

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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They Came— They Went

(Mark 16)

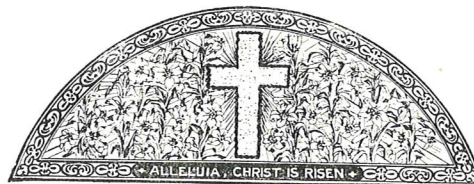
“**T**HEY came (V. 2), just a few women, discouraged, downhearted, troubled about who might roll away the stone from the door of the sepulchre — for they came to anoint the body of a dead prophet whom they had hastily laid away into a borrowed tomb two days before.

They went (V. 8), just a few moments later, trembling, amazed, still afraid even to tell what they had heard — for the heart is often incapable of grasping the full meaning of good news when it bursts forth unexpectedly.

They came — they went. But what a difference is implied thereby! They had seen, had entered the open sepulchre. They had heard from the lips of a heavenly messenger that He Whom they sought was risen from the dead. How that one fact changed everything! Even while they still were fearing, no more cause to fear! No more cause to mourn, no more despair, but now hope and joy and faith renewed. It is just this difference, this magical difference which has been wrought by the Resurrection of the Savior which means so much to us now and is the reason why the joy of Christians rises to its greatest heights on Easter Morn.

We come to this Festival through the long season of Lent, through the solemn days of Holy Week. Ours is not the hopelessness of those women, for we know the outcome of the tragedy of Calvary. Yet we come with hearts filled with awe by what we have seen of God's stern judgment of sin, saddened by the fact that this very sin is still so mighty within us, that we are still so easily lead astray by our wayward flesh. We come with the age old cry of the penitent, “God be merciful unto me, a sinner!”

And we go with hearts rejoicing and singing. For the Lord is risen! His Resurrection makes a wonderful difference for us also. It assures us of the fact that in Him we have a Living Savior. It assures us



further of the fact that with Him we have forgiveness full and free. It assures us that in Him we now have a mighty King, guarding and protecting His people as only the Mighty God can. The hope and promise of Eternal Life is now a certainty for us. Let us imagine for a moment what life would be without these blessed assurances, and then we shall realize what a glorious difference the Resurrection has made for us.

As we realize this, then what? Of Mary Magdalene we read (V. 10) that **she went** and told them that she had been with Him, undismayed by the fact that even they, for the time being, believed not. To two of the disciples He appeared as they were going into the country (V. 12), and **they went** and told unto the residue who still did not believe. Here we have the beginnings of a movement which was slow in getting under way, so that when the Risen Lord appeared unto the eleven (V. 14) He upbraided them with their unbelief and said, “**Go ye** into all the world and preach the Gospel to every creature.” But now observe the last verse of this chapter and also of the entire Gospel according to Mark: “**They went** forth and preached everywhere.” The movement did get under way.

Isn't the implication clear? We come from the festival of Easter with high rejoicing. And it is well that it be so, that our hearts are not insensible to the happiness and the comfort which lies in the Resurrection of our Lord. But let us go farther, tell others, bring this message to those who stand sorely in need of its comfort, in short, go and preach the Gospel to every creature. That is our great mission in life, given to us by our Risen Lord. If there are times when we also are slow to respond, so that our Savior must urge us, “**Go ye,**” let us heed this so that of us also it may be said, “**They went** forth and preached everywhere.” Let us remember and fulfill our calling to be the messengers of our Lord. E. R.

O TAKE MY HANDS

O take my hands, dear Savior,
And be my Guide,
That I now and forever
With Thee abide!
Alone, O Lord, Thou knowest,
But lost I'd be;
And so where'er Thou goest,
Take me with Thee!

Within Thy grace enfold me,
My weak heart aid;
And ever faithful hold me
In sun and shade.
At Thine own feet reposing,
I rest receive;
Mine eyes I would be closing
And just believe.

Though naught I may be feeling
Of Thy great might,
My goal Thou art revealing
E'en in the night;
So take my hands, O Savior,
And be my Guide,
That I now and forever
With Thee abide!

“So nimm denn meine Hände.”
Tr. by W. G. Polack.

AFTER EASTER

THE LORD'S DAY

“AND when the sabbath was past . . . the first day of the week . . . they came.” A procession has formed since these women hastened to the sepulchre on

that first Easter morning and heard the message of the angel, “Ye seek Jesus of Nazareth, which was crucified: He is risen, He is not here.” The sabbath it past, the day of shadows, the feast of creation, — the Lord’s Day has dawned, the feast of the

Lord’s resurrection, Sunday, the first day of the week. Each Lord’s Day the procession forms, a procession of them “who are quickened by faith” and they hasten to worship their risen Savior: “My Lord, and my God!”

There is no word of God that enjoins or regulates the observance of Sunday, but Christians were led to observe the day in imitation of the earliest Christian precedent. In the writings of Justin Martyr — the first Christian apologist, martyred 165 A. D. — we find this description of the gathering of Christians on the Lord’s Day: And on the day of the sun there is a gathering in one place of us all who live in cities or in the country. And the memoirs of the Apostles or the writings of the Prophets are read. Then when the reader has ceased, the president gives by word of mouth his admonition and exhortation . . . and afterward we all rise at once and offer prayers . . . and the people assent, saying, Amen. — And the collection is deposited with the president, and he assists orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers that are sojourning, and, in short, he has the care of all that are in need. Now we all hold our common meeting on the Day of the Sun, because Jesus Christ our Savior on the same day rose from the dead.”

“Go and Tell”

After Easter the Lord’s disciples received this charge, “Go and tell!” It was the angel’s message to the women, “Go your way, tell His disciples and Peter.” The risen Lord Himself bade Mary, “Go tell My brethren,” and when He appeared in the company of the eleven He said, “As My Father hath sent Me, and even so send I you.”

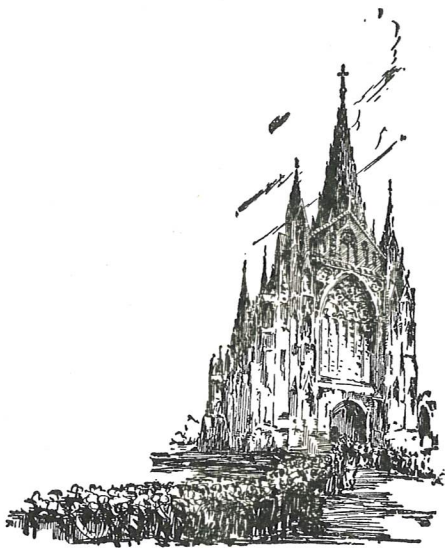
CHRISTIAN WORSHIP

This “Go and tell” is the very soul of our worship each Lord’s Day since the Church first began to sing the new song: “The Lord is risen indeed.” This thought is embodied in our Lutheran Confession. The Apology has it, “The foremost worship of God is to teach the Gospel,” or according to the German text, “The greatest, holiest, most necessary, and the highest worship is to preach the Word of God.” And Luther has said, “If a man should deal with God and receive of Him, this must come about, *not by man making a beginning* and laying the first stone, but *God*, without man’s request and desire, *must come first* and give him a promise. Such word of God is the foundation, the rock upon which all works, words, and thoughts of man will thereafter be established. It is impossible that man of his own reason and ability should with his works ascend into heaven and preventing God, move Him to grace, but God must prevent all his works and thoughts.” —

After Easter — Our Sunday Services

We shall apply these words of Luther to our gatherings for worship. We must guard against both the Roman Catholic and the Calvinistic interpretation of public worship. The Roman Catholic mass in which the priest ever and anew offers up the unbloody sacrifice for the sins of the quick and the dead and carries before God the prayers of the congregation must, of course, be rejected at once. The priest is the mediator between God and the people on earth and in purgatory. — “There is one Mediator between God and men, the man Christ Jesus; who gave Himself a Ransom for all,” is the Scripture’s answer to this human invention of the Roman Catholic Church. The Roman mass is far from being a form of Christian worship, but rather the pomp of Antichrist, and an abomination standing in holy places. It must be shunned and condemned by every one who bears the name “Christian.” But the worship of the Calvinistic and Zwinglian Churches in which the Word and the Sacraments are not really held to be the means of grace whereby God offers His grace and works in us the saving faith, must be rejected as well. And with the means of grace disqualified among them, what remains of the hour of worship in the Calvinistic Churches but his thought that it is man, the worshiper, who comes to render God a service.”

