

# 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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"And the chief priests and scribes stood and vehemently accused him."



"What evil hath he done?" —  
"I find no fault in this man."

"What shall I do then with Jesus?"

"Behold the man!"

"Behold your king!"

# GETHSEMANE — GABBATHA — GOLGATHA — THE GARDEN

## II. GABBATHA

*Read: Mt. 27, 24-26; Mark 15, 15; Luke 23, 24-25; John 19, 8-16*



PILATE therefore brought Jesus forth, and sat down in the judgment seat in a place that is called The Pavement, but Hebrew, *Gabbatha*.<sup>1</sup> Gabbatha — high; elevated. From this elevated pavement our Savior was lifted to the throne of the cross. Here on Gabbatha "Pilate delivered Him therefore unto them

to be crucified. And they took Jesus and led Him away." From Gabbatha Pilate, the judge, "who could have no power at all against Jesus, except it were given him from above" spoke, in the name of Him who is above, those memorable sentences which proclaimed Jesus as our Savior and King.

### Gabbatha, Crown of Thorns — Crown of Glory

From Gabbatha Pilate told the world, "Behold, I bring Him forth to you, that ye may know that I find no fault in Him." John 19:4. In contrast to the man-made lies about Jesus and the bitter accusations brought against Him, Gabbatha reveals the blameless, sinless, Son of God. Moreover, Pilate the judge speaks for the Judge whose verdict has always been, "This is my beloved Son in whom I am well pleased."

Again, from Gabbatha Pilate cries, "Behold the Man!" — Then came Jesus forth, wearing a crown of thorns, and the purple robe. John 19:5. And we dare not hide our faces from this sight on Gabbatha. — Man's sin brought the bane and the curse of "thorns also and thistles." The Judge ruled, "The soul that sinneth it shall die." — And here on Gabbatha Jesus came forth wearing a crown of thorns! Behold, the Man! The curse of sin wreathed about and heaped upon His head and with a back furrowed by the lashes of the Judge. If we remember that Jesus, as the Judge declared, is innocent, what does this strange punishment mean? —

Gabbatha has the answer. There the innocent Jesus is made to stand at the side of "one named Barabbas which lay bound with them that had made insurrection, who had committed murder in the insurrection." And the judge "released Barabbas — and when he had scourged Jesus, delivered Him to be crucified." Mt. 27:26.

"The sinless Son of God must die in sadness;  
The sinful child of man may live in gladness;  
Man forfeited his life, and is acquitted —  
God is committed."

Therefore Gabbatha still remains to be the elevated pavement before which every knee should bow, and every tongue should confess that Jesus is the Christ. Although Jesus was humiliated on Gabbatha and was made a cast-away the judge finally sat down in the judgment seat and said, "Behold, your King." Accused of rebellion and insurrection Gabbatha still reveals Jesus as the "Lord, our Righteousness." Crowned with thorns, He wears the crown of glory, "This I did for thee." — Into the pavement, Gabbatha, these words are engraved for us, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners — of whom I am chief."

### Gabbatha, Christ Before Pilate — Or Pilate Before Christ

But Gabbatha asks a question, "What shall I do then with Jesus which is called Christ?" Mt. 27:22. Throughout the proceedings on Gabbatha we are prompted to ask, Is Christ before Pilate or Pilate before Christ? From the very outset of this trial Pilate is clearly pondering for himself the question which he has addressed to the multitude, "What shall I do with Jesus?" — Pilate is annoyed that the case has been brought to him at all. A very slight examination has been sufficient to convince him that Jesus is innocent of the charges brought against Him. But in the course of that examination much more than the innocence of Christ has come to view. — Pilate is forced to ask, "Whence art Thou?" And when he heard the accusation of the Jews, "He made Himself the Son of God," Pilate recognized the truth and he was the more afraid. Add to this that his wife had sent him the singular message, "Have thou nothing to do with that just Man," and it became his sole endeavor to rid himself of this case. But he could not. He had tried to roll it over upon Herod, but that wise monarch sent the prisoner back. He had attempted to release Him as the passover prisoner for the year, but there was no outlet for him in that. He had tried to satisfy the thirsty mob by drawing blood, he scourged Jesus, but they cried, "Crucify Him!" So the responsibility came again and again to Gabbatha, — Pilate also saw that the Jews were acting most hypocritically. It was a new thing for them to be zealous for the honor of Caesar, and he could easily see through the mask of the Jews the envy which was their motive for their conduct. The deeper he went into the case he discovered only the more reason for resisting it. He would, give, oh, how much! to be rid of the responsibility of dealing with Christ, but he cannot evade it. And we discover that in reality it was not Christ that was before

(Continued on page 88)

## EDITORIALS

**“Money Talks”** We have often heard this expression.

We know what it means to convey to the minds of people: whoever has money, enough money, will be able to influence and bribe men to do their bidding. “Every man has his price,” is the old saying. Who can deny that the unscrupulous use of money has not accomplished its wicked aims in the world? We are experiencing enough of this during these hectic days. Money is flowing bountifully for propaganda purposes and one is often forced to reflect whether it is worth the price. Daily the mails bring to our desk articles, leaflets, pamphlets and books that are sponsored by this or that organization. Their purpose is to create sympathy, of course, for their cause. Yes, “money talks.” Without an almost inexhaustible supply of money this thing could not go on.

Yes, “money talks.” It has a strong appeal and a very wicked hold on men. Knowing this power that money exerts upon some men a certain church — or was it only the minister? we can’t say, conceived the idea of using its power to draw men to its church services. The scheme of using money “was simple and effective,” so the report has it. A dollar bill was placed into one of the hymn book or a Bible used during the service. Whoever got the book in which this dollar bill was concealed and found it was privileged to keep it. Suppose that person who found the dollar bill put a nickel on the collection plate he gained ninety-five cents in the transaction. A very good profit. And all this for just sitting in church for an hour. The bribe worked so well, the report says, that the church was seriously considering to increase the number of books containing the filthy lucre.

Yes, the church with the right price and with unlimited means at its disposal could go out into the open market and bid in its members and fill the church every Sunday morning. No right minded person, we are sure, will blame us if we refuse to give that church any competition for that class of people. We have them in every community who are willing to accept such a bribe or any other kind of a bribe. For not all that are open to bribery are after money. Some could be bribed by “fussing” over them. They want the minister of the church or the people of the church to run after them, treat them with deference, honor them, praise them and, in general, make them ever conscious of their importance. Our Lutheran churches, we are sure, have “lost” many people because they refused to resort to any kind of “bribery” to draw people to their services. People who are not willing to come to our churches because they want to hear the Word of God, hear sin denounced and grace proclaimed, “shall be destroyed.” So says the Lord. He that is not drawn by that Word, however interested he may appear to be in the church, is a liability to the church and an evil influence. “Blessed are they that hear the Word of God and keep it,”

says the Lord. Nothing else will take its place. We will continue earnestly to strive for the souls of men — to bring them to church and under the influence of that Word — but we are not willing to resort to despicable and contemptible means to get them there which cheapens the Word and the church as well.

W. J. S.

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**“The Other One-Third”** In an editorial under this caption the *Lutheran Herald* recently commented on the position the Synodical Conference has taken over against the *National Lutheran Council* — an association composed of all Lutheran church bodies — the Synodical Conference excepted. This National Lutheran Council claims to have enrolled two-thirds of all Lutherans in its membership. The one-third not affiliated is the Synodical Conference (Missouri Synod, Norwegian Synod and the Slovak Synod). The constituent bodies of the National Lutheran Council (The United Lutheran Church and the American Lutheran Conference) claim no *unity of faith* — of doctrine and practice — and are committed to work together in “external” matters only. The Synodical Conference has taken the position that such collaboration is unnecessary and unwise, since very often, even in such “external matters” doctrines and practice must come into the foreground and into consideration.

