and held high the light of the precious Gospel at a time when all the world was walking in deep spiritual darkness — he was sorely and bitterly mistaken. Not a man, not a voice was heard sustaining him in his villifications against Luther, but he had opened the flood gates of defenders for the great Luther. Not Lutherans were the ones who came to Luther's defence but men of the Protestant churches throughout the length and breadth of this land. And the papers that carried the article of Dean Inge were simply flooded with protests against this attack on Luther. Well, the Lord takes care of his own, in spite of all the Dean Inges that ever lived.

* * * *

How Far Are We Removed from barbarism? This question comes to

one's mind very often these days. The National Christian Council of Japan protested via Geneva, Switzerland, against the desecration of the dead soldiers of Japan. Henry St. George Tucker, president of the Federal Council of Churches in America solemnly condemns the practice of our soldiers using the remains of Japanese soldiers as souvenirs. He condemns this "not only from the standpoint of Christian ethics, but also out of respect for the canons of human decency." He also cites the case of President Roosevelt's refusal to accept a letter-opener which had been made from the bone of a dead Japanese soldier and adds: "Christians will, I am sure, warmly approve the action of the President in declining to be a party to this practice." Learning only to read and write will never cure man's inherent lust for evil.

* * * *

Mexico Is Rapidly Becoming A Religious Battle Ground. No one knows or can say when the now still smoldering fire will flare up into a conflagration. The Roman Catholics are getting all set for a fight to the death against the invasion of Mexico by the Protestants. Mexico belongs to the Catholic Church by the unanimous consent of the Catholic Church. If Protestant bodies attempt to propagandize Mexico they will be met with a well organized Catholic counter-propaganda movement. The Bishop Martinez of Mexico has called for a solemn public oath to be taken by Catholics to remain faithful to the Catholic Church. "If the Protestants build a school, a hospital, an orphanage, a club, or a library," says a Catholic layman, "the Catholics should sustain two." Rome does not fall asleep at the switch.

* * * *

Presbyterians Open Offices To Women, so reports a correspondent in the *Christian Century*. He has this to say: Among matters approved by the annual Presbyterian Assembly, held recently at Pietermaritzburg, Natal, South Africa, was a proposition to open the offices of elder, manager, deacon and minister to such women as are clearly called to fill them. There is every prospect that the local presbyteries and churches will endorse this finding. It is worthy of record that

one minister of pronounced liberal views refused to subscribe to the doctrine of sex equality because his own experience had convinced him that woman is superior to man. This may soon happen anywhere!

* * * *

The First Christmas Tree ever to grace a church and help the celebrants of Christmas was used in a little Lutheran church in Cleveland in 1851. Pastor Henry Schwan, who was the minister of the church caused the tree to be set up. The idea was not accepted by the public immediately but many accused the pastor of trying to implant pagan ideas in America. The Christmas tree had not yet been accepted by the early Americans at that time. It was just beginning to make a bid for its place in the celebration of Christmas. Pastor Schwan, of course, had brought the idea from Germany. Hertha Pauli wrote a whole book on this first Church-Christmas-tree under the title, *The Story of the Christmas Tree*. A four-page summary of this book is carried in the December issue of the *Reader's Digest*.

* * * *

Colleges To Build. Campaigns are under way for construction and expansion at numerous church colleges, reports Dr. Gould Wickey. Norwegian Lutheran schools seek \$2,300,000, for Augustana College, St. Olaf, and others.

American Lutheran colleges want \$1,500,000 for buildings at Capitol University, Wartburg College, and elsewhere. United Lutheran projects include \$225,000 to erect a dormitory at Midland College, and \$250,000 for Susquehanna University, Thiel College is completing a dormitory building project.

The Missouri Synod has set aside \$500,000 for its schools, and its Valparaiso University will seek \$300,000 for debt reduction and post-war construction.

Other denominational groups seem to be in the same mood, with Presbyterians seeking several millions, Methodists more than \$2,000,000 and further church groups doing likewise.

— *The Lutheran*.

