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# 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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## † A Prayer for Our Men in Military Service

Almighty God, Thou Ruler and Governor of all things, we beseech Thee to look down in mercy upon the nations now engaged in war and upon our own nation. We confess to Thee that we have justly deserved this visitation and that all wars and fightings among men come from the lusts of our own evil hearts. We pray Thee reckon not against us our many iniquities and bestow on us both Thy pardon and peace.

Especially do we entreat Thee, remember in Thy mercy the young men of our church who are immediately exposed to peril, conflict, sickness, and death, wherever they may be at home or abroad, on land and sea and in the air. Protect them by Thy mighty arm.

Let the light of thy Gospel ever shine upon their hearts and may the grace of the Savior by whose blood they are redeemed be their comfort and strength. Keep them by Thy Holy Spirit in the faith in every hour of temptation, of peril and danger.

We ask it in the name of our Savior, Thy Son, Jesus Christ. Amen.



## THE BOOK AND THE LAMB

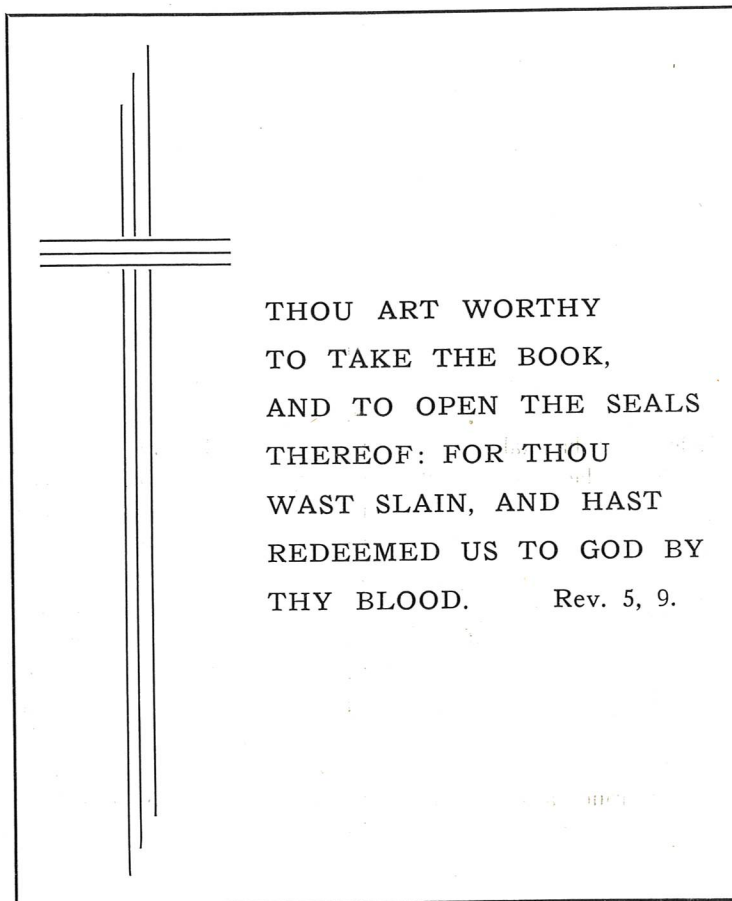
### How Much Does The Book Of Revelation Reveal?

**S**OMEONE has said that the Book of Revelation should be read through a telescope and not, as so many are doing it, through a microscope. The Revelation of St. John is a book of pictures and symbols — and who can interpret or decipher these in every instance? Some fanatics, indeed, insist that they can, but we must sound the warning against the fantastic theories which these “would-be” interpreters and false prophets are attempting to base upon the picture-language of Revelations. The true Christian is shocked at the fast and loose way in which unqualified interpreters continue to play with the figures of this Book. It is deplorable that trusting souls are often bewildered and misled by these false prophets. From its pages they would read every event of minor or major importance in the history of the world, and they even read the exact dates of these events into the Book of Revelations. In such troublesome and ominous days as these the superstitious busy-bodies “who err, not knowing the Scriptures” will again be especially busy searching the Book of Revelation for their fantastic theories and prophecies.

#### No More, No Less

If we will remember that the Book of Revelation is an integral part of the inspired Word of God, in particular of the New Testament, and that we dare not deduce from this symbolical Book any doctrine or assertion which disagrees with the clear statements of the other Books of the Old and New Testament, we shall not fall a prey to the fantastic interpretations of false teachers. Thus, for example, the twentieth chapter of the Book of Revelation does not permit anyone to make of it the promise of a visible kingdom of Christ to be established here on earth — a millennium — since the clear statements of the New Testament elsewhere do not permit this interpretation. “John in his Book of Revelation cannot and does not contradict Christ and Paul and the Evangelists.”

Our text is taken from the Book of Revelation. The picture presented by John is this: We are shown One sitting on a throne. We hear the songs of angels and the response from living creatures. This can readily be understood as the picture of the power, and authority, and dominion of the Lord God on His throne in heaven. Then we see a book — a roll, after the fashion of ancient manuscripts — in God’s hand. The Book is sealed with seven seals. Throughout the Book of Revelation the number seven is a dominating feature. Seven is the perfect number.) No man is able to break these seven seals. John who beholds the vision weeps, because the knowledge and the wisdom of the Book is sealed and cannot be disclosed. Then he beholds the Lamb that was slain. And the Lamb takes the book and breaks seal after seal.



#### The Book

What, we ask, is that book? Some interpreters are ready to assure us once that the entire picture is unmistakably clear. In this book with the seals they immediately recognize the Bible. Others are equally sure that this book is the Book of Judgment to

which Daniel refers in his prophecy: 7, 10: “The judgment was set and the books were opened.” Again, others insist that it is the Book of Life to which John himself refers in the third and twentieth chapter of Revelation. “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess His name before my Father, and before His angels.” But none of these interpretations are tenable. The “book,” so much is clear, contains no human thoughts and deeds, but the thoughts and mighty works of God. Does it then, as other interpreters maintain, hold the secret thoughts of the Lord God concerning His Church here on earth?

We mark the entire picture which is presented to us

(Continued on page 69)



## EDITORIALS

### A REPORT LONG PROMISED

#### BAN PROFANITY

#### THE LENTEN SEASON

#### WHAT HAVE WE IN COMMON?

**A Report Long Promised** Approximately 700 new readers have been added to the list of the *Northwestern Lutheran* during January and February. We welcome these new readers and hope that by faithful reading of its pages they will grow in knowledge and appreciation of the work that God is pleased to do by our synod. Here, too, prayer will be necessary. It seems impossible that there are congregations in our synod that have NOT ONE *Northwestern Lutheran* reader, but it is a fact. It may interest you to know that we have not gained the 5,000 new subscribers we asked for at the beginning of the year, but we did gain more than 3,000. Perhaps, then, we may hope for the other 2,000 before the year closes. One congregation in Arizona at the time of its organization, at the proposal of their young minister, entered a subscription to the *Northwestern Lutheran* for each family, and as new members are taken up propose to add a subscription. This is the first congregation to our knowledge that has taken this step. That congregation will, no doubt, be blessed with intelligent laymen in the days to come. They will know what Synod is doing and will be interested in its works; nor will they on that account let the home congregation suffer. Another minister in Michigan has a communicant membership of 120 and of those 70 are readers of the *Northwestern Lutheran*. Their goal, too, is to have the church paper in every home. In both cases, let us repeat that again, the ministers are the guiding spirits. When the editors tell you this they do not do it in the spirit of self-glorification. They despise this as much as any other sober Christian. They tell you this because they are convinced that Christian people ought to read Christian literature and that Wisconsin Synod Lutherans ought to read their own synodical publication. They ought to do this for Christ's sake. If the Lord expects the Christians to seek the good of the land in which they dwell, how much more will the Lord expect the Christian to seek the good of the synod in which it pleased God to place him. So we say, it is for the Lord's sake that our members should read their own synodical publications. How can they be interested in their Synod of which they know little or nothing, often no more than that they know its name. If one would ask many of them of our synodical mission enterprises, we fear, they wouldn't know, or: What do they know about our schools, colleges, seminaries, our teachers and professors? What about its needs, its blessings and troubles? These are vital to every member because he *is* a member and because the *Lord* has made him a member!

The editors of the *Northwestern Lutheran* have been reassured by the response for more subscribers and we have confidence in the Lord whose cause we are trying to serve through the medium of its pages that He will continue to prosper us. With the brethren helping us, and many will help and continue to help, we ought to soon see the day that we will not only reach our goal of 5,000 new subscribers, but thrice that number. God speed the day.

THE EDITORS.

\* \* \* \*

**Ban Profanity** That is what President Roosevelt has been asked to do. That is, he is not asked to place a ban on profanity indefinitely but for the duration of the war. He was asked to make this a proclamation on George Washington's birthday. "Now is the time to act," wrote Arthur S. Colborne, the Anti-Profanity League's president and founder. "Follow the lead of Gen. George Washington, commander-in-chief of the Continental army, who told his troops not to swear, or we will lose. Many people are praying for peace, but their prayers are weakened by the great numbers that are sending up profanity. We are trying many things. Please let us try no profanity."

