

Library

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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Number 7

"Death is Swallowed up in
Victory.

Ⓞ Death, where is thy sting?

Ⓞ Grave, where is thy victory?



Thanks be to God,
which giveth us
the victory
through
our
Lord
Jesus Christ."

Easter —

"With Prayer and Thanksgiving."

1 Cor. 15.



JESUS "WAS DELIVERED FOR OUR OFFENCES,

GOOD FRIDAY was a day of judgment, a day of wrath and condemnation. — "*Jesus was delivered!*" The prophet Isaiah envisioned the trial and condemnation of Christ on Good Friday and said, "He was taken from prison

and from judgment: and who shall declare His generation? For He was cut off out of the land of the living." Is. 53, 8. The prophet is thinking of Christ's death and how it came to pass. Within a few short hours — between nightfall of Maundy Thursday and three o'clock in the afternoon of Good Friday — Jesus was taken and tried, condemned and put to death. "Cut off out of the land of the living." His death was an act of violence, of relentless, pitiless cruelty. Who will declare, what shall we say of His generation which perpetrated such violence? And tell me, ye who hear Him groaning, was there ever grief like His? — Friends through fear His cause disowning; foes insulting His distress; many hands were raised to wound Him, none would interpose to save; but the deepest stroke that pierced Him was the stroke that Justice gave.

JESUS WAS DELIVERED

"He was stricken, smitten and afflicted of *God*. It pleased the Lord to bruise Him; *He* hath put Him to grief." Is. 53, 10. Before the judgment seat of man, before Pilate, Jesus insisted, "Thou couldst have no power at all against me, except it were given thee from above." John 19, 11. Moreover, the stripes and wounds inflicted by Pilate were as nothing to the stroke which God's justice gave. — "It is a fearful thing to fall into the hands of the living God." On Good Friday the living God entered into judgment with Jesus. Witness the cry that pierced the darkness which shrouded the cross. "My God! My God, why hast Thou forsaken Me?" — It was the fear and horror of *this cup of God's wrath* which turned the sweat of Jesus into blood in Gethsemane and wrung from Him the prayer, "O My Father, if it be possible let this cup pass from me." On Calvary Jesus was delivered into condemnation by Him who is able to destroy both soul and body in hell. In the Garden the love of His Father still supported Him, but here that love was withdrawn and Jesus experienced only the wrath of God. Christ was made a curse.

Then came death and the grave. He was delivered into the dark prison cell of the grave. The Psalm expresses the deep humiliation, the hopeless gloom of the

grave in these words, "Thou hast brought Me into the dust of death." Ps. 22, 15.

But the cry of Jesus, "Why Me?" is still ringing in our ears. Jesus is the eternal Son of God made man, our brother, like unto us in all things, sin excepted. Jesus was "holy, harmless, undefiled and separate from sinners. He did no sin, neither was guile found in His mouth." Why, then, was He delivered to be crucified, dead, and buried?

"FOR OUR OFFENCES"

Good Friday is the Great Day of Atonement in the New Testament. In the Old Testament the ritual for the Day of Atonement provided that the people's sins be laid upon the head of the "scape-goat," and that the "scape-goat" then be driven out into the desert bearing upon his head the sins of the people. On Good Friday this shadow and type was fulfilled in Christ. Jesus was delivered for our offenses. He was made our "Scape-goat." Caiaphas, the high priest, had said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." John

the Evangelist adds, "And this he spake not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John

11, 50. In condemning Jesus to death Caiaphas, the high priest, slew the Lamb of God which taketh away the sin of the world. Moreover, the Lord Himself laid on Jesus the iniquity of us all. The dread condemnation which was heaped upon Christ was the righteous wrath of God against sinful man. God was punishing, smiting, condemning Christ for *our* sins and iniquities.

There is therefore now no condemnation to them which are in Christ Jesus. — "Who is he that condemneth? — It is Christ that died. The chastisement of our peace was upon Him, and with His stripes we are healed." Jesus was delivered for our offenses, the guiltless for the guilty. — "For

Thee the Father's hidden face, for Thee the bitter cry; for us the Father's endless grace, the song of victory!" "Christ is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2, 2.

This is Good Friday, the day of judgment for Christ Jesus, the great Day of Atonement for us.



AND WAS RAISED AGAIN FOR OUR JUSTIFICATION."

Rom. 4, 25.

ON that last great Day of Judgment when Christ will return in all His glory, and all the nations of the earth shall be gathered before Him then, we read in Matthew 25, 36, the King shall say to them on His right hand and on his left, "I was in prison." The words on that Day will have their own unmistakable significance. But they come to mind here also as we prepare to celebrate Easter, the great Day of the Resurrection of our Lord Jesus Christ.