That some of the constituent bodies of the *National Lutheran Council* have ever held high hopes that this body would be instrumental in bringing about closer synodical relations and finally, perhaps, even create a great, united Lutheran body, is expressed by the editor of the *Lutheran Herald* when he asks editorially, “Does the dark cloud of present crisis reveal a silver lining of a growing feeling of unity among Lutherans?” The editor answers this question in another editorial, “We are convinced that Missouri and her sisters have shown absolutely no intention to seek closer relations with any of us, *except on her own terms, terms to which none of us can or will accede.*” That is very plain language and an open admission as to the much hoped-for results on the part of many in their circles. It is meant as an indictment against the Synodical Conference because it is not willing to foster closer relations with those other Lutheran church bodies “*except on her own terms.*” At the same time the editor says point blank — we intend to stick to our doctrines and practice — come what may. If the Synodical Conference ever intends to unite with us she will have to do this on our terms and those are terms which the Synodical Conference cannot accept because they are unscriptural.

#### “A Hopeful Sign”

The editor, however, sees a “hopeful sign” and a “silver lining in the dark cloud” of present day division in the Lutheran church. He believes that some day they

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will all get together. This hope he sees in the "younger men in Missouri's ministry." And this assurance the editor claims to have gotten from "conversations" with them. He is bold to state that these younger ministers of the Missouri Synod 'chafe under the present conditions.' If what the editor says is true (we believe he is misinformed) then his statement stands as a serious accusation against the younger ministers of the Missouri Synod and, yes, against the whole Missouri Synod. If construed correctly it certainly means that the Missouri Synod's present position for absolute orthodoxy in doctrine and practice is on the wane and that there is no real conviction in the heart of Missouri's young ministers. That is a serious charge. And, that certainly would reflect seriously on the present leaders and teachers of the Missouri Synod. It would mean that they neglected their charge to diligently instruct the young men entering the ministry as to the serious nature of making compromises where the Word of God is concerned and of giving up fundamentals over which they are not lords but stewards; it would mean that they have been so negligent in the training of their young men for the ministry that they are unwilling to defend every doctrine of the Scripture with their very life, if need be. That is a serious charge. Does the editor of the *Herald* wish us to imply that? We believe — and we are unwilling to believe anything else — that the young generation of ministers in the Missouri Synod will stand up for the truth of God with the same vigor and the same uncompromising spirit which characterized the fathers of the Missouri Synod. If they are not ready to do this someone has failed them and we are certainly not ready to concede this. We believe that they will continue, by the grace of God, to stand with the other bodies of the Synodical Conference uncompromisingly against any and every error in doctrine and practice and that they and their elders as well will reject the implications expressed by the editor of the *Lutheran Herald*. It is far from being complimentary to either of them; it is rather a serious indictment. W. J. S.

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**They Asked for It** The January, 1941 bulletin entitled "Friends of the Public Schools" calls attention to a matter of growing concern in educational circles — academic freedom, the right and privilege of every teacher to present his own views on every subject without danger of interference or dismissal.

American educators have fought for this principle for years; school authorities who took exception and cashiered instructors who, in their opinion, had gone too far with this freedom were denounced without mercy. Some of our eastern schools were blacklisted for having dared to take such steps. As a result, in most places teachers were given a blank check; they could let their fancies soar as they pleased. That was what they wanted. They represented the intellectual aristocracy, and it was assumed that they knew what was best.

In these critical times, however, strange opinions have been voiced by students who were "educated" by the philosophies of these "free" men, opinions socialistic, communistic, and pacific. Opinions on divorce, free love, trial marriages, and sex in every other form caused no disturbance, but since we are face to face with the wave of totalitarianism which is sweeping over a goodly portion of the world, political and economic ideas are being closely watched. Where did these ideas begin? Where were many of them planted? You can't blame the students who were exposed to the teachings of these "free" men; after all, they were there to learn to let their fancies soar; and soar they do.

Now, of course, this freedom is being questioned. After this kind of wind has blown for so long and begun to becloud our spirit of national unity, some people are becoming rather uneasy. No doubt they should, but it is interesting to note that among these uneasy ones we find some who so valiantly advocated total classroom-freedom.

The bulletin mentioned reprints a statement of the *Chicago Tribune*: "Dr. A. G. Ruthven, president of the University of Michigan, said yesterday that freedom of independent thinking, expression, and assembly in educational institutions is no license for students and faculty to attack the form of government which guarantees that right." Dr. Ruthven had refused to readmit to the university a number of students whose actions the previous year "had been detrimental to the work of other students and to the public interest." Why take it out on the students?

From the quotation it is evident that freedom has its limits — the constitution, the public welfare. Every American should be aware of that. But the limits Dr. Ruthven correctly sets down do not go to the heart of the problem; they are entirely too weak even for trained

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## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

## ARTICLE III. OF THE SON OF GOD

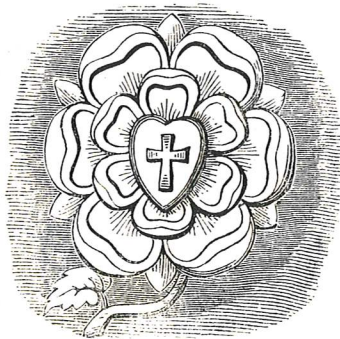
## Part One

*Also they teach that THE WORD, that is, THE SON OF GOD, did assume THE HUMAN NATURE in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably conjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men.*

## I

FROM the ruin brought on the human race through sin, only the Son of God can save us. There is no salvation in any other, there is none other name under

heaven given among men whereby we must be saved (Acts 4:12). Very fittingly, therefore, our Lutheran fathers at Augsburg, after confessing original sin with all its ravages, devoted the third article to a brief statement of their faith in Jesus Christ, His person, His work, and His promise.



It is important for us at the present day that we ever anew confirm our hearts in this article of our faith. For hardly at any time in the past history of the church was our Savior blasphemed more brazenly under the guise of praising Him than He is today. In former ages the open enemies of the Gospel heaped scorn and contempt on our dear Lord, while today many leaders of the church actually depose Him, although they pretend to extol His name. We shall briefly point out their methods as we discuss the various truths confessed in this our Article III.

In the part of the Article reprinted above there is presented, first of all, a very brief sketch of the *Person* of our Savior. His is a unique person, in a class by itself. No other person like it is found anywhere, neither on earth nor even in heaven.

*“Also they teach that the WORD, that is, the SON OF GOD, did assume the human nature.*

The Son of God is here called the *Word*. That is done, in the first place, to distinguish Him from others who might be called sons of God, and yet were not natural

sons, but were merely exalted creatures who for some reason or other were honored with the title sons of God. Thus in Gen. 6:2 we read of certain sons of God who looked upon the daughters of men because they were so fair, and took them to wives. These sons of God were the pious descendents of Seth, who up to this time had been faithful in their service of the true God. — In Job 1:6 we read of sons of God who came to present themselves before God, and Satan came also among them. Here the title sons of God plainly refers to the holy angels in their daily ministrations. — But when we speak of our Savior and call Him the Son of God, we want to make it clear from the outset that He does not in any way belong to the class of created beings, He is the Son of God in a very special sense. He is the *Word*.

