

The Northwestern LUTHERAN

Rev C Buenger Jan 41
5026 19th Ave

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:5

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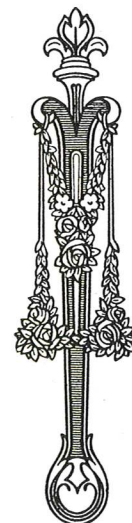
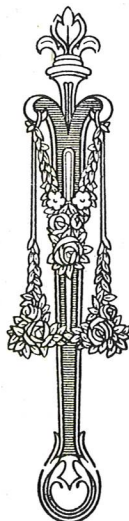
Milwaukee, Wisconsin, June 16, 1940

Number 12

"HITHERTO THE LORD HATH HELPED US"

1 Sam. 7, Verse 12

1. Hitherto the Lord hath helped us.
Brethren, let us praise His Name
And in songs of holy gladness
His so glorious grace proclaim.
Hitherto His Hand hath led us
Where the Living Waters flow .
He with Bread of Life hath fed us
In this wilderness below.
2. How can tongue declare Thy mercies,
Thou eternal, Triune God?
In paternal love and kindness
Thou hast showered us with Good!
Thou, our Refuge, Fortress, Tower,
Hast defended us from ill.
Shielded by Thy mighty power
We can dwell in safety still.
3. Thanks to Thee, O gracious Father,
For Thy faithful, tender care.
In the precious Name of Jesus
Thou hast heard Thy children's prayer.
In an overflowing measure
All our needs Thou hast supplied.
Thy pure Word, that heav'nly Treasure
Still remains our Staff and Guide.
4. Thanks to Thee, divine Redeemer,
For Thy holy, precious Blood.
By the virtue of Thy Passion
We are reconciled to God.
O preserve, Thou gracious Savior,
Thy pure Sacraments and Word.
Grant us still Thy glorious favor, —
Pardon, grace, and peace afford.
5. Thanks to Thee, Thou precious Spirit,
For Thy fellowship divine.
O sustain us in pure doctrine.
Strength omnipotent is Thine.
In the bond of peace unite us
Through the Word, inspired by Thee.
With Thy presence still delight us
Till our heav'nly Home we see.
6. Glory be to Thee forever,
Great Jehovah, Triune God!
Justified through faith in Jesus,
Holy One, Thy love we laud.
Worship, honor, power, blessing
To Thy Name forevermore.
Thy unbounded grace confessing,
At Thy altars we adore.



RIGHTS AND PRIVILEGES — OF CONFIRMED MEMBERS DUTIES AND RESPONSIBILITIES —

“UPON these your voluntary promises and professions we invite you as members of the Evangelical Lutheran Church to participate with us in all the rights and privileges of the Church.” With this declaration our Church accepts its confirmed young people into full membership. Certainly this declaration of rights and privileges includes sacred duties and responsibilities. With the proper instruction in the chief parts of Christian doctrine we prepare our young people for communicant membership in the Church, we admit them to the Lord’s Table as such who are able to examine themselves, they may act as sponsors. Do not these rights include responsibilities?

Recently a gray haired woman who has been the head of a private school in the East for fifty-five years said regretfully, “American young people are independent in their behavior and mien. They lack responsibility and want to be waited on.” — The young people of our churches are, in many instances, no exception. They lack responsibility and want to be waited on.

“Keeping the Young People With the Church”

What are we doing to keep our confirmed young people with their church? This cry has been heard so much in our circles that young people have taken advantage of the situation and have forgotten that *they as confirmed members of the Church* have the duty to remain faithful to their Lord and their Church. Unless we expect of them to keep their voluntary promises and professions made on the day of their confirmation, why do we ask them to make these promises? If we accord them the privileges of membership in our Church, we must impose the duties of membership. — Only too often the plea to do something to keep these young people with the Church implies a demand for a program apart from the mission of the church “to preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” 2 Tim. 4:2.

The period of instruction with a view to confirmation emphasizes the “One Thing Needful,” it teaches these boys and girls to love the Lord for the Lord’s sake, to cherish His word for the word’s sake, and then, when these boys and girls have promised to love their Savior and suffer death rather than to fall away from Him, when they have solemnly promised to conform their lives to the

rule of God’s Word, we begin to cry, “What are we going to do to keep these young people with the Church?” and frequently a program is inaugurated to accomplish this, and which must *wipe out* the deep impression made upon the hearts and minds of these young people during their instructions and on the day of their confirmation.

Does this plea, “Keep the young people with the Church,” imply a demand for further indoctrination, for faithful shepherds of the flock entrusted to our care? — Our services, our Bible classes, our church papers, our pastoral visits, our Lutheran high schools and academies and colleges where these young people may be enrolled as students are the answer; and

The Home

has a duty and a responsibility toward our confirmed young people. “American young people are independent in their behavior and mien.” We look to the homes, to parents, to correct this evil. Only too often parents have lost control of their children. They have permitted boys and girls still in their teens to chose their friends and their recreation without inquiring into their associations and their amusements. Then, when evil associations and pleasures threaten to choke the good seed of the Word, the cry is raised, “The Church is doing nothing to keep them on the straight and narrow path.” Does the family still gather in our day to join in the Lord’s prayer and this petition, “Lead us not into temptation?” — Have not many homes, parents, forgotten their duties and responsibilities toward their children and then raised an accusing finger at the Church for neglecting its “duty”?

These are Perilous Times

All of us need help and encouragement to stay with the Church. The young are not alone in this. “Let him that standeth take heed lest he fall!” And for help and encouragement let us — young and old — turn to the only source of help — the Word. One Thing only can establish, strengthen, settle us, young and old, and keep us steadfast in the faith — the Word. There is help and encouragement in the text which has been chosen for this meditation. “Let us hold fast the profession of our faith without wavering.” Here the writer of Hebrews might have repeated the words of St. Paul to the Ephe-

LET US

Hold fast the profession of our faith without wavering; And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is. — Heb. 10, 23-25

sians, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Our age is at once the most religious and the least religious of generations. It is the most so if judged by the number of sects and the discussion of religious questions, and it is the least if judged by its actual reception and the profession of the doctrines of Holy Writ. There is a scepticism abroad in our day which paralyzes faith without killing it outright, which breeds inward distrust and indifference toward the Word of God while it maintains an outward reverence, which consists in a certain willingness to hear the Word, but maintains the right of personal interpretation. Indeed, there is a marked aversion, an outspoken and resolute opposition in our day to every and any positive profession of faith. This has tied the tongue of many a preacher because he knows that they who listen have been inoculated with this spirit of doubt, and denial, and challenge. This too has undermined the Christian nurture of the young in the family, in the school and church, for even children have absorbed this spirit of doubting what is taught them as a most certain truth. In the face of this religious nightmare the admonition is timely, "Let us hold fast the profession of our faith without wavering."

Holding Fast the Profession of Our Faith

Is there a profession of faith to which we can hold without wavering? The Lord Jesus in His original commission distinctly charged His disciples to teach "all things whatsoever I have commanded you." Mt. 28. The Apostles and their successors were to teach nothing else than that which they had themselves received. St. Paul expressly declared, "I delivered unto you that which I also received," and he warned all whom he taught not to listen to himself or any other teacher who might go beyond these limits. He charged Timothy to "keep that which is committed to thy trust." — Our Church ordains no one to the ministry without reminding him that his doctrine and exhortation must be based on the inspired Word of God. And you and I must be reminded again and again to hold fast to the Scriptures without wavering. — The age of the Reformation taught the faithful to be deep and strong in the Word — or to be nothing. It taught them to be accurate and tenacious in the profession of the faith.

Our age imposes the same duty and responsibility on all confirmed members of the Church. Our soul's salvation is dependent upon our faithful adherence to the profession of our faith, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." — Be *thou* faithful unto death! — The duty of every confirmed member of the Church is expressed also in these words, "And let us consider one another to provoke unto love and to good works."

None of Us Lives Unto Himself

Paul reminds us, "Now are we many members, yet one body. And the eye cannot say unto the hand, I have no need of thee; nor the head to the feet, I have no need of thee." He teaches us, among other things, that we as members of one body **must be considerate** one of another. We as Christians will also be an influence, good or bad, to our brethren." **Let us consider one another** to provoke unto love and to good works." The word "provoke" reminds us of the fact that only too often brethren provoke each other to wrath, to strife, and dissension. — "By this shall all men know that ye are My disciples, if ye have love one to another," He who first loved us has said. And it is *your* duty to set a good example, to lead the way. "Let us provoke one another to good works." There are, and especially in the ranks of the young people, too many bad examples of waywardness, indifference, and backsliding. What a help these young people could be to the Church and to their companions if they mended their ways and set a good example! — This can be done with reference to one thing in particular, "Not forsaking the assembling of ourselves together, as the manner of some is." These words plainly refer to the gatherings of Christians for worship. If our membership in the Church grants any rights and privileges at all, this is our greatest boon that we may sit at Jesus' feet and hear His Word and be guests at the Lord's table. If church membership imposes any duties at all, this responsibility is ours, for our own sake of the brethren, that we forsake not the assembling of ourselves together. We hear it in the words of Christ to Martha, "Martha, Martha, thou art careful and troubled about many things: But *one thing is needful*: and *Mary hath chosen that good part*, which shall not be taken away from her." A. P. V.