"I was in prison." How true this is of Jesus with a view to Good Friday. Jesus was delivered for our offenses; He was made a prisoner, cast into the prison of hell, and death, and the grave. The prison was locked and sealed. "And they rolled a great stone to the door of the sepulchre and departed." — All is solitude and gloom! —

"I was in prison," crucified, dead, and buried, and mark it well, for our offenses. Jesus was in prison paying the penalty for our sins and iniquities. God's justice demanded such satisfaction. This accounts for the severe sentence which was passed and exacted.

But Jesus tells us today, on Easter Sunday, "I was in prison." On the third day after the prisoner was cast into the dungeon of the grave the Easter sun rose on an entirely different scene from that which we witnessed about sunset on Good Friday. The heavy stone was hurled from the mouth of the sepulchre. The door of the prison house was opened. The prisoner was gone, He was free. A young man clothed in a long white garment greets us at the empty sepulchre with the glad tidings, "Fear not: ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him."

"RAISED AGAIN"

"I was in prison," the risen Lord tells us and all men. He burst the prison walls; it was impossible that He should remain in prison. He must be free.

There is another version of this Easter Gospel. The Apostles dwell on it in the New Testament. On the day of Pentecost Peter addressed the multitude assembled before him with these words, "This Jesus God hath raised up, having loosed the pains of death." Acts 2, 24. And St. Paul reminds us repeatedly, "God hath raised Him from the dead." Rom. 6, 4; Col.

2, 12; 1 Thess. 1, 10. Thus He who delivered Jesus for our offenses also raised Him up again. He who locked Jesus into prison also released Him from prison. That is the blessed Easter fact.

But what does it mean? — To begin with, it is an-

other, and the most emphatic proof of the innocence of Jesus in His suffering and death, yea, proof sufficient of the deity of Christ. So soon — on the third day after His death and burial Jesus was raised again. God loosed Him from the pangs of death. God did not suffer His Holy One to see corruption. It was impossible that Jesus should be holden of death and the grave, because He was innocent when He suffered and died; because He was the Holy One of God, the Son of God.

"FOR OUR JUSTIFICATION"

"Jesus was raised again for our justification," that is the blessed truth expressed in our text. — When the judge, who sentenced and condemned a man to prison, in due time himself opens the gates of that prison and releases the prisoner, he thereby proclaims that he is satisfied that the prisoner has paid the penalty for his crime. The prisoner then goes forth a free man and to begin a new life. —

When God released Jesus from the grave on Easter Sunday, God thereby proclaimed that He is satisfied with the penalty that Jesus paid for our sins. Jesus Himself, to begin with, went forth free. "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over Him." Rom. 6, 9, 10. Since Christ was raised from death He lives unto God, in exaltation and glory.

Yet all of this is *for us*. Even as Jesus was made a prisoner for us so He was also released from prison for us. The Resurrection of Jesus Christ from the dead is God's proclamation to the world at large that God is satisfied with the vicarious sufferings and death of Jesus. Even as Jesus went forth from the grave to die no more, so are we free from the guilt and punishment of sin. Jesus was raised again for our justification.

It was impossible that Jesus, the Son of God, should be holden by death and the grave. Even so it is impossible that they whom God has declared free from sin and guilt, that they who were made God's own children through God's own proclamation should be held by the grave. "Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15, 20. We, too, shall rise.

And even as Christ was raised from the dead and lives unto God so shall we walk in the newness of life.

This is Easter, the Day of Resurrection of Christ our Lord who was raised again for our justification, who was in prison that we might be released from the prison house of sin and death and hell.

A. P. V.



Easter



HE ROSE AGAIN— ACCORDING TO THE SCRIPTURES

THE RESURRECTION FORETOLD

Ps. 16, 10. "For Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

Is. 52, 13-15. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider."



By Jesus Himself

Mt. 12, 39-40. "But he answered and said unto them, For as Jonas was three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

John 2, 19-22. "'Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of His body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said."

Mt. 17, 22-23. "And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; And they shall kill him, and the third day he shall be raised again."

The Resurrection a Fact

Mt. 28, 5-7. "And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay: And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

Mark 16, 9-12. 14. "Now when Jesus was risen early the first day of the week, he appeared first to Mary

Magdalene, out of whom he had cast seven devils. After that he appeared in another form unto two of them, as they walked, and went into the country. — Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

1 Cor. 15, 4-8. "He rose again the third day according to the Scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

The Resurrection and Our Justification

Rom. 4, 25. 25. "We believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification."

Rom. 8, 34. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The Resurrection and Our Sanctification

Rom. 6, 3-6; 12. 13. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead."

The Resurrection and Our Hope

1 Peter 1, 3. 4. "Blessed be God and the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

The Resurrection and Our Resurrection

1 Cor. 15, 20-22; 55-57. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. . . . O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

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EDITORIALS

— AND, THIS IS EASTER —

PEACE

"MUST I?"

