

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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"Behold,
we go up to Jerusalem, and all things
that are written by the Prophets concern-
ing the Son of man shall be accomplished.

For He shall be delivered unto the
Gentiles, and shall be mocked, and spite-
fully entreated, and spitted on: And they
shall scourge Him, and put him to death;
and the third day He shall rise again."

Luke 18, 31-33

"Redeeming the time,"

LENT

"Because the days are evil."

Eph. 5:16

THESE words of St. Paul to the Ephesians are still profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. To heed them means to live soberly, righteously, and godly in this present world. They are a goodly pearl from the rich treasure chest of God's inspired Word which the wise merchantman must immediately select and purchase while he rejects the cheap imitation, the gaudy and tinkling brass of man's wisdom.

"The Time of Thy Visitation"

"Redeeming the time, because the days are evil" is a *Multum in Parvo*, that is, it is one of those pregnant sentences of God's Word which contains so much in but a few words. The sentence has been variously explained. It has been suggested that the words mean making use of, availing ourselves of every occasion for spiritual edification, for the increase of our faith, and hope and charity. No opportunity for good shall pass unimproved. "Redeeming the time" can also mean that we are to buy back the time, to redeem it, as it were, from Satan and from the world. Too much of every man's time is sold out to the world, to its aims and endeavors and pleasures. Redeem that time! "Redeeming the time" must mean to make the most of time, our *time of grace*, our *day of salvation* to use it to the best advantage. Dare we neglect the day in which the Lord has visited us with his Word and grace, dare we waste or abuse the time of our salvation? And redeeming the time will mean that we adapt ourselves to the times and seasons, the circumstances in which we find ourselves, whether in joy or in sorrow, whether in prosperity or in adversity. — It will mean that we mark the signs of the time and as good householders and stewards of the mysteries of grace give to each its portion of meat in due season. Lk. 12:42.

Each and all of these interpretations of the words before us have their merit.

"The Days are Evil"

"Because the days are evil." — These words are a parallel to the expression of our Savior, Matt. 12:39, "An evil and adulterous generation," or the words of Gal. 1:4, "This present evil world." Whether we take the word "evil" in the physical, material, or moral sense it describes our present world. Men were never so weary and heavy laden, never so burdened with a load of care as in our days. What problems social and economical, foreign and domestic confront our people! But these might be solved if it were not for the moral evil of our day. Christ calls it an adulterous generation. The adultery to which He refers is spiritual adultery, the apostasy from God and Christ, the disobedience toward His Word. James speaks of this spiritual adultery. "Ye adulterers and

adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. Has any generation in the history of the world been more materialistic, of the earth, earthly, than our own? When were the barriers that separate the world and the church so easily hurdled by means of compromises as in our day? "The days are evil." We must redeem the time, make the most of every opportunity to warn against increasing worldliness. Each Christian must walk as a wise man, redeeming the time. Work out your salvation with fear and trembling! Beware lest we neglect the time of grace!

The Lenten Season

It is our purpose to apply these words of St. Paul, "Redeeming the time, because the days are evil" to the season of Lent on whose threshold we again stand. No season of the year of grace, the church year, abounds so richly in grace as the Lenten season. Its message and purpose in the words of St. Paul is "to declare the gospel, which ye have received, and wherein ye stand, by which also ye are saved — **how that Christ died for our sins.**" 1 Cor. 15. Every season of the church year comes to us with the word of *admonition*. Even as Christian "we daily sin much" and need the admonition of God's Word. But the Lenten season is more than any other season of the year a *penitential season*. For each Christian to view the passion of Jesus means first to confess.

"Tis I who should be smitten,
My doom should here be written:
Bound hand and foot in hell.
The fetters and the scourging,
The floods around Thee surging
'Tis I who have deserved them well."

But Lent is to be above all "a fountain filled with blood drawn from Immanuel's veins, and sinners, plunged beneath that flood, lose all their guilty stains." Lent proclaims the "faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief." Lent brings the most forceful *proclamation of forgiveness and absolution*. Again, all we hear of the crucified Savior is the most earnest admonition to *sanctification*. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? *For ye are bought with a price*: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. "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." Gal. 6:14.

And Lent, with the passion of Christ before our eyes, is our *comfort* in all trials and tribulations. Since He

(Continued on page 56)

EDITORIALS

The Boy Scout Movement That the Boy Scout troops are tolerated in some Lutheran churches and that they are encouraged in others is hardly to be regarded as beyond the confines of expectancy in our day. But, that a Lutheran church paper should display the scout in full regalia kneeling in church, is simply beyond that that we thought possible. To see that picture featured on the front page of the Lutheran Companion, the official organ of the Augustana Synod, tells the story that that body not only tolerates the Boy Scouts but that it actually fosters and recommends them. It does this thing in an editorial and in another article appearing in the same issue of the church paper. However, since that same church body permits lodge members to kneel at its altars it ought not to surprise us to read that it supports and endorses the Boy Scout Movement. Oh, yes, the editor does say, "the Boy Scout movement should be kept as *far as possible* (italics ours) within the sphere and influence of the Church," but, we ask, with the Bible, "how can two walk together except they be agreed?"

It ought not to be very difficult to understand that the Boy Scout movement in its teachings is diametrically opposed to the teachings of the Bible. Their purpose is different; their incentive is different; their aim is different. Nowhere is there any agreement between the two.

The purpose of the Bible is to reveal to men their in-born depravity and their utter damnableness in the sight of God. Ps. 51: 5, "Behold I was shapen in iniquity and in sin did my mother conceive me." Rom. 7: 18, "I know that in me, that is, in my flesh, dwelleth no good thing." Deut. 27: 26, "Cursed be he that confirmeth not all the words of this Law to do them."

The purpose of Boy Scoutism is to impress upon the young minds of its devotees the *innate goodness* in men and by flattery and praise tap this supposed source of good to produce good "turns." They say, "A boy scout is reverent"; "The Scout is brave"; "A Scout is clean." This they teach in the face of the words of Scripture, "We are all as an unclean thing and all our righteousnesses are as filthy rags." Is. 64: 6.

The purpose and aim of the Bible is to make us wise unto salvation through faith in Christ Jesus, 2 Tim. 3: 15; "that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

The purpose of Boy Scoutism is to train the boys to do their "good turn" each day and thus to be able to stand before man and God on the record of their deeds.

The Bible teaches that the *incentive* and power to do good and to please God comes from God and is the result of faith and the evidence of our love toward God "who has called us out of darkness into His marvelous light," 1 Pet. 2: 10.

The *incentive in Boy Scoutism* to do "good turns" is the prospect of better advantages in life, the respect and

admiration of others. It is of a purely selfish nature with neither faith in Christ nor love in it.

That is Boy Scoutism. And to this danger some Lutheran churches will expose their young boys and girls? How, in the face of it, can any church still conscious of its heavenly calling dare to mix the two — Scripture and Boy Scoutism? Rather let us be fully convinced of the perniciousness of the teachings of this organization and be ever on the alert against its teachings. Let us warn our boys and girls to stay out of this ungodly association.

W. J. S.

* * * *

This Will Be Different! If and when peace again comes to the world it is going to be different; different in every way. This time the peace negotiators are going to have to do and reckon with another force that had no voice in the peace negotiations at the end of the 1914-1918 war. That force is the Church. At Malvern College, Malvern, Worcestershire, England, 23 bishops of the Church of England met not so long ago (January 7-10) and announced to the world that she will demand a seat in the Peace Council at the end of the present war and will have something very definite to say. The Church of England is determined to "prevent a calamity of that kind again" that the world experienced after the last great war.

All this sounds very good and no doubt many will applaud the ambition of the churchmen of England. They are now ready to act. They have formed an organization, have laid down fundamental principles according to which peace must be established; they will demand recognition. The "resolution" — a very lengthy treatise attempting to formulate the principles for peaceful settlement of all difficulties between nations — is the work of the Archbishop of York with an amendment by Sir Richard Acland. Reading these principles laid down by the good bishop the thought is forcibly impressed upon the reader that these people are looking for the "Kingdom of God on earth." They are looking forward to the millennium — to Christ's reign on earth — the old fanciful dream common to the Reformed churches, which has no scriptural foundation whatever. They dream of a day in which peace, lasting and permanent peace, will be established among all peoples of earth and when wars will have ceased forever. All nations of men will live side by side in perfect harmony of thought and endeavor; there will be no more rivalry, no more unjust competition, no more selfishness. Every man will love the other as a brother.

