

THE NORTHWESTERN LUTHERAN

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

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THE WORKING OUT OF SALVATION

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Phil. 2: 12, 13.

"Work out your own salvation." A common slogan of men in our day! Peculiar stress is laid on "your own salvation." What is it? It is not the salvation Scripture speaks of. That presupposes something from which a man is saved; it presupposes sin, guilt, the awful wrath of a righteous God because of sin and the transgression of His holy Law and eternal punishment; while, on the other hand, it means deliverance from sin and its curse, justification or pardon, fellowship with God and eternal life. Such a salvation is entirely out of question with those who use the above slogan. What they really have in mind is physical and mental improvement, moral and social uplift, success in life, and utilizing the progress of civilization to the best advantage. It is so even with Modernists in the church. These do not read "Christianity in terms of salvation" proper, but read salvation out of Christianity. They have given up even the word "salvation" to comply with the trend of the present world.

St. Paul's Exhortation

How different from the above slogan of the world is the wording and sense of St. Paul, when he admonishes: "Work out your own salvation with fear and trembling!" What does he mean? Is it that man should work out his salvation by his own efforts? Far from it. Notice, in the first place, to whom the apostle addresses this counsel. It is not the world at large, not the unconverted sinners, but to saints in Christ Jesus," Chap. 1: 1, those who believe in Jesus their Savior. These already are in possession of salvation. It was finished on the cross by Christ's work of redemption, and it has been given them through faith in such work as a free gift of divine grace. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast," is the plain statement of Paul, Eph. 2: 8, 9.

Consider, furthermore, the term "your own salvation." It is thought of as a work that is our own, i. e., pertaining to ourselves and going on in ourselves. It is an individual thing. It is "our own." No one

can do it for us; no one can repent, believe and be sanctified for us; it must be done by each individual. For this very reason salvation is the most momentous work for each and every one. If it be neglected there is no hope for eternal bliss. It involves the alternative life or death, eternal blessedness or eternal misery. "How shall we escape, if we neglect so great salvation?" Heb. 2: 3.

Finally, the apostle says, "Work out your own salvation with fear and trembling." If salvation were not the supreme concernment of every man, why should Christians work out their own salvation with fear and trembling? There is danger of losing salvation, and the higher the price at which it was purchased the greater the loss. We know that price. "Ye know," says Peter, "that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1: 18, 19. Why, then, should not Christians work out their salvation with fear and trembling because of the treachery of their evil heart and the temptation of the world, as well as the immense stake they have at issue? It is of paramount importance that they should. It means to them what Peter admonishes, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail." 2 Pet. 1: 10.

What, then, does it imply when Paul exhorts: "Work out your own salvation?" It certainly is not difficult to answer this question, after hearing what has been said concerning the work of salvation. The term "work" denotes a vigorous application of every spiritual energy given us by divine grace, as the original Greek term would have it. What does "working out your own salvation" indicate but the whole field of practical religion or the sanctification of life? What does it involve but our daily Christian life? And that truly is not a mystic or insolent quietism which moves neither hand nor feet, not something like a soul's rest which lies as it were in the arms of Jesus without effort or almost conscious thought. No, no, it is rather a state of conscious activity and struggle. We can safely assume that among the Philippians bidden to work out their own salvation, there must have been that jailer to whom Paul had said, "Believe on the Lord Jesus Christ, and thou

shalt be saved." That first act of faith not only placed him in a state of salvation, but moved him to continue the work of faith until the end of his life, and that was working out his own salvation.

Thus salvation is to be worked out by daily repentance and faith in the work of Christ's redemption, in holiness of life, by prayer and the constant and faithful use of the means of grace — Word — and the sacraments, by combatting the world, flesh and the devil in their temptations. Our daily contests, struggles, watching and praying, as well as our attainments in spiritual growth and knowledge must be continued till heaven shall crown our efforts. It is such working out of one's own salvation Paul has in mind, when he says, "So run, that ye may obtain"; "So fight I, not as one that beateth the air." 1 Cor. 9:24-26; "Striving according to his work which worketh in me mightily." Col. 1:29; "I press toward the mark for the prize of the high calling of God in Christ Jesus." Col. 3:14.

The Ground of Such Salvation

"For it is God which worketh in you both to will and to do of his good pleasure." Working out our own salvation with fear and trembling would be utterly impossible without God doing the work Himself. All we do in our Christian life, in our seeking after righteousness and the heavenly goal essentially is not our work but of God and His grace. Consider the strength which this truth bestows. The One to whom we trust is not a guide outside of us, but it is God within us. He is not only One who can teach us when we are willing to be taught, but One who can give us the will to be taught; not only the will to do, but the power to do the will; and He is not one whom we have to persuade to help us, but all help we need is already of his good pleasure."

What an encouragement for working out our own salvation with fear and trembling being assured that God cooperates with us! But space does not permit us to enter into the presentation of this great work of God; we can only refer to it here as to the one blessed work of the Holy Spirit of which the Church hears during this season preparatory to the festival of Pentecost.

J. J.

— Though there were many rooms in the ark there was only one door — "And the door of the ark thou shalt set in the side thereof." And so there is only one Door in the ark of our Salvation; and that is Christ.

— *Selected.*

— The atoning death of Jesus can avail only for those who, acknowledging its preciousness, consent to stand in the value thereof. They, and they alone, can be said to "Have redemption through His Blood, even the forgiveness of sins."

— *Frank H. White.*

Grow In Knowledge

DORCAS

Her story is told toward the close of the ninth chapter of the Book of Acts. If there is one thing that the Scriptures emphasize it is this that eternal life is entirely the gift of God freely bestowed upon the believer for the sake of Christ's sacrifice on the cross. Good works, human merit, uprightness of character, — all these things are not in the least responsible for man's salvation. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." "All have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus." The doctrine that salvation is the free and undeserved gift of God in Christ Jesus is the very heart and soul of the Christian religion.

To the average person such teaching is the height of nonsense. He calls it a dangerous and pernicious doctrine. He sees in it a discouragement to good works and an encouragement to a life of sin. That argument was already used against Paul by the self-righteous Jews, and by the Romanists against Luther when he restored the Pauline doctrine of justification. But, as a matter of fact, the doctrine of salvation by grace through faith in Christ alone is neither an encouragement to a life of sin nor a discouragement to good works. It has just the contrary effect. True faith in Christ is not a dead and lifeless thing. It is a living, pulsating thing of the heart, which finds expression in devoted service to God. As electricity charges the cold, lifeless copper wire with a mysterious power so that it transmits telephone and telegraph messages, lights houses and turns the wheels of factories, so faith in Christ fills the believer with a mysterious force which finds expression in good works. That is illustrated in the life of the woman Dorcas or Tabitha, whose life and character engages our attention in this article. She was only a humble dressmaker, but her loving deeds of charity have kept her name alive for 1900 years even unto this day.

A Life Rich in Service

Dorcas or Tabitha was a member of the Christian congregation which had recently sprung up in Joppa as a result of the bloody persecution which had driven the Christians from Jerusalem and scattered them over Judea and Samaria, everywhere preaching the Word. She was a fine type of Christian womanhood, a woman who, as we are told, "was full of good works and alms-

deeds which she did." The following vivid portrayal of her life has been given: "Most probably she lived by herself; she seems to have been an unmarried woman in mature years without any relatives of her own with whom she might have made her home and whom she might have served. But alone as she was, she found no trouble gathering an attractive circle about her, in which she found a place, yea, of which she became the admired center. She did not complain that the sweet duties and joys of a wife and mother were denied her, that she seemed to have been forsaken and left all alone, that her life seemed to be without any special object or real purpose, and that she was able to spend her strength and her time only upon small and trivial affairs. Quite the contrary, she was perfectly contented in her station. She looked about with intelligent eyes and a heart filled with love, and soon found so many duties and pleasures awaiting her, such a glorious purpose and such a lovely goal for all her abilities and all her time, that her life became exceedingly rich, and there blossomed up for her own heart and for all her surroundings the very richest of blessings."

She did not become hard and self-centered as people so often do when they are left all alone in the world. Her heart was filled with the sunshine of Christian love, which cast its warm rays into the bleak and barren lives round about her. The poor and needy, the widows and orphans became the special object of her love and sympathy. Especially did she employ her gift of dressmaking in the services of the poor. She lived to serve. Here in Dorcas we see true beauty of womanhood, not indeed merely of face and figure, but beauty of life and character, the beauty of a rich and consecrated life, which the Apostle Paul pictures as the highest form of beauty in the words, "Let women adorn themselves in modest apparel, with shamefacedness and sobriety, not with brodered hair or gold or pearls or costly array, but, which becometh women professing godliness, with good works." This beauty and adornment Dorcas had. She had the ornament of good works.