EDITORIALS

AGAIN — THE RURAL CHURCH

EVERY now and again the Rural Church comes in for its share of sympathy. Hugh A. Moran, a Presbyterian minister, writing in the *Christian Century* of June 5, feel himself called upon to expose the weakness of the Rural Churches and offers a sure-fire cure for their troubles. The writer "is in charge of Presbyterian work among the students of Cornell University, as well as

bearing an important part in the work of the Rural Institute for Religious Workers connected with the New York College of Agriculture."

What does this Presbyterian minister consider to be the weakness of the Rural Churches? It is, as the reader may well guess, the outward division and disintegration of the churches. He tells, by way of illustration, of a little village in which three denominations were repre-

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Editorial Committee: W. J. Schaefer, Managing Editor
Arthur Voss, Church News

Associate Editors: Professor K. Schweppe
In. P. Frey

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sented, and, we assume, had as many churches. Each group was too small to support its pastor and each pastor received subsidy from the church body with which he was affiliated. This was squandering funds, of course, and disrupting of the "community spirit" and our "democratic institutions." Money was saved and a "community" spirit was established by fusing these three congregations into one — although "a half-baked young Bible school fanatic . . . of an emotional fundamentalist minority . . . who could be counted on not to cooperate with anybody" almost upset the apple-cart of the unionists. That, in short, is the weakness and the cure for the ills of the Rural Churches. Their weakness, then, is *separatism* and the cure is *unionism*.

Certainly every Christian, who knows conditions in the rural areas of our country, has deplored the fact that the professing Christians of a small village are so hopelessly divided into two, three, often times, four small groups. And yet, isn't just this division a sign of spiritual life and convictions? These people are divided, we take it, because they believe (whether right or wrong) that their doctrines are correct. For this reason they stand aloof from other churches — for conscious sake. Hence the willingness and readiness of uniting with any other church body to form one communion is a sign of inner, spiritual decadence; it is a stifling of conscience and a denial of convictions. To demand of people to do this is to teach them that inner convictions, conscience, means nothing and that outward union means everything and is *the essential*. In other words, people are made to believe that in matters of religion and religious convictions it is necessary and salutary to be diplomatic, altruistic — one must compromise. Such words are just substitutes for the word *hypocrisy* — nothing more. To induce the people to follow them they quote from the Bible such passages as 1 John 5:20: "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" In this way they confuse the minds of the people and they themselves appear as an angel of light.

It may be true that many of the churches would lose nothing by uniting with another church of another denomination. The day of firm confessions already is far spent. Many church bodies have long ago shelved the idea of indoctrinating their people and even the preaching of the Gospel of the cross. Many, in fact, have turned

from the truth of the Bible to the myths of modernism. Church service, worship, means no more to many of them than practicing fellowship with their fellowmen, tending human companionship, of a Sunday morning, hearing an interesting lecture on some topic or another, singing a few, often sentimental songs, saying "nice" things to one another — and that is all. The idea of assembling for the one purpose of *receiving from the Lord, through the preaching of His Word, grace for grace* never enters, even remotely, into their plan of worship. For such, yes, it ought to be a small matter to give up their own little church and unite with another — whatever name it may be known by. They have nothing to lose!

The case of a Lutheran Church is different. All that has been said above does not apply here. The Lutheran Christian is willing to remain a little flock for the sake of the truth of the Gospel, for conscience and conviction sake. The truths he confesses are not his own but God's and these he dare not barter for the husks served by men, after the traditions of men — even though he must stand isolated, forsaken and despised by the larger unionistic churches. The Lutheran Rural Church, minding this alone, will fare well. In any other case decadence has set in and utter ruin is not far off.

Let us, of the Lutheran Church, be on our guard, lest we be tempted to unite with other creeds for the sake of number — even though men tell us that our church is doomed unless we do. Let us keep in mind the words of the 127th Psalm, "Except the Lord build the house, they labor in vain that build it." W. J. S.

NINETIETH ANNIVERSARY OFFERING

JUDGING from reports that have come to us it is not impossible that the Jubilee Offering will be sufficient to wipe out with one stroke the Church Extension Fund debt. In many congregations the offerings exceeded the expectations of the congregation and pastor. Even in congregations where a very liberal contribution toward the Debt Retirement Fund had been made within the last years a large Jubilee offering has been reported. One such congregation in Milwaukee that raised more than its share for the Debt Liquidation Fund has up to this time received more than \$1,000.00 as a Jubilee Offering with many contributors still to hear from. No doubt, similar cases could be found throughout the Joint Synod.

These encouraging reports prove two things: that the Spirit of God still has His work in the hearts of our ministers and Christians and, that the ministers of our Synod are still true shepherds of the flocks that have been committed to their charge.

Without the blessed work of God the Holy Ghost no one would have a heart for the Kingdom of God, no one would care whether the Church lives or dies; whether she is burdened and hampered in her work by a staggering debt or whether she can carry on her God-given work unhampered and unhindered by material disadvantages, such as a shortage of funds. Those whose hearts beat for Zion, whose prayers ascend daily for her prosperity, whose hands are open to supply her material needs — their hearts have been enlarged by God's Spirit and all their efforts for her are the result and the fruit of His blessed operation within them. Such a humble admission on our part is in itself the fruit of the Spirit and opens our eyes to the power of God's grace that can make of such people, who by nature are unwilling to find pleasure in laboring for our King, such who are not only willing but glad and happy in their work. *That is grace!* Let us recognize this and be thankful for it and pray God to increase this grace in us daily to be ever more zealous.

The offering also gives us the assurance that the pastors of our Synod have been mindful of their calling to "reprove, rebuke, exhort with all longsuffering and doctrine." One of God's greatest gifts to the Church is a conscientious, faithful ministry. They hold the key-stone position in the church, so that the observation, "as the ministry so the congregations" is not so very wrong. A congregation will seldom rise above its minister in Christian virtues — love, efforts, devotion to the Lord's cause and whole-hearted co-operation with the brethren. Although there may be and, indeed, there are, exceptions to this statement it will stand as a general rule. Whatever has been achieved, however, by the Jubilee Offering, we make bold to attribute, under God, to the faithful ministers of our Joint Synod, who have not grown weary and tired under the strain and efforts of keeping the Synod an active body.

Surely more can be done — let us be free to confess this; and greater efforts will be made in the future — let us also vow this no less; "let us not be weary in well doing: for in due season we shall reap, *if we faint not.*"

W. J. S.

LIBERTY

LIBERTY is a big word in any language. It is loosely used in all of them. As popularly accepted, it is defined to mean the freedom and personal authority to do nearly any act. This generally turns out to be license: freedom abused. Philosophically speaking, liberty means the freedom of choice. Liberty, in some form or another, has been the objective of struggle throughout the ages, the theme of the poets and of the thinkers. Its consum-

mation has never been reached; it never will be reached.

Man, unless regenerated by the Holy Ghost, by the Gospel of Christ, can never be a free man. He may have a certain freedom in inferior things that lie under the power of his hand and under his intellect. He may decide to do certain things or not do them. In the fundamental problems of life, however, he is a slave. The question of life, its purpose, is at all times for him a riddle. Death is his master. He is a victim under the law of God; he cannot do what he should do. Man on his own is a lost and condemned creature, because his life is constructed on himself. "*That which is born of flesh is flesh.*"

True liberty or freedom is deliverance from the law. The Christian is a free man, because he is freed from his own wisdom, works and efforts to obtain salvation. Freedom is the Christian's surrender to Christ, who has kept the Law for him and paid the penalty. Freedom is a gift of the Holy Ghost. The Christian does not control his own personality. He is a slave of Christ, to put it into the words of Paul. Christ has become his master. He lives in Christ and Christ in him. What he thinks and feels, resolves and does, he does it all in Christ. For him death is not a dark cloud, but a burning light. "*That which is born of the spirit is spirit.*"

The relation to his neighbor, indeed to everything that surrounds him, is determined by his relation to Christ. And this relation is defined in the definite and pointed Biblical use of one word: *love*. The economy of love, in the fear of the Lord, does all things decently and in order.

