

The Northwestern LUTHERAN

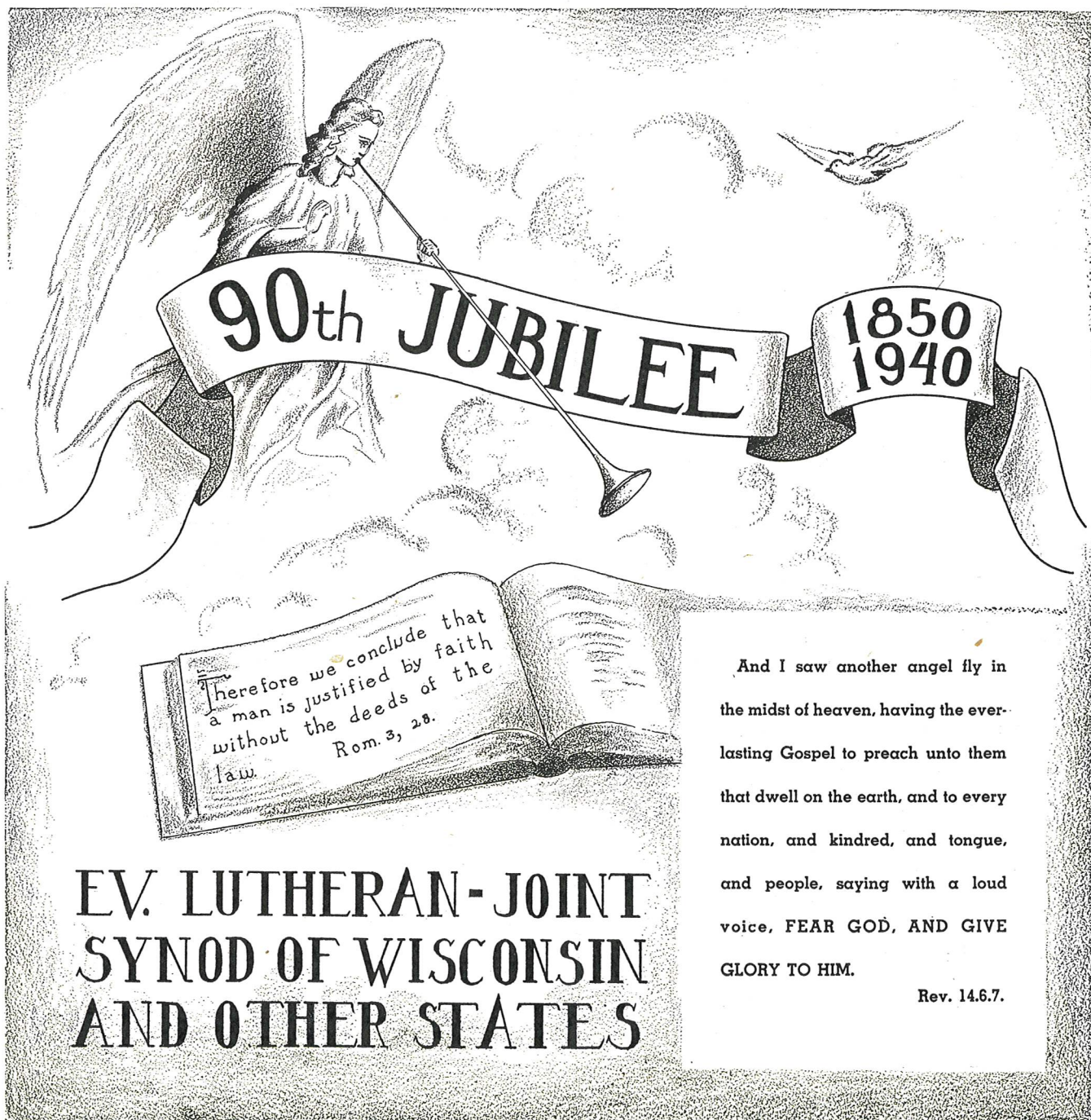
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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Rev C Buenger Jan 41
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EV. LUTHERAN-JOINT
SYNOD OF WISCONSIN
AND OTHER STATES

And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, FEAR GOD, AND GIVE GLORY TO HIM.

Rev. 14.6.7.

ADDRESS TO THE GRADUATING CLASS

THEOLOGICAL SEMINARY, THIENSVILLE

By Professor John Meyer

Mc. 8, 34-38: And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels.

IT is your wish to enter the service of the church as pastors of some congregation.

What is the Work of a Pastor?

As a pastor you will nourish and strengthen people whom Jesus describes in our text as *willing to follow Him*. What does He expect of them and of you?

He uses the term *self-denial*. People today speak of self-denial when during Lent they abstain to a limited degree from some pleasure in which they ordinarily indulge. That is not self-denial in the sense of Jesus. He means much more. He means giving up one's whole self, one's greatest achievements, one's highest ideals — as worthless, as detestable, as ruinous. He expects His followers to condemn themselves.

Jesus also asks his followers to take up their cross. He pictures a peculiar procession, led by himself, all carrying crosses.

Crucifixion was the most gruesome method of executing criminals. To hang on a tree was, moreover, to be accursed. Jesus became a curse in our stead in order to redeem us. Now He expects His followers also to become a curse, as St. Paul expresses it: By Jesus Christ the world is crucified to me, and I unto the world (Gal. 6:14).

Is there no other way of following Jesus? Jesus says, if any one refuses self-denial, if any one refuses to take up his cross, if any one tries to spare himself only a little, to save his own life to some degree: he shall lose it, while only he who shall lose his life for Jesus' sake and the Gospel's shall save it.

No one is willing of himself to do that. A radical change must take place, not a few changes in the outer

conduct or a few changes of ideas, but a total change of the heart, a change in the basic outlook on life. A man must condemn as folly and ruin what so far he had considered as the greatest wisdom. That is repentance, a new birth.

How can a man be induced to make that change? Not by his own reason or strength. Rather, he will fight against it. Only the Gospel of Christ, which is the power of God unto salvation, can make a new creature out of a man.

It will be your task, then, to testify the Gospel, no more, no less, without addition, or omission, or alteration. A very simple, but unappealing arduous task.

Do you ask,

What Will Be Our Reward?

Jesus speaks about *profit* and *gain* in our text, and He mentions what might seem to us the greatest gain possible: if any man shall gain *the whole world*. Yet from the way Jesus speaks of this we see that if a man seeks a gain in this world he is not fit to be His follower, much less His minister.

What is the world? It contains a wealth of gold and silver and precious stones; of the natural products of the earth, as, grain and fruits, dairy and poultry and meats, wool and hides, and the like. There are the mining and manufacturing and transportation industries, politics and government. There is knowledge of the natural and abstract sciences, zoology and botany, physics and chemistry, geology and astronomy, mathematics and philosophy. There are the arts, poetry and music, painting and sculpture and architecture. There are the enjoyments of life, sports and entertainments, glory and power.

We have barely begun to enumerate the things this world contains. No one has ever gained the whole world.

Yet, if the impossible should happen, Jesus has the very pertinent question, What shall it profit a man, if he thereby lose his own soul? He cannot redeem his soul. His little soul is worth more than all this wide world contains.

Yet such is the perversity of human nature that we are always anxious about the things of this world, as though our heavenly Father were not able or not willing to provide for us. He gave us this life that we should serve Him; and as long as He wants us to have this life He

will also provide the food and shelter necessary to sustain it. This world is merely a means to an end, not a gain in itself.