Widows and Orphans Bereaved

She was a woman who, humanly speaking, could ill be spared in Joppa. But suddenly a serious illness fastened itself upon her. Her friends, the widows and others whom she had befriended, stood at her bedside with tear-stained faces. They watched her growing weaker and weaker. They heard her breath becoming fainter and fainter until finally they heard it no more. Closed in death were now the eyes which had searched here and there for some loving service to perform. Stilled were the fingers which had worked so nimbly on the garments of the poor. Tabitha, dear Dorcas, the benefactress of the widows and orphans, was dead! How she was missed! Though she had no blood rela-

tives of her own, how many felt bereaved as though they had lost a dear mother or a beloved sister!

But into the darkness of their grief there shone a ray of hope. The Apostle Peter, who had only recently healed a helpless paralytic, was in Lydda, only a few miles away. Perhaps he could do something. A messenger was quickly dispatched for him, and a few hours later he stood in the upper chamber beside the dead body of Dorcas. Everybody crowded around him and told him what a fine Christian woman she had been, how she had befriended the poor and by her good works had spread sunshine in many a humble home. The widows pressed upon him and thrust into his hands the garments which she had made for them with her own hands. All this must have deeply moved Peter's heart. He sent them all out of the room, kneeled down beside the dead body, prayed and said, "Tabitha, arise." And she opened her eyes and sat up. And when Peter had called the saints and the widows, he presented her alive. What a rejoicing there must have been in that house!

A Lesson for Us

We shall not pause to dwell further upon the miracle of the resurrection of Dorcas. Let us rather keep our eyes fixed on the living Dorcas and compare our lives with hers. If God should call us out of the world today, would we be missed outside of our own family circle? Would we leave behind any whom we had befriended to bewail our passing? Are we, as she did, placing our talents into the service of the Lord? Every gift and talent we possess, however humble, can be used for good or evil purposes. Dorcas was only a dressmaker or seamstress. She could have placed her talent into the service of the devil, into the service of worldliness. She might have used it solely to beautify and adorn her own body, but she chose to employ her talent for the benefit of the poor widows and orphans. Does not that bring to us the challenge, What are you doing with your talents?

"She was full of good works and almsdeeds which she did," says the holy writer. Would to God that that could be said of every one of us! Are we full of good works and almsdeeds? The charge is often made that church members are lacking in good works, that there is no real charity in their lives. Must we not admit that there is a great deal of truth in that charge? It is not becoming to professed Christians to be lacking in good works. It is a shame and disgrace. It is a stain upon the Church's good name. Therefore the apostle exhorts, "Let ours also learn to maintain good works for necessary uses, that they be not unfruitful." God equipped us for a life of good works in sacrificing His Son for us, for we read, "We are his workmanship, created in Christ Jesus unto good works, which he hath before ordained that we should walk in them." If our lives are not fruitful in

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good works, then God's act in sacrificing His Son for us has failed of its purpose at least in one respect.

As we observe the charitable activities of Dorcas, we notice that they flowed from a heart full of tender love and compassion. Her charity was not impersonal but personal. The present-day tendency in giving for charitable purposes is to do it indirectly, through some organization which exists for that purpose. Business men make donations to such charity organizations as the Associated Charities, Red Cross, etc. When a business man is approached for a gift, he directs the applicant to such organizations with the explanation that all his gifts for charity flow through that channel. It is not to be denied that charitable organizations have their advantages, since they eliminate waste and are in a position to investigate the worthiness of the applicants for charity. But the fact remains that such a policy lacks the personal touch of Dorcas' charity and is often only a cold-blooded business proposition. There is often no real love behind the gift. Often it is only a sop to the conscience and a generous gesture.

There is today a widespread aversion to coming into personal contact with the needy, to seeing the miseries of the poor and hearing the cries of the needy at first-hand. Most people have a deep-seated reluctance about coming in direct and personal touch with those in distress. They are willing to give of their money but they are not willing to give the much greater gift of love and personal service. The great thing about Dorcas was that she did not merely give help in a cold-blooded manner, but that she got into personal touch with the widows and other needy, and that her gifts flowed from a heart full of love and compassion for those in need.

There is no real charity divorced from love; nor can true Christianity, true faith in Christ, exist where the needs of a fellow-man leave the heart cold and indifferent, for God's Word says, "Whoso hath this

world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" May the example of Dorcas serve to fill our hearts with true love and compassion for the poor and needy and inspire us to live a life of good works. Let us warm our hearts in the fire of our Savior's love, as Dorcas did, and so be filled with sincere and fervent love toward others.

I. P. F.



A Chapter on Crime is found in Elias Rachie's book on "Building America." The author, as quoted in the Lutheran Herald, takes his figures from the United States Flag Association, which are supposed to be fairly accurate. These figures apply to America only.

"Every year 12,000 people are murdered, 3,000 kidnapped, 100,000 assaulted, and 50,000 robbed in the United States. The annual murder rate has increased since 1890 350 percent. The annual crime bill of the U. S. amounts to \$13,000,000,000, more than three times the annual cost of maintaining the federal government. It is estimated that 400,000 citizens make their living mostly through crime. It has been estimated that the notorious Al Capone's annual income was \$150,000,000. Eighty-five percent of this income went to corrupt politicians, grafting police officers and other crooked public servants who gave him protection. It is a well known fact that honest and fearless law enforcement officers are often handicapped in the prosecution of gangsters, racketeers, and other criminals, because their victims are so terrorized that they will not testify against them in court."

Truly a terrifying indictment of our much boasted civilization in America. The report did not stress the fact that a large percentage of the criminals are quite young people, male and female, very often of school age. The cause of this prodigious crime record is the godless bringing up of the young. It is the failure of the home, often broken by divorce; the failure of the public school to develop moral character through its lack of religious training and its insistence on the destructive theory of evolution. And things are going from bad to worse. The only remedy, the training of our children in the Word of God, seems nearly hopeless of administration, since even the churches believe and teach evolution in religion, remove all landmarks of moral behavior, deny the existence of sin and the need of the blood of Jesus to take away that sin. How much our Lutheran Church contributes to this

general moral breakdown by not founding and supporting parish schools for its own young, must be left to the individual consciences of our Lutheran parents and active church members. Let them answer for their own children before God. We all know with what difficulties our parochial schools have to contend, and should also know by this time what blessings for church and state come out of these our schools. They need our active help as well as our prayers.

* * * * Z.

A Better World is today the one aim and object of many churches and first and foremost of their preachers. Many are the schemes and plans advocated by these so-called spiritual leaders, but they all partake of the nature of mechanical helps. That these fine systems cannot produce the unselfish hearts necessary to operate them with success is most generally overlooked by these advisers. As the Gospel of Jesus Christ alone can create true love of God and real love of the neighbor or fellow-man, and as this true Gospel is rejected by most men, all these schemes for world betterment fall flat.

Kagawa, the new saint from Japan, has brought to the attention of the modernistic preachers the plan of the Cooperative Movement. This is supposed to solve the difficulty of the inequality between rich and poor. Even such sedate churches as the Episcopalian have caught the fever and give this new panacea space in their papers. Thus the Living Church, an organ of the Episcopalian sect, has lately printed articles on Why Cooperatives. These are written by Stanley Matthews, Chairman, Cincinnati chapter, Church League for Industrial Democracy. This Chapter adopted, as Matthews reports, resolutions as follows.

"God the Creator and Sustainer of this world has demonstrated in His own incarnate Life, how life is to be lived in this world. By reproducing the pattern of Christ's life, our social order can be made to conform to the Kingdom of God. This is the only way of Christian social change. There is no other. But not only must our social order be conformed to the pattern of Christ, but the methods of producing this change must also be in accordance with His will. There is growing in our midst a Cooperative Movement which aims to substitute the principle of universal cooperation for the present principle of individual competition and unlimited profit."

"We believe that the principle of cooperation is a fundamental Christian principle."

"We believe that the Cooperative Movement, starting with our existing credit structure and economic system, and not appealing to violence, represents a penetrative alteration of structure, and is therefore a method of change that is Christian."

"We feel that the Cooperative Movement, although not necessarily an end in itself, is a Christian method of bringing in a social order conforming to the will of

Christ. Therefore, we advocate that the Churches become thoroughly acquainted with this Movement."

And so on. In fact it is advocated that the churches push this Movement in sermons, in teaching at church schools, even in the training for the ministry.

