

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 HOME

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and His disciples."
Read: John 2, 1-11.

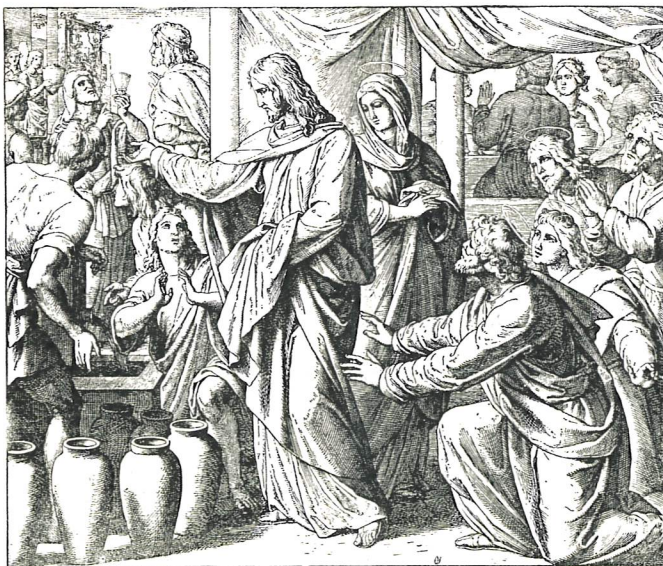
We bring an old, familiar friend to your homes today. Receive him as your house-guest, not for a day or a year, but permanently. I hear him saying: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come to him." And what a difference it will make in our homes! — New homes have been established in this month of June. Let them invite this guest. Soon he will become a host, rather than a guest in the home. — We have passed through the season of housecleaning; some are still at it. Let us set our houses in order according to the directions of this guest. It is the Word of God recorded in John's Gospel, the second chapter.

Foundation of a Good Home

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called and His disciples to the marriage." — These words lay the foundation for a well ordered, well-kept, God pleasing home. What makes a good home? An elaborate house, a well-set table, a house in which no want or need is felt, a place where wealthy and influential people come and go? — The house in Cana was hardly a palace. These people knew what it means to suffer want. "They have no wine." — What of it? "There was a marriage at Cana." This emphasizes the sanctity and blessedness of holy wedlock. That is essential. There are too many unhappy, shattered homes because marriage and fidelity are ridiculed, and vows are broken. "Let

each honor and love his spouse." That makes for a happy home which grows in favor with God and men.

"And the mother of Jesus was there." The mother is mentioned. A mother in the home — this means more than a pretty woman, a good housekeeper, a perfect hostess, a clever bridge player. The mother of Jesus is to be the example. She called herself "the handmaid of the Lord." She is introduced to us by



her cousin with this description: "Blessed art thou, for thou hast believed." Mary loved and trusted her Savior. Listen to her Magnificat: "My soul doth magnify the Lord and my spirit hath rejoiced in God, my Savior." Her daily routine in the home is this: "She kept all these words and pondered them in her heart." Such mothers are good housekeepers, perfect hostesses. Mary noticed: They have no wine. Moreover, she knew where to go with her troubles. She told

Jesus. And mark the beauty of this mother: " whatsoever He saith unto you, do it." — That is "Mutterliebe," true mother's love. A love for Christ and His Word, and a love for the household which binds them to the Word of the Lord. "What He saith, do it." This brings Christ and His Word into the home. That makes home a blessed place.

A Good Home Harbors Christ

"And Jesus was called." — No home can be happy without Christ. You will always find someone weeping in a Christless home: "They have taken away my

Lord, and I do not know where they have laid him." Many a home thinks that Christ is present when, "after the manner of the purification of the Jews" and outward formality of religion is observed. Withal that home may be as empty as were those six water-pots in the house at Cana before Jesus entered as the host.

Christ comes to our homes as our Lord. What He saith do. Obey His word and command. But listen to His command. "Ye are my friends if ye do whatsoever I have commanded you." And He commands: "Come unto me, all ye that labor and are heavy laden, and I will you rest," rest from all your sins, your worries, your troubles, and your cares. He comes to our homes with the sweet wine of His Gospel, sweeter than honey and the honey-comb.

"Draw out now, and bear to the governor of the feast. And they bare it." Where Christ enters, there will be law and order; things will be done decently and in order. Christ comes not to disturb the home, but to bring peace. Away with the many things that cause disturbances in our homes. Let us have Christ — and peace.

"This beginning of miracles did Jesus in Cana of Galilee." — At a marriage, in a home Jesus performed His first miracle. We are careful and troubled about many things in our day. Let us look to the place where so many of our troubles begin, to the home. Let us set our homes in order with Christ and His Word, and we shall see many other wonders and transformations in this great land of ours. A. P. V.

Grow In Knowledge

ELIJAH THE TISHBITE

Raising the Widow's Son at Zarephath

From F. Krummacher's *Elijah the Tishbite*

(Continued)

A striking illustration of that saying of our blessed Lord, "Every branch that beareth fruit He purgeth, that it may bring forth more fruit," forms the portion of the narrative which we have now to contemplate.

1 Kings 17: 17-24

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said to Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

Here we have another specimen of God's manner of guidance, and one of those ways which, though wonderfully dark and mysterious, leads ultimately to a clearer experience of the divine goodness and faithfulness.

Come, let us behold a remarkable work of the Lord

with its glorious results. Here is, I. The pruning of a branch that bore fruit; II. Its bearing more fruit; III. The satisfaction and joy that ensued.

Elijah Enjoys Days of Peace

We still find the prophet Elijah in the peaceful and lowly cot of the widow of Zarephath. He has now passed several months in his quiet retirement. His days were occupied in praise and prayer; holy discourse, and offices of kindness; contemplation of God's word and works; and these were blessed with renewed manifestations of Divine loving-kindness and tender mercy. We are certain that many amongst ourselves would be ashamed of what they would term such an inactive, quiet sort of life, formed only of receiving and enjoying, so that they would reproach themselves for it, and seek again, as soon as possible, the scene of labor and activity. Elijah was not so eager upon laboring for the meat that perisheth. He had long ago renounced, as vain and absurd, the notion that any value can attach to merely human cares, whether for laying up treasure upon earth, or for acquiring a treasure in heaven by our own supposed meritorious services. Well did he know that all which men can receive out of God's treasure is a simple and free gift of the most unconditional favor; and therefore he left it entirely with the Lord, whether He would appoint him a goodly heritage in the land of Goshen, under the vine and fig-tree, or place him in the desert, or in the midst

of militant hosts; all he desired was to spend and be spent in his service. His watchword appears ever to have been, "The will of the Lord be done." Whether called to public activity and conflict in his cause, or shut up in privacy, as at Zarephath, and comparatively laid aside, as to all outward respects he knew with the psalmist, that without God, "It is vain to rise early and sit up late, eating the bread of worldly carefulness, since He gives it to his beloved whilst they sleep."

Thus did Elijah feel cheerfully resigned to pass his appointed period of inactivity at Zarephath, to whatever length it should please God to protract it. Oh that we all had learned this childlike disposition! Whoever is circumstanced as it were, like Elijah at Zarephath; whoever is precluded from outward activity and usefulness in the world by want of means and opportunities, or of gifts and influence, or by weakness or age, let him think with Elijah, that it is the Lord's hand which has thus laid him aside; and instead of inwardly repining, let him keep the even tenor of his way with thankfulness to God. And if indeed he reclines on the bosom of the Lord Jesus, and can rejoice in the blessings of God's house, let him repose under His shadow with great delight, and be only the more grateful for it. Let us not think it necessary to the evidence of our sincerity, that we should be sad and sorrowful, much less gloomy and desponding. Sojourn at Zarephath, fellow-Christians, as long as God pleases. Rejoice whilst the Bridegroom is with thee; when once He shall be taken from thee, then the time of fasting shall come.