In this matter the pastor must set a good example to his flock. But what, if he constantly asks, What will be my reward? How can he lead his hearers to a proper evaluation of things if he himself yields to a wrong evaluation? He can then not preach about the subject without condemning himself, and if he does testify his example will speak far louder than his words.

For that reason it will be a part of our own sanctification as well as of your official work to purge your heart more and more from the inborn craving for gain in this world.

This is a work never finished on this side of the grave. Therefore we consider

The Endurance Our Office Demands

In speaking of the necessity of patience or endurance Jesus points out the terrible loss we shall incur if we fail. He paints a vivid picture of what will happen at the end of the world. The Son of Man will come in the glory of His Father, accompanied by the holy angels. Then He will judge the world. In time He bore the cross for us and led a procession of cross-bearers in the world. What a change! At the end His cross will be replaced by the glory of His Father. Then will He also share His glory with those who followed Him here with a cross.

Of all those, however, who here were *ashamed* of Him, who hesitated to deny themselves and declined to take up their cross, but sought their gain in this world, of all those He will then be ashamed. He will not receive them into His glory. They must lose their soul forever in hell.

Should not every one, in view of this terrible prospect,

be ready to join the procession of Christ's cross-bearers? Yet, besides the difficulty of the thing itself there is also the difficulty of what we might call environment. Jesus speaks of an *adulterous* generation surrounding us.

Jesus is referring to spiritual adultery. He desires to be our Bridegroom, and we should be His bride. But the world in general is not faithful to Him; they seek other friends and hamper those who wish to follow Christ.

We know what an influence environment has on us. Although it is not the only, not even the prime factor in molding our lives, it is, nevertheless, very powerful. Nor can we escape it, as the old hermits thought, by retiring into solitude. We must face it wherever we may be.

The lure of the "adulterous" world is ever working against us. This makes our work tedious. We must not expect quick or spectacular results. Cases of backsliding must not astonish us. We must cultivate patience and do our work with endurance.

Let me call your attention to one point in particular. Children, in order to stand their ground against this adulterous world, must be brought up in the nurture and admonition of the Lord. How can they be expected to embrace Christ's principle of self-denial if they are led to believe in self-expression, the basic principle of modern education? If in their youth they have been taught to build up their own character by a good turn a day, they will naturally in later life continue to believe in salvation by character.

The parochial school is not popular. The adulterous world hates it, and the Christians are not always ardent supporters. Patience and endurance in a special measure will be required. Jesus warned us, our work must be done in the face of the opposition of an adulterous generation.

May our Lord Jesus Christ strengthen you and bless you in your work.

THOU WILT KEEP HIM IN PERFECT PEACE WHOSE MIND IS STAYED ON THEE

Stay close to me, dear Lord, so close,
That should this day some problem, Lord, demand
That my poor wisdom cannot understand
I would but for Thy guidance have to pray
And hear Thy words: "Child, choose this way."

Stay close to me, dear Lord, so close,
My heart set deep in Thee shall know no fear;
For how can any evil touch me, Lord,
When Thou art near?
Should my strength fail me or my voice grow weak,
Ah, Thou canst read my thoughts; — I need not speak.

Stay close to me, dear Lord, so close,
Thy Truth, Thy Wisdom, that proceed from Thee
Shall like Elijah's mantle, by the grace,
In each adversity envelope me.
Cleanse Thou me from false wisdom, pride or boast;
Receive me, Father, Son and Holy Ghost.

Stay close to me, dear Lord, so close,
My life shall be an inward calm always.
Outwardly storms may rage and billows roll;
Thou art my Captain, I can hear Thee say
To stormy seas Thy "peace" and all is still.
Make Thou my heart submissive to Thy will:

Esther A. Schumann.

THE NORTHWESTERN LUTHERAN

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COMMENCEMENT AT OUR COLLEGES

THEOLOGICAL SEMINARY

TWENTY-TWO young, vigorous, willing men sat for the last time, perhaps, as a class, before a large gathering of relatives and friends who had come from many states to be with them and rejoice with them in this hour that means so much to them and to the Church. Once again the little chapel of the Seminary was inadequate to accommodate the visitors. Many had to stand and still others found it necessary to use the spacious hall leading to the chapel as their vantage point from which to see and hear the ceremony.

These young graduates heard for the last time, as a class, perhaps, words of sober wisdom from the lips of their esteemed teacher and president of the faculty, Professor Meyer. His words must have made their hearts burn within them as he expounded the text chosen for this occasion — Mark 8: 34-38. The striking appropriateness of that text must have been evident to all who were privileged to hear the sermon based on it. For the benefit of those who could not be present we will append a résumé of the sermon which Professor Meyer was kind enough to prepare for our readers.

As far as we were able to ascertain, not one of the twenty-two graduates received a permanent call into the

ministry. Some few received a temporary appointment as tutors and teachers. This fact will certainly touch the heart of every member of our Synod. This is not as it ought to be nor as we want it to be. We will continue to hope and to pray that this condition will soon be changed; that every young man upon the day of his graduation will receive a permanent call into the ministry. May this day be not so distant.

It seems to us that all nature dressed itself in extravagant festive attire for the commencement of 1940. Never have we seen the grounds more beautiful; every shrub, every tree, every blade of grass seemed to be vying with one another to make this commencement an unforgettable one.

The guests were invited to partake of a light luncheon served in the seminary dining room. No charge was made but the guests were asked to contribute as much as they cared to, remembering, however, that the floor in the dining room was badly in need of a new floor covering and that whatever would be

taken in on that day would be used eventually to buy some linoleum for the floor. The amount collected was \$60.32. Thus we now have a "Linoleum Fund" at the seminary; may its proportions expand rapidly!

W. J. S.



NORTHWESTERN COLLEGE

THAT the annual commencement exercises at Northwestern College are drawing an ever increasing number of interested friends from every district of our Synod needs no proof. This year's commencement brought an unusually large audience. The beautiful college grounds and the buildings everywhere served as convenient meeting places for old friends and the establishing of new friendships. Among the visitors were those whose sons were being graduated and many others who came because of their general interest in the college and in the affairs of our Synod. We like that spirit and hope it may not only continue where it has already taken root but also expand widely throughout our Synod. The life of our Synod, finally, does center in our schools where we are preparing those men who will take up our work when we have done.

This graduation was really a double affair since, for the first time in the history of Northwestern College, the senior class of the high school department was formally graduated together with the seniors of the college department. We believe that this innovation will meet with general approval. The college senior class numbered twenty-one members while the high school seniors numbered seventeen.

The commencement address was delivered, as usual, by the president of Northwestern College, Professor E. E. Kowalke. His very interesting and instructive address will appear elsewhere in this issue and is recommended to every reader for serious and careful perusal and study.

Two Anniversaries

We expected to see the spacious gymnasium of Northwestern College filled to capacity for the jubilee services held in the afternoon of graduation day to commemorate the 75th anniversary of our Theological Seminary and Northwestern College. However, the crowd was a bit disappointing. It is true that there was a fair sized audience on hand but many, many more ought to have been and could have been present, we are sure.

The jubilee services were so humble, so simple in their arrangement that it was pleasant and edifying. Nothing was done that could detract in any way from the preaching of the Word. Besides the singing by the audience two beautiful chorals were sung by the combined choirs of our Theological Seminary and Northwestern College,

under the direction of our veteran choir director, Professor K. Bolle, who has had charge of the choirs at Northwestern for more than 37 years and who year after year has produced a chorus of unquestioned high standards. Professor M. Albrecht of the Academy at Fond du Lac assisted.