Remember Luther’s words, “If a man should deal with God and receive of Him, this must come about, not by man making a beginning and laying the first



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stone, but God must come first and give him a promise. — God must prevent all of man's works and thoughts." — That is the ideal hour of worship. It is still by the grace of God the Lutheran conception of our public services. We receive the spiritual blessings of God offered and conferred by the Word and the Sacraments, and then, we dedicate ourselves a living sacrifice to Him who was delivered for our offences and raised again for our justification. *We receive*, first and always, in our services, before we give. "Indeed, what hast thou that thou hast not received?" — This conception of our services is impressively exemplified in the beautiful Easter Gospel.

The First Easter Service

Filled with love and devotion for their Lord the three women came to the sepulchre on Easter morning. They had bought sweet spices, and impatiently they waited for the passing of the sabbath. Early in the morning, with



the rising of the sun, they were on their way — to render a service. Yet as they went with hurried steps to serve their Lord, they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" So willing to serve, and yet so dependent, so helpless!

"And when they looked, they saw that the stone was rolled away, for it was heavy." What shall we say? These good women rose very early to serve the Lord, but the Lord had risen a bit earlier. They were a little late for Him. And they came to the sepulchre to serve entirely dependent upon Him. — They worried and fretted — are they alone in this? — and when they looked, the load of care was removed. — Paul labored more abundantly than we all, yet it was his experience in all his labors for the Lord and in his success, "When I came to preach Christ's gospel, a door was opened unto me of the Lord." 2 Cor. 2, 12. The heavy stone was always rolled away for Paul. — And we may rise early to serve the Lord, we may bring our offerings, we may fret and worry, but the Lord is risen and goes before us even as He went before Paul. —

The way of the women led to a sepulchre! They entered and were affrighted to see a young man in a long white garment who said, "Be not affrighted: Ye seek Jesus of Nazareth which was crucified: He is risen; he is not

here; behold the place where they laid Him." We mark the angel's words, "Behold the place where they laid Him." This was perhaps the most daring, and the most costly service the Lord's followers rendered Him. They went to Pilate and asked for the body of Jesus; they exposed themselves to ridicule and danger as followers of the Crucified One; they took the body and laid it into the rich man's grave. Jesus was with the rich in His death. It *was* a service. But behold the place where they laid Him — it was still a *grave*. We are reminded of another record in the Gospel lessons. Mary came with an alabaster box of *very precious* ointment and anointed Jesus' head. A precious gift, a costly service — and in the house of a Pharisee. But we know the significance of this service, Jesus tells us, "She anointed me for my *burial*." — Precious ointment for His burial, a rich man's grave — such service we rendered. Finally, it is summed up in His words, "Thou hast made Me to serve with thy sins, thou hast wearied me with thine iniquities." It all points to one thing, "Surely He hath borne our griefs and carried our sorrows." — All that I was, my sin, my guilt, my death, was all my own — and we gave it to *Him*, our sin, our guilt, our death, our grave. "I lay my sins on Jesus, the spotless Lamb of God; He bears them all and frees us from the accursed load." — Let this be our confession. Let us present to the Lord a contrite spirit. He will be pleased with *this* sacrifice. "The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise." Ps. 51, 17. This must and does find expression in our Lutheran services!

The First Easter Service —
"The Day Which the Lord Hath Made"

"No good thing will He withhold from them that walk uprightly." — The women brought sweet spices to anoint the body of the Lord; but place this offering into the balances with *His* gifts to men. "I will ransom them from death." Hos. 13, 14. — Sweet spices! — He tells us, "O death, I will be thy plagues; O grave, I will be thy destruction." — *Useless* spices and ointments! — "Death is swallowed up in victory. Thanks be to God who *giveth* us the victory through our Lord Jesus Christ." Mark it well, where human power ceases, where human love is helpless, where the rich and the poor meet and must see corruption, His power begins. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in

Me shall never die!" This precious gospel of hope and life is heard in our services. We will rejoice and be glad in it. "This is the foremost worship of God." Each Sunday is a day which the *Lord* hath made. He comes to men with messages of grace. "Such word of God is the foundation, the rock upon which all works, words, and thoughts of man will thereafter be established."

May our worship on the Lord's Day never lose this character! May we always assemble to *receive* the spiritual blessings of God in Christ as they are offered and conferred by the means of grace. Then let us dedicate ourselves a living sacrifice to Him whose own we are, and whom we love, and whose is the kingdom, and the power, and the glory, for ever and ever. A. P. V.

COMMENTS

Confirmation When a congregation witnesses this impressive ceremony whereby children renew the vow which was once made for them in baptism and thus receives them into its communion, it takes official notice of a solemn obligation which rests upon it as well as parents individually: to bring children up in the nurture and admonition of the Lord, to implant as deeply as possible in their hearts and minds the saving truths of God's Word.

Surely, no intelligent Christian will fail to see that there is no real worth in this ceremony as such. Its value depends entirely on the degree of thoroughness in which the preparatory work, instruction in this same Word of God, has been done. We can never give too much attention to that, nor do it too thoroughly. But we can give it too little attention, so little that the solemn rite of confirmation becomes an empty, meaningless form a mere sham and hypocrisy. Merely to state these facts already serves to remind us that this is a sorry trifling with some very sacred matters. At best this could make only for building an outward attachment to the church, a sort of organization loyalty. Actually the results are often far worse. By giving such trifling attention to this important matter the church (or parent) is actually teaching its children to consider the entire question of faith and the Christian life, of loyalty and faithfulness unto death in this same careless manner. How the lists of church casualties must grow to unnecessary length because of failure of churches or parents to take seriously the need of instruction before confirmation.

Let us continue to make much of the impressive ceremony of public confirmation. But let us make more, much more, of the *preparation* which must go before. This business of instruction is a slow, painstaking process. It has nothing of the glamor of Palm Sunday. But it is the only way of laying a sound foundation for the years to come.

If you, parents, will give this serious thought you will not rest content with having your children attend the pastor's class only, nor be satisfied with the minimum of Sunday school. If conditions make it hard for you to offer them more, then consider it your most important business to make up for the deficiency by teaching them yourselves — the Bible stories above all. Read them and discuss

them with your children. And as you do so, it is our firm conviction that you will thereby become a staunch supporter and an enthusiastic user of our best instrument for the training of Christian children, our Christian day school. E. R.

* * * *

Good Friday — Easter Good Friday and Easter — these two great days together with the great events associated with them — are intimately and inseparably bound together. One without the other simply has no meaning — one without the other is simply unthinkable. Good Friday makes Easter a necessity and Easter takes its cause in Good Friday. Except there had been a Good Friday there would have been no Easter and had there been no Easter there would not have been a Good Friday. One great day and event depends upon the other for its meaning and importance.

What if He who died upon the cross on Golgotha in incomparable anguish of body and soul, in abject shame and disgrace, called Himself Jesus — Savior — if He had remained dead? What meaning *Gethsemane*, the prayers, the sweating of blood? What would Gabbatha mean — His trial before Pilate, His scourging, His mockery, the pronouncement that He is innocent, the death sentence — if he were to remain in the realm of the dead? What hope would Golgotha hold out to sinners and all the shame and agony and His death upon the accursed tree — if death were not to give Him up again? What is there in all that happened on Good Friday to make our hearts, our spirits rejoice within — if, if Easter had not followed Good Friday?

