

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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GOD AND OUR CARES

"Casting All Your Care Upon Him, For He Careth For You." 1 Peter 5, 7.

In the above words we are invited to unload the burden of our cares, worries and troubles upon the Lord, and we are assured that He will carry it for us. How many worries and anxieties there are, especially in these days of financial distress, when many people are out of work, when many find it difficult to make ends meet, yes, when often they do not know where

the next meal is coming from! How many toss sleeplessly upon their beds and tremble with fear when they think of what will become of themselves and their families!

Then there are many other anxieties and troubles which may have no connection whatever with making a living. It is useless to try to enumerate them. You know what your particular cares and worries are. You know from bitter experience that when such cares and anxieties gnaw at your heart they take all the joy out of living. If only a way could be found to get rid of them! You are shown such a way in the words, "Cast all your cares upon him, for he careth for you."

An Example from Life

Here is a little boy staggering along under a load and burden which is far too heavy for his little body.

He shifts it from one shoulder to another, but he finds no relief. The perspiration runs down his face, every muscle of his body aches, he can barely set one foot before the other, and he still has miles to go. He sinks to the ground in sheer weariness.

At that moment there catches up with him a big, strong, powerful man who says: "Little boy, that load

is too heavy for you. Let me carry it." He reaches out and lifts the burden to his own shoulder and carries it to its destination. What a relief it is for the boy! How free he feels! How he hops and skips along in the joyful knowledge that he is rid of the back-breaking burden!



Just that God is willing to do with your cares and troubles. He is willing to carry them for you. He considers that to be His business. It is His business to provide for your wants and needs, and if you refuse to let Him do so because you do not trust Him fully, then you are not only needlessly torturing yourself but you are at the same time insulting Him.

"Behold the Fowls"

Jesus says: "Behold the fowls of the air, for they sow not neither do they reap, yet your heavenly Father feedeth them. Are ye not much better than they?"

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothed the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Your heavenly Father knoweth that ye have need of all these things."

What folly then, yes, what an insult to God to let ourselves be tormented by cares and anxieties about the things of this life! Just look at your own little children. Do they worry about where the next meal is coming from or where they will find the necessary clothing? They never bother their heads about it. They leave that to father and mother. They know that at the proper time all these things will be forthcoming. Will we never learn to assume that attitude toward our heavenly Father? Have we less reason to trust Him? Does He love us less than human parents their children? Is He less familiar with our needs and less able to supply them? If we would only learn to unload our cares and anxieties upon the Lord and experience the peace and joy which it gives! What a wonderful offer is made to us in the words, "Cast all your care upon him, for he careth for you."

The Greatest Burden

But it is not only cares and worries about food and raiment and the necessities of life that weigh heavily upon us. The greatest burden of all is the burden of our sins. There is no greater torture than that of sin burdening the conscience. It prompted David to exclaim, "Day and night thy hand was heavy upon me; my moisture is turned into the drought of summer." Paul groaned under the burden of his sins, "O wretched man that I am, who shall deliver me from the body of this death?"

But even that burden we can cast upon the Lord. He bore the burden of our sins upon the cross. As far as the east is from the west hath He removed our transgressions from us. Why should we then hang on to the burden of our sins? Let Jesus carry it. He has carried it. Why let it crush us to the ground when God long ago transferred it to Jesus? Lay your sins on Jesus, the spotless Lamb of God.

The Lord invites you to come to Him with all your cares and burdens. You are urged to cast all your care upon the Lord, for He careth for you. Take full advantage of this gracious offer.

I. P. F.

Grow In Knowledge

FISHERS OF MEN. Lk. 5, 1-11.

Address Delivered on June 8, 1939, in the Seminary at Thiensville

By Professor John Meyer, Faculty President

(Condensed)

To you, members of the graduating class, as well as to all ministers of the Gospel, apply the words of our text: "*From henceforth thou shalt catch men.*"

The wonderful draught of fishes which preceded was to illustrate to Peter, and to us, that the manner of catching souls for Christ is governed by rules altogether different from the rules by which ordinarily men are caught. Permit me to point out a few to you today.

Toiled All the Night

Peter had toiled according to the rules of the game. Many ministers consider the church as a human organization and toil to build it according to the common rules.

If a human society is to operate successfully you must have a smooth-working organization, you must have an interesting program, and keep the members in good humor.

What will happen if you transfer these rules to the building of Christ's kingdom?

You will organize: men's clubs, ladies' aids, young people's societies, etc., keep them together, and keep up their interest. This will mean much labor for the pastor. The organizations may thrive: but the verdict of the Lord will be nevertheless: **Taken nothing.** For the stronger the organization, the greater the danger of separating its members from the other members of the congregation, thus hindering the process of a knitting together into the spiritual body of Christ.

To keep the members of the church in good humor, entertainments are frequently arranged: concerts, lectures, socials, games, plays, etc. Again very much work. And externally there may be success. The congregation may grow in numbers and the members may develop great interest in its affairs. Yet again the Lord may say: **Nothing taken.** By this kind of

work a wrong impression is created of the nature and aim of the church. Interest is cultivated in the wrong direction. Purely human emotions and desires are stimulated in the name of the church. Thereby the real, the spiritual interests of the church are beclouded and crowded out.

The pastor himself, who may imagine that by offering entertainment he will attract attention so that then he can offer spiritual things to the people is deceiving himself, yes, he is giving evidence that he lacks faith in the power of the Gospel. If his own heart were really impressed with the spiritual beauty and sweetness of the Gospel, why then waste time on externals and trivialities?

Other work might be mentioned, especially such as falls under the head of Social Gospel. About such Peter once remarked: It is not reason (Acts 6, 2).

How then shall we catch souls for Christ?

Let Down Your Nets

A very simple rule — but it works, as Jesus demonstrated in the wonderful catch.

You know the net. God Himself prepared it. It is the Gospel of Jesus Christ, our crucified and risen Savior. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (Jh. 3, 16). That is the net. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. In these words Peter describes the net (Acts 4, 12).

Let down the net, preach the Word; and according to Isaiah it shall not return void (Is. 55, 11). The world is full of fish ready to be caught by this net. You find them in the most unlikely places.

Every pastor has experienced the truth of this rule. Take Paul for an example. Who would have considered Ephesus a promising field? Ephesus boasted the temple of Diana, one of the seven wonders of the ancient world. The Ephesians were proud of it and of their goddess. Moreover the worship of Diana was a source of income to them. Touch the honor of Diana and the city was in uproar (Acts 19, 23ff.). Yet Paul founded a flourishing church.

Corinth was a rich trading center, with the loose and easy life usually found in such places. How will the Gospel be received? Here, if anywhere, one might suppose that entertainments were in order to draw the people. But of this very city Paul writes: I determined not to know anything among you save Jesus Christ, and him crucified (1 Cor. 2, 2). He refused to make the Gospel more attractive by human embellishments. He simply let down the net.

In spite of apparent happiness and self-satisfaction all people are poor and lost sinners. Their hearts are troubled by secret worries and fears. The Gospel of

Christ alone offers relief. Preach it, and the Lord will open the hearts to receive it.

Therefore learn to know the net, study the word, in order to become ever more efficient in your calling as fishers of men. And remember this very odd rule: Become yourself ever more entangled in your net. An ordinary fisherman who becomes entangled in his net will be unable to let it down; but a fisherman of Christ, the more he becomes entangled, the better will he be qualified. The more you have tasted the saving power of the Gospel in your own heart, the better will you be in a position to speak comforting words to others.

