

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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"That We May Lead a Quiet and Peaceable Life" ---

But thou shalt call thy walls Salvation, and thy gates Praise. — Is. 60, 18

This is a fascinating sketch of the City of our God, the Church of the New Testament. The passage is not so well known, perhaps, and it should be of interest and benefit to us.

Isaiah portrays the Church of the New Testament by way of contrast with the old Jerusalem. That City had and needed its walls of stone and its gates of iron. These bulwarks of stone and steel were necessary as a protection and defense against the repeated attacks of its enemies. Frequently, however, the walls of Jerusalem proved too weak to stand before the assaults of the determined foe. Witness the conquest and destruction of Jerusalem through the Babylonians.

Here the Prophet sees a new Jerusalem, the Church of the New Testament; and he pictures it **without** walls and gates. Indeed, such bulwarks are entirely unnecessary and superfluous. *"Thou shalt call thy walls Salvation, and thy gates Praise."*

What the walls of stone and the gates of iron were to the old City of Jerusalem, Salvation and Praise today are to the City of our God, the Church of Christ. Mark it!

Security for Citizens

The walls of the Church are Salvation, the Salvation that is of God in Christ Jesus our Lord. Through Christ, the Champion of the band, the Church has been saved from its enemies. Our prayer is answered:

Do Thou Thyself for us Thy children fight,
Withstand the Devil, quell his rage and might,
Whate'er assails Thy members left below,
Do Thou o'erthrow.

Our Savior Jesus Christ has conquered sin, and death, and hell. He has saved us from sin, its guilt and its power. He has abolished death. He has "bound Satan a thousand years, and cast him into the bottomless pit, and shut him up." That is to say, He has crushed the Serpent's head. All inhabitants of the City of God dwell in safety and in peace. "Who is he that condemneth? It is Christ that died, yea

rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." "There is therefore now no condemnation to them which are in Christ Jesus." — The very gates of hell shall not prevail against the City of God. "God is in the midst of her; she shall not be moved: God shall help her and that right early." Call thy walls Salvation.

The Pledge of Allegiance

Let every citizen in the City of our God repeat the pledge: —
"I believe that Jesus Christ,

true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death; That I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from death, lives and reigns to all eternity."

Not Peace, But A Sword— And Yet —

Call thy walls Salvation and thy gates Praise.
Through the Gospel of Salvation the Lord of the

"If all the world were composed of true Christians, no king, prince, lord, sword, or law were needful or of any use. What would be the purpose of these since Christians have the Holy Spirit in their heart, who teaches and persuades them not to do anyone harm, to love all mankind, to suffer wrong, even death itself, from everyone cheerfully and willingly."

—Martin Luther

Church has made known the glory of the City of God, He has published her fame: "*And men shall call thee the City of the Lord, The Zion of the Holy One of Israel.*" Call thy gates Praise. It is true, and it will remain true until the end of time, that the Church encounters the most bitter enmity of the world in which we live. This lies in the very nature of the kingdom of God. Its citizen are "in the world, yet not of this world." And Christ has said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Mt. 10, 34. The Gospel of Christ entered this world to disturb the false peace and security in which men under sin live. It came to destroy the works of the Prince of this world. The world and Satan, unwilling to yield, war against the Gospel and the Church. Yet the Lord has made room for His Church on earth. And through the centuries the prophecy of Isaiah has been fulfilled: **Call thy gates Praise.** The Church has not only prevailed against the enmity of the world, but it has its place in our world, it is recognized, and we as Christians may lead a quiet and peaceable life in all godliness and honesty. While the ancient city of Jerusalem

was constantly harassed by its enemies, while the first Christians were persecuted and slain, the Church today, outwardly at least, may dwell in peace. The religious liberty which is ours in our own land is but one example of the fulfillment of Isaiah's prophecy.

Pray for the Peace of the City

This month we Americans have observed Independence Day. We thank God for the liberty, the peace which our people enjoy in America. As we do so, let us remember the City of God. For always, under all circumstances, we are strangers and pilgrims here on earth and fellow-citizens with the saints, and of the household of God. Every Christian is a good citizen who seeks the peace of the city in which he lives, but, above all, he seeks the welfare and the peace of Jerusalem, the Church. He rejoices in her walls, in the Salvation which is hers; he prays for her peace and security, for thus he as a Christian may lead a quiet and peaceable life.

"And give us Thy peace: peace in Church and school,
Peace to the powers who o'er our country rule,
Peace to the conscience, peace within the heart
Do Thou impart."
— A. P. V.

Grow In Knowledge

UNION, UNITY, UNIONISM

By Pastor E. Reim — Neenah, Wisconsin

Union, Unity, Unionism — these are words much used these days, especially since Lutherans of the Synodical Conference have been confronted with the necessity of informing themselves on the merits or demerits of a definite proposal for union, the one submitted by the American Lutheran Church to the Missouri Synod at the latter's convention of last June. Our brethren of the Norwegian Synod have published a paper under the above title. Our purpose is not to discuss this paper, but rather to study these much used terms a little more closely.

Union

It is, of course, impossible to make any general statement as to whether church unions are good or bad. They may be either, and what they actually are will depend on the elements entering into the particular merger under consideration as well as the terms upon which it is to be affected. Nobody can say offhand whether a given marriage is going to be successful or not, whether a certain contract is favorable or even fair, whether a proposed business partnership is advisable. In all these matters the principals involved do well to weigh every factor as carefully as possible, taking nothing for granted, employing every safeguard which experience and common sense

can suggest. Nor will any one hold such evidence of caution against them, unless indeed he has an axe to grind.

In these days when there is a glamor around the very word "union," when any combining of churches, particularly Lutheran, is looked upon with favor by many, when the desire for bigness causes men to throw caution to the winds, a re-statement of these simple and sane principles will not be amiss. A union of churches may be good. But it may also be bad. It is not only wise but Scriptural to exercise the greatest caution: "Prove all things, hold fast that which is good" (1 Thess. 5:21).

Unity

No such uncertainty here, making caution imperative, provided only that we are speaking of a unity based on the Word of God. That such unity is highly desirable and has God's complete sanction can not only be inferred from the Savior's prayer for His disciples "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us," but is clearly stated in so many words by St. Paul (1 Cor. 1:10): "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye be perfectly joined together in the same mind and in the same judgment."

If any should count these words as aid and comfort for the advocates of an outward union, established without previously securing true inward, doctrinal unity, the last words of this passage should set them right, "joined together in the *same mind* and the *same judgment*." Here Paul gives the method by which the "divisions" may be removed, or avoided if they have not yet set in. If the same mind and judgment be established, the divisions *will* cease. Conversely, if this sameness of mind is not attained, the divisions will continue even though under the cloak of an outward union.

Hereby our course in the current union endeavors is clearly indicated. Let our goal be unity, nothing less than that, and nothing but that. Any gain in that direction will be a real one, and will make it possible for a union of various bodies to be effected later on a true and lasting basis. Let every proposal be tested searchingly with this thought of true unity in mind, and accepted only if it measures up. Let every proposal be unhesitatingly rejected if it does not meet this test.

Unionism

To discuss this last term would not be necessary if it were not that working for true unity is a slow and toilsome process, with many set-backs and disappointments, while on the other hand the efforts at outward union promise quick and dazzling results. It is not surprising that our flesh leans toward the spectacular method. For this is also the easier way; it even meets with acclaim from the world.