The Barrel of Meal and the Cruse of Oil

The perpetual miracle experienced in the widow's dwelling requires some consideration. "The barrel of meal wasted not, neither did the cruse of oil fail." By whose care was this? By the care of Him who ruleth in the legion of heaven, and among the dwellers of the earth. He it was who replenished the cask and the cruse every morning; and thus blessed His children while they were asleep, and before they could have time to say, "Give us this day our daily bread!" And are not His mercies equally renewed every morning to ourselves? He is the same yesterday, today, and forever. How graciously does He, in every respect, provide for us; and how minutely does His providence condescend to our meanest wants! Yes, He is the Savior of all men, specially of them that believe. What He did at Zarephath, thousands daily experience still, though not just in the same form and manner. And how truly do the children of God experience, in a spiritual way, supplies analogous to those temporal ones which were granted to this widow! However pressingly their wants may be felt, still the bread of life is not spent, neither does spir-

itual refreshment fail. He takes care that faith fail not. Mark the words — that it **fail** not. We do **not** read that whole sacks of meal were brought into the widow's house, nor that her oil-cruse ran over. All we are told is, that "the meal wasted not"; she daily received as much as she needed: "neither did the oil fail." So, perhaps, thou, Christian, wilt not receive any superabundance of believing joyfulness, so as to be enabled to shout for joy in the furnace of affliction: **too much** would not be good for thee. But rest assured of the faithfulness of thy God, that He will uphold thy faith; this compassionate High Priest has implored for thee, as well as for the apostle Peter; and He will daily supply thee with so much patience, by daily renewing it, that although thou mayest occasionally doubt and droop, thou never shalt despair or perish. A pious writer says, truly and beautifully, "We require just as much patience to wait, as oil is required for our lamps, until the day shall dawn, and the day-star arise in our hearts."

Death Enters the Home of the Widow

The situation of Elijah at Zarephath was no doubt a period of joy and delight. But it is not usually good that a man's life should continue flowing on in one and the same manner. A long state of prosperity might leave his corrupt nature to become presumptuous, and forgetful of its meanness and poverty. Perpetual quietude serves to nourish a wrong feeling of independence. Long seasons of rest, for sacred musings, are too much open to the intrusion of self-complacency; and therefore, generally, a condition subject to no interruptions or changes, is not good for us. Our gracious God, knowing this, appoints vicissitudes of some kind or other for his people, and pours them, as it has been said, out of one vessel into another, that they may not settle on their lees. A change of this sort now awaited the favored family at Zarephath. The reason of it is known to God alone.

In the midst of cheering blessings, a heavy cloud darkened the peaceful cottage. Alas! the widow's son, her only child, doubly dear to her in consequence of his wonderful preservation from impending death by famine, "fell sick." The sickness increased every hour and the distress of the poor mother was extreme; but her tears prevailed not. Her delight and hope, the dearest object she had on earth, lay extended in the arms of death. How hard! how severe, according to outward appearance! And yet there was nothing but mercy in this event. Our gracious God intended that this bitter medicine should produce salutary effects. It is true, that "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby," Heb. 12: 11.

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Why This Visitation?

Let us inquire, for what purpose was this painful visitation sent?

We may ask such a question, though we must never pry too minutely into the reason of every thing that befalls us; for as yet we can know but in part. We cannot interpret all God's dealings at present. His way is in the sea, and His path in the mighty waters. Clouds and darkness to us are around him. But of this we may be assured, that "all his works are truth, and his ways judgment," or righteousness; and we shall see this more clearly in a better world. At present, we must simply believe and trust in our faithful God, in the midst of our obscurity and darkness. Yet, in this visitation at Zarephath, His gracious intentions may be guessed. The widow, we may well believe, was a person of real piety; but then, as it would seem, only in the manner of Lydia, before the Lord opened her heart; or like Cornelius the Centurion, and some others. They were acquainted with God in a partial and too superficial manner; they held communion with Him, but not enough upon the true foundation. They served the Lord, but more in the way of Martha than in that of Mary. They knew something of God's loving-kindness, but not enough of His grace; not being sufficiently convinced of their own sinfulness, the corruption of their own hearts, and the immensity of that grace which the Lord had bestowed upon them. Their religious feelings were probably more natural than spiritual; yet they possibly regarded such feelings with too much confidence, as a proof of their piety. And when we do this, we are hindered in self-knowledge, we deceive ourselves, and are injuriously ignorant of the relation in which we stand to the God of all grace. In short, they were well affected to godliness in general, but still too far off from God, ignorant of a Mediator and intercessor, and not of a broken and contrite spirit.

A Blessing in Disguise

It is a mercy not to be suffered to remain in this condition, for it partakes more of self-deception than of truth. In order that this good widow might enter fully into the kingdom of God, it was necessary that

the Holy Spirit, who had already prepared her heart, should enable her further to see that God's love is grace — undeserved grace, for the sake of another's work — another's merits. But how could this salutary and humbling self-knowledge be conveyed to her heart; and how could it be formed into a living principle? Two invisible guests break in upon her: the Lord and the Spirit. The one visits the widow's house; the other her soul. The one inflicts the blow; the other expounds it. The one slays her son; and the other makes her sensible of the reason why; namely, that she may know more of herself. Hence her language to Elijah, "O thou man of God! art thou come to call my sin to remembrance, and to slay my son?" See what an overthrow takes place in her spirit. "Thou art come unto me, that my sin might be remembered." It seemed to her as if God had now for the first time looked into her heart. And indeed it is good to be sensible of his discernment of our inmost souls, to be sensible how all things belonging to us are naked, opened, and laid bare to the eyes of Him with whom we have to do. But many a one, alas, when convinced of this, will still endeavor to make the best of himself in his own eyes. And if he succeed not in so doing, yet he will seek to escape from self-reflection amidst the diversions of surrounding vanities: still, however, he finds no true repose of mind. Thus affliction is often necessary for bringing sin to remembrance, that sinners may be effectually awakened, and made alive unto the God.

That something of this sort was seen necessary by the God of all grace for the poor widow at Zarephath, seems evident from her exclamation under His chastening hand, "What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?" This is certainly strange language; but as the language of the heart and feelings, it is very significant. Is it not as if she had said, "Why didst thou come to me? I have reaped this from thy visit, that my sins are brought to remembrance, and a sense of them overwhelms me. Thou art such a righteous man, that neither I nor my house were worthy to receive thee. Hence God has seen it needful to punish me for being

so bold, and for treating thee so familiarly, as if we had been equals. Surely it is thy arrival that has brought all this upon me. A merciful God would not have scrutinized so rigidly a poor woman and an insignificant worm like myself, if He had not found me in thy society; if thy abiding with me had not drawn His attention upon me. Ah, why shouldst thou have come unto me! Surely the Lord would not have ap-

proached so near to such a poor sinner as I am, if thou hadst not brought His awful presence into my house; for He is always with thee." She had an idea of expressing something of this kind. Alas, what absurd notions! And yet, with all this foolishness, what genuine feeling — what self annihilation — what humility! The object of the stroke is gained.

(To be continued)

I FEEL A DRAFT

Please Close the Door!

We have heard much of late in our church papers about church vestments and church rituals. However important or unimportant they may be, I would like to draw your attention to the back door of the Church, which has been left standing wide open. This door has been a burden to me and I believe it needs our attention. Sometimes I think it would be better if we did not have it or if it would be nailed shut, but, since it is still there, let us take care of it. The Lord, speaking through the prophet Malachi, said many years ago to a group of religious people: "Oh, that there was one among you that would shut the doors, that ye might not kindle fire on mine altars in vain." Malachi 1:10.

I have often wondered if the basement of the Church is not included in the church dedication service. When Jesus cleansed the temple from money changers, it was not the holy of holies or the holy place or even the place of worship that He drove them from, but rather from the surrounding courts. They must have sneaked in through the back door. It was in these courts that Jesus said, "My house shall be called a house of prayer." Mt. 21:13. Jesus was never so severe as He was the two times that He cleansed the temple. In no other place in Scripture do we find the Son of God using a whip and overturning tables. He meant business. This back door that was letting in all this corruption must be closed.

Back Door Needs Investigating

We deplore the lack of funds in our synodical treasury today, but I wonder if the Church's back door is not partially to blame. For years we have unconsciously trained our people to support the Church, by means of suppers, bazars, auctions, sales, raffles and what not, until now some feel these things are absolutely necessary to "raise money" to meet the budget. Since all this has taken place in the basement and not in front of the altar or pulpit, it passes by unnoticed. Let us investigate the back door; it might be the cause of some of our trouble.