Congratulatory messages were received from other schools, districts, and from our sister synods. Among them was a telegram from the Australian Synod. The Theological Faculty of our sister Synod at St. Louis, Mo., was represented by Dr. L. Fuerbringer and Dr. Theo. Graebner.

The services were held at 2:30 in the afternoon. President John Brenner spoke in the German language and Professor Schweppe in the English language. Professor Schweppe's sermon will be printed in the next issue of the *Northwestern Lutheran*. President Brenner based his sermon on the words of 1 Corinthians 2:6.7. *"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."* We wish we could give our readers this sermon in its entirety, but for various reasons this is impossible. The President warned never to forget the purpose, the sole purpose, of our schools — to teach the wisdom of God, "which God ordained before the world unto our glory." That is the wisdom of the cross — to know Christ as the only Savior from sin. All other wisdom, however useful it may be to us in this world, will come to nought. Let us, therefore, ever be on our guard lest the wisdom of the world creep in and the wisdom of God take a secondary place or be crowded out. By the grace of God our schools everywhere are today united in this one endeavor to keep before the minds of the young men and young women intrusted to their care this unsearchable wisdom of the cross and to make every other wisdom subservient to it. May this spirit ever remain with us.

Professor M. Lehninger of our Seminary had charge of the liturgical part of the service. This, too, conformed to the simplicity of the entire service.

May the merciful God continue to bless our seminary and colleges and fill them with the gifts of His Spirit and thus preserve them unto our children. W. J. S.

COMMENCEMENT ADDRESS — NORTHWESTERN COLLEGE

By Professor E. E. Kowalke

JUST 70 years ago this summer the then president of our synod published an announcement that was of very great importance to Northwestern College. In the May issue of the *Gemeinde-Blatt* he wrote: "The college board will be compelled to ask for its dismissal at the coming synodical session and will hand over the keys of

the institution to the synod, but in doing so it will feel obligated to declare that the undertaking perished because of the heartlessness and indifference of the members of the synod." That was an announcement of the expected death of the college, by starvation, at the age of five.

The reason given for that crisis, which was expected

to be fatal, was the "heartlessness and indifference" of those on whom the college depended for support. It is possible to find reasons for that heartlessness and possibly even some excuse for it.

The declared purpose and the character of the institution were not the same in its first five years as those that were developed after 1870. Some of the men who guided the destinies of the college in its first years had as an ideal the standard American college and expressed the ambition to make this a first-rate college, second to none in the land. In their ambitions they seem to have been guided less by the spiritual needs of the constituents of the synod than by the wish to found a school that might become great culturally and that would take its place alongside of the other colleges in the State that were serving the general public.

The members of the synod, however, who were struggling with a new land to wrest a bare existence from it, and who were sincerely concerned with solving the problem of providing sound teachers and pastors for their schools and church, were not greatly interested in culture.

It was hardly to be expected that they would become enthusiastic in their support of a school which seemed to have high aspirations but did not promise clearly to fill their simple and deeply felt spiritual needs.

A second possible reason for indifference was the fact that all the members of the synod were Lutherans who had recently come to this country from Germany or were born of German-speaking parents. Their language was German, their religion Lutheran. The curriculum of the college, however, was strongly English. Its second president, although a fine gentleman, was not Lutheran, nor was he wholly in sympathy with a course of instruction or with the language that the supporting congregations best understood. Naturally the members of those congregations would feel that they were being asked to support a college with those ambitions, ideals, and language they were not in sympathy.

Still another reason for the indifference seems to have been the effect of a scheme for supporting the college. So-called scholarships had been sold to anyone willing to buy. The proceeds of the sale formed a fund which the



promoters hoped could be so profitably invested that the income from this source would be the chief support of the college. Had that scheme been wholly successful, the college would have been largely independent of the support of the congregations and would have come under the control of the holders of scholarships, who could, and actually did, to some extent, dictate the policy and the course of studies at the college. Such an arrangement certainly would tend to strengthen the feeling among the members of the Synod that they were being called upon to support a college that was not their own in spirit or in fact.

A fourth possible reason for indifference was the fact that before 1870 the Synod itself had not come to a clear and uncompromising confessional position. The connection with Germany and with Eastern synods still evidenced an unwillingness to make a clear break with all forms of unionism and to stand firmly on a Lutheran platform. Indifference in doctrine breeds indifference.

But in spite of the justified fears of President Bading the institution did not die. The synodical session of 1870, which was to have buried the school, proved to be a turning point, and never since has the college been again in imminent danger of complete collapse. In the very next year there was a radical improvement in its financial affairs. The steward's treasury actually showed a balance, some of the debts were paid off, and the year was hailed as the beginning of a new era in the life of the college.

As there were underlying reasons for the indifference that led to the distress of 1869, so there were corresponding reasons for the recovery of the following year. Under the influence of Professor Meumann and then particularly under the influence of Professor A. F. Ernst, who joined the faculty in 1869, the course of studies and the aims of the college were greatly changed. The German language received much more attention than had before been the case; and the college began to assume a character that German Lutheran congregations could readily recognize as harmonizing with their own ideas of what a church-supported college should be. They could see that the college, as it was now developing, would serve needs that they considered essential.

At this time too the scheme to support the college by the sale of scholarships to anyone who had the money and willingness to buy was abandoned, and the college turned for support entirely to the congregations that it professed to serve. In December, 1870, Professor Ernst could

write: "We are now purely a synodical institution, which is supported by the church exclusively. And to the glory of God we may say with due modesty that our service for the church is not in vain."

Before 1870 there had been unionistic influences at work that would in time, if unchecked, have tended to make the college more and more undenominational in character. Not only were those influences removed, but by 1870 the whole synod, and with it the college also, had at last clarified its confessional stand, had broken with all unionistic bodies, and in doctrine and practice had emerged from the first troubled years as purely Lutheran in name and in spirit. Congregations, pastors, synod, and college were now clear as to how they wished to stand regarding doctrine and practice. That made for confidence, and there was a new spirit in the work of the church and the college.

That spirit persists to the present day. Everyone knows where the college and the Synod stand and knows that they stand together. There is no question as to how the college is controlled and whom the college serves.

We have in no sense sold our birthright of freedom in order to gain the support or approval of any agency that might demand a voice in determining the policy or the character of our school. We are under no obligation to any accrediting agency or any non-Lutheran Fund or Foundation. We have entered into no entangling alliances with non-religious organizations. We are free to act according to our conscience, accountable to none but the God whom we and our church serve.

The college is not rich, never has been, and almost certainly never will be rich. We have no large endowment in money. But we have a very fine endowment of another kind. We enjoy the confidence of the church to which alone we look for support. We stand squarely on the same rock of faith on which our church stands. The college and our church see eye to eye, and both strive toward the same goal. We enjoy the love and loyalty of members of our church, and so long as that relation exists we shall possess in that relation an endowment that is worth more to us than any amount of interest from investments of money. And so long as we and our church abide in Christ and in His word, we both have an endowment that will endure to all eternity. For then we have His unbreakable promise that He will bless us and keep us, and that the grace of hell itself shall not prevail against us.

AT MICHIGAN LUTHERAN SEMINARY

JUNE 7 was commencement day at Michigan Lutheran Seminary at Saginaw, Michigan. The wish of the faculty (all of whose members are graduates of Northwestern College and our Theological Seminary) to take part in the celebration of the 75th anniversary of these

two schools at Watertown, brought about this rather early closing of the school year 1939-1940.