Why then do you hesitate? Here is the reason: if you are honest with yourself you will confess with Peter:

I Am A Sinful Man

What did Peter mean with this confession? Why should he mention on this occasion that he like other men was conceived and born in sin? Why should he now admit that out of his heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies? Why declare that he daily commits many sins in thought, word, and deed against God and against his neighbor? Evidently the confession of Peter had a different meaning.

He was astonished at the draught of fishes. Why? Had not the Lord promised him? Should he not rather have rejoiced, since his Lord had been so overabundantly kind to him? Why the trembling fear and the confession?

Peter had heard the promise of the Lord. He had launched out into the deep and let down the net. But mark his words of mild protest: "Master, we have toiled all the night and have taken nothing." Evidently he was not very enthusiastic. And now, when he had taken in the unusual catch, suddenly his own guilt loomed before his eyes, he was overwhelmed with the thought that **he had not fully trusted his Master**. He was guilty of unbelief. His terror-stricken conscience exclaimed: **I am a sinful man**.

Unbelief also troubles us, and we too have every reason to confess: I am a sinful man.

If we were not men of little faith, why should we lay so much stress on externals, on stately church buildings, on beautiful appurtenances, on vested choirs, on impressive liturgies, on organizations, on activities, etc.? Why not simply let down the net? Why not preach the Gospel to old and young, in church and school and Bible class? If we are honest with ourselves we shall have to admit that we often have greater confidence in man-made attractions than in the promise of the Lord. — I am a sinful man.

Some of us God has called into leading positions of our synod, appointed us as instructors for prepar-

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ing the future teachers and preachers. There is nothing attractive in our work as judged by the standards of the world. Just to teach the Word of God, and every other subject in the light of God's Word: how can that produce results? We should lecture and publish learned dissertations on topics of philosophy, of art, of literature. Then the world might sit up and take notice — and our work might be successful. — Officers of our synod may often be troubled by the small size of our body. Would not our testimony become more impressive if we had a larger organization to back it? Why not join hands with other church bodies, even though neither their doctrine nor their practice be clean? At least our testimony would be heard.

I am a sinful man. Will not the Lord cast us away on account of our unbelief? Fear not, He says, forgiving us our sin, and adds:

Thou Shalt Catch Men

This is a word of promise, showing Peter that, although he is expected to let down the net, he is not **made responsible for the result.** That is a matter which the Lord keeps in His own hands.

Peter is not to be idle. He is to let down the net and to do all the work connected with it. People sometimes imagine that the pastor's office is a sinecure. From your three years of arduous preparation in the seminary you know that that is not true. The Lord does not call idlers. Although He does not want us to squander our time and strength in man-devised labors, yet He wants us to handle the net as though the result depended on our efforts.

The Lord grants success, and regulates it according to His good pleasure. We often imagine that a gifted pastor will have more results than a less gifted one. We imagine that clear logic will add power to our message and will convince sinners of the truth. We imagine that an animated delivery will warm the hearts and fill them with enthusiasm for the Gospel. No it is the Lord alone who grants success.

This is said for **our consolation.** Think of a man standing in an unpromising field. Although laboring faithfully and conscientiously, of results there appears very little. How easy to become impatient, to envy

others who have phenomenal success, even to despair of one's fitness for the office! Thou shalt catch men, says the Lord. Keep your eye on this promise and leave the matter of results to the Lord.

The promise of the Lord stimulates **modesty.** The danger is ever present that we ascribe our success to our own efforts, that we look down upon others to whom signal success has been denied. We become dissatisfied with the small field into which we have been called. We meddle with other people's affairs. We seek advancement to larger fields. And the like. — There is no easier way to harm the church, to spoil our work, to ruin ourselves than by ascribing our success to our own ability and zeal.

In view of the promise of the Lord, who should not be moved to fervent prayer! We desire results, so does the Lord. We have pity on our fellow men knowing they can be saved by nothing but the Gospel. For this cause we desire results. And remembering that our Lord has promised results, why should we not turn to Him confidently and with all assurance? He will grant our petition.

The time and manner we leave to Him. We do not know His secret counsels. He may at times ask us, as He did Isaiah, to preach His Gospel for judgment. If people have in ingratitude refused to hear, or have acted haughtily over against God's messengers, He may have the Gospel preached to them for a hardening of their hearts. This is not for us to decide. One thing is certain, in answer to our prayer the Lord will ever grant us greater sufficiency for the work for which He called us.

May the Lord bless you.

THINK OF THESE

"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."

"Woe is unto me if I preach not the gospel."

"I can do all things in him that strengtheneth me."

"I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"I have fought the good fight, I have finished the course, I have kept the faith."

ELIJAH THE TISHBITE

Raising the Widow's Son At Zeraphath

By F. Krummacher

(Conclusion)

III

The Branch Bearing More Fruit

Let us now behold the bereaved parent, bowed down with grief, and sitting with the dead child at her bosom, as if striving to warm again its stiffened limbs at her throbbing heart. She weeps at one time for her loss, and at another for the multitude of her sins, and knows not which of these more sorely distresses her. Pitiably indeed is her condition! And the prophet, we may be sure, is touched with heartfelt compassion and sympathy. He probably felt the design of this visitation, and perceiving also the good effect of it, he delayed not to make preparations for allaying her anguish. His words were, "Give me thy son." This composure on the part of the prophet must have been impressive to the distressed widow. Surely a ray of hope must have gleamed in her heart. But will Elijah be able to satisfy the hopes he is exciting? The prophet is sure that he can in his own mind. He takes the little corpse from the mother's bosom, hastens with it up into his bed chamber, serving probably also as his closet for retirement and prayer, lays it upon his own bed, shuts the door, falls on his knees, and applies himself to prayer and communion with Jehovah!

Elijah's Great Prayer

What a prayer it is which he pours forth! One that certainly would not pass uncensured by us — that certainly would not escape the criticism and the condemnation of our wisdom, had we heard it from the mouth of any other than Elijah. "O Lord my God," he cries, "hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" What! does Elijah speak before the living God, of bringing evil; does he venture to approach Jehovah's throne with such a question, and with such a complaint? Yes: he utters forth the dictates of his heart; and if he speaks foolishly — he does it in simplicity, and in faith; and if he pleads too familiarly with God — he does so, encouraged by the precious blood of the Lamb and the gracious promises of God. It is not for us to censure him, for his prayer was accepted of the Lord. And what was its purport? Lord! didst thou care to slay this child? Impossible! Thy purpose was to lead the mother through bereavement to repentance. This, O Lord, having been accomplished, must the child continue dead? Look, O blessed God, upon this widow graciously, and remember Thou that I am her guest. She has shown much kindness unto

Thy servant. I would gladly recompense her. Do Thou recompense her, for I am poor and have nothing. And Oh, remember also, that I am Thy prophet. I am reproached, Thou art reproached also. Therefore that Thy name may be halloved, and Thy praise magnified upon the earth, now, O Lord, hear my prayer." And having thus expostulated as it were with Jehovah, he arose, threw himself upon the dead child, and stretched himself upon it three times, as though he would say, "I will not leave the child, but will await God's answer to my prayer"; and he cried unto Jehovah, and said, "O Jehovah my God! I pray thee let this child's soul come into him again." A prayer, you perceive, quite positive and unconditional. And what followed upon this holy boldness in prayer? "The Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived."