We should like to ask, if the life of Christ on earth is to be the pattern after which this Cooperative Movement is to be practised, whether that means that the partners in this plan are to have no property as Jesus had none, according to His own confession, not even a place to lay His head? Also, will looking at this Christ as a pattern of cooperative buying and selling, of which, by the way, we read nothing in the Bible as having been practised by Christ, will this model Christ change the hearts of the partners of the great Movement so that none of them shall cheat or steal? How vain and futile all these human schemes for world-betterment under the patient label of "Christian" appear even in the light of human reason. Z.

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Sobering Words were those written by Professor Sasse of Erlangen on the question of uniting all Christian churches without a basis of confession. Speaking of the Edinburgh missionary conference of 1910 where the German, British, and American groups fell into a common error, he says: "Both were about equally remote from the confessions of the sixteenth century; both were influenced in roughly equal measure by the ideas of the eighteenth and nineteenth. They held such weak and spineless ideas as these 'that the task of the church was to educate men as moral and religious personalities and so to make the world a better place to live in (a naive American expression); Christianizing the social order etc.'"

Of missions Professor Sasse has this to say — we are quoting from the Christian Century: "What is missionary work if it ceases to proclaim the 'one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by whom all things were made . . .?' If the work of missions ceases to proclaim Christ in these terms, it is no longer the forward movement of the Church of God."

Then, of confession as the basis of all real church union this bold churchman says, "It is certain that there can be no union apart from the basis of the ancient creeds; it is equally certain that these alone do not suffice. They do not answer the questions that have stirred the mind of the church from Augustine to Luther. These questions have to do with the nature of grace, the relation of faith to justification, the distinction between Law and Gospel, the real presence of the body and blood of Christ in holy communion. Upon these and other topics different Protestant creeds state different doctrines. Whatever

churches wish to unite, it is above all things necessary that they decide which creed is right."

He concludes by saying: "The contribution, then, which Lutheranism has to make to union movements is confessionalism." Z.

* * * *

Don't Strive for Riches That is the advice which was given to young men by Charles M. Schwab, a very rich man and an industrial leader of our country, when he sailed for Europe recently. Speaking from his own experience as a wealthy man and one who had accomplished much, he said, "It means nothing."

There is very little probability that this personal testimony of a wealthy man as to the value of riches will curb the widespread ambition to become rich. There is a general but false belief that great wealth brings happiness. The educational system of our country is largely devoted to the task of equipping the students for money-making. The success and failure of a man is to a great extent measured according to the amount of money he succeeds in piling up and the comforts and luxuries which he is able to buy. And yet every rich man, if he were honest, would be obliged to admit with Mr. Schwab that riches do not bring happiness. As a general thing, riches bring only misery.

Even from the standpoint of enlightened human reason the pursuit of riches is folly. And from the standpoint of the welfare of the soul, it is downright dangerous. In instructing Timothy in regard to his pastoral work, Paul wrote: "They that will be rich fall into temptation and a snare and into many foolish lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things."

The desire to be rich is both foolish and dangerous: foolish, because riches do not bring happiness, and dangerous, because it undermines spiritual life. As the pursuit of riches increases, the pursuit of the one thing needful decreases. The more the craving for wealth engrosses the heart, the more Christ and the things which concern the eternal welfare of the soul are thrust into the background. The pathways of life are strewn with the wreckage of former Christians who wanted to become rich. I. P. F.

Early Death

A young prince whose mind had learned in some degree to value religious truth asked his tutor to give him suitable instruction that he might be prepared for death. "Plenty of time for that when you are older," was the reply. "No," said the prince; "I have been to the graveyard and measured the graves; and there are many shorter than I am."

From a Wider Field

VIGIL

Luke 6, 13

When the busy day was over,
With a heart surcharged with care,
On the mount lone vigil keeping,
Jesus spent the night in prayer.

Far below the city slumbered
Mindful not of all His care,
Cold, and hardened, and indiff'rent
While He fought for them in prayer.

All the trials and temptations
That our Savior had to bear,
There He found the strength to meet them —
In the garden, bowed in prayer.

When the night of care o'ertakes us,
Pain and sorrow bring despair,
Dawn will come with hope victorious
If we spend the night in prayer.

G. E. W.

THE CURE FOR TROUBLED HEARTS

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

Jesus had just spoken words that pierced like arrows the heart of His disciples. He had told them: "Yet a little while, and the world seeth Me no more." But He does not leave them comfortless. In the words above He proceeds to point the cure for troubled hearts. How may a troubled heart be cured? That is an old question. It is as old as the human heart. It is the question of all humanity, of all the ages, of all conditions and classes: How may a troubled heart be cured?

Various answers have been given to this question. There is the answer of despair. When troubles rolled over Job, wave upon wave, and all was swept from Him — his possessions, his children, his health, and his friends — his wife finally said to him: "Curse God and die." That is the answer of despair. But that is not the answer to the question: How may a troubled heart be cured? That is the course of the suicide, the course of despair. It may still the heart, but it does not cure its troubles. Then its troubles really begin, and last forever!

There is a philosophy which teaches that to cure a troubled heart you must harden your heart against all feeling. Put your tears away and refuse to cry. Deaden your feelings and make your heart like a rock.

Be sublimely indifferent, no matter what may come to you. But that philosophy won't cure a troubled heart. Sooner or later the heart will find it out; usually too late! There is another philosophy that is proposed as the cure for a troubled heart. It is this: Forget all your troubles. Drown them in the sea of pleasure. Revel and swim in the depths of that sea, and you will forget all your troubles. But that won't cure a broken heart.

There is a damnably false religion abroad today, which proposes to cure a troubled heart by denying that there is any trouble. Now, that busy, noisy, and false religion simply denies the facts. It denies the fact of sorrow, the fact of suffering, the fact of sin, the fact of death. But you can't cure a troubled heart that way. The facts are here. We are surrounded by sin, and sorrow, and suffering, and death. You can't cure a troubled heart by denying the facts.

How may a troubled heart be cured? In just one way, at just one place, from just one source: Jesus! There is no other healing or recovery. Jesus is humanity's cure for a troubled heart. He tells us: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Here is the one supreme need of all humanity: PEACE! Where can we find peace — for our hearts, for our souls, for our lives? What can the world give us? Nothing that is satisfying and lasting. In Christ, and in Him alone, is peace, perfect peace, for time and for eternity. He has purchased peace for us at an enormous price: by His holy precious blood, and by His innocent sufferings and death. In Him alone we have forgiveness of all our sins, and only then can we find peace. Sin is at the bottom of all our troubles. Sin must be taken away, else we can never be at peace. Jesus is the Lamb of God that taketh away the sin of the world. In Him, and through Him, we have peace, real, lasting peace.

Without Christ, you are left bewildered, baffled, and broken in the presence of those blinding and burdensome mysteries: Sin, Sorrow, and Death. The one great tragedy in all the world is the tragedy of sin. The one unbearable burden that is on humanity is the burden of sin. The most terrible fact in your life and mine is the fact of sin. What will we do with sin, if Jesus be left out of our lives? No man within himself and of himself is able to remove the barrier of sin that separates him from God. Jesus alone can take away your sins. Without Him you are left baffled and broken in the presence and penalty of sin. In Him you will find forgiveness and peace. Jesus alone can save you from sin!

What will you do with sorrow, if Jesus be left out of your life? Pause anywhere, and you will hear the undertone of sorrow. You can see and feel the reign of sorrow on every side. Without Jesus you have no

Delivering Friend from the suffering of sorrow. But in Him, and with Him, though sorrows surge over you, your heart can be untroubled and unafraid. For "we know that all things work together for good to them that love God." Jesus can turn the very shadows of death into brightest day. He can take life's tears and attune them to sweetest music. "In His presence is fulness of you."

Without Jesus, you are left bewildered, baffled, and broken in the presence of death. Julius Caesar stood up in the Roman senate and said: "If there be anything beyond death, I do not know. If there be anything beyond the grave, I cannot tell." Jesus went down into the grave and explored its every chamber, and on the third day He came back from the grave with the keys of death and eternity swinging at His girdle, and He says to you and me: "Verily, verily, I say unto you, If a man keep My saying, he shall never see death." When we come face to face with the Grim Reaper, when the world dissolves, and eternity parts its awful folds, and we go down into the deep, dark valley of death, we shall need to fear no evil, for Jesus is with us, and He has promised: "Because I live, ye shall live also."

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." That is the only cure for troubled hearts. K. F. K.