It is clear therefore that to a sincere Christian "unionism" is far from being a complimentary term. Even those who are frankly working toward the goal of union (and we certainly recognize both sincerity and Christianity among them) would resent being accused of unionism, for that seems to carry with it the suggestion of improper motives, aims, and methods. It is a term that we need to use with greatest care.

But just what is unionism, when is the use of the term justified? Is it unionism when different church bodies confer with one another with the intention of re-

moving the differences which separate them? This writer thinks not, provided that the purpose is to achieve true unity on the basis of the Word of God. But let us be sure as to our motives; that our concern be really for the vindication of the true teaching of God's Word, that we are not carried away by a perhaps unspoken desire for the imposing results of an outward merger. Then church bodies which frankly recognize their differences may in all good faith work patiently toward removing them.

But it certainly is unionism of the most dangerous kind when men minimize or even ignore these existing differences, when they brush doctrinal questions aside as matters of little or no import, when they set up bigness of outward organization as an ideal for which the church should strive, and speak as though its strength were to be sought in numbers. It is unionism, to use no harsher term, when men argue that the church might become a power in politics if it would only give more attention to outward organization; likewise when they show signs of employing the tactics of politics in order to force the issue within the church.

When others try to test and analyze a proposal for union, digging into the articles of agreement in an attempt to determine whether unity has really been achieved or whether there is merely a superficial appearance to that effect, only to find themselves charged with being suspicious minds, irreconcilables, etc. (regardless of the fact that if an agreement is really sound, it can not only stand such searching inquiry, but will be vindicated triumphantly by just such efforts) — when those who point out inconsistencies between the words and the actions of others with whom union shall be established are cried down with the charge of uncharitableness and of violating the Eighth Commandment: what is all this again but undiluted unionism? From this preserve us, heavenly Father!

Lest we be misled, let us remember the apostolic admonition to "prove" (test, investigate, analyze) all things, especially then such important matters as those involved in the question of church union. Let the members of our churches demand from their leaders that they function as watchmen unto the house of Israel, without fear or favor. Ezek. 3:17.

THE RICH MAN AND LAZARUS

The greatness of Jesus as a teacher lies in the manner with which He uses detail of secondary importance to create the setting for the great truth. The greatness of man as interpreter might be said to lie in man's ability to place untold emphasis on secondary details, frequently with a total loss of the fact leading to salvation.

The problematical possibilities quickly catch our eye. The misfortunes of the beggar; those nasty sores; those many hours of hungry waiting; the pain; the sympathetic dogs; all of them items leading us to feel that death would

be a blessing. How often we say that very thing about people today, with just the same setting of physical torture and social distress. Is it that we have caught a glimpse of "The Father" as a God Who issues His blessings entirely on a basis of recompense? As One Who gives joys in heaven merely because there was sorrow on earth? There are those who believe this! Why then did the wealth of Abraham not prevent him becoming the honored father of his nation?

On the other hand we might be led to feel that be-

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cause he had riches and good things on earth, the rich man had collected his share of joy already. Out of this feeling has grown actual resentment toward riches and rich people. Yet, they have souls to enter eternity, even as does the poor man. Surely it cannot be that One to Whom we speak as "Our Father" would establish an arbitrary ruling in which He makes earthly riches the criterion of admission to heaven or to hell. Surely a father, in the full sense of the word, would love a poor son as much as a rich one or vice versa.

Where then is the picture of the Father today?

Listen to the conversation between the rich man and father Abraham. The desire that the five remaining brothers might be spared this torment. If only someone would go and warn them against this very thing and place! And the reply: "They have Moses and the prophets, let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

"Moses and the prophets," an idiomatic expression of that day which referred to those writings that we to-

day know as the Old Testament; that the Jew in the day of Jesus knew as his Scriptures. "These are they which testify of me," said Jesus.

Meditate on the fullness of the truth revealed here, and you will behold one of the outstanding characteristics (if we might presume to grade the characteristics of a perfect God) of "Our Father."

Here we see the absolute fairness of God. Here we see that He has provided a uniform method of making known His requirements for admission to heaven. Here we find that God has prepared, by the hands of His faithful followers, something that gives any person, in any nation, an equal opportunity. God is fair to all, because He has caused His Holy Spirit to inspire men to translate His Word into every tongue, even to create written languages; all that all men might have the same opportunity "to be persuaded."

When I say "Our Father" now, it is with the assurance that no one has a better chance for salvation than I have. — Frederick A. Smith, in *The Lutheran*.

ELIJAH AND OBADIAH

From F. Krummacher's *Elijah the Tishbite*

"He must increase, but I must decrease," said John the Baptist to his disciples, when he sorrowfully noticed that their mistaken partiality would have placed him above Jesus, whom John had preached only as a harbinger and herald, preaching repentance. He told them that he himself was only the friend of the bridegroom; that his office was only to rouse the attention of the spiritual bride to the coming of her Beloved and that having done this, his mission was fulfilled. He added, "The friend of the bridegroom, who standeth and heareth Him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." John 3: 29, 30. In using these two last expressions, the Baptist compares his Lord to the great luminary of day; but himself to its harbinger or morning star, whose light gradually decreases as the sun rises, till at length it vanishes altogether. He would gladly see him-

self forsaken by his own disciples, if they will only betake themselves to the Chief Shepherd, to participate in that salvation which is to be found only with Him. "He must increase, but I must decrease." The Baptist meant, that he must decrease, not only in *personal reputation* but also *in office*. His own office was only to bring men to Christ, by ushering in the sweet sound of the Gospel.

John's Disciples Did Not Understand

John's disciples knew that the Messiah would come with help and salvation to sinners; but some of them, through error, imagined that the repentance in which they were exercised, and the life of poverty and austerity which they led, that their abstinence, self-denial and prayers, if they did not possess some atoning power, had in them, at least, something which counterbalanced sin, and the curse, belonging to it. Rigid followers, as they were of John,

the Baptist, they had not yet been baptized unto Jesus Christ; baptized into His death. But John, their master, would teach them, that they must die more completely — that they must plunge themselves deeper into free grace. "I," said he, "must decrease." "All that I have enjoined upon you — repentance, self-denial, fasting, and prayer — must lose all credit with you as any ground of God's reconciliation to you. You must seek this in Jesus alone. "He must increase."

In this declaration of the Baptist is comprised the whole arcanum of vital religion. Does any one ask what he must do to be saved? The answer is, "Thou must decrease, and Christ must increase:" comply with this, and thou shalt be saved.

Does anyone inquire wherein consists the Christian's sanctification? It consists in this, that Christ increases in us, and we decrease. Does anyone desire to know whether he is advancing in the way of salvation? Observe whether Christ increases, while you decrease, in your own estimation. By nature *we* are great — Jesus little; *we* are strong — Jesus weak. We cannot allow Jesus to be the only Savior, the Alpha and Omega. The excellency of the power is ours — not His; we take carnal reasoning for our guide, instead of the simply word of the Spirit of God; salvation is looked for in self-love, not in the Savior alone. But when the word of the truth of the Gospel effectually penetrates the darkness of our understanding and the blindness of our heart, the case is reversed. The "strong man" armed is now no longer so; and what appeared so weak before, is felt to be strong, even irresistible. The Sun of Righteousness now arises upon us with healing in His wings, and we learn more and more to revel in His light alone. Our own strength, virtue, and excellency, are things we no longer bear to hear of. We love to lie humbled before the throne of grace, and to wait for a renewed sense of Divine Love, even as "they that watch for the morning." We now decrease, and Jesus has increased in us.