Let Us Learn About Prayer

Does this coincide with all our notions and maxims concerning prayer? Here we have, as before observed, an unconditional prayer — a prayer too for something temporal — a prayer for a miracle — a prayer without limitations; yet the Lord heard and answered it. Yes, our gracious God does not bind Himself to our views, nor suffer Himself to be limited by our rules. This event in the life of Elijah at Zeraphath, is similar to one recorded of Luther at Wittenberg. His friend Myconius lay on his deathbed, and wrote him a farewell letter. Luther, after reading the letter, immediately fell on his knees and began to pray. "O Lord my God; no! thou must not yet take our brother Myconius to thyself; thy cause will not prosper without him. Amen!" And after praying thus, he rose up, and wrote to his sick brother, "There is no cause for fear, dear Myconius, the Lord will not let me hear that thou art dead. You shall not and must not die. Amen!" These words made a powerful impression on the heart of the dying Myconius, and aroused him in such a manner that the ulcer in his lungs discharged itself, and he recovered. "I wrote to you that it would be so," answered Luther to the letter which announced the revival of his friend.

Another circumstance here occurs to me, which I can hardly withhold, on account of its simplicity and beauty. The mother of a little girl only four years of age had been for some time dangerously ill. The physicians considered her case as hopeless. When the little girl heard this, she went into an adjoining room, knelt down and said, "Dear Lord Jesus, O make my

mother well again!" and after she had thus prayed, she said, as though in God's name, with as deep a voice as she could, "Yes, my dear child, I will do it gladly." This was the little girl's Amen. She rose up joyfully, ran to her mother's bed and said, "Mother, you will get well." And she did so, and is in health to this day. Is it then ever granted me to pray thus unconditionally respecting temporal concerns? No, **thou** must not venture to do so, because thou canst still ask and doubt. But shouldst thou ever be inclined by God's Spirit to pray thus, without doubt or scruple, in a filial temper, and with simplicity of heart, resting on the true foundaion, and in genuine faith — then pray thus, by all means! No one dare censure thee — God will accept it.

Elijah's Prayer Answered

Elijah in his upper chamber cried, "O Lord, my God! let this child's soul come into him again!" "I will," was the answer he received. And the soul of the child came back; the child began to breathe, and lifted itself up, and left the bed of death. And Elijah — with what feelings you may readily imagine — took the child down from his room and delivered him to his mother, and in one sentence short and sweet, as his manner was, said, "See, thy son liveth!" He left it to the Holy Spirit to say to her the rest. But how shall I attempt to portray the feelings of the poor widow? She sees heaven as it were opened to her, and this not merely in the restoration of the child, who was now again alive in her arms, but also in another way. Indeed she cannot yet speak of her child. "Now by this I know," she exclaimed, "that thou art a man of God, and that the word of the Lord in thy mouth is truth." The word of the Lord! What word of the Lord was it that Elijah had spoken to her? This may easily be conjectured. We find here, at the close of the narrative, a new key to the whole. It would seem that Elijah had said something to her, during their ac-

quaintance which she had hitherto been unable to comprehend or believe. It is not difficult to suppose what it may have been. Elijah had probably soon perceived that the woman, with all her piety, was still not resting upon the true foundation; and had doubtless availed himself of the peaceful days of Zarephath, to acquaint her with the counsel of God for the salvation of sinners — with the doctrine of the promised Messiah — with the merit of His redemption, which He should one day accomplish — with the necessity of faith in Him, and with other matters of holy living and conversation connected with it. These were, it would seem, things with which she was wholly unacquainted, and of whose value she could form no estimate, deferring, because as yet she had not felt their need. She put them aside, because she as yet felt no need of them. A sense of this need of a Mediator, and of an atonement, was now powerfully awakened in her heart, after she had become, through sanctified afflictions, convinced of her sinful and guilty condition; and Elijah's word concerning the atonement, and pardon extended to sinners through the merits of the promised Surety, had now by this renewed testimony to Elijah's prophetic commission, become unquestionably assured as divine truth to her soul; so that she could heartily yield herself up to it, and rejoice and be glad in it. And now with confidence, joy, and blissful hope she expressed this new faith in these words: "Now I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." "I know, I feel, I see, I taste the true and faithful saying." Henceforth she stood upon other ground. From being a devout person, she was now evinced to be a daughter of Abraham's faith. And at the moment when Elijah said to her, "See, thy son liveth!" her heart was ready to say something greater still, — "I know that my Redeemer liveth!" Here was repose after a storm.

ARE YOU ONE OF THEM?

"There are those in every congregation who year in and year out never think of contributing toward MISSIONS sponsored by our Synod." This remark was made within hearing of the writer some time ago. After pondering this statement for some time an awful feeling, a secret fear has come upon us. We ask ourselves: can it be a fact that such people are members in good standing in any one of our congregations? Certainly we are not overlooking the fact that there may be some who are so poverty stricken that they are unable to contribute toward MISSIONS, but we believe their number is so very few that these were not meant by the speaker. Even among the poor,

the very poor among us there are those who like the widow of Sacred History give their mite — all they possess in the way of earthly possessions. The few who really CAN'T GIVE — not even a penny a year — are so few that they would actually be lost in the numbering of the total.

Who Are They?

In the mind of the speaker were such who could, if they but wanted to, well afford to help that the Gospel message be carried beyond the confines of their own congregation; men and women and — yes, young people — to whom the Lord gave the ONE PENNY

A DAY that Synod requires to carry on its MISSIONS; men and women — and, yes, young people — who do not know want and hunger and thirst, but who spend those FEW CENTS required FOR MISSIONS twenty times over, perhaps, in a single day or a single night; men and women and—yes, young people whom the Lord has given every material and spiritual advantage necessary to carry on His work — *to preach the Gospel to every creature*. We venture to say, that the kingdom of God has never and never will suffer need on account of the POOR, materially poor, among us but on account of the *spiritually poor*. These are the problem of the church! Among them are many who have and enjoy every amenity of life to the fullest extent and to whom the MISSION REQUIREMENTS of Synod of \$3.00 a year would be a disappearingly small amount if they but chose to take spiritual things as seriously as they ought. That nickel, that dime, that quarter is not so hard to get from them because they are materially poor but because they have no *spiritual* wealth, no living, vital interest in the salvation or the damnation of their fellow-men. Let us not be afraid to say it. Read the Biblical story of the “talents” and the “workers in the vineyard” and see how the Lord exposes those who shirk.

Fruits of the Gospel

We have just concluded the first half of the so-called church-year. We heard with our ears the “wonderful works of God” for our salvation — the birth of the Son of God, His deep humiliation that He might redeem us from all sin, from death and the power of the devil. Not with gold or silver but with His holy precious blood and His innocent sufferings and death; of His glorious resurrection and exaltation by which He confirmed our salvation; His commission to His Church: “*Go ye into all the world and preach the Gospel to every creature.*” That, let us realize, is the climax, the final purpose, of His bloody work — that you and I should not perish but have everlasting life — and that we who have it — GO OUT NOW and tell these things which we have seen and heard. Could it be possible that this should not be GLAD NEWS to us, that in this commission we should not see the GOODNESS of our God and a blessed PRIVILEGE?

“GO YE” — means YOU, everyone who has so learned to know the Lord Jesus Christ. If you are mindful of this you are not “*one of them*” and never will be.

W. J. S.

Comments

Professor August F. Zich

Just as we go to press we received the sad news of the sudden death of Professor August F. Zich. He passed away during the night of the 23rd while he slept. We are unable to give the readers of the Northwestern Lutheran any particulars at this time. In a later issue this will be taken care of.

Funeral services will be conducted in Milwaukee, at Grace Church, of which the deceased was a member, on Wednesday afternoon, June 28, at 2:00 o'clock.

W. J. S.

now it is housed in very commodious and fine quarters, that is wonderful indeed, considering how little use this world has for this Gospel.