PASSOVER

IT would, of course, not be possible to present an exhaustive study on the Jewish Passover in the brief space allotted for an article in our *Lutheran*, yet a few remarks will be in place, particularly in view of the fact that Paul says: "Christ our Passover is sacrificed for us" (1 Cor. 5, 7). Like the Brazen Serpent the Passover was a type prefiguring Christ. Because Christ instituted His Lord's Supper in close connection with His last celebration of the Passover, the Passover meal is frequently considered as an Old Testament type prefiguring the New Testament Supper. But in view of Paul's remark to the Corinthians we must assume that the scope of the Passover is wider. It typified more than just the Supper. The Supper is a means of grace conveying to us the forgiveness of our sins for Christ's sake. The Passover pictured to the pious Israelites Christ Himself and His sacrifice. Compare also John 12, 31-36, where a certain regulation pertaining to the paschal lamb is applied directly to Christ on the cross: "A bone of him shall not be broken."

Conditions at the Time of Institution

We must remember how God's great promise of salvation for the sin-lost world was always regarded rather lightly by men. They neglected it in favor of earthly things. Even the terrible catastrophe of the flood did not cure the human race of its forgetfulness, as the story of the tower of Babel clearly shows. After that God chose for Himself a special people in whose midst He would keep alive the hope of His salvation, if necessary with strict laws painfully enforced.

When the chosen family began to increase in the promised land of Canaan, there was danger that they through intermarrying would be absorbed by the Canaanites, and the promise would be forgotten. God moved them into Egypt, where they lived in comparative isolation in the district called Goshen. After a few generations they began to feel at home in Egypt, and God resorted to painful measures to pry their hearts loose and to bring them into the land which He wanted them to occupy.

Israel went through a period of severe afflictions, that even their new

born sons were thrown into the river, and Egypt became for them an "iron furnace" (Deut. 4, 20), a house of bondage, out of which they prayed to be delivered.

The Plagues

The Lord heard their cry and took notice of their afflictions. He called Moses from the flocks to lead His people out of Egypt into their promised inheritance. Oh, how blessed the Egyptians themselves would have been if even now they had hearkened to the voice of the Lord, if they had befriended Israel and helped them on their way!

They chose to oppose God's plans. For some temporal advantages which they expected from keeping Israel in servitude they threw away the eternal



blessings which they might have had in union with Israel. The Pharaoh of Egypt threw down the gauntlet to the Lord of Israel: "Who is the Lord, that I should obey his voice?" (Ex. 5, 2).

The Lord did not at once lead His people out of Egypt. They were not yet ready, and Egypt must first be reduced. The truth had to be brought home to Israel through trying weeks and months of anguish that this was the Lord's doing, so that they would trust Him and willingly follow His leading. On the other hand, if the power of the Egyptians had not been reduced considerably, they would soon have pursued the Israelites before they could become properly established in their new home. God sent the plagues, and with one heavy blow after the other reduced the power of Egypt to a

minimum. The Egyptians were no longer in a position to molest Israel for years to come.

The Passover Instituted

God got ready for the final blow, the slaying of every first-born in Egypt and the destruction of the Egyptian army in the Red Sea. This was an event which would typify God's destruction of all powers of darkness and the rescue of the world out of the bondage of sin. It was an event which the Children of Israel should always remember till its glorious fulfillment would be achieved in Christ. For this purpose God instituted the Passover.

Read the detailed prescriptions He gave for the preparation of the ceremony, Ex. 12, 1-6. He pointed out the month, the month of the vernal equinox. A new spring was about to begin for Israel, which would point them forward to the real spring that would usher in eternal life. They were to wait two weeks after the new moon, that is, till the last night before the complete full moon, then when the bright moon would turn the night into day, then they would hear the call to march forth. On the tenth day they were to go through their flocks to select a lamb that would exactly match the demanded qualifications. They were to keep it separate and tend it till the appointed hour on the fourteenth day. This led them to meditate the plans of the Lord and to ponder His promises.

The Passover Building Up Faith

The hearts of the Israelites had grown weak and weary. Their faith needed bracing. The laborious preparations were adapted to lead their minds into meditation, when thus for at least two weeks the promises of the Lord were kept daily before their eyes in a practical way. The ceremonies of the celebration did so still more. Read verses 7-13 of the chapter mentioned above.