Aside from this fanciful dream the whole scheme of the Church of England to help bring about a just peace, when and if it comes, we fear, is doomed to experience sad disappointment. Even the influential Church of England — should its participation in the peace negotiations be at all considered by the powers that be — will be sold short. At this time we are thinking of another

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idealist, an American President, whose 14 points were lost in the scramble during the writing of the peace terms in 1918. He returned from across the waters a sadly disillusioned, disappointed and broken man. Dictating peace terms to the vanquished is simply not the work of an idealist however powerful his background and seemingly influential his position.

For the Church — any church body — to dabble and participate in the affairs of this world can only result disastrously for the Church. It has been said so often that the world and the Church are two entirely separate entities that one needs only to mention it here. If the Church or any church body disregards this plain doctrine of the Scriptures that body will suffer in the scuffle to its own irreparable harm. Let the Church do her God-given work and let the world do her evil work. There is danger in mixing them and it is displeasing to God, however unselfish the motives.

W. J. S.

* * * *

Obscenity Now that it is generally acknowledged by men who know what they are talking about that it is impossible to build character without the use of the Bible, and now that men everywhere are making every effort to introduce Bible reading of some kind in the public schools, many voices are heard who oppose this proposal. They claim that the Bible, if even read in the public schools, will suffer from sectarian interpretations and that no one can read the Bible without offering suggestions as to the meaning of its pages. That is certainly a fair contention and they are right in opposing the proposal.

However, here is something new. Here is a man who in an open letter to the *Milwaukee Journal* opposes the reading of the Bible in the public schools on the grounds that portions of the Bible are "obscene and unfit to be read by anyone (especially young people)." He goes on to quote the great Noah Webster, Richard Lalor Shiel, privy counselor to Queen Victoria and a Methodist minister of Kansas to support his contention. All these, says he, agree with him that portions of the Bible are unfit to be read because of its "obscenity."

This objector himself is at fault. He must not blame the Bible for things of which it is not guilty. We dare this man to show us any portion of the Bible that is "obscene" in its intent. We agree readily enough that the Bible does expose some very, very filthy things, but they

are the *deeds of men*, the weaknesses of men, the sins of men, the depravity of men, the filth of men. Those stories to which this man objects uncover the shame and the vile secrets of mortals like himself. Perhaps that is why he objects to them. He evidently did not think of them in this way. He thought, perhaps, that the Bible was just interested in filth for filth's sake like many people are interested in it and that these stories had no reference to men generally — and to him.

But, if we go a step further it will become very evident to any unbiased student that the Bible never glorifies the person committing the filthy act nor the filthy act itself; rather it shows the fatal consequence — the oft times terrible punishment meted out to the perpetrator of the act, emphasizing the fact that God "is a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me." God would teach us to "fear His wrath and not do contrary to His commandments." If our objector would understand the Bible, he would also understand the purpose of those "obscene" stories.

"God will have all men to be saved and come unto the knowledge of the truth." But, no man will come to the knowledge of the truth unless he first sees himself as God sees him and learns to know himself as God knows him and his evil heart. And the moment he does he will read those "obscene" stories with a blush of shame and cry: "God be merciful to me, a sinner." Such men and only such men will appreciate the comfort of the Gospel which assures them that there is forgiveness with the Lord through the atonement of Christ who shed His blood that God might therein wash us from our crimson stains and enable us to live before Him in righteousness and holiness forever. To such people — all things in the Bible are *clean* and profitable for doctrine, for reproof, for correction in righteousness. When this objector has become one of them by the grace of God, he will regret that he ever said of any portion of the Bible that it is "obscene and unfit to read." God grant him that day!

All our knowledge, sense, and sight
Lie in deepest darkness shrouded,
Till Thy Spirit breaks our night
With the beams of truth unclouded;
Thou alone to God canst win us,
Thou must work all good within us.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE II. OF ORIGINAL SIN

Part Two

They condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

I

THE chief error against the Scripture doctrine of original sin received its name from a British monk called Pelagius. Little is known about his early life, only a legend has it that he was born in the same year and on the same day as his great opponent, St. Augustine (Nov. 13, 354).

When he came to Rome — the exact time is not known — he was shocked by the laxity of morals he observed. He himself, as his opponent testifies, was an earnest and devout man and led an honorable life. He was an ascetic and practiced severe self-discipline.

Nor was he satisfied with a mere external probity, he strove to be pure in heart. He strove not only for an outward show of meekness, humility, and the like, he strove to overcome the passions of pride, anger, etc., inwardly.

In Rome he began to testify against the moral laxity he observed, but in his crusade against sin and vice he developed his peculiar views concerning the state of natural man. While Augustine's great principle was summed up in the petition: "God, first grant me whatever Thou commandest, and then command whatever Thou wilt," Pelagius maintained that God never demands the impossible. Augustine knew from sad experience that he could not by his own reason or strength keep himself pure, but Pelagius said, Since God in the Sixth Commandment demands purity from us, we must by nature be able to furnish it.

Pelagius not only opposed Augustine at this point, he was shocked by the very idea that God must first supply what He demands of us. He maintained that man must have a freedom of choice. Man must be able to choose the good as freely as the evil. If a man were to assume that it is beyond his power to do the good, even if he desires to do it, then every incentive to try would be taken away. Why make an effort if your effort from the start is doomed to failure? he argued. Man is responsible for his conduct. He feels guilty when he has done wrong. He could not feel guilty if he were not able by himself to do the right.

By stressing the idea that a man by nature must be endowed with a free will Pelagius denied the Scripture truth about original sin, which teaches that we are born with the ability to fear God and trust in Him, and with all manner of concupiscence; and that we are thus bound by the fetters of sin.

While Pelagius was in Rome a younger man, by the name of Coelestius, associated himself to him. He was of exactly the same mind, but was a little more blunt in his statements.

When Rome was sacked by the Goths in 410, the two friends went to Africa, where Coelestius, who had first been a lawyer and then became a monk, applied for ordination in Carthage. The bishop of Carthage called a synod, at which Coelestius was accused of holding six erroneous views. He did not deny the charge, but maintained that the matters were open questions, not heresies, and should not bar him from church fellowship.

The six errors were the following. Coelestius taught (1) that Adam would have died even if he had not sinned; (2) that the sin of Adam injured himself alone, not the human race; (3) that new-born children are in the same condition in which Adam was before the fall; (4) that the whole human race does not die because of Adam's death or sin, nor will the race rise again because of the resurrection of Christ; (5) that the law gives entrance to heaven as well as the gospel; (6) that even before the coming of Christ there were men who were entirely without sin.

These statements taken as a whole, and each one individually, deny original sin.

1. The first one flatly denies that death is the wages of sin (Rom. 6:23), and that death came by man (1 Cor. 15:21), because God said to Adam, In the day that thou eatest of the tree of the knowledge of good and evil thou shalt surely die (Gen. 2:17).

2. With the second statement compare Paul's word, In Adam all died (1 Cor. 15:22), and, By one man sin entered into the world, and death by sin (Rom. 5:12).

3. If the third statement were correct, how could David lament, Behold, I was shapen in iniquity, and in sin did my mother conceive me (Ps. 51:5)? And Job confesses, Who can bring a clean thing out of an unclean? Not one (Job 14:4).

4. The fourth statement clearly shows the blasphemy of this error. It robs Christ of His honor of having saved us from death. His unspeakable agony on the cross was all in vain; and He is a liar when He comforts us, I am the resurrection and the life (Jh. 11:25).

5. If our spiritual powers are intact, if we at any time can decide for ourselves whether we will do good or evil, then all we need for salvation is the Law which tells us

what to do. But by the Law is the knowledge of sin (Rom. 3:20), and the Law worketh wrath (Rom. 4:15), not obedience and salvation.