Sounding a Warning

The supposition is in accordance with our nature, that those who have been thoroughly humbled in repentance and faith, are not likely any more to be elated with self-righteousness and vanity. But experience shows that this is a mistaken notion. For the "old Adam" is never entirely dead! though dying as a crucified malefactor, he can still revive and commit woeful havoc. Many a man, even after his conversion, has built anew the things which had been destroyed: he has permitted himself to increase, and Christ to decrease. To mention only a few examples of this falling away — one increases by the severities of his righteous duties; another, by the enlargement of his knowledge; another in self-complacency, borrowed from his own influential popularity, or the extent of his beneficent exertions; another, thinks much of his own devotional feelings, and of, I know not what besides. In

such things a man insensibly grows so pious and holy in his own eyes, that these things become gain to him, and are no longer accounted loss for Christ.

Must we not, then, increase in sanctification? Yes! Grow as the palm tree; but in self-estimation we must ever be only as the hyssop on the turret; we must daily become less and less, weaker and weaker, in our own eyes, feeling more and more in want of the Lord's staff for our support; otherwise we have set out in a wrong direction. Children of God must grow up into Him in all things who is the Head, even Christ." The beloved of the Lord, those who are really led by the Spirit of God, are even gradually descending in self-humiliation. An exemplification of these introductory remarks will be found in the portion of Elijah's history which it is now our purpose to consider.

"And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab: and I will send rain upon the earth. And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly; for it was so, when Jezebel cut off the prophets, of the Lord, that Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: and Ahab went one way by himself and Obadiah went the other way by himself. And as Obadiah was in the way, behold, Elijah met him; and he knew him, and fell on his face, and said, Art thou that my lord Elijah. And he answered him, I am: Go, tell the Lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy sin into the hands of Ahab, to slay me? As the Lord thy God liveth there is no nation or kingdom, whither my lord hath not sent to seek thee; and when they said, he is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest: Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold Elijah is here; and he shall slay me. And Elijah said, as the Lord liveth, before whom I stand, I will surely show myself unto him today. So Obadiah went to meet Ahab, and told him, and Ahab went to meet Elijah." 1 Kings 18:1-16.

Thus having dwelt a while with our prophet under the vine and the fig-tree, let us now accompany him once more into the stormy arena of public life.

1. We find him, at the command of Jehovah, leaving Zarephath.
2. We learn what was passing at this period in the court of Samaria.
3. We have the meeting of Elijah and Obadiah.

(To be continued)

Obituary

† PROFESSOR AUGUST F. ZICH †

Our heavenly Father in His inscrutable wisdom and tender mercy translated Professor August F. Zich of our Theological Seminary at Thiensville from the Church militant into the Church triumphant. His death occurred very early on June 24, suddenly and unexpectedly.

August Friedrich Zich was the son of Christian and Ernestine Krueger Zich. He was born on the 12th day of June, 1868, near Stargard, Pomerania, Germany, and reached the age of 71 years and 12 days.

He immigrated to this country with his parents when still a young boy and with the family settled on a farm near Waterloo, Wisconsin. He received his elementary education in the Christian day-school at Waterloo. After his confirmation he continued his studies at the local high school for a short time and thereafter was enrolled in our Northwestern College at Watertown, graduating in the year 1890. In the fall of that year he entered the Theological Seminary of our synod, which at that time was located in Milwaukee, and finished its prescribed course in June, 1893.

He entered the ministry in the congregation near Sutton, Minnesota, where he was ordained and installed on his 25th birthday on June 12, 1893. On September 6 of that same year he was joined in marriage to Caroline Lau. This union was blessed with 8 children, one of whom, a daughter, Dorothy, preceded her father in death in the year 1926 at the age of 12 years.

In 1897 the deceased was called to his second charge at Sleepy Eye, Minnesota. For 14 years he wrought in the Lord's vineyard here. In 1911 he became pastor of St. Paul's Church at Green Bay, Wisconsin, where he labored for 20 years, till 1931. In that year the Lord of the Church called him to a professorship at our Theological Seminary, where he held the chair of Isagogics, Old Testament Exegesis, Church History and Homiletics. In this capacity he was active until the time of his death.

The departed held many positions of trust during his

life time. From 1909 till the time of his removal to Green Bay he was president of the old Minnesota Synod. In 1928 he became president of the North Wisconsin District of our Joint Synod; this position he held till he accepted the call to the Seminary. In the same year, 1928, he was made a member of the editorial staff of our English church paper, the *Northwestern Lutheran*. In all these positions and others not mentioned, to which the confidence of his fellow-Christians had called him, he

served his synod in all humility and faithfulness according to the measure of the valuable gifts with which our God has endowed him.

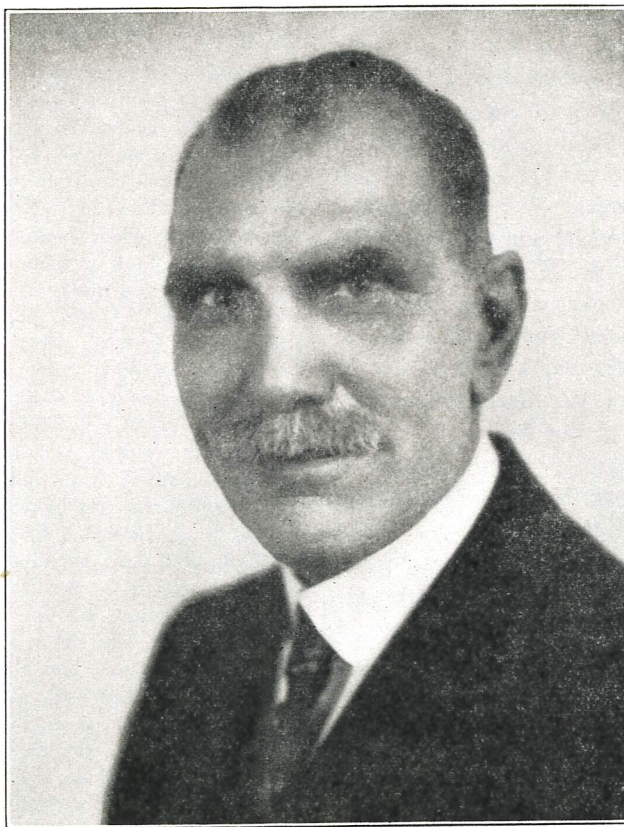
Those of the immediate family who mourn his departure are: his wife Caroline, née Lau; three sons: Eugene of Green Bay, Wisconsin, Walter of Lansing, Michigan, Reinhold of Green Bay, Wisconsin; four daughters: Adelheid (Mrs. William Allsopp) of Polo, Illinois, Renata (Mrs. R. C. May) of Thiensville, Wisconsin, Marie of New York City, Elizabeth (Mrs. Frank Shekore) of Green Bay, Wisconsin; two sons-in-law; three daughters-in-law; seven grandchildren; one sister Emilie (Mrs. Carl Broetzmann).

In this hour of our bereavement we magnify the Lord our God and raise our hearts in gratitude to Him

that He preserved our brother in His Word and in the faith and granted him a blessed end through Jesus Christ our Savior. For ourselves we pray:

"My God, for Jesus' sake I pray,
Thy peace may bless my dying day."