There was the blood. It should ward off the destroyer. Sin and death and atonement through blood were forcefully brought to the minds of the Israelites. They should roast the lamb, not stew it. When you stew meat you add vegetables and other ingredients of a soup. Nothing was to

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REPORT ON SPECIAL MEETING OF SYNODICAL MEETING

MILWAUKEE, WIS., JANUARY 17-18, 1945

IT is fitting that first of all we give praise and thanks:

Almighty God, our Father who art in heaven, hallowed be Thy Name, Thy Kingdom come, Thy Will be done. We thank Thee, our Father, for leading our forefathers to this land where religious freedom remains undisturbed; we thank Thee that Thou didst inspire them to worship Thee, the Triune God, in spirit and in truth, and didst supply the written Word, the pastors and teachers, and the schools and colleges for training. We thank Thee for the privilege of carrying on the work in Thy Vineyard, where the spreading of Thy Gospel has prospered so that our facilities for education and training are now woefully inadequate. We thank Thee that Thou hast led the minds of Synod delegates to unanimous recognition and admission of these urgent needs at our institutions of learning and that Thou hast strengthened those delegates with courage to meet the needs and with resolve to provide adequately for extending the Gospel mission in spirit and in truth as Thou hast given it to us. We thank Thee, O Lord, that Thou hast blest this Nation and us in countless ways and that Thou hast given us to see that the resolves of the Synod meeting can now be carried out. We ask Thy blessing on the work in our immediate congregation, that Thy will be

done. In Jesus' Name we pray Thee. Amen.

The convention of Joint Synod delegates in Milwaukee on January 17-18 was held in response to a special call for a special purpose. That purpose was to give thought to recognizing a crying need at all our colleges and to give further thought and action toward remedying the recognized needs. A committee had been at work on the subject and presented to the delegates its findings as set forth in a Prospectus, which formed a base for delegate discussion and conclusion. Morning, afternoon, and evening meetings were held on Wednesday. Early Thursday morning the assembly was again busy and continued so through the day. Each college presented its most urgent needs with details enlarging on the items mentioned in the Prospectus: Saginaw, Mobridge, New Ulm, Watertown. The Church Extension Committee presented its case also. Prof. E. Reim of Thiensville Seminary, as chairman of the committee which made the study and drafted the Prospectus, brought each point before the delegates for consideration and debate. Pastor John Brenner presided at all sessions and with great patience and thoroughness held all discussion to the one subject for the consideration of which this special meeting of Synod was called.

In any group of 200 men opinions will vary, naturally. The president of Synod was generous in allotting time for discussion, pro and con, on every angle. The noteworthy point in all the sessions was that every motion which was passed received unanimous affirmative. Even though some delegates may not have been fully satisfied as to conclusions reached on minor points, the convention as a whole definitely said, "Yes, the needs are serious, they are urgent." The convention was unanimous also in this that action be taken now to meet urgent needs and unanimously committed Synod to a special collection to be set in motion at once; that the goal shall be a million dollars to be gathered in 1945; and that the funds shall be held until the goal is reached. It was definitely a prevailing opinion that no Synod debt shall be permitted for the purpose of meeting the needs as now recognized.

Copies of the Prospectus are available to pastors and committees in every congregation. An illustrated booklet will also be available to them. Both of these should help to acquaint the 185,000 communicants in our Synod with the needs and objectives and to encourage their enthusiastic co-operation toward reaching the goal your Synod delegates have set.

WM. J. KOWALKE.

THE LORD WILL PROVIDE

(Continued from page 41)

sense of the word did provide His Savior for our dying world. Translated into the language of the New Testament Jehovah-jireh simply means, "God so loved the world that He gave His only-begotten Son — God spared not His own Son but delivered Him up for us all."

The ram that was actually sacrificed instead of Isaac was a true type of the Lamb of God which taketh away the sins of the world. The Son of God was offered up on the cross. His death was a sacrificial death. Without the shedding of blood there is no forgiveness, and the blood of Jesus Christ's own Son cleanseth us from all sins.