And, what would Easter mean if that man who is said to have arisen from the tomb and was dead had not been He who on Good Friday died on the cross and claimed to be man's SUBSTITUTE? What would the events of such an Easter mean to fallen, helpless man — under the curse of the Law and God and condemned to eternal death — if He that arose again had not been Jesus Christ — the same who was delivered up for our offences? What would the events of Easter mean to me and to you if the angel could not have said to the seeking women at the tomb on Easter morning: "*Ye seek Jesus of Nazareth, which was CRUCIFIED — HE is risen.*" See, how the angel connects Good Friday and Easter. That great

miracle of time must be viewed in the light of Good Friday or it can have no meaning at all for us. The angel emphasizes this fact when he says, "*the crucified One — He is risen!*" That, that has a bearing on our case. He who was crucified — *died* — again is *risen*. He upon whom "the Lord had laid the iniquity of us all" and who "was wounded for our transgression and bruised for our iniquities" — He, the same Jesus — *is risen*. Those words contain the message of everlasting hope for all who know themselves to be accursed sinners worthy of hell and who believe that Christ died to redeem them from that curse.

That empty tomb in Joseph's garden on Easter morning contains the message of salvation; it proclaims that sin, death and devil are shorn of their power, for their combined forces were unable to hold Jesus in the grip of death; He paid their demands to the last farthing and God, the righteous Judge, makes this pronouncement. The empty tomb on Easter morning is the evidence of this pronouncement to the world.

Now, if Christ died *for us* — as our Substitute, He also arose again *for us* — as our Substitute. Easter, therefore, is God's public declaration of PARDON to the world. So says the Holy Ghost, Romans 4:25, "Jesus was delivered for our offenses, and was raised again for our justification."

Good Friday and Easter — they belong together!

W. J. S.

* * * *

Sabbath — Sunday Many Protestants believe that the Old Testament sabbath law is still in force, with this difference that the regulations which applied formerly to the seventh day of the week now apply to the first day of the week, Sunday. Consequently work is forbidden on Sunday. Catholics insist that the Catholic Church in the exercise of its God-given power changed the day from Saturday to

Sunday. Seventh Day Adventists, whose chief talking point is the observance of the seventh day, tell us that the mark of the Beast spoken of in Revelation is this that people following the lead of the Catholic Church are observing Sunday instead of Saturday.

Carlyle S. Haynes in his tract, "Why Millions Keep Sunday" makes the statement, "Throughout the Bible, the guidebook of the church, there is no command for its (Sunday) observance." We subscribe to that. We do not, however, subscribe to another statement which he makes, "The whole Bible, both Old and New Testament, testifies to the obligation of all men to observe the seventh day." If he would confine the statement to the Old Testament, we would agree. But we heartily disagree when he asserts that the New Testament insists upon the observance of the seventh day. It was commanded in the Old Testament, but the only ones who are quoted in the New Testament as sticklers for sabbath observance are the scribes and Pharisees, the enemies of Jesus. The fact is that the holy writers in the New Testament neither insist upon the observance of the seventh day nor condemn Sunday observance.

The plain teaching of the New Testament is that the Old Testament sabbath regulation has been abrogated and abolished, because it merely was a shadow of Christ. Col. 2, 16, 17. Nor have the rules and regulations which defined the Old Testament sabbath observance been transferred to Sunday. That is not Scripture but an unwarranted assumption. The sabbath law was simply abolished in the New Testament. There is no more scriptural warrant for observing the sabbath in the New Testament than for the Old Testament injunction to eat only the flesh of animals which chew the cud and have cloven hoofs.

Stand fast, therefore in the liberty wherewith Christ hath made you free!
I. P. F.

GREAT HYMNS INSPIRED BY AFFLICTION

"Songs in the night" that have brought comfort and courage to Christians

By Ivan H. Hagedorn, S. T. D.

From the earliest days of the Christian Church, midnight hours of Christian experience have ever been times of song. Paul and Silas, with bleeding backs and aching muscles, sang praises at midnight in the Philippian jail, and down through the years no night of suffering or affliction has been dark enough to quench the brave songs of those whose hope is in the Everlasting. Dr. Hagedorn tells us how some of our best-loved and noblest hymns were born in the travail of crushed hearts and hopes

HOW barren life would indeed be without the refining power of sorrow! A dusky philosopher once said, "Unless a man is in trouble, his prayers ain't got no suction." The Talmud expresses a similar truth: "As the olive does not yield its oil before it is bruised, so Israel will never produce the fruits of righteousness before the affliction of God comes upon them." Out of the bruised heart is born the song, out of the troubled spirit prayer rises as incense before God, and out of the tragedies of life have come some of our noblest hymns.

"Now Thank We All Our God," by Martin Rinkart

(1586-1649), was written at the conclusion of the horrible and disastrous Thirty Years' War, which was an attempt to crush the Protestant faith. Out of this time of tribulation, calamity, and desperation, there arose a band of singers whose notes for sweetness have never been surpassed. Their design was to cheer the drooping hearts of God's people. Among these, the name of Martin Rinkart shines in a blaze of glory. War, pestilence, famine, all had swept through the little village where he ministered. Often, he read the burial service over as many as fifty persons a day. When the task became too heavy, the dead were buried unblest. It is estimated that in a single year, eight thousand fell victims to plague. Among these was Rinkart's own wife.

It is hardly credible that he could write a hymn such as "Now Thank We All Our God" with a background of so many trying experiences. The only way to account for it is Martin Rinkart must have possessed the ability to see, in the midst of the darkest trials, the hand of God.

"Commit Thou All Thy Grievs," by Paul Gerhardt (1607-1676), is another hymn written by a man who knew tragedy. He had spent his young manhood amidst the desolations and difficulties of the Thirty Years' War. Calamity after calamity fell upon him, but it appears that he was the more richly prepared, because of this, for the great role to be given him. He was to become Germany's prince among the hymnists, rising superior even to Luther. His hymns are accounted the most beautiful the most chaste, and the most popular in Germany. Of the 123 hymns which came from his pen, forty are still used! This is an unusually large proportion, considering the centuries that have rolled by since they were written.

It would appear that adversity haunted Gerhardt. Because of penury, he was not able to marry until he was forty-eight years of age. He early lost his wife, and, of the five children which were born to him, only one survived childhood. His early years in the ministry were cast among unsympathic people, from whose cold touch his highly-strung, sensitive nature shrank. Settled at length in the great St. Nicholas Church, in Berlin, he became the idol of the people. Crowds flocked to hear him. His boldness of speech, however, offended the Elector Friedrich Wilhelm. As a result, Gerhardt was deposed. Surely, here is a succession of tragedies, enough to throw anyone into the slough of despondency.

It was during the sickness of his wife that he wrote:

Commit thou all thy griefs
And ways into his hands;
To this sure truth and tender care,
Who earth and heaven commands.
Who points the clouds their course,
Whom winds and seas obey,
He shall direct thy wondering feet,
He shall prepare thy way.

He was settled at length in a small country parish, where he spent the closing years of his life. It surely is an evidence of a man's fine spirituality, when he refuses

to allow a long succession of disappointments to embitter him.

"If Thou But Suffer God to Guide Thee," by Georg Neumark (1621-1681), is another hymn by an author who suffered many trials. During his early life, he was attacked by bandits and robbed of the money upon which he had counted for his education. Again he tells us, "Through a dreadful fire, I came to my last farthing." Still later, he was afflicted with blindness. Georg Neumark, however, was a man who had learned to cast his burden upon the Lord. Always he found the Lord sustaining him. When at last he was given the position of tutor to a youth, he wrote his great hymn of consolation:

If thou but suffer God to guide thee,
And hope in him through all thy ways,
He'll give thee strength, whate'er betide thee,
And bear thee through the evil days:
Who trusts in God's unchanging love
Builds on the rock that naught can move.

For three centuries now this hymn has sustained men and women through trial and tribulation.