— And, This is Easter — Another sad Easter will break in upon the world in these days unless this awful slaughter will be mercifully halted within this fortnight.



This does not seem at all possible or impending at this writing. No surcease from the troubles that have enveloped the world seems to be in the immediate offing. Rather plans are being laid every day which indicate that the horrors of this war will be increased a thousand fold before long. — And, this is Easter. — On the Russian front, according to newspaper reports, the German soldiers are falling like flies before

the high-powered guns of the Russians; on the Pacific Islands where Japan has landed her troops misery and privation are spreading among the hapless civilians and no one has even offered to hazard a guess as to the casualties among the fighting men of the United Nations and Japan. But, men have fallen in the line of battle, brave men have given their lives in the defense of countries. These will not celebrate Easter with us — not this Easter. Many of our own sons are today in the various army training camps in our own country preparing for their turn on the battle-line when the call comes to them.

In the face of these tremendous events in which we live, these ominous days that try brave hearts — we are celebrating Easter. —

How can we sing the glad hymns of Easter? How can our hearts be joyful and happy? Who can look out into the world today and from the depths of a cheerful heart sing the mighty strains of Paul Gerhard's Easter hymn:

"Awake, my heart, with gladness!"?

We can and we will — all Christian people will do it. No, the world will not understand our songs and hymns and the frame of our hearts and minds. The world has no Easter. The world knows nothing about sin and its damnable character; the world knows nothing about the greatest of all battles — the battle with sin, the sorrow for sin, the resistance of sin, the Christian's hatred of sin. The world knows nothing about God's hatred of sin and His curse upon all who confirm not all the words of the law to do them." In ignorance — willful or otherwise — of sin and its fruit they live on without a care for the day that they must stand before the judgment seat of God to receive the due reward of their deeds. They, the world, know nothing about Good Friday and all that happened on that day to Jesus Christ, the Son of God when He hung upon that cross on Golgotha laden with the sins of the world to make payment for them in His own blood. Here on the cross He died assuring us with His last dying breath, "it is finished."

How, if men do not know the meaning of all this, can they celebrate Easter? How, if they do not know sin and that Christ died for sin, can they rejoice in His resurrection? They had no part in the first, how can they share in the second? They had no interest in Christ's death, how can they have an interest in His resurrection? If they do seem to exhibit happiness on Easter, it emanates from the flesh or it has its rise in the joys of others. Certain it is that it does not come from hearts that know and feel the real joy of Easter.

In this stream of conflicting currents and events the Christian knows Easter and its mighty meaning. His Lord, who died for his sin on Good Friday, arose again victoriously from the dead and in rising assures him that sin, death and hell are conquered for him. He is redeemed, justified, freed. And, as Christ, his head, lived again and lives so he also will live with Him forever. —

And — this is Easter — the Christian's Easter. It is evident, then, that nothing, that may happen in the world, can interfere with this joy. Rather, whatever of

sad experience comes to him, it can only make him rest more firmly on this great truth and rejoice the more in the knowledge of it.

W. J. S.

* * * *

Peace While the world is crying for peace and even purports to be praying for peace; while Christian people everywhere are lifting up holy hands without fear and doubting to the Father of all mercies for peace in the world — the Christian boasts of another peace. A peace which in its meaning transcends even their own understanding — *Easter peace*. Yes, we know about that peace from the Word of God, we speak about that peace, we rejoice in that peace. And, yet, who has ever been able to evaluate it in its fullest sense? If it were possible for us to understand and to know the heinousness of sin, it would be possible for us to appreciate what it means to have peace with God through our Lord Jesus Christ.

We wonder sometimes whether we — the Christian people — are not too much concerned for the peace on earth than for the peace with heaven and God. And, we wonder whether our desire for peace on earth and with all men emanates from the flesh or from the spirit, from the desire of enjoying that peace which comes to us through Christ and which was published abroad by the angel from the empty tomb in Joseph's garden: "*He is not here; He is risen?*"

All peace on earth is at best but ephemeral and passing. There can be no permanent peace here in this life because of sin. The same sin that disturbs the equanimity of our own spirit and makes us unbearable to ourselves also creates friction and disturbs the peaceful relations between man and man; not only with those who do not share in our deepest feelings but also with those to whom we are deeply drawn and love. If that bitter root of sin tempts and induces us — though we would not — to hurt and injure them, how should we be able to stop the wickedness of the flesh from injuring the others? If this is the case with a Christian, what will we say for the unbelievers? From this wicked root (SIN) comes war and strife among us. We need look for no such thing as PEACE ON EARTH. Sin will not permit it.