The funeral services were held in the afternoon of June 28, at 2 o'clock at Grace Church, Milwaukee, of which the deceased was a member. The pastor, W. Sauer, preached the English sermon on Matt. 25: 21 and Professor J. Meyer spoke in German on Rom. 3: 23, 24. Dr. L. Fuerbringer, President of Concordia Theological Seminary of St. Louis represented the faculty there, Pastor H. C. Wehrs the South Wisconsin District of our sister synod of Missouri, and Pastor F. Schumann the



† Professor August F. Zich †

Fox River Valley Conference of which Professor Zich was a member while pastor at Green Bay. The undersigned read the obituary and a telegram of condolence sent by President K. Schweppe on behalf of the faculty of Dr. Martin Luther College at New Ulm, Minnesota. Hymns by the congregation, by the male choir of Grace

Church and a chorus of 40 students and graduates of the Seminary were a fitting frame for the addresses.

Interment was made at Graceland Cemetery. Pastor Sauer read the commitment service. Six candidates of this year's graduating class were the pallbearers.

M. Lehninger.

† PASTOR ALBERT PH. PANKOW †

"Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season." — Job 5:26.

Pastor Albert Philippus Pankow was born April 25, 1862, at Lebanon, Wis., a son of the late Pastor and Mrs. Erdman Pankow. After his confirmation he entered Northwestern College at Watertown, Wis., where he received his pre-theological training. He was graduated from Concordia Seminary in St. Louis, Mo., in 1887. During the first years of his ministry he served as traveling missionary at New York Mills, Minn., and vicinity. After this he accepted a call to Gaylord, Minn. For eight years he taught parochial school in St. Lucas Church in Milwaukee. In 1903 he was called to the Cambria-Pardeeville-Doylestown parish where he served faithfully for seven years. In 1910 he was called to the congregation at Cambridge, Wis., serving here till he was forced to resign because of a nervous breakdown. He retired on a farm near Asshipun, Wis., where he made his home with his son Theophil. However, regaining his health again, he moved to Green Lake, Wis., to live with his son

Erdmann. Here he served the local congregation for ten years as teacher in their Christian day school.

He was united in marriage with Mary Martha, née Kretschmar at Gaylord, Minn., on February 18, 1890. This union was blessed with eight children, three sons and five daughters. He was preceded in death by a daughter, Angela, in 1920 and by his wife in 1935.

His death is mourned by his children: Pastor Herman Pankow of Elk Mound, Wis., pastor Erdman Pankow of Green Lake, Wis., Theophil Pankow of Ixonia, Wis., Mrs. Fred Engel of Avoca, Mich., Mrs. Herman Ohnesorge of Poinette, Wis., Mrs. John Schwartz and Mrs. Lea Sauer of Kenosha, Wis. He is also survived by thirty-two grandchildren and by three brothers and five sisters.

His end came on May 6, 1939, while visiting his children in Kenosha. It was a peaceful falling asleep in Jesus. His body was taken to Green Lake, Wis., where funeral services were held on May 9, from the local Lutheran church, Pastor Walter K. Pifer of Kenosha, Wis., officiating.

W. K. P.

Comments

If We Should Be Free In the March, 1939, issue of the *Atlantic*, James L. Mussell, published an article on what has come to be a very common-place topic: "The Defeat of the Schools." It has become customary to blame the schools for all that is wrong today. To some extent this habit is justified. The schools wanted to do everything for us, and they still do. Why then should they not be criticized when they fail to establish a Utopia? They promised us that.

Mr. Mussell's article is a severe indictment of the whole educational process, which has led the present generation into ever greater confusion. We have more schools and more teachers and more courses than twenty years ago. We should assume, therefore, that as a people we are now wiser and wiser and, above all, more happy and contented.

Every one knows that this blissful state is still devoutly to be wished. All leaders in the educational

field admit that. The *Atlantic* received numerous replies to the article; one came from a teacher apparently residing in Indianapolis, Indiana. "If we had the children for twenty-four hours instead of five, if we could go into the homes and make over the parents, if we could choose the parents for the children, if we had more authority in the schools, if we could cease to be noncommittal on many subjects of tremendous importance — if, in a word, we could be free to follow the dictates of our own mind and not feel continually cowed, — we might be able to present a more fit subject for a test of some sort."

If we could be free! Free from what? Parental interference, the will of the school board, or the pet theories hatched by some educators who have had no experience in elementary classrooms? Even that kind of liberation would not be freedom.

Educators, like all people, should feel free and be free. Before they can be like that, however, they

must know that all the plans and ideas of teachings of men, brilliant though they appear for the moment, will bring about only a more perplexed and chaotic world, one that will destroy itself in part, and the remnant of which the fire of hell will consume.

Educators, in order to be free, must be convinced that what they are proclaiming is absolute truth, and there is only one Truth. They must, as Jesus said to the Jews who believed on Him, "continue in my word," John 8: 31-32. Only Christians and Christian teachers are freemen, because they know the cause of all fear and uncertainty and evil, and because they through Christ are no longer slaves to those terrors. They alone understand that mankind's effort to work out its own salvation by its own wisdom and strength is a hopeless one, and therefore they are not subject to the disappointment from which other educators would also like to be free. They alone can teach others the way to freedom by placing the Truth at their disposal.

Our schools and our teachers may not stand very high in public estimation, but they certainly do not have to let out the cry, "If we could be free." The Truth has delivered them from the bondage of Satan; within that Truth they are under no restrictions and need be noncommittal on no important subject. Perhaps they need not be pitied after all. S.

* * * *

The Natural Attraction of New Things The holy writer in connection with the Apostle Paul's visit in Athens remarked that all the Athenians and the strangers which were there spent their time in nothing else but either to tell or to hear some new thing. That is a natural trait common to all men. Particularly do we find this trait strongly developed in such times and such localities in which people are proud of their education and learning. Such people have a strong mental curiosity. That is perhaps truer today than ever before. The drift is from old things to new things, particularly in the sphere of religion.

A boy or girl goes to high school or college and is taught the theory of evolution, implying that God had nothing to do with the creation of the world, contrary to what they had learned in their Christian homes and in church, but that things gradually, in the course of millions of years, developed into what they are today. That is something new for them, arouses their mental curiosity and often holds an attraction for them which they can not resist. Besides, who wants to be known as one who is not progressive, as being old-fashioned and not abreast of the times. Many labor under the delusion that just because an idea is new it must on that account be superior.

Dr. Edward Hartley Dewart in his book *Jesus the Messiah* hits the nail on the head when he writes: "Popular sympathy, among people without decided

religious convictions, is largely on the side of any teaching or action which professes to be an independent breaking away from the trammels of old creeds and usages. Because of this known sympathy with what is free and progressive, the denunciation of traditional beliefs and methods and the glorification of free and independent thinking, are often used as a plea to gain acceptance for some particular theory or method that has not much except its novelty to recommend it."

I. P. F.

* * * *

"For All That Are In Authority" "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of the truth." 1 Tim. 2: 1-4.

That is what we Christians do, we pray for our President and the Congress, for the governors and legislatures of our states, and for all men in public offices. We do this in the privacy of our closet, at the family altar, and in our public services.

And the prayers of believers are of the greatest value to a country, for the Father in Heaven hears the voice of His children and for their sake protects and blesses the land in which they live.

But that we pray for those that are in authority does not necessarily mean that we pray with them. Praying is, indeed, asking God's favor, but it is at the same time an act of confession. We unite in prayer only with those who are one with us in the faith, lest we by our prayer deny the very Savior in whose name we ask and the Father whose help we seek, and at the same time mislead those with whom we pray to believe that it does not matter to what god one prays.

That is why we have always opposed the prayers in Congress and in state legislatures. These bodies are composed of men of various beliefs and forms of unbelief. These men cannot pray jointly because they are not one in spirit.

