

# The Northwestern LUTHERAN

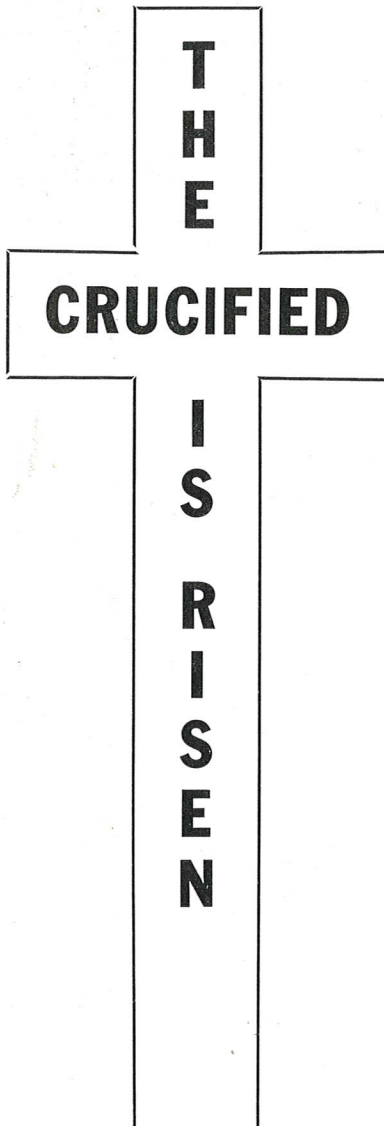
Jan 42  
Rev C Buenger  
5026 19th Ave

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

Volume 28

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Number 8



"Fear Not;  
I am the First and the Last;  
I am He that Liveth,  
And was Dead;  
And, Behold, I am Alive  
For Evermore, Amen."

Rev. 1, 17. 18.

GETHSEMANE  
GABBATHA  
GOLGOTHA



THE  
GARDEN

*"There was a garden and in the garden a new sepulchre" John 19: 41*

Early Hasten to the Tomb

FROM Gethsemane, Gabbatha, and Golgotha the way leads to the Garden. — This was prophesied in the Scriptures. The 53rd chapter of Isaiah written in a minor key with the words "A man of sorrows and acquainted with grief — wounded, bruised — lead as a lamb to the slaughter" opens with the majestic major chord, "Behold, my servant shall deal prudently, He shall be *exalted* and *extolled*, and be very high." Isaiah's purpose was to portray the Savior in His glorious exaltation after His deep humiliation. Easter, the Resurrection, not Good Friday, is the burden of his message. Our Lord Jesus Himself opened this understanding to His disciples after His resurrection, "Ought not Christ to have suffered these things, and to enter into His glory?" Luke 24:26. Christ challenged His enemies at the very outset of His ministry on earth, "Destroy this temple, and in three days I will raise it up. — When therefore He was risen from the dead His disciples remembered that He had said this unto them." John 2:19,22. We pity the religionists who say, Master, Master, as if Jesus came to teach the way to salvation by His word and His example *only* and that men might follow His example of a godly life and save themselves. They miss the purpose for which the Son of God was incarnate, namely, to suffer and die for the sins of men according to the Scriptures. But our sympathy also goes out to the men who follow the Lord from Gethsemane to Gabbatha and up to Golgotha and then as if they had grown weary of the journey turn back to the city. They, like the first disciples on Good Friday, will be a hopeless, fearful band. — We must hasten to the tomb in the garden after we have seen the travail of His soul in Gethsemane. *There* in Joseph's garden at the empty sepulchre we shall behold the fruits of His travail and be satisfied. *There* we shall see the head that was crowned with thorns on Gabbatha, with the words of Pilate, "Behold the Man!" crowned with glory, and we shall say with Thomas, "My Lord, and my God;" *There* in the garden we shall see the seed that died on Golgotha, living and bearing fruit that endureth unto life eternal. *There* in the garden the heavy load of man's guilt, the burden of sorrow is rolled away.

The Empty Sepulchre

The very sepulchre in the garden, though it appeared to be the end of the road, and a most disappointing, disheartening end, is satisfying, consoling, and it savors of life and immortality. Had He who was laid in the grave in the garden not died with the cry of victory, "It is finished!" And this grave itself was the evidence of victory and glory. The enemy had intended His grave to be with the wicked, perhaps a grave hastily dug in the Hill of a Skull, but He was *with the rich in His death*. Is. 53:9. A rich man's grave in a garden, a grave fragrant with an hundred pound weight of myrrh and aloes, a victor's grave! And this grave did and must yield its prey. "It was not possible that He should be holden of it. God would not suffer His Holy One to see corruption." — Christ, the Holy One, died for but one purpose, to pay the penalty of sin, the wages of sin, which is death. With that penalty paid it was impossible that He should remain in the grave. He must rise and He did rise. Delivered for our offenses, and raised again for our justification, to proclaim the justification, the forgiveness of sins to the world. And if the grave itself in the garden savors of life and not of death mark how fragrant Joseph's garden is with peace and joy and hope!



Paradise Lost —  
Paradise Regained

In the garden man's happiness was shattered, man's grave was prepared. When Adam sinned in Paradise God pronounced the curse, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread till thou return to the ground; for out of it wast thou taken for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

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## EDITORIALS

**Cui Bono?** 1 Corinthians 10:23: All things are lawful for me but all things are not expedient; all things are lawful but all things edify not.

Our present-day life offers so many different diversions, and among them so many which are good and enjoyable, that it sometimes is difficult to make the proper selection. The Gospel itself, the Word of God, produces so many virtues and good fruits that Jesus was asked more than once by earnest God-seekers, Master, which is the great commandment in the Law? Jesus did not answer with some sensational novelty in teaching but He pointed to the fundamentals of faith, emphasizing love of God and the neighbor as the evidence of faith.

So then, whatever we undertake for the welfare of the Church, it is well to ask before we start, Cui Bono? What is it good for? Is our work a direct fruit of the Gospel? is our work tending toward the promotion of the Gospel? Does the Lord call us to do a particular thing? or are we laboring a sheep gone astray? like a herd stampeding, headed for nothing but self-destruction and damage to others? It amounts to this if we choose worldly ways and means to accomplish what only the Gospel can do. There is no substitute for the Gospel (Galatians 1:6-10); no substitute for the preaching of the Gospel; no way to build the Church but by preaching the Gospel; neither is there salvation in any other, for "there is no other name under heaven, given among men, whereby we must be saved." (Acts 4:12), but the blessed name of Jesus.

That being a fact, a Christian will not believe every spirit, but try (prove) the spirits whether they are of God because many false prophets are gone out into the world (1 John 4:1). All substitutes offered for the Gospel fall under the Law; proclaiming Jesus as a guide and model, but not as God and Savior has become quite common; but he who hath ears let him hear; a minister may speak with rapture of Jesus, the man, and cheat his hearers of the Savior; many are getting enthusiastic about the millennium but utterly disregarding their present need of the justification by faith through the grace in Jesus Christ; — in such and other cases the question is at hand, Cui Bono? what is it good for? They shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4); but their immortal souls will cry out for the water of life, for the bread of life; may they learn to desire and to say with the Greeks, "Sir, we would see Jesus"! (John 12:21). That is the one thing needful, in the personal life, and in the work and life of the church.

— Fr. Soll.

\* \* \* \*

**Labor Troubles** The labor situation in our land is becoming more alarming day after day. As one takes up his daily papers, one fears to read the headlines. Labor strikes are the order of the day. We are told that conditions are going to become more

acute — more strikes are going to be called. These are not pleasant things to think about. The attendant disorders — street fighting, bloodshed, hardships and privation for those families whose breadwinners are involved — are too well known to us. Men — relatively good men — stirred up and inspired by their oftentimes unscrupulous leaders become violent and lose all sense of soberness and judgment. They refuse to let the law take its rightful course; they become a law unto themselves. The officers of the law are helpless. If they try to interfere they are clubbed down and often maimed for life. A state of rebellion and anarchy often exist in the communities in which a strike is in progress. It is not for us to analyze or to determine to what degree our government ought to assume the responsibility to maintain even a semblance of order and decency — but the government ought to at least protect the lives and property of those who are innocent victims of these conditions.