We are not going to doubt the sincerity of the president of the Anti-Profanity League. We rather take for granted that he is sincere and, as far as we may know, is a good Christian gentleman. On the other hand we also know that one of the besetting sins of the American people, or may we say, English speaking people, is the permiscuous use of vile expletives and foul language that often makes one's hair stand up to hear them. The use of profanity and cursing is so common that men and women and people who call themselves Christians indulge in its use. They seem to think it permissible or think nothing about it at all. Surely the conscience of our people ought to be awakened and that of the Christian people in particular, to realize what a nasty, filthy, demoralizing habit it is among men and repellent and sinful before God. How could a Christian ever forget the second commandment: "*Thou shalt not take the Name of the Lord Thy God in Vain.*" Knowing this so well ought not the Christian think twice before speaking and studiously avoid the misuse of that precious name? How can a Christian take that name in vain in which we glory as the name of our redemption, the name that is our tower and strength, the name upon which we rest every hope for time and eternity? It does seem paradoxical. A Christian certainly will fight with might and main every temptation to do this.



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But to return to the plea of Arthur Colborne to the president. He bases his plea on the premise that if the Americans do not stop cursing they will lose the war. That may be the case. But, it would not result from the *cursing and profanity*. As sinful, grievous, shameful as it is to punctuate and emphasize our speech with profanity — and our armies, or rather the leaders in our armies, make prolific use of it in talking and writing — yet profanity is merely the result of a deeper sin, and in itself would not induce the Lord to turn His back on our cause. The root of all profanity as of every other sin — and it is a long catalog — is unbelief, rejection of the Son of God and His blood bought redemption. Every sin of man is damnable only because it militates against the cross of Christ and despises the goodness of God that would lead men to repentance. Mr. Arthur Colborne — he may be an exemplary Christian — believes that the outward act of men will bribe God. "Obedience is better than sacrifice," Samuel told King Saul who was willing to do with his hands and feet for the Lord in sacrificing sheep and oxen, but inwardly, in his heart, despised to obey the voice of God. "Give me, my son, thine heart," says the Lord. This and this alone will satisfy the Lord; nothing short of that will please Him. By sincere repentance of our sins and by faith in the atoning death of Christ is the way to the Father's heart and this is the only way. No moratorium on profanity, or any other vice of man will find even so much as favor with God. W. J. S.

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**The Lenten Season** The Lenten season is again with us. It cannot be but of great spiritual value to set this time apart every year for a contemplation of the wonderful work of salvation wrought by the Almighty God through Jesus Christ. Before our mind's eye there again passes the agony of Gethsemane, the trial before Caiaphas, the scourging and crowning with thorns in Pilate's palace, the road to Calvary, the Crucifixion and death of the Lord of Glory. These are historical facts upon which rests man's hope of salvation. How much of that which we know about Jesus is the story of the last week! Open your Bible to the four Gospels and compare the portion that each one of them devotes to the passion of the Lord. This is the mystery into which the very prophets, who prophesied before of the coming of the Just One, desired to look and studied their own

writing in order to understand "the sufferings of Christ and the glory that should follow." 1 Peter 1, 11.

This annual review of the story of the trial and death of Jesus keeps our minds refreshed with these all important events. The writer has read the story yearly for a quarter of a century and yet he finds that he needs this yearly review. The story is old but ever new. It can never be exhausted. Each time one reads it and contemplates it one's understanding and knowledge of the grace of the Father and the love of the Savior for fallen mankind is deepened and the simple words: "God *so* loved the world" strike us with new force. Next to the preaching of the Word the continual contemplation of the Lenten story, plus the parish school and confirmation instruction, keep the Lutheran Christian firm in the knowledge of the truth which saves. For this is eternal life, that we know the only true God and Jesus Christ, whom He has sent.

The Lenten hymns also will serve the Christian in his devotion, for they belong to the best that gifted writers have given the church. They are beautiful in content, in form, and in melody. The singing of them cannot but help to strengthen our faith, comfort the heart, and lift up the spirit. Few things are more inspiring than to hear a group of devout worshippers unite in the singing of well-known hymns and joining our voices with them. It lifts up the soul! It is a foretaste of heaven!

The plea is not for special piety during this church season, but for a relegating of other things to a second place that we have time and peace for a contemplation of the Lord's passion. L. K.

\* \* \* \*

**What Have We in Common?** The *Christian Century* rejoices that Catholics, Jews and Protestants "have some *important* areas of agreement which are a sufficient basis for cooperative action in regard to the *basic principles and values of life*" (italics ours). In the same article this paper reports that the National Conference of Christians and Jews has prepared a declaration of the principles and that this declaration has been signed by "*well known representatives*" of the different groups.

Really this is an *important* discovery. The principles on which these bodies agree are as follows, again quoting the *Christian Century*: "The existence and power of God, the nature of man, the relation of God to history, the



equality of men before God regardless of race, and the inviolability of human rights." Read them over again, meditate on them for just a moment, weigh the "principles" bit by bit and what have you? To those "principles" any one who does not claim to be an out and out atheist will subscribe; they are nothing more than the confession of the natural religionist. Who but a fool would deny the existence or the power of God? Was there ever much of an argument about the nature of man? Few have ever denied or questioned the relation of God and history. The equality of men before God regardless of race is not such a bone of contention that men generally have disagreed on that point; and, the inviolability of human rights none but the brigand has ever disputed. So, what is there in this declaration of principles to shout about and call it an "important area of agreement"? If we confine the agreement to earthly, social life and no more, we have already said as much as one dare safely say for it. And to add that "well known representatives" of the church bodies interested signed this agreement as "basic principles of life" and hail it as a step forward is gratuitous.

We would say that these representatives of the Protestants, Catholics and Jews merely demonstrated how far they really are part and how widely they differ in spiritual matters. Instead of hailing this as a unique achievement and as progress in mutual agreement this declaration is, if anything, signed evidence that the Protestants, Catholics

and Jews have not one thing worthwhile on which they do agree. Remember the signers are *church bodies* and as such one has a right to expect that they would put down their ideas on *salvation*, the only thing that the Church is interested in. On this they say nothing. Not one word about the sinfulness and depravity of man; not one word about man's accountability and damnableness; not a word about the grace of God; not a word about the *Cross of Christ* — about which the whole Scripture is woven; not a word about the person of Christ, whose son is He? Not a word about faith in the Savior and salvation by Him *alone*, and peace with God.

What good such a declaration? And if those "well known representatives" of the groups involved in this declaration had written ten million pages on the things on which they agree and had left the things out mentioned above, the whole thing would not be worth the scrap of paper it is written on. It demonstrates nothing more than their *utter disagreement* on all vital questions and emphasizes as strongly as anything can that we have not "*all the same God and are all working for the same goal*" as one hears again and again. If Protestants, Catholics and Jews have the same God, the same hope, the same goal, here was the opportune time to say it; yea, here was the moment to shout it out to the world. But, not a note, not a word of all they agreed upon gives us room for *one* hope. It cries aloud to all who will hear and understand, "*we have not one thing in common*," in religious matters.

W. J. S.

## THE BOOK AND THE LAMB

(Continued from page 66)

in these words of Revelation, "Thou art worthy to take the Book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood." This is Christ our Savior and Redeemer, Christ Crucified and Risen. And who will contradict, if in the light of these words as well as the entire Scriptures, we observe that the marrow of the picture is simply this that Christ and His Cross are in the center of all of God's thoughts and ways concerning His Church. That the interpretation of the thoughts of God, whether we read these in the Bible or in the history of His Church here on earth, lies in the Cross of Christ.

### The Lamb Which Was Slain

Christ and His Cross indeed unseal the Bible. Who can read the Old Testament and catch its meaning except in the light of the Cross? Do we not realize how dark a mystery the Old Testament would be if Christ Jesus had not come and had not died and risen again? The sacrifices and types of the Old Testament are meaningless, the prophecies are deep mysteries without the Cross of Christ. The Jews today do not know the Old Testament and do

not understand it. They read it with the "veil upon their hearts," because they reject Jesus Christ. It is the Lamb which was slain that has broken the seal of the Old Testament.

There are some today to whom the New Testament is likewise a sealed book. To them it is merely the story of a beautiful life, the record of the "Flower of Humanity," and a collection of letters expressing the hope and joy of simple people. But the meaning and purpose of the book is hidden: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20, 31. Read the Gospels and the Epistles in the light of Christ's death for our sin and His resurrection for our justification and every word and deed recorded in the New Testament is translated. It is the Lamb which was slain that unfolds, interprets, and expounds the New Testament.

### The History of the Church

What of the book of the history of the Church of Christ here on earth? — Before Pilate, Jesus witnessed a good confession and said, "My kingdom is not of this



world." If it is not of this world it is a kingdom that must pass through many a storm and many a trial, it is the Church Militant. And we read this in every paragraph of the history of the Church. You will remember that John himself, the faithful witness of Christ, wrote the Book of Revelation in exile on the island of Patmos. Those were tragic years through which the early Christian Church passed when its saints died the death of martyrs, and all the hopes and promises they had received seemed false. In every generation the hearts of Christian people are trembling for the Ark, the Church of Christ on earth. The red horse of war, the pale horse of death have again overrun the world in our day, and we Christians are not a little bewildered. Has the promise of the Gospel failed? — Who shall decipher these pages of the Church's history? — These hours of bewilderment and pain, of seeming defeat of the power and progress of the Gospel and the Church of Christ on earth are, however, marks of Christ's Cross and Suffering which the Church must also bear.

And is it any different with the individual lives of the

Christian? How many days of our lives are not all strife and pain, perplexity and bewilderment! — Now we must remember the words of our Savior: "What I do thou knowest not now, but thou shalt know hereafter." And that hereafter will be fulfilled only in heaven. Yet the lamb that was slain for us has even now unsealed these perplexing ways through which we must pass. Christ has said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." Mt. 16, 24. 25.