THE CHRISTIAN AND OTHER CHURCHES

We certainly do not object if our members worship in sister churches and even give them moral and financial support. They are one with us in the faith and it is also brotherly and noble to give assistance where it is needed. Yet it is clear that if I unite with a congregation and help to call a pastor, then that church is my church and that pastor my shepherd. Ordinarily, then, that is the church which I should attend, there I shall partake of the Lord's Supper, there have my children baptized, instructed, and confirmed, that pastor is to perform the marriage or conduct the funeral, and the like. If I have helped to call a pastor to perform these services, then it is but logical that I place myself under his administration and call him, when special services are needed. The indiscriminate running from one to another, or belonging to one and attending another, is not in harmony with the Scriptural principle: "Let all things be done decently and in order." If in these times of interwoven parishes some members feel that they can be served better or more conveniently in a nearby sister church, then the logical thing is to request a transfer to that church.

As concerns the Christian's attitude toward churches of a different faith, the only proper thing is to avoid them. We are well aware that in these days of unionistic tendencies and interdenominational

mergers this view is not popular. Rather, it is branded as a narrow-minded Pharisaism, as though we considered the Lutheran church to be the only saving church. This charge is not true. We readily grant, that wherever the saving Gospel is still being preached, there will also be children of God, even though some teachings in those churches may be contrary to Holy Scripture. We can, for instance, readily conceive of a person believing that only the blood of Jesus Christ can cleanse him from his sins, yet at the same time looking forward to the coming of a millennium, or thinking that immersion is the only valid mode of baptizing, yea even considering baptism a mere sign of God's grace. Such a person is a Christian, albeit a weak one, as long as his error is one of ignorance, and not of malice.

But that does not give us the right to fellowship with them, nor to place ourselves under the pastoral care of such a minister by attending his services. He indeed standeth or falleth to his Master, but we are governed by the divine injunction: "I beseech you, brethren, mark those which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them," Rom. 16:17. As on a journey we do not quench our thirst from any pool, or pond, or creek, but drink only water approved as safe, so, and much more, should we take heed that what we drink spiritually is really the living water of life from heaven, the pure teaching of the Bible. False teaching never helps, but ever hinders faith. Constantly listened to, in a church or over the radio, or read in a book or magazine, it will result in bewilderment, doubt, yea even loss of faith. When we see the placard "quarantine" on a home, we do not enter, but shun that house. The government demands that. When we see the sign: "Beware of the dog," we do not enter the premises, stroke the dog, admiring his beautiful barking and thinking that he may bite others, but not us. The safest and sanest thing is to avoid him. Shall we be less cautious about the eternal welfare of our immortal soul?

The same thing holds true with regard to membership in other organizations. There are some purely civic, business, industrial, or political organizations which a Christian may join without violation of Christian principles. But where religion is added, where un-Christian and anti-Christian principles are fostered, as in the majority of lodges today, there his duty is to "come out from among them and be separate and touch not the unclean thing," 2 Cor. 6:17. It is hardly consistent for a Christian to sing on Sunday morning: "Just as I am, without one plea, but that thy blood was shed for me and that thou bidd'st me come to thee, o Lamb of God, I come, I come," and on Monday evening practice religious fellowship with such, among whom there are many who reject the atonement of Jesus Christ and look for eternal salvation as

a reward for their own character and charity. We therefore repeat, that the sincere Christian's attitude toward his church is this, that "he will love her, honor and keep her, and, forsaking all others, keep himself only to her."

O Savior, from thy pierced hands
Shed o'er our church thy gifts divine;
That we who in thy presence stand,
May do thy will with love like thine.

Blest Spirit, in our hearts abide
And give us grace to watch and pray;
Let thy pure word alone us guide
And keep us on the narrow way. — Sel.

"STAND UPON THY FEET"

Ez. 2:3: "And He said unto me, son of man, stand upon thy feet, and I will speak unto thee."

Thus the Lord God commands Ezekiel in giving him his commission to go to the rebellious Children of Israel to proclaim to them the Word of God. The Lord warns him that his task is not to be an easy one, for the majority of the people are "impudent children and stiff-hearted." They will do all they can to hinder and nullify his message, they will block his way, speak against him, and use every means to discredit him with the rest of the people. "And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: Be not afraid of their works, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear or whether they will forbear." In the midst of this antagonism, what was poor Ezekiel to do? Courage and confidence in the divinity of his mission were called for; but how were they to be acquired? Here, too, the Lord gives the answer in the words of the prophet: "And the Spirit entered into me when He spake unto me, and He set me upon my feet, that I heard Him that spake unto me."

The situation at the time of Ezekiel is analogous to the one that obtains today. Especially is that true in regard to the teacher and the position he occupies in the church. So many briars and thorns are cast in his way, often by those whose support and encouragement he has a right to expect, that it is sometimes rather difficult for him to "Stand upon his feet." How often we hear the thought expressed that in the final analysis and in reality the teacher's position in the church is not in any way comparable to the call of one who preaches the Word! Lutheran pulpits have been known to express the contention that there is no more basis to a claim of a divine call on the part of a teacher than there is on the part of a faithful church janitor. All this is, of course, not new; Ezekiel was probably greeted in similar vein when he appeared in Israel with his message. Thus in many quarters today the

position of the teacher is being placed in a dubious light, with the direct result being that his message is weakened and its authority diminished.

Grave as this situation is, there are consequences of even greater import. Finally, what others think of the teacher and his calling is of secondary importance. Of prime importance is another consideration, namely, what does the teacher think of his own calling? Does he go about, burdened with a sense of hesitant and indefinite dubiety about it? Does he stand upon his own feet in the matter of whose work he is to do in the classroom? Does he himself believe the call he has received to apply the Word to the hearts and lives of his pupils to be a call into his Master's service? But he may ask, how can I be sure of this, if even some of the leaders of the church make equivocal or enigmatic statements about a teacher's position? How was Ezekiel made certain of the divinity of his call? Not by the judgment of a council of the great theologians in Israel, not by the decree of a church father, or by the result of a formal colloquy. No; his certainty was based upon the assurance given him by the Spirit of God Himself. So, too, we are not to depend upon the dictum of some church leader, or the resolutions of some church gathering for the certainty we need to do our work with confidence. Our assurance must be an inward one, worked by the Spirit of God in our hearts. Then that firm conviction of being in God's direct service will order, control, strengthen, and make truly effective what we do in His name and under His guidance. Then, truly, we will be a group of clear-eyed, courageous, forward-striving soldiers in Christ's army, seeing not the thorns and briers cast around us to entangle us, but standing upon our feet with a determination which only the Holy Spirit can give, pressing onward in the high calling to which our Master has called us, until He shall say unto us: "Well done, thou good and faithful servant." God grant us such a consummation!

— From Lutheran School Bulletin.

COVETOUSNESS

Beware of growing covetousness, for of all sins this is one of the most insidious. It is like the silting up of a river. As the stream comes down from the land, it brings with it sand and earth, and deposits these at the mouth; so that by degrees, unless it be carefully watched, it will block itself up, and leave no channel for ships of great burden. By daily deposit, it imperceptibly creates a bar which is dangerous to navigation. Many a man, when he begins to accumulate wealth, commences at the same moment to ruin his soul; and the more he acquires, the more closely he blocks up his liberality. Instead of doing more for God he does less, and the more he wants of this world, the less he cares for the world to come.

— C. H. Spurgeon.

SAYINGS OF LUTHER

A scorpion thinks, when his head lies under a leaf, that he cannot be seen; even so the hypocrites and false saints think that, when they have hoisted up one or two good works, all their sins are therewith covered and hid.

Sincere Christians pray without ceasing; though they pray not with the mouths, yet their hearts pray continually, sleeping and waking.

A man who depends on the riches and honors of this world, forgetting God and the welfare of his soul, is like a little child that holds a fair apple in the hand, of agreeable exterior and seemingly sound, but which within is rotten and full of worms.

No greater mischief can happen to a Christian people than to have God's Word taken from them or to have it falsified, so that they no longer have it pure and unadulterated. God grant that we and our descendants be not witnesses of such calamity.

The forgiveness of sins is declared only in God's Word, and there we must seek it; for it is grounded on God's promises. God forgives thee thy sins not because thou feelest them and art sorry; for this feeling sin itself produces; but He forgives thy sins because He is merciful and because He has promised to forgive thee for Christ's sake.

No stone, steel, or diamond is so hard as the impenitent heart of man.

When Luther was at Coburg, he wrote to a friend: "I was lately looking out of my window at night, and I saw the stars in the heavens and God's great beautiful arch over my head, but I could not see any pillars on which the great Builder had fixed this arch; and yet the heavens fell not, and the great arch stood firm. There are some who are always feeling for the pillars and longing to touch them; and because they cannot touch them, they stand trembling and fearing lest the heavens should fall. If they could only grasp the pillars, then the heavens would stand fast."