W. A. S.

"MERE MILLINERY"

WHAT was my surprise when I found that most of these excellent and really learned men were much more deeply interested in purely ecclesiastical questions, in the validity of Anglican orders, in the wearing of either gowns or surplices in the pulpit, in the question of candlesticks and genuflections. "What has all this to do with true religion?" I once said to dear Johnson. He laughed with his genial laugh, and blowing the smoke of his cigar away, said, "Oh, you don't understand!" But I did understand, and a great deal more than he expected. Truly religious men, I thought, might please themselves with incense and candlesticks, provided they gave no offence to their neighbors . . . things such as incense and censers, surplice and gown, should be taken as they are, paraphernalia, the work of human beings, the outcome of personal and local influences, as church service, no doubt, but not as service of God. God has to be served by very different things, and there is danger of the formal prevailing over the essential, the danger of idolatry of symbols as realities, whenever too much importance is attributed to the external forms of worship and divine service.

"But to return to my first experiences of the theological atmosphere of Oxford, I confess that I felt puzzled to

see men, whose learning and character I sincerely admired, absorbed in subjects which to my mind seemed simply childish. . . . Nothing but discussions on vestments, on private confession, on candles on the altar, whether they were wanted or not, on the altar being made of stone or wood, of consecrated wine being mixed with water, of the priest turning his back on the congregation, etc. I could not understand how these men, so high above the ordinary level of men in all other respects, could put aside the fundamental questions of capital Christianity and give their whole mind to what seemed to me rightly called in the newspapers '*mere millinery!*'

The quotations above are from "My Autobiography"; the author, Max Mueller, 1823-1900; the setting, Oxford, England. Mueller was the learned German-English professor of Sanskrit at Oxford, Orientalist, and editor of the Rig-vede. His lecture before the British Bible Society on the "holy" Books of the East and the Bible and their fundamental difference is well-known and excerpts from it are frequently quoted.

W. A. S.

1850: THE ORGANIZATION OF OUR SYNOD 1850: THE SETTING, THE HERITAGE

FIFTY years prior to this date the political institutions of the French Revolution had been dissipated in the complete corruption of the Directory. The ideas behind the revolution, however, could not be suppressed. Carried in the knapsacks of Napoleon's soldiers, whose lightning stabs radiated in every direction, they affected all Europe and, in general, liberalized governments. Nevertheless, they could not successfully establish themselves politically in Europe. The enlightenment failed on the continent, fizzling out in the revolution of the twenties, thirties and forties.

Fifty years after 1850, following a period of unification and growing nationalism, the great powers of Europe were maneuvering for the balance of power on the diplomatic chessboard and therewith preparing for the wars of our present generation. The agencies and operations of unification and nationalism are compromise and war. Europe was full of it. Wars are followed by depressions. The common man yearned for peace. Among these were our fathers. **America was a haven.**

Fifty years prior to 1850 the wheels of the Industrial Revolution were heard, running parallel chronologically to the political revolution. Steam was applied to manufacture. Cottage industry changed to factory industry. There followed a rapid growth of the cities, and, with it, of social problems. Manufacture demands markets and a source of raw materials. These, of course, were pawns of imperialism and its wars. To the European the American frontier represented economic emancipation and magnificent opportunity. **Our fathers were among them.**

The second American Revolution of 1861-1865 could not stop them. **They came yearly by the tens of thousands until the closing of the American frontier in 1890.**

Fifty years prior to 1850 the Intellectual Revolution diffused itself through every field of life. It had its origin in the minds of the eighteenth century thinkers, whose ideas were the parents of the three revolutions. Reason was enthroned. The universities became beehives of activity. In the seminars brilliant students attached themselves to brilliant scholars. The age of research and specialization began, and, it may be added, of "pedantry and sweat-boxing of things that do not admit of proof."

Fifty years after 1850 the scientific laboratories with their test tubes symbolize the age. We are not interested here, however, in the astonishing results of scientific research and what it has added to our life. There are a few things, however, of great importance to the Church. Our fathers were engaged with them. In 1800 the separatism of modern criticism began to attack the Bible. In the course of the century it ruined the Church of the land of the Reformation. It subtly undermined the faith in the inspired Book. Against this our fathers took a stand.

By 1850 the mechanistic interpretation of life was doing its havoc. Human beings, indeed all life, was explained as a matter of progressive evolution. Man is a higher animal. "Missing links" were now produced with the facility and complacency that jack rabbits are pulled out of tall silk hats. God was eliminated. Man is God. "Faith in the divine author and authority . . . has been made impossible for the cultivated mind of the Western World," says Dewey. In the face of disparaging and ironic criticism, our fathers took a stand against this on the basis of the Word of God, in Church and school. As to education it was obvious to them that a school is nothing if it is not a spiritual entity. Religion was not a counterpoising lump to be called in once or twice a day to restore a materially disturbed balance. Religion was of the essence. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

Such is the setting of 1850; such is also the heritage. And now we are observing a jubilee. As a personal choice one might prefer to forego the pleasures of jubilees. The reasons need not be stated. Nevertheless there is joy in our heart and resolution. May our prayers ascend to the throne of Grace and Power that we may have the strength and courage to stand as our fathers did, accoutered with the armor of faith and prepared to combat the spirit of compromise and latitudinarianism! May we as the quiet in the land say, as our fathers did, with the words of Samuel: "Lord, speak, thy servant heareth!" May God preserve unto us the Biblical citadel of our synodical integrity!

W. A. S.

THE CHURCH TRIUMPHANT

TO many people the average pastor in our circles seems to be a peculiar sort of fellow. He is forever "sticking out his neck," to use a current expression for getting into trouble. He is opposed to lodges, he finds something to which to object in the Scout organizations, he won't have religious fellowship with pastors and members of other denominations; in his own congregation he keeps after people if they don't come to church or neglect the Lord's Supper, he champions so unpopular an institution as the Christian day school, when some well-meaning individual comes to him with a scheme for making money for his church he throws cold water upon it and offers as a better way something that is as little flashy as Christian giving. As he takes a stand in these and a host of other questions, he is bound to meet with many who don't agree with him, whose feelings are hurt by his views and become his enemies on account of them. Not only outside of our circles, but also within them, there are those who can't see why we must continually be getting into trouble with our stands and principles. They would like to see their pastor praised and admired by the entire community and certainly by all in his congregation. They would like to see our congregations and our Synod become more popular. They know that Jesus is called the "Prince of Peace" and would like to see more peace within congregations and between the Church and outsiders. But when all is peace within and without, the Church will have ceased to be the "Church," the Church of Christ. She will be only a church, a society, a human organization.

The Church is Called to Do Battle

No one can accuse Jesus of having led any of His followers to expect that they could live a life of outward peace upon this earth. A child can understand His general statement: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Mt. 10:34). He tells us that we must be ready to face trouble in our own homes if we want to be sincere Christians: "A man's foes shall be they of his own household" (Mt. 10:36). He let His followers know that there will be times when the organized church would turn against them: "They will scourge you in their synagogues" (Mt. 10:17). He foretells that the forces of the government would at times be hostile to the Christians: "Ye shall be brought (as prisoners at the bar) before governors and kings for my sake" (Mt. 10:18). Yes, He tells that the bulk of society would turn against His people: "Ye shall be hated of all men for my name's sake" (Mt. 10:22).

The history of the early Church is the record of the fulfilment of these predictions of Him who is the Truth. Take the case of the Apostle Paul as an example. When he reached the end of his earthly pilgrimage, he did not review his life by saying that his existence had been made pleasant because everyone was his friend. He says, "I have fought a good fight" (2 Tim. 4:7). Telling his

beloved Timothy what he had to expect, he says, "Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3). And when he with a prophet's vision looked down through the ages to the end of time, he said, "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). It is clear, then, that the Church is called to do battle and that we are to be alarmed, not when our teachings and principles make enemies for us, but when there is no trouble, and all is peaceful outwardly for the Church.

The Battle at Times Appears to be Lost

Looking back to the days when the Church was the communion of those who believed in the Savior who was still to come we see that there have ever been dark days for the believers when it seemed that the enemies had won the war. What must the thoughts of our common ancestor Noah have been when he looked upon the world in his day? Must it not have seemed to him that the cause of the Church was doomed? How the heart of Moses must have sunk when he came down from the mount to find that Satan had led his people into idol-worship. The sad complaint of Elijah is well known to us: "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (1 Kings 19:10). Nor was the prospect more cheerful in the days of Isaiah, and their fellows.