As has become the custom with us the day was given over to field events of all kinds. These climaxed in a baseball game between the M. L. S. team and a team con-

sisting of alumni; the alumni winning by a score of 1 to 0. A rain, during the noon hour, somewhat interfered with the events.

The graduation exercises took place in the evening at St. Paul's Church. There were 16 graduates. Of these 10 were boys and 6 were girls. Harold Heinlein, Saginaw, Mich., delivered the English address and Donald Ortner, Frankenmuth, Mich., was valedictorian. The Seminary chorus and an octette consisting of members of the graduating class sang a number of hymns, under the direction of Professor Schaller. Marian Bremer, Saginaw, Mich., gave a piano selection.

As speakers for the evening we had invited the class of 1915.

That class had only been one-fourth as large as the class of 1940, but all four of these continued with their studies to prepare for the ministry, graduated together from Northwestern College and in 1921 from our Theological Seminary at Wauwatosa, Wis., and are now pastors in our synod.

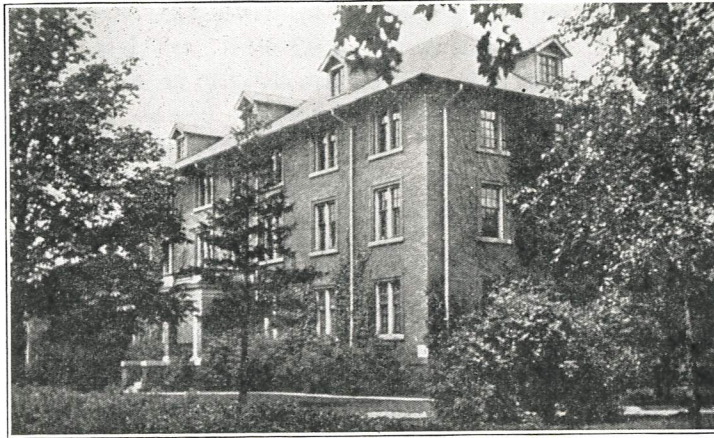
The first speaker was Pastor Karl Krauss, Lansing,

Mich., president of the Michigan district of our Synod. His theme was: "What the M. L. S. meant and means to our district." He was followed by Pastor Bernhard Westendorf, Flint, Mich., chairman of the Board of Regents of our school. He spoke on the past and present of our institution. Pastor Gerald Hoenecke, Cudahy,

Wisconsin., followed him with remarks on the debt that the class of 1915 owes to the school where they began their preparation for the ministry of the Word. Last of the four was Pastor Arthur Wacker, Scio, Michigan. "Be faithful, that is the chief lesson learned at our school," was the subject of his address to the graduating class.

The graduating of one class always makes us look forward to the enrolling of a new class in fall. And so this report on our graduation exercises ends with the plea, directed to all our pastors, teachers, and members of the congregations of our district: send us a large number of new scholars and, please, announce them as early as possible.

Otto J. R. Hoenecke, President.



Dormitory of the Michigan Lutheran Seminary

EDITORIALS

Church Publicity We have those who are forever bemoaning the fact that the Church is hiding its light under a bushel. So said a minister recently, "We must let the world know what the Church stands for. The time has come when we must avail ourselves of the great possibilities for publicity." Certainly, that is not a new idea, nor a thought that has never been expressed before. The fact is that we have heard very, very much within the last decade, especially, about publicity. It is also a fact that in many quarters the idea was grasped as though it were a last straw by which to save a dying cause.

What would Christ have done, what would Paul have done, what would Luther have done had they lived in the present age? We hear this question repeated over and over. There are those who are ever ready to tell just what they would have done. They assure us that they would have used every modern facility — the public press, the radio, the bill-boards along the road-sides etc., and shouted it to the world that the Church of God has a precious gem, a pearl of great price, for all who will come and receive it. They would have advertised the Church and what it

has to offer and not counted the cost, nor questioned the means.

Now all this sounds pious enough and simple enough; their enthusiasm can not be questioned. They quote Christ's words: "What I tell you in darkness that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops," Matth. 10:27. But in these words Christ is merely telling his disciples that when the time comes (after that the Holy Ghost has come upon them) they should speak openly and publish the good tidings without fear; that they should be witnesses unto Him unto the uttermost parts of the earth. That is all! There is no indication here as to methods they are to employ. They tell us Luther made free use of the printing press in his day and were he with us now he would use every means at his command to publicize the Church. That, of course, is an arbitrary argument and carries little weight. And it would be hard to prove that Paul ever, of his own volition, sought the crowds as he went about in Asia Minor preaching the Gospel. Once, on the special invitation of the Athenians, do we find him in the throng. Usually we find him in the small synagogues, at the river, speaking

with a few women or in the market place speaking privately to those who would listen. Paul, too, will not do as an example. These arguments are palpably specious. They prove nothing!

Well, what is to guide us in the matter of Church Publicity? Or, let us put it another way: What means ought we to use to acquaint the world with the Gospel of salvation of which the Church is the bearer? Not the Church, as an institution, must usurp the headlines but the great Gospel, the treasure given her by her Lord. Since we have no word of Scripture to direct us, the Gospel itself — and we mean the Gospel as to content and spirit — must be the deciding factor. This much, then, must be very clear to all who know the Gospel — that all our endeavors at publicity must be in perfect harmony with the *spirit* of the Gospel — it must be *humble, simple and dignified*; it must not border, even, on the spectacular, it dare not bring to the front human personalities, it dare not be subjective, it dare not advertise human instruments, as choirs, speakers, etc., it dare not be competitive. As soon as we do those things we are outside of the spirit of the Gospel and it may be justly feared that our concern is not for the Gospel but rather for individual glory.

Let this never be said of the Lutheran Church. Let her stand with Paul and join in his boast Galatians 5:14: "*But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*" W. J. S.

* * * *

5,000 New Subscribers *We want 5,000 new subscribers for the "Northwestern Lutheran.* Can we get them? Yes! In fact, it ought to be an easy matter to secure them. If every subscriber of the *Northwestern Lutheran* would make it a point to secure one new subscriber our goal would be reached. That ought not to be impossible. Let us make an honest, concerted effort with prayer to the Lord for His gracious help and our efforts will not be in vain.

We want 5,000 new subscribers for the "Northwestern Lutheran." Let us assure you immediately that we do not desire them for personal gain or glory. We want them for the good *they* will receive from reading their synodical paper. It will aid them to grow in the knowledge of the Lord Jesus, His Church, and her work.

We want them to become better acquainted with the work of our Synod — her institutions of learning, her missions at home and abroad. We are convinced that because they are Christians they are interested in our Synod and because they are interested in our Synod they want to know about the work our Synod is doing. No one can be interested in a thing of which he knows little or nothing.

We want 5,000 new subscribers for the "Northwestern Lutheran" to help strengthen the local congregations everywhere. We know from experience that the de-

pendable members of our churches are the well informed members on every phase of church work. Invariably they are those who not only subscribe to but also read the synodical publications. They are the backbone of the local congregation. They are always interested in the work of the local congregation because they are interested in the Church generally. One is the sure result of the other.

We want 5,000 new subscribers for the "Northwestern Lutheran." As a special inducement the Publishing House is offering them the *Northwestern Lutheran* — beginning with the July issue to December, 1941 — for the price of a year's subscription, \$1.25 by mail, in Milwaukee \$1.50 by mail. That ought to interest everybody who is interested in the welfare of his soul, his home congregation and his Synod.