We are here concerned with the part that a Christian laborer may take in these labor affairs? To be sure, a Christian laborer has the right to ask his employer for more or higher wages; he may also join with a number of men and make a collective effort to secure more pay for his work; nor is it wrong for a Christian to become a member of a labor union and that organization as his representative secure for him better conditions of employment if these need to be adjusted. He may leave his employer, either as an individual or in a group, if labor conditions do not meet with his approval and he is free to seek a position elsewhere. Nor is it wrong to "bargain" with his employer — either individually or as a group. The Christian may do all this. But, in what way may this be done and just how far may he go and still retain a good conscience?

Much must be taken into consideration in the case of a strike as far as a Christian is concerned. In his difficulties he dare not forget God and what He has to say in His Word. The Christian dare not defy the officers of the law. God demands that he "be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." Romans 13:1. He may not "hurt nor harm his neighbor in his body" — the Fifth Commandment. He may not use physical force or in any way molest his employer — "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ." Ephesians 6. He dare not destroy property — the Seventh Commandment. These and many other things a Christian's conscience will not permit him to do. Even at such times a Christian will "let his light shine before men" and be an example of all Christian virtues.

Yes, it is hard to be a Christian and to conduct oneself as a Christian, especially under such trying circumstances. Let him remember that he is "the salt of the earth" and

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## THE NORTHWESTERN LUTHERAN

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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.*

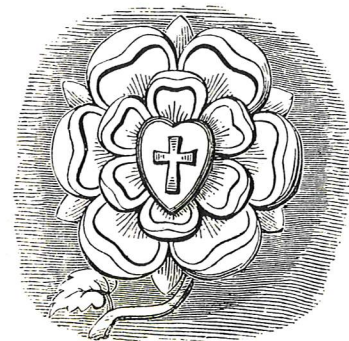
## III

*Two Natures, the divine and the human, inseparably conjoined in one Person.*

**T**HIS is a mystery which no human mind can fathom, which the angels admire but do not comprehend, which only God understands.

Here is a Person, to mention only a few things, who at the same time knew all things, and yet could truthfully say that He did not know when the Last Day would come, and who, although He knew all things, yet could increase in knowledge and understanding. A Person, who needs

but to speak a word and it is done, who created heaven and earth and all their mighty hosts out of nothing and still upholds all things by the word of His power, and yet grew tired, sat down to rest, even slept, and refreshed His strength with food and drink. A Person, who, in one word, was ab-



solutely unlimited, infinite in wisdom and power, and yet was very limited.

This is not only very wonderful, not only very far above our reason, it is against our reason, it clashes with the basic principles of our reason, and our reason cannot but say: Impossible! It is an axiom, a truth taken as self-evident, that infinity cannot be inclosed in a finite thing. Whatever is infinite, boundless in every respect, cannot at the same time be circumscribed by definite bounds.

Yet such a Person resulted when the Word was made flesh.

This truth we must firmly hold in faith without any modifications or adjustments.

This rule was not always observed. Men tried to solve the mystery, and when they found this impossible they changed the truth of God in one way or another. We shall briefly mention a few of the resulting errors.

There was a Christian church in Laodicea in very early times. Paul mentions it in his Epistle to the Colossians (chap. 4:16), and John was directed to address the last of his seven letters to the "angel," *i. e.*, the bishop, of this church (Rev. 3:14-22). In this city there lived a man in the fourth century (he died in 390 A. D.) who taught that Christ's human nature could not have been a complete human nature. His name was Apollinaris. He assumed that a man ordinarily is composed of three parts: body, soul, and spirit. Thus he incorrectly distinguished between soul and spirit, which in essence are one. In the human nature of Christ, he assumed, there were to be found only a body and a soul, the human spirit having been replaced by the Son of God. Thus Christ, to Apollinaris, became a being which was not a complete man, nor yet a complete God, but a cross between the two, a fusion of two natures.

His error was soon recognized as such by the church leaders of the time. We have mentioned the three great Cappadocians before. One of them, Gregory of Nazianzus, tersely remarked: Whatever was not assumed by the Son of God could not be saved by Him. If Christ did not assume a human spirit, the human spirit would be unredeemed.

An error which caused much more trouble than this one in the early church was sponsored by a certain Nestorius. He was the head bishop of Constantinople but had received his training in Antioch in Syria. In Antioch

at this time (the beginning of the fifth century) the human nature of Christ was unduly emphasized, because they falsely assumed that Christ had saved us, not by taking our sins upon himself and dying for them, but by setting us an example to follow. Christ had worked himself into communion with God by His pious living, and by following in His footsteps we might do the same.

At the same time, however another error was making great strides in the church. We know in what idolatrous veneration the Catholic church holds the Virgin Mary, the mother of Jesus. The first beginnings of this error are noticeable in Nestorius' time. Nestorius himself was free of this error.

At this time the devotees of Mary veneration delighted to call her "Mother of God." That irked Nestorius, and he denounced the title as false. He thought it more proper to call her, instead, the Mother of Christ.

Though the name Mother of God was abused, yet to denounce it in itself as false revealed the error of Nestorius. He said, Mary was a creature, and it is impossible that a creature should give birth to the Creator. What was born of Mary, he said, was a pure man and nothing but a man. It might be considered as the *cloak* which the divine nature of the Son of God should wear; or it might be called the *temple* in which the Son of God should dwell forever: yet the birth itself concerned the human nature alone, the divine did not participate.

This is in direct violation of the angel's announcement

to Mary: The holy thing which shall be born of thee shall be called the *Son of God* (Lk. 1:35); and of what Paul wrote to the Galatians: God sent forth *His Son, made of a woman* (chap. 4:4).

The error of Nestorius was very dangerous. It separated the two natures of Christ, tore them apart. Whatever the human nature suffered did not pertain to the divine. If it was wrong to say that the Son of God was born of the Virgin Mary, then it would be just as wrong to say that the Son of God suffered and died for us. What value would the suffering and death of Jesus have for us if it was limited to His human nature, if it was only a man who suffered and died? But if the suffering and death which Jesus underwent in His human nature was by virtue of the personal union of the two natures truly the suffering and death of the Son of God, then it is sufficient to cover all our sins.

But that is precisely the case. God so loved the world that He gave His only-begotten Son (Jh. 3:16). God spared not His own Son but delivered Him up for us all (Rom. 8:32). It was actually the Lord of glory whom Pilate crucified at the request of the Jews (1 Cor. 2:8). And thus, now the blood of Jesus Christ, His, *i. e.*, God's Son, cleanseth us from all sin (1 Jh. 1:7).

A bitter controversy raged in the church for some time, but the council held at Ephesus in 431 A. D. rejected the error of Nestorius and established the Biblical truth of the intimate personal union of the two natures in Christ.

## INTRODUCING THE LITURGICAL PART OF THE HYMNAL

Pastor Gervasius W. Fischer, Peshtigo, Wis.

### IX. THE DANGERS OF EXTERNALISM IN THE PUBLIC DIVINE SERVICE

OUR world is rapidly undergoing such great changes that it is extremely difficult for our generation to realize it. These changes have offered new problems to the Christian Church and especially to our own Synodical Conference. Although the Truth never changes and is just as applicable in one age as another, still a changing world often necessitates a shift of emphasis on certain truths of the Word of God. We do not mean that the essential doctrines of sin and grace, of Law and Gospel, need less emphasis at one time than another. Sinful man needs Law and Gospel for his soul's salvation, now as always.

Yet our day requires that certain teachings of the Word of God with reference to our Christian lives and the life and work of the Christian Church be given more emphasis now than, let's say, forty years ago. To give an example: before the coming of the radio, our members, as a rule, knew little of the false teachings of other churches and religious cults and only in isolated cases were influenced by one or the other of these. Today by

means of the radio all these false prophets have access to the very homes of our congregations. These false teachers and religious cultists have now learned the art of hiding their false ware in wrappings of Christian terms, so that at first glance it is often difficult to detect their errors. By such means our members are brought into constant danger of falling from the truth. This gives the true Church of Christ the difficult task of enlightening its members about the false tenets of the ever increasing numbers of all religious errorists.