6. If Christ's redemptive work is not necessary to save us from death and sin, then — but why continue? Our Confession rightly calls this an *obscuring* of the "glory of Christ's merit and benefits." The German text is even stronger: "*zu Schmach dem Leiden und Verdienst Christi.*" It is indeed heaping shame and contempt on

the sublime sacrifice of God's unfathomable love if we say we have no need for it.

This terrible error was held by Pelagius and his friends Coelestius. If the church would be true to the Word of God it would not but condemn this heresy. This verdict was pronounced to Coelestius in Carthage in 412. Pelagius, who had gone to the east, succeeded for some time to cover his real views, but he was finally condemned by the Ecumenical Council at Ephesus in 431.

DANGERS TO THE CHURCH IN THE WORLD TODAY

By Im. P. Frey, Denver, Colorado

WHEN we speak of modern dangers to the present-day Church, we do not mean to say that in their essence these dangers are different from what they ever were. It has always been the devil, the world and the flesh that has threatened the Church, and that is no less true in our time. But the old evil foe with his two handmaidens clothes his agents and agencies in a new garb. He knows how to employ modern methods. He is a master of psychology and knows what things have an appeal. As the modern advertiser is an expert in creating desire and then moving to action, so the devil in his field is the master salesman. And he trains his sights high enough. He does not overlook the small game but it is the big game that he stalks with the greatest determination. If he can pollute the spring itself, he need not bother much about those who draw water from it. If he can corrupt the Church or substitute inferior and harmful goods under the old trade name of the Gospel, he has accomplished his purpose. Let us look at a few of the attractive but worthless substitutes which the prince of darkness is trying to sell and to a great extent has succeeded in selling to the outward organization of the church. One of his leaders is the idea of

One Big Church

Much has been written in these columns on the dangers of unionism, which is outward union without inward unity. We say that in union there is strength; but from the fact that this applies in the political field it does not follow that it applies in the spiritual sphere. The failure to realize this has led many well-meaning church people astray. A church body is not strong because so and so many members belong to it, because so and so many congregations are affiliated with it, because so and so many former church bodies have gone into its melting pot, no, a church body is strong only if it holds to the unadulterated Word of God, if that pure Word of God is preached from its pulpits and sincerely believed in the hearts of the members. The size of the organization does not contribute one iota to its strength in the sight of God. One who thinks that he makes the Church strong by uniting a number of church organizations is not speaking the language of God but the language of the materialistic world.

By unionistic methods you can make the church a strong and imposing body in the sight of men but you cannot thereby make it strong in the sight of God. Very often the Church is inwardly the strongest when it is outwardly the weakest.

Divisions

It is commonly supposed that the impotence of the church is due to the fact that it is split up into so many sects and denominations and that, if all were welded into one big church, the church would really come into its own. And let us not think for a moment that the world is not serious about this thing. To many it is unthinkable that



anyone could oppose the idea. One who speaks up against it both in his teaching and practice is considered queer and narrow-minded and behind-the-times. It is even called unpatriotic and disloyal. It is portrayed as contributing to the disunity of our country at a time when our country needs to be united. There is no getting away from it that there is being manifested an ever-increasing impatience with those who refuse to be swept along by the currents of unionism.

Recently Rev. Paul C. Galloway, pastor of the First Methodist Church in Forrest City, Ark., obtained country-wide publicity when he advocated in a sermon that separation of church and state be abolished in our country and that all Protestant denominations be compelled by the government to unite in one big church. That may be an extreme proposal, but this man merely expressed openly what many have felt privately. The idea is gaining momentum. It is by no means rare to hear such expres-

sions as: If the churches don't get together pretty soon, they will simply have to be forced to do so. Popular sentiment today is willing to stand for three great religious divisions: Protestants, Catholics and Jews, but that is considered enough. Who knows how soon opinion will be followed by action? In times of great hysteria the upholding of denominational lines may arouse the slumbering demon of intolerance.

Stand Fast, Therefore

Without being forced the churches will never get together for "a great world-wide effort," as the afore-mentioned Pastor Galloway put it. According to this conception it is the mission of the Church to abolish wars, to remove social inequalities and in general to make this world a better place to live in. If the aims are worldly the weapons of course will be worldly. But the Church of Jesus Christ has no such commission from the Lord. It is to preach the Gospel, to teach whatever things the Lord has commanded, to preach the Word in season and out of season. The one great error of unionism is indifference to doctrine, disregard for the truths of the Bible. If doctrine stands in the way of one big church then doctrine will have to go or a formula must be found which makes almost any interpretation possible. The Word they still shall let remain! This defiant attitude of Luther against all enemies of the truth needs to be revived in our day as never before.

Another one of the items which the devil is selling the churches with increasing success is

New Methods for Filling the Churches

Many of you have read lately in the newspapers of a former magician from the night clubs and the stage, a certain John Booth, who transferred his magic to the pulpit of St. Paul's Congregational Church, Chicago. He asserted that to fill the pews he would even pull rabbits out of the organ pipes if necessary. You have perhaps also read of the preacher who to draw crowds for his revival meetings had a man dressed as the devil picketing the church with a sign that these services were unfair to the devil. It stands to reason that such tactics will draw the crowds all right, at least for a while when new thrills must be invented to entice people into the church.

Very few will stoop to such vulgar methods to fill the church, but indications are not lacking that even churches which still claim to stand for the old Bible truth are beginning to depend to some extent on human props such as amusement, entertainment, stage-setting, things which outwardly make an impression to draw the people to church and to keep them with the church. The attractions which the world offers, especially to the young people, are so appealing that the Church, it is felt, must counteract and compete for the trade by offering something similar, only something that is pure and decent.

There is no question that churches which employ such methods are often successful in drawing the crowd. Such churches are up-to-date. Mrs. Mc Pherson never had

trouble drawing a good crowd to her "temple" because she knew how to set the stage and how to offer entertainment. However, we must distinguish between success in the sight of the world and in the sight of God. If people are drawn with the bait of outward attractions, that is what they will be looking for, and they will not be in the mood to hear the Word. That is why in such churches the sermon is getting to be a comparatively minor thing. God knows only one way of getting at the souls of men, and that is through the Word. If that is preached and applied in public and in private, true success will not be lacking. In such cases the success does not depend on men but on God Who sees to it that His Word does not return void.

Worldliness and Lip-Worship

There was a time when our forefathers had very little contact with the world. They lived in isolated communities, and they had few outside interests. The automobile, the radio and other inventions have changed all that. We are rubbing elbows with the world. We are exposed to the influences of the world. It is impossible to shut them all out from ourselves or our children. Familiarity with the conduct of the world has blunted the spiritual and moral sensibilities of Christians. It is so easy to fall into the world's way of evaluating things. Things which were formerly regarded as sinful and unbecoming to the Christian don't seem so bad anymore. The dividing line between the worldling's way of living and the Christian's conduct is fast being wiped out. Therein lies one of the great dangers for the Church of today, the danger of a worldly-minded membership. "Let every one that nameth the name of Christ depart from iniquity," that is one of the most timely exhortations in this day and age.

The danger has never been so great that instead of a living thing of the heart our Christianity become a lifeless thing of the head, having the form of godliness and denying the power thereof, saying, Lord, Lord, but not doing the will of the Father in heaven. It is possible to go through all the outward motions of Christianity and observing all the church forms without being a true Christian.

We have had the pure Word of God a long time, ninety years in our own synod. We have gotten used to it. We simply take it for granted without appreciating what a great gift of God it is. Familiarity breeds contempt. The impression becomes more widespread that if you have the form you also have the substance. A great many people think that because they were once baptized and confirmed and brought up in a Christian home they've got all that they will ever need though they never bother to hear the Word or to come to the Lord's Table anymore. Others think that because they belong to a congregation or synod which teaches the right doctrines their seats in heaven are reserved though in their philosophy of life and their manner of life they may not differ at all from the outspoken unbeliever. Orthodoxy, teaching and believing the right doctrines, is important,

but a dead orthodoxy is worth nothing at all. God is a Spirit, and they that worship Him must worship Him in spirit and in truth.