How can we get 5,000 new subscribers? By every reader of the *Northwestern Lutheran* becoming a self-appointed helper. If every reader would secure a new subscriber we could attain our goal in a day. Why not do it? Every reader surely knows of one or more who could afford to keep the *Northwestern Lutheran* and, perhaps, would be willing if he became acquainted with it. So you can do this: call his attention to the articles you have read; give him your paper after you have read it and let him assure himself that it will interest him. Encourage him to sit right down and write a check for his subscription *and give it to the pastor.*

Will YOU do it? Surely you will! W. J. S.

* * * *

A Burial Experience The following letters were exchanged between one of the pastors of our Synod and a pastor of another Lutheran church body not of the Synodical Conference. We believe they are typical to show the wide chasm that separates the various Lutheran church bodies. This flagrantly unethical and unbrotherly act of one of their pastors ought to open the eyes of our people and fully answer the oft-times repeated question: "Why do not all Lutheran church bodies unite?" Here are the letters!

Dear Sir:

Now that Mrs. H—— is buried, would you mind explaining how you could officiate at her burial in view of the following:

Together with her husband Mrs. —— became a member of St. Peter's Ev. Luth. Church of the Wisconsin Synod in 1873.

Her husband, Mr. Friedrich ——, was buried by the late Pastor A. ——, pastor of St. Peter's Church, on August 27, 1911.

Mrs. —— was the oldest communicant member of St. Peter's Congregation.

In our church paper, the St. Peter's Lutheran Messenger, which was mailed to all our members on the day of her death (I was not informed that she had died), she received honorable mention as one of our aged members.

For many, many years we carried her on our exempt list because of her poor financial situation.

She was, however, a member in good standing.

As long as I am pastor of St. Peter's, since 1922, I called on her at regular intervals.

I administered the Lord's Supper to her whenever she asked for it.

I made a regular call on her on February 16, twelve days before her death.

Our congregation is shocked that you, a perfect stranger to her, should have buried her.

Would you be kind enough to state the principles by which you are guided in your burial practice so that I may inform my church council and my whole congregation?

Yours,

Signed, _____.

The Answer

Dear Mr. _____

If you wish to know why I was selected by the family to conduct the funeral services of Mrs. _____, I suggest you see the son. I do not know the reason.

I did not know that Mrs. _____ had been a member of your congregation until I received your letter.

Since there is nothing in the constitution of Ascension Church or the church body with which I am affiliated which states that I am to explain my methods or give an account of my principles to a Mr. _____, there is nothing further to write.

Rev. E. S. _____.

Perhaps, the constitution of the Church of the Ascension or that of the church body of which that pastor is a member, has nothing to say about being ready to give an account of his ministerial conduct and actions, but — the Word of the Ever Living God has! We wonder that that pastor has never read or heeded it. We would advise him to study Matth. 18:23; Luke 16:2; Romans 14:12; Heb. 13:17; 1 Peter 3:15; and any number of other passages.

The question is not: can I answer for my action before men, but rather before God, to whom all must give an account of their ministry! Small comfort to try to hide behind the constitution of a church or the constitution of a whole church body, for that matter, when the Word of God is so very clear as to how a minister is to conduct himself and his office. And, yes, a minister *must* be ready to give an account to any man of his conduct if sincerely desired; and more than willing to comply with such a request — whether the constitution of his church or that of his church body demands it or not — *God demands it!* And God demands that a minister so conduct his office that no reproach may attach to him or his conduct of that office. It is with God that we are always dealing and not with men.

And the Word also has some very pointed things to say concerning "busybodies" in other men's matters. Let this minister read I Peter 4:15 and passages of like tenor of which there are enough in the Word. This, if nothing else, ought to make any minister think twice be-

fore he acts and not complacently say, "I did not know that Mrs. _____ had been a member of your congregation." That will get us just nowhere before God or man.

There is still another angle to be considered. What, really, has that minister said in defense of his action in burying another minister's member? By implication, he has said this: "We are ready to bury anyone, be he Lutheran, Catholic, Sectarian, believer or unbeliever, atheist, infidel, mocker, horse-thief or whatnot — just so he is *dead* and we have been asked to bury him." Of course, Christ had other principles. His principle was: "Let the dead (spiritual dead) bury their dead," Matth. 8:22. However, that principle has no weight here, just so the constitution of the church and the church body does not interfere! And yet the Word says, "We ought to obey God rather than men," Acts 5:29.

If the Lutherans can not agree on such a small matter which demands nothing but just common honor and decency how will we ever agree on more vital matters.

God preserve unto us conscientious, fearless ministers who are ever ready to say: "*Speak, Lord, for thy servant heareth*"; ministers who are ever conscious of their high calling — *ministers of Christ and stewards of the mysteries of God*"; ministers who are willing to "take heed unto themselves and to all the flock, over which the Holy Ghost hath made them overseers" and let the flocks of other ministers alone and, certainly, "*those that are without*" (the church).

W. J. S.

* * * *

God and the War Men often blame God for the horrors of war. Even before the present war began, we heard the remark: "I am done with God and the church since the World War. If there is a God, how can He allow such terrible things to happen?" That impression is by no means rare, especially now with the horrors of another and more destructive war. With bombers dropping death and destruction, with mechanized armies hurling themselves against one another, with millions of children and women fleeing their homes, modern warfare has assumed such proportions of horror and carnage that it baffles all description. How can God allow such a thing? Why does He not stop this inhuman slaughter?

The trouble with men is that they are always trying to blame God for things which are their own doing. It is not God Who has failed, but men. Some of us remember how thirty or more years ago the boast was universally made that people had become too civilized and cultured to engage in any more wars on a large scale. Then came the World War, and now we have this war. Is any more proof needed of the moral and spiritual bankruptcy of mankind. Contrary to the plain statement of the Scriptures that the closing era of the world would be marked by wars and rumors of wars, men, trusting in the wonders to be achieved by human culture and civilization, dared to

set up their own opinions against God's own Word. Professing themselves wise they have become fools.

God never said there would be no more wars. Men said it in opposition to God. No one wanted war. Once was enough, it was said. And yet there is war. Men agree that war is brutal and settles nothing, and before they know it, they are in the midst of it. This shows what a helpless creature man is in spite of his vaunted opinion of himself.

It is better to trust in the Lord than to put confidence in man. Except the Lord keep the city the watchman waketh but in vain. If we have not yet learned this lesson, it is high time we learn. All the schemes of men are vanity. The Word of God, however, abides forever. Jesus Christ, the same yesterday, today and forever, is the one unchanging Rock amid the turmoil of this world. That is the one great comfort behind all the terrifying war news.

I. P. F.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Introductory Remarks

WHEN the undersigned was approached by the editorial staff of the *Northwestern Lutheran* to write a series of short essays on the various articles of faith presented by our fathers to the Diet at Augsburg in 1530, he gladly consented. The reason was not primarily that just ten years have elapsed since our church observed the 400th anniversary of the Confession, but rather the fact that the Augsburg declaration may well be considered, as Dr. F. Pieper called it, the *basic* confession of our Lutheran Church.

Up till 1530 Luther and his followers had not really entertained the thought of separating from the Catholic Church and of forming a new distinct church body. Even in 1529, when on account of their protest against the action of the Diet at Speyer they were called Protestants, they did not thereby cease to be members of the Catholic Church. But when in 1530 at Augsburg they submitted a confession of their own, which was formally condemned by their Catholic opponents, this act marked the birth of a new church body.