We have been so afraid of losing our young people, not trusting in the lifted up Christ to draw and keep them, and we have permitted most everything to be

taken through the basement door with the alibi, "It's to keep our young people." Carnivals, roller skating parties, Santa Claus, and what not, have come and gone through the back door of our Church, and yet our statisticians tell us we are losing an army of young people every year. Since this does not come through the front door of the Church into the auditorium, which we are watching so carefully, we let it pass by with little concern. I wonder how God feels? Suppose we give the back door our attention.

I have known of fellow pastors who have been so grieved because of what their people have insisted should be dragged into the Church through the basement door that they have been sick at heart. Some in protest have walked out in the midst of an "entertainment" because they could not tolerate what was taking place there. Others have had to grin and bear it, hoping and praying that a change may come soon. Our Seminary has not trained our pastors along these lines. Oh, please, close the door!

"Have Lost Some Sincere People"

Then, too, there are those who are suffering because of the cold draught caused by the open door, but who are too timid to speak up. Through this same door that so much of the world has entered we have also lost some sincere people. The Church can not afford to cater to the worldly minded at the expense of the more serious. Paul was willing to give up meat if he offended his brother, and surely that ought to be motive enough to close the door to the things of the world that do not belong in the church.

Our duty as a Church is not to "entertain" or to go into any kind of circus business. Our times are too serious for that. Jesus came "to seek and to save that which was lost." He has commanded us to go into all the world and preach the Gospel to the whole creation. What is the use of trying to keep the Church warm when some insist to keep the basement door open, permitting the chills of the world to freeze us out. If the back door is going to be used, put a lock on it and do not open it to everything that seeks entrance. Let us have more warmth in our churches by keeping both the front door and the back door closed to the wintry blasts of this world. Thanks, I feel warmer already!

— Rev. Maynard Force in Lutheran Companion.

HUMILITY

"Have this mind in you which was also in Christ Jesus." Phil. 2: 5.

In the paragraph where this verse occurs Paul shows that the root of bitterness which causes dissensions in the church is pride. The ego-worship of the natural man, with its self-will, its conceit and its envy, is the snag which will puncture the bottom of any congregation as it steams up the river of life. Christian pilots steer clear of this only by following the channel indicated by "the persuasion of love and the fellowship of the Spirit." The navigation chart for a safe voyage is the one provided by the example of Christ. The directions he gives are "the same love, one accord, one mind, counting others better than ourselves, looking not to our own things but also to the things of others."

The mind of Christ was humility. He "emptied Himself" of Self. He "humbled Himself" in obedience to the will of His heavenly Father, and in this obedience He preserved "to the death of the cross." He is our example and He is the source of the divine grace which makes it possible for us to follow in His footsteps.

Christian humility does not consist in yielding assent to what is false and wrong, nor in begging everybody's permission to exist, nor in looking for a hole in which to wriggle and disappear. But it does consist in the prayer, "Not my will, but Thine, be done." It consists in taking a stand for what is right

and true in the light of God's revelation and accepting the consequences of the courage of this conviction. Right is right and truth is truth, whatever the immediate results may be. "Wisdom is justified by her works" in the long run.

The humble obedience of Jesus was the most foolish course imaginable from the worldly-wise point of view. It was nothing less than insanity as far as His own temporal interests were concerned. But for the spiritual interests of a lost world it was the divine wisdom of God. The wisdom of this self-centered world is the supremest folly, but the foolishness of God is supreme and eternal wisdom.

Christianity is not worldly-wise policy. Christian faith is identification with Christ and acceptance of the godless world's misunderstanding, contempt and persecution. But this aligns us with Christ. It invites the hostility of His enemies, identifies us with His cause, disassociates us from the world, our own sinful nature and the devil, and places us at the gracious disposal of the sanctifying influence of the Holy Spirit of God. We lose what we pray and long to lose, and we gain what we long and pray to gain. Self dies and Christ lives. "For me to live is Christ, and to die is gain."

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

—C. J. S. in *The Bible Banner*.

Comments

The Holy Ghost and His work of enlightening men through the Word of God, more especially the Gospel, is much misunderstood by men outside of the Lutheran church. The miraculous outpouring of the Spirit on that first Pentecost at Jerusalem is often regarded by the religious enthusiasts as the first coming of the Comforter upon the disciples, as though they had not known the Holy Ghost in His working upon them before this promised baptism of fire among them. This is an error, for this same third Person of the Godhead has labored from the beginning of time on the hearts of the fallen race. He was active at the creation of the world, as we read in Gen. 1:2: "And the Spirit of God moved upon the face of the waters." He strove to keep mankind on the right path before the flood, Gen. 6:3: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh." And throughout the story of God's plan of salvation as told in Holy Writ, the workings of the Spirit can be easily traced by the believing

reader. Thus it was He that brought the disciples to faith in their Lord Jesus Christ and kept them in it to the end.

But all this was effected by the Word of God as the only means of grace. Here is the second misunderstanding afflicting the enthusiasts. For the characteristic mark of every religious enthusiast — "Schwaermer" — is that he expects the Holy Ghost to deal with him without and outside of the Word. They claim that the Spirit speaks to them and moves them directly. Hence, as these spiritual movements always lead them away from the truth, and all their efforts to save mankind prove vain, they are always expecting and praying for another Pentecost outpouring of the Spirit. They do not know that the Holy Ghost is ever present and working wherever the Word of God is used. So, instead of giving close attention to this Word and accepting its promises of forgiveness and sonship of God, they dream their dream of a coming kingdom of God that is to appear with great

miracles of force and power. If they would but read closely and believingly the words set down by this Spirit of God through the inspired penmen, they would be spared many a disappointment.

A case in point is an editorial in the Lutheran Herald on the delusions and false hopes built upon unionism. "They were together (at the first Pentecost) **with one accord!** What strange voices we hear today. 'Get together regardless of creed, or belief or faith; form large organizations, mobilize the man power, form a large outward organization which by its number shall be used as a battering ram to force a union of the church, and then the church shall conquer the world, and be a power for the governments to reckon with, and thus we shall stop war, and social discord and bring on an earthly millennium of peace and good will.'" Thus the movements and trends within the churches today show a plain disregard for the plain statements of the Word of God. "The Bible is no longer considered as an authority," nor is it all inspired. It is not the means of saving men from sin.

Here is that apostate Lutheran, Dr. Frank Buchman, leader of the Oxford group, who at New York the other day called for a "moral rearmament as a national necessity if we are to win the war against chaos. It is a race with time to remake men and nations. It must move with lightning speed. MRA — 'moral rearmament' — is the people's mandate for a change of heart in every land." Thus far has this former Lutheran preacher strayed away from the old truth, formerly professed by him, that man can be saved and have a change of heart only through the ministrations of the Spirit in the Word alone. Thus he caters to the sectarian unbelief and receives messages of applause from the great of the land, who shall be nameless here.

No, we do not need a new outpouring of the Holy Ghost in power and in cloven tongues of fire, but a renewed holding fast to the inspired Word of God already prepared and clearly written in the Bible. The only food for the soul is the Word of God, nothing else will keep it from starvation. Nothing else but this shall be given to man whereby he can be saved.

* * * *

The Bible is still the best seller among books. Even in Nazi Germany, as the News Bulletin states, the Bible outsold Hitler's "Mein Kampf" by about 200,000 copies yearly during the six years since the Nazis' assumption of power in 1933, according to the Prussian Bible Society. Is there any connection between this statement and the news item of recent date found in the Chicago Tribune, that the sale of Bibles is to be restricted in the Fatherland? "A new order of the Reich's literary chamber, an adjunct of the propaganda ministry, provides that Bibles and

religious tracts may be put on display only in Confessional book stores. In general book stores Bibles may be sold only when specifically ordered. There are few stores devoted solely to the sale of religious literature in Germany." Nor may the sale of Bibles and tracts be subsidized by Bible or tract societies.

Of course, we cannot vouch for the truth of this news item. But the News Bulletin reports new stirrings of life in the German Christian Church. The leaders of the thoroughly nazified German Christians proclaim that, "All supra-state or international churchmanship of a Roman-Catholic or world-Protestant type is the political degeneration of Christianity. Genuine Christian faith develops in a fruitful way only within the given orders of creation. The Christian faith is the unbridgeable opposite to Judaism." Hence the German Christians plan "The foundation of an institute for the research into and the removal of Jewish influence on the church life of the German people and the building up of a church central office for combating the abuse of religion for political ends." The whole campaign seems to be directed toward the education of German youth in the duties that it owes to the state. It is also directed against the Confessional church. The demands made on this church include relinquishing its claim to a share of the church tax, surrendering its status as a corporation of public right, and others. The Confessional church has refused these demands. Z.