"We must through much tribulation enter into the Kingdom of God." Yet, and this is the sweet comfort which our text also holds out, we have been redeemed to God by the Lamb which was slain. The Lord God loves us, is concerned about us for the sake of the Lamb which was slain. We are priests and kings in the sight of God because of the Lamb which was slain. — Indeed, we suffer with Christ here below, but we shall be crowned with glory in heaven.

A. P. V.

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

### ARTICLE VI. OF NEW OBEDIENCE

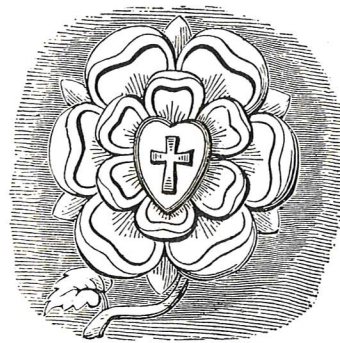
*Also they teach that THIS FAITH IS BOUND TO BRING FORTH GOOD FRUITS, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: WHEN YE SHALL HAVE DONE ALL THESE THINGS, SAY: WE ARE UNPROFITABLE SERVANTS. Luke 17, 10. The same is also taught by the fathers. For Ambrose says: IT IS ORDAINED OF GOD THAT HE WHO BELIEVES IN CHRIST IS SAVED, FREELY RECEIVING REMISSION OF SIN, WITHOUT WORKS, BY FAITH ALONE.*

#### IV

CATHOLICS were shocked when they heard how Lutherans denied that the life of monks and nuns was one of good works, while they had been taught to look upon such life as the height of perfection. They were shocked when they heard Lutherans deny the meritorious character of good works.

The sale of indulgences, which had moved Luther to nail his 95 theses to the door of the Castle Church in Wit-

tenberg, was based on the assumption that good works are meritorious, and that monks by their life according to their threefold vow of obedience, poverty, and celibacy accumulated not only enough merits to cover their own shortcomings, but to spare; so that the church could come to the aid of such poor sinners who were too deep in the red to work out their own justification and could sell them some of the merits the monks did not need for their own use.



The charge was raised at once that Luther was trying to introduce an intolerable innovation.

Was his doctrine an innovation?

In itself the question is not so very important. Our main concern must always be that our doctrine is correct, that in every doctrine, great or small, we adhere strictly to the Word of our God, neither adding anything thereto nor diminishing ought from it (Deut. 4, 2). Yet it is reassuring to know that pious children of God before our day held the same belief we are embracing. For that reason our fathers at Augsburg were careful to point out in many places that their doctrine was not revolutionary, that they were not trying to introduce new and unheard-of views, but that they were in agreement with the old church, that they were merely ridding the old doctrines of



the barnacles that had attached themselves in the course of the centuries and were restoring them to their original purity.

Article VI is not an innovation.

Christ Himself laid down the principle that our works are not and never can be meritorious. Our Article refers to Luke 17, 10, where Christ calls us unprofitable servants though we had done all those things which we were commanded to do.

Let us look a little more closely at this passage in its connection.

According to v. 5 the apostles approached the Lord with the petition, Increase our faith. They evidently felt that their faith was too small, too weak to accomplish the things that were expected of it. In the preceding verses the Lord had spoken to them about being on their guard against giving or taking offence, and about being ready to forgive a repenting brother his trespasses even though he had offended us seven times a day. The apostles must have felt that their faith was not yet equal to the task, and they asked the Lord to increase it.

The Lord certainly was pleased with this petition. He likes to see us make progress in faith, and whenever we ask Him He stands ready to add to our faith extent, and depth, and strength. So He at once began to comply with the disciples' request.

What did He do to increase their faith? His answer may at first strike us as very odd.

To increase their faith, should He not assure them of their heavenly Father's love? of the sacrifice of His only-begotten Son for the sins of the world? of the glorious promise which He gave immediately after the fall and kept shining down through the ages? of His great patience with which He nursed Israel in spite of their many lapses? Should He not have reminded them of the sure grace and truth of their heavenly Father, proclaimed to them in the prophetic word, pictured before their eyes in the temple sacrifices, sealed to them in their circumcision?

He did nothing of the kind. He told them, indeed, that faith is a wonderful thing, and even a small faith will accomplish great things. Read v. 6 about the sycamine tree. But then, in order to increase their faith, He told them a parable about a slave who had toiled in the field all day plowing, who had then done chores in the barn feeding the cattle. Then, hungry and tired though he was, he had to prepare a meal for his master and had to serve at table. Then, at last, he had something to eat and drink himself.

What was the point of this parable? and how might it help to increase the apostles' faith? Jesus states it in v. 9: Doth he (the master) thank that servant because he did the things that were commanded him? I trow not.

Then follows the application, which is quoted above in the text of Art. VI.

This is Jesus' way of increasing faith.

The greatest hindrance to our faith is the idea that we

can earn something with our good works, that God owes us thanks for our service. As long as we harbor the idea of reward and merit in our heart, our faith will remain stunted; it cannot develop. If our faith is to increase, the idea of our own worthiness must be drastically knocked out of our hearts.

This is what Jesus taught and practiced. Is our Art. VI then an innovation? No.

But perhaps the church did not always understand the matter in this light. Our Article quotes from an old church father, Bishop Ambrose of Milan. His words are clear.

A few remarks about Ambrose may not be out of place.

During the early years of Ambrose the Arian controversy had not yet subsided. The church at Milan had a bishop with Arian leanings. When he died a bitter strife threatened to disturb the peaceful development of the congregation, not all members of which were Arians. When the time came to elect a successor, Ambrose attended the meeting in his official capacity as consular prefect in order to forestall any serious disturbance.

Ambrose at this time was not yet baptized. He was a catechumen receiving his instructions in the Christian faith for admission into the church. In the meeting he admonished the hostile factions of the congregation to use moderation and to maintain peace and order. His conduct made a deep impression, and he was unanimously chosen bishop.

Ambrose was a man of strong character. He did not hesitate to oppose the empress Justina, nor to rebuke the great emperor Theodosius himself and to demand public penance of him when he had done wrong.

He is probably best known for his efforts in church music. For a long time the *Te Deum* was ascribed to him, erroneously. In our new *Lutheran Hymnal* we find his favorite Advent song, *Savior of the nations, come* (No. 95). A few years ago the usually well-informed German theological paper *A. E. L. K.* printed the Latin original of No. 60 as by Ambrose. (The *Lutheran Hymnal* dates this hymn about 900, more than 500 years after Ambrose.)

Ambrose was born about 340; he became bishop of Milan in 374, and died in 397.

Read the two hymns mentioned above, and read again the quotation contained in Art. VI of the Augsburg Confession.

Our doctrine is not an innovation; it agrees with that of Ambrose, a man so highly esteemed in the early church; and it agrees with the teaching of Christ.

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Lord, help us ever to retain  
The Catechism's doctrine plain  
As Luther taught the Word of Truth  
In simple style to tender youth.





## SPIRITUAL WELFARE COMMISSION

### MY COUNTRY

By Rev. E. Duemling

**S**INCE the tragic event of Pearl Harbor, our country has entered into war. It is making rapid strides in preparing for active participation in the war. It has endeavored to educate all of its citizens in the duties which devolve upon them in war times. Thousands of our young men, perhaps our own sons and relatives, have been called into active service in the army and navy of our country; others have taken up active work in the interest of the Red Cross for the alleviation of suffering and dire need which is brought on by the war; every citizen who is able financially to do so, is being asked to loan his money to the government that the national treasury may not be embarrassed by the demands made upon it; many of our children are, no doubt, the proud possessors of defense stamps, others of defense bonds; all citizens, without exception, are called upon to give their aid in the conservation of commodities and necessities of life that famine or a shortage of certain materials and supplies may be averted.

All this must be expected. A nation waging war must be ready and willing to make such sacrifices. It is one of the primary requirements of true patriotism to forego personal pleasures, personal comforts, and personal privileges, in the interest and for the welfare of one's own country. Patriotism, however, is not the only motive of the Christian in making such sacrifices for his country. A Christian sees in his government the representative of God, Rom. 13, 1. 2. He knows that patriotic service is nothing less than serving his God and Lord. The conscientious Christian, therefore, is and should be the best patriot of the country.

All government is of God, whether it be an absolute monarchy, with its powers and functions centralized, or a republic, with the legislative, executive, and judicial powers vested in the people, and by them periodically delegated to their representatives. An established government such as ours, is of God. There is no doubt about it. It is ordained of God. It stands in the place of God in the land, even as father and mother are the representatives of God in the home. As the fourth commandment demands obedience to parents on the part of the children, so it also requires every citizen to obey the government. "Let every soul be subject to the high powers." Romans 13, 1. Every person, living under a government, must submit himself to its authority in all things in which God has placed it over him.

The government has the duty to make and enforce laws in order to protect its citizens in their right to life, liberty, and the pursuit of happiness, and to punish all transgressors of the law. Every Christian citizen is to render obedience to, and comply with the laws of his country. He will do this not under compulsion, not from fear of wrath and punishment, but willingly and gladly, prompted by the dictates of his conscience.