It is characteristic of a sectarian spirit to be separatistic. Luther's aim had ever been to purify the Church, founded by the blood of Christ, of the errors both in doctrine and practice, which had crept in during the course of the centuries. He prized the Church Universal, the communion of believers, too highly to break even its external manifestation without the most cogent reasons, thoroughly corrupt though it was. He was deeply concerned about preserving the unity. Only after the Catholic Church refused to be reformed, deliberately upheld its errors and expressly rejected the truth, did the Lutherans organize a church body of their own, which was to be nothing but the original church in its original purity.

This was done through the Augsburg Confession.

From this brief sketch we already see the importance of a confession: it unites and separates at the same time.

It is the nature of a Christian to confess. Faith, being as it is a vital force that regenerates a person and makes a new creature out of him, cannot be hidden away in the heart. A faith that does not express itself in word

and deed is dead. The Psalmist sings: I believed, therefore have I spoken (Ps. 116:10). Out of the abundance of the heart the mouth speaketh, are words of our Savior himself (Mt. 12:34). St. Paul links faith and confession very closely together when he says in Rom. 10:9, 10:10: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. See also Mt. 10:32; Lk. 9:26.

The faith that binds Christians to their Savior also unites them with one another; as it makes them children of God it makes them brothers and sisters among themselves. St. John expresses this fact in a terse way: Every one that loveth him that begat (i. e., his father — God) loveth him also that is begotten of him (i. e.; his brother — his fellow-Christian. — 1 Jh. 5:1). Christians are of one mind, and this results in their speaking the same thing (1 Cor. 1:10). That is the way they recognize each other. Their common confession unites them; and they are ever eager to cultivate and strengthen the unity of the spirit in the bond of peace (Eph. 4:3; see also Heb. 10:25; 2 Tim. 1:8).

But while a common confession binds the confessors together, it at the same time separates them from unbelievers and heretics. Jesus warns us against false prophets (Mt. 7:15). Paul asks us to mark them which cause divisions and offences contrary to the doctrine which we have learned, and to avoid them (Rom. 16:17); because there can be no fellowship of righteousness and unrighteousness, no communion between light and darkness, no concord between Christ and Belial (2 Cor. 6:14f.). A compromise would be a denial.

In studying the several articles of the Augsburg Confession we shall see how they serve the double purpose of uniting us in the true faith, founded on God's Word alone and confessed by the Christians of all ages, and yet also of saving us from an unhealthy unionism with such as do not truly hold the faith which was once delivered unto the saints.

Joh. P. Meyer.

THE RELATION OF CONGREGATION -- CONFERENCE -- DISTRICT -- SYNOD

By Pastor I. P. Frey, Denver, Col.

WE have all heard of these organizations and most of us have come into personal contact with them. Nevertheless it may be of some value to discuss them in their relation to one another. We are not dealing with organizations which are superimposed upon one another by divine command until a sort of super church is reached in the body known as the Synod. Nor are we to look upon them as differing from one another in regard to the means with which they operate, for all four of them, if they serve their proper purpose, operate with the Gospel. It has been truly said that the Gospel creates its own forms to suit the peculiar circumstances with which it has to deal. In our own day and in our own Lutheran Church the local congregation, the conference, the district and the synod all do their part that the Gospel may be preached in all the world.

We direct our attention first to

The Congregation

A Christian congregation comes into being as a result of the preaching of the Word of God, the Gospel of Jesus Christ. "Faith cometh by hearing and hearing by the word of God." As a result of the sermons which Peter preached on Pentecost and following the healing of the lame man, sermons in which he proclaimed Jesus to be the only begotten Son of God and the God-approved Redeemer of mankind, a great many believed and formed what is known as the first Christian congregation in Jerusalem. That in its form it differed in many respects from our congregations today, that perhaps no formal organization, such as our organized and incorporated congregations today, existed does not alter the fact that these people who believed in Jesus as their Savior felt drawn to one another, associated with one another and constituted a separate group in their own eyes and the eyes of those who had not their faith. "And they continued steadfastly in the apostles' doctrine and in fellowship and in breaking of bread and in prayers." So it was also elsewhere. Wherever Paul preached in Asia and Europe and people accepted the Gospel which he preached, congregations came into being. The believers continued to come together. They gathered around the Word as a matter of course. And so it has been since. Christian congregations come into being through the preaching of God's Word.

The Church in the Bible sense is the communion of saints. Hypocrites, people who pretend to be believers but actually aren't, are not a part of *the* Church though their names be inscribed upon the rolls of a congregation, though they hold high offices in the congregational organization and though at their death they be buried by the pastor with full honors as Christians. The Church in

the Bible sense is absolutely pure. Absolutely no unbeliever is in it.

Outward Membership

But our local congregations, though patterned after the communion of saints, fall short of the scriptural ideal. That which makes a person a member of THE Church of Christ is faith, something which is hidden away in the heart and of whose actual existence only God knows. The Lord knoweth them that are His. God looks into the heart, while we must judge by outward appearances. In deciding whether a person should be accepted as a member of a local congregation, we can only judge by outward appearances, by the profession which the candidate for membership makes. Faith can be simulated. Unbelievers may assume disguises and under our superficial inspection pass for Christians. When people say, as they often do, that there are hypocrites in the church, we don't deny it. But that was to be expected. Jesus foretold it in advance when He said: "The kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind, which, when it was full, they drew to the shore and sat down and gathered the good into vessels but cast the bad away. So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just." When the net of the Gospel is cast out, it gathers in both sincere Christians and false Christians. That can't be helped not matter how scrupulous a congregation is. We are often embarrassed by the unmasking of some hypocrite in the church. The world will not let us forget about it. But there is not much that we can do about it. Complete purification must await the action of the Lord on judgment day.

Value of Local Congregation

The benefits which flow from a truly Christian local congregation are great. It has the means of grace, that which can supply the sinner's need and save his soul. Unbelievers can not understand why the church should preach so much and seemingly accomplish little or nothing. The world thinks that a congregation which devotes itself to preaching Christ to sinners is wasting its time. "The preaching of the cross is to them that perish foolishness."

But right in the means of grace, in the Word and the Sacraments, lies the value of the local congregation or any church body. The truly Christian congregation has nothing to offer but what the Word of God has to offer. But what is more precious than that? If you want to enjoy the benefits of your congregation, then do not look to it for amusement or entertainment, the opportunity to meet a lot of interesting people and to engage in great outward activities. No, rather follow the example of

Mary who, contrary to her sister Martha, sat quietly at the feet of Jesus and drank in the words of life which fell from his lips.

We call our Sunday gatherings services, but we do not call them so primarily because we are serving God with our presence but because God is serving us with the Bread of Life. Be a regular hearer of the Word. Partake of Christ's body and blood in the Lord's Supper. Avail yourself of baptism for your children and the means

which the congregation has provided for their instruction on the way of life. If you do these things in all sincerity, then you are tapping the great riches which God has placed at the disposal of your Christian congregation. And what greater service can you render God and man than to support this work so that the saving Gospel may be proclaimed to young and old and many more may experience the redeeming power of Christ's blood? May all our congregations serve that gracious purpose of God.

SEARCH THE SCRIPTURES

By Pastor E. Schaller, Clear Lake, So. Dak.

I

A Text and Its Message

Verily, verily, I say unto you: Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24.

COMPLETELY basic and a fundamental law of life is the principle which Jesus expresses in our text-verse. How often do we realize, as we read Genesis 1:11, that although the elements of this rule of life and fruit through death were created on the Third Day, when the Word of God called forth from the ground grasses, herbs and fruit trees yielding seed, each after its kind, the rule did not go into effect at that time? Not, indeed, until tragedy struck a perfect world.