* * * *

The Jew in Palestine is no more happy than those of his brethren in Europe. England seems determined to go through with its plan of creating an independent state in the Holy Land, which shall consist of 60 per cent Arabs and 40 per cent Jews. This is satisfactory to neither Jew nor Arab. Jews have staged violent riots at Jerusalem and elsewhere. Immigration of the Jew will be restricted under this plan and the hope of a Jewish refuge goes glimmering.

There have been many efforts made of late to explain the feeling of repulsion against the Jew. As long as these efforts do not recognize the history of Jewish hardened unbelief through the ages, no real understanding of the problem can be expected. All pleas for greater tolerance of this race fall on barren ground. There is but one explanation for the sad predicament in which the children of Israel find themselves. It is the repeated and stubborn resistance that this chosen people of God has maintained against the countless deeds of mercy and calls for belief in the Christ that was to come, and in the One born of Mary that came at the appointed time, that alone explains the plight of the Jew. It is useless for the Hebrew to deny that his people crucified the Christ, for they did; nor can the Gentile make the lot of the Jew easier

by pleading the guilt of all men in that crucifixion. There is no getting around the fact that these people are under the judgment of God for their persistent unbelief in Jesus and the Son of God.

The conversion of this unhappy race to the Christian belief is a very slow process. The moot question of whether all Israel shall come to Christ before the end of time we do not intend to discuss here. All that we can say is that our efforts to convert the Jew to Christianity should not be relaxed. Our Lord, no doubt, still has many of His lost sheep among them. They can be found and saved only through the Gospel. Meanwhile it is not for us to hate him or persecute him, but to look upon him as one for whom Christ has also died in His love for all men. Z.

* * * *

The Church and Easy Money When the church finds itself in financial difficulties, when a congregation in the midst of depression and drought must scratch to support church and school, when the Synod finds it difficult to raise sufficient funds to carry on its work, some have expressed the wish that oil would be discovered on the church property, which would produce sufficient income to cover all such expenses.

From a purely business standpoint that seems very desirable but from a spiritual standpoint it would be harmful. The Apostle Paul praised the Macedonian Christians because they first gave themselves unto the Lord before they gave their money for the collection which he was raising. The giving of money for

church or benevolent purposes which is not preceded by the giving of one's self to the Lord has no value in the sight of God. Likewise the gift which does not cost us anything is not worth anything. Just read what the Prophet Malachi had to say to the Jews who withheld the cream of their flocks and herds from the Lord and offered only the runts and cripples which had no market value.

Every time gifts are asked of us for congregational or synodical purposes, taking for granted that it is done in the right manner, an appeal is made to us to give ourselves more fully to the Lord. It helps to develop our Christianity. It is a necessary part of Christian training. The appeals for money so frequently met with in the Scriptures had for their purpose not just the raising of money but the development of Christian character. The Scriptures never appeal for money to those who have not given themselves unto the Lord.

When the needs of the Kingdom of God are placed before us and we are prompted thereby to make financial sacrifices and to work that these needs are met, the Old Adam in us is weakened and the new man in us is strengthened, which is of benefit not only to the cause which needs help but also to our own spiritual well-being.

Discovery of oil on church property or anything that would make it unnecessary to make further sacrifices for the Kingdom of God would not be the blessing it seems to be at first glance. A rocking-chair Christianity is bound to produce a flabby Christianity.

I P. F.

From a Wider Field

"I WILL POUR OUT MY SPIRIT UPON ALL FLESH"

Oh joy! because the circling year
Hath brought our day of blessing here,
The day when first the light divine
Upon the church began to shine.

Like unto quivering tongues of flame
Upon each one the Spirit came —
Tongues, that the earth might hear their call
And fire, that love might burn in all.

Thus wondrously were spread abroad
To all the wondrous works of God;
In every tribe's familiar tone
The glorious marvel was made known.

While hardened scoffers vainly jeer'd,
The listening strangers heard and fear'd;;
They knew the prophet's word fulfill'd,
And own'd the work which God had will'd.

Of old in every hallow'd breast
Thou camest in Thy grace to rest;
O grant us now from sin release,
And in our time, good Lord, give peace.

Praise we the Father and the Son,
And Holy Spirit with Them One:
And may the Son on us bestow
The gifts that from the Spirit flow. Amen.

— tr. J. Ellerton.

AN ATHEIST'S ADMISSION

The head of the Atheist League in Russia, Yaroslavski, is not so optimistic on the success of Russia's campaign to exterminate religion in Russia. In fact he is a bit dejected. According to his own admission there are still 30 million Christians in Russia. Surely, this figure was not arrived at by actual count, but it is Yaroslavski's estimate; so we could easily add many

to that number and still, perhaps, be on the safe side. He will certainly not put that number higher than it is. But has it convinced "godless Russia" that Christianity is not a seasonal epidemic that can be stamped out by the ingenuity — will and power — of man. It has done everything but that. Those godless leaders merely ask for more time — a few more five-year plans to eradicate this evil pest — Christianity.

We fear that Yaroslavski and his tribe will have a sad awakening. If in the not far distant days the Soviet Union will find itself a badly disintegrated nation — she will have reaped what she has sown. Already there are evidences of disintegration and the leaders of the Union are not blind to the fact. The peasants number about 120,000,000 of the 170,000,000 of the population of Russia. Let the unrest, which, indeed, has already begun among these peasants, become evident and Stalin may well look for a safe retreat elsewhere. If one can trust reports that come to us — Communism has had its day with the farmers of Russia. They have been disillusioned in regard to the promises of heaven on earth made to them by the Communistic government. The young ardent communists have left the farms for industries in the cities and this leaves the more sober, older men on the farm who are conservative and less inclined to idealism. This is widening the gap between the Communistic party and the peasants. If this reasoning of some is true, then we may expect a turn of affairs in the Soviet Union; not immediately, perhaps, but, nevertheless, the signs are appearing on the horizon. But come what may and when it may, the Russian Communist will yet experience the truth of God's word: "Be not deceived, God is not mocked."

W. J. S.

THE UNITED STATES AND THE VATICAN

Some time ago we called attention, in this column, to the government's ever increasing friendliness toward the Pope. Today we have several church bodies expressing to our government their concern over this obvious friendship.

The United Lutheran Church was, perhaps, the first body that went on record on this issue, expressing to our government its grave doubts and fears and reminding the President that recognition of the Vatican "would violate the American principle of the separation of Church and State." Now the Southern Baptists have joined the opposition, and in the recent convention at Oklahoma City had this to say in a formal resolution drawn up by its committee on Public Relations: "We oppose the establishing of diplomatic relations with any ecclesiastical body, the recognition in the Congress of any ecclesiastical potentate, the extension of special courtesies by our government to

any ecclesiastical official as such, and the employment of any branches of our national defense in connection with the religious services that are held to honor any ecclesiastical leader." Although the Vatican is not mentioned by name in this resolution, it does not take much imagination to guess to whom this refers.

Why should Rome, the Pope, have a special envoy or representative in Washington and what on earth is the sense of an exchange of ambassadors between the government of the United States and the Vatican? What is the meaning of it? There is no "trade relationship" nor "military power" that calls for it. If an exchange of ambassadors would materialize it would be nothing but a gesture and a bad one at that. It would give one church precedence over all other churches — a thought incompatible with the American conception of "religious freedom," not to speak of the biblical monition on the separation of Church and State.

We hope that our government will give ear to these timely warnings and heed them. W. J. S.

RELIGIOUS FREEDOM

The aforementioned Baptist convention also had something to say about religious freedom aimed at, we believe, the same Church of Rome. For many years the Catholic Church has been agitating for the government support of their parochial schools and for free text books. Time and again during the last decade bills have been sponsored in various state legislatures that would make it mandatory for the state to give financial support to the schools of Rome. Although there are, in isolated sections of our country, due to local conditions, public schools that are under the complete domination of the church and yet supported by the tax payers of the respective locality — these cases are rare exceptions. But Rome is not satisfied with such an arrangement. She demands that the government assume the whole financial responsibility for all her schools yet insists that the government have no voice in the conducting of them. This is a well known fact. She has tried to force such legislation in the states of New York and Ohio, just to mention a few.