By this expression we, in the second place, want to confess that this Son of God in His very Essence represents, yes embodies, the deepest thoughts of God, the sum and substance of His eternal ideas and plans, and His message to man. All the heart of God is personified in the Son, and in Him is revealed to us. He is the *Word*. If we want to know what the thoughts and plans of God are, particularly His thoughts concerning us and our eternal fate, we must go to the Son. Whatever we find in the Son is God's true will, whatever we do not find in the Son is spurious, no matter how plausible it may seem to our reason.

It was John the beloved disciple of Jesus who first called the Son of God by this wonderful name *Word*. In the very first verse of his Gospel he wrote: In the beginning was the *Word* and the *Word* was with God, and the *Word* was God. Then he continues in verses 2-4: The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men.

Yes, in Him is life, a life victorious over sin and death. From Him there issue forth streams of living water, restoring life to a world dead in sin. For that reason His life is the light of men, the hope of a despairing world.

This *Word*, the eternal Son of God, did assume the *human nature*. St. John writes of Him: The *Word* was made flesh and dwelt among us (v. 14).

Here is a truth too deep for us to comprehend, a truth we ponder anew every time the Christmas season rolls around, and we never grow tired of pondering. No wonder, for even the angels, whom it does not concern personally, as it does us, desire to look into it (1 Pet. 1:12).

The *Word* was made flesh. We remember that the Lord once appeared to Abraham in the company of two angels. Abraham saw three men coming toward him. There God had assumed the form of a human being. It

was a very life-like form. It walked and talked, it sat down and rested in the shade, it partook of food and drink. Yet it was only the appearance of a man, assumed by God for the occasion, to be dropped as soon as it had served its purpose. God was there not *made flesh*.

Jesus promised His disciples, If a man love Me, he will keep My words; and My Father will love him and We will come unto him and make Our abode with him (Jh. 14:23). God, according to this promise, enters into a very intimate union with His Christians. He dwells in them, directs their thoughts and desires. On Judgment Day Jesus will declare, In as much as ye have done it unto the least of these my brethren, ye have done it unto Me (Mt. 25:40). When Paul persecuted the Christians, Jesus startled him with the question, Why persecutest thou *Me*? (Acts 9:4). So close is this union of God with His Christians that the prophet Zecharias says, He that toucheth you toucheth the apple of His eye (chap. 2:8). Yet in this case again it cannot be said said God *was made flesh*.

Look at another case. The Spirit of God was in Moses and all the prophets in a very special way, so that when the prophets spoke, it was actually the Lord who spoke through them. Yet even in this case the prophets retained their identity, and it cannot be said that God was made flesh in them.

Concerning Jesus, however, it is said without any qualification or abstraction that in Him the Word was made flesh. In Him, as our Article confesses, the Son of God did assume the human nature. As the children are partakers of flesh and blood, He also himself likewise took part of the same (Heb. 2:14). In Him dwelleth all the fulness of the Godhead bodily (Col. 2:9).

In the last quoted passage Paul uses some very strong terms to emphasize the truth for us. He speaks of an indwelling as a permanent arrangement. To the prophets the Spirit came, moved them, and left them again. Moreover, it was only in a certain respect that God took possession of the prophets, but in the case of Jesus it was the Godhead, yes, the fulness — of the Godhead that dwells in Him. Paul adds one more word: bodily. Bodily the human nature was joined to the Son of God. It was not merely His temple, as in the case of Christians (1 Cor. 3:16); it was not His instrument, as in the case of the prophets: it became His body. He received it into His own personality. Whatever happened to His human nature, by virtue of this personal union, happened directly to Himself.

The Son of God did assume the human nature. More about this mystery, God granting, in the next installment.

## THE HISTORY AND SPIRIT OF THE CHORALE OR "THE FAMILY HISTORY OF THE CHORALE"

By Howard R. Kunkle

**T**HERE is no type of music that has as interesting a family tree as the German chorale. Blue blood sometimes means thin blood. The chorale has in its veins both the blue blood of musical aristocracy and the deep red blood of the eternal peasant. Through this long scarlet thread running through the ages of ancestry we can trace a continuity like a music and worship.

### The Plainsong

Just as Christianity did not originate in 1517 (the attitude of some good folk to the contrary notwithstanding), neither did the chorale come into being by an act of musical prestidigitation during the Reformation period. The father of the chorale was the plainsong of the historic Christian Church. Plainsong, sometimes called Gregorian music, is that distinctly churchly music used for liturgical worship, which cannot be mistaken for anything else, and which is as much at home in a church as is an altar. For example, the music of our Common Service from the Preface to the end is plainsong, as is the music of the Litany of the Common Service Book. But plainsong has its own ancestry, and that is the Ambrosian song (named after St. Ambrose of Milan, d.397) of the fourth century, which in turn roots back to the pre-Christian Greek modes. Ambrosian song was rhythmic, in triple time, and was syllabic. It was joyous, and used for con-

gregational singing by men and women. "The popular, fresh, congregational singing of the Reformation period may be regarded as a partial revival of the ancient Ambrosian chant." Schaff-Herzog "Encyclopaedia of Religious Knowledge"). However, we are unable with directness to trace any of our present hymn tunes to Ambrosian sources, although "Herr Gott, dich loben wir" (Lord God, we worship Thee"), "Veni Creator Spiritus" ("Come Holy Ghost, our souls inspire"), and others appear to have connection with Ambrosian music. For under Pope Gregory the Great in the sixth century plainsong became the dominant church music.

Through the Gregorian absorption the rhythm of the Ambrosian music was lost and did not reappear until the early chorales. An ancient family trait cropped out somewhat like Mendel's law of dominant characteristics. Even so, the musical reform under Gregory (590-604) was necessary and salutary. Medieval missals prove that numerous chorales have their source in plainsong.

In Lossius' *Psalmodia* of 1553, the Magnificat is set to a version of plainsong Tone V. The tones to the words "Magnificat anima mea Dominum" are the same as to the melody of the chorale, "Wake, awake, for night is flying" for the words "Wachet auf, ruft uns die Stimme," as it appeared in 1604 in the Hamburg "Melodeyeh-Gesang-

buch," No. 80, the rhythm that of Praetorius. The chorale as we have it is credited to Nicolai, who antedated Praetorius a few years. This is only one of many possible examples of such borrowing.

Three hymns in Lutheran collections which have essentially the same melody are "Christ is estanden," "Christ fuhr gen Himmel," and "Christ lag in Todesbanden." They are all based upon the Latin Easter Sequence, "Victimae Paschalis." Its ancient association is thus of an Easter hymn, bearing also folk-song influence as a popular-religious song at Easter since the twelfth century.

This plainsong ancestry gave to the chorale a gravity and economy of range that is to be admired.

### The Folksong

A second source, and the one we choose to think of as the maternal ancestor, is the secular folksong of the middle ages. There is a virility and wholesome earthiness about the folksong that is to be greatly admired. This heritage naturally infused something worthwhile into the chorale, and made it more than ever an expression of the people.

The folk tunes themselves were influenced by the church modes. When a troubador would wish to branch out into a new path of music, he had only the ecclesiastical avenues of expression; there was no other musical language which he could speak at the time. For the Church had carefully nourished her musical expression, and her musicians were the only ones who had devised an accurate system of recording music. The people in their folk music involuntarily imitated plainsong chants which they heard in church. Here in the folksongs of the people, simple and expressive melodies as they were, is the maternal source of the living sturdiness of the chorale.

In some cases the former associations of tune with words were not conducive to worship and the theologians protested. Some were therefore dropped, but eventually the secular associations were forgotten. Following are some examples of folk melodies which were taken into church use.