Again, there was a time when our Lutheran people had their own divine services, but knew little of the liturgies of the Romanists and Episcopalians, and cared less. Today these services are being broadcast repeatedly, often with detailed descriptions and interpretations, and our members are often amazed to find a similarity of the services of these two churches with ours. They also find that many denominations who at one time boasted of the informality of their services, that they had no printed liturgies, have now adopted orders similar to those of the Lutheran Church. It is very easy for our people, unless instructed otherwise, to draw the conclusion that there

must also be a tendency toward doctrinal unity in the Church today, or that probably there never was much difference in the doctrines of all the Christian denominations, and so they will easily be contaminated by the epidemic of unionism which is now sweeping the world, a unionism which is trying to unite all churches into one large body.

#### Externalism on the March

There is another consideration which dare not be overlooked and which also belongs to our study of the liturgical part of the new hymnal. As inner convictions and spiritual sincerity wanes, externalism rises. Ever since the last war, particularly in our Lutheran Church in America since our transition into English, externalism has been on the march. This externalism, which looks only on things that are on the outside of man and entirely neglects the inner life of man, was in part brought on by the rise of modern inventions and conveniences.

Our materialistic age has taken too little time and occasion to think and meditate on the external values of life. Mass production has made mere machines of man; the automobile and now the airplanes have made fugitives of most of us, fugitives from ourselves; the radio has finished the job for externalism by supplying us music, literature, and even emotionalism without the least effort on our part. There is little time or incentive for constructive thought and apparently little need of it. The farmer while milking his cows no longer has time for serious thought, because the radio is occupying him with music, news, and entertainment. The housewife is no longer left alone with her thoughts and plans for her family's welfare, the radio is supplying her with gossip and drama; even while driving through the country there is now no time to be lost in thoughts or to enjoy what little beauty of God's creation one might snatch at 70 miles an hour, because the radio in the car demands one's interest.

#### Externalism Invades Our Liturgy

Now all this has a direct bearing on the form of our divine services in the Church. When people begin to neglect their souls, they will lay more and more emphasis upon the outward forms. When the spiritual beauty of the Gospel no longer appeals, then we demand something that pleases the outward ear and eye, then we demand forms and ceremonies that satisfy our so-called esthetic tastes. More than that; when like the Pharisees we grow inwardly cold and faithless toward God's Word, then we become outwardly exacting in regard to laws of our own making.

So today we see a definite trend toward externalizing our divine service and laying more and more emphasis on the outward. We see for instance how much is being made of the vesting of our confirmands in white. In our day we put less and less emphasis on the proper training and thorough indoctrination of our children! We demand that our choirs be vested and please us with our anthems, but we tire so easily of singing the Lutheran chorale. As

the Word of God is placed into the background, the person of the minister, the appearance of the choir, or the art of the organist is placed into the foreground.

#### Externalism Thrives on Imitations

Externalism is also a terrible copy cat. What is thought pleasing is imitated without previous study and much forethought. If one minister wears a certain robe, then that too would be "awful nice" for our minister, and we force it on him; if one church vests its choir for sheer practical reasons, then others must also vest theirs, even if they sit in the west balcony of the church, as if truly Christian people will be more willing to sing God's praises with a black or gray robe over them than without; when one congregation finds it advisable to have a silent procession for their choir before the opening of the service, because the choir is seated toward the front of the church, then ours too must march in procession and possibly during the singing of the first hymn, making the procession a part of the service, and they must do so even if it compels them to return to the west balcony near the organ after the procession; and so when externalism is on the march it thrives on imitations and so many foreign elements are easily introduced into the service.

Ask such imitators why they are doing such things, they can't tell you. They are often startled when they are told that such things were started by some faddist who was entirely ignorant in matters liturgical, or that what they had imitated was taken over from false churches, who based such ceremonies upon false doctrines!

#### A Plea for Soberness

Externalism has the tendency to make a divine law out of man made forms. For that reason we have emphasized "Christian liberty" in all our previous articles. We fear that, when our new Hymnal appears, we might sooner or later think of the liturgies printed there as the *only* correct ones, and by and by judge the orthodoxy of a church by the "correctness" of its liturgical forms. Already we see such things in print as "liturgically correct" or such terms as "liturgical service" applying to a service which followed the Common Service and observed more than the customary ceremonies. As if a simple service with prayer and Word is not a liturgical service!

We do not wish to be misunderstood. We are not opposing certain emphasis upon outward beauty in our public divine services, that is, the avoidance of music, ceremonies, actions or furniture which will offend the average eye and ear and will hinder the worshipper in hearing God's Word and in bringing to God his sacrifice of prayer and praise in the service. It is our personal opinion that this phase of our public service has been too often overlooked in our Lutheran church in America, certainly much more than by the Lutherans in Europe. Too often our churches and our entire public divine services have given the appearance that anything is good enough for our church, in our church, and for our God.

### God's Word the Essential

That is not the point here. What we wish to emphasize is that always and everywhere and in every service the Word of God is the essential element. And everything that a child God does must flow from the faith that this Word of God created in him. Not ceremonies, but the Word and Sacraments alone, can create and sustain the true life in the Church of Christ. Our worship in private and in public is but an expression of this life. So if we neglect the Means of Grace and unwittingly substitute for them outward ceremonies, we are taking the first steps in making hypocrites of our members, and by our outward forms are introducing that soul destroying fallacy that ceremonies in themselves are good works acceptable to our God.

Because these matters are not as self-evident as they might seem, we have devoted the first seven chapters of this series to the doctrinal basis of our Lutheran liturgy. May we ask you to study them again? Without an understanding of the principles outlined there we cannot understand and appreciate the beauty of our Lutheran divine service.

In order to avoid the impression that, because the Romanist and Episcopalian churches have a liturgy similar to ours, they therefore are practically one in faith with us, we hope to devote the next article to the doctrinal difference between these churches and ours, particularly with reference to their liturgies which appear similar to ours, and yet are so different, because of the false teachings which lie hidden in their apparently correct forms.

## NEWS FROM OUR COLORED MISSION

By Pastor Oscar Luecke, New Orleans, La.

### THE ONLY SELF-SUSTAINING COLORED MISSION IN THE SOUTHERN DISTRICT

**S**T. PHILIP'S EVANGELICAL LUTHERAN MISSION, 3220 Pine Street, was begun in December of 1932 by Mount Zion Congregation in cooperation with Mr. Eddie Joshua and family, originally from Augustana Evangelical Lutheran Church of Alexandria, La., but at that time members of Concordia Mission, New Orleans. Joshua, now sainted, an ardent and indefatigable canvasser, mixer and lay missionary, gave us the use of his residence for Sunday school and church purposes. The sainted Miss Beulah Millender, then of St. Philip's in St. Louis, but at the time principal of Mount Zion School here, conducted the Sunday school. During



the first two years services were conducted from pillar to post, in three different rented residences, and, in between times, in homes of members and prospects. Each neglected shack that we rented for services was in turn

reclaimed by its owner, renovated, and converted into an attractive residence, leaving us to look for new quarters. This caused us to decide to attempt to get our own building, if possible, for the \$8.00 monthly rent we had been paying.

#### A Lowly Beginning

A lot, 30 by 120, was purchased from a Homestead Association, for \$521.00, \$50.00 down and \$8.00 per month. Hope Congregation, the sainted Pastor Harry

Reinhardt, loaned us \$100.00 to be repaid at \$5.00 per month, which made the down payment on the lot and purchased a tumbled down house three blocks away for \$50.00. This house the members wrecked, and carried and use as material for the shell of a church we now have, walls of upright 1x12's, stripped on the outside, heavy paper nailed on the inside, tar paper roof, ceiled ceiling and uneven flooring, both air-conditioned by a wealth of cracks which keep the building cool in summer and winter. From a building of about 50x30 feet we salvaged a shack 36x14 feet. This was partly due to the fact that this was our cold and wet winter season, January to February, when people needed stove wood, and it took a heart of stone to turn the beggars away, and beggars with hearts of stone stole so much of it at night that we had to stretch it for our floor and ceiling, and that, after our men had to take turns watching the lumber through the night by bonfires. The labor was all voluntary and the building shows it. At the laying of the corner stone, a small marble slab dug up on the grounds and home-cut and lettered by a layman, many invited Lutheran friends attended only to be dismayed at seeing the brick pillars keeling in different directions, from their own weight, after a heavy night's rain. The corner stone was laid, but the next day the foundation had to be properly rebuilt. Piano, altar, pulpit, board benches, hymn-board, communion set, altar coverings, and even a railroad engine bell were kindly donated by members and friends. And were we happy to have our own place of worship, lowly though it was! All we had to do then, for several years, was to rake and scrape together our monthly payments, with occasional necessary repairs on roof, window-panes, and painting.