Questioning the Truth of the Bible

It is the boast of our time that people have become more intelligent and more highly educated, so that many things which formerly were accepted as true no longer pass inspection. Especially has the Bible become the target in a more serious sense. Whereas in former generations certain statements in the Bible were attacked, it is largely taken for granted in our day that some of the things in the Bible are incredible. The devil has done his work, and our generation is consuming the fruits. How many people are there left in our day who will take the first chapter of the Bible about creation or the story of Jonah and the great fish seriously? A great many people do not think that there is anyone so simple anymore. And many who still believe that every word of

the Bible is the inspired Word of God are ashamed to admit it in public and hope no one ever finds it out.

Conditions were never more favorable for the undermining of Bible faith than right now. If we allow the devil to enter a wedge in the first chapter of Genesis and in the book of the Prophet Jonah, it will not be long until we see great question marks everywhere in the Bible. Finally even the message of redemption through the blood of Christ will seem incredible in this day and age.

When the Son of man cometh shall He find faith on the earth? We are living in times more dangerous than ever to the soul. With might of ours can nought be done. It is to the Lord that we must look to preserve His elect. The great mass of church organizations will go up in fire and smoke on the last day, but we who persevere in true and living faith unto the end have the comforting assurance of our Savior, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

"Redeeming the time,"

(Continued from page 50)

bore the cross as a punishment for our sins, our cross and burden is made light. Finally, we shall sing and say,

"Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies."

Thus the Lenten season is a time for penitence, faith, sanctification, bringing comfort, patience, and hope. — Does it mean that to us? — We are to redeem this time and season. The pulpit must preach Christ and Him crucified; it must know nothing save Christ and Him crucified. The pew shall respond

"Thy works, not mine, O Christ,
Speak gladness to this heart: —
Thy cross, not mine, O Christ,
Has borne the awful load; —
Thy death, not mine, O Christ,
Has paid the ransom due; —
Thy righteousness, O Christ,
Alone can cover me;
No righteousness avails
Save that which is of Thee."

Not Advertising — But Preaching

Redeeming the time with a view to Lent must mean that we are to adapt ourselves to the times in which we are living. Ours is the most materialistic age in the history of the world. Our generation is crying for the "social gospel," for a more abundant life here on earth. Let us mark the signs of our times and make the most of the season of Lent by admonishing our people "To seek first the kingdom of God and His righteousness." We dare not be mere reformers playing about with outward needs. We must strike at the root of all evil, sin, and preach the forgiveness of sins through Christ and Him crucified.

In so doing let us beware of another evil of our times.

LENT

"Because the days are evil."

To many redeeming the time means nothing more than to mark the current on which our time is moving and to swim *with* it. Many in the church deem themselves wise men who are redeeming the time if they adapt and accommodate themselves to the ways of the world by applying its worldly wisdom, its shrewdness, and its aggressiveness to the promotion of Christ's kingdom and the gospel. They are "advertising" the gospel and the church, and in many other ways "promoting" the cause of Christ. Lent, with its message of Christ crucified, who is a stumbling block to the Jews and foolishness to the Greeks, can only be cheapened, and the Cross can only be robbed of its glory if we mix it with the by-products of human wisdom and ingenuity. Only the false high priest, Caiaphas, who murdered the Christ of God, would resort to worldly wisdom and shrewdness and say, "It is expedient for us."

Are We Sold Out?

Finally, redeeming the time with a view to Lent means to redeem this blessed season, to buy it back from the hands of spiritual racketeers, religious hitch-hikers and the like. To the Lutheran Church under God belongs the credit of restoring to the Lenten season its evangelical character. The Lutheran church stripped it of its formalism, its superstition, and work-righteousness. But through the years the Lenten season even in our circles has again taken on the character of claptrap revival and externalism. Redeem the season! Tell the religious hitch-hikers who are again at this season of the year journeying up to Jerusalem that the church year neither begins with Ash Wednesday nor concludes with Easter Sunday. Warn against the introduction and emphasis of customs which have a pietistic background. Beware lest we sell out the season of Lent to revivalists, pietists, formalists! Let the cross of Christ tower over our season of Lent.

A. P. V.

AN ANGEL CAME

By Pastor Erwin Habeck

ANGELS IN SCRIPTURE

IT is remarkable how often the ministry of the angels is referred to in the record of those important events upon which our attention is focused during the festival portion of the church year, into which we entered on the first Sunday in Advent. An angel told Zacharias that he would be the father of John the Baptist; an angel announced to Mary that upon her the Lord had been pleased to bestow the favor of choosing her to be the mother of the promised Savior; an angel announced to wondering shepherds the good news of the Savior's birth; and the angels' choir sang with joy at this revelation of the greatest glory of God that He could love a rebel race so much that for them He gave His Son. Angels came and ministered unto Jesus after the tempter had been beaten back with the sword of the Spirit, which is the Word of God. An angel came and strengthened Him when the fear of His soul caused bloody drops to start from His brow in Gethsemane. Angels proclaimed the first Easter message; angels connected the past with the future into one harmonious whole when they told the awe-struck disciples that the Jesus whom they had just seen going to heaven would some day return in like manner.

Are Angels Still Active?

Now the question arises: If the angels were so intimately connected with affairs on earth during the third of a century between the announcement of the birth of John and the ascension of Jesus, was that a period of unusual activity for the angels or are they still present and active upon the earth? The Word leaves no doubt in our mind. As the Lord our God is continually active in the affairs of this earth, so the angels, who are His messengers speeding to do His bidding, are likewise active.

In Nature

They are active in the phenomena of nature. In John 5, verse 4, we are told that it was an angel who gave the waters of the pool of Bethesda their healing qualities. What an avenue of possibilities this incidental reference opens before us. May we not conclude that it is the angels who open the spouts which release the majestic geysers, who guide the wild birds in their unfailing migrations across the continents, who ride upon the storms and guide them in their courses, now visiting quick destruction upon one community, now turning them aside at the last moment when another region seems doomed because it lies directly in the path of the storm? Modern science with its exhaustive study of causes and effects has done much to make this world appear like a cold machine in which force and matter operate with mechanical regularity and necessity. As a result many have gone so far as to see no need for God in the world's affairs. We, indeed, know that God overrules, but have some of us perhaps been carried

so far by the trend of the times that we have forgotten that God works through the angels? We have gained some knowledge of the outward features of the miracles of nature, although their core, as, for example, the nature of life, will ever remain beyond our ability to comprehend. But if the price which we have paid for our fragments of knowledge is the loss of appreciation for the beauty of the world as a world in which the angels are active in carrying out God's plans and fulfilling His laws, one wonders whether it was worth the price.

In Our Behalf

Not only in the phenomena of nature are we to look for the scene where angels are active. They are not so busy with the big things of the world that we little human being are overlooked. Rather, it is we who by faith are dear children of our heavenly Father, we in whom our Father is particularly interested, in whom the angels also take a particular interest. Who of us does not recall the pleasure which we experienced when we as children heard the story of three men in the fiery furnace and in our lively imagination saw the fourth man in form "like the Son of God" standing at their side and protecting them from harm. They are at our side no less, for we have the glorious promise: "He shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91: 11). Oh, if we could only see as our God sees and could have seen the angel putting out his hand to push aside the falling object which just missed our head, the angel who held us back an instant until we looked and saw the danger which was bearing down upon us, the angel who rushed between and kept our skidding car from a collision when we were helpless to control its weight and power, we would know how active the angels still are.

And our little ones have "their angels," as our Savior testifies Mt. 18: 10. We know how recklessly active and how careless and heedless they are while rushing about. When we consider to how much danger they expose themselves, we must acknowledge that accidents are few indeed in their lives in proportion to the number of risks which they take. And why is their number no greater? Their angels kept them in all of their childish ways.

Our Attitude Toward the Angels

The Roman Catholic church cannot be accused of ignoring the existence and activity of the angels. It is guilty, however, of going to the opposite extreme and giving to the angels a place which their Creator never intended them to occupy. J. Sheatsley in "The Pope's Catechism" quotes from Roman Catholic sources a prayer recommended for the use of the faithful sons and daughters of the Roman church. "O blessed spirit whom God in His mercy has appointed to watch over me, intercede for me this day, that I may not stray from the path of

virtue." Such praying to the angels is nothing but idolatry. "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Mt. 4, 10).