The glorious Passion Chorale, "O Sacred Head, now wounded," back in the sixteenth century was a love song, a free translation of the first words being, "My heart is bewildered, for it has been made tender by a maiden." Dean Lutkin once remarked that "love songs were weighty affairs in those days." No illustration could be more strange than this. Yet today the one-time love song expresses our deepest religious feelings on Good Friday, thanks to the efforts of Hans Leo Hassler (d.1612).

Heinrich Isaak's lovely tune which we sing to the words "Now rest beneath night's shadow" was originally a secular folksong beginning, "Innsbruck, ich muss dich lassen" ("O Innsbruck, I must leave thee") — a plaintive song of homesickness for one's native city. The secular folksong of the twelfth to the sixteenth centuries was the richest storehouse of the German chorale. This rooted it all the deeper in the affections of the German people within a century of Luther's death. For it is true that after a mating of ten centuries, with the plainsong as the

sire and the folksong as the mother, the impetus which gave the chorale full birth was the Evangelical reformation of the sixteenth century, even though there were birth pains and stirrings of it before that date.

### Pre-Reformation Spiritual

There was a sort of step-father to the chorale, too. It was the pre-Reformation spiritual song in the language of the people — the direct link between the ancestors and the true chorale itself. This was an early fusion of the Church tones and the folksong. Dr. Adolf Spaeth, in "Essays on Church Music," writes, "Out of the old Gregorian *cantus firmus* the people had adapted certain tunes, cast them into the form of hymns, found texts for them in their own native tongue, and gradually forced their toleration upon the Church even in the service of the Roman Mass." The German hymnologist, Wackernagel, lists 1,448 religious lyrics in the German tongue composed between the years 868 and 1518. About half of them are of unknown authorship.

Before the Reformation, the Kyrie in the liturgy was about the only part of the Mass sung by the people (see SURSUM CORDA, Vol. 1, No. 1). These in time became elaborated into hymns with the Kyrie at the end of the stanza as a refrain, and were sung to plainsong tones.

### Vernacular Religious Songs

Vernacular religious songs increased like a flood in the twelfth and thirteenth centuries. It was the period of the crusades, of the minnesingers, of the growth of the cult of Mary, which cult received many such lyrics in the popular devotions of the time. The number of such hymns still increased in the fifteenth century, and seemed to be a premonition of something more to follow. In 1501 hymn books were published in Czech. These pre-Reformation hymns were a mixture of good and bad, evangelical and superstitious. They were not as noble as the Latin hymns of the Church, but it is certain that these religious folksongs prepared the way for the chorales of the Reformation, and, we can even say that these vernacular spiritual songs did a great deal to pave the way for the sixteenth century restoration of the Church.

An example of such vernacular spiritual songs, influenced by both plainsong and folksong, and sung to German words which preceded the Reformation but carried over into it, is "Es ist das Heil uns kommen her" ("All praise to God Who reigns above"), and is used by Luther in his Wittenberg hymnal of 1524 — the first evangelical hymnal of the Reformation.

### Themes from Older Sources

Up to about 1,600 scientific musicians borrowed themes from older sources — liturgic chant or popular song — and worked them into choral movements upon the principles of counterpoint. The musician was a harmonizer and a tune-setter, but not a tune-maker. The Reformation used and developed what it had at hand. Here is where Luther and Walther got their chorales.

The same spirit and structure is found in later

chorales, not built upon these pre-Reformation sources, but composed by worthy musicians. The production of chorales covered a period of approximately two hundred fifty years — from the Reformation to the middle of the eighteenth century. However, something occurred which dried up the spring from which this rich flow of hymn tunes was coming. For the past one hundred seventy-five years Germany has produced no worthy church hymns. Was it the sentimentalism of pietism and the reaction in chilly rationalism that killed the chorale? This is a musical mystery which has never been solved. The protracted horrors of the Thirty Years' War produced the lovely "Jesuslieder," such as Heermann's "Herzliebster Jesu" ("Ah, Holy Jesus, how hast Thou offended?"), set to Crüger's splendid music. One wonders whether the crucial years the Church in Germany is now enduring will again open the spring of fine Christian music.

### Conclusion

We have seen that the chorale is a fusion of various types. Therein lies one of its virtues. It has a dignified strength, such as no other church song for congregational purposes possesses. It has an inherent dignity that de-

fies cheap familiarity much as a magnificent cathedral defies flippant familiarity. This is a heritage from plain-song. The plainsong tones are diatonic in their scales. So are the purest chorales.

From folksong the chorale inherited rhythm and melody, which plainsong did not possess, and which is also an echo of Ambrosian song. Natural folk rhythm adds interest and feeling and makes the melody more congregational than it would be otherwise. The almost-monotonous regularity of meter often found in chorale settings is a later deformation, and not native to the chorale.

The fourth mark of the chorale is its objective spiritual fervor. To be warm and fervent spiritually, yet be objective about it and avoid sentimentality is a mark of musical greatness. The chorales, words and music both, have achieved this. And in the period in which the chorale began its decline into the limbo of the past we find subjectivity creeping into it, which usually ends in shallowness.

The chorale is a sturdy heritage which fits well the sturdy theology of the Evangelical Lutheran Church. It still lives, and it deserves better treatment at our hands.

— Sursum Corda.

## GETHESEMANE — GABBATHA — GOLGATHA — THE GARDEN

### II. GABBATHA

(Continued from page 82)

Pilate so much as Pilate was before Christ. His was the testing; his was the trial; his was the degradation. And at that coming day when the places shall be reversed, when Christ shall be on His elevated throne and Pilate at the bar there will still be that condemnation for Pilate.

### What Shall I Do With Jesus?

We too must answer the question of Gabbatha. Shall I reject Him and live as if I never heard His name or saw Him on Gabbatha? or shall I accept Him as the Lord from heaven made man, trust in Him as my Savior, and obey Him as my King. I must do one or the other, and yet, how many are seeking like Pilate, to evade the question. —

Barabbas too must answer the question. On Gabbatha he was released and Christ was delivered to be crucified. But Barabbas was not set free to follow his former wicked ways. He, too, must accept Christ as his Savior and his King to live under Him in His Kingdom and serve Him in righteousness and obedience.

Gabbatha has elevated Christ your King. And we must swear allegiance to this Savior-King and say,

"O mighty King, no time can dim Thy glory!  
How shall I spread abroad Thy wondrous story?  
How shall I find some worthy gifts to proffer?  
What dare I offer?"

"I'll think upon Thy mercy without ceasing,  
That earth's vain joy to me no more be pleasing;  
To do Thy will shall be my sole endeavor  
Henceforth forever."

A. P. V.

## "My Grace Is Sufficient For Thee"

Sometimes I falter,  
Sometimes I fall,  
Sometimes I cannot  
See Him at all;  
Sometimes I'm weary,  
Sometimes I'm sad,  
But in His presence  
The heart grows glad.

I pray for courage —  
Strength He supplies.  
I pray for wisdom —  
He opens my eyes.  
I pray for refuge —  
Lo, rest divine,  
Sheltered in Jesus,  
All things are mine.

I pray for guidance —  
He clasps my hand  
Carries me over  
Life's sinking sands.  
I pray for pardon —  
(How oft I sin)  
Yet He forgives me  
And takes me in.

Never unanswered  
A prayer remains;  
All needs supplying  
Strength He sustains.  
Where shall we go, Lord?  
Only in Thee  
Are words of Life and  
Eternity.

Esther A. Schumann.