The Lord Does Provide

God declared that He was satisfied with Abraham's sacrifice, "Now I know that thou fearest God seeing thou hast

not withheld thy son, thine only son, from me." And thereupon Abraham again received his son, as it were, from the dead. And we know that the sacrificial death on Calvary completed our redemption from the fact that God raised His Son Jesus Christ from the dead. This is God's own broad seal upon the redemptive work of our Savior. And with the resurrection of Christ the name Jehovah-jireh takes on a new and glorious meaning. Jesus was delivered for our offenses and raised again for our justification. The Lord God has provided the Gospel which proclaims the full and free forgiveness of sins. The Lord has provided a sure hope, the blessed hope of our resurrection to eternal life. And if God spared not His own Son, but delivered Him up for us all, if God has given us the sure hope of eternal life in Christ — will He not also provide all other things, all that we need for our bodily welfare and for this brief jour-

ney through life? Jehovah-jireh, the Lord will provide.

A. P. V.

EDITORIALS

(Continued from page 42)

serve Lent is to accompany the Lord on His way of Sorrows and to gain a new and fresh conception of His overwhelming Passion undertaken for our redemption. That can best be done by a faithful attendance at the Lenten services.

There can be no objection to emphasizing your Lenten devotion by some physical act of self-deprivation, but your observance becomes meaningless and may become a brazen act of pernicious self-righteousness, unless you permit your faith in Jesus Christ to be renewed and strengthened at the foot of the cross. "Keep Lent" by a regular attendance at church during the Lenten season.

H. J. W.

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 43)

close yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: Disclose thy way before God. Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss admits that Confession is of human right only (not commanded by Scripture, but ordained by the Church). Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

NOTES

Chrysostom, bishop of Constantinople, was mentioned already in the Article on the Mass.

The work of Gratian of Bologna on the Canon Law and the decrees of the Roman Church has also been mentioned previously. His pupils wrote glosses, interlinear and marginal, on his work, which were later collected in book form.

If Confession is to be administered properly, it must ever be borne in mind that Absolution is its chief purpose.

PASSOVER

(Continued from page 45)

be added to this lamb to make it more tasty. It was lamb, and nothing but lamb. And it was the whole lamb, not some selected part of it. It is the same with Christ: it is Christ alone, and nothing but Christ; but it is the whole of Christ — or nothing. Nothing of the lamb was to be left and reserved for future use. This meal had its special purpose, therefore it was not to be confused in any way with ordinary food.

The Children of Israel were to have their loins girded while eating the lamb — contrary to their custom. To have the loins girded meant to be ready for work or travel, while at meal one would relax. They were to have shoes on their feet and hold their staff in their hand — not a very comfortable way of eating a meal. God told them why: in this very night they would leave Egypt. He did not tell them at which hour, but they must be ready at a moment's call.

What about the faith of the Israelites? Within the last few months they had frequently hoped to hear marching orders, but had always been disappointed. Has the hour now really come? We may well imagine how hope and fear battled in their hearts. What if after all they would again be disappointed? — All the ceremonies aimed to revive their sinking faith.

The Passover An Annual Memorial

The Israelites were not deceived. They were protected against the destroyer. He touched no one in their homes, while all the first-born among the Egyptians were slain, both men and beast. And in that night they began their journey toward the promised land.

Then the Lord instructed them to observe the Passover annually in commemoration of His wonderful help, and as a token of the still more wonderful salvation which He would in due time prepare through the blood of His own Son, who is the fulfillment of the Old Testament Passover.

J. P. M.

ANNOUNCEMENT

APPOINTMENT

Pastor G. Schlegel having resigned on account of ill health, I have appointed Pastor Carl G. Bast, Mobridge, South Dakota, a member of the Board of Control of Northwestern Lutheran Academy. John Brenner.

CLOSING SERVICE IN THIENSVILLE

By request of the government the work at the Theological Seminary is being done on an accelerated program. The Seminary was in session throughout the past summer, and now the Senior Class will be ready for graduation so much earlier.

On Monday, March 19, the Assignment Committee will meet, D. v., in the Seminary during the afternoon. In the evening, beginning at 7:30 o'clock, the closing service will be held in the Seminary Chapel, and a class of 23 young men will be graduated as candidates for the holy ministry.

Immediately after the closing service a sacred concert will be given by the Seminary Chorus.

Friends and patrons of our institution are cordially invited.

Joh. P. Meyer.