When the Church had become the body of those who believed that Jesus of Nazareth is the Christ, the promised Savior, the times when defeat seemed imminent had not ended. Those dark hours between Good Friday evening and Easter morning witnessed an almost complete rout of the faithful few. Then followed a period when the conquering armies of the Lord began their triumphant course through the world. But even then there were days when the shadows of defeat still loomed. Witness St. Paul's complaint: "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge" (2 Tim. 4:16). When the papacy began to rear its ugly head and the earth lived through the Dark Ages, then the true Church seemed to have gone down in defeat. And we who live in the end of time dare not be alarmed if at times it seems as though we battle in vain. Consider a few prophecies: "Evil men and seducers shall wax worse and worse" (2 Tim. 3:13). "When the Son of man cometh, shall he find faith on the earth?" (Lk. 18:8). "The love of many shall wax cold" (Mt. 24:12). In days like these it will seem to many troubled hearts that the Church has been defeated. But

The Church is Triumphant

How could it be otherwise than that the battling Church, the Church militant, even during the period of

this world's history should be triumphant, when a single believer, having the Lord on his side, is always in the majority and has Him with himself with whom nothing shall be impossible? Think of the power which would have been possessed by ten righteous men if they had been living in the corrupt cities of Sodom and Gomorrah. Their very presence would have stayed the fierce judgment of the Almighty. Think of the power in battle displayed by the one man Elijah, who threw the ranks of the priests of Baal into confusion although the might of the kingdom was behind them. One man Paul was able to turn the world upside down according to the admission of his opponents. One man Luther in a later day stood against the force of the organized church and of the empire and won the day.

The Lord has promised His Church: "Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isaiah 54:15, 17). Surely we all have drawn comfort from the sure word of our Lord Jesus: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:18). Oh, then, it is not right to think of the Church triumphant only as of a thing to come; the Church is ever triumphant, she has

fought and won in the past, and as we still see victories in this our day so shall there be victories to the end. The Gospel is still being preached to the nations, we still see souls coming to faith, the acceptable thankofferings of Christ's holy people are still being brought. No matter how dark the days may be, no matter how severe the battle may become, the very fact that Jesus speaks of the existence of believers at the time of His return is our assurance that the Church will remain triumphant until the end of time. And then, when her Lord returns, the battling will be at an end, the victory celebration will begin, and eternity will ring with the victory song of the Church triumphant: "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God" (Rev. 19:1).

"Sure I must fight, if I would reign:
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word.

Thy saints in all this glorious war,
Shall conquer, though they die;
They see the triumph from afar,
With faith's discerning eye.

When that illustrious day shall rise,
And all Thine armies shine
In robes of victory through the skies,
The glory shall be Thine."

THE CHURCH'S LIFE AND LIFE IN THE CHURCH

Pastor E. Reim, Neenah, Wis.

I

NO time more suitable for a consideration of the first of this pair of topics could be chosen than the present, where the momentous events which demonstrate beyond all doubt where the life of the Church originates have just been passing in review before our eyes: the Resurrection, the Ascension, and Pentecost.

Think of the Church as it was even on the day of the Rising of our Lord, — a small band of dispirited, hopeless men who "had trusted that it had been He which should have redeemed Israel," going now to their respective homes because there seemed nothing left to hope for and nothing better to do, cowering behind doors barred for fear of the Jews. If ever a movement seemed certain to die before it was well under way, it was that one which had been launched by an obscure Galilean prophet, Jesus of Nazareth, when He had called a few unlettered fishermen to be His disciples. Any one only familiar with the way of such things could not have hesitated a moment to venture the forecast that this abortive undertaking had absolutely no future.

Today, after the passing of almost two thousand years, that Church *lives!* The opposition of those early years could not hinder the planting of the first congregations, the centers from which this new faith was destined to

spread. The bitter persecution of the following centuries could not check its growth. Even corruption from within, though a far more serious menace, could not permanently cripple it. The truth of its message has been challenged, the basis of its faith doubted and denied, and still it stands, the Gates of Hell not prevailing against it. Surely, the source of such vitality is worth seeking.

Paul reveals it when he writes to Timothy (II, 1:10) of "the appearing of our Lord Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the Gospel." That life, thus wonderfully brought to light, was not merely His own, once laid down on the Cross and then resumed again after the brief interlude of the Grave. It was a Life which communicated itself to His followers, each one individually, and which also coursed through the veins of that body which is His Church. The Lord Himself was living, in the hearts of the individual and in the midst of His believers. The wonderful effects we have noted are evidence of His presence and power. The astounding success of the Gospel is due to no other factor than that it is His Word, that His Spirit comes through it.

Thus the Ascension, though terminating the visible presence of the Lord among His disciples, did not lessen but rather increases their effectiveness. Though they were

being given an assignment tremendous in its vast implications, to preach the Gospel to every creature, they were heartened and sustained by His promise, "I am with you." That these words proved true and the Lord was with His witnesses, none can doubt who read the record. This great, simple fact is the single explanation, as well as the only adequate one, for the success which crowned the efforts of those early missionaries.

In the same manner Pentecost with its "fulfillment of the Father's promise" proved the formal beginning and the successful inauguration of what has ever been the life-work of the Church. For the spirit inspiring the apostles was His Spirit, sent by Him from the Father and shed on them so abundantly that day. The word employed was His Gospel. There we find the reason why there could be no failure, no collapse, no death of this movement. For "Christ hath abolished death, and brought *life and immortality* to light through the Gospel."

II

Let these facts be remembered when men seek "to put new life into the church."

That a church's life can wane and die is not only one of the impressive lessons of history but is also solemnly attested for all time by the soul-searing words addressed to one of the Seven Churches in Revelations: "I know thy works, that thou hast a name that thou livest, and *art dead.*" But just at this point it is good to see two things clearly, first what constitutes true life for a church, then what threatens it with death. Else one might mistake the counterfeit tint of cosmetics for the bloom of life and thus be blinded to the underlying pallor which should be an earnest warning. Or, through the absence of these superficial, artificial embellishments, one might on the other hand be tempted to make a rash diagnosis of decline and incipient death, and therefore resort to all kinds of false or dangerous stimulants and restoratives.

We have such trends today. The church which follows a conservative course of preaching, which aims at a sound program of child-training through the Christian day school, which considers Bible study the reason rather than the excuse for Young People's work and therefore refuses to let a multitude of social and external doings loom so large that they obscure the real purpose — this church, at least in the minds of many, compares unfavorably with such congregations where modern tendencies are in evidence, both in the forms of worship and in the "activities" which are found in its program. The one

is labeled and libeled "old fogy," the other is crowned with the halo of "progressiveness."

True, the first named church may be in a rut. If these conservative lines are followed only from force of habit, without constantly refreshing itself from the Gospel of Christ which is the very source of its life, then it is in a rut and should be unceremoniously shaken out of it. It is likewise true that the mere adopting of new ways does not necessarily imply that the first and most important things are being neglected or forgotten. But when it happens with increasing frequency that beautiful churches, elaborate services and ceremonies, borrowed innovations which emphasize the emotional appeal, and extensive organizational activities can blind the judgment of Lutheran Christians to a point where they fail to note a weakness in, or the absence of those essentials mentioned above, or where they note these things but still are so captured by the glamor of externals that for their sake they willingly accept these vital deficiencies, then we truly have a condition which dare not be taken lightly.

We may concede that this tendency is fostered by earnest people who in all sincerity are trying to bring life into the church they love, or to improve the life within it, and that this effort is welcomed by all who feel the need of such a revival. But the fact remains that the trend is born out of a dangerously wrong conception of what constitutes the Church's life, where it originates, where it still is to be found. If we are right in what has been written above on the source of the vigorous life which manifested itself so plainly in the early church, then we are dealing with a divine and therefore unchangeable truth: Only to the degree in which the life of a church centers in Christ, in His Word and work, will it enjoy that health and vigor and power which He alone can give. To seek to revitalize the Church by any other means is, eventually, to invite its gradual death.

Since this is written principally for the laity of our churches, the implication is clear. Think twice before you lend **your voice to the insistent** clamor that the Church be stream-lined to meet modern conditions. Recognize in this the voice of the siren seeking Samson's locks. Don't on your part add to the growing temptation under which your pastor already finds himself, to follow the easy and popular way which promises quick results. Rather lend him your active moral support in holding fast to the essentials and thus building the true, inner, spiritual life of your congregation. **For it will always remain true that "life and immortality are brought to light through the Gospel."**

INSTALLATION

By authority of President P. Bergmann, the undersigned installed Pastor H. Shiley as pastor of Trinity Congregation, Waukesha, Wis., on May 19.

Address: Rev. H. Shiley, 1076 White Rock Ave., Waukesha, Wis.
Ph. Henry Hartwig.