## THE CHRISTIAN HOME

By Pastor Edw. Kionka, Manitowoc, Wisconsin

**H**OME, how sweet the sound of that name to our ears! Home, the quiet retreat from the unrest of the world, the place where one is understood, where sympathy is found, where joys and sorrows are shared and confidences are exchanged without fear of treachery. Home, the place where a happy man delights to live and the place where he prefers to die when the race of life is over.

### The Home — God's Great Gift

Who of us is not acquainted with the pictures painted by poets' pens of the beauty, peace of home? Of all the gifts that serve the maintenance of human life, to safe-



guard its physical well-being, to promote its fullness and richness and to foster the enjoyments of its spiritual needs, there is none that equals the home. The home is a gift of God; and we confess this when in the First Article of our creed we include house and home in the gifts

given us by our Creator for our bodily welfare, and also include it in the enumeration of our blessings in the fourth petition. When Jesus wanted to point out His own great poverty to the young man who wanted to follow Him, He used the significant words: The foxes have holes, the birds have their nests, but the Son of Man has not where to lay his head. Yes, He was a homeless man. Should not His words deepen our appreciation for the place where to lay our heads?

### All Efforts Unite to Preserve the Home

The man who has a home no matter how humble, "has about everything of value that this world offers, and the man who has a Christian home has just about everything uheaven and earth can offer this side of the grave." However, not only the Christians realize the value and importance of the home. Social workers who make a special study of social problems realize the need of keeping the home intact if suffering and sorrow, immorality and vice are to some extent to be kept under control. A large part of the ills afflicting society today are the results of dead and dying homes. Even the Federal Government has seen this and has lent a hand to save mortgage covered homes in order to preserve homelife. Science too has aided in furnishing better equipped homes. But all these are only external things. It takes more than money and machinery to make a real home. A beautiful exterior does not guarantee that all is well within.

### Evil Influences that Challenge the Home

Besides financial difficulties there are other factors at work destroying our homes. These are battering away at their very foundation. What are they? "The warped views of marriage and its divine purpose, easy divorces daily becoming easier, smaller families becoming still smaller, irresponsibility of parents, children taking over the control, the home, declining into a mere boarding house or dormitory." These are the evils distressing us and all thinking men. Something must be done to save the home! And there are agencies at work. Social workers can and do help, but they are hampered not only by the lack of material resources, but also by the superficial and unsatisfying principles by which they must be guided in their work. Man's rules for making and running a home are insufficient. Here God's Word can alone be advisor and guide. He gave us the home and all the vital instruction for the successful conduct of the home. Only a Christian home can safely withstand the attacks of the forces of evil. How necessary to speak up in these days and work for the christianizing of the homes in our midst. That shall be the endeavor of this essay.

### 1. The Foundation of the Home is Marriage Its Author is God

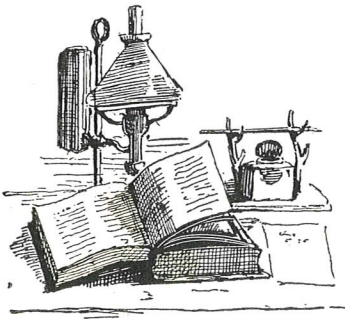
As men look upon marriage, so they will also look upon the home and home-life. The false views pertaining to marriage have worked untold harm to homelife. What is the origin of marriage? It is a divine institution, arranged by our Creator and ordained by Him. The record of man's creation is also the record of matrimony. The first pages of Genesis tell us the story of man's creation. There is nothing mysterious about this account nor difficult to understand. It gives us all the essential facts concerning the origin of man, of marriage, of the beginning of home-life. God is the designer and originator. He did not create Adam to be complete in himself; Adam had needs and capacities which could not be realized in and by himself. The words of God indicate that: It is not good for man to be alone, etc. "God made the woman to be man's counterpart, to meet the needs of man and thus make possible the perpetuation of the human race." And Adam recognized the relation in which Eve stood to him; she was his other self, "each becoming a part of the other and each joined inseparably with the other." The institution of marriage is then, not merely an old custom, a matter that evolved as the solution of problems social, ages and ages ago, but is a divine arrangement made at the creation of our race. God made male and female, brought them together in wedlock, placed His benediction upon them, saying: "Be fruitful and multiply and replenish the earth," and thus instituted

family life. According to God's plan, a man is to leave his father and mother and cleave unto his wife in an intimate and enduring relationship that takes precedence over all others.

The trustworthiness of this record is established through the words of Jesus Matt. 19, where He in answer to the quibbling Pharisees on questions pertaining to marriage and divorce, practically requotes the words of Genesis.

### Monogamy is God's Demand

But what about the FORM of MARRIAGE? God created one man and one woman. Marriage then is the union of only two persons of the opposite sexes. The Creator did not provide Adam with more than one wife, nor Eve with more than one husband. God wanted marriage to be a monogamy. This is emphasized by our Lord Matt. 19:4-6:



“Have ye not read that He which made them at the beginning made them male and female and said: ‘For this cause shall a man leave father and mother and shall cleave to his wife, and the twain shall be

one flesh’? Wherefore they are no more twain but one flesh. What therefore God has joined together, let no man put asunder.”

But are not instances of polygamy among some of the saints recorded in Scripture— Yes, but that is merely a matter of faithful recording of history and does not imply that God sanctioned it. Remember also that history mentions that, in most cases where the man of God practised polygamy, there were also painful visitations in the form of family trouble. Think of Hagar and Sarah, Rachel and Leah, Esau's wives, David's family etc. Nowhere does the Scripture endorse polygamy; but there is ample proof that God at various times tolerated conditions which He expressly condemns. “There is a difference between that which is legalized and that which is tolerated.”

Sociologists admit that monogamy is the most suited type of marriage, most conducive to the stability and permanence of the family and home; children receive better care and attention, family relationships are stronger. Still we find many rebelling at this ordinance of God. This is also true concerning the God-directed manner of entrance into this holy state.

### Courtship

The normal pathway to marriage is by way of courtship and betrothal. “Watching their steps” is of greatest importance for those of marriageable age and they should seek dependable advice and trustworthy direction for entering wedlock, which leads either to a “beautiful life of rich-

ness in Christian companionship or to a blasted existence of regret and bitterness.” While none of the holy writers of Scripture laid down a bunch of rules in this matter, yet we find enough counsel of God for Christian young men and women who earnestly seek wisdom for their undertaking. For example: Lev. 18 God has laid down plainly enough the prohibited degrees of relationship for marriage; Ezk. 9:12, 16; Deut. 7:3, 4; Josh. 23:12 He warns against marriage between persons of different faiths; 1 Tim. 6:10; Prov. 31:30 He teaches the folly of being misguided by wealth and physical charms Gen. 24, Jer. 29:29; Col. 3:10; He teaches to get the consent of the parents, to give the mutual consent of their own free will and unconditioned, and to conduct their engagement in a Christian way.

Engagements are to be held sacred by Christians for God considers the engaged as betrothed husband and wife, Gen. 29:21; Matt. 1:18-20. Christians also know that throughout their courtship and engagement they must preserve their chastity and that “they may not with propriety realize the purpose of marriage until they have met all the regulations of the state to make public acknowledgment of their valid engagement.” Courtship is a sacred time in young peoples lives wherein they have an opportunity to get acquainted with one another, test their affections, study each others likes and dislikes, temperament, moods, peculiarities, etc., all of which is so important for their future happiness, and therefore should not be lowered by making it into an excuse for questionable intimacy. “Keep thyself pure” says the Lord. The practice of “necking” and other undue and indecent habits only too well known cheapen the ennobling love, remove its bloom, play havoc with sacred emotions and sear the clean and clear conscience so necessary from the very outset in establishing a Christian home. Cheap, indiscriminate lovmaking “satiates” and leaves little or nothing for the wedded life.