But the recent episode in Madison, Wisconsin, shows that men have just such joint prayer in mind. The meetings of the state senate and the assembly are always opened with an invocation. The local ministerial association, it seems, arranges a schedule, and the ministers serve in turn. The fee is \$3.00 a prayer.

Last week one of the preachers invoked the wrath of God "upon reprobate men who come to this city to corrupt public officials, etc." This angered some of the lawmakers. "The chief clerk of the senate canceled the engagement of the pastor for the following day and put him on the 'do not call' list." Evidently these preachers are considered as being in the service of the law-making bodies.

We read: "Already some Madison pastors have signified their unwillingness to pray for the legislators any more. If this "for" means in the employ of, or jointly with, the legislators, these pastors have seemingly learned their lesson. But by no means let us cease to call the blessings of God down upon the men who represent us and to entreat Him to guide and direct them.

"For all men; for kings, and for all that are in authority," not against, and Paul has the pagan governments of his days in mind, governments that frequently persecuted the Christians. There is a difference between praying to be protected against evil deeds and calling the wrath of God upon men whom we judge to be evil. For the latter, we cannot fall back on the so-called "imprecatory psalms." These psalms are inspired by the great God who searches heart and reins, and who is the judge of all men.

Paul tells us to pray for men. When James and John would have commanded fire to come down from heaven and consume the Samaritans who refused to receive Jesus, the Lord reproveth them: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

Note also the prayer of the church at Jerusalem when Peter and John reported what the Council had done to them, Acts 4: 23-30: "And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."

Let us grow more diligent in praying for all who are in authority, but let us avoid all unionism in prayer.

J. B.

A Page from the History of Our Congregations

ANNIVERSARY OF CHRIST EV. LUTHERAN CHURCH Marshall, Minnesota

December 20, 1878, the Rev. Chr. Boettcher arrived in Marshall and on Christmas Day he conducted the first Lutheran service in that community. Here he began his missionary activities which eventually covered a territory comprising seven counties in Minnesota and eight in South Dakota with twenty-six preaching places. In the fall of the year 1879 Pastor Boettcher moved into the midst of a Lutheran settlement about twenty-two miles west of Marshall. He accepted a call to Omro in 1885, and the Lutherans in the vicinity of Marshall were then served by pastors from Posen Township and Balaton. In November of 1888 the Rev. R. Poethke of Balaton organized St. John's Ev. Lutheran Church with five members and in 1891 they moved to Marshall.

Doctrinal disputes in the neighboring congregations of Marshall had a telling effect on the young congregation, and in 1896 a few members separated themselves, organized Christ Ev. Lutheran Church, erected a church building in the center of town, and

were served by Ohio Synod pastors. However, in July, 1908, the struggling congregations became reconciled, reorganized, retained the name Christ Church and the church building, and were served by the Rev. R. Poethke of the Minnesota Synod. He was succeeded by Pastor E. Birkholz in 1916 and by the Rev. H. Sprenger in 1932. Since May, 1938, the undersigned is pastor of the Marshall-Milroy parish.

Due to a building program last year the triple anniversary — that of the sixtieth anniversary of the first Lutheran service in Marshall, the fiftieth anniversary of the organization of the congregation, and the thirtieth of the re-united congregations — was postponed until June 18 of this year. All three pastors who served the congregation during the past fifty years were present at the anniversary service. The Rev. R. Poethke, now retired, was a guest of the congregation; Pastor E. Birkholz preached in the morning service

and the Rev. H. Sprenger in the afternoon.

May the Lord continue to preserve unto Christ Church the unity of the Spirit in the bond of peace.

E. R. Gamm.

I said,
"Days should
speak, and
multitude
of years should
teach wisdom"

Job 32, 7

SEVENTY-FIFTH ANNIVERSARY**St. John's Church, Salemville, Wis.**

On Sunday, June 25, St. John's Church at Salemville, Wisconsin, was privileged to celebrate its seventy-fifth jubilee. Three services were held at which the Rev. William Hartwig of Montello, Pastor E. B. Schlueter of Oshkosh and District President Walter Pankow of New London preached. St. John's Church was organized seventy-five years ago by Pastor Diehlman.

For the future we trust in the gracious Lord who has given us His promise: "Lo, I am with you alway, even unto the end of the world." Mt. 28, 20.

T. W. Redlin.

FIFTIETH ANNIVERSARY

The members of Christ Ev. Lutheran Church of Brady Township, Saginaw County, Michigan, assembled on Sunday, June 11, to celebrate the golden anniversary of their congregation with special services of thanksgiving and praise to the Lord Jesus Christ for all His blessings. Former pastors of the church spoke in both the morning and evening services, Pastors F. M. Krauss, G. Schmelzer, and J. J. Roekle. Another former pastor, the Rev. H. C. Richter, conducted the altar services in the evening worship.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." — Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." H. L. Engel.

TEACHER'S FORTIETH ANNIVERSARY

To serve the Lord in the capacity of a teacher in a Christian Day School over a period of forty years is a privilege bestowed upon few. Such, however, was granted Teacher Paul Mehnert, Sr., who for the past 22 years has served Trinity Congregation of Bay City, Michigan. The congregation very fittingly observed his fortieth anniversary as a Christian instructor with a special thanksgiving service in the evening of June 11. The undersigned preached the sermon, based on 1 Cor. 15, 10. The Children's Chorus, the Junior and Senior Choirs, all under the direction of Miss Elizabeth von Stein, sang appropriate selections.

After the service the celebration was continued in the basement of the church, where the gift of the congregation was presented to Mr. Mehnert. Teacher Mehnert served in Indianapolis, Indiana, 1899-1900; in Waltz, Michigan, 1900-1901; in Big Rapids, Michigan, 1901-1917; and in Bay City, Michigan, since 1917. May the Lord continue to bless our teacher and graciously reward his labors! E. E. Kasischke.

Report on Nebraska District Delegate Conference

The Nebraska District, though its members live widely scattered over four states, is one of the few districts which meet every year. In the odd year it meets as a District Delegate Conference. This year's convention was held in the hospitable midst of St. Paul's Church, Plymouth, Nebraska (Rev. A. Degner, pastor) June 15-19.

In accordance with our usual custom a goodly portion of the time was devoted to doctrinal discussions. Though so-called business matters demand attention because of the practical work in which we are engaged, yet the fruitful discussion of such things requires the proper spiritual viewpoint. We meet not only to promote outward work but also to be strengthened and to be built up in the truth as it is in Christ Jesus.

Prof. A. Zich of our Theological Seminary in Thiensville, Wis., led the doctrinal discussions at our this year's meeting. Who among us had an inkling that within a week of taking leave of us he would be called out of this life into eternity? Verily, in the midst of life we are in death!

Prof. Zich's Essay

Prof. Zich in his paper treated the theme, "The Christian in His Human Relations." It was a development of

the great Christian paradox, so masterfully stated by Luther, that though the Christian is a free man subject to no man yet he is at the same time a willing servant subject to all men. The subject was treated from three points of view: 1. The Christian's relation to his local congregation and Synod; 2. His relation to the home; 3. His relation to the state and his fellow-Christians. It would carry us too far to repeat here all the great and practical Christian truths impressed upon our minds and hearts in this paper. However, the underlying motive for serving and submitting to our fellow-men in our various human relations in all matters which do not conflict with God's Word was identified with the love which has been kindled in the Christian by the exhibition of God's love for sinners in Christ Jesus. If God so loved us, we ought also to love one another. The Christian whose heart has been warmed by the rays of divine love shining forth from Calvary will not insist upon his own rights but will follow the example of Christ who came not to be ministered unto but to minister and to give his life a ransom for many.