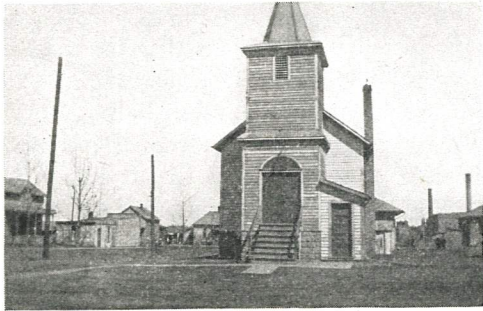
CORRECTION

Memorial Wreath for Mrs. Ch. Bilse (Rev. J. Henning, Jr., Prairie Farm) \$71.00 should have read: Memorial Wreath for **Mr. and Mrs. Charles Bilse** (Rev. J. Henning, Jr., Prairie Farm) \$71.00.
H. J. KOCH, Treasurer.

BETHLEHEM LUTHERAN CHURCH

Mason City, Iowa

THE beginning of the Mason City mission dates back to the last Sunday in June, 1916, when Pastor George Koch, Sr., (Missouri Synod) conducted the first service for 35 worshipers in a rented chapel in the Northeast part of the city. Though services were conducted only at appointed intervals, Pastor Koch having his charge at Garner, Iowa, and serving others, it seemed to warrant the placing of a resident missionary. This was done in January, 1917, the Mission Board (Missouri Synod) having called Missionary E. P. Beyer. However, in the next months, this promising mission field suffered re-



verses, and its purpose seemed to have terminated when the resident missionary was called away in June, 1917. But in September of the same year the remaining little flock was served again, namely by Pastor H. F. Buettner of Hampton, 28 miles distant. It seems that the small group was not able to meet the expenses of a rented church, so the bi-monthly services were conducted in one of the public schools with rather discouraging attendances. Time advanced to the World War year 1918, when city officials put the ban on the German language, and the flock was again without divine services. The serving pastor tried to keep contact with the people, but it was too loose for keeping a church group together, and the feeling prevailed that the missionary purpose in Mason City had been abandoned as far as the Missouri Mission Board was concerned.

In the early fall of 1918 an appeal was sent to the nearest Wisconsin Synod pastor to continue mission work in Mason City, to which Pastor Theo. Engel of Austin, Minn., responded, offering to hold one service a month, again in the public school and in the German language, the War being ended; however, not without the pastor previously revealing to some city official the contents of his sermons.

January 9, 1919, Bethlehem Congregation was organized under Pastor Engel who was called as resident pastor in September of the same year. Eight members signed the constitution. In the course of this time the congregation acquired its own property in the form of a country school house which afforded seating capacity

for about 50 people, after it had been transported to the Northeast part of the city and remodeled into a chapel which was dedicated on September 14, 1919.

However, the unfortunate location of this chapel on the outskirts of city and near the packing plant were evidently contributing factors to the slow progress, even reverses at times, of this mission in the ensuing years, which extended into the first years of the present pastor's activities. Pastor Engel's services terminated in August, 1920. Thereafter the mission was served by Pastors P. W. Spaude from September, 1920 to July, 1922, and A. W. Eggert from November, 1922 to May, 1924, as resident pastors. During the vacancy of the following 12 months Pastors O. Hohenstein and H. Lietzau served.

Since the forepart of May, 1925, the present pastor has been serving the congregation. In mid-year of 1926 the original chapel was abandoned in favor of a vacant Methodist church, one half block distant, because it afforded more room. Its location and surroundings, too, proved a barrier to the congregation's growth. The trying work was carried on here the next two years, but in constant anticipation of a better location. This materialized in mid-summer of 1928, when the congregation in conjunction with the Mission Board decided to buy a new location, which consisted of four lots almost in the heart of the city, as favorably located as any church in the city and more favorably than most of them. In connection with these lots we had in view not a big church building program, but only a Christian Science temple which was bought and moved, and placed on an excavated and foundation-ready basement. Remodeled and renovated, this building was dedicated in August, 1928, as our new house of worship.



The depression of the following years made our financial load an unbearable burden, and in 1931 our Synod came to our aid and satisfied our creditor with \$8,000 balance on the lots, which is now being retired to Church Extension treasury in regular annual rates. However, the new location and the fact that the transiency of the people, which seemed to keep gain and loss equal in the balances, ceased somewhat during the depression, lended

themselves favorably to the missionary growth of the congregation chiefly through the medium of adult confirmations. Particularly in the last five years we have been privileged to welcome additions to the congregation in larger numbers. And with this growth came also the improvement of our church property.

In 1938 an extensive renovation and enlargement project of the church was carried out at the cost of \$2,300, which is completely paid. An electric Estey reed organ was acquired lately. The entire church auditorium and choir space is now equipped with new pews, and the sanctuary and aisle have been furnished with carpet.

A good deal of credit for this progress must be given to the fine work which the people of the congregation are doing.

The most important day in the history of the con-

gregation was marked on January 31, 1940, by a resolution of the congregation, which decided that we no longer deem it necessary to receive subsidy from our Synod. And May 26 was chosen as the day on which we will celebrate "our own special festival," the purpose of which shall be to acknowledge with grateful hearts the many benefits and blessings which have come to us from God through our Synod, and humbly to implore His mercy, now that we have become self-supporting, that He would continue to stand by us with His grace, to supply our needs, and to keep the hearts and minds of our people in the bond of peace, so that His name may continue to be glorified among us and His kingdom be enlarged in our midst, and that thus the salvation of many souls may be brought about in and through our congregation.

C. A. Hinz.

OBITUARY

† PASTOR WILLIAM SCHLEI †



Pastor William Schlei has been called to his eternal rest. His death occurred on May 6.

The deceased was not in the active ministry at the time of his death, having resigned his pastorate at Collins, Wis., in 1932.

Pastor William Schlei was born in Germany on February 29, 1864. At the age of four years he came

to America with his parents who settled in Manitowoc, Wis. He received his elementary schooling in the Christian day school of the First Ev. Luth. Church in Manitowoc. He was confirmed by the sainted Professor Reinhold Pieper who also induced him to study for the ministry. He therefore continued his studies with this object in view and in 1889 he was graduated from the Concordia Theological Seminary at Springfield, Ill.

In September of that same year he accepted a call to the then very small congregation at Collins, which up to that time had been served by Pastor Brenner of Reedsville, Wis. Pastor Schlei was therefore the first resident pastor of St. Peter's Congregation and, it was the only congregation he served during his long ministry of 43 years. Thus it was his privilege to see the wonderful growth this congregation experienced from 1889 to 1932.

The departed brother entered into the holy estate of matrimony with Caroline Kasten of Two Rivers, Wis. Their marriage was blessed with three daughters and one son, the daughters preceeding him in death.

A few years ago Pastor Schlei was stricken with a heart ailment. A month before his death his condition became alarming and he was removed to a hospital in Manitowoc. It seemed as though his life was yet to be prolonged and the deceased had already made preparations to leave the hospital when the end came very suddenly early on the morning of May 6. He attained the age of 76 years, 2 months, and 7 days. Those left to mourn his death are his aged widow and his son William, Jr.

The funeral services were held on May 9, at St. Peter's Church of which he was an honorary member since retiring from the active ministry. Pastor Br. Gladosch preached in the German language basing his sermon on Matthew 25:21 and the undersigned in the English language using as his text 1 Tim. 1:15. The members of the Mixed Conference of Sheboygan and Manitowoc counties acted as honorary pallbearers while the older members of St. Peter's rendered the last service to their former pastor and friend, serving as active pallbearers.

Pastor Schlei was a man who was loved by all who knew him. He was a faithful pastor, who preached both sin and grace; he was a humble Christian who confessed himself to be the chief of sinners, while confidently casting himself on the mercy and grace of God in Christ Jesus.

Gerhard A. Schaefer.

† PASTOR PAUL TRAUOGOTT BROCKMANN †

On Tuesday, May 7, 1940, shortly after midnight, the Lord called His servant, the Reverend Paul Traugott Brockmann, to our heavenly home. Because of failing health he had resigned his pastorate at Waukasha and had moved to Watertown. He was born at Fort Atkinson, Wis., on April 9, 1870, a son of the Reverend J. Brockmann and his wife Sophia, née Scheele. In 1875 he came to Watertown with his parents, attended St. Mark's Chris-

tian day school, Northwestern College; the Theological Seminary of the Wisconsin Synod, and a seminary in the East. He then accepted a call to our sister congregation at Hartland, Wis., where he was ordained and installed into office by his father on May 8, 1892. The forty-eight years of his ministry were spent as follows: five years at Hartland; one year at Manchester, Wis.; five years at Waukesha; eight years as chaplain in the U. S. Army; then, in 1910, he returned to the pastorate at Waukesha.

In addition to his labors as pastor of a fairly large congregation, brother Brockmann served his Synod over a period of years in the capacity of chairman of the board for Indian Missions.