The angels do, however, have a proper place in our prayer life. Luther shows us what that place is when he teaches us to pray in our morning prayer: "Let Thy holy angel be with me, that the wicked foe may have no power over me." He recommends the use of the same words in our evening prayer.

After giving directions as to what our morning and evening prayers are to be, Luther in typical Lutheresque style continues: "Then go joyfully to your work." "Then go to sleep at once and in good cheer." Since it is true that the angels guard and protect us as we move about on the path of duty or rest from our labors, there is no need for worrying about our physical safety. Leave it to them to keep us safe. And when our loved ones go forth on the path to which duty calls, into the crowded traffic, over long highways, over treacherous country lanes, let us find rest from worrying about their safety by remembering that He has given His angels charge over them to keep them in all their ways.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). When did we in our prayers last thank God for the angels' care? This question will remind many a kind reader of one of the sins of neglect which for him or her was a "secret fault," something just never thought of before. Let us think to thank for the angels in the future:

Lord God, we all to Thee give praise,
Thankoff'rings meet to Thee we raise,
That Thou didst angel-hosts create,
Around Thy glorious throne to wait.

They never rest nor sleep, as we;
Their whole delight is but to be
Forever near Thee, gracious Lord,
Thy little flock to watch and guard.

For this, now and eternally,
Our praise shall rise, O God, to Thee,
Whom all the angel-hosts adore
With joy now and forevermore.

We also pray Thee to defend
By them unto the latter end,
Thoy fold, that little flock, O Lord,
That holds in honor Thy blessed Word.

THINKING MISSIONS THROUGH THE NEW TESTAMENT

By Pastor George Luedke, Toledo, Ohio

ALL the inspired pages of the New Testament blaze with records for intense missionary work. They are filled with the interesting records of the experiences in the Mission fields of the world. Jesus said: "The field is the world, the good seed are the children of the Kingdom." "Go ye into all the world, and preach the Gospel to every creature." — Study daily the pages of the New Testament and you will rapidly receive the knowledge of the new order of God in Christ Jesus for the sinsick and dying world, "for we know that we are of God, and the whole world lieth in wickedness." — That new order is plainly laid out before our reading eyes by inspired men on the blessed pages of the Bible. Read these records of the Apostles and Evangelists and you and I and everyone, who reads and remembers, will quickly be born again into a mighty and active missionary and worker in the world. You will go not only to the frozen North, but also to the sunny South, and you will "take wings of the morning, and dwell in the uttermost parts of the sea." There will be no speech nor language, where your voice will not be heard! Of every missionary and member of the church it should be said: "his going forth is from the end of the heaven, and his circuit unto the ends of it." All over the world they will begin to say and should say, "These that have turned the world upside down are come hither also." Let us remember that God made the world right, and sin turned it upside down, and the world must be turned right side up again, and the precious Gospel has enough power to do just that, and we the converted

and consecrated believers are the men to do it. Let us therefore look and talk as men and women, who know this world ransomed and redeemed, and let a notable passion of wonder appear in the face of each one of us, who carries the message!

The Spirit of Christ

Some of our readers and believers give themselves to foreign missions, some to home missions, and again others to private missions, connecting someone with Christ. Then there are yet too many who give themselves to O-Missions, which you can pick out and hear in their exclamation, when work and offering for missions are sought. But the New Testament can turn every reader into a Go-Missionary and into a Co-Missionary, holding the ropes and supporting by prayer and paying. The No-Missionary church has no right to exist. It is dead or ready to die. The church must go to the lost or go to oblivion. The church must send or end. The goal of history is the redemption of the world, for God "will have all men to be saved and come to the knowledge of the Truth." The greatest foes to Missions are prejudice and indifference; and ignorance is the mother of both. The Spirit of Christ is the Spirit of Missions. "Now if any man have not the Spirit of Christ, he is none of His." The nearer we get to Him the more intensely the flame will burn and the more mission-minded we will grow. "Let this Mind be in you, which was also in Christ Jesus." "By whom we have received grace and apostleship, for

obedience to the faith among all nations, for His Name, among whom are ye also called of Jesus Christ."

Paul knowing this exclaimed: "I am ready to preach the Gospel to you at Rome also." You and I will be ready to preach the Gospel here and there and everywhere, or have it preached from street and housetops, when the living pages of the New Testament have gone through us. Let us point out some of the divine impressions gained from it regarding mission work.

The Gospels Written by Missionaries

Every book in the New Testament was written by a foreign missionary.

Matthew wrote to his people, the Jews, who knew not Christ as the Savior! "He shall save His people from their sins." Every page of this wonderful Gospel calls to the reader, "Come and see." The word, which occurs over and over, is "Thus was fulfilled" or "that it might be fulfilled." — You will have to have the Old Testament at your right elbow! From all his pages he sings the song: "Arise! Shine! For thy light is come and the Glory of the Lord is risen upon thee." "The people, which sat in darkness, saw great light." "What think ye of Christ? Whose Son is He?" — He holds our Savior out on his hands and offers Him to the world as the "One pearl of great price."

St. Mark wrote for the people, who knew not the Savior! He tells the world that Salvation is of the Jews. He teaches every reader that Christ is the Servant of Jehovah, the Lord. One can hear the echo of Isaiah in its pages: "Behold, My Servant shall deal prudently, He shall be extolled and exalted, and be very high." — The characteristic word of Mark is "straightway" the word of a servant. "For even the Son of Man came not to be ministered unto, but to minister, and give His life a ransom for many."

St. Luke, that "Beloved Physician, wrote his whole book for the lost world. He sees the whole world like a lost coin, like a lost sheep, like a lost child. His Master taught him that view. All are lost and condemned creatures! Mission to the world." But go thou and preach the Kingdom of God." — "Go out quickly into the streets and lanes of the city and bring them in." "Go out into the highways and hedges and compel them to come in." "Go after that which is lost until He find it."

St. John, that "Beloved Disciple," in his gospel preaches and prints three words continually until you can say that his whole book is built around them. The world is in Darkness and Jesus is "the Light of the world." In Him is Life for the world "dead in trespasses and sins"! In Him is Love for a world filled with hate and hell — and blackout, because the "carnal mind is enmity against God." John tells us to go as Jesus came: "As my Father hath sent me so send I you." John's call for missionaries is incessant — light up the dark world! Bring life to the dead and through the Gospel cry into the world's

graveyard, "Lazarus! Come forth." Bring love to the loveless world.

The Epistles

Every letter or Epistle in the New Testament written to a congregation was written to a foreign missionary church! Call the roll and see for yourself. Romans! Corinthians! Galatians, a whole group of churches! Ephesians! Philippians! City of Colosse! Thessalonica! These letters written to them by the world's greatest missionary, Paul! All of these letters breathe the one thought: "For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me. Yea! Woe is me, if I preach not the Gospel." So say we all!

Every letter written in the New Testament to an individual was written to a convert of a foreign missionary! Call their names and see. Philemon! Paul writes of him: "How thou owest unto me even thine ownself besides." Timothy! "Unto Timothy, my son in the faith." Titus! "Titus, mine own son after the common faith." He brought these to Jesus Christ and trained them for the ministry. Paul was a missionary and made missionaries. Let us follow his example.

The Book of Revelations

The one Book of Prophecy in the New Testament was written to the seven churches of foreign missions. These were located in Asia. "What thou seest write in a book, and send it unto the seven churches, which are in Asia — unto Ephesus and unto Smyrna and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia and unto Laodicea." The dynamite of the Gospel had cracked the hearts of dead men in these places and built up a "holy temple in the Lord" and the Gospel was "building together an Habitation of God through the Spirit." — Some missionaries converted and coached by Paul the Master mind in missions planted the dynamite out there in heathendom and caused a heart-quake. Some missionaries brought the "Light of the world" into that blackout! Some missionary Samson "sent three hundred foxes and took fire-brands and turned tail to tail and put a firebrand in the midst between two tails, and set them in fire letting them go through the standing corn and vineyards and olives of the devil!" That was raiding the enemy with fire and routing him and bringing in the "Prince of Peace."