We were privileged to attend a centennial celebration of the existence of the Concordia Seminary at St. Louis, Missouri, recently. For a hundred years this school, under the leadership of learned and faithful teachers, such as Dr. Walther, Dr. Franz Pieper, and others, has sent forth the preachers of the pure Gospel by the thousands to the far ends of the earth. From small beginnings the Lord of His Church has given the increase until now it can be said that this school of theology is the largest of its kind in the land. That all this growth is due to the unutterable grace of God alone in the hands of a gracious and merciful Savior for the upbuilding and spreading of His kingdom.

Days of rejoicing like these, however, are very apt to confront us with a great danger. It is not in our circles so much the danger that we take too much credit for the blessings bestowed upon us, but that we are so easily led to worship mere size and great numbers. This danger is especially threatening today, where the cry of uniting the Christians to form a more solid front against the foes of the church is constantly in our ears. How easily we overlook the fact that our

From Log Cabin to Palace, is not an unusual progress of men and things in America. Presidents and great generals came from the lowly log house to the White House and the halls of Congress. Many a large factory began in a cabin. These are the natural growths in the development of our country and excite little wonder. But when a school for the teaching of the pure Gospel begins in a log cabin and outgrows its quarters again and again until

Lord needs not great numbers nor profound learning, nor strong leadership to perform His wonders of saving the world through the simple preaching of His Gospel. But when we lose sight of this important fact, then we are ready to shove God and His only means of grace aside and arrogate to ourselves the power, the wisdom, and the foresight to do the building of God's church in our own way, which means the wrong way.

The temple of God is not the log cabin nor the palatial halls built by human hands, but the heart of the believing Christian. Here God dwells in His Word and sacrament, and where these are not kept pure, based upon the revealed Word of God alone, the Lord and His Spirit soon depart. What made our sister seminary at St. Louis great was not the zeal of its founders, the unremitting toil of its teachers and students, the prestige of its leaders, the money of its supporters — all these are but the bountiful gifts of God — but the pure unadulterated Gospel taught there. Outward success and growth in numbers might come without that Gospel, but it would not have been God's dwelling-place. It would not then be the house of God, but the abode of Satan.

To keep the Gospel of salvation, the promises of forgiveness through the blood of Jesus, clean from all errors, to cling to it through all temptations to outward greatness, to fight for its truth and purity against a host of false teachers and the jibes of an unbelieving world, to look steadily for the advancement of the church only by means of this Gospel's preaching, that must be our foremost concern. The gracious Lord in His longsuffering mercy has granted this holding fast the truth to the great school of our sister synod hitherto, for which we join our brethren in their rejoicing. No great college or theological seminary that has not this pure Gospel can really rejoice with us, for they cannot grasp the full meaning of our joy over the Word of God's grace. Their greetings can have but little meaning to us. It is for us of the Synodical Conference to pray that this school, so blessed by a bountiful Savior; that our Lord may continue teachers and pupils there in steadfast adherence to the truth delivered to the saints, that it may continue in the work of spreading that saving Word which the world needs so much today and through which alone it can find peace. Z.

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A Popular Preacher That title seems to fit the professor emeritus of Yale, William Lyon Phelps. Besides being "the most popular professor at Yale," he is also the summer minister at Grindstone City, Michigan. As the *Christian Century* tells it, Phelps, as a very young man, was licensed as a Baptist preacher. "Having preached frequently at the Methodist Church in this almost invisible village on the shore of Lake Huron, he became its regular

summer minister twenty years ago. Under his ministry it has grown to a congregation of about eight hundred, departing from the complete pattern of a 'community church' only in that the people come from a hundred miles around. Asked what he preaches to the varied audience that assembles to hear a famous professor of literature, he says: 'I preach only the simple gospel and nothing else; there being so many members of so many sects in the audience, I leave out non-essentials and dogmas peculiar to individual churches and stick close to the central theme of the New Testament.'

What that "central theme" of the New Testament is the professor does not say. We can guess, however, that it is not the one and central doctrine of all Scriptures, Jesus Christ and Him crucified. We make this guess the more readily because we know from 1 Cor. 1, 18: "For the preaching of the cross is to them that perish foolishness." To become a popular preacher it is, therefore, necessary that one avoid 'non-essentials' and all dogmas such as that one which so clearly states that all men are lost in sin, and that there is salvation in none other name than that of the crucified Christ. On that score St. Paul was not a popular preacher, for he openly avows, 1 Cor. 2, 2: "For I determined not to know thing among you, save Jesus Christ, and him crucified."

While this popular preaching is merely for the self-aggrandizement of the Old Adam to tickle his vanity and to entertain the gawping multitude, it yet has a more serious side, for it does a great deal of harm. Z.

* * * *

False Teaching and the State In speaking of the pacifist paragraph in the newly adopted constitution of the Methodists, the *Christian Century* reports that in the debate on this paragraph, "one after another young laymen still of military age, or young ministers serving college or youth groups, took the rostrum to demand that the church make good on its implied promises. 'I am a conscientious objector,' these young delegates, in effect, declared, 'because of what I have been taught in church and Sunday school. Will the church stand by me now, or will it disavow its own work?'" To which the *Century* adds: "The churches have gone too far in such teaching to draw back."

It is a strange world, my masters! We catch the thieves, the rapists and the murders, open lawbreakers all, we jail some of them and execute others, but we are too blind to see what made them what they are. The explanations usually offered of bad surroundings, poor teaching in the schools, that have no Word of God, poverty and bad companions, are so much piffle and explain nothing. Here are young men taught by their church and Sunday school that war is murder,

forbidden of God, that it is un-Christian, and that, therefore, no Christian must go to war under any circumstances; young men that are taught to disobey the ordinance of God, to become rebels and traitors to the state, and yet no one puts these church leaders into jail, where they belong. That false teachers do more harm to the state and all of society than the self-confessed robbers and other miscreants we do not see, because we do not heed the plain warnings of

Scripture on that point. St. Paul in 2 Tim. 3, 1 warns: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" and more of the same horrible kind. A man does what his heart dictates; the more guilt upon him who leads men astray into wrong beliefs. The false teachers are the real criminals within the state. Z.

From Our Colleges

GRADUATION AT NORTHWESTERN COLLEGE

Usually a graduation exercise is so well planned that nothing is forgotten, nothing is missing. The program is carefully arranged — as it ought to be — every one that is to take part in it knows his place, in the procession and on the stage — the speakers have prepared their essays in advance, the musical numbers have been rehearsed and the singers trained to the finest point. All this, surely, had been done for this

This time Dr. Ott was not there. He was confined to his home, not yet quite strong enough for such an ordeal. We venture to say that many prayers have and still will ascend to the throne of grace in behalf of our beloved doctor. May God, if it so please Him, grant Dr. Ott a speedy recovery.

The President's Address

Outstanding in all that was said and done during the rendition of the splendid program was easily the



commencement exercise. Yet, something was missing, something that seemed to be so vital to, so integral a part of a Northwestern graduation exercise. We sensed this during the processional; and when finally all were seated on the stage it became more evident; but just what it was came to us a little later in the program — it was the absence of our venerable and esteemed professor at Northwestern College, Dr. J. H. Ott who long before the turn of the century sat on the stage with each succeeding graduating class.

brilliant, erudite, meaningful address of the president of Northwestern College, Professor E. E. Kowalke. The address was delivered in his usual unpretentious, humble, unassuming way, in words that were not above the average mind to understand and grasp. It is in this ability — to cloth deep thoughts in simple words and phraseology — that Professor Kowalke is a master. His address held the undivided attention of the large audience that taxed the capacity of the large college gymnasium. It would be impos-

sible for us to even attempt to give a resumé of that address here, nor do we believe we ought to try. We are hoping that Professor Kowalke can be prevailed upon to furnish us with a short resumé to be published in a future edition of the *Northwestern Lutheran*.