The Reverend Paul Brockmann was married to Miss

Esther Wertheimer of Watertown on October 4, 1892. Seven children were born to the couple, all of which survive him, as do seventeen grandchildren and one sister, Miss Johanna Brockmann.

On Wednesday the body was taken to the church at Waukesha in which the deceased had administered the sacraments and preached the Way of Life for thirty-five years. A short service was held in which the undersigned spoke on Is. 40:1. Funeral services were held on Thursday, May 9, in St. Mark's Church at Watertown, the Rev. Luther Voss speaking on 2 Tim. 4, 7. 8. Interment was in Oak Hill cemetery, the Rev. H. Hartwig officiating.

May the Lord comfort the widow and children and keep them in His grace. W. A. E.

ANNIVERSARIES

FIFTIETH ANNIVERSARY OF THE MINISTRY



On the fifth of May, Sunday Exaudi, Pastor Johannes Karrer was granted the joy, by the grace of a bounteous Savior, to celebrate in the midst of his former congregation, Mt. Lebanon, his fiftieth anniversary in the ministry. The services of thanksgiving were arranged by Pastor Jonathan Mahnke and the members of Mt. Lebanon Congrega-

tion, and on the evening of May 5, Pastor Karrer, much to his surprise, was escorted into the church by his son, Louis Karrer, and the undersigned. With his former members, his fellow-pastors and the members of his own family, Pastor J. Karrer rejoiced in the mercy of God which had permitted him to serve so faithfully these many years in the Lord's vineyard. In the jubilee services his son conducted the liturgical order of service and read the telegrams and congratulations that had been sent by former congregations. The undersigned preached the sermon and based his words on Isaiah 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings

of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Pastor Johannes Karrer was ordained and installed at Tess Corners, Wis., on May 4, 1890, by the sainted Pastor Thurow. During his pastorate, Rev. Karrer served the following congregations: St. Paul's at Tess Corners, Wis., Trinity at Waukesha, Wis., Emanuel at Tawas City, Mich., Salem at Ann Arbor, Mich., Salem at Wausau, Wis., Ephrata at Milwaukee, Wis., and Mt. Lebanon at Milwaukee, Wis.

At this time Pastor Karrer assists in pastoral work wherever and whenever he is called upon to do so. He is now a member of St. Matthew's Church in Milwaukee.

May the Lord preserve and keep Pastor Karrer and his faithful helpmeet in their declining years, and finally grant them rest in that blessed home which Jesus has prepared for his children. A. F. Halboth.

ANNIVERSARY

On Sunday, May 19, 4:00 P. M., the members of Jordan Church, West Allis, Wis., assembled to observe the twenty-fifth anniversary in the ministry of their pastor, Justus Ruege. The undersigned preached the sermon, basing his remarks on 2 Sam. 7:18. 19. May the Good Shepherd grant unto His servant many more years of fruitful service! G. Hoenecke.

PASTORS, ATTENTION!

Inquiry at the Treasurer's Office reveals that we today, June 6, have a shortage of about \$5,000. This is owing to unusually heavy extra expenses. While the collections coming in during the next few weeks may wipe out this deficit, we have the budget of the month of June to cover, and this includes the semi-annual interest.

Kindly inform your congregation and ask the mem-

bers to increase their offering in June sufficiently to permit us to close our books without a deficit. We are sure that they will respond. Please mail remittance, if possible, on June 30th.

Confident of your faithful cooperation,

Sincerely yours,

John Brenner.

CHURCH DEDICATION

Buffalo, Minnesota

On April 14 St. John's Congregation dedicated its beautiful new church. Three special services were conducted on this occasion.

For the morning service Prof. Karl Schweppe, president of Dr. Martin Luther College, New Ulm, delivered the German and Pastor Paul Horn, first vice-president of the Minnesota District, the English sermon. Pastor W. P. Sauer of West Bend, Wis., and former pastor of St. John's, delivered the English sermon for the afternoon service. The speaker for the evening was Prof. Martin Graebner, president of Concordia College, St. Paul, Minn.

The first church building, dedicated in 1906, had for

a long time been too small to accommodate the ever-increasing attendance. During the early months of 1938, therefore, plans were made to erect a new church. In the year of 1939 work was begun in earnest; final plans were made and a contractor engaged. The work continued throughout the winter months of 1939-1940. The result is a splendid structure, gothic in style, and churchly in every respect.

May the Lord who has blessed the members of St. John's in the old house of worship, likewise do so in the new one.
E. R. B.

ALL OVER IN A SECOND

A writer, discussing the subject of capital punishment, argued in favor of life imprisonment as a substitute, saying: "When a man is executed, it is all over in a second, but if he is sentenced to hard labor in prison for life, he will suffer more, and this form of punishment will act as a greater deterrent to crime than the death sentence."

Just now we are not concerned with the subject of capital punishment, but there is an assertion in the statement quoted above that demands attention. Is it "all over in a second" when one dies? That may be the creed of some who live solely to gratify the bodily appetites and can think of death only as it applies to animal life. But even with the hardened criminal there is often "a fearful looking for of judgment." Death is a solemn thing to face. Even the holiest face it with awe. When we consider their lifelong attitude toward religion, the number of condemned men who call for the preacher or the priest in the death cell is surprisingly large. A few die as they have lived, but most men instinctively believe in a hereafter, and though the wicked may hope that there is nothing beyond the grave to alarm, their fears are not wholly allayed. The story is told of an ungodly man who heard a sermon in which the preacher denied that there is such a thing as future punishment for the wicked. It so pleased him that he thanked the preacher for such agreeable views of the future life, but added, "Can you guarantee it? If you will guarantee it, I'll bring you a load of hay."

Dr. Torrey, the evangelist, said that during a revival a woman came to him and asked to see him for a private

interview. He told her to come to the preacher's study the next morning and he would see her. There in the preacher's study she made this confession: "I came to this country from England eight years ago. I am a miserable woman; I am a murderer. Eight years ago I killed a man, and though I have succeeded in evading the law, life is a torment. I have several times contemplated suicide; but as I have stood by the lake ready to plunge in and end it all, I have had awful fears that death might not end it all, that I might have to pay the penalty in another world." No doubt thousands have been kept from suicide by the same haunting belief that death does not end all. No, it is not "all over in a second." We cannot run away from ourselves; conscience is a part of us, and the poet voices sober truth when he makes the conscience-stricken man say, "Myself am hell." "I want to be hanged. The people I've killed come dancing into my cell at night. I can't get away from 'em," were the cries of a condemned felon who had confessed to the murder of fourteen men.

God tells us in His word that it is not "all over in a second" when we die: "It is appointed unto men once to die, but after this, the judgment." Conscience tells us it is not "all over in a second" when the heart ceases to beat and the body grows cold. Reason tells us it is not "all over in a second" for the man dying for his crime, who, refusing to earn his bread by honest labor, robs and kills those who have faithfully toiled for their possessions. The Bible, Conscience, Reason — a three-fold witness worthy of our acceptance. — H. H. Smith in *The Lutheran*.

BOOK REVIEWS

The Seven R's of the Full Gospel by Mark Allison Mathews, D. D., LL. D., Presbyterian Minister, Seattle, Wash. Pages 101. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

The author of this small volume of sermons has been taken from among the living since this volume was published.

In this book, then, we have the confession on which he died. It is a good confession. Though one is not able to subscribe to every statement as "Redemption as a forensic act is not all of salvation," yet, generally the author has not neglected to preach Christ and Him crucified as our only hope of salvation. The volume contains eight sermons. W. J. S.

The Gist of the Bible by Alvin E. Bell, D. D., Pastor, Glenwood Lutheran Church, Toledo, Ohio. Pages 169. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

A brief analysis of every book of the Bible. The author devotes one or two pages to each book of the Bible, giving its contents. We like the book, especially, since the author in his analysis always shows each book of the Bible is intimately related to Christ. It would be impossible to agree on all points with the author but on all vital issues there is no disagreement. W. J. S.

Palaces of God by Clark J. Forcey, Th. D., Minister, Washington, D. C. Pages 137. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

The writer of these sermons is very conscious of the truth of the Scriptures: "Ye are the temple of the Holy Ghost." In fact, the title of this book is taken from that passage. The texts are all very short. We would have much preferred to see some longer texts expounded. The third sermon, for instance, has a text of but three words, "I am Thine"; several others have a text of six words and none longer than one verse. W. J. S.