The Southern Baptists are not asleep but are fully aware of Rome's ambition. Hence in the same committee report this matter is not overlooked. We quote, "American Baptists hold that the coercion of religious bodies through special taxes, the use of tax-raised funds for sectarian schools and the appropriation of public money to institutions created to extend the power and influence of any religious body, violates the spirit of the first amendment and results in union of church and state."

Well said. Now if these churches and their pastors will be consistent they will, in the spirit of that

resolution, quit their eternal and provocative agitation to place the Bible in our public schools and to have them read in the class rooms under the leadership of the respective teacher. That too **"extends the power and influence of a religious body"** and invades the field of the church. Let us be consistent. W. J. S.

Charles J. Stilwell, speaking for the builders of one of the largest telescopes in the world had this to say as he presented the huge mirror to Dr. Otto Struve, director: "The knowledge of the basic laws of the universe found here will last long after the politically engineered crises of mankind are forgotten. Every house has a builder and the Builder of the universe is God. I hereby tender you the house we have builded. Our hope is that it may be used to show us more of God's universe." Well said! We are not accustomed to hearing such humble words from the lips of such men in our day. "The earth is the Lord's and the fullness thereof" and "the heavens declare the glory of the Lord" are words that are not so readily admitted in the circles of the "scientists."

The telescope is said to be the second largest in the world. It weighs 75 tons, has an 82 inch mirror and will magnify an object 100,000 times. No doubt many new stars will be discovered by the use of this instrument and many stars now but faintly known and seen will reflect greater glory. May it lead many to see the glory of God in the face of Jesus Christ.

W. J. S.

A LUTHERAN MISSION IN BELGIUM

As the reader may know, Belgium is a Catholic country. It is therefore gratifying to note that in Antwerp a Lutheran Mission is being conducted by one who himself was reared in the Roman Church. His name is Pastor Lambert Hellings. This man came in contact with Pastor Oesch of London and also Pastor F. C. Kreiss of our Lutheran Church in Paris. Let us hear this man tell part of his story. We take it from Pastor Hellings' article which appeared in "Le Lutherien Francais" April, 1939:

"When war broke out in 1914, I was 25 years old. I fled to Holland and from there to England. My purpose was to go on to France. When at the beginning of 1916 I was just at the point of disembarking from Folkestone for France, a man approached me and put the question in English, whether I was a Belgian and spoke Flemish. When I said yes, he gave me a small Flemish book. I slipped it into my pocket and boarded the ship for France. I had barely gotten my bearings on deck and found a seat on my baggage when I drew forth the little book. I was greatly astonished when I discovered it to be St. John's Gospel. I was glad. Every Roman Catholic knows the first verses of this Gospel by heart. Full

of curiosity I therefore continued to read and to finish the whole Gospel in one sitting. Ever since this little book has been my faithful companion. It took the place of the Roman prayer book.

"Until the end of the war there was a struggle within my soul. I attended mass less regularly. The war was over, I returned home full of joy to see my mother and my three sisters. Thus the first days passed. Sunday came, and mother and my sisters prepared to go to church. How surprised they were to notice that I was not going with them. I plainly read the grief in my mother's face. Nevertheless I went for a walk in my home town. There in one of the streets, I found on the ground a small black book. I picked it up and found that it contained the same Gospel of St. John, and in fact the whole New Testament. I went home. "Mother," I said, "see what I found. It must be the Holy Scriptures of which we heard so much and have never seen." We were all very happy and read in the New Testament every day. The Roman Church became less attractive to us. Without being able to analyze the change, mother and I began to bear witness of the Gospel in our surroundings. "For out of the abundance of the heart the mouth speaketh." The Gospel is like a mighty fire and spreads in every direction. Therefore we soon had many enemies, especially among the priests. This we were unable to understand, since all we did was to speak of our Lord Jesus Christ. Matters reached such a point that we were excommunicated and now we were treated as heretics, as rebels, as protestants. From this time on we gradually lost our old friends. Yet it was wonderful how many people also came to us to hear our simple proclamation of the Gospel, which many received with joy. There are four Evangelical churches now, the fruits of our first witness-bearing.

I enrolled in a Bible school for three years. Then I enrolled in a seminary which belonged to a group of American Methodists. In the year 1929 they ordained me as preacher. I thank God that he used me to found several more congregations and above all granted me the grace to be his humble instrument to lead souls to the feet of Jesus Christ our Savior. For five years I have continued my mission work in Antwerp" (Lutheran Messenger).

Pastor Hellings noted the Modernistic spirit in the Methodist Church in Belgium, also the rationalistic Reformed interpretation of the Sacraments. He was led by the plain Word of God and would not permit himself to take liberties with His truth. Long before he severed connection with that church he refused to partake of Holy Communion with them. Finally his loyalty to the Word of God forced him to leave a body where the Word was not taught in its truth and purity.

Pastor Hellings was referred to the Missouri

Synod, and received Lutheran literature from St. Louis. And so it happened that the Missouri Synod pastors in London and Paris colloquized this staunch defender of the pure Word of God in Belgium and he is now a Lutheran missionary in Antwerp. The London and Paris congregations are asked to support this mission, because of the lack of funds in the Synodical treasury.

It certainly would be doing a fine piece of missionary work if we could find ways and means of helping this struggling Lutheran Mission. At least let our prayers go forth to the throne of God for Pastor Helings and his mission.

—The Friendly Valley Luth. Messenger.

85 MILES TO CONFIRMATION

The story of how three young girls and a boy braved the tangled trails, wild animals and straggling Indians of the Ohio wilderness 104 years ago to make the 85-mile, five-day trip from Crawford County to Columbus, O., for catechism instruction in St. Paul's Lutheran Church, has been uncovered by workers on the Ohio Historical Records Survey of the Works Progress Administration.

Eight-year-old William A. Knoderer, son of Catherine Donnewirth, the girl who initiated the expedition, helped WPA researchers to piece together the story.

No hothouse flower was Catherine. At 16 she had already spent four years chopping down trees, splitting rails, building barns and fences, shooting wolves, bear and deer and could read the forest signs like a book. With her went a younger sister, the daughter of Neighbor Riemerschnieder, and a young neighbor boy named Rang. Young Rang carried a rifle, but was so awkward that the competent Catherine took it away from him after the first day out and carried it herself. At night they fashioned beds of boughs and leaves. Although they had some bad moments when they heard the cries of wild animals at night or encountered Indians, who later turned out to be friendly, the trip was remembered by them as a grand picnic.

While the others returned to Crawford County with a party of traders, Catherine stayed on after her confirmation and worked at a boarding house located on the present site of the Columbus City Hall. And here love sneaks into the story. She married Frederick William Knoderer, raised a family of seven children, died in 1912 at the age of 93.

The original St. Paul's Lutheran Church was located at the southwest corner of High and Mound Streets in Columbus. It is now located at Stewart and Bruck Streets.

Up to date, the workers on the WPA Historical

Records Survey have inventoried the birth, death, marriage, confirmation, baptismal and financial records, and have completed the histories of 1,000 of Ohio's 5,000 churches. These inventories will be published and will be available to citizens seeking information on their relatives, to religious organizations, and to historians. Because of the lack of vital statistics bureaus in the old days, these churches contained the only records of this type in existence.

—Lutheran Companion.

IT IS NOT RELIGION

The idea that religion should be subjected to racial or national limitations, which has taken hold in some European lands, seems to be held by some even in America. Eduard Holton James of Concord, Mass., writes, as follows, in the New York Times: "Love of country should be the bottom of any religion taught in American schools. The only religion which could be taught in American schools would be a religion that starts from America, leaving out everything that does not concern America, as being unessential to an American child."

We do not, of course, teach doctrinal religion in our public schools, holding as we do that Church and State should be separate. But to say that the basic religious principles, which in our land are so largely determined by Christian influence, and which have always permeated our culture, shall be given a narrow isolationist stress is to deny the very soul of religion. One who loves God and His fellow men will value the soul and personality of men, women, and children in other lands and will not leave their welfare out of his concern. The rights that are essential to an American are essential to all men. Aside from the strictly religious argument, we too often in these days talk as if the woes of others than our fortunate selves were none of our affair.