It is one thing to hear an address and quite another to read it, especially in an abbreviated form and shorn of all attending circumstances. Professor Kowalke addressed his words to the whole audience but especially to the class of twenty-eight young men who were graduated from Northwestern College — a very large class. Let these young men ponder those words of wisdom and take them as their motto in life. They will help them to live before their God in true Christian humility.

Of the twenty-eight that were graduated, twenty-three will enroll at our Seminary in Thiensville next fall.

W. J. S.

GRADUATION AT THIENSVILLE

Synod will not be able to put the twenty-two young men who were declared eligible for the ministry to

work immediately in the Lord's Vineyard, but that our people lack interest in them no one will be able to truthfully say. For, at the graduation held in Seminary chapel on June 8, friends and neighbors came in such numbers that the last available seat in the chapel was taken and many had to be satisfied to stand in the hall.

The Sermon

The service was conducted in the usual manner — an invocation, a hymn sung by the audience, a Scripture lesson and prayer, another hymn by the audience, the address, two hymns by the Seminary choir and the doxology by the audience. However, all present were agreed that the climax of the service was the address delivered by Professor J. Meyer, president of the faculty. He took his text from the Gospel of St.

Luke, chapter 5, verses 4-11. The general theme, suggested by the text, was: "From henceforth thou shalt catch men." The address was presented to the graduates and to the audience in such a practical, interesting and instructive way that those who were privileged to hear it will long remember the timely lessons emphasized by the speaker and the warnings contained therein. And yet, joy and comfort must have filled the hearts of these young men as they were assured throughout the sermon, on the authority of the Bible, that the Lord, their God, will give the increase as it pleases Him. They are but to toil according to the direction the Lord has given them in His Word — *preach, preach* the Gospel — and THAT IS ALL.

Elsewhere in this issue the reader will find the address by Professor Meyer. It is not the full length sermon as it was preached at the graduation, but enough of it that our readers will be able to get a good idea of what was said to this graduating class. We owe a special "thank you" to Professor Meyer for preparing the manuscript for the *Northwestern Lutheran*.

A RARE ANNIVERSARY

Not very often is it granted to any man to serve the Lord three score years without an interruption. This exceptional grace has been granted to Professor A. Pieper. At this graduation he could look back on twenty-three years as a minister and thirty-seven years as a professor at our Seminary. We are not going to attempt to write a eulogy knowing full well that it would be highly distasteful

to him. In fact, he is so well and so generally known, not only in our own small circle but away beyond it, that anything we could say would matter little. What he has done and accomplished in those sixty years of untiring labors and energetic intentness we will leave for others more able to tell. We are only reporting the occurrence



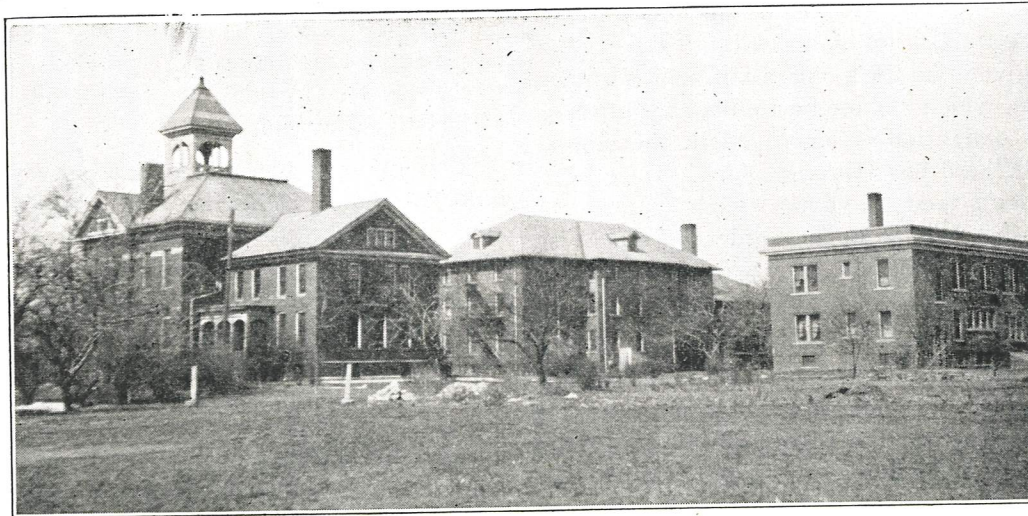
and will let the memory of the many who know him and esteem him supply the meat. May the Lord, who has granted our venerable professor sixty years of labor in His kingdom — years singularly full and rich — bless him still until life is done.

After the service all present were invited to partake of a light lunch which was informally served in the Seminary dining room. After lunch many took advantage of the opportunity to wander over the beautiful Seminary grounds. W. J. S.

MICHIGAN LUTHERAN SEMINARY

Commencement Day, June 13, at Michigan Lutheran Seminary, Saginaw, Michigan, was rather a cool spring day, following several days of heavy rains.

4. O Jesulein Sues.....Bach
Michigan Lutheran Seminary Chorus
5. God Grant Us Peace.....English Oration
Ralph Claus, Rogers City, Michigan
6. Now Thank We All Our God.....Krueger-Bach
Quartet: E. Bickel, M. Knoll, L. Wohlfei, M. Geyer
7. Das Kind am Brunnen.....German Oration
Clifford Kipfmiller, Bay City, Michigan
8. Jesu, Joy of Man's Desiring.....Bach
Hungarian Rhapsody No. 6.....Liszt
Margaret Geyer, Saginaw, Michigan
9. Valedictory.
Eleonore Kirschke, Saginaw, Michigan
10. Jesus, Priceless Treasure.....Krueger-Bach
Chorus and Alumni
11. Baccalaureate Address.
The Rev. Fred Bickel, Amelith, Michigan



Yet quite a number of friends of the school, former students, and alumni gathered on our grounds to spend the day with us and to follow with interest the various field events: the finals in tennis, horseshoe pitching, running, jumping, and two baseball games in the afternoon.

The graduation exercises were held in the evening at our St. Paul's Church; the large church being well filled. The Rev. Fred Bickel of Amelith, Michigan, was the main speaker of the evening. He based his remarks on Proverbs 12, 27: "The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious," urging the graduates to make good use in life of all the gifts, temporal and spiritual, that God has so bountifully bestowed upon them.

There were 19 graduates, 12 boys and 7 girls; a great number of them participating in the various numbers of the program, which follows:

1. Processional.
2. The Lord Hath Helped Me Hitherto.
Hymn by Assembly
3. Scripture Lesson and Prayer.....The Rev. O. Eckert

12. Distribution of Diplomas.
Dir. Prof. O. J. R. Hoenecke
13. Benediction.
14. Doxology.

After the exercises the alumni met to hold their annual meeting and enjoy a humorous program. Among other things it was resolved to ask all the alumni and former students to contribute toward a projector for the Seminary. All former officers were relected: President Theo. Sauer, Vice-President Floyd Rogner, Secretary Lois Sauer, Treasurer Ruth Voss.

Since the graduation class was quite large, one of the largest in the history of the school, there will have to be a large new enrollment in fall, if the total of this year (71) is to be surpassed. All pastors, teachers, and members of the congregations are asked to begin an active campaign to enlist new scholars, especially such that are willing to prepare for work in the Lord's vineyard.