This is true also in time of war. The Christian knows that his government is obliged to protect him, not only from wicked forces within the land, but also against any enemy from without. Every government has its military powers, whose functions lie in the repression of hostile forces from without. It is entirely compatible with a Christian's religious principles to serve in the military department of his country. The Christian knows that when his country calls upon him to take up arms against an enemy, it is his bounden duty to obey. He will not refuse such service, but much rather willingly sacrifice his life's blood for his country's safety. In his patriotic service under the flag he acts for conscience's sake, yea, for the Lord's sake, for in serving his country, he serves his God. In refusing service he would "resist the ordinance of God." Rom. 13, 2.

Furthermore, a good citizen will follow another duty. He will pay "honor to whom honor is due," Romans 13, 7. An American citizen will give due honor to all officials in whom authority is vested, from the president down to the lowest officer, regardless of his political affiliations. He will also honor the American flag, the symbol of his country, and will be careful never to sully nor besmirch it by word or deed. He will honor his country, because he loves it.

A great man once said: "God wills that we honor the government, as His minister, through whom He bestows valuable blessings upon us. If you knew that someone had saved your child's life, you would be heartily thankful to him. Why are you not thankful to your government, which daily protects you, your wife, and your children: For if the government did not check the wicked people, when would we be safe? Therefore, when you look upon your wife and children, you should bear in mind: these are God's gifts, which I may keep by means of the government. And as you love your children, so you should also love your country."

Such is the relation of a Christian and good citizen to his government, and the political duties he owes his country in time of peace and war. It is not a new doctrine, but it is a safe guide for us all at all times, especially in our anxious days of war, when our uppermost thought from day to day is the welfare of our beloved land and the fervent prayer that all our countrymen may prove themselves truly patriotic and Americans in word and deed. It is the highest honor a Christian can give his country to raise his heart and voice to God in earnest prayer and supplication for his country and its government that God may bless it in all its rightful undertakings. May the Holy Spirit strengthen our Christian patriotism!



## MEXICO CHALLENGES THE LUTHERAN CHURCH

By Pastor C. Lazos — Missionary in Mexico

**T**HE Church since the beginning was established, guided and comforted by God Himself. In the Book of Exodus we learn that the Holy Spirit led the children of Israel during their pilgrimage into the Promised Land. "The Lord went before them by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire, to give them light." God was giving light to His Church, to those who were "a chosen generation, a royal priesthood, an holy nation, a peculiar people."

### Church in Old Testament

After the Church was established and the children of Israel were in the Promised Land the Holy Spirit continued with them through the preaching of the Word by the Prophets. Although the Prophets were faithful in the preaching of the Law and the Gospel, the children of Israel were often led astray, denied their faith and even became enemies of the Church. Many times in the Old Testament we hear the voice of the Prophets warning their people and telling them "Repent ye now everyone from his evil ways and make your ways and your doings good." But many refused to hear the Word, therefore God did not send any more messengers to His people for more than 400 years, until John the Baptist came forth preaching repentance and introducing Christ as "the lamb of God that taketh away the sins of the world." God again had compassion on the world and thus "He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

### New Testament Church

Christ and His Apostles established the Church in Palestine and on the Day of Pentecost He sent the Comforter, who visibly manifested Himself to all people. From that day on the apostles and disciples courageously went forth to preach the Gospel and later we find flourishing congregations in Northern Africa and in the principal cities of Asia Minor. Later the Holy Spirit called the Apostle Paul into Macedonia and in this manner the Christian Church began its work in Europe. After the work of the apostles, the Holy Spirit used those who afterwards were the Fathers of the Church in the extension of the Kingdom. In what a miraculous way the Church did grow under the leadership of Athanasius, Polycarp, Clement and others!

When we reached the Middle Ages the Church had become corrupted in doctrine and practices by the papacy. And yet in the midst of this corruption there were still some believers in the Church, because they lived by faith alone. God chose and prepared His servant, Dr. Martin Luther who brought back the doctrines of the Prophets

and Apostles that God justifies the sinner without the deeds of the Law.

God guided and protected His messengers through entire Europe and thus brought about the restoration of the Christian faith. But it was not long before the Church was again persecuted in Europe and caused the immigration of many Christians to the United States. The Holy Spirit guided them and gave them light to establish the Church in America.

The Latin-American countries have not had the opportunity of hearing the pure Gospel of Jesus. It's true that they've had the teachings of the Roman church, but they do not teach the Christian religion according to the Bible, only ceremonial forms which have created fear in the hearts of the people.

### God Remembers Mexico

The year 1940 marks a new era in our church history. The Lutheran Church began work in Mexico. It is important to note that it has been the Holy Spirit who has guided us to work here in Mexico. The purpose of opening work in Mexico was not merely to have another mission field but rather to follow the guidance of the Spirit. How could we deny the Bread of Heaven to so many thousands who have not heard the Gospel of Jesus Christ? How could we refuse the challenge that Mexico presents to us?

Some of the factors which are contributing towards the extension of the Kingdom in Mexico are the many facilities of transportation we have at hand such as the new highways, the railroads and the well-equipped air-way service; that Mexico is in a period of peace after a series of social revolutions; that religious toleration is granted to everyone; and that the English language has become a more popular language in this country. The Mexicans are more interested than ever in learning the English language and this fact has made it easier for me to distribute literature written in English in the streets of Mexico.

### Lutherans in Mexico

Besides the facilities at hand which I've already mentioned to do mission work, there are groups of German-Lutherans in places like Torreon, Guadalajara and Monterrey of more than 100 families who do not have a single missionary to baptize their children or to administer the Holy Communion. These places offer our Church a splendid opportunity to send at least 2 or 3 missionaries. How can we deny the holy sacraments to so many Lutherans living here in Mexico? How could we give God an account of our stewardship?

In these difficult times God in His infinite wisdom is



challenging our Church to send more missionaries so that many thousands might be rescued from eternal damnation to everlasting life. I'm fully aware that war, crisis, indifference, racial prejudice are great difficulties indeed to establish our church in Mexico, but if we are true dis-

ciples of Jesus we will hear His voice and take advantage of these opportunities. Jesus knows these troubles and tribulations and yet He tells you and me: "Go ye therefore, and teach all nations . . . and lo, I am with you alway even unto the end of the world. Amen."

## CONFESSIONAL LUTHERAN PUBLICITY BUREAU ORGANIZED

"THE Confessional Lutheran Publicity Bureau" is the official name of a new organization formed within the Synodical Conference. This organization was formed January 26, 1942, at Bethany Lutheran College, Mankato, Minn. The object and purpose of this organization is set forth in the following declaration:

"Whereas, Scripture admonishes us in Matth. 7, 15, 'Beware of false prophets'; in Rom. 16, 17, 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned'; in Eph. 4, 3, 'Endeavoring to keep the unity of the Spirit in the bond of peace'; and in Jude 3, 'Beloved, — it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith once delivered to the saints,' and

"Whereas polemics against error has more or less ceased,

Therefore — We organize ourselves to carry out the following aims and purposes:

1. To endeavor to establish and maintain a more widespread adherence to Scriptural doctrine and practice;
2. To promote a more general knowledge and a better understanding of existing doctrinal differences among Lutherans with a view toward their proper removal in the manner of the writers of the Formula of Concord, to wit, — to state the exact points of controversy, to set forth the pure doctrine, faith and confession, and to declare our rejection of the opposite false dogmas;

3. To continue to bear testimony against any and all errors appearing in Lutheran circles, especially in Lutheran union movements;

4. To publish a journal and tracts as a means of carrying out the afore-mentioned purposes."

Pastors elected to hold office in this organization for one year are the following: the Rev. J. Buenger, President; the Rev. Paul H. Burgdorf, Vice-president; the Rev. C. M. Gullerud, Secretary, the Rev. Geo. Schweikert, Treasurer.

*The Confessional Lutheran* was designated as the Journal of the Bureau and the editing and management of the Journal was placed into the hands of Pastors J. Buenger and Paul H. Burgdorf, both of Clinton, Iowa. It was furthermore agreed upon that tracts setting forth existing doctrinal differences in Lutheran circles are to be printed as soon as practicable.

Membership in this organization is open to any Synodical Conference pastor or layman who is concerned about the carrying out of the objectives set forth in the statement of purpose. Such membership may be obtained by sending the annual membership fee of \$2.00 to the Treasurer, the Rev. Geo. Schweikert, Okabena, Minn. All members of the Bureau will receive a subscription to the *Confessional Lutheran* which otherwise is sold at the subscription rate of \$1.00 per year.

Inquiries regarding this organization are to be directed to the Secretary, the Rev. C. M. Gullerud, 1004 Plum St., Mankato, Minn. C. M. G.

## AMERICAN NEGRO MISSIONS

On January 18 another Northern city, Toledo, Ohio, was added to the list of those that have provided churches for their Negro brethren. After five years of worshipping in storefront buildings, our flock has finally realized its dream of having an attractive churchly place of worship. The building is a portable chapel, 24 by 48 feet, capable of seating 125 persons comfortably, with a full basement for Sunday school and other purposes. For twelve years it served as Concordia Lutheran Church, during which time it was situated on the southern outskirts of the city. Its present location is six miles nearer the downtown dis-

trict, strategically placed on a main thoroughfare and only a hundred feet from Toledo's Negro Y. M. C. A, a fact which lends dignity to the surroundings.

The moving of the chapel was accomplished through the generous donation of the Toledo congregations and volunteer labor by friends of the mission. It is worthy of note that the dedication services were held only seven weeks after the building had been vacated by Concordia congregation. Cost of the re-erection was approximately \$1,800, exclusive of lot purchases.