—Luth. Companion.

JAPAN HAS A BIBLE SOCIETY OF ITS OWN

Though the British and Foreign Bible Society, together with the National Bible Society of Scotland, rendered fine service to the southern and western half of Japan, and the American Bible Society wrought equally well for the northern and eastern portion, many Japanese Christian leaders had come to believe that it would commend and naturalize the Scriptures to the people of Japan if the Bible should appear bearing the imprint of their own Bible Society. Consequently the "Nippon Seisho Kyokwai" (Japan Bible Society) was launched October 3, 1938. The Bibles issued by this society bear no trace of foreign imprint to give them an alien hue. The prospect, however, is being carried on in complete co-operation with the foreign Bible Societies already noted.

—The Lutheran.

HEART SONG

The Savior knew the task before Him
When from Gethsemane
He let His angry captors lead Him
To dreaded Calvary.

They mocked, and scourged, and spat upon Him
Within the council hall;
Yet to their lies and accusations
He answered not at all.

Then on the cross they crucified Him
And shed His precious blood,
That man's stained soul from sin might be
Washed white in that pure flood.

Behind the precious blood of Jesus
O wondering sinner, hide;
For that bright stream which covers sin
Flowed from Thy Savior's side.

The Savior asks no payment of thee,
To set thee free from sin;
He opens wide the gates of heaven
And bids thee enter in.

Take then the wonderous gift He offers,
And in His Word believe;
For love, and grace, and life eternal
These shalt thou then receive.
—By Mrs. Marie Baumann, the blind lady.

The Native Christians of China are feeling out their own ways of worship. In the rural congregations especially they are no longer content to express their devotions in the borrowed hymns of the West. More and more hymns of their own composition are being sung to familiar Chinese ballad tunes, to express more vividly the experiences, hopes and longings of the people. Two of the most favored hymns, now sung in many parts of China, are

"He is the spring wind, and I am the grass;
Let Him blow."

and again,

"Wearing our straw hats and carrying our hoes,
We go to our fields, praising the Lord."

It is reported that in Shantung province chapters of the Bible, and even large portions of Holy Writ, are commonly sung to age-honored native music.

—The Lutheran.

The Gideons Have Decided to Go to school. Canada's successful three-year experiment of placing Bibles in all their schools developed in the Gideons an expanded and intelligent interest to such an extent that they have adopted the same project for themselves. Their present slogan reads: "The nation's Book in the nation's schools for the boys and girls of America." The first large-scale operation of the project was recently carried out in Denver, Colo., where 650 Bibles were distributed among 63 schools, with 50 more copies supplied to suburban schools. Acceptance of the Bibles is purely voluntary, but the copies are given, when requested, under the sole condition that they will be used for daily devotions, as well as for memory and reference work, and as literature. The rapid adoption of the Gideon project by other states is encouraging; it indicates equally a gratifying spirit of welcome for God's Word and a sense of its practical value for the complete education of the pupils.

—The Lutheran.

JONAH AND THE GREAT FISH

From Manaos, Brazil, comes the report that a soldier was drowned while bathing. A few days later a fisherman fishing in the same river caught a monstrous Pirabyba. After dragging it on land and opening the fish he found to his surprise the intact body of the soldier.

Since this story is not recorded in the Bible many, who scoff at the Bible story of Jonah, will accept it without even doubting its possibility or veracity. Why, we ask, will men doubt the Lord and His Word but believe what a fellow man tells him though both statements challenge the benighted intelligence of man? Because the Word of God must be received on the testimony of the Spirit of God alone; it is this witness that men reject and will not accept because it demands spiritual discernment which natural man does not possess. However, any statement of men demands only natural abilities.

W. J. S.

Our Synod

A CHAT ABOUT THINGS SYNODICAL

June sixth. The program for our convention in August is now on the press. The first copies will go out tomorrow, some by air mail, to the most distant parts of the territory in which our Synod is at work.

The program represents hours and hours of hard

work on the part of those who wrote the reports, and yet it is only a summary of the labors performed by the members of our boards and standing committees during the biennium which is now rapidly drawing to its close. If all the members of our Synod would give as much time and effort to the service of our cause,

our work would, humanly speaking, be in a flourishing condition.

* * *

The printed pages of the program come to life in the discussions of the General Synodical Committee. Here one becomes acquainted with the work of the various departments. Questions can be asked, criticism voiced, and counsel and encouragement given. He who attends these meetings and takes a lively interest in the proceedings, will learn to know his Synod.

This time every District was represented by at least two men. These men are to carry the information they have gained and the spirit that reigned in these meetings to their local pastoral and delegate conferences that will be held in the near future. There does not seem to be any reason why not every member of the Synod should be informed and interested.

* * *

The impression of the writer is that there was a more hopeful note in the various reports, particularly in that of the General Mission Board. Though our means still were limited, new work has been begun, and our missions show a considerable progress. That is as it should be. The world needs the Gospel, and we have it and are commissioned by our Lord to preach it to all nations.

* * *

We have one standing committee that is not being overworked and yet has more grief than other committees have, the Committee on Assignment of Calls. This committee met at Thiensville on Friday, May 26. As far as calls for teachers were concerned, things did not look so bad. But, incidentally, we are facing a shortage in male teachers. It is high time that we send a number of boys who are willing to serve the Lord in our parochial schools to New Ulm.

As for the candidates for the ministry, the Committee helplessly had to face the fact that there was not even one permanent call on hand. One member of the class will go to Saginaw as a tutor. There may be about ten openings in the not too distant future, but we now have about fifty candidates in all waiting for a call:

Year	Number
1934	3
1935	4
1936	1
1937	9
1938	10
1939	20

Something ought to be done about this. Serious enough, that these young men eager to get into the service are compelled to wait for years. Worse, if

we remember that these are the gifts for which we all have asked the Lord, and that we permit them to stand idle after he has given them to us. If there were no fields, it would be different. But there are fields enough, only the lack of funds keeps them idle. Yes, something ought to be done about this. But who is to do it? Other members of the Synod? Let us learn to say, I ought to do something about it.

At this session we did not spend quite as much time as usual on the discussion of the question, What can we do to increase the contributions for the work of our Synod? That may be a good sign. The solution is so very simple, Less talk, and more hard work. All of our congregations have been informed, that is, if the posters were filled out as requested and placed where they would be read. The Presidents will write the congregations once more. The time may be short, but if every pastor will pull out his car and spend as much time visiting his members to appeal to them for more liberal offerings as, for instance, the members of the Board of Missions spent on the Synod's work in the week of May 21, the Board would soon have sufficient funds to issue calls to at least several more candidates.

* * *

Strange, how familiar things will spring at a person from a printed page. Recently the writer was casually paging through the Lutheran Standard, the organ of the American Lutheran Church, when his eye was immediately attracted by the following item, which, he knows, will be read with keen interest by many and, he hopes, not without profit:

The Wisconsin District might ask itself the question: Who has his hand on the brake? The lay delegates presented the following resolution to the Convention for adoption:

"Whereas, the Wisconsin District stands very low in its contribution to the American Lutheran Church, and

"Whereas, reports reveal that our District raised but 66 per cent of its allotment on the budget (Fair Share), and

"Whereas, our lack of effort hinders the work of our Church,

"Be it therefore resolved: That the District take to heart this our situation and exert every effort not only to advance to the proper place in the column of districts, but particularly to fulfill our duty in supporting the work of our Church as God wills."

* * *

The Board of Trustees earnestly requests all pastors and treasurers of congregations to remit to the District Cashier promptly after Sunday, June 25. The Cashier will close his books for the biennium at midnight, June 30.

J. B.

REDEDICATION OF CHURCH

On May 21, 1939, Immanuel Congregation of Shirley, Wisconsin, was privileged to rededicate its

renovated house of worship to the continued service of the Triune God and the preaching of the Gospel of Christ Jesus. The interior of the church has been completely remodeled with decorative "Nu-Wood," a new hard-wood floor, and refinished pews and altar. An oil painting in the altar panel, four feet by two feet, the gift of the Ladies' Aid, has as its subject the Inviting Christ, "Come Unto Me."

Special services of praise and thanksgiving were held in the afternoon and evening. The German dedicatory sermon was preached by the Rev. F. C. Uetzmann, the English by the Rev. R. Ziesemer.