To the Lord, who again was with us in the past year with His blessings, be thanks and praise.

Otto J. R. Hoenecke, Dir.

News From Our Church and Missions

OBEDIENT TO HIS COMMAND—AND TRUSTING IN HIS PROMISE

Our Mission Field at Kimberly, Wisconsin, North Wisconsin District

By W. F. Wichmann

Christ's true church, the invisible body of true believers, is solidly and unshakably built on the chief cornerstone, Jesus Christ, "in whom all the building fitly framed together, groweth unto an holy temple in the Lord." There is constant, unceasing growth, though the eyes of men see it not. The Lord alone buildeth His church. He employs the services and gifts of believers who, with Word and Sacrament, are instruments in His hands to achieve His everlasting purpose of building His temple of personal, living stones according to His, not man's, will. To every believer He has given one life's obligation, which knows of no exception, which cannot be fulfilled by offering excuses. This obligation is contained in the simple words, "Go tell," and has Himself added, "If ye keep my commandments then are ye my friends." Because the Lord Jesus has friends in the borders of our Wisconsin Synod it was possible to organize a mission congregation in Kimberly.

From June 15 to July 1, 1937, a canvass of the three villages, Kimberly, Little Chute and Combined Locks was made by the undersigned. When the Mission Board had received the report of this house-to-house canvass it immediately authorized the canvasser to begin holding divine services because it felt that the report was of a very promising nature. The first services were held July 18, 1937, in the village hall, the use of which was granted by the village board free of charge. The village board still permits us to use this hall, and charges us no rent. Incidentally, this hall has a very churchly appearance.

On September 8 of the same year the Mount Calvary congregation was organized with 19 family names and 63 individuals. The Lord, who in His wisdom determined to have the altar of the pure Word and Sacraments in Kimberly long before men conceived of the idea, not only prepared the field in advance, but has also copiously showered His blessings upon this young congregation. During this comparatively short time of less than two years the pastor has been privileged by God's grace to baptized 42 and to confirm 35 individuals, of which not a few are parents or even grandparents. Today the congregations numbers 196 souls of which 119 are communicant and 40 voting members. The Sunday school has 48 children enrolled. The average church attendance is 90. That the congregation greatly appreciates the help it receives from the Home Mission Fund of our Synod may be seen from its contributions for synodical pur-

poses, which up to now have generally reached, or even exceeded the established quota. We mention this with deep gratitude to our heavenly Father.

The prospects for the future growth of the congregation are very good. Much of this, however, will not be realized until we have our own church-home. That we may be thus blessed the congregation has purchased four lots, which are all paid for. We are hopefully looking forward to the day when, with God's help, these lots may be occupied by a church, a school house and a parsonage. We prayerfully look forward to the day when it may be possible for us to establish a Christian Day School.

Our greatest problem is not outward growth, but indoctrination. Diligence and patience must ever be applied lest the devil uproot newly implanted faith. May our blessed Savior's kind admonition, "Hold that fast which thou hast, that no man take thy crown" be firmly established in our hearts! We sincerely hope and pray that our gracious God, who has assembled this congregation, composed of members from nine different congregations originally, and of over half former churchless people, knit all into a family unit and continue to shower His blessings upon them.

NINETY YEARS OF GRACE

On Sunday, May 14, Grace Church of Milwaukee celebrated its ninetieth anniversary in a joint service of thanksgiving with a German and an English sermon. Pastors G. E. Bergemann and Arthur Voss were the guest preachers.

In the days following certain after-celebrations were held. On May 17, the ladies of the church entertained the members of the congregation and its friends at a buffet supper where part of the evening's program consisted of the reading of interesting side-lights from the history of the church. On Sunday, May 21, the combined choirs of the church contributed their special part of the celebration by presenting the cantata "Bethany" at an evening concert. The young people of the church had their evening's program on June 1.

Grace Church had been organized on May 13, 1849, by Pastor John Muehlhaeuser, who served until 1867. His successor was Pastor Theo. Jaeckel, who was the church's pastor for 38 years. Pastor C. Gausewitz followed him as pastor from 1906-1927. The undersigned has served the church since 1928. The first

church was built soon after the congregation's organization, later on enlarged, and used until 1900, when the present structure was erected at the same location, North Broadway Street and East Juneau Avenue.

From its very inception the church had conducted its own parochial school. Among its teachers were such men as Siefert, Tyson, Graef, Gimmler, Helreich, Voss, and the teacher of English, Miss Randolph. In more recent years Mr. Bischoff, Miss M. Restle and Mr. Gilbert Glaeser served as principals of the school. After years of struggle with changed conditions in the neighborhood of the church and other contrary circumstances the congregation finally was compelled to close the school in 1935.

The history of Grace Church is most intimately connected with that of our Wisconsin Synod. In its meeting house of those days Pastor Muehlhaeuser, Weinmann, and Wrede organized "The First German Ev. Lutheran Synod of Wisconsin" on

December 8, 1849, and the congregation was received into membership with the new synod at its first session at Granville, Wis. Pastor Muehlhaeuser served as its first president until 1860. Pastors Jaeckel and Gausewitz rendered valuable service to the synod as members of boards, and, especially, the latter as president of the Synod, and author of its catechism.

During these ninety years Grace Church has seen many changes, in membership, the social conditions surrounding the church; but the opportunity for doing the Lord's work is still with us, and His grace is new every morning. May His grace be with Grace Church in the future as it has been with us in the past.

W. F. Sauer.

DIAMOND JUBILEE

On May 13, 1864, the "German Lutheran Reformed Church of Center, Wis.," composed of about sixteen families, acquired title to a parcel of land. Services had been held in the homes even prior to this date, but not definite information about that period is available. The congregation was served by Reformed pastors

from Appleton. The members soon became dissatisfied with this service, and applied to the Lutheran Wisconsin Synod for a pastor.

The church obtained its first resident pastor in the person of the Rev. Philip Sprengling, 1874-1881. Under his leadership the congregation became consciously Lutheran, and was re-incorporated as the "Deutsche Ev. Luth. St. Johannes Gemeinde."

The original log church soon became too small, and was replaced by a frame building in 1878. This structure was struck by lightning and destroyed in 1892. A somewhat larger frame church was erected on the same site the following year. This building still serves the congregation as a house of worship, and has been modernized and beautified in recent years.

Following pastors have also served the congregation: Rev. Martin Eickmann, 1881-1891; Rev. Gustave Schoewe, 1891-1909; Rev. Walter Haase, 1909-1920; Rev. Arthur Werner, 1920 to the present

time. These pastors also taught in the parochial school.