N. L. Steinbauer.



# Siftings

BY THE EDITORS

As was expected King George VI nominated Dr. William Temple, the archbishop of York to succeed Dr. Cosmo Lang as archbishop of Canterbury, the highest ecclesiastical clerical position in the Church of England. Dr. Cosmo Lang resigned because of advanced age (he is 78 years old) and because he felt a younger man who will possibly survive the war ought to be at the helm now to acquaint himself with the functions of the office. Dr. William Temple is sixty years old. The new primate of England is the second member of a family to hold this high position. His father held this position before him. Dr. Cyril F. Garbett was named to succeed Dr. Tempel as archbishop of York. Dr. Garbett is 66.

\* \* \* \*

*Pocket sized Testaments* of the Bible are now being prepared by the army and navy. These will be distributed among the troops in the very near future. The forword in this new edition will be by President Roosevelt. It will read: "Throughout the centuries men of many faiths and of diverse origins have found in the sacred books words of wisdom, counsel and inspiration. It is a fountain of strength and now, as always, as aid in attaining the highest aspirations of the human soul." We would have preferred to have the president just quote John 5, 39. Here is the jist of the purpose of the Bible, no matter what else may be said of it.

\* \* \* \*

The department official of the Army and Navy said that every man in the army who desires one of the new Testaments will be presented with a copy. The initial order was for 1,250,000 copies. Three types of Testaments, one for each of the major religious groups, have been prepared. They will be uniformly bound and will be inscribed, "Army of the United States" in gold letters on the cover.

\* \* \* \*

The women of 51 nations observed a "World Day of Prayer" one day last week. The program was prepared by three women now living in the United States; one a former teacher in China, another the wife of a German pastor, once imprisoned in a concentration camp abroad, who is now doing pastoral work in this country, and the third a French woman who has had no word from her family in France for more than a year. We did not read the prayer composed by these women and are unable to give an opinion but we fear that a prayer composed for world-wide use is hardly a prayer in which a Christian can join with a clear conscience. Yet, all over the nation the women of every creed and faith assembled and united in this prayer. We wonder what the Lord thought of it!

Finally the courts have finished with Mrs. Edna Ballard and her son, the heads of the "I Am" cult. Both were convicted by a federal jury of mail fraud. The court room was filled with "I Am" followers who bowed their heads in prayer just before the verdict was read by the judge. The judge, in convicting the pair, emphasized the fact that they were not being convicted for their religious beliefs or contentions but merely for the crime of using the mail of the United States to defraud people. The judge really said enough. How can people who will use the mail to defraud people be trusted to lead and guide them in the more serious matter of eternal salvation. This convicts them of a double fraud, whether the judge said it or not. The verdict will stand. People will be deluded. They are open to any and every fraud as soon as they leave the Word.

\* \* \* \*

Perhaps something will come of it, by the grace of God. Harlan Walker is the proprietor of a busy suburban lunch-room in Kansas City. His lunch room is open all night and every night, as well as all day. Mr. Walker is not a church member and professes no religion but he is worrying about his employees because they have no opportunity to attend church. He decided to open a church for his employees in the restaurant. Each Monday afternoon the curtains are drawn, the doors are locked and all people in his employ spend an hour in Bible study under the leadership of a teacher at Kansas City Bible College.

\* \* \* \*

Elmer Martin, a Mennonite, up Lancaster way, Pennsylvania, in his protest against the government "running my business, my farm and my family" is going to pull out of the United States and migrate to Paraguay and join a settlement of Mennonites there. Fellow religionists from Russia and Canada have established a colony there that has the blessing of the Paraguayan government. Elmer Martin and three other families do not like the war, the selective draft law, nor the school laws of the United States, so they feel it wise to get out. But — there is a hitch in the matter. In order to leave they must have passports, and this means that they will have to pose for a picture to be attached to the passport; but, their religion forbids them to have a picture taken, since the Bible forbids "graven images." What difficulties people create for themselves when they do not understand God. Our sympathy goes out to Elmer Martin. We hope the disappointment will drive him to study the Scriptures more carefully and that he will find his perplexing problems all answered in Christ.



## DOES MISSION WORK PAY?

### *Dedication of Resurrection Church in Phoenix, Arizona*

ONE of Synod's youngest mission congregations, Resurrection Ev. Luth. Church in the city of Phoenix, Arizona, was privileged to dedicate its new house of worship to the service of the Triune God on February 1. At the same time it observed its first mission festival. Pastor Otto Hohenstein, Chairman of the Arizona Conference, preached the mission festival sermon



Day of Dedication

in the forenoon service. Pastor Philip Koehler of Milwaukee delivered the dedicatory sermon in the afternoon service. It was ideal Arizona weather with a temperature of 78 degrees. The church was filled to capacity for the dedicatory service in the afternoon. Many friends from Zion congregation in Phoenix and from Grace congregation in Glendale joined Resurrection congregation in offering thanks unto the Lord for His mercies.

Resurrection church is located about four miles from the mother church in Phoenix. It is a frame building of a simple churchly style. The dimensions are 24x45 feet. It has a seating capacity of 150. A member of the congregation drew the plans for the church and supervised the erection of the same. The work of building the church was done entirely by the members themselves. All labor was donated. An altar and a lectern were built by members of the congregation. The cost of the entire project, including the price of the lot, is about \$1,300.00. A crucifix, electric candles for the altar, altar cloth, a crocheted picture of the Lord's Supper above the altar, hymnals, hymnboard, and chairs, were donated by friends and sister congregations.

#### History of the Mission

It was in the spring of 1940 that Pastor Robert Schaller of Zion church in Phoenix organized a Sunday school on the northeast side of the city. Later the General Missionary for Arizona, Pastor F. E. Stern, made a preliminary canvass of this section of Phoenix. In the fall of the same year the Mission Board of the Southeast-Wiscon-

sin-District extended a call to Candidate of Theology Herbert Koehler to continue the work begun here.

Since it was impossible to find a suitable place in which to conduct divine service, application was made for a loan from Synod's chapel fund. A loan of \$1,200 was granted and a lot was bought on the corner of Yale and 17th Streets.

In the meantime, however, a store-building which until then had been used by another religious denomination, was obtained free of rent for public worship. The first divine service was held in this store-building on Easter Sunday, 1941, with an attendance of 29 adults and 15 children. The fact that the first service was held on the Resurrection Festival prompted the congregation which was later organized to adopt the name "Resurrection."

Resurrection congregation was officially organized on July 13, 1941, with 15 voters. On September 21 the cornerstone was laid for the new church. The congregation, on October 7, resolved to make application for membership in the Wisconsin Synod.

Although the new church was far from being completed, it became necessary to begin holding services in it on Thanksgiving Day. February 1, 1942, was a day of great rejoicing for the little flock which but six months prior had begun as a congregation, for on that day it could finally dedicate its new church.



Interior of Church

The congregation at present has a membership of 21 voters, 58 communicants, and 86 souls. The average attendance at divine services is 64. The Sunday school is attended by 35 to 45 children. The prospects of Resurrection congregation for the future are very bright.

Resurrection congregation is grateful to Zion congregation of Phoenix and its pastor, with whose aid and well-wishes the organization of a new congregation on the northeast side of the large city of Phoenix was made possible. It is thankful to the many friends and sister



congregations for their various donations, and to the Wisconsin Synod and the Mission Board of the Southeast Wisconsin District for all aid given it.

May the good Lord continue to bestow His richest blessings upon this live and growing mission congregation in the city of Phoenix, Arizona. P. H. K.

## DEDICATION OF PILGRIM LUTHERAN CHURCH

Minneapolis, Minnesota

ON February 1, 1942, Pilgrim Congregation was privileged to dedicate its new House of Worship to the glory and service of the True and Living God. Three dedicatory services were held with Pastors P. Dowidat, A. Ackermann, and A. Kohler addressing the congregation.

The new church was designed and built throughout for permanency and economical maintenance, which also results in simple beauty. The exterior walls are constructed of Minneapolis gray stone, while the interior consists of cinder-block. Its walls are 18 inches thick. The roof

## THE REV. WALTER LANG INSTALLED AT HOLY CROSS NEGRO LUTHERAN CHURCH

The installation of the Rev. Walter Lang as missionary to the Colored of Houston and Harris County took place Sunday in an inspiring service at the chapel of our Negro Mission in Houston. The installation service was conducted by the Rev. W. W. Stratmann, who was assisted in the installation proper by the Revs. Oliver R. Harms, K. F. Breehne, O. E. Naumann, and Carl Biar. The congregation was highly honored by the presence of Dr. J. W. Behnken, the president of Missouri Synod.

The Rev. Lang is well qualified for the difficult work that lies ahead of him. He has had previous experience in our Negro missions. For two years following his graduation from Concordia Seminary in 1937, he worked as assistant pastor and missionary at St. Philips Lutheran Church in St. Louis, Mo. He has always maintained a deep interest in all problems relating to our missions and a strong desire to bring the pure Gospel as we know it in the Lutheran Church to the souls of our colored neighbors.

We congratulate Pastor Lang and wish him all of God's blessing in his new and difficult undertaking.