"My Jesus, as Thou Wilt," by Benjamin Schmolck (1672-1737), surely should be a source of inspiration to any discouraged and over-wrought pastor. William Lee Hunton, in his "Favorite Hymns," writes that the Counter-Reformation in Silesia resulted in the taking from the Lutherans of all the churches in the district in which Schmolck lived. Through the Peace of Westphalia, in 1648, Lutherans were allowed only one church in the whole district, and this church had to be built of timber and clay, and located outside the walls of the town. Three clergymen were attached to this church. They had to serve the people of thirty-six villages. They were also greatly restricted in their labors. For example, they could not visit the sick and give private communion without first securing permission from the local Roman Catholic priest.

The hymn is based on Mark 14:46. We can hear its heart-throbs in every line. Schmolck's home town was nearly destroyed by fire. Two of his own children were taken by the flames. Later, he himself was stricken with paralysis which eventually led to total blindness. Yet, he could sing his "Hymn of Trust":

My Jesus, as thou wilt;
O may thy will be mine!
Into thy hand of love
I would my all resign.
Through sorrow or through joy,
Conduct me as thine own,
And help me still to say,
My Lord, thy will be done.

"God Moves in a Mysterious Way," by William Cowper (1731-1800), prompted James Montgomery to write: "It is a lyric of high tone and character, and rendered awfully interesting by the circumstances under which it was written, — in the twilight of departing

reason." William Cowper, always frail and shy, bullied by the boys of Westminster School in which he was placed upon the sad loss of his mother in 1737, and which he attended over a period of ten years, in no small measure accounts for the mental affliction which clouded so much of his life, taking the form of melancholia.

As has been indicated, the hymn, "God Moves in a Mysterious Way," was written after a grievous visitation of mental illness, during which he resolved to take his own life by laudanum, knife, or cord. However severe his trials, Cowper realized the purposes of God in our lives. He writes:

The bud may have a bitter taste,
But sweet will be the flower,

Behind a frowning providence
He hides a smiling face.

Mrs. Elizabeth Browning has written an exquisite piece, which is found over Cowper's grave:

O Poets! from a maniac's tongue was poured the deathless singing.

O Christians! at your cross of hope a hopeless hand was clinging.

O Men! this man in brotherhood, your weary paths beguiling,
Groaned inly while he taught you peace, and died while ye were smiling.

RETURNING FROM NIGERIA

Rev. and Mrs. Wm. H. Schweppe and Miss Helen Kluck

Entering the English Channel

As soon as we entered the English Channel the speed of the boat was considerably increased. This seemed strange realizing that now we were getting into real dangerous territory. We asked one of the officers about it, and he explained that we were traveling full speed just because of the hazards. If we are going to hit a mine, he explained, we want to hit it full speed. There is a possibility of throwing it from the ship before the explosion. Whether or not this is a wise thing to do we cannot say. However, we were glad that we didn't hit one of the mines to prove the correctness of this theory.

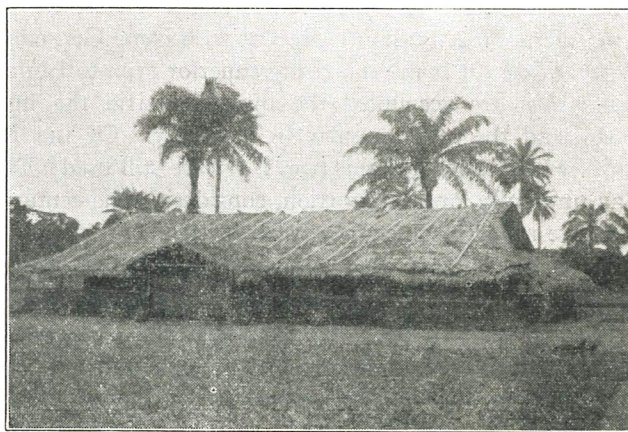
That night about eight o'clock there appeared out of the darkness a large French destroyer. Quietly she took up her position for contraband control. All night we were escorted by the armed monster. The next morning at dawn we found ourselves just outside the harbor of La Havre, France. It was Saturday, November 4, just ten weeks and a day after boarding the ship at Port Harcourt.

By nine o'clock we had been taken to the pier, and there we were virtual prisoners of war. No one was permitted to leave the ship, and no one knew how long we would have to remain there. The rumor had it that it would take at least a month to complete the inspection. However, on Monday afternoon our spirits were considerably heightened when we were given special police permits to go ashore, though we were not permitted to land any of our baggage.

Ashore —

It is difficult to describe a large city in a country at war. Though life seemed to go on quite normally, there was that peculiar atmosphere of tenseness. Soldiers patrolled the streets, and at all times we had to have our permit in readiness for inspection and identification. All over were signs showing the way to the nearest air raid shelters. Many of the larger windows were boarded up or packed with sand bags while nearly all the rest had strips of tape stuck on them to make them more or less

shatterproof in case of bomb explosions. What seemed most peculiar to us was to see women doing what we consider men's work. Old women were sweeping the streets and acting as motormen on the street cars. During our



The present home of Rev. J. P. Kretzmann in
Obot Idim, Nigeria

(A fine five-room bungalow when it does not rain!)

stay in La Havre two air raid warnings were sounded, though only once could we hear a plane. Walking the streets at night in the crowds in total darkness and that in a strange country gives one a rather uncomfortable feeling.

One of the first things to catch our eye when we went ashore was a ship at another pier about a block from us. She was flying the Stars and Stripes. Just the sight of Old Glory gave us a thrill such as we had never experienced before. The ship was the President Harding of the United States Lines. We met the purser but were disappointed when he told us they were taking no passengers from France. The ship had been booked solidly out of England and Ireland by over six hundred Americans who had been waiting months to get home, we were told. We took our troubles to the American consul.

One doesn't really appreciate one's government's representatives in foreign lands until such a time as this. The consul tried first to book passages for us on the President Harding but received the same unencouraging answer we had received before. He then suggested taking a train to Italy and an American Export Line steamer from there. But after a little while he said to us, "You've been on the way long enough. I'll get you on the President Harding." He called the main office in London by phone, informed them that they were to make room on the President Harding for several American passengers who he was sending home. There was no longer any dispute. The bookings were made, and we felt ourselves indeed fortunate to be able to catch the last American passenger ship to leave the war zone.

Although the American ship was docked scarcely more than a block from our ship, we could not, due to certain harbor restrictions, board her here but had to cross the channel to England. Several more days passed in arranging with the British authorities for a special British visa. The ordinary visa we had for England was not valid in war time.

In England

On Saturday, just a week after our arrival in France, we were ready to leave. We said farewell to the "Amstelkerk" with the many friends we had made aboard her. Then shortly before midnight we boarded a British channel steamer for our second channel voyage. At two A. M. the ship moved away from the pier, and we were off for Southampton, England. Every one appeared very calm. Though we retired fully dressed to be ready for an emergency, we enjoyed a fair night's rest. The channel trip ordinarily takes only six or seven hours, but we did not arrive in Southampton till four o'clock Sunday afternoon.

When we checked in at the hotel, the clerk surprised us by saying, "Well, they almost got you last night, didn't they?" We knew of no narrow escape. The clerk showed us the paper, and there we read the account of an attempt to bomb one of the channel steamers leaving France. A German plane had attacked the ship and dropped several bombs, one falling near the ship. It was the French channel steamer. We, fortunately, had taken the British.

It is always an interesting thing to note how the authorities of a country keep tab on their foreign visitors. During war time it becomes even more interesting and to the visitors more annoying. At every turn we had to fill out forms giving practically our whole history. Before leaving the pier we were asked at which hotel we were going to stay and how long. A little later the police were at the hotel to check up on the registration. When we arrived at the pier again to board the ship, the officer asked us our names, then said, "We were expecting you."