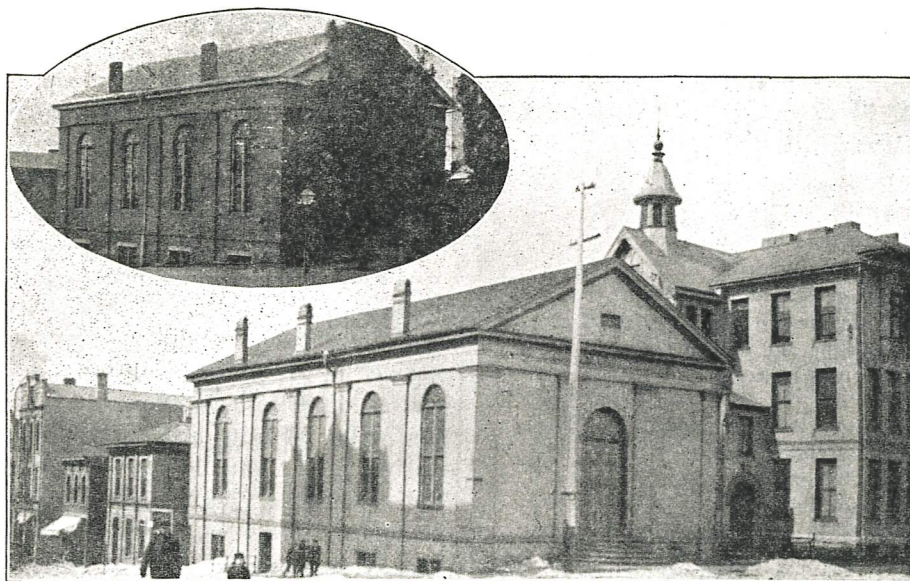
St. John's congregation arranged for two services on Sunday, May 14, to celebrate its 75th anniversary. Sons of former pastors were the guest speakers. The Rev. Arnold Eickmann of Dakota-Minn., preached in the forenoon, and the Rev. Theodore Schoewe of Plainview, Minn., in the afternoon. The Seminary quartet sang in both services. Offerings for debt retirement of our Wisconsin Synod were gathered. Numerous guests and members were served with dinner and supper by the ladies of the congregation.

A. H. J. Werner.

GOLDEN JUBILEE

St. John's Church, Town Sheridan, Minnesota

On Sunday, June 11, St. John's Ev. Lutheran Church of Town Sheridan, Minnesota, observed the fiftieth anniversary of its organization. The festival preachers, three former pastors, Henry Koch, John Mittelstaedt, and Julius Lenz pointed their hearers to



The Old Grace Church — As the Fathers of our Synod Saw It
(Inset) The "Meeting House" where the First Ev. Lutheran Synod
of Wisconsin was organized in 1849

Jesus Christ, the Way, the Truth, and the Life. They emphasized that the congregation had been founded on this one and only soul-saving Foundation, that for fifty years it had enjoyed the blessings of the Word and the Sacraments in their truth and purity, and enjoined the congregation to abide in the Word and Sacraments in this age of materialism and indifference, and to promote the building of the Kingdom of God in its own midst and the Synod at large.

St. John's Church was organized in December,

1888, under the spiritual leadership of Pastor J. J. Hunziker. In 1898 it was received into membership with the Synod and it still holds membership therein. During the fifty years of its existence the following pastors served the congregation: J. J. Hunziker, Henry Albrecht, Henry Koch, John Mittelstaedt, H. F. Egger, Julius Lenz, J. E. Bade, and since 1927 the undersigned.

"Lord, abide with us, for it was toward evening, and the day is far spent." G. R. Schuetze.

From a Wider Field

LORD, I HAVE LOVED THE HABITATION OF
THY HOUSE AND THE PLACE WHERE THINE
HONOR DWELLETH — Ps. 26, 8

Lord, I love Thy house of worship,
Thine most holy dwelling place,
Where we meet to feed our spirits
At Thy loving fount of grace;
Where our heavy cares and burdens
At Thy blessed throne we lay,
And receive new hope and comfort
To continue life's rough way.

Here confess we our transgressions,
All our sins and wretchedness,
And implore, at Thy great mercy,
Help in all our sore distress;
Strength to help us in our weakness,
Comfort in life's gloomy hour;
Patience, trust, and unfeigned meekness
To o'ercome the tempter's power.

Here we hear the voice of Jesus,
Calling us to come to Him;
He will give us strength and power
Even when our way grows dim.
He has loved us without measure,
Gave His life that we might live;
Should we not our noblest treasures
To His will and honor give?

Help us, Lord, protect Thy people
From all harm and sinfulness;
Save Thy Christian Church, and keep her
In Thy love and righteousness.
While we here on earth are wand'ring
May we all Thy love adore
Till we in celestial mansions
Laud Thy name forevermore.

Dolores Schumann.

A FICKLE WORLD

The Reverend Robert Anderson Jardine, 61, became an immensely popular fellow not so long ago when he defied the Church of England of which he was a member by marrying Edward, the king of England and his twice divorced wife, Wallis Warfield Simpson. It was two years ago this month that Reverend Jardine performed that ceremony and dared

to do what no other clergyman in England would have done. Much was said at that time in the daily newspapers and magazines in defense of the intrepid gentleman of the cloth, especially in this land of ours where democracy holds forth in everything. On the urging of friends in America to leave Europe where the trail was a bit warm, and come to friendly America, assuring him, as he says, "engagements in pulpits throughout the nation," he left the unfriendly shores of his native land and set sail for the brighter, friendlier shores of America. Now the Reverend Jardine and his wife, Maude, are thoroughly disillusioned and during their many leisure hours have time to ponder the fickleness of the world and the value of her promises. He says, "*I found that America thus far is a land of promises, not of promise.*" The Reverend Mr. Jardine is a bit mistaken; it was not America — Christian America — but the *world* America — the irreligious America, that flaunts her independence of everything — laws of man and God — to whom he trusted his future success and popularity for the thing he did. This America is very untrustworthy and fickle. We are here reminded of a few poetic lines in one of our hymns,

For though the evil world revile me,
And prove herself my bitter foe;
Or by her smile seek to beguile me,
I trust her not; her wiles I know.
In Thee alone my soul rejoices
Thy praise alone it gladly voices,
For Thou art true when friendships flee.
The world may hate but cannot fell me;
Would mighty waves of trial quell me.
I anchor in *Thy* loyalty.

There is a lesson in this little episode for everyone.

W. J. S.

WEARING OR BEARING THE CROSS

"And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Notice "**his** cross." In a later chapter Jesus adds: "**his own** cross." He is speaking of the cross His

followers bear, and this He explains with the phrase "deny himself." It can be further specified by centering on the "Self," our Ego, our own thoughts and will and way. These are to be denied with a Not to Self. They are to be crossed by His thoughts and will and way. In each doubt and temptation we subject our own "I" under His "I" in humble submission to His revealed will. Not as rebellious and defeated enemies, but by the free choice and preference of His followers. To those who love Him it is not an onerous duty but the glorious privilege of safe traveling in His company. It is the cherished condition of life-union with Him. It is the opportunity of the Holy Spirit to transform us into His image.

We see many crosses on and in our churches; many crosses worn on necklaces, in lapels, and as fobs on watchchains. Sometimes they are mere ornaments, ecclesiastical or personal. Sometimes, too, they are the silent but telling confession of a Christian faith and the outward testimony of an inner reality, serving both as a glad reminder to fellow-Christians and as a challenge to "enemies of the cross." The symbol may be abused or used. In any event it behooves us to "evaluate" it and to pray sincerely that the image may symbolize a spiritual reality, that it may correspond to the object of our faith, and that the wearing of this sacred emblem may be recognized by ourselves and others as the confession of our faith and the blessed experience of bearing the cross.

— C. J. S. in *Bible Banner*.

NEWS BRIEFS

The American Lutheran Publicity Bureau of 1819 Broadway, New York City, is this year celebrating its 25th year of service to American Lutheranism. Outstanding among its activities has been the publication and circulation of 10,000,000 Gospel tracts. Two tracts published in 1914, *What the Lutheran Church Stands For*, by Prof. Theodore Graebner, and *Why Go To Church?*, by the late Rev. Paul Lindemann, are still in strong demand and are being reprinted by the thousands. The work of the Bureau is financed by contributions from friends in all parts of the country.