### The Purpose of Marriage

In establishing a Christian home there must also be kept in mind the PURPOSE OF MARRIAGE. Our Creator stated the purpose of his holy ordinance in His “wedding address”: “Be fruitful and multiply.” And Ps. 127:3 we read of the blessings of a home that realized this purpose of matrimony: “Lo, children are an heritage of the Lord, and the fruit of the womb is His reward. As arrows are in the hand of a mighty man, so are the children of the youth. Happy is the man who hath his quiver full of them.” And the New Testament is in full harmony with the old, for we read 1 Tim. 5:14: “I will therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.”

Another purpose is COMPANIONSHIP. It includes mutual understanding, inspiration, mutual aid, peace, love, service, sympathetic sharing of joys and disappointments and the like.

St. Paul presents 1 Cor. 7:2 a third purpose of marriage when he says: "To avoid fornication let every man have his own wife and let every woman have her own husband." The fall of Adam and Eve into sin had also its blasting effect upon the original procreative instinct. Perverted sex instinct is one of the greatest seducers to immorality. The Sixth Commandment requires chastity and purity in thought, word and deed and "places a restraint upon an instinct that is difficult to hold in check." Many are the transgressions against the holy will of God. Sex perversions rank high as destroying agencies and bring about many difficult religious, moral and social problems. Marriage cancels many of these by curbing lust and by furnishing a legal outlet for sex expression.

### Duration of Marriage

The rebellion of the worldly against the divinely established order pertaining to the DURATION of marriage is by no means the least of the enemies of the home. The Christian knows that his marriage is a life-long union, for God said, Gen. 2:24: "A man shall leave his father and mother and shall cleave unto his wife." And Jesus says: Matt. 19, "What God hath joined together let no man put asunder." Death alone can properly sever marriage ties; Rom. 7:2: "For the woman which hath a husband is bound by the law of her husband as long as he liveth; but if her husband is dead she is loosed from the law of her husband." 1 Cor. 7:3. "The wife is bound by the law as long as her husband liveth, but if her husband is dead she is at liberty to be married to whom she will, only in the Lord."

Behold the great wisdom in making marriage a lifelong union. It should (1) cause a more careful choice of partner, (2) a more careful behavior during courtship, (3) a saner and more wholesome view of marriage, (4) a more efficient functioning of the purpose of marriage.

### Blessed — Responsibility of Man and Wife

"The very permanence of this state on the one hand makes immediately for a permanent attachment between one man and one woman which grows stronger and richer as the years roll by." On the other hand it works for a better training and directing of the children. God did not want the human beings whom He created in His image, endowed with an immortal soul, equipped with faculties of reason and to whom He gave wisdom, power and ability to rule over His newly created earth to mate and reproduce their kind like the alley cats where the identity of parent and offspring are unknown. Nor did he expect that woman alone should bear the burden of providing, caring for, and training the children; nor was it His intention that these young souls should collectively be taken care of by the state as in the present day Russia. We know how helpless a child is and that it takes years to fit it for independent existence. Above all, we know that

our children have souls, are blood-bought property of their Savior and need to be directed to Him since no one can, out of his own reason or strength know the Savior or come to Him. God therefore wanted the parents to share jointly the grave, yet blessed task of providing for, rearing and training of their children. This can be done successfully only when and where the union of the parents endures.

Note also the oft repeated blessing: "the joy of parents in seeing their children's children." God tells Christian parents that they shall see the fruits of their labors in their well-bred, honored, respected pious sons and daughters. Can that joy be realized when the union of wedlock is disrupted by divorce?

Aside from these arguments God's Word is plain concerning man's attempts at severing marriage ties. "Who-soever shall put away his wife except it be for fornication and shall marry another, committeth adultery." Matt. 19:9. God's plan for the home has no place for the trial marriage, companionate marriage, nor for any divorce out of trivial, selfish reasons.

(To be continued)

## EDITORIALS

(Continued from page 84)

minds unless they will first accept another one — the unquestioned supremacy of God and their accountability to Him. Call it the Word of God. That leads them from sin to Christ, from damnation to grace, and then also Romans 13 will become unto them a power to be reckoned with. That will take care of the subversive influence in this country.

The trouble with the advocates of academic freedom is the foolish belief that they can deny Christ and still teach and enjoy a freedom wholesome to the human race. They who deny Christ will work out their own destruction; put them into a classroom, and certainly they will develop undesirable traits and sentiments in at least some of their pupils, one of which is the growth of all of these "isms" that are beginning to worry us.

Isn't it deplorable that so many of our follies never become evident, or never really disturb us, until the consequences touch our daily comforts, our national peace, our love of country, our flesh? The world's ills are merely the offspring of a soul-sick world. The soul must first be healed by the one remedy, Christ; the rest will follow, and then in some schools academic freedom will cease to be a bother.

All of which should convince us even more that we must place our children in the charge of teachers who have been made free by the Son of God and whose teachings, therefore, can not be detrimental either to the soul or to the commonwealth.

S.

## WHY SUFFER WITH THE SAVIOR?

By Norman A. Madson, Princeton, Minnesota

THE highest calling in life is to be a child of God. But in spite of the nobility, high purpose, and blessedness of this calling, it is something at which the old Adam in us will ever recoil. Why? Because it is a calling which brings us into the fellowship of Christ's suffering. And while the old Adam would also fain be saved, he doesn't like to be saved by



way of the cross. "Crucified with Christ" — yes, if only the crucifixion can be without any ignominy and shame, without the unpleasantness of pain. This, however, is contrary to the order of salvation revealed in God's Word. For the Word says: "If so be that we suffer with him, that we may be also glorified together." Rom. 8: 17.

But *why* must we suffer with Christ? Did He not, after all, really suffer for *us* when He paid with His life upon the tree? Is that the reason? No, dear reader, it was *for you and me* that the Son of God was crucified. It was as the substitute for all sinners that He paid the appalling penalty exacted on Golgatha. There was no sin in His holy life on which God's wrath would have to be visited. When Christ died, He died for the ungodly. For death is the wages of *sin*. God made His beloved Son to be sin for us, that we might be made the righteousness of God in Him. And when it is asked: "What prompted Him to die for us? Did our *worthiness* have any claim upon Him?" (There be those who imagine that vain thing — the so-called "better attitude" of those who do not reject His grace. But Scripture knows of no such a thing as any sort of worthiness in man.), the answer must immediately be given: No, it was alone Divine *love* which prompted Him. He loved us in spite of our sins. For Scripture again testifies in no uncertain terms: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5, 8. Well may we therefore sing:

"Upon the cross of Jesus,  
Mine eye at times can see  
The very dying form of One  
Who suffered there for me.

And from my smitten heart with tears,  
These wonders I confess, —  
The wonder of His glorious love,  
And my own worthlessness."

But since Christ died for us, why must we still suffer with Him? Was not the sacrifice which He brought *sufficient* to satisfy the justice of the Father? He loved us — there can be no doubt about that. His desire was to save us — there can be no question

about that. But there are times when even love stands powerless to help. How often have we not read about a father and mother who had to stand helplessly by and see their own beloved children perish in the flames which destroyed their home. Was Christ, perchance, one of those who loved us and wanted to suffer all things in our stead, but who was not quite able to bear the load? No, when John the Baptist said of Him: "Behold the Lamb of God, which taketh away the sin of the world"; when the prophet Isaiah says: "With his stripes we are healed"; when Christ Himself from the very cross cries out: "It is finished," then the *taking away* of our sin, the *healing* of our wounds, the *finishing* of our redemption are just as certain as was the love which led Him to the cross. Had it not been true that He had borne the sins of the world, there would most certainly not have been a resurrection. Therefore Paul can say: "He was delivered for our offences, and was raised again for our justification." Rom. 4, 25.