May the Lord continue to bless this congregation in the future as He has so graciously done in the past, for "Happy is that people, where God is the Lord." Ps. 144, 15. A. W. Voigt.

THE NEW ENGLISH HYMN BOOK

The Joint Synodical Conference Hymn Book Committee, at work since 1929 in preparing a new English hymnal for the churches of the Synodical Conference, completed the first draft of the proposed hymnal in April of this year. A provisional copy of the book will soon be in the hands of the pastors and teachers of our Synod.

This prospectus, a booklet of about eighty pages, lists all hymns which are to be included in the new

hymn book together with the tunes for each hymn. If marked changes have been made by the Committee in translated hymns, the entire hymn has been printed in the prospectus. The same is true, of course, of new hymns and new translations. It must be remembered in our circles that the present Missouri Synod Hymn Book was used as a basis for the Joint Committee's work. The provisional copy also contains the proposed liturgical section of the new hymn book.

In placing this provisional copy into the hands of our pastors and teachers, the Committee expects that all will carefully study its contents, the choice of hymns and tunes, and the liturgical section. We expect that comments and criticism, especially of a constructive and specific nature, will be sent to the Committee. The purpose of this provisional copy will be defeated unless we hear from the field.

All communications, however, must be in the hands of the Committee on or before August 1, 1939. Subsequently the Committee will meet to study all comments and criticisms from the field and prepare the master copy for the publication of the new hymnal.

At present we urge all pastors and teachers to take the time — your committee has been at work for ten years — to study the provisional copy carefully, and to report their reactions to the Committee before August this year. A. P. V.

BOOK REVIEW

Problem Sermons for Young People, by Professor J. Theodore Mueller, Th.D., Ph.D. Concordia Theological Seminary, St. Louis, Mo. Pages 124. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

We quote from the author's preface: "While these sermons may be employed by the pastors in their regular pulpit work, they are preeminently meant to be read and studied by our young men and women themselves." The author has selected some very difficult subjects in this volume but has succeeded admirably in presenting the Scriptural truths. He is not afraid to speak out, or rather, let the Bible speak. The world needs that kind of witnessing as we find on these pages. The book contains seven sermons on the following subjects: I. The Question of Christian Chastity. II. The Question of Overcoming Temptation. III. The Question of Effectual Prayer. IV. The Question of Choosing Pleasure. V. The Question of Happy Marriage. VI. The Question of Worthy Ambition. VII. The Question of a Truly Christian Life.

We wish this book a wide circulation. W. J. S.

Out of the Wilderness, by John Carrara, Evangelist. Print, Zondervan Publishing House, Grand Rapids, Mich. Pages 151. Price \$1.00.

The Author a converted Catholic, is a humble believer in Christ and preaches Christ and His atonement wrought by His death. We are not able to agree with the author on all points and yet it makes our heart glad to hear him say, "Catholicism cannot save nor can Protestantism save, but Christ and He alone (John 10:9; Rom. 10:9)." That is a grand confession and this the author preaches. W. J. S.

The Holy Spirit, by B. H. Carroll — Baptist —, physician, preacher, author, and editor. Print, Zondervan Publishing House, Grand Rapids, Mich. Pages 174. Price \$1.50.

Contents of this volume, I. Jesus and the Holy Spirit. II. The First Pentecost. III. The Church the Habitat of the Holy Spirit. IV. The Gift of the Holy Spirit. V. Receiving the Holy Spirit. VI. The Church the Holy Temple of God. VII. The Sin against the Holy Ghost. VIII. Judas Iscariot's Sin against the Holy Ghost. IX. The Gospel Plan of Salvation not a Last Will and Testament. X. The Unchanging Christ.

The author is a convincing speaker and in every sermon quotes the Scriptures profusely. In this he may be an example to every preacher. He lets the Scriptures talk. The writer is a Baptist, hence we must expect him to present the Baptists's view on such doctrines as: Baptism, Lord's Supper, Christ's Session, etc. W. J. S.

Living Messages from the Epistles, by Dallas C. Baer, Pastor, Trinity Lutheran Church, Selinsgrove, Pa. Publisher, The Lutheran Literary Board, Bulington; Iowa. Two Volumes — \$1.85 per volume.

These are sermons based on the Epistle lessons of the Eisenach series. It is not so easy to give an unbiased opinion of the sermons contained in these volumes. The author, let us say here, is, no doubt, a humble believer in the atonement of Christ and often preaches this very well and beautifully — **but not in every sermon**. Some sermons are nothing more than a moral treatise. There are so many things on which one can not agree with the author that neither time nor space will permit to list them. As an example we shall quote the author from his sermon of 1 John 1:1-4. "God was practically the Great Unknown before Christ came." "Men knew God existed and that was about all," page 34. "No one knew God as the loving Father," page 35. These statements are not only too broad but grossly misleading. What about all the faithful in the Old Testament? What does Christ tell us about Abram? "Abram your father longed to see my day; he saw it and was glad." What about

David, etc.? "Jesus changed the whole idea and conception of God," page 36. Jesus did try to correct the Jewish misconception of God but He did not change the "whole idea and conception of God." Such statements can be multiplied many times. Often such statements are the topic sentences of a paragraph on which the author then enlarges. We can not recommend the sermons as models to anyone. Christ and His redemption — sin and grace — must be the axis upon which the WHOLE sermon and EVERY sermon re-

volves. It is not enough to mention this in a hurried sentence or to quote a scripture passage here and there but Christ must be preached and HIM CRUCIFIED for our sins. Any sermon that falls short here is preached in vain. A knowledge of Bible passages, literary ability, a pleasing style, a wide knowledge of literary gems (all of which the author possesses to an enviable degree) will never supplant the Preaching of the Cross of Christ, first, last and all the time, and in every sermon. W. J. S.

Announcements

ANNOUNCEMENT

It is apparent that some have not understood the announcement of the editorial staff in regard to items for publication in the Northwestern Lutheran. Confusion has resulted.

Permit us to repeat: ALL items intended for publication should be addressed to the Managing Editor: W. J. Schaefer. Only NEWS items (not announcements or reports of any kind) from the various churches and the missions are to be sent to Pastor Arthur Voss.

We will appreciate your whole-hearted co-operation in this matter. The Editorial Staff.

NOTICE

Rev. Martin Buenger, pastor of Trinity Ev. Luth. Congregation, Caledonia, Wisconsin, made himself unworthy of the ministry and is not eligible for a call.

P. J. Bergmann, President,
Southeast Wisconsin District.

INSTALLATIONS

Authorized by President W. T. Meier the undersigned, on Pentecost Sunday, installed the Rev. Wm. P. Holzhausen as pastor of St. John's Ev. Luth. Church at Tappen, N. D., and First Engl. Luth. Church at Streeter, N. D.

Address: The Rev. Wm. P. Holzhausen, Tappen, No. Dak. E. H. Krueger.

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Authorized by President J. Witt the undersigned installed Pastor Walter J. Oelhafen on June 4, 1939, as pastor of the Winner and Hamil field of South Dakota. Assisting pastor, Pastor G. Geiger of Witten, So. Dak. May the Lord bless Shepherd and fold.

Address: Pastor Walter J. Oelhafen, Winner, So. Dak. Fritz W. Miller.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1939

North Wisconsin District

Fox River Valley Conference:

Pastor W. Wichmann (Pastor Harold Wicke).
Pastor W. Valleskey (Pastor Le Roy Ristow).
Pastor K. Toepel (Pastor P. Oehlert).

Layman and alternate from

Immanuel's Congregation, Maple Creek, Wis.
Mount Olive Congregation, Appleton, Wis.
Immanuel's Congregation, Waupaca, Wis.

Lake Superior Conference:

Pastor E. C. Rupp (Pastor H. A. Kahrs).
Pastor Theo. Thurow (Pastor Wm. Lutz).

Layman and alternate from

Grace Congregation, Uowers, Mich.
St. Peter's Congregation, Stambaugh, Mich.

Manitowoc Conference:

Pastor M. Braun (Pastor W. Kleinke).
Pastor H. Kuether (Pastor G. Struck).

Layman and alternate from

St. Peter's Congregation, Haven, Wis.
St. James' and St. John's, Reedsville, Wis.

Rhineland Conference:

Pastor Herb. Lemke (Pastor Henry Pussehl).
Layman and alternate from
Christ Congregation, Eagle River, Wis.