"The office of the Law," says Luther, "is not to justify and give life, but to show forth sin and to destroy. Indeed, the Law says: 'The man that doeth them shall live in them.' But where is he that fulfils the Law; that is, who loves God with all his heart and his neighbor as himself? Therefore no man keeps the Law; and although he go about to keep it never so much, yet he does not; therefore he abides under the curse. Faith, however, works not, but believes in Christ, the Justifier. Therefore a man lives not because of his doing, but because of his believing. But he who believes performs the Law; and that which he does not is forgiven him through the remission of sins for Christ's sake, and that which is remaining is not imputed unto him."

"The living bread," says Luther, "whereof mention is made in the Gospel is Christ Himself, whereby we are fed. If we lay hold but of a morsel of this bread

in our hearts and keep it, we shall be satisfied forever, neither can we be ever plucked from God. Moreover, such an eating is nothing else than to believe in the Lord Christ, who is made unto us of God, as Paul says, 1 Cor. 1:30, 'Wisdom, Righteousness, Sanctification, and Redemption.' 'He that eateth of this bread shall live forever'."

THE PASTOR'S SALARY

"It has often been said and can easily be proved that the income of pastors is lower than that of other professions. Probably that is a wise arrangement. It keeps men from going into the ministry for the sake of money. As it is, only a fool will enter the ministry for money, since he can make much more money in other lines of work — and do less work. Thus it may be wise to keep pastors' salaries from going too high.

"But to cut the salaries too low is also a mistake. When a minister's income is so low that he must watch his gasoline bill closely, so low that he will not make more calls than absolutely necessary, then the congregation suffers more than the pastor. Again, when the income of a pastor is cut so low that he cannot buy new books and cannot keep the periodicals that will keep him informed, it is the congregation that suffers. His sermons will not then be as helpful as they would otherwise be. In short, a congregation that cuts down its pastor's salary to save money is like a dairyman who cut down the feed of his cows to save money. That congregation and that dairyman will be the losers." —The Kansas Lutheran.

DR. KRAUTH ON THE ELECTION CONTROVERSY

Among the posthumous papers of Dr. Charles Porterfield Krauth of Philadelphia, the following statement on the election controversy within the Synodical Conference during the 70's and 80's was found:

"If the disputants in the Synodical Conference agree upon a statement, made in simple good faith, as to what are the points on which they are one, and what are the points on which they differ, we may hope for final peace. Till they do this, the more they discuss the doctrine of election, the more they will muddle the mind of the church, and the further they will be from a decision. The question, Is our faith a cause of God's election, or an effect of it? must be carefully defined before men can take sides upon it. Considered as a relation between man and God, the answer would be made in one way. Considered as a question covering the case between one man and another, the answer would be reversed. What is the cause of my faith? The generic action of God's election or choice. He chose to provide redemption for lost man; he chose that a divine human Savior should consummate it; he chose that the Spirit should apply

it; He chose the Word and sacraments as organic instruments of it; and these links of choices form the generic chain of election. This election is the cause of faith.

"Now comes the other question, no longer as between man and God, but between man and man. Election as generic contemplates all men alike — its redemption is universal, its Savior the Savior of all, its Spirit the gift purchased for all, its means are objective forces which put all men to whom they come on a common plane of responsibility and above the simple condition of helplessness. Why do men in completely parallel relations to **this** election move in opposite directions? The one believes, the other disbelieves. Is the election of God, in any sense, the cause of the difference? The answer of the Calvinist is, Yes. The answer of the Lutheran is, No. The election of God is indeed the cause of the faith of the one, but it is neither positively nor negatively, neither by act nor by failure to act, the cause of the unbelief of the other." (Quoted from H. E. Jacobs, History of the Evangelical Lutheran Church in the United States, page 505).
J. J.

CHRISTIANS MUST SHOW THEIR COLORS

Luther was offered to be made a cardinal if he would be quiet. He answered, "No, not if I might be pope," and defends himself thus against those who thought him haply a proud fool for his pains. "Let me be counted a fool or anything," he said, "so I be not found guilty of cowardly silence." The papists, when they could not rule him, railed at him, and called him an apostate. Luther replied, "I am indeed an apostate, but a blessed and holy apostate — one who has fallen off from the devil." Then they called him devil. But what said he? "Luther is a devil. Be it so. But Christ liveth and reigneth — that is enough for Luther. So be it." Nay, such was the activity of Luther's spirit, that when Erasmus was asked by the Elector of Saxony why the pope and his clergy could so little abide Luther, he replied, For two great offences: meddling with the pope's triple crown and the monks' fat paunches." And hence was all the hatred. If he would have been quiet and silent, they would never have meddled with him. Thus it is that a wolf flies not at a painted sheep. Let but a man glide along with the stream of the world, do as others do, and he may sit down and take his ease. But if he strive against the stream, stand up in the cause of God, and act for Christ, then he shall be sure to meet with as much spite and malice as men and devils can possibly throw upon him. —Things Old and New.

WE ARE ALL THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS

By nature we are children of wrath and, because of our innate sinfulness and our many transgressions, exiled from God's presence and helpless to avert our

everlasting condemnation. But God had compassion on us as we lay in our blood, without hope either in this life or that which is to come. The vicarious suffering and death of Christ, the only begotten Son of God, hath washed away our guilt and removed the curse that rested upon us. Through faith in His name, which is a free gift of God's Spirit, we have been justified, made holy in God's sight and acceptable to Him as children. Oh glorious truth! We are children of God! We can cast our cares upon Him and confidently rely upon His fatherly guidance. The Father's house is our home to which He surely is leading us through weal and woe. Goodness and mercy shall follow us all the days of our life, and we shall dwell in the house of the Lord forever as children of God whose paternal portion is everlasting life.

O. J. E.



SOME STATISTICS

The Statistician of our Synod has placed some figures, but recently compiled, at our disposal which will probably interest our readers; so we bring them to their notice in the following:

Statistics of the Joint Synod of Wisconsin and Other States — January 1, 1936

Pastors	
Active	566
Emeriti	30
C. r. m.	5
Professors	
Ordained	39
Not Ordained	10
Tutors	3
Congregations	
Members of the Synod	553
Who have not yet joined	178
Stations being served	96
Poland Mission	
Congregations	11
Pastors	9
Number of souls	231,928
Number of communicants	151,900
Voting members	49,559
Women enrolled	12,795
Schools	
Parochial	134 number of pupils 8,335
Summer	184 number of pupils 4,949

Saturday	190	number of pupils	3,907
For Catechumens..	91	number of pupils	1,775
Sunday	496	number of pupils	23,609

The teaching force is made up of

Pastors	86
Teachers, male	166
Teachers, female	142

Official Acts

Children baptized	5,936
Adults baptized	482
Catechumens, children	5,766
Catechumens, adults	1,497
Communicants	305,544
Marriages solemnized	2,666
Burials	2,764
Catechumens, adults	1,497
Gemeindeblatt subscribers	4,340
Northwestern Lutheran subscribers	3,842
Junior Northwestern subscribers	3,248

Contributed

For Synod's work	about \$ 255,273.35
For local budget	about 1,227,443.37
For non-budgetary purposes	about 27,277.24

The Statistician, the Reverend G. E. Boettcher, Hortonville, Wis., requests that such as have not yet made their statistical report to him do so in the near future, so that figures may be as nearly as possible complete. G.

WHAT OF THE DEBT?

How is the collection for the retirement of the Synod's debt progressing? The Committee cannot give a complete report, but it can say that such reports as have drifted in are encouraging.

In one congregation \$1,850 has been subscribed, and \$1,650 of that amount been paid in cash. No subscription amounted to less than \$100, one subscription was for \$500. In one instance husband and wife each gave \$100, and there were instances where young unmarried people each gave \$100. All of this was done without special solicitation on the part of the pastor or of members. The Synod's resolution was made known and discussed, and the donors brought their subscriptions to the pastor without being personally approached. Surely if such a spirit is found in one congregation, it will be found in others too if the matter is but earnestly presented. In other congregations too there must be people equally willing as these if the need of our church is presented to them and they are asked to help relieve that need.

In another congregation two solicitors approached 14 men and gathered a total of \$1,250 in subscriptions. Only two of the fourteen did not subscribe at once.

In a third congregation the pastor himself solicited his members and two months ago had subscriptions totaling about \$3,000.

These are the only definite reports of results that have come to the Committee. Granted that favorable reports come in first, these three are nevertheless indications that something is being done and that the firstfruits are encouraging.