CALENDAR OF CONFERENCES

CENTRAL CONFERENCE

The Central Conference of the Nebraska District will meet at Immanuel Lutheran Church, Merna, Nebraska (Pastor N. Mielke), April 10 and 11, 1945. First session 9:30 A. M.

Communion Sermon: Pastor Ardin Laper, Pastor Allen Hoff, substitute.

Essays: Exegesis of Titus 1. Pastor N. Mielke; The Church of Christ Shall Deal Prudently, Pastor H. Schulz; Ninth and Tenth Commandments, Teacher F. W. Eggers; Thesis II of Walther's "Law and Gospel," Pastor L. A. Tessmer, discussion leader; Evangelical Approach to Adiphora, Pastor H. Spaude; Does Belief in the Sovereignty of God Lead to Fatalism?, Pastor L. Sabrowsky; Exegesis and Practical Application of Matthew 5, 23-24, Pastor W. W. Gieschen.

Kindly announce to Pastor N. Mielke, 522 N. 11th Avenue, Broken Bow, Nebraska.

R. F. Bittorf, Sec'y.

PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will be held at Northwestern Lutheran Academy at Mobridge, South Dakota. The ses-

sions will begin on Monday, April 2, at 7 P. M. (C. W. T.) and will close on Wednesday, April 4, at noon. No meals will be served by the Academy. Bring your own bedding.

The following papers have been assigned: Sprengeler, Isagogical-Exegetical Treatment of Ezra; Lau, Isagogical-Exegetical Treatment of Nehemiah; Birner, Human Ills, When Are They a Cross, Chastisement, or Punishment?; TenBroek, Found, Sipper, Ehlert, The Central Thought for Each Sunday of the Church Year; Albrecht, The Niche of the Church, Its Appointments, and a Liturgical Discussion of the Sanctuary.

A. Sipper, preacher; W. Sprengeler, substitute. K. G. Sievert, Sec'y.

GENERAL PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT

The General Pastoral Conference of the Minnesota District meets at Caledonia, Minnesota, April 11 and 12. Sessions open at 10 A. M., Wednesday. Please register with Rev. Karl A. Gurgel, Caledonia, Minnesota.

H. E. Lietzau, Sec'y.

INSTALLATIONS

Authorized by President H. Kirchner the undersigned installed Rev. C. C. Kuske as pastor of St. Paul's Congregation at Rozellville and of Grace Congregation, Green Valley, Wisconsin, on February 4.

Address: Rev. C. C. Kuske, Stratford, R. 3, Wisconsin.

E. E. Kolander.

* * * *

On the Sunday before Lent, February 18, 1945, I installed the Rev. Victor Schultz as pastor of Parkside Lutheran Church, Milwaukee, Wisconsin. Pastors J. Jeske and Arnold Schroeder assisted.

Arthur P. Voss.

* * * *

Authorized by District President F. E. Stern the undersigned installed the Rev. Leland Grams as pastor of Faith Church, Tacoma, Washington, Sexagesima Sunday, assisted by Pastors W. Gullixson and Gilbert Sydow.

Address: Rev. Leland Grams, 112 S. 96th Street, Tacoma 4, Washington.

Arthur Sydow.

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Authorized by President H. C. Kirchner, the undersigned installed Pastor J. B. Erhart as general missionary of the Western Wisconsin District. The installation took place in the Immanuel Lutheran Church, Washington, Iowa, on February 18, 1945.

E. H. Wendland.

* * * *

Authorized by President H. C. Kirchner of the Western Wisconsin District, the undersigned on Sunday, February 18, installed Teacher Edgar Wehausen as teacher of the intermediate grades of St. Paul's Lutheran School, Fort Atkinson, Wisconsin.

H. Gieschen.

* * * *

Authorized by President H. C. Kirchner of the West Wisconsin District, and assisted by Professors Berg and Franzmann, the undersigned installed the Rev. Otto Pagels as pastor of St. Paul's Ev. Lutheran Church of Ixonia, Wisconsin, on January 21, 1945.