W. W. Stratmann.

## AFRICAN NEGRO MISSION

### A Gracious Protection

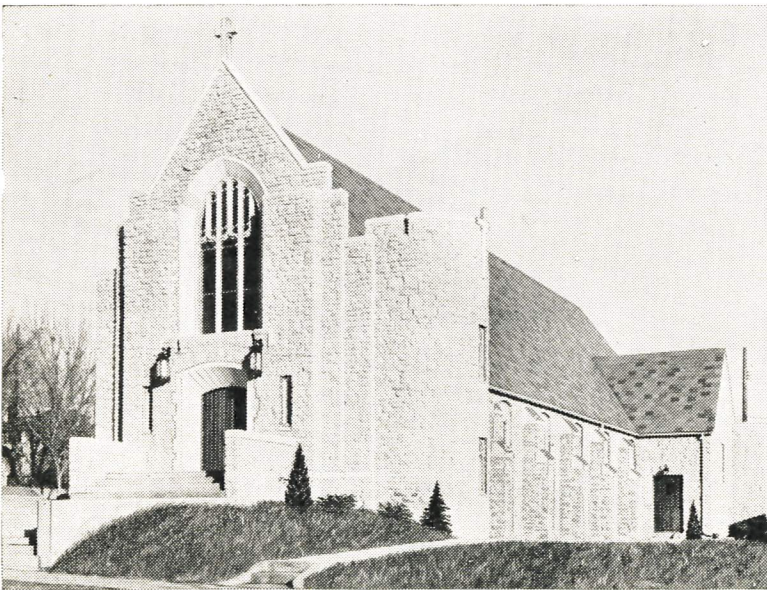
"On the 21st of August Mrs. Kretzmann, Miss Rapier, and Headmaster Ekong accompanied me to Ukpum, Ikot Ekpene. While I met with one of the churches they proceeded to visit a twin village about six miles away. Here twin mothers and their children are kept in an isolated reservation being denied the privilege of mixing with other people in the vicinity and attending markets. On the way to this place they had to descend a steep hill and cross a very narrow bridge over a stream. They negotiated this part all right but on the other side of the bridge there was a sharp turn to the right. The brakes refused to hold, the car ran into a ditch and crashed into a tree. About an hour later I arrived on the scene by bicycle, pedaling as I have never done before. The car looked bad, but it was a relief to see that no one was seriously injured. The headmaster had been thrown out of the car and received a bruised shoulder. Miss Rapier's glasses fell off and broke. Otherwise there were only a few cuts and bruises. It was a miracle that it was not more serious. The left front fender was smashed, the two doors on the left hand side, and the front windshield were broken. The safety glass protected them from serious cuts. We dug the car out, got it back on the road and we noticed that the axle was bent. After stopping at the hospital at Ikot Ekpene to have the Headmaster examined, we crept home.

"Bad news No. 2. Today we discovered that someone had broken into the office and bookshop last night. It was a very neat job and must have been done by profes-

is of slate and weighs 22 tons and is supported by 12x12 inch timbers. The floor beneath the pews is covered with asphalt, while rubber tile is used in the aisles, narthex, and sanctuary. The light fixtures in the nave are of wrought iron and are hand-made.

The church has a seating capacity of 360. The altar is of buff Kasota stone and is a gift of St. John's Congregation, Minnesota, which is the mother church.

The basement proper serves as a Sunday school room and also contains knotty-pine class and club rooms and is illuminated by fluorescent lighting throughout. The cost of the structure, including lots and furniture, is approximately \$46,000. It is Pilgrim's prayer that its new House of Worship will always be "the House of God and the Gate of heaven."  
R. J. Palmer.





sionals. Though all possible precautions had been taken against such an occasion, the criminals, nevertheless, succeeded not only to break into the building but also to break open the cash box. . . . The police were here this afternoon to investigate. . . . This act of robbery has caused great consternation among our people, although one man did say that there is always a great deal of stealing in September because it is tax time. Just what the outcome will be I do not know. . . .

" . . . We doubt whether we will continue the Seminary next year. If help will not arrive early in 1942, we shall have to close the Seminary temporarily.

"Bad news No. 3. A week ago last Friday (September 25) Miss Rapiet fell down the back steps of the house at Nung Udoe. We took her to the Methodist Hospital at Ituk Mban where we were told that she had broken her ankle and we were advised that an X-ray should be taken immediately. We immediately set about getting the necessary permits, alien permits, patrol, and travel permits in order to go to Port Harcourt. On Monday morning the leg was X-rayed. The picture showed a broken fibula and hence the limb was placed in a plaster cast. She wrote that she is doing well and is enjoying a good rest at the hospital. J. Kretzmann.

## ANNIVERSARIES

### NINETIETH ANNIVERSARY

St. Paul's Church, Saginaw, Michigan



St. Paul's Ev. Luth. Church of Saginaw, Michigan, was organized on Sunday, November 30, 1851. On Sunday, November 30, 1941, its members celebrated the 90th anniversary of its founding. Pastor Herman Heyn of Detroit, Michigan, the first member of the congregation to enter the ministry, was the speaker in two morning services. In a

song service in the afternoon St. Paul's mixed choir sang the praises of the Lord. The Rev. A. F. Westendorf, a former pastor of the church, was the speaker on Wednesday evening. His subject was faithfulness. On Friday evening Director O. J. Hoenecke spoke on Christian education with special reference to the parochial school which the congregation has maintained for eighty years.

The first church, 24x36, was dedicated in 1857. On October 17, 1869, the second church was dedicated. It was later enlarged and served as a house of worship until May 19, 1918, when it was struck by lightning and completely destroyed. The present church was dedicated in June, 1921. A picture of this church was published on the front page of the *Northwestern Lutheran* convention number.

The following pastors served St. Paul's: Julius Ehrhardt, 1851-1853; Conrad Volz, 1853-1859; L. Adams, 1859-1860; H. Kuhn, 1860-1861; Christian L. Eberhardt, 1861-1893; F. Huber, 1893-1897; J. H. Westendorf, 1898-1922; Adelbert F. Westendorf, 1922-1930; Otto Eckert, since 1929; Otto J. Eckert, since 1930.

Erich Kirschke, Edgar Backer and Miss Ethel Zimmerman are the members of the school faculty.

During the ninety years 5,715 were baptized, 3,024 confirmed, 1,814 couples married, 2,198 buried.

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

O. Eckert.

### TWENTY-FIFTH ANNIVERSARY

On the 22nd Sunday after Trinity, November 9, 1941, the St. John's Congregation at Markeson, Wis., observed the 25th anniversary of the dedication of its house of worship. The interior of the church had been beautifully decorated for this occasion. The decorating is the work of the Gaffer Bros. of Fort Wayne, Indiana. New carpeting was also laid. Truly, the congregation realized that it had much to be thankful for. Rev. E. B. Schlueter of Oshkosh preached in the German service in the morning. Rev. W. Schumann of La Crosse, Wis., preached in the English service in the morning. Rev. W. Pankow of New London, Wis., preached in the evening service. The three guest pastors formerly served St. John's.

Geo. Kobs.

### O Come, Sweet Death!

O come sweet death!  
Come blessed rest!  
Take me in peace; I'm weary  
Of this world, vain and dreary.  
Ah come, I wait for thee;  
Come soon to summon me  
And close my eyes. 'Tis best!  
Come blessed rest!

O come, sweet death!  
Come blessed rest!  
I would see Jesus yonder  
And there with angels wander.  
My course on earth is run  
Farewell, thy work is done;  
My closing eyes are blest.  
Come blessed rest!

W. J. S. Tr.

### Attention, Mission Congregations!

Any mission congregation that is in need of candelabra (with electric light bulbs) may have them, for the cost of transportation, by applying to

Rev. Henry Gieschen,  
307 South High Street,  
Fort Atkinson, Wisconsin.

The candelabra are 2 ft. 9 in. high.



**BOOK REVIEWS**

**The Heart of the New Testament.** By John B. Champion, A. M., Th. D., Professor of Christian Doctrine, Eastern Baptist Theological Seminary, Philadelphia, Pa. Pages 227. Price \$1.50. Print: Zondervan Publishing House, Grand Rapids, Michigan.

The wonderful straight-forward discussion of the Doctrine of Redemption presented in this volume by this Baptist professor will gladden the heart of any Bible student. What Professor Champion writes is original in expression and presentation but far from the often superficial treatises one often reads. If one does not agree with the interpretation of the author it will certainly not disturb one's study and interest. It is a masterful presentation of the "Heart of the New Testament" — the Redemption. W. J. S.

**Where God Meets Man.** By Dr. O. A. Geisemann. Pages 255. Price \$1.50. Print: Ernst Kaufmann, New York-Chicago.

This volume is the second under the general title given above. The former volume contains sermons for the Sundays from Easter to Advent, this volume sermons from Advent to Easter — 28 sermons. The texts are free-texts chosen from the Old and New Testament alike. The sermons are all homiles in construction and therefore not so easy to follow the main thought or thoughts of the preacher. We believe it is far easier for the people to follow a sermon which has a definite, limited theme and parts and more interesting as well. It may take more time and cost the preacher often much effort to divide a text correctly into parts and find a theme suggested in the text to cover the parts, but, we believe, it is profitable for both preacher and hearers to take the time and make the effort. Dr. Geiseman preaches Christ and employs a language that is not above the heads of the people. W. J. S.

**INSTALLATIONS**

Candidate Paul Schliesser, who had been called by the executive board of our Indian Mission to Upper Cibecue and was ordained on December 28, 1941, was on January 18, the Second Sunday after Epiphany, installed as Missionary and Pastor at that station by the undersigned upon authorization of President R. O. Buerger.

Address: Rev. Paul Schliesser, Cibecue, Arizona.

F. Uplegger.

\* \* \* \*

Authorized by President H. Kirchner of the Western Wisconsin District, Pastor Gerhard Geiger was installed as pastor of the congregations in the town of Lincoln, Town of Knapp, and in Shennington, Wisconsin, on February 15, 1942.