The work in these three congregations has just begun and the totals subscribed by them will be considerably increased before the work is finished. But take even this incomplete total from only three congregations, multiply it by one hundred, and the goal is clearly in sight. It can be done.

The one thing necessary now is that every congregation do its bit. It is not of first importance that large subscriptions be gathered, but it is essential for our synodical well-being that every congregation take hold of this work in a brotherly spirit. "But now are we many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee."

K.

DEDICATION OF NEWLY RECONSTRUCTED PARSONAGE

On the 23rd Sunday after Trinity, the 24th of last November, the St. Andrew's Mission Congregation, located at Goodrich, Wis., was privileged to celebrate the dedication of its newly reconstructed parsonage. Ordinarily the next sentence would be, "This was a day of great rejoicing for all members," but alas! this cannot be said in this instance, since there was quite a number who would just as soon have favored, yes preferred, being served from the neighboring congregation. The result was the fact that it was humanly impossible to judge whether it was advisable to ever think of, much less encourage, the reconstruction of the parsonage. But since there was a group, however, which valued the Word of God, and consequently were willing to do their utmost, the plan and idea of having another parsonage were not dismissed entirely. But what could just a small group do? Consequently it was considered advisable to send appeals to congregations of the Synod, mostly of the local district, the West Wisconsin District; this in hopes that the Lord would move the hearts of at least a few. In view of the prevalent economic stress this step seemed practically useless. But in spite of the great handicap the response exceeded all hopes and expectations. It is especially gratifying to note that very many Young Peoples' Societies responded very freely.

The house is of tile and brick construction. At first glance this would make the impression of extravagance; but such conclusion would be contrary to facts, for an offer of such proportions had been made to the congregation that it would have been a great folly to have used other material. The house is a building of which the congregation and all who have contributed towards it can justly feel proud.

The donations have not only made the erection of the house possible, but also had a good influence upon many members of this congregation who heretofore regarded the whole matter with seeming indifference. When they saw how many of their fellow Christians contributed most liberally towards a parsonage which was of direct benefit to members of St. Andrew's mission congregation only, they could not help but



respond. Thus the donors can rest assured that their gifts served a double purpose; that their donations were wisely spent (for the erection of this parsonage was done under the supervision of the Mission Board); we hope and pray that the Mission zeal of the members of this congregation may increase more and more, and that the example of their fellow Christians may spur them on to even greater efforts.

In conclusion let it be noted that anyone desiring to inspect the parsonage surely is most cordially welcome to do so.

L. V.

† REV. CARL LESCOW †

On Friday, April 17, the Rev. Carl Lescow died unexpectedly at the Milwaukee Hospital. Pastor Lescow was born on the 9th of October, 1870, at Osna-brueck, Hanover, in Germañy. His parents were Albert Lescow and Magdalene, née Lescow. He was baptized in infancy, attend a Lutheran school from the age of 6 to the age of 14 years, and was confirmed at the age last stated. He continued his studies in higher educational institutions at home until the year 1888, when he came to America and in September of that year entered the Theological Seminary of our Wisconsin Synod at Milwaukee. In March 1891 he was induced to accept a call as pastor of the Lutheran parish at Kohlsville, Washington Co., Wis., and was ordained on March 22, 1891, by the Rev. Ed. Hoyer in St. Peter's Lutheran Church near Kohlsville, Wis.

On the 9th of September, 1891, he was married to Miss Alwina Schmidt, with whom he lived happily for 44 years until Mrs. Alw. Lescow died September 26, 1935. Their only daughter died April 23, 1928.

In 1896 Rev. Lescow accepted a call to St. John's Lutheran Church at Woodland, Wis., and was installed on February 16. While pastor at Woodland he supplied St. Paul's Lutheran Church at Neosho, Wis., for 12 years and for 2 years also St. Matthew's Lutheran Church at Iron Ridge, Wis. On March 22 of this year the members of St. John's Church observed the 40th anniversary of his installation at Woodland and the 45th anniversary of his ordination with special evening services, for which the pastors of the Dodge Washington Co. Conference were invited.

On Palmsunday, April 5, Rev. Lescow conducted services as usually and confirmed his last class of catechumens. Pain which began to annoy him on Monday evening increased in severity and induced him to consult his physician on Tuesday, who advised him to go to a hospital at once. At about 4 o'clock on that afternoon he was operated for appendicitis. The operation was successful and since his recovery was proceeding nicely he was looking forward to the day when he would return to Woodland and resume his duties as pastor of his church. Unexpectedly he died Friday, April 17, at 3:45 A. M. at the age of 65 years, 6 months and 8 days.

He leaves to mourn his death his only son Rev. Kurt Lescow of Thiensville, Wis., his daughter-in-law, Mrs. Kurt Lescow, 4 brothers-in-law in this country, 1 sister in Germany, several nephews and nieces, the members of his church, of which he was pastor for forty years, and many friends.

Funeral services were held on Monday, April 20. Rev. R. Pietz conducted the services at the house and at the cemetery, Rev. Ad. v. Rohr delivered the sermon at St. John's Church at Woodland, basing his words on Psalm 119:76, Rev. G. Bradtke read the obituary and the writer conducted the altar services. The members of the council of St. John's Church acted as pall bearers. The body was laid to rest in Grace-land Cemetery in Milwaukee Co., where only 6 months before his wife had been laid to rest.

A faithful servant in the vineyard of the Lord has been called to his eternal rest, a voice that proclaimed the Gospel in truth and purity and praised the grace of God in Christ Jesus in the kingdom of grace has gone to praise the Lord and Savior in the church triumphant.

F. Z.

THIRTY-FIVE YEARS A TRUSTEE

On Sunday, April 19, Mr. Herman C. Kessler of the St. John's Ev. Lutheran Congregation at Slades Corners, Wis., had the pleasant and rare experience of celebrating the 35th anniversary of membership on the board of trustees of the congregation. In a special jubilee service the undersigned preached on Psalm 116:12-14. God bless his further service.

Edmund Sponholz.

Announcements

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in St. John's School at Milwaukee, Wis., on Tuesday, May 26, at 2:00 P. M., and continue in session until it has finished its work. The Committee on Assignment of Calls will meet at Thiensville after the adjournment of the General Committee.

Preliminary Meetings

- 1) The General Board for Missions, Republican Hotel, Monday, May 25, 10:00 A. M.
- 2) The Representatives of our Educational Institutions, St. John's School, Monday, 9:00 A. M.
- 3) The Board of Trustees, St. John's School, Monday, 2:00 P. M. (Self-Insurance.)
- 4) The Conference of Presidents, Parsonage, Monday, 7 P. M.

Written reports are requested, all of these to be in the hands of the undersigned by Saturday, May 16, noon.

Tentative order of business:

Tuesday afternoon and evening: Institutions, Indigent Students, School Committee, Belle Plaine.

Wednesday forenoon: Mission Board.

Wednesday afternoon and evening and, if necessary, Thursday: Board of Trustees (Self-Insurance) and Committee Reports.

John Brenner.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on June 2 and 3, 1936, at Racine, Wisconsin (Rev. H. Volkert, 735 Grand Ave.). The first session will begin at 9 o'clock, Central Standard Time. Communion service on Tuesday evening.

Sermon: A. Lossner (John 7:25-31); O. Nommensen (Luke 7:35-50).

Confessional Address: A. C. Bartz; C. Buenger.

Essays: As formerly announced.

Please make early announcement with the local pastor. Edmund Sponholz, Sec'y.

MEETING OF SYNODICAL CONFERENCE

The Ev.-Luth. Synodical Conference of North America will meet August 6-11 in Indianapolis, Ind., within Rev. H. M. Zorn's congregation. Essayists: Prof. T. Laetsch: "The Holiness of God," and Prof. T. Hoyer: "Union Movements." Details pertaining to this convention will be published at a later date.

L. Fuerbringer,
President of the Synodical Conference.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will convene May 26, at Mauston, Wis., A. Winter, pastor. The session will open with a service at 9:30 A. M. in which C. Siegler (G. Vater) will preach the sermon.

Papers: Exegesis: 1 Cor. 14:1-25 — W. Paustian; Exegesis: 1 Cor. 14:26-40 — H. Pankow; Isagogical Treatise: Gospel of St. John — G. Vater; Acts — P. Monhardt; Release of Members — G. Gerth; Reading of Sermon — A. Looock (P. Monhardt). L. M. Bleichwehl, Sec'y.

MEETING OF NORTH WISCONSIN DISTRICT

If God be willing, the North Wisconsin District of the Joint Synod of Wisconsin and Other States will convene for its regular biennial sessions from the 24th to the 30th of June in Trinity Congregation at Marinette, Wis. (Rev. A. Gentz, pastor).