#### A School is Opened

Last winter we undertook to have a drinking fountain and sanitary toilet installed, \$85.00, so that a school could

be started. Mrs. Luecke was kind enough to open the school and teach it through that term. This year Mrs. Alma Frank of St. Philip's, daughter of the sainted Teacher Peter J. Robinson of Mt. Zion, is teaching four grades with 25 to 30 children, charging ten cents per child weekly, thus collecting about \$2.00 per week tuition, and receiving an additional \$1.00 per week by contribution. She also handles the WPA free lunches for the children, bringing her own children to school with her, as well as to Sunday school. Mrs. Ruth White has been the faithful organist from the very beginning, and Mr. Richard Terry, president and treasurer, has been in charge faithfully since the death of Mr. Joshua. The congregation consists chiefly of a few families: the Terry's, White's, Frank's, Stamp's, Johnson's, and Joshua's, about thirty active souls, twenty of whom are communicants. A number of others have come and gone, mostly gone. Average attendances at services is about 18.

#### Some Improvements

Finally, last fall we completed the Homestead payments and received full title to the property. The property had been bought in the name of Eddie Joshua; but he had gone to heaven, so the congregation put the title in the pastor's name, until such a time as the congregation charters, which may or may not be soon. In the meantime the pastor's will provides for the property going at death to St. Philip's, if chartered, otherwise to the Missionary Board, and names Attorney Claude Duke, the congregation's benefactor, as executor. Now the congregation is planning extensive improvements on both inside and outside of their shell chapel, about as follows: six new window frames with sashes @ \$6.00 (one each month, 6 months), new weatherboarding all around and paint (6 months), front doors with frames and concrete steps and

walk (6 months), lathing and plastering inside walls and ceiling including paint (6 months), a new floor and benches. At present the front half are school benches, individual with chairs, and the rear half are rude church benches. So it will take upward of two years more to get ready for the dedication for which Joshua longed so ardently, but never lived to see.

#### Spiritual Growth Continues

In the meantime, however, the congregation has feasted constantly on the Word of God, and has derived continuous comfort and sustenance from the blessed Word and Sacraments, and will continue to do so, God willing. They have day school five days a week, Sunday school every Sunday morning, services every night in winter, and every morning at 8 o'clock during summer. They are beginning now to pay a little for pastoral services, which until now has always been received free of charge through the kindness of the mother congregation, Mount Zion. So one can scarcely say the congregation is self-sustaining now, although it owns its own property, such as it has, and finances its own little school, in a poor way. But it is a soundly Lutheran congregation in doctrine and practice, uses the full new order of service, has special confessional services, has no lodge members, and raises funds by contributions only. And even now we speak of the time, about ten years hence, when the congregation shall have outgrown the little chapel, which will be moved to the rear as a school, while another homestead loan on the property will make possible the building of a sizeable church, with a congregation large enough to pay half a pastor's salary and receive half his time . . . a self-sustaining congregation, in a small way. Is that too much to hope and expect from Him Who is the giver of all good gifts? We think not; and into His hands we commend ourselves.

### Gethsemane — Gabbatha — Golgotha — The Garden

(Continued from page 114)

— In a garden, Joseph's garden, the second Adam rose and brought life and immortality to light. The curse of man's sin, death, and damnation were removed. Indeed we seek Jesus of Nazareth who *was crucified* but *is risen*.

And now mark the complete change, the revival, the resurrection from death to life, from fear to peace, from sorrow to joy, that has taken place as we look from the fall of man in the garden to the resurrection of Christ in the garden.

There the voice of the Lord in the garden, "Adam, where art thou?" and the answer, "I was afraid and I hid myself." Here the voice of the risen Lord familiar, kind, "Mary!" and the clinging, trusting, rejoicing answer, "Rabboni!"

There at the portal of Eden the Cherubims and a flaming sword which turned every way, forbidding, threatening. A man and woman driven from the garden to toil in the vale of tears. Here the voice of the angel, "Woman,

why weepest thou?" As if He said, there is no reason for weeping and sorrowing. The angels seek to penetrate the mystery of our redemption by Christ. With wondering eyes they behold the weeping woman. They know not the mystery of redemption but they know the Savior who was crucified is risen. They ask, "Why weepest thou?"

There, when man fell into sin, the curse "Dust thou art and unto dust shalt thou return." Here the voice of the Lord, "Tell my brethren I ascend unto My Father and your Father, and unto My God and your God."

And this is the blessed significance of Joseph's Garden with its empty sepulchre on Easter morning. It does not preach a gospel that will build better homes and getter gardens here on earth. But it is the gospel of peace, of life after death, of paradise regained. "I ascend unto My Father and your Father — that where I am ye may be also." Joseph's Garden is fragrant with life and immortality.

A. P. V.



## RUTHERFORD'S THEOCRACY

NOT long ago copies of a booklet entitled "Theocracy" by J. F. Rutherford were delivered to all the pastors of at least one large city for the avowed purpose of giving them reliable information on what "Jehovah's Witnesses" stand for. They claim to have been much misquoted and misrepresented. Since "Jehovah's Witnesses" are perhaps the most aggressive sect of our day and have been publicized as enemies of American institutions, they have in recent times suffered much from mob violence. They, by their persevering and insistent practices, force themselves upon the attention of the public. On certain days they are found on the busiest corners with their banners, offering their publications for sale. They go much from house to house. They play their phonograph records at the door; often, it is said, in spite of the violent objections of the householder.

This particular sect or cult specializes in catch-words and sensational slogans, discarding them and inventing new ones when they seem to have outlived their usefulness. Many of us are old enough to remember seeing displayed on spare tires and other prominent places the sensational sentence, "Millions now living will never die." We haven't seen it displayed for many years. Its inventors seem willing to forget about it. Now the great watchword is "Theocracy," which is derived from the Greek and literally means the rule of God or the kingdom of God. It seems to be a fluid religion so far as slogans are concerned.

### Origin

Jehovah's Witnesses are an outgrowth or continuation of the Russellites of an earlier day. After "Pastor" Russell's death in 1916 Judge Rutherford jumped into the saddle and added a few twists of his own. In fact, some of the followers of Russell thought that the movement was assuming a new complexion and refused to recognize Rutherford's leadership. These seceders or the old faithful, as they regard themselves, have been known under various names, such as: "Russellites teaching the truth as expounded by Pastor Russell," "Standfasters," "Associated Bible Students," etc.

Rutherford's policy seems to have been to soft-pedal Russell's name and keep it in the background as much as possible without actually disavowing him and his doctrines. It was pretty hard to make Russell plausible. However, since the bulk of Rutherford's followers were inherited from Russell, the founder can not be eliminated without wounding the sensibilities of the Old Guard.

### Not "Russellites"

In the convention of 1931 it was stated in a formal resolution, "that we have great love for Brother Charles T. Russell for his work's sake and that we gladly acknowledge that the Lord used him and greatly blessed his work." But the demand that the group be known as "Russellites" was denied. This name and similar titles, among them

such titles as the group had formerly borne, were rejected on the ground that these are all names invented by men and that the only name which God Himself has given to His true followers is that of "Jehovah's Witnesses." Though the Lord in the Bible speaks of His people as His witnesses, it is plain to every Bible reader that this is but one of many names which the Lord uses in referring to those that are His.