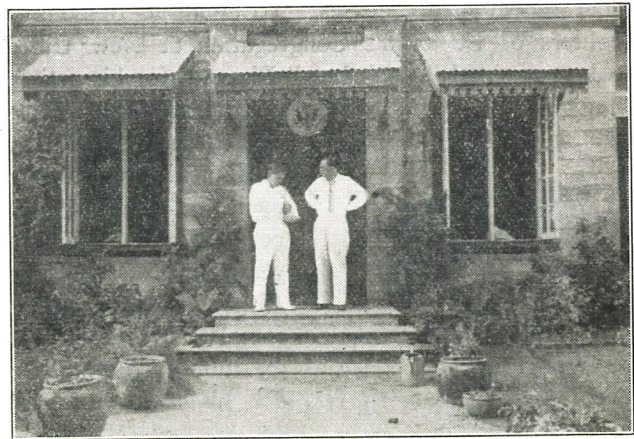
On Tuesday we boarded one of those fast English trains and in about two hours we were in London. Besides the regular piles of sand bags and the many air raid

shelters we noticed that nearly everyone had over his shoulder a small kit containing a gas mask. The people seemed to take their lot as a matter of course and went about their business as calmly as usual. However, one could tell that they expected death to rain from the sky any minute.

We spent a most enjoyable day with Pastor and Mrs. Janzow. Since Pastor Oesch was not able to return to England, Pastor and Mrs. Janzow are serving our two London congregations alone. Though conditions make their work very difficult, they are going about their task cheerfully, and the Lord is adding His blessings. We were also privileged to get in touch with Mr. Pedler, who as a consecrated layman is preaching the pure doctrine to the people of Cornwall. His parting words were, "Tell our people in America that we need ten men out here at once." England is ripe for intensive missionary work. The people are tired of the preaching in which there is no hope. They want the Gospel. We whom the Lord has blessed so richly with this heritage should without delay enter this open door of opportunity. Indeed fortunate the man whom the Lord calls into that harvest field of souls.

Home

On the following day, Wednesday, at ten o'clock A. M. we marched up the gangplank of the President Harding, and thus we were, technically at least, on American soil. But it didn't seem much like America. We looked forward to the many Americans we would meet, but as the



Missionary Kretzmann with the American Vice-consul in Lagos, Nigeria

passengers crowded aboard nearly all of them spoke German. They were Jewish refugees bound for the "Land of the Free." When finally we got settled, the ladies found themselves sharing a cabin with a Jewess and her daughter while we had been assigned a camp cot in the writing room with twelve Jews. We didn't mind this remembering that every day was bringing us nearer the U. S. A.

We had some very interesting conversations with some of these refugees. One old couple took our interest espe-

cially. The man had owned a prosperous business in Germany. In the "Putsch" of November, 1938, he had been taken from his house and placed into prison and his business confiscated. Later he and his wife were forcibly expelled from the country. Surprisingly enough the old man said that Hitler was a God-send for the Jewish people. The Jews were through intermarriage and through laxness in their religion gradually losing their identity. In less than forty years, he maintained, the Jews in Germany would have been melted together with the rest of the population. Jehovah could not permit that. He must protect his chosen nation. He must keep it welded together for the coming of the Messiah. So He sent Hitler, who through his persecutions is welding the Jews together more firmly than ever.

We explained to him that the Lord was indeed keeping the Jews together as a distinct nation and that also persecutions had to serve that and not, however, in preparation for the coming of the Messiah, but rather as a sign for the whole world to read that Jesus, the One crucified on Calvary, was indeed the Messiah and the Savior of the world. This explanation failed to impress him. There is scarcely any one harder to win for Christ than the Jew.

Time went fast. Several times we could see battle-

ships in the distance, but none came near enough for identification. One afternoon three days out of New York the ship was nearly brought to a stop. A short service was held out on deck and with ceremony a wreath was dropped over the side. It was the spot where on the trip before this one a tremendous wave had swept from the deck of the President Harding a member of the crew. Then finally, on Friday, November 24, at noon, though it was windy and cold, nearly everyone was standing out on deck. We were gazing on Miss Liberty holding high her torch of freedom. A lump caught itself in our throat. A few tears trickled from the eyelids of the weaker vessels. But why not? We were in the good old U. S. A.! We were home!

Our sensations can hardly be described when that evening as the guests of Dr. Kretzmann we drove through the streets of New York. There was no fear of death from the skies, no sand bags piled high, no air raid shelters, no blackouts, but in place of these millions of bright and colored lights. We see posters calling out to us, "Thank God I am an American." That really means something to us now. May the good Lord protect us here and keep our country out of war!

(Signed) W. H. Schweppe.

OBITUARY

† F. W. BLAUERT †

On September 24, 1939, the Lord called a veteran teacher to his reward in the death of Mr. F. W. Blauert, widely known in our circles. To hundreds of sons and daughters of St. Paul's Congregation at New Ulm he was known simply as "Lehrer" Blauert; for his activities at St. Paul's School began in February of 1888, and continued until his retirement in May, 1936, a period of forty-eight years at the same school. Although records are not complete it is known that the number of pupils under his care during this period numbered well above 1500; and his ministration extended over three generations of pupils.

On June 7, 1889, he was married to Friederika Vogel-pohl at St. Paul's Church, the Rev. C. J. Albrecht officiating. Ten children were born of this union, all surviving the father. They are the Rev. Arthur Blauert, Olivia, Minnesota; Mrs. R. Schierenbeck, Sanborn, Minnesota; Helmuth, Adalbert and Wm., New Ulm; Mrs. C. Neumann, Mukwonago, Wis.; Eric, Renville, Minnesota; Armin, Wayside, Wis.; Edgar, teaching at Morrison, Wis.; Mrs. W. Hoyt, St. Peter, Minn.

Mr. Blauert was one whom God had gifted with the ability to make the religious instruction live in the daily activities of his pupils. They were made constantly aware of the fact that they belonged to the household of God by His loving grace in Christ, their great Elder Brother, and that the kinship thus established must "show forth the praises of Him Who hath called you out of darkness into His marvelous light." The influence of this spirit of loyalty to the Word has gone out into wider circles by the activities of many former pupils who have been at some time, or still are, serving the church as pastors and teachers, some 140 in number.

F. W. Blauert was born in Nahausen, Prussia, Germany, on January 15, 1862. There he received his education in the elementary and higher schools. After a term of service as a non-commissioned officer in the army, he came to America in 1887, remaining for some months in New York and with relatives near St. Paul. In February of the next year he was called by the New Ulm congregation, where he remained until his death.



Mr. Blauert was troubled for many years with asthma, which, combined with a heart ailment, finally forced him to resign his beloved calling in May, 1936. Gradually his strength diminished; the last three months of his life saw him confined to his bed; but his interest in the school and in matters pertaining to Christian education remained. Mrs. Blauert was his constant companion, and he often expressed the hope that they might be privileged to go

home together. Mrs. Blauert followed her husband in death scarcely two months later, on December 8, 1939.

Funeral services were held for the beloved teacher on September 27. At 12:30 P. M. a special service was held for the children of the school, at which Pastor Le Roy Ristow preached on the text on the text 2 Tim. 4:6b-8. In the main service at 2:00 P. M. Pastor G. Hinnenthal preached the German sermon, and Prof. A. Schaller, a former pupil, spoke in English on Phil. 2:14-16. Both the mixed choir and the upper grades of the school sang.

"And many of them that sleep in the dust of the earth shall awake, . . . and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:2-3.
S.

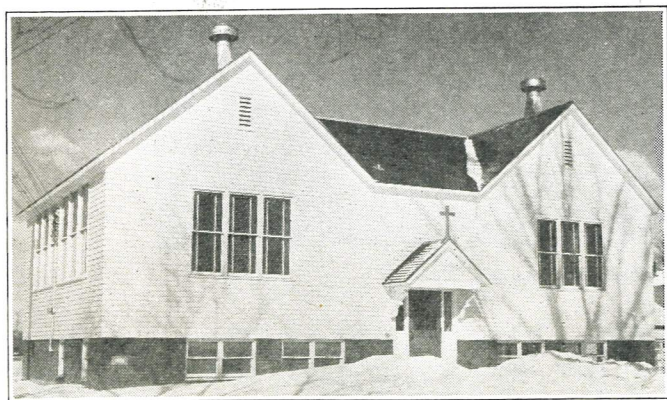
† MRS. F. W. BLAUERT †

Mrs. F. W. Blauert was born in Leeden, Westphalia, Germany, on June 14, 1867, a daughter of Mr. and Mrs.