Opening services will be held at 10 A. M., June 24. All delegates are kindly requested to hand their credentials to the secretary immediately after services. These credentials must be signed by the chairman and secretary of the respective congregation.

Memorials must be in hands of the President, the Rev. E. Benj. Schlueter, not later than the 10th of June.

Request for quarters must be with the local pastor before June 1. Lodging and breakfast will be gratis, whereas dinner and supper will be served by the ladies of the congregation at reasonable prices.
G. E. Boettcher, Sec'y.

MEETING OF PACIFIC NORTHWEST DISTRICT

The Pacific Northwest District Synod will meet in St. Paul's Church, Tacoma, Washington, June 9-11. The opening services will take place at 9 A. M.

Pastor A. Sydow will deliver an essay on "The Case of the Walther League." Pastor F. Soll's essay will treat of "The Modernist and We."

Pastors and delegates are asked to announce their coming to the local pastor; lodging and meals will be provided.
William Lueckel, Sec'y.

NEBRASKA DISTRICT

The Nebraska District will convene June 24-29 in Immanuel Ev. Luth. Church at Hadar, Neb. (Rev. George Tiefel, pastor). Opening services will be held on Wednesday morning at 10:30 o'clock. The following essays are on the program: "The Prophet Elijah" (Prof. F. Brenner); "Paul as a Model Missionary" (H. Spaude); "Smalcald Articles" (A. C. Baumann). Please register in due time with the local pastor.
Im. P. Frey, Sec'y.

MIXED PASTORAL CONFERENCE OF DODGE AND WASHINGTON COUNTIES

The Mixed Pastoral Conference of Dodge and Washington Counties will meet May 12 and 13 at Burnett, the pastor C. Boevers. First session at 10 A. M.

Essays: Exegesis John 8, G. Bradtke; Augsburg Confession, Theo. Eggers; Missionwork in Parish, Ph. Martin; Idolatry in the History of Israel, C. Boevers; Tribulation and its Handling in Pastoral Care, Theo. Gieschen; Exegesis: 1 Cor. 9:1-23, G. Redlin; Characterization of a Church-father, H. Wolter; Exegesis: Third Letter, Rev. 2:12-17, F. Nam-macher.

Sermon: G. Redlin (Reinemann).
Confessional: H. Cares (Toepel).

A. C. Lengling, Sec'y.

CENTRAL CONFERENCE

The Central Conference meets at Beaver Dam, Wis., Rev. L. Kirst, pastor, on May 12 and 13, 1936.

Order of Business: Tuesday, 9 A. M., Opening; 9:20, J. B. Bernthal: The Apology; 11:00, Raasch: Finances; 1:30, Opening; 1:45, Election of Officers; 2:15, Loeper: Are the Words in the Close of the Commandments Law or Gospel? 3:15, L. Bernthal: Catechization on Question 407 in our Catechism; 4:00, Miscellaneous. Wednesday, 9 A. M., Opening; 9:20, Kuhlrow: 1 Tim. 1:12ff.; 10:30, Mennicke: Ps. 2; 1:30, Opening; 1:45, Business; 2:00, On Divine Call, cf. Syn. Bericht 1935, 102-103; 3:00, Miscellaneous.

Substitute papers: Bergmann: The Life of Christ from the Resurrection to the Ascension.
Confessional Address: E. Fredrich, J. Klingmann (German).

Sermon: El. Kiessling, W. Keturakat (English).

Please, register before the last Sunday and also state whether quarters or meals only are requested.

H. Geiger, Sec'y.

EASTERN CONFERENCE

The Eastern Conference will meet on the second Sunday p. Trinity, June 21, 1936, 2 P. M., at Calvary Lutheran Church, Thiensville, Wis., Pastor S. Westendorf.

Essay: Pastor H. Herwig: Principles and Methods of Raising Moneys for Local and Synodical Purposes.

M. F. Rische, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet June 9 and 10 at Delano, Minn., Pastor H. Bruns.

Papers: Lenz: What Methods Should We Employ when Dealing with Indifferent Church Members? Bruns: The Duties of the Church Officers. Hempeck: Genuegende Vorbereitung unserer Jugend zur Konfirmation. Teacher Karth:

Ist es notwendig, Sonntagschule neben Gemeindegemeinschaft zu halten?

Sermon: Pastor W. Voigt — K. J. Plocher.

Please notify Pastor Bruns as to how many delegates you are bringing along.
Karl J. Plocher, Sec'y.

MICHIGAN DISTRICT CONVENTION

The Michigan District will convene, God willing, June 18 to 23, 1936, in St. Matthew's Church, Benton Harbor, Michigan (H. C. Haase, pastor).

Requests for quarters should be sent to the local pastor before June 4. All memorials should be in the hands of the District President by June 1. Pastors are requested to forward the names of their regular and alternate lay delegates to the District Secretary as soon as possible.

Pastor Hugo Hoenecke will present an essay on the subject: "Should dinners, socials, theatrical performances, and other similar activities be permitted in our congregations, particularly if they are to be used for raising money for synodical or congregational purposes?"

Further information regarding the convention will be published later.
Karl F. Krauss, Sec'y.

ORDINATION

With the assistance of pastors A. Sydow, Wm. Lueckel, Wm. Schnedler, R. Hoenecke and M. Galstead, cand. Arnold A. Levenhagen was ordained April 8 by

Frederic H. K. Soll,
President,
Pacific Northwest Dist.

INSTALLATIONS

Authorized by President John Gauss of the Michigan District the undersigned, assisted by Rev. A. Lederer, on the first Sunday after Easter, April 19, installed the Rev. Arthur Wacker as pastor of Salem's congregation, Scio township, Wastenaw Co., Mich. May God bless shepherd and flock.

Address: Rev. Arthur Wacker, R. F. D. 4, Ann Arbor, Michigan.
Alf. F. Maas.

* * * *

Sunday after Easter Rev. Arnold Levenhagen was installed as pastor of Zion Ev. Luth. Church, Rainier, Wash., by the undersigned with the assistance of Pastors R. Hoenecke, W. Schnedler, M. Galstead under authority of the Rt. Rev. F. Soll, President of the Pacific-Northwest District.

Address: Rev. Arnold Levenhagen, Rainier, Wash.

Arthur Sydow.

CORRECTION

An item of \$140.90 from the St. Lucas Congregation (Rev. Ph. H. Koehler), Milwaukee, was included in my receipts as published in the Northwestern Lutheran of April 26 for Budgetary account of Synod. This should be distributed as follows: **\$135.90 for Budgetary account and \$5.00 as a Memorial Wreath for Mr. John G. Koeniger from Rev. and Mrs. Ph. H. Koehler for Northwestern College.**

Chas. E. Werner, Cashier,
South East Wis. Dist.

ACKNOWLEDGMENT AND THANKS

During the present school year our seminary received valuable gifts of food and supplies for the kitchen and the sick rooms from our congregations at Randolph, East Mequon, Sevastopol, Sheboygan Falls, Milwaukee (Jerusalem, Grace, Gethsemane, St. John, St. Jacob, St. Markus, St. Peter's, Christ, Saron's, Bethel, Zebaoth, Nathanael), Brownsville, Lake Geneva, Root Creek, Allenton (Zion and St. Peter's), Hustisford, Bristol, Algoma, Jacksonport, Sawyer, Kewaunee, Fond du Lac, Greenleaf, Forest, Kewaskum, Fontenoy, Thiensville, Kirchhayn, Slades Corners, Wilmot, Collins, Oakwood, North Milwaukee (Trinity), West Granville; from a group of Lutheran Ladies in Milwaukee, the Ladies' Aid at Kaukauna, the Young People's Society at Hartford. — Cash donations amounting \$57.25 were used for the purchase of kitchen utensils. \$15.00 were received for indigent students.

To all givers we extend sincere thanks.

Thiensville, Wis., April 25, 1936.

F. Brenner, Bursar.

ACKNOWLEDGMENT

We thank the Ladies' Aid of St. John's Congregation, Lewiston, Minnesota, for the quilt donated to our hospital rooms here at Dr. Martin Luther College, New Ulm, Minnesota. C. L. Schweppe.

BOOK REVIEW

Negro Slavery. A Review of Conditions Preceding the Civil War. By Anna Hoppe, St. Louis, Mo. Print of Rudolph Volkening, Publisher, Holland Bldg., St. Louis, Mo. Price, 75c.

The name of the writer will, no doubt, sound familiar to many of our readers, since it has appeared in our columns again and again for these many years. It is as a hymn-writer and translator that Miss Hoppe became favorably known in a very wide circle, so it will be with some surprise that our readers hear of her writing on the subject of "Negro Slavery."