The believers were first called Christians or Christ's men in a foreign field, which was at Antioch in Syria. "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice and Cyprus, and Antioch, and when they were come to Antioch, spake unto the Greeks, preaching the Lord Jesus!" "And the hand of the Lord was with them: And a great number believed and turned unto the Lord." "Then tidings of these things came unto the ears of the church, which was in Jerusalem." If you and I were placed into the middle of a heathen community, would they call us Christians soon and would it soon be rumored

around: these are missionaries? Would it be written and said of you, "They took knowledge of them that they had been with Jesus"?

They Spread the Word

Take up any map of the early Christian church-world and you can trace the missionary journeys of the apostles crisscrossing the continents. They crossed into Europe from Asia, because they "were forbidden of the Holy Ghost to preach the Word in Asia." "Therefore they loosed from Troas and we came with a straight course to Samothracia" that is across the straits of the Golden Gate. Then and there the Gospel started to run all over Europe, and then ran over the Atlantic to the Americas North and South — Missions! "How beautiful are the feet of them that preach the Gospel of Peace, and bring the glad tidings of good things!" "Yes! Verily, their sound went into all the earth, and their words unto the ends of the world."

The language of the books of the New Testament is the wording of the missionary! Listen to these words: "Peter! An Apostle of Jesus Christ, to the strangers scattered throughout Pontus." Paul writes: ". . . and came and preached to you, which were afar off, and to them that are near." "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." "Ye are no more strangers and foreigners."

The problems that arose in the early church were those of an infant church just born again and nursed and nourished up in the Words of Life. "But we were gentle among you, even as a nurse cherisheth her children. Just recall the two letters Paul had to write to the Corinthians, which had asked him a multitude of questions in a letter. They had just come out of paganism and were feeling their way along needed guidance. This was the result of Missions.

Missionaries — All

Of the twelve Apostles, chosen by our dear Lord, all were missionaries! They were so in heart and hand and head. Jesus had said unto them: "And as ye go, preach! Saying, the kingdom of heaven is at hand." "Go ye into all the world and preach the Gospel." All of them went out and some died the death of martyrdom, and sealed their testimony with a cruel death. John was exiled. ". . . your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ, for the Word of God and for the testimony of Jesus Christ. I was in the isle that is called Patmos."

One Exception

Only one and one only of the twelve did not become a missionary! He did not believe in missions! And he became a traitor! He, when love expended gifts on the head of our Savior and the "house was filled with the odor of the ointment," remarked with his hand and heart wrapped around the dollar, "To what purpose is this waste? — Might have been sold for so much!" Of this

man is written on the same pages that glow with the glory of missions, "He was numbered with us, and had obtained part of this ministry and was guide to them that took Jesus — and purchased a field with the reward of iniquity and falling headlong by transgression fell, that he might go to his own place." A traitor! No missionary! He did not believe in missions! — Be careful!

We have heard in the days just gone by—as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem, and see this thing, which is come to pass, which the Lord hath made known unto us! And they came with haste! "Let us go with haste and hurry to our mission posts and fields. The time is short! Remember the wise men! They were warned of God in a dream that they should not return to Herod and they departed into their own country another way." — Another way! — Let us shun the Herods and the Judas ways — and go "another way," the way of the shepherds and the wise men and the sainted Apostles and "seeing we also are compassed about with so great a cloud of witnesses" — through all the centuries past. Let us go to work for Him, who died for us! "Let this mind be in you, which was also in Christ Jesus!" The mind of Paul: "The glorious Gospel of the blessed God, which was committed to my trust." Let none of us baptized and confirmed, numbered with saints and ordained to the ministry, be a traitor!

Let me be faithful to my Trust!
Telling the world the story,
Press on my heart the woe!
Put in my feet the Go!
Let me be faithful to Thy Trust
And use me for Thy Glory.

THROUGH PEACE TO LIGHT

I do not ask, O Lord, that life my be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead,
Lead me aright —
Though strength should falter, and though heart should bleed—
Through Peace to Light.
I do not ask, O Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand
And follow Thee.
Joy is like restless day; but peace divine
Like quiet night:
Lead me, O Lord — till perfect day shall shine,
Through Peace to Light. A. A. Proctor.

INTRODUCING THE LITURGICAL PART OF THE NEW HYMNAL

By Pastor Gervasius Fischer

VII. THE LUTHERAN LITURGIES OF THE SIXTEENTH CENTURY

THE order of the Communion service to be printed in the new Hymnal, which is usually known as the *Common Service*, is not an original order of service, or a program for the celebration of the Lord's Supper gathered from various sources with additions by Lutheran scholars of taste and ability. No, "our *Common Service* is directly descended from a noble-liturgical ancestry," to quote Dr. Luther Reed, secretary of that notable committee which in 1888 introduced to the English speaking Lutheran Church in America the present so-called *Common Service*.

This *Common Service* is the historic liturgy of the Lutheran Church adapted to the needs of the English-speaking Lutheran congregations. Its source is the "common consent of the pure Lutheran Liturgies of the Sixteenth Century." Its language is patterned after that of the English Prayer Book of 1549. The liturgies of the sixteenth century again were an adaptation of the Mass of the Western Church, which in turn rooted in the liturgies of the ancient Christian Church.

Early Lutheran Church Orders

The Lutheran Reformation was introduced by the rulers of the different states. The necessary reorganization after the Reformation was brought about in each state by means of so-called *Church Orders* (Kirchenordnungen). These orders contained articles of doctrine, forms of worship, regulations concerning church, school, discipline, care of poor, etc. They were usually prepared by committees of outstanding theologians, jurists, and educators. Their work was often done under the direct supervision of Luther or one of the outstanding reformers. More than one hundred such *Church Orders* were issued between 1523 and 1555.

So far as the liturgy is concerned no new rites were prepared. The historic liturgy, which had been in common use by the Western Church for many centuries, was purged of errors and adapted to the renewed spirit of the pure Gospel of Jesus Christ.

The center or emphasis of the service was shifted from the idea of good works and sacrifice, from ceremonial, lights, vestments, incense, elevation, and other externals, to the Word and Sacrament as the Means of Grace. The sermon was reinstated to its importance in the public divine service, a position which it had lost during the Middle Ages. The congregation was again given an active part in the service. The Christians, as priests before God, could bring their own sacrifices of prayer and praise. The minister was not their mediator, but only he who publicly represented them in the service and preached to them the Word of God and in their stead administered the Sacraments. The congregation, not pope

and priest, was the visible representative of the Christian Church. The ministers were merely her servants.

Such radical changes in the inner function of the public divine service did not necessitate many changes in the outward form of the liturgy, which was in common use at that time. So no new service was introduced by the Reformers; nothing new was added to the ceremonies; and the only difference between the various Lutheran liturgies of the sixteenth century was the extent in which more or fewer ceremonies were omitted by the various Church Orders. Yes, many of the states which made radical changes at first, later revised their own liturgies again and made them conform more closely to the older orders. This same thing held true with Luther's two orders for Holy Communion. His German Communion Liturgy, known as his "*Deutsche Messe*," which was a more radical revision of the Roman Mass, did not become the pattern for most of the Church Orders, but rather Luther's Latin Order for Holy Communion (*Formula Missae*) which adhered very closely to the liturgy of the Western Church, became the standard for the great majority of Lutheran liturgies of the sixteenth century.

Three Classes of Early Lutheran Liturgies

The Lutheran Church Orders of the Sixteenth Century can be conveniently classified into three groups. First, those ultra-conservatives which retained as many as possible of the pre-Reformation forms and ceremonies. Outstanding among this group are the Brandenburg Church Order (1540) and that of Pfalz-Neuberg (1540). The first was prepared by Stratner of Ansbach, Buchholtzer of Berlin, and Johann Agricola, Professor at Wittenberg and later court preacher of Brandenburg. It is noteworthy that these church orders retain all "ceremonies which have hitherto been used . . . to which the people are accustomed." Much of the liturgy is in Latin; processional, incense, elevation, etc., are retained. They abolish (as they call it) "the recent abuse that a number of people at one time make a common confession and publicly receive absolution and let it go at that." So they insist on private confession (although they do not insist on enumerating every sin to the minister) and individual absolution as most beneficial for the Church. Every main service is a communion service both on week days and on Sundays. All services are chanted.