To be told that there is another purging necessary, through whose torments you must pass in order to make you a fit subject for heaven, is to trample under foot the precious blood of the Son of God, who could say even to the dying thief: "Verily, today shalt thou be with me in paradise." No, just as certainly as He suffered for us, just as certainly was His innocent suffering and death sufficient to pay for all our guilt. God has declared that He is satisfied with the atonement.

And yet we must suffer with Him? Yes, that is God's will and way. This suffering is not necessary in order to add anything to His Son's passion and death as our substitute. But we are in need of the *blessings* which God would confer upon us through suffering. If it is said about the Son of God that he "learned obedience by the things which he suffered" (Heb. 5, 8), who are we that we should not deem ourselves in sore need of this schooling? Peter tells us that he that hath suffered in the flesh hath ceased from sin. Paul glorifies in his tribulations because "tribulation worketh patience; and patience, experience; and experience, hope." Rom. 5, 3, 4.

Our suffering with Christ is to strengthen us in our faith, and what child of God is there which does not need to have its faith strengthened? Should we refuse to suffer with our Savior when we know that it is our heavenly Father's way of rearing His children? "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12, 6. No, with Cowper we will answer:

"Ye fearful saints, fresh courage take:  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."

## WHAT IS THE SPIRITUAL WELFARE COMMISSION DOING?

THE task of the S. W. C. is not a small one. The ramifications of such an undertaking call for the solution of many problems in the establishment of policies true to our confessions and productive of practical and effectual results.



Our church is greatly concerned about the spiritual welfare of our members serving in military and naval camps and bases and in providing them with such spiritual care, but this must be done sanely, not hysterically, not under emotional pressure at the cost of Christian principle and practice. Let us bear in mind that our men in service are Christians, who have

been grounded in the faith, that they do come home on furlough and that most of them, as far as we know now, will be gone only for one year.

To establish effective policies as a working basis for the S. W. C. requires much thought and study. The efforts of the S. W. C. are not designed to cover an emergency only, but to so organize itself that it will function for years to come, since without question the military training of our young men will become a permanent governmental endeavor.

At present, because of constantly changing circumstances in governmental policies and unpredictable future circumstances, our cue must be, "make haste slowly."

### What Has Been Done?

1. *A Bureau of Records has been established.*

This consists of an alphabetical file of the men in service, and a file of the men according to camps and bases. The names of the men now in our files show that they are scattered throughout the country at 113 different camps and bases including those who are serving on ships at sea. If the S. W. C. is to function efficiently it is absolutely necessary that we have *all* names, and that *changes* of address be forwarded immediately. Have you sent in the names of your men in service? Forms 1b and 2b will be supplied for this purpose. Form 3b for address changes. — *Cooperate.*

2. *The pastors of our Synod have been circularized in behalf of subscriptions for the men of our churches who are in service.*

The response has been most encouraging. However, we again ask all to forward names and remittances to the office of the S. W. C. The *Northwestern Lutheran* will then be sent to the respective

pastors for mailing, together with any local church paper or bulletins, to the individual. Subscription price for the men in service \$1.00. Do not order direct from the Publishing House or request them to mail direct. The Commission has ample, sound reasons for the suggested procedure. — *Cooperate.*

3. *Arrangements have been made for pertinent articles to appear in the "Northwestern Lutheran."*
4. *Steps have been taken for the publication of suitable literature for distribution to the men in service.*
5. *Meetings have been held with the Army-Navy Board of the honorable Missouri Synod in order to avoid, as far as possible, duplication of cost and work.*
6. *Efforts are being made to secure the names of pastors at or near all camps and bases to whom the names of the men in our files will be forwarded.*
7. *The Commission is to re-study the "Chaplain Question" and present its findings at the Synodical Convention at Saginaw, Michigan, in August, 1941.*

One of the chief concerns of the S. W. C. is to have the home church and pastor keep in regular communication with their men in service. This means more to the men away from home than anything else which can be done. To be of assistance to you in this matter, in whatever way possible, is the pleasure of the S. W. C.; but let us cooperate and not each one follow his own course to the detriment of efficiently fulfilling our common task and duty, the spiritual welfare of our members in service.

E. R. Blakewell.

### THE NEW ENGLISH HYMNAL

*It has become necessary for the publishers of the new English Hymnal to set the time limit for the low introductory price of eighty-one cents at May 24, 1941.*

*It should be remembered that all congregations have had approximately one full year to take advantage of this attractive introductory price and to place their orders for the new hymnal at this price with our Northwestern Publishing House.*

*Moreover, approximately two and one-half months still remain to place the orders and to receive the new book at this introductory price of eighty-one cents.*

*A detailed notice regarding this matter will be forthcoming in the near future from the*  
**NORTHWESTERN PUBLISHING HOUSE.**

YOUR HYMN BOOK COMMITTEE.

## SALEM CHURCH, MILWAUKEE A CHURCH WITH TWO HOMES

SALEM EVANGELICAL LUTHERAN CHURCH of Milwaukee, Wisconsin, now has two houses of worship.

Early last spring Pentecostal Evangelical Lutheran Church of Whitefish Bay, Wisconsin, was confronted with the perplexing problem of either building a new house of

March 2, 1941.

The new chapel, chaste in design and stable in construction, is 33x76 feet. The exterior is of brick, the interior of Waylite block waterproofed and painted. The nave has an estimated seating of 250, with an open trussed, purlined and planked ceiling beautiful in its rustic plainness.

The sanctuary, baptistry and sacristy-office is paneled in oak. The large basement is ample for Sunday school and social purposes, the gas heating plant requiring but little space. The chapel is constructed to be the first unit of a future church of cruciform design. The approximate cost, without real estate, is \$15,000.

Three dedicatory services were held, the Pastors Arthur Halboth, John Jeske and Enno Duenling being the pulpit guests for the occasion, each preaching the Word to large assemblies.

However, this is only the beginning. Ever conscious that "Except the Lord build the house, they labor in vain that built it," we say, "In the Name of Jesus — Forward — for the fields are white unto the harvest."

E. R. Blakewell.



Whitefish Bay Chapel

worship or dissolving the congregation and abandoning the Whitefish Bay field after sixteen years of struggling endeavors.

The Industrial Commission of Wisconsin had condemned the unsafe and unsanitary portable chapel which had served in the past and ordered it padlocked March 1, 1940. Many problems clamored for solution, if the congregation, even though small in numbers, was to be held intact and a field of possibilities kept open for our Synod. Every avenue of hope and help, synodical and otherwise was followed, only to arrive at "dead-ends."

Finally help was sought of Salem Church, Milwaukee. Following a number of meetings, Pentecostal Church of Whitefish Bay united with Salem of Milwaukee, relinquishing its name and corporate entity with the transfer of its assets and liabilities to Salem.