### Rutherford's Denunciations

Much of Rutherford's ammunition is employed in denouncing religion as a snare and a racket. He has reference to denominations, church bodies and church organizations. The impression is given that his followers are not a denomination or church, no organized group but that they are all, as it were, Christian free lancers. But it would be difficult to find a more highly organized group. Rutherford tells them what to do and they do it. His printing presses furnish the workers with literature and, according to a well-prepared plan, this literature is sold and distributed by the members in the various locations.

And who can keep from believing that this is a denomination or distinct church body when it is seen how much the importance of belonging to "Jehovah's Witnesses" is stressed? It is represented as the condition of salvation, of being received into the "Theocracy." That the capital "W" is scrupulously avoided in their literature when speaking of "Jehovah's witnesses" does not alter the fact that here is an outward organization or a denomination sharply defined if ever there was one.

### The Message

As already indicated, it is chiefly Theocracy that is preached, a visible rule of Christ here on earth. Theocracy is called "the biggest world issue today," "the only place of refuge for distressed humanity," "the only hope of mankind."

In a body claiming to accept the Bible as the Word of God one would expect to find emphasis on the cardinal doctrine of the Bible: the redemption of sinners through the blood of Christ. But the booklet "Theocracy" in its 63 pages makes hardly any mention of it, and then only in an incidental, vague way, so that it is plain that the redemptive work of Christ plays a very minor role in its theology. Here is one of the very few statements which might be interpreted as referring to the atonement: "As a secondary purpose, as provided in his commission of authority, Jesus was sent by the Father to purchase and deliver obedient men from death." To purchase and deliver men is here called a *secondary purpose*, and it is stated that Jesus was sent to deliver "obedient" men. How that tears the very heart out of the Gospel!

To call the redemption through Christ a secondary purpose is to reverse the preaching of the apostles. Paul wrote to the Corinthians, "I determined not to know anything among you *save Jesus Christ and Him Crucified.*"

The redemption of sinners through the crucifixion of Christ belongs in the foreground of all preaching. It is to be the subject which overshadows and permeates all. A church body in which this is not the case, but some other subject is pushed to the forefront has drifted from the very essence of Christianity.

Nor did Christ come merely to deliver and purchase "obedient" men. What hope would we sinners have if our hope of salvation depended on our obedience? No, Christ is a Savior "who gave himself a ransom for *all*." 1 Tim. 2:6. He died for sinners, all of them, not just for obedient men.

#### A Millennium That Is Different

Russell predicted that Christ would return in 1914 and begin his millennial reign, that in that year the world would come to an end. The Bible warns very strongly against those who try to set the date of Christ's second coming and of the end of the world. Jesus said that of that day and that hour the angels in heaven did not know nor even He in the days of His flesh. So the very fact that Russell tried to set the date stamps him as a false prophet. And the failure of the beautiful millennium to dawn in 1914 and the outbreak of the World War in that year has plagued Russell and after him Rutherford and his followers. No wonder that it is considered good policy to keep Russell out of sight as much as possible.

However, Russell's ill-advised going among the prophets was a matter of public record and a stubborn fact which could not easily be explained away. And so it had to be taken over into the Rutherford "theology." Perhaps he knew that if you state anything often enough and emphatically enough there will always be some who believe you.

#### Satan's Rule Ended — 1914

He writes in "Theocracy": "It was in 1914 that Satan's uninterrupted rule of the world came to an end, and it was then that Christ Jesus, the King of Jehovah, was sent forth to rule and to oust Satan." "The 'end of the world,' as afore stated, came in 1914, and that truth Pastor Russell for years previous had strongly emphasized. In 1918 the Lord Jesus Christ came to the temple of Jehovah, that is to say, to the body of consecrated Christians whom he gathered around himself." — "Although the temple judgment began in 1918, not until 1922 was it understood by the consecrated of the earth that the Lord was at the temple."

According to this, Jesus returned in 1914. For the soberminded Christian it is enough to read Christ's remarks in regard to His second coming and His warning not to be taken in by those who would say that He had already come. He said, Matthew 24:26, 27: "If they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be."

#### The Day of the Lord

The end of the world is supposed to have come in 1914. If so, it has pretty well escaped the attention of the general public. When Jesus actually comes and the world actually comes to an end, you will need no "Jehovah's Witnesses" to give you the information. Peter says: "The heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Can anyone imagine that when this happens others will have to tell us about it? It is not only the believers who will know that Christ has come but also the unbelievers will know it, so that they will beg the mountains to fall on them and the hills to cover them to hide them from the wrath of the Lamb.

It is simply a millennial dream that Jesus will return, or even has already returned, to establish a rule here on earth. According to the Bible, when Jesus comes it will be to judge the quick and the dead, to destroy this present world and to create a new heaven and a new earth. We Christians look forward to eternal mansions in heaven prepared for us by Christ. We do not look forward to such a "Theocracy" as Rutherford proclaims.

In the above a thorough investigation of the "Jehovah's Witnesses" sect has not been attempted. Only some of the errors have been touched upon. They have the form of godliness. The fact that they have suffered from mob rule upon occasion is reason enough for some sentimental people to look upon them as the true followers of Christ.

#### Know Them by Their Fruits

The way to know them is by their fruits, their teachings, which are plainly out of joint with the clear doctrines of Scripture. However, we are shamed by their devotion to their cause. We have become so used to the old familiar doctrines of Christianity, and such a feeling of listlessness and lassitude has overtaken us, that we make only the feeblest efforts to pass on the saving Gospel of Christ to others. Lord, guard us against the false teachings of our day and fill us with a deep love of Thy saving truth.

I. P. F.

#### Editorials

(Continued from page 115)

"the light of the world" at all times. Earthly, complex conditions of life require leadership, that is true. The Christian is often forced to accept such leadership as the world may offer. But, after all he has but one leader and that is — Christ. If there is a conflict between the way that Christ would lead and the way the earthly leaders would lead the Christian must follow Christ, no matter what the cost may be. He dare not do contrary to Christ and the spirit of His Gospel. Yes, these troublesome times and conditions will require much prayer and Christian fortitude.

W. J. S.

## SPIRITUAL WELFARE COMMISSION

## PASTORS, NOTE:

*The S. W. C. desires the names of pastors living at or near any military camp, naval base, air field or other military unit headquarters. Give name of pastor, name of church, address of both, distance from camp or base, facilities for serving men stationed at such training centers and any other pertinent information. KINDLY DO THIS AT ONCE.*

REV. E. R. BLAKEWELL, *Executive Secretary,*  
1916 E. Thomas Avenue,  
Milwaukee, Wisconsin.

The following letter together with a daily meditation and prayer booklet for the Easter season was mailed to 713 men whose names to date appear in our files as serving in the various units of our country's defense forces:

April 5, 1941.

Dear Friend:

May the joy of the Easter Gospel, "CHRIST IS RISEN!" be yours in full measure!

Your Church has appointed a Commission to provide for the spiritual care of those who are serving in the various units of our country's defense forces. The Commission is extremely conscious of its responsibility. Since the work of the Spiritual Welfare Commission, apparently, is to be a permanent part of our Church's Mission endeavor, and not just a temporary measure, confessional, ethical, and financial problems must be solved with the permanency of this work in mind.



Until effectual and practical policies are evolved, we want you to know that your Church at large, and at home, has your spiritual welfare at heart and in prayer, and we ask your patience if regular pastoral care, while you are in camp, cannot be provided at once.

With our men already scattered throughout the country in more than one hundred camps and bases, and each mail delivery adding to this number, it is not an easy matter to find a church and pastor of our confession at or near each camp and base. Wherever it is possible to direct our men to such pastors and churches, it is being done, and gradually this problem of our work will find solution. We are confident that you will understand the difficulties involved.

In the meantime, we trust that your Home Church is keeping in contact with you, and that your Christian faith and training will prove the sustaining power which you need while away from your accustomed contacts and surroundings.

Vital to our work is regular notice of address changes. Will you take "time out" to keep us informed of any such change in your address? A postcard is all that is necessary.

We shall write you again as helpful measures are worked out. It is our pleasure to be of service to you in any way possible. Also we will welcome any suggestions from you that would expedite our work.

Your Servants in the Lord,

SPIRITUAL WELFARE COMMISSION  
Ev. Lutheran Joint Synod of Wisconsin  
and Other States

REV. E. R. BLAKEWELL,  
Executive Secretary.