Business Sessions

In the so-called business sessions the various phases of our synodical work, its institutions and missions, were

studied on the basis of the printed reports of the various boards and committees. In this way valuable information concerning our synodical enterprises was acquired, which will be carried by the 29 pastors, five teachers and 21 lay delegates present into the various congregations of the District, and all were given an opportunity to express their views as to how the work of the Lord in our midst be furthered and promoted.

Two matters in the printed program received more than ordinary attention. One was the tentative draft of the District Constitution, which had been examined and studied by a special committee of our District for some time.

Union of Synods

The other matter which, by virtue of its far-reaching importance, was discussed at considerable length was the matter of a possible union of a constituent Synod of the Synodical Conference with the American Lutheran Church. The District was of the decided opinion that such a union was not possible at the present time without a denial of the truth. The Sandusky resolutions of the American Lutheran Church would seem to indicate that there has been no disavowal of the false doctrines formerly held, and the recent agreement of that body with the United Lutheran Church does not meet squarely the issue of the verbal inspiration of the Bible. Besides, the expressed determination of the American Lutheran Church to retain its membership in the American Lutheran Conference, made up of synods in which there is unscriptural doctrine and practice, raises a barrier which can not be ignored by such as are bound in their consciences by God's Word to insist upon scriptural doctrine and church practice. May God guard and keep us in these days when the temptation is so strong to disregard fundamental differences for the sake of outward union!

Report on Parochial Schools

Through its chairman, Pastor H. Hackbarth, and the School Visitor for the District, Teacher G. Hofius, the District School Board reported on the parochial school situation. We thank God that in spite of droughts and hard times the seven schools in our small District have

survived. However, owing to the stringent school laws in Nebraska and South Dakota as to certification of teachers, it is ever becoming more difficult to obtain teachers from our own circles for our schools. Both the District and General School Boards have wrestled with this problem without finding a satisfactory solution.

Home Mission

Considerable interest was taken in the Home Mission work of our District. It could be reported that a number of our mission congregations in the drought-ridden area reduced slightly the financial subsidy which they are receiving, though it also had to be reported that another congregation, hitherto self-supporting, had to be granted subsidy, owing to the effects of repeated crop failures. As a result of explorations made on the Western Slope of Colorado by pastors on leaves of absence from their charges expansion of our mission work to that area among people without the Gospel could be reported. The plight of our growing mission congregation in Valentine, Neb., brought forth much discussion. This congregation is sorely in need of a building and nearly two years ago purchased an old church building, intending to dismantle it, transport it two hundred miles to Valentine and rebuild it there. So far the necessary funds have not been available, and the proceeds of the synodical November collection for chapels were exhausted before Valentine's need could be supplied. It was sincerely hoped that similar funds would be supplied soon, so that the emergency in Valentine can be met.

The days spent at Plymouth were busy ones and profitable. On Sunday two services were held. At the morning service the Lord's Supper was celebrated, Pastor Hahn giving the confessional address and President Witt delivering the main sermon. At the evening service Pastor Tessmer preached on Christian education. At the close of the sessions President Witt made a brief address on the basis of John 15:16a: "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." May this wish and purpose of our Savior be fulfilled in us!

I. P. F.

News From Our Colleges

DR. MARTIN LUTHER COLLEGE, NEW ULM, MINNESOTA

In our last report we stated that our choir was planning a trip into Nebraska. During the last days of May they left in Greyhound bus in charge of an exceptionally pleasant and capable driver. Stops were made at Plymouth, Lincoln, Seward, Norfolk and Stanton in Nebraska, and at Elkton, So. Dak., and Balaton, Minnesota. All came back tired out but well satisfied with the contacts made and especially grateful for the hospitality

they experienced. Tours of this kind are not an annual event with us, but occasionally we consent if a favorable route can be worked out.

Soon after the choir returned, we began our final examinations. Three days were devoted to these, days whose passing no student regrets, even if they bring him a "pass." On Thursday evening, June 8, we had our last concert. As is so often the case, we had rain. This

kept down the attendance somewhat, no doubt, although about six hundred were present. On Friday we had exceptionally fine weather, and for the commencement exercises our hall was filled. It was certainly an audience that warmed the hearts of both students and faculty. Perhaps our program will interest some who have never been here.

Assembly: Now Do We Pray God, the Holy Ghost.
Prayer and Scripture Reading.

Assembly: O Lord, I Love Thee from My Heart.

Address: The Rev. Paul Pieper, Milwaukee, Wis.

Marie Bode, Bay City, Mich.

Ruben Bode, Cudahy, Wis.

Geraldine Boelter, Green Lake, Wis.

Dorothy Froehlke, New London, Wis.

Ruth Gehlhar, Boyd, Minn.

Ruth Koeninger, Bay City, Mich.

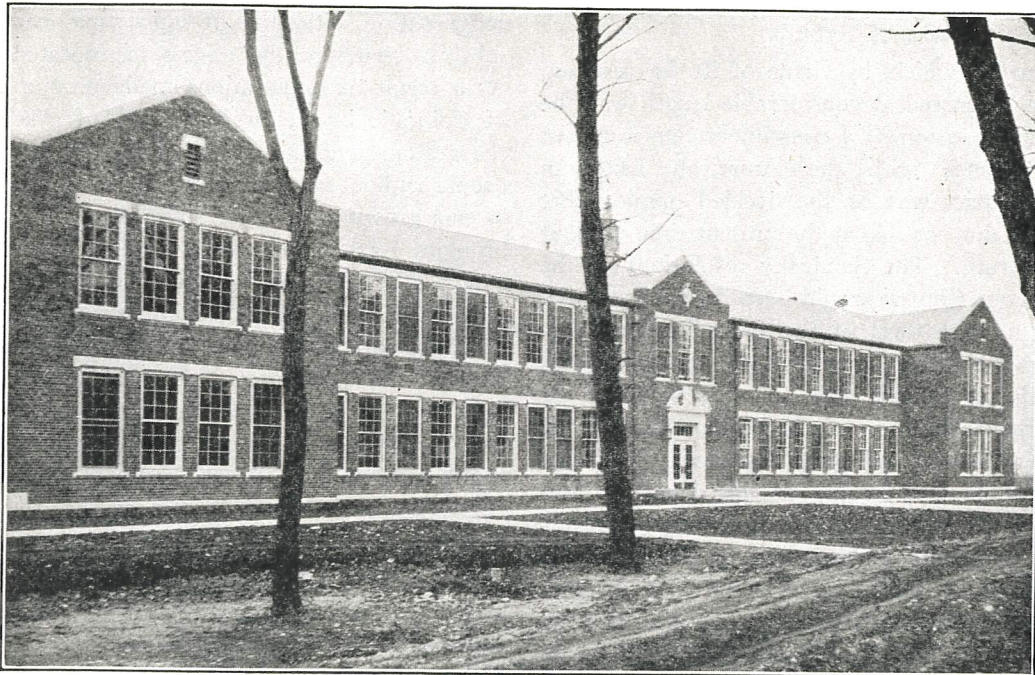
Henry Krenz, Hortonville, Wis.

Ervin Lux, Truman, Minn.

Robert Meyer, Princeton, Minn.

Adair Moldenhauer, North Fond du Lac, Wis.

Florence Oehlke, Freedom, Wis.



Assembly: Fight the Good Fight of Faith.

Presentation of Diplomas.