Herman Vogelpohl. When she was two years old the family came to America, settling at New Ulm. On June 7, 1889, she was married to F. W. Blauert in St. Paul's Church, the Rev. C. J. Albrecht officiating. The union was blessed with ten children, all of whom survive. Mrs. Blauert's quiet, humble, yet firm faith made her an exemplary Christian wife and mother, and served to carry her through the trying months of her husband's long illness despite her own frail health. After the death of her husband her desire to depart and to be with Christ increased, and the Lord heard her prayer. Less than three months after her husband's death she departed this life on December 8. Funeral services were held from St. Paul's Church at New Ulm on December 11, Pastor G. Hinnenthal preaching the sermon. A children's chorus from the school her husband had served so long and faithfully sang the Twenty-third Psalm. Her cheerful patience, her quiet humility, and above all, her firm faith which made these qualities possible, are the memories that will be cherished by her family and her friends.
S.

DEDICATION OF SCHOOLS

Twice during the 63 years of its existence Immanuel Ev. Luth. Church at Medford, Wis., had a Christian day school. From 1881 to 1907 the school was taught by the Pastors B. Ungrodt and P. Burkholz, Sr. From 1915 to 1925 the school, which then was composed of the four upper grades, was taught by graduates of Dr. Martin Luther College at New Ulm. Prior to 1901 classes met, first in the original church, after 1887 in the new church.



Immanuel Ev. Luth. Church at Medford, Wis.

In 1901 the old church building of a Methodist group was converted into a school and enlarged by the addition of a room. By 1925 this building had become unfit for further use and the Christian day school was closed until the building could be repaired or replaced. Plans for the erection of a new school were dropped when it was discovered that extensive repairs in the church building were necessary. After the completion of that building project in 1929 the congregation devoted its energies to reducing the debt which remained. As the debt began to grow

smaller, the congregation dared to face the fact that facilities for the various schools in its program of Christian education were inadequate and that before a Christian day school could again be started a building to house it must be provided.

Only a few weeks after the congregation had become debt free it was voted to build a new school. Building operations were begun early in September of last year. On the 10th of December the completed school could be dedicated to the service of the Triune God. Professor C. Schweppe, president of Dr. Martin Luther College, preached the festival sermons. The dedicatory act was performed by the undersigned, pastor of the congregation.

The building, measuring 55x32, was built according to the requirements of the state building code. It is of frame construction. The two classrooms measure 22x32 and 24x32. There is a full basement with a recreation room, 32x24, and ample space for furnace and fuel rooms, washrooms, and a storeroom. Due to favorable local conditions and careful management by the building committee the total cost of the building did not exceed \$6000.00.

For the present the building will be used to provide additional room for the Sunday-school, to house the Saturday school, summer school confirmation class, and Bible class, and to serve as a meeting-place for smaller groups and organizations. The opening of a Christian day school is planned for the time when the congregation will have the debt made by the erection of the school building reduced to a point where it will feel financially able to assume the added financial burden connected with the maintenance of a day school. How soon that will be, God alone knows. Our prayer is that He who "is able to do

exceeding abundantly above all that we ask or think" may more quickly than we now even hope send the time when the lambs of Christ will daily be led to the green pastures of His saving Word in this school building which we have been permitted to dedicate to Him. Irwin J. Habeck.

ST. MATTHEW EV. LUTH. SCHOOL

In the year 1865 a group of Lutheran families, living on the northwest side of Milwaukee, Wis., and affiliated with Grace Lutheran Church, asked and were given permission to organize a congregation. In the organization meeting of this newly founded congregation, a constitution

of the traditions of St. Matthew Church to foster and nurture the day school during these past 75 years and to offer to all children an opportunity for Christian training. At times the very existence of the day school was in danger, but with God's gracious help the members maintained their school.

When the present church edifice was erected in the year 1875 the old building which had served as church and school was extensively remodeled into a four class room school. In the year 1888 the enrollment had grown to such proportions that the congregation resolved to erect a new building to meet the demands of the increase in



St. Matthew's Ev. Luth. School, Milwaukee, Wis.

was adopted; and it was immediately resolved to purchase a piece of property on which a suitable building could be erected which was to serve the young congregation as a place of worship and as a school. The corner lots on No. 10th St. were then purchased and in the fall of that same year a small frame building was promptly erected and the same was dedicated to the Triune God. The first pastor of St. Matthew Lutheran Church, George Vorberg, also served the congregation as teacher during the first year of his pastorate, for the founders of St. Matthew Church were firmly convinced that a Christian day school was vitally necessary and in conformity with the words of the Savior: "Feed my lambs," and "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." It has been one

children. It was during the years 1890 to 1900 that the four class rooms were practically filled to their capacity and at various times during this period over 300 children attended the school. It was nothing unusual for a teacher to have from 60 to 80 children under his care. The teachers of those days not only taught religion, Bible history stories, Catechism and music, but also instructed in the German and English languages.

There came a time after 1910 when the enrollment in school experienced a sharp decline and this was to some extent due to the detrimental and hostile influences of that age. In those decades our schools were looked upon as having been primarily erected for the purpose of fostering German nationalism and customs. Many were also of the opinion that our schools could not give our children

the same advantages as those offered by the public schools of that age. The result of such disturbing influences was that our schools suffered and the enrollment was reduced appreciably. In the year 1916 St. Matthew school was reduced to a three class room school and the service of one teacher was terminated.

Before and after the great World War our schools again fought for their very existence and at times it seemed that the school fight was a losing one. Our schools and our Lutheran institutions suffered great and trying hardships during this time. Because of a small enrollment St. Matthew Church resolved to continue the school with only two teachers.

From our gracious Lord we have the promise that the gates of hell will not be able to destroy the Church or her glorious institutions, and so during the last score of years our schools again gained the favor and good will of many people who formerly had failed to support them. Many parents were again convinced that our schools afforded their children a veritable harbor of spiritual security and were glad of the opportunity to send them to a Christian school and place their precious little ones under the supervision of Christian men and women.

Last summer St. Matthew Church resolved to make major repairs and improvements on its old church and school property. The first three units of the old building, which had served the congregation now for a period of

65 years, were completely razed and the north wing of the old building was entirely renovated and remodeled into a modern four class room building, with a principal's and nurse's office. The new class rooms are high and spacious, well lighted and ventilated and with acoustical ceilings. Sufficient blackboards and map railings have also been provided for every room.

Among the outstanding teachers of our school were the following: John Grother was the first called teacher; Wm. Meyer, Julius Schwartz, Albert Brockmann; Arnold Luethy, and Erdmann Hartmann. The present staff consists of: Martin Timmermann, principal; Gerhard Gilbert; Fred Hagedorn and Irene Motzkus.

On February 18, in a simple but impressive service, the new class rooms were opened and dedicated to the service of God and the training of our children. Pastor Wm. Schaefer of the Church of the Atonement preached the sermons for both the German and English services and encouraged members and children to continue to grow in spiritual knowledge.

After conducting classes in the church building since last fall under great difficulties, the teachers and pupils were especially thankful to take up their work in the new class rooms. May St. Matthew school continue to be a blessing to the children of our congregation and to our community. May many more blood bought souls be brought to Christ, the Savior of mankind! A. F. H.

FORTIETH ANNIVERSARY

On Sunday, February 18, Immanuel's Congregation, Sault Ste. Marie, Mich., observed the fortieth anniversary of its organization with two fitting services. Pastor Herbert Lemke, Manistique, Mich., delivered the anniversary message in the morning service. For the second festive service in the afternoon, a reunion of the confirmed during the forty years, Pastor F. Abicht, em., Hessel, Mich., preached the sermon.