## NEW CHAPEL DEDICATED DECEMBER 1, 1940

### GRACE ENGLISH EV. LUTH. CHURCH, TECUMSEH, MICHIGAN

DECEMBER 1, 1940, was a day of great rejoicing and thanksgiving for the members of Grace Ev. Luth. Church of Tecumseh, Michigan. It was on that day that they were privileged to dedicate their new house of worship to the service of the Lord.



The Tecumseh field is a comparatively young mission field of the Michigan District. A beginning of mission work in the Tecumseh field was made when

on January 6, 1938, Rev. A. G. Wacker, assisted by members of the Salem Congregation at Scio came to Tecumseh and began a house to house canvass of the village which has a population of approximately 3,000. The results of this canvass were very encouraging, for it was found that a considerable number of people in Tecumseh were definitely interested to have a Lutheran Church in Tecumseh. In April of that year these people gathered and drew up a petition asking the Mission Board for the services of a missionary. The signatures represented at least 60 souls.

The Mission Board honored this petition when at its regular meeting in July it decided to place a missionary in the field here. The call was extended to candidate R. W. Scheele. Quarters were then rented which served as an appropriate chapel and also as living quarters for the missionary. At this location candidate Scheele was ordained and installed on August 14, 1938, at a service which was well attended by local people as well as by those of neighboring congregations. From then on services were regularly conducted in this field.

The brief history of this mission from that time on has been an eventful one. Already before the congregation was organized those interested undertook to excavate and remodel the basement of the building which it occupied to make it suitable for activities and meetings of various kinds.

The congregation was officially organized on January 23, 1939, when its constitution was adopted and signed by 13 voting members and 33 communicants. The souls represented were 53. At the time of the dedication its membership had grown to 16 voting members, 52 communicants and 90 souls. This number has grown since.

In the fall of 1939 it became evident that the building which the congregation was occupying would not be suit-

able for long. It was therefore felt that it would be advisable to purchase church property and for that purpose an investigating committee was elected. As soon as a suitable piece of property was found the matter was presented to the mission board and to the congregation and with their consent steps were taken to purchase this property.

However, on March 23, 1940, God saw fit to destroy to a great extent the building as well as its contents by fire. From then on it became impossible to conduct services in this chapel and the congregation was forced to find some place to conduct services and Sunday school. The basement of the new home of one of the members was offered to the congregation and temporarily used for services and Sunday school. After a few weeks of worship there, the vacant Episcopal Church building at Clinton, a neighboring village, was offered to the congregation and services were conducted there until the new chapel was dedicated.

Shortly after the fire the members of the congregation themselves undertook the remodeling of the house which stood on the property previously purchased. After the remodeling was completed, Rev. Scheele and his family moved in on June 18.

During this time a building committee appointed by the congregation was active in setting up plans and getting bids and estimates on the cost of a new chapel. The plans were submitted to the mission board and met with their approval. Then on August 27 the congregation decided to build a house of worship which was not to exceed \$4,600.00. The excavation and building was immediately begun and was ready for occupancy on December 1, 1940.

The chapel was erected at a cost of \$4,400.00. Altar and pulpit were donated and pews have not yet been installed. The dimensions of the chapel itself are 28x56 feet. In addition to this the 10 foot tower extends 6 feet. The chapel has a full basement including Sunday school rooms, auditorium, kitchen, lavatories and furnace room. It is equipped with a forced hot air furnace and air conditioner amber windows and a belfry.

On the day of dedication three special services were conducted which were well attended by members of the congregation as well as friends from the neighboring congregations, 660 individuals in all. The three speakers at these services were Rev. A. G. Wacker of Ann Arbor in the morning, Rev. W. Steih of Lansing in the afternoon, and Rev. M. C. Schroeder of Bay City in the evening. Amplifiers were placed in the basement where those who could not be accommodated in the main part of the church could also hear the service.

In the history of Grace Congregation one sees unmistakably the guiding hand of God and how richly God bestows his blessings. May the Lord continue to bestow his rich blessings upon this growing mission.

R. W. Scheele.

## OBITUARY

† MRS. CHRISTIAN SAUER †



Exactly two weeks after the death of her husband Mrs. Elizabeth Sauer, widow of Rev. Christian Sauer, died at the Milwaukee Hospital. She had suffered a heart attack about two months ago and the result of that and other infirmities caused her death on March 26, 1941. She attained the age of 82 years, 4 months and 8 days.

Mrs. Sauer was born in La Crescent, Minn., a daughter of Mr. and Mrs. Valentine Weimar, on November 18, 1858. She was educated in La Crosse, Wis., and was married to the Rev. Chr. Sauer in 1882, who served parishes at Wonewoc, Montello, Juneau and Ixonia.

Surviving are two sons, Prof. Adolph Sauer, Saginaw, Mich., Prof. Edwin Sauer New Ulm, Minn., four daughters: Olga, Milwaukee; Laura, Watertown; Mrs. Elizabeth Frohmader, Jefferson, Wis.; Mrs. Esther Buschkopf, Juneau. One brother, William Weimar of Tieton, Washington, at one time professor of mathematics at Northwestern College, also survives as do 19 grandchildren. Mrs. Sauer was of a fine character, a sincere Christian, who performed her duties as a pastor's wife, as a mother to her children in the fear of her Lord and did it well.

Funeral services were held on March 29 at St. Mark's Church, Watertown, Wisconsin. Pastor J. Klingmann officiated at the home. Pastors W. A. Eggert and M. Nommensen preached English and German sermons respectively. Her body rests alongside of that of her husband in Juneau. At her departure we rejoice with the holy writer in saying: "Blessed are the dead who die in the Lord."

W. A. E.

## A Pamphlet You Must Not Miss

By Pastor Norman A. Madson, Princeton, Minn.

THESE days as to a Christian's God-given duty in time of war. In spite of the fact that our Lutheran Confessions are as explicit as is Scripture itself on the question, in spite of Dr. Martin Luther's clear-cut testimony in the case, in spite of all the telling testimony which the sainted fathers of our church have offered in evidence, there are still those who would "re-examine" the 16th and the 28th article of our Augsburg Confession, since the former asserts that "it is right for Christians to serve as soldiers," and the latter speaks of "the power of the Church

and the *power of the sword* (Italics ours) — as the chief blessings of God on earth."

The boys who are called to the colors ought not to be left in doubt as to what a Christian can and must do when the civil authorities require their service under arms, their fathers and mothers, brothers and sisters, wives and children ought not to be burdened with doubts and misgivings. They ought to be told in plain, unequivocal language what it is that we must render unto Caesar and what we must render unto God.

In his thorough discussion of "*The Principle of the Separation of Church and State Applied to Our Times*," the Rev. George O. Lillegard has given the answer for which every true Bible Christian will thank him. He shows the inconsistency of pacifism, putting it in the same category with Anarchism and Communism, — "entirely impractical, dangerous and destructive in this world of sin and lust, because it is based on the false, anti-Scriptural notions of the perfectability of man and society and the innate goodness of human nature." — "The Lutheran who considers himself a 'conscientious objector' must indeed follow his conscience," says the author of this brilliant monograph, "misguided though it be. But the Lutheran Church has the clear duty to teach such an one that he is being guided by an erring conscience." A copy of this timely pamphlet ought to be put into the hands of every one of our boys now under arms. For the true Christian it is as comforting as it is enlightening. In times like these we must needs know where we stand on a question so vital. May the pamphlet be as widely read as it is eminently well written. It may be had at ten cents per copy, or at a dollar per dozen. Order from the Synod Book Company, Mankato, Minnesota.

Norman A. Madson.