E. M. Schroeder.

ACKNOWLEDGMENT AND THANKS

Since October 18, 1944, our Home for the Aged at Belle Plaine, Minnesota, received donations from the following:

MINNESOTA — Andrew Ruehling, Henry Hesperheide, Mrs. Wm. Snobrick, Ladies' Aid, Trinity, Belle Plaine; St. Paul's Church, Mrs. Emil Schroeder, Carl Westphal, St. Paul's Ladies' Aid, Jordan; Mrs. Wm. Haackl, Mrs. W. H. Werges, Mrs. J. Moor, Miss Edna Edgerton, Miss Eleanore Voelker, Mrs. Harold Belter, St. Matthew's Women's Club, The Herzbergs, St. Martin's Sewing Circle, Winona; Immanuel Ladies' Aid, R. F. Neubert, Mr. and Mrs. G. E. McKinnon, Mankato; St. John's Ladies' Aid, St. Paul's Mission Society, St. Paul's Ladies' Aid, Arlington; Mrs. Emma Holz, Mt. Olive Ladies' Guild, St. James Ladies' Guild, Emanuel's Ladies' Society, Emanuel Guild, St. Paul; Immanuel Lutheran Ladies' Auxiliary, Mankato; St. Paul's Ladies' Aid, North Mankato; St. John's Ladies' Aid, Wykoff; Ernest Gruenhagen, Town Helen; Women's League, Clouquet; Pastor P. Horn, Zum-

brota; Lutheran Ladies' Aid, St. Clair; Dr. P. Spaude, Lake Benton; Ladies' Aid, Essig; Agnes Heideman, Nicollet; G. F. Zimmermann, Fairfax; George Palte, Madison; St. John's Ladies, The Willing Workers, Wood Lake; Frieden's Lutheran Ladies' Aid, Immanuel Lutheran Ladies' Aid, Hutchinson; Minnesota Valley Zone of the Walther League; P. Kuntz, Treasurer Minnesota District of the Missouri Synod; Mr. and Mrs. G. Zantow, Mt. Olive Ladies' Aid, Minneapolis; Ladies' Aid, Christ Church, No. St. Paul; Ladies' Aid, Grace, So. St. Paul; St. John's Ladies' Aid, Vesta; Happy Birthday Club, Austin; St. Paul's Ladies' Aid, New Ulm; St. John's Ladies' Aid, Renville; Branch 1020 A. A. L., Goodhue; St. Paul's Lutheran Mission Circle, St. James; St. John's Ladies' Aid, Lewiston; St. Paul's Ladies' Aid, St. James; Mother's Club, Caledonia; In memory of Mrs. C. Klingberg from Ladies' Aid, Belle Plaine; In memory of George Maahs from Trinity School and Sunday School, St. Paul; In memory of Mrs. Adeline Spannaus from friends, St. Paul; In memory of Daniel Senkbeil from three daughters, Frazee; In memory of Mrs. Augusta Schmuhl, Taunton, from friends; In memory of Mrs. Caroline Herzberg, Winona, from Mr. and Mrs. A. F. Schroeder, Milwaukee, Pastor and Mrs. L. F. Brandes, Jordan, St. Matthew's Sunday School, Winona.

WISCONSIN — Trinity Ladies' Aid, Marinette; St. John's Ladies' Aid, Centuria; Mrs. Herman Stuber, Fountain City; Mrs. Michael Dahlke, Neenah; Miss Mildred Albrecht, Lake Mills; Pastor O. Medenwald and Redeemer Ladies' Aid, Amery; Ladies' Aid, Church of St. John, White-water; Ladies' Aid, Cochrane; Ladies' Aid, Grace,

Green Valley; Ladies' Aid, Tomah; Mrs. Wm. Wadzinski, Manchester; Lutheran Mission Sewing Circle, Tomah; St. John's Ladies' Aid, Wauwatosa; St. Paul's Ladies' Aid, Prescott; Ernest Kuesel, Spring Valley; The Needle Club, Sawyer.

SOUTH DAKOTA — Peace Ladies' Aid, Isabel; St. John's Ladies, Aid, Raville; N. S., St. Martin's, Watertown; Bethlehem Ladies' Aid, Raymond; In memory of Mrs. S. Hagedorn from First Lutheran Church, Faulkton; In memory of Theo. Rein-schmidt from Theo. Holzworth family, Hazel; In memory of J. Hanneman from Ladies' Aid, South Shore.

WASHINGTON — St. John's Ladies Aid, Clark-son; Ladies' Aid, Omak.