Life Forever by R. E. Golladay, A. M., D. D., Columbus, Ohio. Pages 154. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

The contents of the book: 1. Jesus' Resurrection; Fact? or Fiction? 2. Death; Friend? or Foe? 3. Man's Resurrection; 4. The Nature of the Resurrection Body; 5. Facing the Judge; 6. Life Between Death and Resurrection; 7. The Fate of the Christless; 8. Life Forever; 9. Heaven; 10. How Do Men Get To Heaven. The author of this volume is well known as a writer of enviable talent and good books. This book on the "Life Forever" is no exception. It answers the questions that often bother the Christian, with the sure Word of God and does not exceed it nor get away from it. W. J. S.

Luther On Education by Professor P. E. Kretzmann, Concordia Seminary, St. Louis, Mo. Pages 116. Price 85c. Print, The Lutheran Literary Board, Burlington, Iowa.

What did Dr. Luther have to say on 1. The Importance of Christian Education; 2. The basis of all Government; 3. The Authority, Responsibility, and Duties of Parents; 4. Children and their Relation to Parents; 5. The Proper Training of Children; 6. The difficulties and Mistakes of Domestic Training; 7. The Teaching of Religion; 8. Teaching the Bible Languages and the Secular Branches; 9. Christian Schools; 10. Methods of Teaching and Related Subjects; 11. The Aim of Christian Education. Here you have the answer to all these questions taken from Luther's own words. Dr. Kretzmann has rendered the Church a real service by compiling and preparing this volume for the printers. We hope that every minister of the Lutheran Church will study it and recommend it to many for serious study. W. J. S.

Respectable Sinners by C. V. Hickerson, Baptist minister, San Antonio, Texas. Pages 152. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

The book, though often presenting views and making statements with which one is forced to differ, nevertheless, is well worth perusing. The author is interested in exposing those sins, in particular, at which many in our day connive. It is well written and holds one's attention. W. J. S.

A Conservative Introduction to the New Testament by Samuel A. Cartledge, Professor of New Testament Literature and Exegesis, Columbia Theological Seminary, Decatur, Georgia. Pages 236. Price \$1.50. Print, Zondervan Publishing House, Grand Rapids, Mich.

Those who read this book by Dr. Cartledge will be convinced that he has made a deep and thorough study of the great amount of material available on the New Testament. He is a well and widely read man and has given us in this volume the result of his study. The author is a conservative, a humble Christian, and herein lies the value of his well written work. We do not like the chapter on inspiration because it left us in doubt a bit as to the author's stand on verbal inspiration as we understand it. We heartily recommend the book to all students and scholars. W. J. S.

When God Stands Up by Earl Cooley Sheridan, D. D., Pastor, Baptist Church, Augusta, Georgia. Pages 131. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

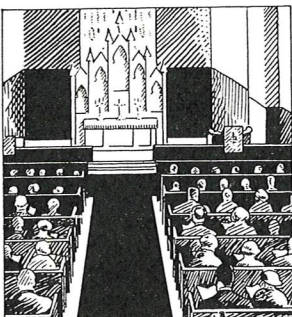
Anthropomorphisms or human representations of God are not uncommon in the Bible. The Bible speaks of God as having a heart, hands, ears, voice, etc. These are used that our finite minds may grasp, to some extent, the great truths concerning God. God must speak to us in our language. Dr. Sheridan, in this volume of sermons, enlarges upon these expressions of the Scripture. On the page preceding each sermon, the author calls attention 1. to the Scriptural reading; 2. to the doctrines involved; 3. to the practical truths contained in the text. The writer is a Baptist who emphasizes "Sovereign grace," "Special grace" for the elect, etc. For those able to discern the book is good. W. J. S.

A Man on the Run by Douglas M. White, Pastor, First Baptist Church, Clarkesville, Georgia. Pages 116. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

In the preface the author humbly remarks: "It is hoped that this volume will be the means of inspiring those who are more capable than I to give us, in permanent form, the fruits of their labors in this field. Truly expository sermons seem to be few and far between, especially in print." Yes, expository preaching is becoming more and more a lost art, it seems. We hope with this author that it will again come into its own. However, we wish the author of this volume had made a greater effort to preach Christ and the Cross for salvation. He does mention, faith, Christ, salvation, but does not dwell on them. W. J. S.

CALENDAR OF CONFERENCES

GENERAL TEACHERS' CONFERENCE



The General Teachers' Conference will convene at Concordia College in Fort Wayne, Indiana, this year from July 9 to 11. The first session opens with a special devotional service at 10 A. M. (C. D. T.).

Board and lodging will be provided for at Concordia College. The cost will not exceed \$1.00 a day per person.

Teachers who wish to make the conference a part of their vacation may bring

their wives. They can be quartered in the dormitory reserved for women. The rates are the same as for men.

The fellowship banquet will be arranged for the evening of the tenth.

All announcements should reach the housing committee by July 1.

Send all announcements to: —

Mr. George L. Twietmeyer,
3010 South Hanna Street,
Fort Wayne, Indiana.

MANKATO DELEGATE CONFERENCE

The Mankato Delegate Conference will meet Thursday, June 13, at 9:30 A. M., in the Immanuel School, Mankato. The program for the convention of the District Synod will be considered and discussed. W. Schuetze, Sec'y.

MINNESOTA SYNOD

The German Evangelical Lutheran Synod of Minnesota and Other States is hereby called to convene on June 18, 1940, at 7:30 P. M., in Dr. Martin Luther College at New Ulm, Minnesota, for the purpose of considering the transfer of our holdings to the Joint Synod of Wisconsin and Other States.

Delegates attending the meeting of the Minnesota District who are also to act as delegates at this meeting of the Minnesota Synod must present separate credentials signed by the chairman and secretary of their congregation.

J. R. Baumann, President.
Wm. C. Albrecht, Secretary.

DELEGATES TO THE DISTRICT CONVENTIONS

Kindly bring your copy of the "Proceedings of 1939" to the convention. It contains the District Constitution and the memorial "Statement Regarding Advertising Schemes Involving Churches," which are to be discussed, for they are not contained in the "Program." John Brenner.

SOUTH-EAST WISCONSIN DISTRICT

The 12th biennial convention of the South-East Wisconsin District will be held, God willing, at Zion Ev. Luth. Church, Hartland, Wis. (H. Hartwig, pastor), June 24-28, 1940.

Opening service Monday, 10:00 A. M. Lay delegates are requested to submit their credentials, properly signed by the chairman and secretary of their respective congregations, to the undersigned immediately after the opening service.

Essays and essayists: An exegetical homiletical paper on 1 Cor. 4:1-5; Pastor E. Jaster. The Meaning and Import of Ordination; Pastor C. Buenger. According to a resolution essays are to be read in English, but excerpts are to be furnished in German beforehand.

Any petitions and memorials are to be in the hands of President P. J. Bergmann by June 1, 1940.

Requests for lodging are to be sent to Pastor H. Hartwig before June 1, 1940. W. Keibel, Sec'y.

NORTH-WISCONSIN DISTRICT

Pursuant to an invitation of Zion's Ev. Luth. Congregation of Rhinelander, Wis. (Pastor: Paul Gieschen), the North-Wisconsin District of the Joint Synod of Wisconsin a. o. St. will hold, D. v., its 12th regular biennial convention in its midst June 17 to 21.

The opening services will take place Monday morning at 10 o'clock. Immediately after these services the lay-delegates of the respective congregations will, please, hand their Credentials to the secretary of the District. They must be signed by the Chairman and Secretary of their respective congregation.

The first session will be held at 1:45 P. M.

All announcements to attend the sessions must be in the hands of the local pastor by June 1. All later announcements for lodging can not be considered. All delegates should consider that it is a difficult matter for any congregation to find proper lodging for about 200 delegates under present housing conditions. Therefore no requests for lodging, or changes in lodging can be considered after June 1.

All petitions and memorials must be sent in English and German to the President of the District, Pastor W. Pankow, by the 1st of June.

A paper will be presented by Pastor E. Reim of Neenah, Wis., for discussion.

Meals will be served at the usual price.

Please make your announcement at the earliest date possible.

G. E. Boettcher, Sec'y.

Hortonville, Wis., March 20, 1940.

MICHIGAN DISTRICT

God willing, the Michigan District of the Joint Synod of Wisconsin and other States will hold its 70th convention June 24 to 28 in Salem Congregation, Scio Twp., Mich., the Rev. A. G. Waßker, pastor.

The opening session will be held Monday afternoon, June 24, at 2:00 o'clock. Credentials of lay delegates, signed by the president and the secretary of the congregation, should be in the hands of the District Secretary by 1:00 o'clock at the latest.

The opening service in which Holy Communion will be celebrated will be held on Monday evening.

A special service in observance of the 90th anniversary of Synod will be held Thursday evening.

Prof. John Meyer will deliver an essay on the subject "True Worship."

All memorials and communications pertaining to the convention must be in the hands of the District President no later than June 1.