The second group of Lutheran Church orders proceeded in a very radical manner in their reforms of the public divine service. Those of southern Germany were to a great extent influenced by the Reformed Church and at first attempted to mediate between the Lutheran and Reformed Churches. Some church orders of this group are those of Strassburg (1534), of Wuerttemberg (1553), of Baden (1556) and others. In this group all ceremonials of the former days are ruled out. The white "short

Chorroch" (surplice) is no longer countenanced, "even though it had been permitted until now (then) because of the weak Christians," Latin is dropped entirely; "special days" except the "festivals of our Lord" are dropped. The regular celebration of the Lord's Supper is reduced to six times a year, and its celebration is to be announced by the minister. At other times it is to be celebrated only when requested. Private confession is replaced by a preparatory service with public Confession and is held by many of these orders on Saturday evenings. — The minister does not chant, but is "to speak in prayers, lection, and the Words of Institution in a clear, dignified tone."

Between these two groups of extreme views concerning the reform of the Liturgy of the sixteenth century we have a middle group, which was by far the largest group. This group of central and northern Germany was most consistent in its reforms and patterned its Liturgy after Luther's *Formula Missae* (1523). Many of these, as Brunswick (1528), Prussian (1525), Hamburg (1529), Pomeranian (1535), and Bremen (1534) were directed by John Bugenhagen. Others, as the Brandenburg-Nuernberg Order (1533), were prepared by such leading reformers as Osiander and Brenz.

This group emphasizes first of all the Christian liberty in matters indifferent. It permits vestments, does not demand, nor forbid them. German should generally be used, but Latin is by no means ruled out. Many retain the Latin collects, introits, preface to the Lord's Supper. Private confession is by no means discouraged, yet public confession is permitted. These orders retain much of the former ceremonial and nearly all former parts of the communion service, yet lay no stress on such ceremonial, nor upon the extent of the ceremonies retained by the churches. — Holy Communion is ordinarily celebrated weekly and on all festivals. The service is usually chanted.

It is this conservative group which carried out most consistently Luther's principles of public worship, principles which we have attempted to analyze for our readers in previous articles. It is this group after which the so-called *Common Service*, the communion service to be printed in the new Hymnal, was patterned. In fact the Lutheran *Common Service* is the "common consent of these pure Lutheran Liturgies of the Sixteenth Century" and "embodies the common worship of the pure Christian Church of all ages."

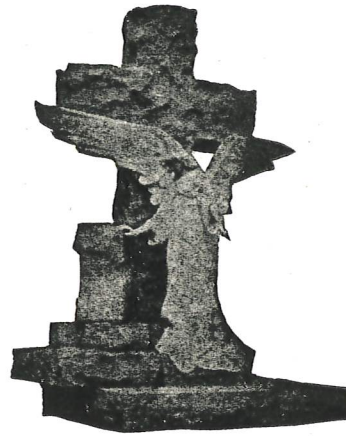
The Concordia of Wittenberg

A little incident recorded in a booklet by Pastor Immanuel Voelter of Gross-Ingersheim entitled, *Die Wittenberger Concordie*, clearly shows the difference in Lutheran liturgies at Luther's time. The writer paints a vivid picture of the important events of May 23-27, 1536, when the church fathers of southern Germany met with Luther and others in order to come to a perfect understanding especially with reference to the doctrine of the Lord's Supper. At the Ascension Day service these men from

the South were amazed at the amount of ceremonies that Luther retained in the Communion service, and thought it necessary to come to some agreement in this matter also. Luther declined a discussion on this point but stated: "We should guard against superstitions in ceremonies, however, what is good and beneficial can be retained." Some of the guests, who had been contaminated by Karlstadt's fanaticism, could not refrain from admonishing Luther against all "those popish ceremonies, and pictures" and the use of "Latin Psalms" and "other child's play" (as they called it). Not until Luther with no uncertain terms set before them the principles of Christian liberty did they acquiesce.

OBITUARY

† PASTOR ERDMANN PANKOW †



On the 10th day of November, 1940, the earthly life of another of the Lord's aged servants came to an end. Though Pastor Erdmann Pankow was not in the active ministry at the time of his death, yet he had served in the Lord's vineyard for 48 years. He was born May 2, 1849, at Lebanon, Wisconsin, the son of Pastor

and Mrs. Erdmann Pankow. Soon after his confirmation he enrolled at Northwestern College, Watertown, to prepare himself for the Christian ministry. Graduating with the class of 1872 (which included the sainted Dr. Francis Pieper) he entered the Seminary at St. Louis, completing his theological studies there in 1875. His first charge was at Bloomfield, Wisconsin, from which place he was called to Ridgeville, Wisconsin, in 1877. After serving this congregation for over four years, a throat ailment compelled him to resign temporarily from the ministry. He spent the next nine years in St. Louis. On May 6, 1879, he entered the estate of holy matrimony with Emma Kalbfleisch at St. Louis. This marriage was blessed with six sons all of whom survived their father. His wife preceded him into eternity in 1925.

In 1890 he was called to a professorship at St. Paul's College, Concordia, Mo., where he taught Latin, English, United States History and Civil Government. However, to use his own words, he "preferred to stand in the pulpit rather than occupy a professor's chair." In 1900 he accepted a call to the congregation at Caledonia, Minnesota, which he served eleven years. In 1911 he accepted what proved to be his last charge, the congregation at St. James, Minn. This congregation he served another twelve years, until 1923 when at the age of 74 he felt compelled to entrust the burden to younger shoulders. He removed to

Madison, Wis., where he spent the last 17 years of his earthly pilgrimage.

During his long life he served the Wisconsin Synod in a number of important offices, including the vice presidency and later the presidency of the Minnesota district. He also served as a member of the Board of Dr. Martin Luther College, New Ulm, Minnesota, and of Bethany College, Mankato, Minnesota.

Pastor Erdmann Pankow departed this life on Sunday afternoon, November 10, following a brief illness at the age of 91 years, 6 months and 8 days. Funeral services were held in Immanuel Lutheran Church at Madison, Wis., of which he was a member. His pastor, F. C. Brandhorst, preached the sermon. Professor A. Sitz representing Northwestern College at Watertown also spoke. His earthly remains were laid to rest on November 13, 1940, in Madison, Wis. F. C. Brandhorst.

ANNIVERSARY

GOLDEN WEDDING ANNIVERSARY



On Sunday afternoon, February 2, under the auspices of the Church Council and the Ladies' Aid Society of the St. John's Evangelical Lutheran Church, Lake Benton, Minnesota, Mr. and Mrs. Chas. Sprink celebrated their fiftieth wedding anniversary, at the church. It was just fifty years ago on February 1 that this

couple entered wedded life. At 1:00 o'clock the celebration began with a fellowship dinner in the dining hall of the church. After the meal the assembly gathered in the auditorium of the church for divine service of thankfulness, conducted by the Rev. Dr. Paul W. Spaude. The pastor spoke in his sermonette on Gen. 32:10, referring to Jacob of old, who considered himself unworthy of all the mercies and the truth the Lord had showered upon him and his family. Jacob had been richly blessed both with material and spiritual things. The application was made upon the celebrants who looked back upon the fifty years of their marital life. They had good reasons to confess with Jacob their unworthiness and to acknowledge the abundant blessings from the Lord, too.

The two organizations of the congregation were responsible for this celebration purposely: Mr. Sprink had been once secretary of the Church Council, many years ago; and Mrs. Sprink is yet a member of the Ladies' Aid Society. In the name of the congregation the pastor handed the jubilarians a golden wreath in frame as a reminder of all their blessings bestowed upon them, in the fifty years of wedded life. Congratulations followed the divine service, as the celebrants passed out of the Church.

May the Lord graciously protect the jubilarians and grant them many joyful days and years, in the evening of their earthly life. Paul W. Spaude.

BOOK REVIEW

When God Gave Easter, by Gerhard E. Lenski, Ph. D. Print, Augsburg Publishing House, Minneapolis, Minn. Pages 134. Price \$1.00.

It is a difficult thing to put on paper the thought, the impressions that come to him who reads this volume of sermons on Easter. One will find challenging statements — a bit of vagueness sometimes — assertions with which one is forced to disagree with the author, and yet the sermons are able to hold one's attention. Every pastor will want this volume in his library. No other pastor, perhaps, will want to imitate the author but he will be glad to read them for their thought provoking effect. The volume contains 12 sermons on as many texts. W. J. S.