## Report of the Committee on Hymnology and Liturgics

THE triennial report of the Synodical Committee on Hymnology and Liturgics is of necessity brief, as the task which occupied us during the past twelve years — the preparation of the Lutheran Hymnal — has now been completed. We earnestly pray God that this work will be found acceptable to our people, to His glory, and their edification. We believe that particular thanksgiving is due to our heavenly Father in Christ Jesus for having during these years so visibly blest the cooperation of our Committee with the similar committees of our sister synods in the Synodical Conference, and that as a result the fond hope of having one hymnal for the churches of this body has been realized, giving us another manifestation of the unity of faith. May the use of the new hymnal and a common liturgy help us all more and more to appreciate this unity of spirit in the bond of faith. We are happy to report that our sister synods of the Synodical Conference, through their respective committees on hym-

nology and liturgics, are continuing to cooperate with us in the work which the Delegate Synod of 1929 (see Report of Proceedings, p. 133) declared as belonging to the scope of our activity, as follows: "It is understood that this committee should regard books of devotion, prayer-books, and the like, as belonging to the scope of its work."

At the present time your committee, jointly with the committees of our sister synods, has before it the following program:

The preparation of

1. A small volume, Music for the Liturgy, for pastors and organists;
2. A volume containing the music for the Introits and Graduals of the church year, the seasonal sentences, sequence hymns, etc., especially for our choirs;
3. The revision of the Agenda, with the view of bringing it into harmony with the new hymnal, adding needed service orders, prayers for special occasions, etc.
4. A companion volume to the new hymnal, containing suitable hymns and spiritual songs for all special occasions, not covered by the new hymnal, and additional hymns for funerals, weddings, etc.;
5. A family prayer- or service-book in harmony with the best liturgical traditions of our Church and taking into full consideration the calendar of the church year.

Respectfully submitted on behalf of the  
Committee on Hymnology and Liturgics,  
by W. G. Polack, Chairman.

## ANNIVERSARIES

### FORTY-FIFTH WEDDING ANNIVERSARY



On the evening of March 9 in the company of relatives and friends Mr. and Mrs. Ernst Kriesel, members of St. John's Church, Mazeppa Twp., Grant Co., South Dakota, were privileged to celebrate their forty-fifth wedding anniversary. The undersigned based his address on 1 Cor. 15:10.

H. C. Schnitker.

### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. John Selk, for over fifty years members of St. Paul's Ev. Luth. Church at Plymouth, Nebraska, celebrated their golden wedding anniversary on March 12, 1941. May the Lord bless the remaining days of their earthly pilgrimage.

A. T. Degner.

## Welcome, Happy Morning!

Welcome, happy morning! age to age shall say,  
Hell today is vanquished; heav'n is won today.  
Lo, the Dead is living, God for ever more!  
Him their true Creator, all His works adore.  
Welcome, happy morning, age to age shall say.

Maker and Redeemer, Life and Death of all,  
Thou from heaven beholding human nature's fall,  
Thou of God the Father, true and truly Son,  
Manhood to deliver, manhood didst put on.  
Hell today is vanquished; heaven is won today.

Thou, of life the Author, death didst undergo,  
Tread the path of darkness, saving strength to show;  
Come then, True and Faithful, now fulfil Thy word;  
'This Thine own third morning: rise, O buried Lord!  
Welcome, happy morning! age to age shall say.

Loose the souls long prisoned, bound with Satan's chain;  
All that now is fallen raise to life again;  
Show Thy face in brightness, bid the nations see;  
Bring again our daylight; day returns with Thee!  
Welcome, happy morning! Heaven is won today!

## Easter Peace

On that first great Easter morning,  
Bearing ointment, spice, and myrrh,  
Came the faithful women, weeping,  
To their Lord and Master, sleeping,  
Sealed within the sepulchre.

"Christ is Risen!" sang the angel:  
"Weep no more for His dear sake.  
He who died on Calvary's hill  
Will His promises fulfil  
By the Galilean lake."

Faintly flushed the eastern sky-line;  
Sun-kissed clouds crept through the gloom:  
All the wonders thus revealing,  
Naught the empty grave concealing,  
Christ was risen from the tomb.

Christ was risen! He was risen!  
Christ, their Brother, Savior, Lord;  
Risen King of Life celestial,  
He who suffered pain terrestrial,  
"God in man: the Living Word."

Down and o'er the winding pathway,  
Through the sun-lit garden glade,  
Mary, the disciples seeking,  
Heard her risen Savior speaking:  
"It is I — be not afraid."

"Christ is risen! He is risen!"  
Voices thrilled with ecstasy.  
Faith returned, and joy transcendent,  
Filled their hearts with Light resplendent.  
Christ had conquered gloriously.

Jesus Christ, sweet Son of Mary!  
Prince of Love! Redeemer, Lord:  
May the Peace of Easter gladness  
Piercing war-grimmed clouds of sadness,  
Prove more mighty than the sword.

"Christ is risen!" Alleluia!  
Thou, the sole-begotten One!  
In Thy Father's Home, supernal,  
Grant us life with Thee, eternal,  
By Thy Hallowed benison. Amen.

— Ann Wentworth Smart.

## The Risen Lord

O day of days! O joyous feast of Easter!  
 Thou queen of all the days of seasons bring,  
 Today we raise our Alleluias joyful,  
 Today we greet our risen Lord and King.  
 The darkness, gloom, and sorrow, all have vanished,  
 The grave and gate of death have passed away;  
 A radiant dawn of light o'er earth is breaking, —  
 All hail to thee, thou glorious Easter Day!

No one who hath not known Gethsemane's darkness  
 Can see the brightness of the Easter light;  
 And they alone can sing of Resurrection  
 Whose feet have climbed to Calvary's mountain height.  
 O Savior, by Thy bitter cross and passion,  
 Lift up our hearts to greet Thy rising bright.  
 Scatter forever all our doubts and weakness,  
 And flood our souls with Resurrection Light!

Fulfil Thy promise to Thy waiting people.  
 "To those who look for Him" the Lord appears.  
 Grant we may never cease to greet Thy rising,  
 Nor fail to tread with Thee the path of tears.  
 To Thee be all the praise and glory given,  
 Who by Thy might hast conquered death's domain;  
 To Thee be all the worship of the ages,  
 Thou Lamb of God, for our redemption slain.

Adele Clere Ogden.

## ANNOUNCEMENTS

### ANNOUNCEMENT

The course of study for summer schools and Saturday schools which has been compiled under the supervision of the General School Board last year is again available. It is in mimeographed form and may be ordered from F. W. Meyer, 2663 No. Palmer St., Milwaukee, Wis. Price 15c.

### INSTALLATIONS

Authorized by the President of the Minnesota District, the Reverend Ackermann, the undersigned installed, on the third Sunday in Lent (Ocoli), March 16, 1941, the Reverend A. J. Maas as pastor of the Zion Evangelical Lutheran Church, Island Lake township, and of the Immanuel Evangelical Lutheran Church, Tyler, Minnesota. In the service of the latter congregation, the pastors Rein, Schierenbeck and U. L. Larsen assisted.

May the Chief Shepherd bless both pastor and people with His grace. Address: Rev. A. J. Maas.

Tyler, Minnesota.

Paul W. Spaude.

Authorized by President W. T. Meier I installed Pastor G. E. Schmeling as Pastor of Bethlehem Ev. Luth. Church, Hague Twp., Clark Co., So. Dak., on March 30, 1941. May God bless both pastor and congregation.

Address of Pastor Schmeling unchanged.

Karl G. Bast.

### CHANGE OF ADDRESS

Rev. Arnold H. Schroeder, 2121 North 58th Street, Milwaukee, Wis.

### GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on Wednesday, May 14, 1941, at 9:00 A. M.

### Preceding Group Meetings

General Mission Board — Monday, May 12, 10:00 A. M. — St. John's School.  
 Board of Trustees — Monday, May 12, 10:00 A. M. — St. John's School.  
 School Committee — Monday, May 12, 10:00 A. M. — Jerusalem School.

Committee on Lutheran Church Union — Monday, May 12, 2:00 P. M. — Grace Church.

Conference of Presidents — Tuesday, May 13, 9:00 A. M. — St. John's Parsonage.

Representatives of Educational Institutions — Tuesday, May 13, 10:00 A. M. — Grace Church.

Spiritual Welfare Commission — Tuesday, May 13, 2:00 P. M. — St. John's School.

Committee on Assignment of Calls — Friday, May 16 — Thiensville.

The Reports of all Boards and Standing Committees, as well as all Memorials, must be in the hands of the undersigned by May 1, 1941. John Brenner.