Address: Rev. Gerhard H. Geiger, R. R. 1, Warrens, Wis.

H. Geiger.

\* \* \* \*

Persuant to the call of the Mission Board and by authorization of President A. Ackermann, I duly ordained and installed my son, Martin C. Birkholz, on February 8, Sunday Sexagesima, as missionary in West Mankato, Le Hillier, South Bend and vicinity. The pastors R. Haase and E. Peterson assisted. May Jesus Christ, the Shepherd of our souls accompany his humble efforts with rich blessing.

Address: Rev. Martin C. Birkholz, 627 West Fifth Street, Mankato, Minn. Ernst C. Birkholz.

**CORRECTION**

**Change of Address**

Rev. V. C. Schultz, 1425 Ford Street, Golden, Colorado.

**ACKNOWLEDGMENT AND THANKS**

**Theological Seminary, Thiensville, Wis.**

A slide projector for visual education and a set of recordings of the liturgy have been bought for our seminary at Thiensville with gifts in the sum of \$60.00 from various

societies in the following congregations: Des Plaines, Ill., Neenah, Wis. (\$10.00 each), Waterloo, Hartford, Watertown (Trinity), New London, and Baraboo, Wis. (\$5.00 each), also gifts of \$5.00 and \$10.00 from individual donors who prefer not to be named. To all our sincerest thanks. E. Reim.

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**Dr. Martin Luther College, New Ulm, Minn.**

The library of Dr. Martin Luther College received the sum of \$20.00, part of a memorial wreath for W. F. Muesing. Mr. Muesing was for many years a teacher in St. Paul's Church, New Ulm, and served in the capacity of treasurer of this congregation for a long period of time. Our appreciation and thanks to the kind donors.

E. R. Bliefernicht, Librarian.

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**Michigan Lutheran Seminary, Saginaw, Mich.**

During the past months these additional provisions and other gifts were delivered to us. Our heartiest thanks is hereby extended to all that donated and all that were helpful in bringing the donations to us.

From Bethel Congregation, Bay City, Mich., brought to us by Rev. M. Schroeder: 2 sacks of potatoes, 8½ qts. preserves, potatoes, and \$4.00.

From B. Schulz, Saginaw, Mich., a large table for the library.

From Emanuel's Congregation, Tawas City, Mich., (Rev. J. Roekle) \$7.08 and transportation of a load of provisions.

From St. John's, Clare, Mich. (Rev. E. Leyrer), 26 qts. canned goods.

From Trinity Congregation, Jenera, O., brought to the Seminary by Rev. J. Gauss in company with Mr. Schaller: 17½ gal. lard, 11 sacks flour, 1 gal. applebutter, 30 cans preserves etc., and \$12.00.

February 19, 1942.

Otto J. R. Hoenecke, Director.

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**Northwestern College, Watertown, Wis.**

Since the beginning of this school year the following gifts were sent to Northwestern College:

151 sacks of potatoes, 185 sacks of vegetables, 1,133 cans and jars of canned goods, 17 lbs. of lard, 35 lbs. of butter, 20 lbs. of honey, 39 lbs. of cheese, 25 lbs. of flour, 130 lbs. of sugar, 10 lbs. of herring, 11 lbs. of coffee, 22½ dozen eggs, 1 gallon sorghum, 2 chickens, 10 bed sheets, 22 pillow cases, \$25.50.

These gifts were gathered in the congregations of the pastors H. Nitz, Waterloo; H. Zimmermann, Randolph; W. Wadzinski, Marquette-Manchester; M. Stern, Neosho; M. Schwartz, Collins; I. Habeck, Weyauwega; W. Zank, New ville-Deerfield; H. Hartwig, Hartland; E. Pankow, Green Lake; A. Dornfeld, Fox Lake; H. Cares, Town Herman; G. Albrecht, Ixonia; H. Gieschen, Fort Atkinson; F. Loeper, Whitewater-Richmond; W. Nommensen, Columbus; R. Marti, Kekoskee; H. Geiger, Leeds; M. Nommensen, Juneau; F. Thierfelder, Kaukauna; W. Eggert, Watertown; M. Drews, Oak Grove; M. Hillemann, Marshall; E. Fredrich, Helenville; and also from Mr. Herzberg, Ashippun, and from the Lutheran Girls' Club, Lake Mills.

About two years ago a number of Ladies' Aid Societies in the Northwestern District of the Synod offered to make regular donations to the college in order to make it possible to replace the old bedsteads in the dormitory. Since then, these societies and others have sent us a total of \$549.50.

Societies in the congregations of the following pastors contributed gifts for this purpose during this school year: R. Mueller, Medford, \$10.00; A. Berg, Sparta, \$10.00; A. Hanke, Rollingstone, Minn., \$33.50; H. Eckert, Reedsville, \$10.00; A. Koelpin, Caledonia, \$13.00; W. Schumann, La Crosse, \$25.00; A. von Rohr, Hartford, \$25.00; E. Kionka, Newton, \$15.00; Theo. Thurow, Menominee, Mich., \$25.00; and St. Paul's English Mission Society, Lake Mills, \$5.00.

For all of these gifts we express our sincere thanks and appreciation. E. E. Kowalke.



**NORTH WISCONSIN DISTRICT**  
**October, November, December, 1941**  
**Fox River Valley Conference**

Reverend	Budgetary	Non-Budgetary
Boettcher, Imm. P., Grace, Sugar Bush.....	\$ 666.45	
Boettcher, Imm. P., Immanuel, Maple Creek...	64.94	
Brandt, F. M., St. Paul, Appleton.....	2,200.00	
Brenner, Theo., St. Peter, Freedom.....	332.66	
Croll, Melvin, W., St. Paul, Greenleaf.....	26.56	
Croll, Melvin W., Bartholomew, Kasson.....	47.20	
Gieschen, Walter A., St. Paul, Green Bay.....	294.03	
Gose, Roy B., Zion, Jacksonport.....	52.02	31.60
Henning, Otto C., St. John, Valmy.....	100.71	
Hinnenthal, E., Immanuel, Forestville.....	211.15	
Johnson, S., St. Matthew, Appleton.....	228.79	
Kaspar, L., Immanuel, Greenville.....	266.29	
Kaspar, L., Immanuel, Clayton.....	50.26	
Kuether, W. A., Immanuel, Kewaunee.....	294.23	
Kuether, W. A., St. Peter, Carlton.....	112.44	
Lederer, R., Erste Ev. Luth., Green Bay.....	511.80	
Masch, John, Immanuel, Black Creek.....	246.80	
Oehlert, Paul Th., Trinity, Kaukauna.....	559.29	
Pankow, W. E., Immanuel, New London.....	1,297.58	
Redlin, E., Trinity, Ellington.....	278.00	
Redlin, E., St. Paul, Stephenville.....	89.10	
Reier, F. A., Immanuel, Waupaca.....	25.00	
Schumann, F., St. Peter, Sawyer.....	219.24	
Siegler, V. J., Salem, Nasewaupsee.....	106.87	
Thierfelder, F., St. John, Dundas.....	116.92	30.15
Toepel, K. F., St. Paul, Algoma.....	770.55	100.00
Uetzmann, F. C., St. John, Wrightstown.....	196.50	
Werner, A., St. John, Center.....	170.98	
Weyland, V. J., Friedens, Hartland.....	43.05	
Weyland, V. J., St. Paul, Angelica.....	46.07	
Wichmann, W. F., Mt. Calvary, Kimberly.....	95.57	
Wicke, Harold, Bethlehem, Hortonville.....	215.83	21.00
Ziesemer, R., Mt. Olive, Appleton.....	780.56	160.49
Zink, W., St. Paul, Dale.....	293.70	
Conference Total .....	\$ 11,011.19	\$ 343.24

**Lake Superior Conference**

Eggert, Paul C., Friedens, Abrams.....	\$ 23.00	
Eggert, Paul C., St. Paul, Brookside.....	44.50	
Eggert, Paul C., St. John, Little Suamico.....	27.00	
Fischer, G. W., St. John, Grover.....		
Fuhlbrigge, W. G., Trinity, Coleman.....	163.40	
Fuhlbrigge, W. G., St. Matthew, Beaver.....	57.87	
Gentz, A. A., Trinity, Marinette.....	246.26	
Geyer, K., Zion, Peshtigo.....	75.00	
Henning, Carl J., Grace, Crivitz.....	97.05	
Henning, Carl J., St. John, Athelstane.....	5.18	
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	51.71	
Hoffmann, Theo., Martini, Rapid River, Mich.....	31.80	
Hopp, H., Holy Cross, Daggett, Mich.....	52.45	
Hopp, H., St. Mark, Carbondale, Mich.....	39.06	
Kahrs, H. A., St. John, Florence.....	66.00	
Kahrs, H. A., Grace, Powers-Spalding, Mich.....	29.95	
Kahrs, H. A., Trinity, Hermansville, Mich.....	10.25	
Lederer, K., Our Saviour, Lena.....		
Lehmann, L. G., St. Paul, Hyde, Mich.....	89.19	
Lemke, H. F., St. Peter, Manistique, Mich.....		
Lemke, H. F., Grace, Germfask, Mich.....		
Lutz, W. F., Salem, Escanaba, Mich.....	210.50	
Roepke, W., Trinity, Marquette, Mich.....	89.00	
Roepke, W., St. Paul, Green Garden, Mich.....	35.00	
Thurow, Theodore, Christ, Menominee, Mich.....	366.57	
Tiefel, Geo., St. Peter, Stambaugh, Mich.....		
Tiefel, Geo., Zion, Crystal Falls, Mich.....	50.33	
Zarling, Frederic H., Emanuel, Sault Ste. Marie.....	69.70	
Conference Total .....	\$ 1,910.77	