Choir: If God Be For Us, Who Can Be Against Us.

Assembly: O for a Faith That Will Not Shrink.

Lord's Prayer and Benediction.

When the assignment committee met in May, there were more calls than candidates in our graduating class. This was especially true of women teachers. The class was distributed like this:

Florence Berg, Neillsville, Wis.

Naomi Birkholz, Madison, Wis.

Naomi Sauer, Burlington, Wis.

Marion Temple, Fond du Lac, Wis.

Lenore Thurow, Owosso, Mich.

Edgar Wehausen, Kewaunee, Wis.

We graduated 31 from our high school and 18 from our normal department. This means that we shall suffer an unusually heavy loss. Will not the friends of Christian education everywhere assist us in filling the ranks again? Even a postal card will bring a catalog and further information. We appeal to you.

Carl L. Scheppe.

From a Wider Field

GOD'S OWN

Stronger than mountains that cannot be shaken
Stands the pure truth of God's Holy Word:
Firmly assuring the penitent sinner
Of justification through Jesus, the Lord.

Sanctified also through God's Holy Spirit
Is he, whom the Lord has called for His own,
Contrite and humble, sincerely repentant,
Prayerfully bowing before heaven's throne;

Led by the Spirit to serve Christ, the Savior,
Spreading the Gospel, for some never heard;
Strengthening those who seek for the comfort
Found in the truths of God's Holy Word;

And condescending to those who are lowly,
Always remembering Man's humble birth:
How God, the Father, created His creature
Out of the lowly dust of the earth.

God, our dear Father, loves us so dearly,
For He sent Jesus our Ransom to be:
May we in deepest humility serve Him,
Until in heaven our Savior we see.

Adeline Weinholz.

FINLAND AND ITS DEBTS

An intrepid congressman proposed not so long ago that America erect a memorial to cost \$100,000.00 "to the honest Finns" for paying their war debts. Representative L. E. Allen of Illinois, the father of the proposal, was in dead earnest about that monument.

We take it that that was also meant to be a subtle rebuke to those other debtor nations, especially England and France, for not only failing to pay the just interest on their debt but also for repudiating the debt in its entirety. Those nations saw nothing but literalness in the nickname — "Uncle Sam" and by stressing the first word in particular and then prefixing a very current adjective to make the name sound like this — "Good Uncle" or "Rich Uncle" — they concluded that the American people neither needed the money they owe us nor cared for it. Of course, they never inquired about it but assumed this to be the facts in the case. They even went so far as to hint that in reality they owed America nothing since they magnanimously permitted America to enter the war and help them save democracy.

The Finns have a different conscience (whether due to the Lutheran influence in their religion we are not able to tell) — but they have a different conscience at any rate. They concluded that they made an honest debt which calls for honest disposal of it by repayment, and true to their promise (a Christian promise) they paid.

Yes, we are in hearty accord with the congressman from Illinois to erect or cause to be erected a memorial to "the honest Finns" not because they paid their debt and thereby did that that was their duty to do, but to encourage civic honesty among the nations. If this could be accomplished by such a monument the \$100,000.00

would be well spent. At any rate it would be a lasting memorial of shame to those nations whose honesty must be challenged hereafter.

W. J. S.

NEWS BRIEFS

La Sociendad Luterana de Tratados, the publication agency of the Spanish-speaking congregations of the Missouri Synod, closed its third fiscal year on April 30. Since its organization in 1936 the society has sold a total of 24,556 Spanish tracts, booklets, catechisms, Bible histories, Bible portions, and Bibles, while 934 tracts were distributed for advertising.

* * * *

"America's great army of pagan youth is democracy's greatest peril," said Dr. Roy Ross, executive secretary of the International Council of Religious Education speaking during the recent annual convention of that organization in Chicago. He declared that the spiritually illiterate young people are a greater peril to democracy than all the "isms" of Europe and that an effort to confront young people with the message of Christianity must be the chief objective of the Council. He said that the unchurched youth are a fertile field for teachings which belittle democracy and glorify state domination of its citizenship.

* * * *

One of England's most distinguished writers and critics is turning to the ministry. He is J. Middleton Murry. Several years ago Mr. Murry was attracted to the personality of Jesus Christ and as a result wrote a book, *Jesus, the Man of Genius*, believed by many to be one of the best works of its kind produced in recent years. He has abandoned his literary work to enter Westcott House Theological College at Cambridge to prepare for ordination to the ministry of the Church of England.

STONE BY STONE

"Since it will take many tons of rock to build the new church at Kikungo, Belgian Congo," writes a missionary in the *Watchman-Examiner*, "the people are asked to help carry rock for the building whenever a group meeting is held at the station. This participation will help the folk to feel that the church is their own."
— *Lutheran Companion*.

BOOK REVIEW

Unto All, Devotional Messages on the Universal Appeal of Christ. By Howard W. Ferrin, President of the Providence Bible Institute, Providence, Rhode Island. Zondervan Publishing House, Grand Rapids, Michigan. Cloth. 158 pages. Price \$1.00.

These messages are directed to twenty different callings

of men, portraying the universal appeal of Christ to artist, architect, baker, biologist, builder, carpenter, doctor, educator, engineer, farmer, florist, horticulturist, judge, newspaper man, philosopher, preacher, statesman, toiler, sinner and Christian, as the all sufficient Christ. Not particularly deep, these sermonettes are instructive. Stories and snatches of poetry abound in them.

Z.

A Commentary on St. Paul's Epistle to the Galatians, by Martin Luther. A new abridged translation by Theodore Graebner, D. D., Professor of Philosophy and New Testament Interpretation, Concordia Seminary, St. Louis, Missouri. Zondervan Publishing House, Grand Rapids, Michigan. Cloth. 282 pages. Price \$1.95.

In a conversation with his publisher, Dr. Graebner was asked to get out a new translation of Luther's best beloved work, his commentary on the Galatians. As he tells it in the Preface, the learned author promised to undertake this under the condition "that I will be permitted to make Luther talk American, "streamline" him, so to speak — because you will never get people, whether in or outside the Lutheran Church, actually to read Luther unless we make him talk as he would talk today in Americana."

Of course, Luther's commentary of 733 pages in most editions had to be abridged considerably, so as not to produce a book of more than 1,500 pages ordinary octavo. This means that about four-fifths of Luther's commentary had to be omitted, or at least condensed. But Dr. Graebner's book has not lost thereby in value to the American reader, as the "essence of Luther's lectures is there." The doctrine of the justification of the Christian through faith alone, the main burden of Luther's great commentary, has been preserved intact and its main features are clearly presented. Nor has it suffered from the effort at "streamlining." Here is a sample taken at random. "Your boasting does not get you anywhere," says Paul to the Galatians, "because the Sacred Scriptures foresaw and foretold long before the Law was ever given, that the heathen should be justified by the blessed

'seed' of Abraham and not by the Law." This on page 117. Other examples might be cited of how well our author succeeded in making Luther talk "American."

We owe the translator a debt of gratitude for having undertaken and finished this version of a most important Reformatory writing, as it makes this precious commentary of Luther's accessible to readers who might otherwise be repelled by a literal version of the Reformer's pregnant style. On the importance of this Commentary on Galatians the translator well says, that it is very great for the history of Protestantism. "It presents like no other of Luther's writings the central thought of Christianity, the justification of the sinner for the sake of Christ's merit alone." The book is clearly printed on good paper, and its low price should make it available to all who wish to learn true Scripture doctrine as presented by our Lutheran Church. In our age of hurry and bustle, reading a book of this size will be possible where, even to those who still read the German, the study of Luther's Galatians would be a task not lightly undertaken. We can most heartily recommend this version to Lutheran and non-Lutheran readers. They will get much profit from its study. Z.