On the Third Day nature was clothed in its first glory. The wheat was there and the ground for its roots, and the miracle of its seed — all gleaming with the glory of an eternal life. The corn of the wheat would not fall into the ground and die, for there was no death on earth. What future the Creator had in mind for the seed then, we perhaps shall never know. But then . . .

"By one man sin entered the world, and death by sin." The frightful curse was spoken and confirmed by God as recorded in Genesis 3:17-19. Cursed was the ground from which Adam was taken, cursed with the same curse of death and destruction. Henceforth the corn of wheat falling into the ground must die.

It might have been the end of Creation. If the corn of wheat die, if the acorn die, and the seed of the fruit tree, and man — how could life abide except in God alone? But God loved the world; and in the life-giving might of His love it came to pass that the seed falls into the ground to die because only so can it live. Death becomes swallowed up in an endless succession of victories.

The real importance of this miracle does not lie in its application to nature. The resurrection of the seed is a mere reflection, an incidental result, of the actual purpose toward which God's mercy labored. Not that the wheat might grow, but that we might live. Our Lord Jesus Christ embraces the law of life through death. It exists for Him and by Him. The purpose of His life was to

die; for it was ordained that through His death alone He could bear fruit — the salvation of souls from eternal death: "That, as sin hath reigned unto death, even so grace might reign . . . unto eternal life by Jesus Christ our Lord" (Romans 5:21).

Through Jesus Christ it has become the leading faith-principle of Christians that to live they must die, that through the grave they may realize all their hopes. The law of seed-time and harvest, which has come because of sin, is sanctified in the central system of the Christian faith: "For me to live is Christ, and to die is gain." The divine idea that except a corn of wheat fall into the ground and die, it abideth alone, is inherent, not in the plan of creation, but in the eternal plan of redemption.

II

A Biblical Study

"Let the earth bring forth." The table is being spread for the guests so soon to come. That beast and man may dine, feeding upon living matter to sustain life, the dead earth is commanded to produce its amazing host of living creatures, the grasses, herbs and trees which cover the ground with green and through their intricate system of roots suck from the breast of the soil every form of elemental nourishment known. Of physical life they are the first examples and the only providers. Whatever we or our herds eat once flowed through the root and leaf channels of vegetation. Check that over, and you will find it true.

Efforts have been made to explain the origin and purpose of plant life otherwise. Some people resent the theory that the wealth and mass of botany should have been so casually called forth simply in order to feed us. It is considered inconsistent with what they call the insignificance of man in the scheme of things. To them the world of trees and flowers is empty of any plan or purpose devised for our advantage; it is more or less an accident of development. Such are the wise students of nature who used to write in our text-books that flowers were certainly not made for the joy of man, but for fertilization and reproduction, and that they "invented" color to attract the bees which carry the pollen dust. That

seemed a splendid scientific truth until it was proved by some inquisitive soul not long ago that bees are color-blind!

In every essential and in every detail, the plant world was devised as an instrument of divine blessing for the human race which the Father hath loved. For the very greatest, the supreme token of His affection He reached into the forests of Lebanon and drew forth from among

its scented wood the Cross upon which He hung His Son as a sacrifice: "Who bore our sins in his own body on the Tree" (1 Peter 2:24). And to the very last of eternity our happiness shall be fed upon the fruit that awaits us in the promise: "To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God" (Rev. 2:7).

OUR WHITE MISSIONS IN ARIZONA

THE mission field of our Southeast Wisconsin District can be segregated into two divisions. There are the missions in the City of Milwaukee, West Allis, Kenosha, Racine, Thiensville, and Pewaukee, Wisconsin. Then we also have a large mission field in the State of Arizona, a state which ranks fifth in size among the states. When we speak of missions in Arizona we do not have reference in this article to the work that is being carried on among the Apache Indians on the Northern and Southern Reservations, but we want to draw your attention to the mission work that is being done among the white settlers in Arizona. Permit us, therefore, to give you just a glimpse of our missions in this great state.

We shall first take you to the most southeasterly mission field in Arizona, namely, the territory that is being served by Pastor Fred Knoll, the Warren-Bisbee-Douglas-McNeil field. If you take the road map you will find that these missions are located on the boundary line of

members themselves during their periods of spare time. When completed this chapel will have only the debt to the Church Extension Fund.

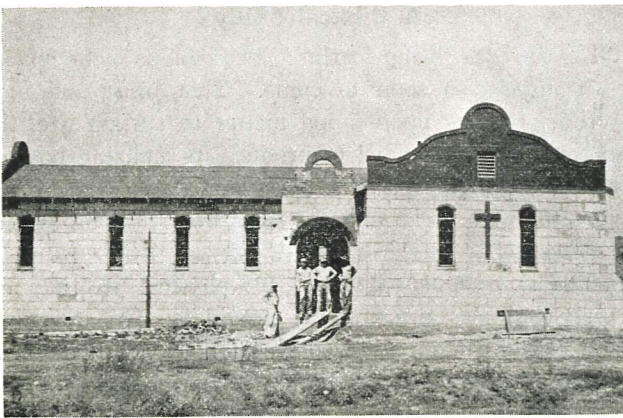
At Prescott, in the east-central part of the state, Raymond Zimmermann is the missionary in charge. This mission is very much in need of a place of worship, and strenuous efforts are now being made to acquire a piece of real estate and to also get a small loan from our Church Extension Fund so that a modest building can be erected. The missionary has also canvassed such places as Jerome, Clarkdale in the Verde Valley.

At Glendale, a few miles north of Phoenix, Otto Hohenstein is located. Here we have a chapel and parsonage. The congregation is steadily increasing in membership, and a reduction in the annual amount of subsidy received is also noted. These are our most important mission fields at the present writing, but through the efforts of our General Missionary new fields are constantly being opened up to our Church for the preaching of the Gospel.

General Missionary

For over a year now our General Missionary of Arizona, Rev. F. Stern, with headquarters at Phoenix, Arizona, has been traversing those sections of the state where the larger populations are to be found, and where our Church has an opportunity to gather a nucleus of people to whom the Word of Salvation can be preached. The missionary told us that in his thousands of miles of travel the Lord has graciously preserved his health and kept him from all harm and evil. It is especially the work of the General Missionary to make a canvass of the larger cities. If such a canvass holds forth the promise that the people are interested in the work of the Church, a place of worship is secured and the General Missionary serves this group with the Word. After canvassing and conducting services and Sunday School at Winslow, the group of people here expressed the wish to have a resident pastor, a man who could also serve Holbrook and Flagstaff, situated on the Santa Fe line. This small mission expressed the willingness to contribute about \$40.00 toward the support of a resident missionary.

Phoenix, of all cities in Arizona, offers a ripe field to our Church. It has a future more than any other city in Arizona, and here are many people who could and should be served with the Bread of Life. With the help



Grace Ev. Luth. Church, Warren, Arizona

Mexico. Our missionary formerly resided at Douglas, but after completing a fine new chapel here he moved to Warren-Bisbee to assist in and supervise the construction of a much-needed place of worship. Services were first conducted here in a room, and on festival Sundays this place was literally so crowded that the children actually sat at the very feet of the preacher. A new chapel here was a crying need. With the help of a loan from the Chapel Fund, this congregation at Warren-Bisbee is now erecting a fine modest chapel in the Spanish type of architecture. Much of the labor is being done by the

of the local pastor here, our General Missionary made a thorough canvass of the northeastern section of the city, and when a Bible hour was conducted in the home of a local Lutheran family there were nine adults and six children in attendance.

Thus our General Missionary in Arizona is carrying

on the Lord's work, and here and there the Lord establishes His Church.