Nine pastors served Immanuel's Congregation during the forty years of its existence, the present pastor since 1935. Only the wife of one of the founders or charter members of the congregation, Mrs. Anna Schweitzer, is still with the church and an active member at the age of 86 years.

The members of Immanuel's Congregation were privileged to celebrate its fortieth birthday in its beautifully remodeled and enlarged church which was dedicated on November 5, 1939.

Immanuel — God with us — Be with us also in the future, is the prayer of this congregation.

E. C. Rupp.

NEWS BRIEFS



The Board of Regents of the Theological Seminary at Thiensville at a meeting on the 11th of this month called Professor Adelbert Schaller of Dr. Martin Luther College to fill the position left vacant by the death of Professor Frederic Brenner.

Pastor P. Bast of Minneapolis, Minn., passed away at Minneapolis on Saturday. According to reports reaching us he died very suddenly and unexpectedly of a heart attack. Pastor Bast was still a very young man, having just passed his 46th birthday. He was an energetic worker and the Lord had signally blessed his labors in Minneapolis.

We have just been informed that Professor A. Schaller has accepted the call to the Theological Seminary extended to him by the Board of Regents of the Theological Seminary at Thiensville.

We wish him God's blessing and hope he will be with us soon.



Edwin Markham, the poet who became famous as the writer of "The Man with the Hoe" passed away in recent days. Since his demise our daily papers have not ceased to sing the praises of the man. We read an account of a visit he made to a certain parsonage. He was asked to speak the table prayer. He did — and it was the prayer of a man who took liberties with the Lord. He spoke to God as to the "Father of all mankind."

What preparations are you making for the observance of the ninetieth anniversary of our Wisconsin Synod? The committee suggests that special services should be held in every congregation of Synod on *May 26* of this year. Wouldn't it be wise to make your plans now? Before we know it May will be upon us.

The Anniversary Committee also proposes that a special Anniversary Collection be raised in every congregation to wipe out the remaining indebtedness of Synod. How are we going to handle this, have you thought about it? But — and this is important — let us **DO SOMETHING NOW!**

A large class of candidates for the ministry will be graduated at our Seminary this spring. Have you thought what we are going to do with them? **WIPE OUT THE DEBT AND THE YOUNG MEN WILL BE NO FURTHER WORRY TO US!** We will be able to place them all.

The *Sentinel*, the official organ of the Norwegian Synod, affiliated with the Synodical Conference, reports the death of Pastor H. M. Tjernagel at the age of 68 years, 8 months and 20 days. He was very active in Synodical and Inter-Synodical affairs in that body and

served as its president from 1930-1934. He served the Lord for 38 years in the ministry. Funeral services were held on February 16, 1940. We join our brethren of the Norwegian Synod in mourning his departure.

The *Sentinel* also reports the flourishing condition of all their mission stations. We are glad to hear this. A mission, started late in the year 1939, has grown so phenomenally that it will require a full-time pastor to take charge there. Such news is, indeed, good news to all who love Zion.

Pastor Norman A. Madson of the Norwegian Synod and a member of the Intersynodical Hymn Book Committee is rapidly recovering from his recent illness. May the Lord restore Pastor Madson to normal health.

It is estimated that there are less than 200,000 Finns residing in the United States at the present time. The Finns held a convocation at Chester, Pa., recently to celebrate the three-hundredth anniversary of the Finnish emigration to America.

The *Living Church* reports bequests amounting to \$35,000.00 given during the year 1939 to the Episcopal Church. These bequests came from the diocese of Central New York alone.

The pocketbook is very often a real test of one's religion. A man is shown by the way he uses his money. The way he spends it, the way he divides it to its several uses, the proportion he gives to Church and charity is very revealing as to his character and to his sense of stewardship. — *Saint Alban's Messenger*.

BOOK REVIEWS

Spiritualism or Asking the Dead by Henry Triezenberg, Pastor, First Reformed Church, Rock Valley, Iowa. Pages 61. Price 25c. Print: Zondervan Publishing House, Grand Rapids, Mich.

Though a little pamphlet the book is a convincing exposé of Spiritualism and its anti-biblical character together with a history of the origin of Spiritualism. It is very good and informative. W. J. S.

Christian Giving by Clarence Edward Macartney, D. D., Minister, First Presbyterian Church, Pittsburgh, Pa. Pages 16. Price 15c. Print: Zondervan, Grand Rapids, Mich.

The booklet contains an exposition of 1 Cor. 16:1 and it does it well. It is clear and to the point. W. J. S.

The Deaf, Their Language and Spiritual Work Among Them, by Rev. Enno Duemling, City Missionary, Milwaukee, Wis. Pages 10.

Like the author's other books recently published this booklet also takes you behind the scenes where the city missionaries find their difficult problems. This book takes us into the land of silent men and women and tells their story. It is well written. W. J. S.

Famous Missionaries, by James Gilchrist Lawson. Pages 64. Price 25c. Print, Zondervan Publishing House, Grand Rapids, Michigan.

The brochure contains the portraits and biographies of thirty famous missionaries, including those of St. Paul, Gregory the Illuminator, Nestorius, St. Patrick, St. Augustin, Zinzendorf, etc. W. J. S.

Francis James Lankenau, D. D., by Prof. F. C. Lankenau. Print: Concordia Publishing House, St. Louis, Mo.

The booklet presents quite an exhaustive biography of the late Francis Lankenau, vice-president of the Missouri Synod. It is interestingly written and one feels well acquainted with Dr. Lankenau after reading these pages written by his son. W. J. S.

Heart Throbs by Roy M. Allison, Foreign Missionary in China. Pages 64. Price 25c. Zondervan Publishing House.

These are expositions on some of the well known Psalms — 2, 22, 46, 63, 86, 91, 116, 118, 123, 130, 137. W. J. S.

Old Testament Types of New Testament Christians, by Basil Holt, Prof. at Johnson Bible College, Kimberlin Heights, Tennessee. Pages 34. Price 25c. Zondervan Publishing House, Grand Rapids, Mich.

Four types are treated here — 1. The Priest; 2. The Nazarite; 3. The Bondservant; 4. The King. W. J. S.

POEMS

I

The evidence of things not seen —
Who thinks yon lonely seed, concealed,
Shall burst its coat with spring's refrain
And send the blade, the stalk, the yield?

II

Likewise in mortal bosoms hid,
The pulse of life eternal beats,
The seed of faith, as God may bid,
Brings Christ and all His benefits.

III

The skeptic rears impervious head —
'Tis not of God — this wondrous act."
Ah, wretched reason wilt thou lead
The heart to deem the false a fact!

IV

Today the duped scholastic fool
Denounces the Creator's Hand,
And ponders long — "Has man a soul?"
Or, "Dusky death — art thou the end?"

V

Enrobed with might, delusion's sea,
Estranging hearts — impeding ears,
Adds legion to her reverie
That dreams, "No Christ — no death, no fears"

VI

Alas, must mankind vaguely die?
While Christ eternal riches gives,
Shan't he whose sin be clouded eye,
Be told with joy, that Jesus lives?

VII

Ahead, then, warriors of Light.
Great is thy King, subduing wrath,
Trusting alone in Jesus might
Go, sow the lively seeds of faith!

P. J. Katus.

STEADFASTNESS

Blot out all thought that savor of vexation,
And bow my spirit unto Thy sweet Will.
Remind me that there is no condemnation
In those who lay their sins on Calvary's Hill.

When tears of disappointment cloud my vision,
Then let my spirit clearly see Thy Face;
And through Thy love and merciful permission,
Help me to glory in redeeming Grace.

Teach me to see in every hour of trial
A dark Gethsemane with Jesus there.
Remind me oft of Peter's gross denial,
But also of my Savior's holy prayer.

Then will I say as did the pious Psalmist:
Dear Lord, my times are (always) in Thy Hand;
(Ps. 31, V. 15)

And joyfully live on till morning dawneth
In Paradise, where saints in glory stand.

— Adeline Weinholz.