Winnebago Conference:

Pastor E. Behm (Gerh. Pieper).
Pastor P. Bergmann (Pastor E. Reim).
Pastor H. Warnke (Pastor M. Fleischer).

Layman and alternate from

Trinity Congregation, Dundee, Wis.
St. John's Congregation, Montello, Wis.
St. Peter's Congregation, Weyauwega, Wis.

Teacher Body:

Mr. A. Moskop (Mr. W. Nolte).
Mr. M. Busse (Mr. G. Kieker).
Mr. A. Koester (Mr. M. Hoffmann).
Mr. F. Manthey (Mr. L. Keup).

NOTE: — Please send the credentials for the layman to your District Secretary before July 15.

G. E. Boettcher, Secretary.

Hortonville, Wis., May 11, 1939.

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Western Wisconsin District

Central Conference:

1. Rev. Adelbert Dornfeld; alt.: Rev. H. Nitz.
2. Rev. A. Paap; alt.: Rev. M. Drewes.
3. Rev. Wm. Nommensen; alt.: Rev. H. Geiger.
4. Rev. H. Zimmermann, Rev. W. Krueger.

Congregations:

1. Friedens, Randolph.
2. St. Paul's, Fort Atkinson.
3. St. Paul's, Marshall.
4. St. John's, Newville.

Chippewa Valley Conference:

Rev. O. Hoffmann; alt.: Rev. E. Prenzlöw.
Congregation Barron; alt.: Cameron.

Mississippi Valley Conference:

1. Rev. H. Kuckhahn; alt.: Rev. A. Hanke.
2. Rev. F. Senger; alt.: Rev. H. E. Bentrup.

Congregations:

1. St. Matthew, Stoddard; alt.: St. Paul's, Whitehall.
2. St. Matthew, Winona; alt.: Ridgeway, Minn.

Southwest Conference:

1. Rev. Philip Lehmannu; alt.: Rev. W. Paustian.
2. Rev. Art. Berg; alt.: Rev. H. A. Pankow.

Congregations:

1. St. John, Kendall.
2. St. John, Baraboo.

Wisconsin River Valley:

1. Rev. W. Baumann; alt.: Rev. W. Weissgerber.
2. Rev. I. Habeck; alt.: Rev. R. Horlamus.

Congregations:

1. St. Paul's, Wisconsin Rapids.
2. St. Peter's, MacMillan.

Teachers Conference:

1. W. Stoeckli; alt.: R. Jacobs.
2. A. Fehlauer; alt.: W. Bartels.
3. E. Sievert; alt.: A. Huhn.

Northwestern College:

Prof. G. Westerhaus; alt.: Prof. T. Binhammer.

NOTE: Please send the credentials for the laymen to your District Secretary before July 15.

Johnson Creek, Wis., May 25, 1939.

A. W. Paap, Secretary.

GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference meets at Concordia College, Fort Wayne, Indiana, on July 5, 6, and 7. The first session opens with a special devotional service at 10:00 A. M. (C. S. T.)

Board and lodging will cost about \$3.50 to \$4.00 for the three days. Guests need not bring bedding.

Wives of teachers can be housed in the dormitory reserved for women. The rates are the same as for men.

Lectures will be presented on topics in religion, music, social studies, physical education, church history, and professional practice.

All announcements should reach the housing committee by June 24.

Send all announcements to:

Mr. George Twietmeyer,
3010 South Hanna St.,
Fort Wayne, Indiana.

WEST MISSOURI ONE DAY DELEGATE CONFERENCE

The West Missouri One Day Delegate Conference of the Dakota-Montana District will meet on Tuesday, June 27, 1939, at 9:30 A. M., in Christ's Lutheran Church, Morris-town, So. Dak., Rev. B. Hahm, pastor.

Essays: "The pastor speaking at Public Occasions," Pastor J. Wendland; "The Relation of Societies toward the Congregation and how they may best serve the Congregation," Mr. Lubbers; "Why partake of the Lord's Supper frequently," Pastor B. A. Borgschatz.

Please register with the local pastor and state how many delegates are coming.

B. A. Borgschatz, Sec'y.

WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

The Wisconsin River Valley Delegate Conference will meet at Medford, Wisconsin, I. J. Habeck, pastor, on Sunday, July 16, at 2:30 o'clock.

Pastors are requested to register with the local pastor, stating also the number of delegates that will represent their congregations.

W. Weissgerber, Sec'y.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference will meet June 19 at 9 A. M. at the First German Ev. Luth. Church at Manitowoc.

Essayist: W. Kleinke.

E. H. Kionka, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will convene at New Ulm, Minn., June 28 (G. Hinnenthal, pastor). Sessions begin at 9:00 A. M.

Essay: "The Importance of Unity in the Church," based on Ps. 133, 1, Pastor R. Schierenbeck.

Please register with the local pastor and state how many delegates will represent each congregation.

A. Martens, Sec'y.

PASTORAL CONFERENCE OF THE SOUTH EAST WISCONSIN DISTRICT

The Pastoral Conference of the South East Wisconsin District will meet June 27 and 28 at St. James' Church, No. 60th and W. Lloyd Sts., Milwaukee, Wis. (A. Voss, pastor).

An essay will be read by Prof. J. Meyer entitled: "Do the recent declarations of the American Lutheran Church warrant the establishment of fraternal relations?"

Dinner to be served by the ladies of the church.

W. Keibel, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet on Tuesday, June 20, 1939, in Salem's Lutheran Church, Stillwater, Minn., Rev. J. W. F. Pieper, pastor.

Essays: "Catholicism in America," Pastor H. Lietzau; "Judaism," Pastor J. Plocher.

Sermon: A. H. Baer (G. A. Ernst).

N. B. Services begin at 9:00 A. M. Following services the delegates are requested to present their credentials, signed by the President and Secretary of the congregation, to the Secretary. The annual one dollar dues will also be collected at this time. Please register with Pastor Pieper.

O. P. Medenwald, Sec'y.

FOX RIVER VALLEY DELEGATE, TEACHERS AND PASTORAL CONFERENCE

The Fox River Valley Delegate, Teachers and Pastoral Conference will meet at Hortonville, Wis., Rev. G. E. Boettcher, June 27, 9 A. M. Delegate Day. A schedule of work will be prepared.

June 28, Pastoral Conference.

Confessional Sermon: Otto Henning — E. C. Hinnenthal.

Ex. Hom. Treatise of Acts 7, 54—8, 3; G. E. Boettcher; Isagogics of I Samuel: L. Kaspar; Isagogics of II Samuel: R. Lederer; How Does the Apostle Paul in His Epistles Exhort His Christians to Give?: K. Toepel; How Can We Encourage Attendance at Our Congregational Meetings?: P. Oehlert; Justification and Sanctification: W. Kuether; The Pastor in the Sickroom: F. Reier; The Pastor's Call: A. Werner; Centralizing our Parochial Schools: L. Ristow.

Timely announcement would be appreciated by Rev. Boettcher, stating how many delegates you intend bringing.

F. A. Reier, Sec'y.

MICHIGAN DISTRICT PASTORAL CONFERENCE

The Michigan Pastoral Conference will be held June 20-22 at Owosso, Michigan, Walter Voss, pastor. Quarters and breakfast will be gratis, dinner and supper at a nominal charge. All teachers and laymen who are delegates to Joint Synod are also expected to attend. Whether you intend to attend, or do not so intend, notify Pastor Voss accordingly not later than June 10.

Essay: "The Unity of the Spirit the Golden Mean Between Unionism and Separatism," Pastor H. Richter.

Sermon: Pastor J. Roekle (Pastor D. Rohda).

Confessional Address: Pastor C. Kionka (Pastor E. C. Leyrer).

Pastor A. Westendorf and Prof. A. Sauer constitute the Steering Committee.

W. H. Franzmann, Sec'y.

CORRECTION

On page 51 in the 1938 Parochial Report under "Funds Raised for Synod" two figures were interchanged. They should read as follows: No. 101 (Saron's Church, Milwaukee) \$633.22; No. 102 (Siloah Church, Milwaukee) \$2,905.50. The figure \$1,102.00 (Debt Retirement) belongs to Salem's Church, Milwaukee, No. 100.

W. Keibel.