If you should have the opportunity to visit one of the National Parks in this great state, do not fail to also attend Lutheran church services in one of our Lutheran congregations or missions.

A. F. H.

BOOK REVIEWS

Lift Your Skyline by Porter M. Bailes, Th. D., Baptist minister at Tayler, Texas. Pages 137. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

The 12 sermons offered in this volume are "revival messages" and are written in that style. Much the author has to say is good and true. He is not making overstatements — and yet he is very drastic at times in his presentation.

W. J. S.

A Book of Protestant Saints by Ernest Gordon. Pages 190. Price \$1.50. Print, Zondervan Publishing House, Grand Rapids, Mich.

"The following portraits come from a great army; one could go on indefinitely in the portrayal of evangelical saints. What is first notable is that their characters have invariably lain on Biblical foundation. They are people and products of the Book. Other foundation for saintliness can no man, indeed, lay; and this constitutes a strong secondary proof of the inspiration and uniqueness of Scripture," so says the author of the book. There are 24 biographical sketches presented under five heads: 1. men who remade the Church; 2. some nineteenth-century evangelical philanthropists; 3. some workers among prisoners; 4. some rescue workers; 5. some evangelical missionaries. The book could well be used in our schools and Ladies' Aid societies.

W. J. S.

"The Romance of the Creed Builders" by Robert Harris Gearhart, Jr. Pages 67; Price 75c; The Castle Press, Philadelphia, Pa.

"The author's association for seventeen years with young people as a student pastor — young people's lack of knowledge of many facts with which Christian faith is deeply concerned, suggested the need for a work of this nature." It led the author, as he states, to describe the facts and experiences through which the early Christians lived and out

of which the early creeds of the Church grew. The early Christians' creed, according to the author, was their expression of their **experience** in the company of the Savior whose invitation they obeyed, "Come see, follow." — We missed the reference in this little volume to the Old Testament Scriptures. These were existing "maps" which these "Creed Builders" must use and did use to confess of Jesus, "We have known and believed that Thou art the Christ, the Son of the living God." The Savior himself referred His followers to the Old Testament, and they quoted them in their writings.

A. P. V.

"A Glimpse Behind the Veil" by R. E. Golladay. — Price pages 328; The Book Concern, Columbus, Ohio.

A book of sermon outlines on the Thomasius Selections of Epistle Texts. The topics and outlines are adapted to our times. The busy pastor will appreciate them; these sermon outlines approach a finished sermon. The student of homiletics will be critical.

A. P. V.

"Expository Preaching" by Jeff D. Ray, Professor, Homiletics, Southwestern Baptist Theological Seminary, Fort Worth, Texas. — Pages 123; Price \$1.00; Zondervan Publishing House, Grand Rapids, Mich.

A refreshing treatise on expository preaching with the following chapter titles: Some Helpful Tools — The Importance of Preaching ("Except the growing worldliness of its members, the pulpit is the church's weak spot.") — Steps in Interpreting a Text — The Advantages of Expository Preaching — Some Erroneous Notions about Expository Preaching — Flagrant Errors in Interpretation — How the Preacher gets His Theme from His Text — Pulpit Scripture Reading as a Method of Exposition. — The book should be a valuable help to many preachers who believe in the "royalty of the pulpit."

A. P. V.

MISSION FESTIVALS

First Sunday after Trinity

St. Matthew's Church, T. Cady; St. Croix County, Wis.
Offering: \$80.00. — Aug. Zaremba, pastor.

Second Sunday after Trinity

St. John's Church, Omro Twp., Minn.,
Offering: \$176.15. — A. W. Fuerstenau, pastor.

Third Sunday after Trinity

Immanuel Church, Woodville, Wis.
Offering: \$78.00. — E. M. Schroeder, pastor.
Alma City, Minn.
Offering: \$140.00. — R. J. Palmer, pastor.

WANTED

Trinity Lutheran Church at Osceola, Wis., desires to obtain used church furniture, pews, lectern, baptismal font, altar, and other church furnishings. Congregations having old furniture for sale will please communicate with the Rev. P. R. Kurth, Osceola, Wis.

P. R. K.

A Letter Dated Father's Day, 1940

Dear Pastor—:

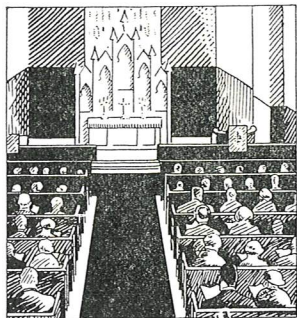
On this occasion of the Ninetieth Anniversary of the Wisconsin Synod I am inclosing the sum of One Hundred Dollars for the Church Extension Fund which I should like to dedicate to the memory of my father — who dedicated his life to the service of the Lord in the Wisconsin Synod. Were my father still with us he, too, would join us in thanking God for His constant blessing.

Signed _____

A. P. V.

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.

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.

PACIFIC NORTHWEST DISTRICT

The 12th biennial meeting of the Pacific Northwest District will convene in Grace Church, Yakima, Wash. (F. Soll, pastor, T. Adascheck, asst.) July 16-18.

The opening services will be conducted on Tuesday, July 16, at 2:00 P. M. We remind all lay delegates to have their credentials attested by the president and the secretary of their congregation.

Prof. E. E. Kowalke of Northwestern College will deliver an essay, "The Christian's Freedom."

To facilitate the matter of quartering please make your announcement to the local pastor early.

W. Amacher, Sec'y.

THE CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will meet at Northwestern College on July 23 at 9 A. M.

H. Geiger, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference, including teachers and delegates, will meet July 23 and 24, 1940, beginning 9 A. M., at Black Creek, Wis., Rev. John Masch. The first day a definite schedule will be arranged for discussion.

Confessional sermon: L. Kaspar; alternate: W. M. Kuether.

Essays: Exegetical homiletical paper on Mark 12: 38-44, H. Wicke; Isagogics II Kings, P. Oehlert; Isagogics I and II Chronicles, W. Pankow; Rules of Homiletics Exemplified in a Sermon, I. P. Boettcher; The Christian in Labor Difficulties, V. Siegler; The History of the Lutheran Church in America, W. Wichmann; The Conduct of the Pastor in the Public Service, R. Lederer.

Please announce to the host, stating how many delegates he may expect.

F. Reier, Sec'y.

ACKNOWLEDGMENT AND THANKS

In the course of the last months we received the following gifts and hereby express our thanks to the donors:

1 box of canned fruits and vegetables from Mrs. M. Meier, Bethel Congregation (Rev. M. Schroeder), Bay City, Mich.; furniture for two rooms from Mrs. J. Finger, Saginaw, Mich.; plants for two large flower-beds in front of our dormitory from Mr. Albert Boeringer, Bay City, Mich.; 35 quarts of canned goods from Trinity Congregation (Rev. E. Kasischke) Bay City, Mich. Otto J. R. Hoenecke.

ANNOUNCEMENTS

Mr. and Mrs. Erwin Bilse of Prairie Farm, Wis., have been engaged to take over the management of the refectory at Northwestern College, Watertown, Wis.

They will assume their office after July 1.

K. Timmel, Sec'y, N. W. C. Board.

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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.

CHANGE OF ADDRESS

Rev. H. H. Kesting, R. F. D. 3, Winona, Minn.
Prof. A. Schaller, Box 953, Thiensville, Wis.

NOTICE

Nominations for a professorship at Moberg, Northwestern Lutheran Academy, should reach the undersigned not later than July 1, 1940.

Gustav Schlegel.