MICHIGAN — Salem's Ladies' Aid, Owosso; Mt. Olive, Ladies Aid, Detroit; St. Stephen's Altar Guild, Adrian.

Our sincere thanks to all.

L. F. Brandes, Superintendent.

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On account of lack of space the original report on provisions received for the kitchen of Michigan Lutheran Seminary had to be abbreviated. The amount and value of the donations surpassed that of any previous year. Over 3,000 quarts and tins of canned fruits and vegetables alone were received. 42 congregations of our Michigan District (by far more than ever) and a large number of individuals participated. \$266.37 were received in cash.

To all who donated and to all who were helpful in gathering the gifts and bringing them to us from near and far we hereby express our most sincere thanks and wish them God's blessing.
Otto J. R. Hoenecke, Dir.

CHANGE OF ADDRESS

Rev. L. A. Tessmer, 1109 West 2nd Street, Grand Island, Nebraska.

BOOK REVIEW
Music

- Publications by Hall & McCreary Co., Chicago.
- No. 1602—O Divine Redeemer (Gounod-Cain) — SATB — Difficult.
- No. 1911—Unfold, Ye Portals (Gounod) — SATB — Medium — Brilliant, good.
- No. 2526—In Excelsis Deo (arr. by G. W. Henninger) — SSAA — Easy — Good.
- No. 2529—We Adore Thee — (Palestrina — arr. by Hayden Morgan) — SSAA — Good, Easy.
- No. 1611—Text no good.
- No. 1065—Not useable.
- No. 2525—Not useable.
- No. 2528—Not useable.
- No. 1106—Not useable.
- No. 1613—No expression.
- No. 551—Not useable.

St. Olof Choir Series

- No. 214—Good — Not too difficult.
- No. 216—Not too difficult — Text not so good.

TREASURER'S STATEMENT
July 1, 1944 to January 31, 1945

Receipts		
Cash Balance July 1, 1944.....		\$ 49,161.53
Budgetary Collections:		
General Administration	\$134,945.98	
Educational Institutions	51,464.52	
Home for the Aged	3,547.92	
Spiritual Welfare Commission	41,100.41	
For Other Missions	226,252.86	
Indigent Students	2,885.10	
General Support	10,923.21	
School Supervision	774.41	
To Retire Debt	3,664.51	
Revenues	55,252.20	
Total Budgetary Collections and Revenues	\$530,610.82	
Non-Budgetary Receipts:		
From Debt Retirement Committee	2,307.65	
Total Receipts	\$532,918.47	
		\$582,079.80
Disbursements		
Budgetary Disbursements:		
General Administration	\$ 17,502.68	
Theological Seminary	18,830.94	
Northwestern College	45,055.18	
Dr. Martin Luther College	39,736.03	
Michigan Lutheran Seminary	18,099.56	
Northwestern Lutheran Academy	8,638.98	
Home for the Aged	6,105.57	
Missions — General Administration	216.79	
Indian Missions	22,595.90	
Negro Missions	5,938.19	
Home Missions	124,022.59	
Poland Missions	4,196.50	
Madison Student Mission	798.97	
Spiritual Welfare Commission	40,486.72	
Winnebago Lutheran Academy	1,050.00	
General Support	17,709.00	
School Supervision	1,991.09	
Total Budgetary Disbursements	\$372,974.29	
Non-Budgetary Disbursements:		
Institutional Missions — Parsonages	1,117.56	
U. S. Government Bonds Purchased	100,000.00	
Total Disbursements	\$474,091.85	
Cash Balance January 31, 1945	\$107,987.95	
Budgetary Reserve Fund	\$500,000.00	
P. S. January report of Revenues and Requisition for Expenses from Northwestern Lutheran Academy were not received in time for this report.		
C. J. NIEDFELDT, Treasurer.		