Mr. and Mrs. William S. Knudsen, members of Epiphany Lutheran Church in Detroit, recently made a gift of \$60,000 to be used in the construction of a new chapel at the Evangelical Lutheran Institute for the Deaf in Detroit, one of the largest institutions of its kind in America. During the past fifteen years Mr. and Mrs. Knudsen have given more than a third of a million dollars to churches and institutions of the Missouri Synod in and near Detroit. Mr. Knudsen is president of the General Motors Corporation, a Lutheran who received his early training in Denmark.

* * * *

About ten years ago the Soviet Government granted a group of Russian Christians permission to publish 50,000 Bibles and 50,000 New Testaments. An appeal was made for funds. A Committee of Christian leaders was organized and contributions began to come in. Soon 5,000 Testaments were published and distributed. The printing of 25,000 complete Bibles got under way, but then the Soviet authorities discovered what those 5,000 Testaments were doing. Immediately the printing of the Bibles was stopped and the permission previously granted was cancelled. Although the collection of funds had to cease there remained a balance of \$7,000 in the treasury. Since there are millions of Russians outside of Russia who are also hungry for the Gospel, the Committee then determined to give out all remaining Bibles and Testaments along the borders of Russia. With the cooperation of Christians in seven countries, 4,000 Bibles, 45,000 New Testaments, and 7,000 Bible portions have thus been distributed. Recently the \$7,000 was reduced to \$17.71, and this was handed over to the Russian Missionary Service which will add the distribution of Bibles to its other comprehensive activities.

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The 238 Lutheran Churches in the metropolitan area of Chicago now have a baptized membership of 271,547. Chicago also has further claims to distinction. It has the second largest congregation of the United Lutheran Church, the North Austin Church; the two largest of the Missouri Synod Churches, Hope and St. Luke; and the largest of the Augustana Synod congregations, Irving Park.

Announcements

IMPORTANT ANNOUNCEMENT

Since only a very small number of pastors and teachers have announced their intention of taking part in the Summer School to be held at Dr. Martin Luther College this summer, the committee in charge feels itself compelled to call off the course for this year.

A. Schaller.

NOTICE

Lutherans moving into the Greendale Resettlement Project have an opportunity to attend church services at Root Creek, Pastor Wm. Mahnke, or the Lutheran Church at the Town of Franklin, Wis., Pastor G. Schaller, Station D, R. 2. A. Halboth.

CONVENTION OF THE JOINT SYNOD

The 25th convention of the Joint Synod of Wisconsin and Other States will be held August 2—9, 1939, at North-

western College, Watertown, Wis. The sessions will be held in the college gymnasium. The church services will be held in St. Mark's Church. The convention will begin Wednesday, August 2, at 2 P. M. The opening service will be held the same evening at 8 o'clock. The convention will close Wednesday, August 9, at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, laymen) of their respective districts to the undersigned before July 19.

Room and board in the college dormitory will be provided for accredited delegates and for all others required to attend the convention in an official capacity. Meals will be served to guests at a nominal price. Delegates are asked to bring bedclothing, pillow, and towels. Packages may be sent at any time addressed to yourself in care of Northwestern College.

Pastor Wm. Sauer will deliver an English essay on the subject: "The Lutheran Doctrine Concerning the Inspiration of the Bible." A German essay on the subject: "Christi Zeugnis von seiner Person und seinem Werk," will be delivered by Pastor Wm. Bodamer.

Karl F. Krauss, Secretary.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES 1939

Pastors:

Michigan District

1. Circuit:
Pastor W. Westendorf (Pastor H. C. Haase).
2. Circuit:
Pastor Geo. Luedtke (Pastor R. Timmel).
3. Circuit:
Pastor F. Stern (Pastor G. Press).
4. Circuit:
Pastor O. Eckert (Pastor H. Zink).
5. Circuit:
Pastor C. G. Leyrer (Pastor Wm. Steih).
6. Circuit:
Pastor G. Schmelzer (Pastor E. E. Rupp).

Teachers:

1. Circuit:
Mr. L. Raabe (Mr. F. Bartels).
2. Circuit:
Mr. Richard Sievert (Mr. Wm. Arras).

Lay Delegates:

1. Circuit:
St. John's Congregation, Sturgis, Mich., Mr. Fred W. Huber (St. Paul's Congregation, Stevensville, Mich., Mr. Wm. Heyn).
2. Circuit:
Hope Congregation, Detroit, Mich., Mr. Roy Cischke (Zion Congregation, Toledo, Ohio, Mr. Harry Freeman).
3. Circuit:
St. Peter's Congregation, Plymouth, Mich., Mr. Albert Rohde; alternate: Mr. Carl Rohde (Zion Congregation, Lansing, Mich., Mr. Gustav Leyrer).
4. Circuit:
Zion Congregation, Chesaning, Mich., Mr. Lee Ferden (Christ Congregation, Brady, Mich., Mr. Lawrence Schmiege).
5. Circuit:
Emanuel Congregation, Lansing, Mich., Mr. Carl Maier (St. Paul's Congregation, Manistee, Mich., Mr. August Schewe).
6. Circuit:
St. John's Congregation, Pigeon, Mich., Mr. John Seeman; alternate: Mr. Fred Clabeusch (New Salem Congregation, Sebawaing, Mich., Mr. Albert Baur; alternate: Mr. Henry Armbruster).

A. W. Hueschen,

Secretary of the Michigan District.

Pigeon, Mich., June 15, 1939.

Dakota-Montana District

Pastors:

Pastor P. G. Albrecht, Bowdle, So. Dak.
Pastor P. Kuske, Elgin, No. Dak.
Pastor R. Kettenacker, White, So. Dak.
Pastor H. Schnittker, Willow Lakes, So. Dak.

Lay Delegates:

Mr. R. Blumhardt, Ipswich, So. Dak.
Prof. W. A. E. Weiss, Reeder, No. Dak.
Mr. Wm. Meyer (Mr. A. Richter), Flasher, No. Dak.
Mr. W. F. Mehlberg (Mr. H. W. Obert), Raymond, So. Dak.
Mr. Emil M. Heuer (Mr. Helmuth Heuer), Summit, So. Dak.

Herbert Lau, Sec'y.

Aurora, So. Dak., June 17, 1939.

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.

WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

The Wisconsin River Valley Delegate Conference will meet at Spirit, Wisconsin, on Tuesday, July 19, at 10 A. M.

Pastors are requested to register with Rev. H. Nommensen, Prentice, Wisconsin, stating also the number of delegates that will represent their congregations.

W. Weissgerber, Sec'y.

INSTALLATIONS

Authorized by President W. T. Meier, I installed Pastor Wm. Lange in St. John's Lutheran Church, Altamont, So. Dak., and in the First Lutheran Church, Gary So. Dak., on the first Sunday after Trinity.

Address: The Rev. Wm. Lange, Gary, So. Dak.

W. F. Dorn.

Authorized by President Herbert Kirchner the undersigned installed, on June 4, Pastor Frederic Gilbert in the St. Paul's Congregation of Hustler, Wisconsin. May the Lord abundantly bless the works of His servant in his new charge.

Address: Pastor Frederic Gilbert, R. R. 3, Tomah, Wis.
Albert A. Windler.

MISSION FESTIVALS

St. John's Congregation, Omro Twp. Offering: \$180.00. A. W. Fuerstenau, pastor.

Sunday Exaudi

St. Paul's Ev. Luth. Church, Seaforth, Minn. Offering: \$24.15. G. R. Schuetze, pastor.

Trinity Sunday

St. Katherine's Congregation, Beyer Settlement, Wis. Offering: \$102.32. H. A. Pankow, pastor.

First Sunday after Trinity

St. Paul's Congregation, Havana Twp., Deuel Co., So. Dak. Offering: \$69.03. E. Schaller, pastor.