The above reviewed book may be ordered from the Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

ANNOUNCEMENTS

CHANGE OF ADDRESS

Rev. E. M. Bode, Estelline, So. Dak.

INSTALLATION

Authorized by President Richard O. Buerger of the Southeast Wisconsin District I installed the Rev. Edmund Ph. Ebert as pastor of St. Paul's church at East Troy, Wisconsin, on the Fourth Sunday after Epiphany, February 2, 1941. Pastors W. J. Schaefer, E. Tacke, and A. Maaske assisted. May the Lord bless the shepherd and his flock.

Address: Rev. Edmund Ph. Ebert, East Troy, Wis.
Arthur P. Voss.

MINNESOTA DISTRICT MISSION BOARD MEETING

A regular meeting of the Minnesota District Mission Board will be held on Thursday, March 13, at 10:30 A. M. in St. Paul's Lutheran School at New Ulm, Minn.

R. Schierenbeck, Sec'y.

REQUEST FOR AGENDA

If there is any congregation which has an extra copy of "Liturgy and Agenda" or a set of Communion vessels which it no longer uses and therefore would be willing either to donate or sell them at small cost to our newly organized mission congregation, kindly communicate with:

Gerh. H. Geiger,
Rewey, Wis.

REQUEST FROM COLORADO

At this time many congregations are introducing the new hymnal and may have old hymnals which they would be willing to donate to missions and preaching stations. We have a number of preaching stations in Colorado where such hymnals could be put to good use. Any congregation wishing to donate such hymnals will kindly write the undersigned. We would also like to remind our pastors again to send us the names of any members or prospects that have moved and are moving to Colorado.

Im. P. Frey, General Missionary,
1136 Gaylord St., Denver, Colorado.

ACKNOWLEDGMENT

Mr. A. H. Koester, Treasurer of the Wisconsin State Teachers' Conference, sent for our Dr. Martin Luther College Library the sum of \$25.00. In behalf of our school library I wish to express our acknowledgment and thanks.

E. R. Blifernicht.

CORRECTION

Included in the January Report under the **Non-Budgetary** amount, from Faith Ev. Luth. Church, Tacoma, the sum of \$9.75 was intended as Memorial Wreath for Mrs. J. Berger.

John C. Jaech, Treasurer,
Pacific Northwest District.

DAKOTA-MONTANA DISTRICT

July 1, 1940 to January 10, 1941

Eastern Conference

Reverend

K. Bast, Raymond	\$ 170.10
A. Birner, Hindricks	128.19
A. Birner, Arco	32.00
H. Buch, Aurora	156.44
H. Buch, Bruce	97.15
W. Dorn, Goodwin	256.47
Dorn, W., Havanna	96.01
C. Found, South Shore	152.60
C. Found, Germantown	102.85
E. Gamm, Marshall	151.45
E. Gamm, Milroy	67.75
R. Kettenacker, Argo	144.80
R. Kettenacker, Hidewood	136.88
W. Lange, Gary	114.14
M. Lemke, Rauville	368.98
W. Lindloff, Elkton	187.27
W. Lindloff, Ward	117.14
W. Meier, Watertown	572.42
H. Russow, Florence	73.01
G. Schmeling, Henry	129.96
G. Schmeling, Clark	26.73
H. Schnitker, Mazeppa	123.40
H. Schultz, Clear Lake	60.32
H. Schultz, Altamont	85.01
W. Sprengeler, Grover	540.90
Vacant, Willow Lake	115.64
Vacant, Hague	101.05
Vacant, Estelline	65.84
Vacant, Dempster	97.60

Western Conference

P. Albrecht, Bowdle	170.50
P. Albrecht, Theodore	10.63
J. Bade, Zeeland	125.00
J. Bade, Hague	66.20
E. Bode, Terry	52.45
B. Borgschatz, Akaska	69.72
B. Borgschatz, Tolstoy	61.19
B. Borgschatz, Eales	40.01
R. Bretzmann, McIntosh	86.44
R. Bretzmann, Paradise	64.03
R. Bretzmann, Walker	2.61
A. Eberhardt, Sturgis	18.42
G. Ehlert, Bison	.....
G. Ehlert, Date	.....
G. Ehlert, Athboy	.....
B. Hahm, Morrystown	56.14
B. Hahm, Watauga	6.03
B. Hahm, Miner	6.00
H. Heckendorf, Hazelton	87.33
A. Hellmann, Mound City	158.08
A. Hellmann, Gale	36.71
O. Heier, Jamestown	94.83
W. Holzhausen, Tappen	145.27
W. Holzhausen, Streeter	.....
E. Krueger, Mandan	112.67
P. Kuske, Elgin	134.83
P. Kuske, Burt	41.07
P. Kuske, Leith	34.27
H. Lau, Roscoe	280.61
O. Lemke, Circle	100.00
O. Lemke, Olando	60.00
O. Lemke, Brockway	23.00
E. Mehlberg, Faith	51.30
E. Mehlberg, Dupree	.....
H. Mutterer, Flasher	44.62
H. Mutterer, Curson	.....
H. Rutz, Lemmon	67.01
H. Rutz, White Butte	32.63
H. Rutz, Shadehill	9.01
G. Schlegel, Mobridge	242.59
G. Schlegel, Gleham	113.53
W. Schmidt, Faulkton	59.93
W. Schmidt, Ipswich	49.67
A. Sippert, Carrington	.....
J. Wendland, Valley City	2.60
Vacant, Timber Lake	7.03
Vacant, Trail City	11.69
Vacant, Isabel	5.05
Vacant, Bader School	.....
Vacant, Firnsteele	.....

W. Herrmann, Hettinger	8.84
Wm. Herrmann, Reeder	23.82
Vacant, Marmarth	6.71
Vacant, Biermann	1.51
Vacant, Ives School	.....

S. E. JOHNSON, District Treasurer,
Watertown, So. Dak.

CONDENSED TREASURER'S STATEMENTS

December 31, 1940 — 6 Months

Cash on hand July 1, 1940	\$ 66.94
Receipts from Districts	171,779.48
Revenues	24,159.16
Extraordinary Receipts:	
Previously reported	\$ 160.55
Rev. C. Toppe, Bloomer, Wis., for Synod	2.03
N. N. by Rev. Brenner for Missions	65.00
H. C. Hacker, Cedarburg, Wis., for Missions	100.00
N. N. for Missions	3.00
Rev. R. F. Bittorf for Missions	27.70
Mt. Olive, St. Paul, to Retire Debts	21.00
N. N. to retire debts	100.00
	479.28
Total Received	\$196,484.86
Disbursements	208,222.23
Deficit	*\$ 11,737.37

Budget Debt

Debt July 1, 1940	\$184,535.18
Receipts from D. R. C.	\$ 4,200.00
Collection for Debts	1,366.49
Total	\$ 5,566.49
Notes Payable Paid	6,200.00
Available for Debts	none
Accounts Payable	\$178,335.18
Inmates Deposits received	13,154.63
Total	\$191,786.81
Less cancellation of Minnesota Trustees note	8,500.00
Total Budget Debt on Dec. 31, 1940	\$183,286.81

Church Extension Division

Debt July 1, 1940	\$ 84,484.83
Cash Balance June 30, 1940	\$ 10.61
Jubilee Collection	7,575.00
Repayments	2,528.84
Interest	241.34
Collections	1,616.51
Total	\$11,972.30
Church Extension Debt paid	10,400.00
Available for Debts	\$ 1,572.30
Annuity from Mrs. Schifflegger	2,000.00
Church Extension Debt Dec. 31, 1940	\$ 76,084.83

Total Debt

Budget Debt	\$150,243.42
Church Extension Debt	76,084.83
Inmates Deposits	16,197.09
Accounts Payable for December	16,846.30
Total Debt on December 31, 1940	\$259,371.64

Chapel Money

Balance November 30, 1940	\$ 2,299.66
Receipts for December	233.90
Available for Chapels December 31, 1940	\$ 2,533.56

TREASURER'S OFFICE.