ABIDE WITH HIM

Abide with Him, who died for thee,
Who came to earth to bear
Ten thousand thousand pains for thee,
That thou the crown mightst wear.
Abide with Him, who ever lives
When all else fades way,
Who, when all other comforts fail,
Remains your Staff and Stay.

All earthly good soon falls to dust
And sinks to whence it came;
And earthly joy is stained and brief, —
Like pleasure, wealth and fame.
E'en man's dominion over all
Earth's creatures, joys and lore;
Soon death o'erpowers him, and lo!
His wand'ring days are o'er.

And oh! what then? Is that the end?
O, God forbid it, no;
There is a bright and glorious shore
Where all believers go.
So stay by Him, and He shall guide
You to that land of love;
Where thousand hallelujah's rise
In endless songs above.

Dolores Schumann.

GO AND TELL

Go, where the groper slowly strays,
Go, where despair, foundation lays,
Go, where the empty pews wait still,
Go, where indifference breathes its spell,
Go, where the blush of dawn has fled,
Go, say He's risen from the dead!

Go, where the mists of doubt arise,
Go, where temptation fiercely vies,
Go, where a fruitless spirit wastes,
Go, where transgression devastates.
Go, where illusion weaves its loom,
Go, tell of Jesus' empty tomb!

Go, where a heart has long been tried,
Go, where a faithful heart has died,
Go, where an idol, charms, enthroned,
Go, where the truth is still condoned,
Go, where the meddler, death exhumes,
Announce that life eternal blooms!

Go, where the warmth of spring, revives,
Go, where its speaks, The Savior lives."
Go, where the bursting flowers wave,
Go, where all nature leaves her grave,
Go, where the birds their glad notes trill,
Go, sing His victory, gayer still!"

P. J. Katus.

BOOK REVIEWS

William Tyndale by William Dallmann, D. D., Milwaukee, Wis. Pages 84. Price ? Concordia Publishing House, St. Louis, Mo.

This is the third addition of this handy, informative volume on the life and work of William Tyndale, translator of the English Bible. Those who have the volume know its merits, those that haven't it will want it on their shelves.

W. J. S.

Tales Truly Told by Amalia Tressel. Pages 248. Price 75c. Print: The Lutheran Book Concern, Columbus, Ohio.

"The aim of this little volume is to impress upon our boys and girls the glorious work that has been accomplished by faithful missionaries in spreading the "Good Tidings," that Jesus the Son of God came into the world to bleed and die, that through Him all men might be saved." That is, of course, a truly Christian aim. To our mind the tales contained in this book do that very thing. They are well told and interesting.

W. J. S.

The Greatest Manual on Holy Living in Existence by Adrian T. June, D. D., Pastor, Community Church, Middleton, Mass. Pages 32. Price 35c. Print, Zondervan Publishing House, Grand Rapids, Mich.

An exposition of Colossians 3:1-17.

W. J. S.

Interviews with God by W. E. Schram, D. D. Print, the Lutheran Book Concern, Columbus, Ohio. Pages 127. Price 60c.

This is an interesting little book. With no thought of having the material ever appear in book-form, these pages were written as a feature in a local daily news-paper. The author calls them "interviews." Each interview covers a page, divided into three parts: 1. I Ask; 2. Thus saith the Lord (here follow one or more Bible passages); 3. To which I Respond (a prayer). It is very interesting.

W. J. S.

ANNOUNCEMENTS

CALL FOR CANDIDATES

As Professor A. Schaller has accepted the call to the Seminary, the college board of Dr. Martin Luther College requests the members of Synod to nominate candidates for the vacancy thus created. The new Professor is to teach principally Latin and Mathematics. Nominations should be in the hands of the undersigned before April 16, 1940.

H. A. Sitz, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet on April 16-17 at Escanaba, Mich., with Pastor W. Lutz. The first session will begin at 9:30 A. M., C. S. T.

Papers: Suspension from Holy Communion by the pastor, W. Lutz; Isagogical Survey of Galatians, C. Henning; Pastor at the Sick-bed; K. Geyer; Catechesis on the Second Commandment, L. Lehmann; The Prophet Micah, H. Hopp; The Doctrines of Election and Conversion with reference to the Lutheran Union, T. Thurow; Old Testament Quotations in the Gospel of St. Matthew, M. Croll; Exegesis 1 Cor. 6, P. Eggert.

Sermon: A. Gentz; K. Geyer.

Please announce.

E. C. Rupp, Sec'y.

PACIFIC NORTHWEST CONFERENCE

The Pacific Northwest Conference will meet at Portland, Oregon, with Pastor Wm. Lueckel, April 9 to 11, noon to noon.

Papers: Christian Citizenship by Pastor H. Wiechmann; Exegesis, 1 Tim. 4:7-11 by Pastor F. Schoen; Book Review by Pastor L. C. Krug; Homiletical Study, 1 Pet. 3:18-22 by Pastor A. Sydow; Christian Science by Pastor A. Levenhagen.

Preacher: Pastor M. J. Witt.

Sermon Critic: Pastor R. Jaech.

E. F. Kirst, Sec'y.

NEBRASKA DISTRICT PASTORAL CONFERENCE

Pastors of the Nebraska District will meet April 9-11 in Zion Church, Fort Morgan, Colorado, Rev. H. Schulz. The first session will open at 9 A. M., Mountain Time.

I. Practical Papers

1. L. Tessmer: Divorce with Special Consideration of Matthew 19:6-9.
2. H. Fritze: What is the New Heaven and the New Earth According to the Scriptures?

II. N. T. Exegesis

1. O. Kreie: 1 John 5.
2. A. Degner: Hebrews 9.

III. O. T. Exegesis

1. V. Winter: The Moral and Ceremonial Law in Relation to Each Other in the Light of the New Testament Gospel.

2. V. Schulz: Isaiah 63.

Sermon: R. Stiemke.

Confessional Address: E. C. Monhardt (L. Tessmer).

L. Sabrowsky, Sec'y.

CONVENTION OF THE SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference of North America will meet August 1-6 in Chicago within St. James congregation (the Rev. A. C. Dahms, pastor), which has kindly invited the Conference to meet in its midst. Two essays are to be delivered: Prof. A. Schaller of New Ulm, Minn., will speak on "The Brotherhood of Faith," and Dr. T. Laetsch of St. Louis will deliver an essay on "The Holiness of God."

L. Fuerbringer,

President of the Synodical Conference.

PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT

The Pastoral Conference of the Minnesota District meets at Sanborn, Minnesota, April 2 to 4. The first session at 10 A. M.

Papers: An Explanation and Demonstration of the Common Service, C. Bolle; Die Privatseelsorge eines Pastors, W. C. Albrecht; How Can the Custom of Polygamy Among the Heathen Be Best Treated By Our Missionaries, Im. Albrecht; Mixed Marriages: How They Effect Our Congregational Life and Pastoral Work, G. T. Albrecht; Individual Communion Cup, C. P. Kock; Continuation of Exegesis Col. II, Prof. A. Schaller; The Fifth Chief Part of Our Catechism, A. Eickmann.

Please register with Pastor R. Schierenbeck.

H. E. Lietzau, Sec'y.

PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy at Mobridge, South Dakota, from March 26 to March 28, 1940. The first meeting will begin at 9 o'clock on Tuesday morning.

Papers: Christian Burial — Significance and Form, Pastor G. Schmeling; The Comfort Contained in the Doctrine of Election, Pastor E. R. Gamm; An Isagogical and Exegetical Treatment of Obadiah, Pastor H. Buch; Has the Pastor Ever the Right to Make a Final Decision on Adiphora?, Pastor A. Hellmann.

Divine services will be held on Tuesday evening at 7:30 English Sermon — Pastor Schaller (Pastor Schmeling). German Confessional — Pastor P. Kuske (Pastor E. Krueger).

The brethren are requested to bring their own bedding, if possible. Meals will be served at nominal prices. Announcements should be made to Prof. R. Fenske, Northwestern Lutheran Academy, Mobridge, South Dakota.

Herbert Lau, Sec'y.