If He Should Fail, by Chester M. Savage, Pastor First Baptist Church, Hallsville, Texas. Cloth. 142 pages. Zondervan Publishing House, Grand Rapids, Michigan. Price \$1.00.

A collection of twelve sermons in a somewhat evangelistic and revivalistic style. These discourses are not deeply doctrinal, but readable and interspersed with all kinds of poetry. Z.

Announcements

SPECIAL SUBSCRIPTION OFFER

For the purpose of gaining new subscribers for the Northwestern Lutheran our publishing house is offering the Northwestern Lutheran to all new subscribers for \$1.25 by mail outside of Milwaukee and \$1.50 in Milwaukee by mail — beginning with the present issue and ending with the last issue in December, 1940. This will bring you the Northwestern Lutheran for one year and one-half for the usual price of a yearly subscription. We would kindly ask the pastors and the readers of the Northwestern Lutheran to pass this word along. We must have more subscribers to make the Northwestern Lutheran a better paper. Who will help?

EDITORIAL STAFF

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 Northwestern 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.

ANNOUNCEMENT

The Board of Control of our Seminary at Thiensville, Wis., herewith requests the members of our Synod to nominate candidates for the professorship made vacant through the death of Prof. A. Zich. The candidates should be qualified to teach Hebrew and history.

Nominations should be in the hands of the secretary by noon, July 31, 1939.

W. F. Sauer, Secretary,
270 East Juneau Avenue,
Milwaukee, Wisconsin.

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.

SOUTHWESTERN MINISTERS AND LAY DELEGATE CONFERENCE

The Southwestern Ministers and Lay Delegate Conference will convene in Mauston, Wis., on Wednesday, August 16, at 9:30 A. M. C. W. Schroeder, Sec'y and Treas.

CENTRAL ONE DAY DELEGATE CONFERENCE

The Central Delegate Conference will meet July 25 at 9 A. M. at St. Luke's Church, Watertown, Wis. (Pastor P. Lorenz).

Essay on: Program for the Convention of Joint Synod, by Pastor Adalbert Dornfeld.

Please, announce not later than the previous Friday, also how many delegates you intend to bring.

H. Geiger, Sec'y.

INSTALLATIONS

Authorized by President H. Kirchner the undersigned, on the 12th Sunday after Trinity, installed Pastor M. Liesener as pastor of Grace Lutheran Church, Town of Maine, Wis. Pastor E. Zaremba assisted.

Address: Pastor M. Liesener, Wausau, R. 1, Wis.
E. E. Kolander.

Authorized by President Paul Bergmann we, the undersigned, installed the Rev. W. P. Sauer of Buffalo, Minn., as pastor of St. John's Ev. Luth. Church, West Bend, Wis., on the 2nd Sunday after Trinity, June 18, in the English and in the German services.

Address: Rev. W. P. Sauer, 807 Walnut St., West Bend, Wis.

Oscar Kaiser.
Martin Sauer.

Authorized by President J. Witt the undersigned installed Pastor F. Miller as pastor of Zion's Ev. Luth. Church of Colome, South Dakota, on the 3rd Sunday after Trinity. May the Lord of the Church bless both pastor and congregation.

Address: Pastor F. Miller, Colome, South Dakota.
L. Gruendeman.

MISSION FESTIVALS

Trinity Sunday

St. John's Church, Redwood Falls, Minn. Offering: \$163.56.
Edw. A. Birkholz, pastor.

First Sunday after Trinity

St. John's Church, Alma City, Minn. Offering: \$204.00.
R. J. Palmer, pastor.

Third Sunday after Trinity

St. John's Church, Mazeppa Township, Grant County, So. Dak. Offering: \$109.00. O. W. Heier, pastor.

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, Powers, 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. Prenzlou.
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. Fehlaue; 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.

A. W. Paap, Secretary.

Johnson Creek, Wis., May 25, 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 Schmiede).
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.

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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.

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Minnesota District

Crow River Valley Conference:

- Pastor W. Voigt (Pastor J. Weiss).
Layman Mt. Olive, Graceville (Salem, Loretto).

Mankato Conference:

- Pastor Ernst Birkholz (Pastor L. F. Brandes).
Pastor A. H. Mackdanz (Pastor C. Bolle).
Layman and alternate St. John's, St. Clair.

New Ulm Conference:

- Pastor A. Martens (Pastor W. Frank).
Layman and alternate St. John's, Sleepy Eye.

Red Wing Conference:

- Pastor Geo. Scheitel (Pastor Jul. Lenz).
Pastor R. Jeske (Pastor Wm. Haar).
Layman and alternate St. John's, Goodhue.

Redwood Falls Conference:

- Pastor C. W. Kuehner (Pastor A. Blauert).
Pastor A. Krueger (Pastor P. Spaude).
Layman St. Paul's, Seaforth (Bethany, Emmet).

St. Croix Conference:

- Pastor E. W. Penk (Pastor O. Klett).
Pastor R. Ave Lallemand (Pastor J. W. F. Pieper).
Layman Mt. Olive, St. Paul, Mr. A. J. Schwantes (Mr. W. A. Koch).
Layman St. John's, Hastings (Mr. John F. Steffenhagen).

Teachers:

- Mr. Ed. Wiechmann (Mr. J. Wantoch).
Mr. A. E. Gerlach (Mr. A. Meyer).
Mr. A. C. Stindt (H. R. Klatt).

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

R. A. Haase, Sec'y.

Southeast Wisconsin District

Milwaukee City Conference:

- Pastor P. Naumann (A. Voss).
Pastor A. Schroeder (J. Dahlke).
Pastor A. Tacke (E. Dornfeld).
Teacher E. F. Krause (W. Denninger).
Teacher E. Backer (G. Denninger).

Congregations:

- Grace, Otto Meyer (Wm. Zarwell).
Siloah, Mr. Albert Henke (Mr. Loyal Schmidt).
St. Andrew's, Mr. Henry Wolter.

Eastern Conference:

- Pastor A. Schultz (S. Westendorf).
Pastor H. Shiley (H. Woyahn).
Pastor L. Voss (P. Brockmann).
Teacher M. Roehler (J. M. Meyer).

Congregations:

- Trinity, Waukesha, A. Hoffman (H. Engler).
St. John's, Good Hope, Mr. Chas. Gauger (Mr. Arch. Griffith).
Salem, Granville, Herman Wauer (Gustav Doman).

Southern Conference:

- Pastor F. Blume (Th. Volkert).
Pastor W. A. Diehl (C. Buenger).
Teacher G. Glaeser (Wm. Krueger).

Congregations:

- St. John's, Burlington, Fred Schmidt (Herm. Potratz).
Zion, Bristol, Frank Schmidt (Wm. Maaske).

Dodge-Washington County Conference:

- Pastor M. Stern (H. Wolter).
Pastor G. Redlin.
Teacher H. Frommholz (H. Gruenhagen).

Congregations:

- St. Paul's, Neosho, Henry Groeler.
St. Peter's, Qekoskee, Mr. Arnold Muche (Mr. Werner Roll). (St. Paul's, Slinger, Mr. George Hatzung).

Arizona Conference:

- Pastor E. E. Guenther (H. Rosin).
Pastor E. A. Sitz (O. Hohenstein).

W. Keibel, Sec'y.

West Allis, Wis., June 17, 1939.