**Manitowoc Conference**

Braun, M. A., Parochie, Centerville.....	\$ 44.50	
Eckert, Harold H., St. John, Reedsville.....	768.27	
Ehlike, Roland, St. John, Sandy Bay.....	4.48	
Gladosch, Br., Zion, Morrison.....	581.54	2.00
Grunwald, Harold, Zion, Louis Corners.....	282.18	
Haase, W. G., St. John, Two Rivers.....	532.98	28.00
Kionka, Ed. H., St. John, Newton.....	258.45	
Kionka, Ed. H., St. Paul, Newton.....	24.05	
Koch, Henry, Grace, Manitowoc.....	50.01	
Koeninger, L. G., Erste Ev. Luth., Manitowoc.....	1,485.00	
Kuether, H. A., St. Paul, Town Herman.....	187.51	
Pussehl, Henry E., St. John, Gibson.....	235.11	
Pussehl, Henry E., St. John, Two Creeks.....	47.71	
Sauer, M. F., Trinity, Brillion.....	658.90	
Schink, W. F., St. Peter, Haven.....		
Schlavensky, Norman, Immanuel, Eaton.....	38.72	
Schlavensky, Norman, Christ, Fontenoy.....	123.11	
Schroeder, E. C., Trinity, Liberty.....	7.00	
Schulz, C. P., Immanuel, Mosel.....		
Schwartz, H. Marcus, St. Peter, Collins.....	461.75	
Struck, Gerhard, St. John, Maribel.....	356.49	80.00
Voigt, A. W., Immanuel, Shirley.....	25.00	
Voigt, A. W., St. Paul, Pine Grove.....		
Zell, Ed., St. Peter, Mishicot.....		
Zell, Ed., Rockwood Lutheran, Rockwood.....	27.50	
Zell, Ed., Jambo Creek.....	10.90	
Conference Total .....	\$ 6,191.16	\$ 110.00

**Rhineland Conference**

Bergfeld, Fred, Bethany, Bruce's Crossing, Mich.....	\$ 65.25	
Gieschen, Paul J., Zion, Rhineland.....	2,459.50	158.80
Koepsell, W., St. Paul, Crandon.....	49.57	
Koepsell, W., Friedens, Argonne.....	20.95	
Koepsell, W., First English, Hiles.....	25.45	
Krubsack, J., Christ, Eagle River.....		
Krubsack, J., Grace, Three Lakes.....	18.42	
Lemke, H. J., Grace, Monico.....	9.62	
Lemke, H. J., St. John, Enterprise.....	40.48	
Raetz, F. W., Trinity, Wabeno.....	72.89	
Raetz, F. W., Laona.....		
Conference Total .....	\$ 2,762.11	\$ 158.80

**Winnebago Conference**

Behm, E. G., St. Paul, Forest.....	\$ 394.41	
Behm, E. G., St. John, Forest.....	86.34	
Bergmann, P. G., Trinity, Menasha.....	358.82	100.00
Dowidat, John, St. Luke, Oakfield.....	192.80	
Engel, Armin L., Trinity, Red Granite.....	27.82	
Engel, Armin L., St. Paul, Seneca.....	30.16	
Fleischer, M. A., Zion, Ripon.....	22.90	
Geiger, Adalbert F. W., Immanuel, Oshkosh.....	119.57	
Gieschen, W. W., Friedens, Wautoma.....	192.67	
Habeck, Irwin J., St. Peter, Weyauwega.....	459.70	
Hartwig, Wm. J., St. John, Montello.....	522.67	
Hartwig, Wm. J., Immanuel, Mecan.....	207.74	
Hoyer, O., St. Paul, Winneconne.....	175.50	
Hoyer, O., Zion, Town Omro.....	51.75	
Kaness, G., St. Luke, Kewaskum.....		
Kleinshans, Harold O., Martin Luther, Oshkosh.....	288.41	
Kleinshans, Harold O., Trinity, Mears Corners.....	17.35	
Kobs, Geo., St. John, Markesan.....		
Lawrenz, Carl, St. Paul, No. Fond du Lac.....	268.00	
Pankow, E. P., Friedens, Green Lake.....	191.10	
Pieper, G., St. Peter, Fond du Lac.....	1,176.56	
Pless, W. O., Redeemer, Fond du Lac.....	137.60	
Redlin, T. W., Zion, Kingston.....	133.55	
Redlin, T. W., St. John, Salemville.....	37.10	
Schaefer, Gerhard A., Trinity, Neenah.....	653.42	
Schlueter, E. B., Grace, Oshkosh.....	\$ 816.83	
Schneider, A. E., St. John, E. Bloomfield.....	271.56	6.00
Schulz, J., Zion, Van Dyne.....	35.50	
Siegler, O., Grace, Pickett.....	58.75	
Strohschein, Walter, Trinity, Dundee.....		
Strohschein, Walter, Immanuel, Campbellsport.....		
Wadzinski, Wm., St. Paul, Manchester.....	149.57	
Wadzinski, Wm., St. Paul, Marquette.....	34.16	
Warnke, Harold, St. John, Princeton.....	428.97	
Weyland, F. C., St. Peter, Winchester.....	53.39	
Weyland, F. C., Zion, Readfield.....	35.01	
Weyland, F. C., St. John, Caledonia.....	30.78	
Wojahn, W. A., St. Paul, Eldorado.....	40.59	21.25
Wojahn, W. A., St. Peter, Eldorado.....	21.15	26.25
Conference Total .....	\$ 7,721.70	\$ 153.50

**Miscellaneous**

Collection taken at meeting of Church Councils of the Markesan, Kingston, and Green Lake congregations.....	\$ 10.75	
Trinity Ladies' Aid, Kiel, Wis.....	5.00	
Total .....	\$ 15.75	
District Total .....	\$ 29,612.68	\$ 765.54

The contributions of Zion's Congregation at Rhineland, Wisconsin, Rev. Paul J. Gieschen, pastor, for the first half of the fiscal year, surpass that congregation's quota for the year by more than \$1,000.00.

**Memorial Wreaths**

In Memory of	Pastor	Amount
Mrs. B. A. Boyle.....	V. J. Siegler, Maplewood, Wis.....	\$ 2.00
Esther Braun.....	A. A. Gentz, Marinette, Wis.....	6.00
Mrs. Louis Buboltz.....	M. A. Braun, Cleveland, Wis.....	2.50
Mrs. F. Dittmer.....	R. Lederer, Green Bay, Wis.....	33.75
Mrs. August Doell.....	L. Kaspar, Greenville, Wis.....	16.00
Gotthilf Dornstreich.....	Br. Gladosch, Morrison, Wis.....	22.00
Mrs. Otto Essmann.....	H. A. Kuether, Town Herman, Wis.....	1.00
Leona Gore.....	L. Kaspar, Greenville, Wis.....	5.00
Mrs. John Hammer.....	E. Benj. Schlueter, Oshkosh, Wis.....	17.25
Wm. F. Jaeger.....	M. A. Braun, Cleveland, Wis.....	2.00
Emma Klein.....	Har. E. C. Wicke, Hortonville, Wis.....	5.50
Walter Krueger.....	Gerhard A. Schaefer, Neenah, Wis.....	10.00
Mrs. Charles Laugner, Sr.....	Gerhard A. Schaefer, Neenah, Wis.....	36.70
Mrs. Herman Leitke.....	W. G. Haase, Two Rivers, Wis.....	8.00
Mrs. Emilie Maile.....	M. Sauer, Brillion, Wis.....	4.50
Alex Miller.....	Harold Warnke, Princeton, Wis.....	1.00
Henry Miller.....	R. E. Ziesemer, Appleton, Wis.....	5.00
Mrs. Alvina Nagel.....	E. C. Schroeder, Manitowoc, Wis.....	7.00
Mrs. Fred Nipko.....	W. E. Pankow, New London, Wis.....	4.25
Mrs. Fred Nipko.....	R. E. Ziesemer, Appleton, Wis.....	3.50
Mrs. Carl Peter.....	Paul J. Gieschen, Rhineland, Wis.....	10.25
Wm. Rehbein.....	Henry E. Pussehl, Gibson, Wis.....	3.00
Emil Robe.....	F. C. Weyland, Caledonia, Wis.....	7.00
R. Seiltz.....	R. Lederer, Green Bay, Wis.....	2.00
Wallace Showers.....	E. Benj. Schlueter, Oshkosh, Wis.....	3.00
R. Siegler.....	Gerhard A. Schaefer, Neenah, Wis.....	2.00
Mrs. Christ Skott.....	Paul J. Gieschen, Rhineland, Wis.....	2.00
John Steinberg.....	Har. E. C. Wicke, Hortonville, Wis.....	9.00
Mrs. Carl Thielke.....	Harold O. Grunwald, Kiel, Wis.....	5.00
Mrs. Clarence Vandenberg.....	W. F. Wichmann, Kimberly, Wis.....	4.50
Charles Warnke.....	Harold E. Warnke, Princeton, Wis.....	6.25
Mrs. Henry Zoellner.....		
Fond du Lac, Wis.....	E. Benj. Schlueter, Oshkosh, Wis.....	2.00

HERBERT VLOECKS, District Treasurer.