A new place of worship in Whitefish Bay was the immediate great need. The old chapel location being most undesirable, a beautiful wooded triangular corner 157x147 feet was purchased, an architect engaged and construction started in August. During the same and succeeding months amalgamation and financial problems were solved, so that Salem Church with only one administration but functioning through two church homes four miles apart, was by the Grace of God permitted to dedicate its Whitefish Bay chapel, the first Sunday in Lent,



Milwaukee Church

**NOTICE TO CONTRIBUTORS**

*The editors wish to plead once more with all who contribute articles to be published in the "Northwestern Lutheran" to include with those articles CUTS OR PICTURES whenever possible. This is especially desirable in the case of OBITUARIES, DEDICATION OF CHURCH AND SCHOOL. This ought to be done at the expense of the congregations from which these articles for publication are sent.*

*Very often we have received a very good article but the absence of a cut or picture robbed it of the interest to which it was rightfully entitled. We would like very much to eliminate any such possibilities in the future and for this reason we come to you with the plea for CUTS AND PICTURES with your articles.*

**GOLDEN WEDDING ANNIVERSARY**

Mr. and Mrs. Gustav Timmel, parents of the Rev. Kurt Timmel, Watertown, Wis., and the Rev. Raymond Timmel, Toledo, Ohio and members of St. Matthew's at Oconomowoc, Wis., celebrated their golden wedding anniversary on January 14, 1941. The undersigned delivered a brief address. May the Lord continue to bless His servants.

N. E. Paustian.

**ANNOUNCEMENTS**

**GENERAL SYNODICAL COMMITTEE**

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, in the week of May 11, 1941. The Reports of all Boards and Standing Committees must be in the hands of the undersigned by May 1, 1941.

John Brenner.

**CALENDAR OF CONFERENCES**

**MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY**

Place: Emmaus Church, North 23th and W. Hadley Streets. Pastors: F. Selle and A. J. Beversdorf. Time: April 29 and 30, 1941. Holy Communion Tuesday morning at 9:00 o'clock, Preachers: A. Buenger (C. H. Buenger).

Essays: O. Kaiser: "Church Discipline"; Prof. F. Blume: "New Testament Canon"; Paul Pieper: "Exegesis, Romans 16, 17-19"; F. Selle: "Present day dangerous tendencies undermining the true business of the Church"; Prof. J. Meyer: "Die Lehre der Schrift von dem Amt des Worts in der Kirche, der Ortsgemeinde, und in der Synode." Edmund Sponholz, Sec'y.

**NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE**

The pastors and teachers of the Northern Conference of the Michigan District will meet in a one-day conference on Friday, April 25, at Salem Church, Owosso, W. Voss, pastor. The conference will convene at nine o'clock.

The pastors are asked to bring along their copy of "In the Interest of Lutheran Unity," by M. Reu, the contents of which will be discussed under the leadership of Dir. O. J. R. Hoenecke.

Other papers: "The Extent of Satan's Defeat and the Limit of His Power," D. Metzger; "Is the Marriage of one of our Members by a Catholic Priest a Sin Requiring Church Discipline?" R. Hoenecke.

Since the ladies of the congregation will serve a dinner and supper, you are kindly asked to announce your intention of attending the conference to the local pastor by April 18.

A. W. Voges, Sec'y.

**GENERAL PASTORAL CONFERENCE**

The General Pastoral Conference meets, D. v., in Emmanuel Church, Dearborn and Humboldt, St. Paul, Minn., April 22 to 24. First session 10:00 A. M.

Essays: How Can the Custom of Polygamy Among Heathen be Best Treated by Our Missionaries — Im. Albrecht; Mixed Marriages — G. T. Albrecht; The Office of the Keys, A. Eickmann; A Study of the Synodical Conference on the Doctrine of Justification (Subjective and Objective) — H. Boettcher; Exegesis: Col. 2:16ff. — Ernst Birkholz; Effective Visitation of the Sick — A. Fuerstenau.

Pastoral Sermon: Dr. Paul Spaude (Rev. A. C. Krueger).

Confessional Address: F. W. Weindorf (A. C. Birkholz).

Please register with Rev. E. G. Ernst, 566 Humboldt, St. Paul, Minn. H. E. Lietzau, Sec'y.

**ORDINATIONS AND INSTALLATIONS**

Pastor Walter E. Pankow, the president of the North-Wisconsin District, authorized the undersigned to ordain and install his son, Candidate Kurt Lederer, in Our Savior's Lutheran Church at Lena, Wisconsin, on Sunday Reminiscere, March 9, 1941. The pastors W. Fuhlbrigge, Arno Voigt, and W. Gieschen assisted. May the Shepherd, Jesus Christ, bless the labors of His servant.

Address: Rev. Kurt Lederer, Lena, Wis.

R. Lederer.

\* \* \* \*

Authorized by President Karl F. Krauss of the Michigan District I ordained and installed the Rev. Nathanael Luetke as pastor of St. John's Lutheran Church at Hemlock, Michigan, on Quinquagesima Sunday, February 23, 1941. Pastors Emil Wenk and Martin Schroeder assisted. The Lord bless the shepherd and the flock.

Address: Nathanael Luetke, R. R. 1, Hemlock, Michigan.

Geo. N. Luetke.

\* \* \* \*

Authorized by President A. Ackermann, the undersigned installed Alfred Martens as pastor of the Friedens Congregation at New Prague (Lanesburg Township), Minn., on Sunday, February 16, 1941. Pastors L. F. Brandes, O. Dressel, and H. Werling assisted. May the Lord's blessings rest upon the pastor and the congregation!

Address: Rev. Alfred Martens, New Prague, Minnesota.

W. Schuetze.

\* \* \* \*

Authorized by President J. Witt and assisted by Pastor L. Tessmer, who also preached, I installed Pastor Harold Schulz in our two new Missions in Omaha, Nebraska, on February 23, 1941.

Address: Rev. Harold Schulz, 2313 Larimore Ave., Omaha, Nebraska. R. F. Bittorf.

**CHANGE OF ADDRESS**

Rev. Otto E. Klett, Prescott, Wisconsin.

**CORRECTION**

The report of District Treasurer S. E. Johnson, Dakota-Montana District, showed \$2.60 for Valley City, No. Dak. This amount should read \$16.05.

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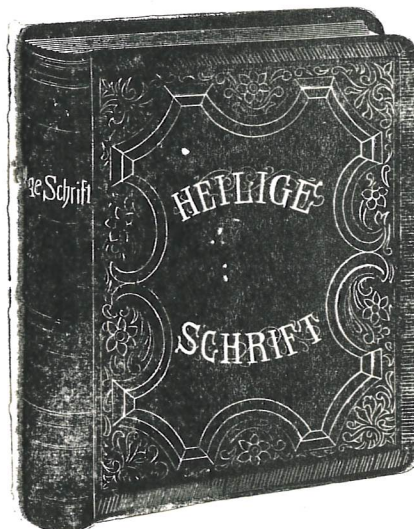
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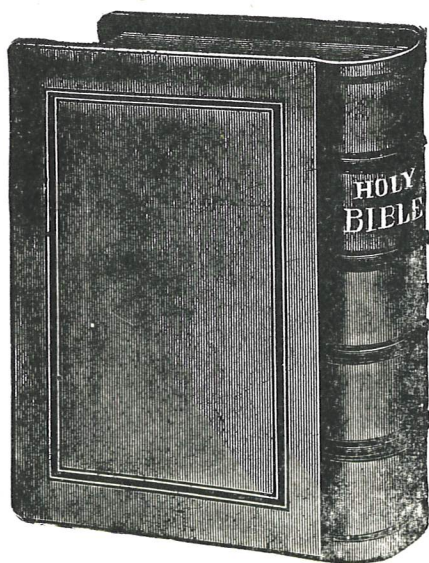
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