Breakfast and lodging furnished gratis. Dinner will cost 35c; supper 25c. No meal will be served Monday noon.

Requests for quarters must reach the local pastor by June 14. Those not driving their own cars are requested to indicate this in their announcement.

The convention adjourns Friday noon.

A. W. Hueschen, Sec'y.

Pigeon, Mich., April 13, 1940.

NEBRASKA DISTRICT

D. v., the 12th biennial convention of the Nebraska District will be held in Trinity Ev. Luth. Church, Hoskins, Neb. (R. Bittorf, pastor), June 19-24.

The roll will be called at 10 A. M. on Wednesday. At that time the lay delegates will file their credentials with the District Secretary.

An essay on Lutheran Church History will be presented by Prof. G. A. Westerhaus of Northwestern College, and Rev. E. J. Hahn of Gresham, Nebr., will read a paper on the Scriptural Doctrine of Repentance.

The 90th Anniversary of the Ev. Luth. Joint Synod of Wisconsin and Other States will be celebrated in the convention services.

For the convenience of the host congregation kindly sent your requests for meals and lodging to the local pastor at a reasonably early date.

L. Sabrowsky, Sec'y.

Sioux City, Iowa, April 23, 1940.

MINNESOTA DISTRICT

The Minnesota District will meet at Dr. Martin Luther College in New Ulm, Minn. Date: June 17, at 2:00 P. M., until and including June 21.

Credentials of delegates shall be signed by the president and secretary of the congregation. All memorials to Synod should be submitted to the District President by June 1.

Holy Communion will be celebrated at the service in St. Paul's Ev. Luth. Church on Monday evening. The confession will be conducted by the Rev. A. H. Mackdanz or the Rev. E. Penk.

Services on Thursday evening will be held in the convention hall. Mission sermon: The Rev. M. J. Wehausen or the Rev. C. W. Kuehner; Christian education sermon: The Rev. G. A. Ernst or the Rev. Fred. Koehler.

Essays: "A Popular Commentary on 2 Cor. 8 and 9" by the Rev. C. P. Kock; "Modern Trends in Education" by Prof. H. Klatt.

The Housing Committee will send information on quarters. Registration fee of 25 cents will be charged those delegates quartering elsewhere. R. A. Haase, Sec'y.

WESTERN WISCONSIN DISTRICT

The Western Wisconsin District of the Joint Synod of Wisconsin and other States will convene, God willing, June 24 to 27 in the midst of the First German Ev. Luth. Congregation of La Crosse, Wis. (Pastor W. Schumann, 410 West Ave. S., La Crosse, Wis.).

The first session will be held on Monday afternoon at 1:45 o'clock.

The opening service will be held on Monday evening at 7:30 o'clock. This service will at the same time be a jubilee service in commemoration of the ninetieth anniversary of our synod. Closing service with the observance of Holy Communion on Wednesday evening at 7:30 o'clock.

During the course of the convention a paper on school matters will be presented by Prof. K. Schweppe of New Ulm, Minn.

Memorials must be in the hands of the President, Pastor Herbert C. Kirchner, not later than June 1.

The delegates from the various congregations are kindly requested to hand their credentials, signed by the president and secretary of their respective congregations, to the secretary of the district in the first session.

Requests for quarters should be in the hands of the local pastor not later than June 3. Lodging and breakfast will be furnished gratis, dinner and supper at a nominal price.

A. P. Paap, Sec'y.

Johnson Creek, Wis., April 24, 1940.

DAKOTA-MONTANA DISTRICT

The Dakota-Montana District will meet from June 18 at 9:00 A. M. to June 21, in Roscoe, So. Dak.

A German opening service will be held on Tuesday evening, beginning at 8 o'clock.

The ninetieth Jubilee of the Wisconsin Synod will be celebrated in an English service on Thursday evening at 8. In this service Holy Communion will be celebrated in the German language.

A German essay will be read by Professor Lehninger on the subject: The present status of the union movement within the Lutheran Church of our country. An English essay on Christian Education will be delivered by Professor Jahnke.

The credentials of the delegates, signed by the chairman and secretary of their congregations, and all announcements should be in the hands of the undersigned no later than June 10. Please state in your announcement, whether you will expect supper and night lodging on Monday night, and, if possible, the appropriate hour of your arrival at Roscoe.

Meals will be served by the ladies of the congregation free of charge. However, since most of the delegates will have to go into the country for their night lodging, it would be well to have the delegates either drive their own cars to Roscoe, or to permit them to drive their pastor's car to their places of lodging.

Herbert Lau, Sec'y.

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

The Evangelical Lutheran Synodical Conference of North America will assemble for its thirty-seventh convention at Chicago, Ill., August 1-6, 1940.

Essays: "The Brotherhood of Faith" (Prof. A. Schaller) and "The Holiness of God" (Dr. T. Laetsch).

Delegates should secure three copies of their credentials signed by the president and secretary of their respective Synod or District, and mail one copy to the chairman, Prof. L. Fuerbringer, 801 De Mun Ave., St. Louis, Mo., another to the secretary, Prof. G. V. Schick, 801 De Mun Ave., St. Louis, Mo., and the third to Rev. A. C. Dahms, 2046 N. Fremont St., Chicago, Ill. All overtures and other business for the convention should be received by the chairman not later than June 15 to enable him to place printed copies of the convention's agenda into the hands of delegates at least two weeks prior to the convention.

George V. Schick, Ph. D., Sec'y.

CALL FOR NOMINATIONS

The Board of Regents of the Northwestern Lutheran Academy of Mobridge, South Dakota, has been authorized by the General Synodical Committee to replace one tutor with a professor. (Cf. Synodical Report, 1939, p. 44.) The members of Synod are herewith requested to make nominations for this office. The man called must be qualified to teach the branches taught in the preparatory department of our institutions and will be expected to teach and direct the singing at the Academy.

All nominations must reach the secretary before June 20, 1940.

W. J. Schmidt,
Faulkton, South Dakota.

ANNOUNCEMENTS

Since the Seminary Board has found it necessary — the Board of Trustees and the General Synodical Committee also having given their consent — to call another professor for our Thiensville Seminary (without however creating a sixth professorship at this institution) the Seminary Board requests all pastors, professors, teachers, and members of congregations to nominate candidates for this professorship. The candidates

should be apt to teach history and to induct the students into the German literature of sound Lutheran theologians.

All nominations should be in the hands of the undersigned by July 1.

W. F. Sauer, Secretary,
270 E. Juneau Ave.,
Milwaukee, Wis.

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The College Board of Dr. Martin Luther College has called Pastor Oscar Naumann of Toledo, Ohio, to the vacant professorship at our Teachers' Seminary.

Herbert A. Sitz, Sec'y.

CONDENSED TREASURER'S STATEMENTS

April 30, 1940

Cash on hand July 1, 1939		\$ 39.40
Receipts from Districts		280,853.22
Revenues		45,722.17
Extraordinary Receipts		
Previously Reported	\$ 338.49	
Rudolph Yanke for Missions	3.00	
E. F. A. Riess for Missions	3.00	
Memorial Wreath for F. Kline from Ladies' Aid at Crandon, Wis.	3.00	
		<u>346.49</u>
		\$326,961.28
Disbursements		331,909.17
Deficit		* \$ 4,947.89

Budget Debt

Debt July 1, 1939		\$198,393.75
Receipts from D. R. C.	3,900.00	
Coll. for Debts	1,907.21	
Minn. Sale of Lot	504.20	
		<u>\$ 6,311.41</u>
Debts paid (incl. loan of \$5,000.00 D. R. C.)	33,402.45	33,402.45
Available for Debts	none	
Inmates Deposits		\$164,991.30
New Loans made		450.09
Accounts Payable		28,624.44
		<u>5,110.51</u>
Total Budget Debt on April 30, 1940 ..		\$199,176.34

Church Extension Debt

Debt on July 1, 1939		\$122,405.29
Cash Balance June 30, 1939	35.41	
Repayments	7,677.19	
Interest	1,546.27	
Collections	1,007.71	
Total		<u>\$ 10,266.58</u>
C. E. Debt paid	6,265.00	6,265.00

Available for Debt	\$ 4,001.58	
C. E. Debt on April 30, 1940		\$116,140.29

Total Debt

Budget Debt	\$178,165.74
C. E. Debt	116,140.29
	<u>\$294,306.03</u>
Inmates Deposits	\$ 15,900.09
Accounts Payable	5,110.51
Total Debt on April 30, 1940	\$315,316.63

Chapel Money

Balance on March 31, 1940	\$ 1,927.83
Receipts for April	322.50
Available for Chapel	\$ 2,250.33

THEO. H. BUUCK, Treas.