H. A. Klein, President of Concordia Theological Seminary, Springfield, Ill., has supplied the little 85 page treatise with a foreword and from it we now propose to quote for the enlightenment of our readers:

"The writer, Miss Anna Hoppe, was born and reared in the South, in the city of New Orleans. She lived there many years and is therefore well qualified to write such a treatise. She has come into frequent contact with former slaveholders and their descendants, who were able and in a position to give her first-hand information regarding the real condition of the slave. What she says is therefore not fiction nor a fictitious or ideal representation of conditions, but rather a collection of historical facts which cannot be denied."

We are fully agreed with the writer of the foreword when he continues: "The treatise is written in a lucid style, and since the writer frequently also relates personal experience, it makes for interesting reading."

The book is made up of nine chapters: 1. The History of Slavery. 2. The Introduction of Slavery into the United States. 3. The Slave and His Master. 4. Fugitive Slaves. 5. Emancipation of Slaves, as Demanded by Abolitionists. 6. Equality of the Negro. 7. Free Negroes Before the War. 8. African Colonization. 9. Part One, The Colony of Liberia at the Present Time. Part Two, American Enterprise in Liberia.

Miss Hoppe does not, of course, presume to offer an exhaustive treatment in all its different angles of the great problem which confronts us whites in the presence in our land of our colored element. The small compass of the book naturally forbids this. We have, as yet, found no satisfactory solution of the problem. Perhaps a wise God gives unto whole peoples, as unto individuals, "a thorn in the flesh" lest they be exalted above measure. This much is certain, the colored people are within our precincts as fit subjects for our missionary endeavors. May their color be no hindrance in our obedience to the command: Preach the Gospel to all creatures. G.

"Pocket and Visible" Records. A new and practical system of church and pastoral records designed by Rev. Donald F. Rossin, Goodwin, South Dakota. Consisting of 1. **Family Record Sheets**, 6 1/2 x 3 3/4, punched for both the pocket and visible binders. 2. **Diary and Contact Sheets**, 6 1/2 x 3 3/4, punched for a standard pocket binder. 3. **Church Membership Journal Sheets**, 11 x 8 1/2, punched to fit both the standard three ring and visible binders. 4. **Pocket binders and Visible binders.** For sale by **Ruhe's Office Supply Co.**, Watertown, S. Dak., or by the Designer.

We believe that these "Pocket and Visible" Records are practical and would recommend them to all pastors. J. J.

Combination Constitution and Record of Membership. By Rev. Donald F. Rossin, S. Dak. Order from Ruhe's Office Supply So., Watertown, S. Dak., or the author.

Following are some of the features of this constitution much in its favor: "The inside of the front cover provides a convenient place to give a complete biographical record of the individual member." "This constitution with its certificates might provide a practical way for introducing confirmation classes, both children and adults, to the business side of the church." "One of the unique and new features of this constitution is that it distinguishes between the Communicant and Voting members and tells just how one joins or becomes a member of a congregation."

We favor the plan.

J. J.

NORTH WISCONSIN DISTRICT

January, February, March, 1936

Rev.	Budgetary	Non-Budgetary
Behm, E. G., St. Paul's, Forest	\$	\$
Behm, E. G., St. John's, Forest		
Bergfeld, F., Bethany, Bruce's Cro., Mich.	39.12	
Bergmann, P. G., Zion, Rhinelander	69.70	
Boettcher, G. E., Bethlehem, Hortonville	80.27	2.15
Boettcher, Imm. P., Grace, Sugar Bush....	55.85	
Boettcher, Im. P., Christus, Maple Creek	6.10	
Boettcher, I. P., Immanuel, Maple Creek	36.00	
Brandt, F. and Sauer, T., St. Paul's, Appl.	680.00	
Braun, M. A., Parochie Centerville.....	78.63	50.00
Brenner, Th., St. Peter's, Freedom	100.98	
Croll, Melvin W., St. John's, Florence....		
Dowidat, John, St. Luke's, Oakfield	37.98	
Eckert, Harold H., St. John's, Reedsville	234.08	
Eggert, Paul C., Friedens, Abrams	15.31	3.30
Eggert, Paul C., St. Paul's, Brookside....	14.50	
Eggert, P. C., St. John's, Little Suamico	4.55	
Engel, A. L., St. Paul's, Ford River, Mich.	13.83	
Fischer, G. W., St. John's, Grover	70.34	
Fleischer, M. A., Trinity, Red Granite.....	17.49	1.10
Froehlike, Ph., St. Matthew's, Appleton....	331.42	
Fuhlbrigge, W. G., Trinity, Coleman.....	41.82	
Fuhlbrigge, W. G., St. Matthew's, Beaver	25.57	
Gentz, A. A., Trinity, Marinette	191.00	
Geyer, K., Zion's, Peshtigo		
Gieschen, Walter A., St. Paul's, Green Bay	320.68	22.51
Gieschen, W. W., Friedens, Wautoma	20.00	
Gladosch, Br., Zion's, Morrison	292.61	
Gose, Roy B., Zion's, Jacksonport	20.30	9.65
Grunwald, Har., Zion's, Louis Corners....		
Haase, W. G., St. John's, Two Rivers.....	124.15	
Haase, W. G., St. John's, Sandy Bay		
Habermann, A., Friedens, Hartland		
Habermann, A., St. Paul's, Angelica		
Hartwig, Wm. J., St. John's, Montello.....	131.62	
Hartwig, Wm. J., Immanuel's, Mecan	108.24	
Henning, Carl J., Grace, Crivitz	36.93	
Henning, Carl J., St. John's, Athelstane....	10.42	
Henning, Otto C., St. John's, Sewastopol	66.25	
Hensel, M., St. Peter's, Weyauwega	293.94	
Hinnenthal, W., Emanuel's, Forestville....	23.28	
Hoffmann, T., St. Paul's, Gladstone, Mich.		
Hoffmann, T., Martini, Rapid River, Mich.	1.00	
Hopp, H., Holy Cross, Daggett, Mich.....		
Hopp, H., St. Mark's, Carbondale, Mich.		
Hoyer, A. G., St. John's, Princeton	131.89	
Hoyer, A. G., St. Stephan's, Dayton		
Hoyer, O., St. Paul's, Winneconne	107.29	
Hoyer, O., Zion's, Zion	25.28	
Kahrs, H., Grace, Powers-Spalding, Mich.		
Kahrs, H., Trinity, Hermansville, Mich....	18.27	
Kaniess, G., St. Luke's, Kewaskum.....	263.60	
Kaspar, L., Immanuel's, Greenville.....	186.83	
Kaspar, L., Immanuel's, Clayton.....	53.89	
Kionka, Ed. H., St. John's, Newton.....	124.36	
Kionka, Ed. H., St. Paul's, Newton.....	14.96	
Kionka, P. J., St. John's, Maribel.....	120.00	42.00
Kleinhaus, H. O., Martin Luther, Oshkosh	187.46	
Kleinhaus, H. O., Trinity, Mears Corners		
Kleinke, W., St. John's, Gibson.....		
Kleinke, W., St. John's, Two Creeks.....	25.48	
Kobs, Geo., St. John's, Markesan.....	301.08	
Koeninger, L. H., 1st Ev. Lu., Manitowoc	1,125.00	
Krubsack, J., Christ, Eagle River.....	55.10	10.00
Krubsack, J., Three Lakes.....	4.50	
Kuether, H. A., St. Paul's, Sheboy. Falls	226.67	
Kuether, W. A., Immanuel's, Kewaunee....	232.42	
Kuether, W. A., St. Peter's, W. Kewaunee	48.16	
Lawrenz, Carl, St. Paul's, N. Fond du Lac	122.10	
Lederer, R., 1st Ev. Luth., Green Bay.....	417.87	
Lemke, H. J., St. Paul's, Crandon.....	14.00	
Lemke, H. J., Friedens, Argonne.....	6.80	
Lutz, W. F., Salem, Escanaba, Mich.....	75.00	13.00
Marti, R., St. Peter's, Stambaugh, Mich.	43.12	
Marti, R., Zion's, Crystal Falls, Mich.....		
Marti, R., St. Stephen's, Channing, Mich.		
Masch, John, Immanuel's, Black Creek....		
Mielke, Louis E., 1st Ev. Luth., Shiocton		
Mielke, Louis E., St. John's, Deer Creek		
Oehlert, Paul Th., Trinity, Kaukauna.....	469.75	
Pankow, E. P., Friedens, Green Lake.....	31.00	