## CALENDAR OF CONFERENCES SOUTHWESTERN MISSISSIPPI VALLEY CONFERENCE

The Joint Southwestern Mississippi Valley Conference convenes Wednesday, April 23, at La Crosse (W. Gutzke), opening with a communion service at 9:30 A. M.. Speaker: F. Senger (C. W. Siegler).

Time Schedule and Essayists: 10:30-11:45 A. M.: "Exegetical Study of Colossians" (continued), W. Schumann; 1:15-2:30 P. M.: "Divorce," Art. Berg; 2:45-3:30 P. M.: "The Common Service and Demonstration," A. L. Mennicke; 3:30-4:15 P. M.: "Why Should Every Congregation Join Synod?" M. Glaeser; 4:15-4:30 P. M.: "Questions" and Routine.

Brethren are to provide for their own meals. Excuses of absentees are urgently requested by the local pastor.

R. W. Mueller, Sec'y.

### CENTRAL CONFERENCE

The Central Conference will convene at Savannah, Ill. (Pastor Gerh. Fischer) May 6 and 7, 1941 (not May 13, and 14.)

Order of Business: Tuesday, 10:00 A. M. Opening and Roll Call. 10:20, Paul's Epistle to the Galatians (Isagogical), W. Zank. 1:30, Opening. 1:45, Church Symbols, W. R. Krueger. 3:00, Financial Report, 3:10, Origin of the Formula of Concord, Wm. Thierfelder. Wednesday, 9:00 A. M., Opening. 9:15, Sermon Criticism. 9:45, Study of Dr. M. Reu's Essay on Lutheran Unity, H. C. Nitz. (Every member is requested to bring his copy along.) 1:30, Opening. 1:45, Exegesis on Psalm 51, Fritz Miller. 3:00, Forum Discussion on Mixed Marriages, L. C. Kirst, Leader.

Substitute Paper: Biography of Paul Gerhardt, Hugo Warnke.

Please, get your announcement in at least a week before the meeting, especially if night lodging is requested.

H. Geiger, Sec'y.

### PASTORAL CONFERENCE OF THE NEBRASKA DISTRICT

April 29 to May 1, Naper, Nebraska, F. Knueppel, pastor. Sermon: Pastor Hy. Lehmann (Pastor R. H. Roth).

Confessional Address: Pastor A. C. Baumann (Pastor W. Siffring).

Essays: The Pastor at the Sick Bed: Pastor Im. P. Frey.

The Moral and the Ceremonial Law in Relation to Each Other in the Light of the New Testament Gospel: Pastor H. Schulz. 1 Peter 1 Exegesis: Pastor E. A. Knief. In the Interest of Lutheran Unity: Pastor E. J. Hahn. Divorce: Pastor L. Tessmer.

Kindly announce. Come well prepared. R. F. Bittorf.

### JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Counties will meet for a one day session at the church of Rev. W. Laesch, 928 High Ave. (South Side), Sheboygan, Wis., on April 29.

English Sermon: Albertin (Ed. Zell).

Essays: Christ's Self-confessed Divinity — H. Schmidt; Falsche Lehren Augustini — Huber; Privatseelsorge bei Kranken — Ed. Schmidt; Hebrews 9 — Eckert; John 17:20 — Grunwald; Woman Suffrage in the Church — Stoekhardt; Sklaverei im Alten Testament — Ave Lallemand; 1 Cor. 11: 26 — Haase; Proof for Personality of Holy Spirit — Krause; Are We Introducing a New Terminology? — Kanies; Contrition (Contritio cordis) — Schroth; 1 Tim. 1 — Schroeder;

Col 1 — Czernianske; Pelagianism, Past and Present — M. Schmidt.

Please notify Rev. Laesch as to whether you will be present or not.  
E. C. Schroeder, Sec'y.

#### WESTERN TEACHERS' CONFERENCE

The Western Teachers' Conference will meet at Baraboo, Wisconsin, May 2 and 3 (Pastor H. Kirchner), the first session to begin at 9:30 A. M. Requests for meals, lodging, etc., should be made to Mr. E. W. Ebert, 320 5th St., Baraboo, Wis., on or before April 28. Otto F. Boerneke, Sec'y.

#### 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 Emanuel 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.

#### DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will meet April 22 and 23 at 9:30 A. M. at Zion Church, Allenton, Wisconsin, G. Barthels, pastor.

Papers: Ph. Martin; G. Bradtke; M. Stern; Ad. von Rohr; H. Cares.

Sermon: H. Wolter (G. Barthels).

Confessional: W. Sauer (H. Schaar).

Please announce! H. Cares, Sec'y.

#### PACIFIC NORTHWEST PASTORAL CONFERENCE

The Pacific Northwest Pastoral Conference will meet with Pastor Gilbert Sydow of Withrow, Wash., during April 22-24, noon to noon.

Papers: Exegesis of Col. 1, 1ff., F. Tiefel; Homiletical Study of Matt. 23:34-39, E. Kirst; Jehovah's Witnesses, R. Jaech; Book Review, G. Sydow; Discussion of Reu's "In the Interest of Lutheran Unity," led by W. Lueckel; Suspension from Holy Communion in Its Relation to Lodge Membership, F. Tiefel.

Sermon: H. Wiechmann (F. Schoen).

Confessional Address: G. Sydow.

W. Amacher, Sec'y.

#### LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will convene April 29 to 30 in Trinity Church, Marinette, Wisconsin, A. Gentz, pastor. The first session will begin April 29, 9:30 A. M., C. S. T. Please announce to local pastor.

Preacher: K. Geyer (C. Henning).

Conference Papers: The Doctrine of Election with Reference to the Lutheran Union, Th. Thurow; The Prophet Micah, H. Hopp; The Pastor at the Sick-bed, K. Geyer; Isagogical Survey of Galatians, C. Henning; Exegesis 1 Cor. 8, H. Lemke; Catechesis: Introduction to the Ten Commandments, G. Tiefel; Witnessing Against "Jehovah's Witnesses," A. Gentz.  
Carl J. Henning, Sec'y.

#### SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Pastoral Conference will meet April 29 and 30 in Tecumseh, Mich., R. Scheele, pastor. The conference will begin at 10:00 A. M.

Papers: K. F. Krauss: Adult Instruction; G. Press: Exegesis 1 Cor. 8; Sermon: A. H. Baer.

Please announce in due time. R. A. Gensmer, Sec'y.

#### SPECIAL SOUTHWESTERN DELEGATE CONFERENCE

Place: St. John's Ev. Luth. Church, Sparta, Wis.

Pastor: Rev. Arthur Berg.

Time: May 4, 1941, at 2:00 P. M.

Purpose: Consideration and deliberation of a memorial to Joint Synod for a Pension Plan.

Recommendation: Attendance of at least one lay delegate from each congregation within the conference.

Frederic Gilbert, Sec'y.

#### WANTED: COMMUNION VESSELS

A donation of a set of communion vessels would be greatly appreciated by our mission in Lincoln.

L. Grundeman,  
2660 Sewell St.,  
Lincoln, Nebr.

#### REQUEST

Those who have friends or relatives living in Lincoln without church affiliation or having drifted into sectarian churches are kindly asked to send their names to Pastor L. Grundeman, 2660 Sewell St., Lincoln, Nebraska.

#### Book Reviews

**Experiences of an Institutional Missionary.** By the Rev. Enno Duemling, Milwaukee. 38 pages, paper cover, price, 15c. Northwestern Publishing House. — Pastor Duemling will soon complete forty years in the ministry as an institutional missionary of the Synodical Conference in the Milwaukee area. These many years of service have been rich in interesting and edifying experiences. Pastor Duemling's book reviews some of the most interesting experiences of a veteran institutional missionary.  
A. P. V.

**Vanishing Rainbows** by G. Franklin Allwe, 263 pages, price \$1.00. — Zondervan Publishing House, Grand Rapids, Mich. — Fiction.

**Mystery of Park View** by Kenneth Anderson, 192 pages, price \$1.00. Zondervan Publishing House, Grand Rapids, Mich. — Fiction.  
A. P. V.

The above reviewed books may be ordered from the Northwestern Publishing House, 935-937 No. Fourth St. Milwaukee, Wis.