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE
For January, 1945
For Spiritual Welfare Commission

Memorial Wreath in memory of Lt. Harold G. Schooley by:		
Mr. and Mrs. F. H. Hille.....	\$5.00	
Mr. and Mrs. Paul David.....	2.00	
Mr. and Mrs. Emil Steltenburg.....	2.00	
		\$ 7.00
Gerhardt Scheel, Globe, Wisconsin.....		10.00
N. N., Watertown, South Dakota.....		50.00

Erwin W. Pfeiffer, Whitefish Bay, Wisconsin.....	3.00	
A Friend, Geneva, Nebraska.....	10.00	
Memorial Wreath in memory of Grover Heine given by Mr. and Mrs. Arthur La Vigne.....	2.00	
Major A. W. Lisius, New York.....	10.00	
Pvt. James D. Odum, New York, N. Y.....	2.00	
F. J. Seefeldt, M. M. 3/C, c-o Fleet Post Office, San Francisco, Cal.	5.00	
Mr. and Mrs. H. Manning, Milwaukee, Wisconsin.....	10.00	
Mrs. Dora Behrend, Estelline, South Dakota.....	5.00	
Carl J. Greif, Arizona.....	1.00	
Roland H. Roenspies, San Francisco, California.....	10.00	
Mrs. M. Frauendorfer, Milwaukee, Wisconsin.....	1.00	
Mr. and Mrs. J. J. Klahn, Green Bay, Wisconsin.....	5.00	
T/5 William R. Oesterreich, San Francisco, California.....	2.00	
Pvt. Martin A. Gutknecht, New York, N. Y.....	5.00	
Cpt. Mable V. Uhlmann, A. N. C., New York, N. Y.....	25.00	
S/Sgt. Harold H. Fischer, New York, N. Y.....	10.00	
Pfc. Arthur F. Peper, San Francisco, California.....	1.00	
Cpl. Harold Neske, New York, N. Y.....	10.00	
Young People's Societies, Danube, Olivia, Emmet, Flora, Renville, Winfield, Minnesota.....	11.50	
Elmer Spaedt, C. S. F., New York, N. Y.....	5.00	
Mrs. Julius Klat, Hazel, South Dakota.....	2.00	
Pvt. Albert Pawlisch, New York, N. Y.....	5.00	
St. Paul's Congregation, Manawa, Wisconsin.....	6.50	
Memorial Wreath in memory of Mrs. L. Schneider by Mr. and Mrs. L. Kutz, Mr. and Mrs. Robt. Martinsen.....	6.00	
Pfc. Adrian C. Frey, New York, N. Y.....	5.00	
Pfc. Harvey E. Rempert, New York, N. Y.....	5.00	
Memorial Wreath in memory of Mrs. Wm. Braun given by Mrs. Mary Stickert, De Pere, Wisconsin.....	2.00	
Memorial Wreath in memory of Mrs. M. Muth given by Mrs. F. W. Schlicht, La Crosse, Wisconsin.....	2.00	
Jerusalem Ev. Lutheran Church, Senior Bible Class, Milwaukee, Wisconsin	20.00	
Dorothy E. Bintzler, Miami, Florida.....	5.00	
Rev. P. Monhardt, Wilton, Wisconsin.....	1.00	
Anonymous, Helenville, Wisconsin.....	5.00	
Mrs. G. H. Courtier, Lake City, Minnesota.....	5.00	
Memorial Wreath in memory of John C. Tagge given by Mr. and Mrs. Wm. Bruckardt, Wilson, Michigan.....	2.50	
Memorial Wreath in memory of Mrs. Bernhard Genz given by Mr. and Mrs. E. Humann, Helenville, Wisconsin.....	5.00	
		\$ 254.50

For Missions

N. N., Ann Arbor, Michigan.....	\$ 100.00
C. F. Friebus, Phillipsburg, Kansas.....	20.00
Anonymous, Helenville, Wisconsin.....	5.00

For General Support

Mrs. Laura Meyer, Mayville, Wisconsin.....	\$ 25.00
	\$ 125.00

For Church Extension

Memorial Wreath in memory of Reinhart Pope, Sr., Ableman, Wis.....	5.00
Memorial Wreath in memory of Rev. W. J. Schulze by Crow River Valley Pastoral Conference.....	25.00
Memorial Wreath in memory of Mrs. Louis Schneider, by the Missionary League of Bethany Congregation, Fort Atkinson.....	5.00
Memorial Wreath in memory of Rev. J. Karrer by the City Conference of the Wisconsin Synod.....	5.00
	\$ 41.00

C. J. NIEDFELDT, Treasurer.