Knowing this how much more will we appreciate and seek that peace which is *eternal* and which is assured to us by the resurrection of our Savior. This peace can not be disturbed. Neither the wickedness of men nor the guile of the devil nor the power of hell can rob us of it. Christ has secured it forever beyond the power and reach of any enemy to disrupt or undermine. The resurrection of Christ is the earnest and seal of this peace. Because — free from sin which the resurrection of Christ proclaims — *we have peace with God*. No matter what earthly conditions prevail — whether strife, war, troubles, disasters, death or suffering — the peace that Easter assures us remains unaffected by them. Let us glory in this peace.

W. J. S.

"Must I?" The question is propounded by an inquirer, "Must a Christian go to church regularly?" That is begging the question. As well ask, "Must a living creature eat regularly?" The question may have been sincerely asked, but we wonder by what chain of reasoning one who wishes to be known as a Christian could possibly come to any other conclusion than that a Christian will attend church services regularly. Nor do we like the word "must" in the inquirer's sentence. It smacks of legalism and sounds as though one is looking for a "law" that would excuse us from being regular in our attendance. The Christian attitude toward worship is not one of *must* but one of *desire*. There is no law, no precept that compels the Christian to go to church regularly. His presence at divine worship is demanded by his new life; his faith in Christ compels him to "be about his Father's business"; his love for the Gospel, the word of reconciliation, like a mighty magnet, draws him to the place "where God's honor dwelleth" and where His wonders are proclaimed. With the Psalmist he confesses, "Lord, I have *loved* the habitation of thine house," and again, "I was *glad* when they said unto me: let us go into the house of the Lord." That is the attitude of a believing child of God. He loves that place where the Gospel is preached because that Gospel is the very element by which that new life is sustained. Take a fish out of its element — water — and it must die; take the Christian out of his element — the Gospel — and his new life, his faith must die.

We don't like the word "regularly" in the question. Broadly our answer would be, "Yes!" By this we do not mean that if a Christian would miss a Sunday at church he is damned. However, if a Christian is able to attend divine services and for no good reason fails to do so one is inclined to question his sincerity. We say again, is it necessary to encourage a normal, healthy, hungry individual to eat? The Christian simply will want to be there where the children of God are gathered to hear the Word of God. "He that is of God, heareth God's Word," said the Savior to the Jews of His days in the flesh. It is a self-evident thing as far as the Savior is concerned for a child of God to hear God's Word, that is, hear it gladly, always, as often as the opportunity presents itself, and that is *regularly*. There is no law driving or forcing him; it is the desire of the new man that draws us to the house of God.

The Lord did not institute public preaching for His sake or for the Word's sake but for us that through the preaching of the Word our inner life may be sustained, that the gift of the Holy Ghost may be renewed and increased in us to the strengthening in faith, to the growth in grace and knowledge and to the hope of everlasting life. Where is there a Christian who does not, with his whole heart, desire this? To neglect the public preaching may mean to turn our back on God and His proffered gifts and to despise the Word. To lose interest in the preaching of the Word of God usually begins gradually; few

have suddenly quit hearing the preaching of the Word. Knowing this the Christian must ever be on the alert to catch the first symptoms of the deadly disease of neglect of the Word, or disinterest in preaching. If this is not checked in time it may lead to loss of faith and our

eternal inheritance above.

What has been said ought to answer the question: "Must a Christian go to church regularly?" God give us many Christians who are interested in that question and in the answer as well. W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE VII. Of the Church

Also they teach that ONE HOLY CHURCH is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the sacraments are rightly administered.

II

WITH Luther we rejoiced in our previous study that there is a church, and that we have been called into its communion.

Our Article VII says very concisely: *The Church is the communion of saints.*

Who are the *saints*?

No man since the fall of Adam is born a saint. Due to original sin we all have been born without the fear of God, without any trust in God. Our hearts from birth are filled with all manner of concupiscence and evil lusts.

Yet there are saints, real saints. Not saints

that boast of their own righteousness, but a righteousness which is through faith in Christ (Phil. 3, 9). That is real righteousness, a righteousness which will pass even when reviewed by God himself. It was no one but God who made Jesus who knew no sin to be sin for us, that we might be made the righteousness of God in Him (2 Cor. 5, 21).

Yes, there are saints who have a most perfect righteousness credited to them. This righteousness also shines forth in their lives, it lights up their minds, it brightens their words and deeds. It does not shine forth as yet in its full glory. Christians are not yet altogether saints, or nothing but saints. They carry about with them the Old Adam, who very much opposes, and checks and dims the righteousness which the Christians possess, when they strive to let it shine forth in their lives.

Thus not on account of their conduct are Christians called saints; for although they lead a life of sanctification, yet this is still very weak, and many imperfections cleave to it. Nevertheless they are saints because of the perfect righteousness of Christ which God imputes to them.

These saints do not live like hermits, like so many isolated individuals in the world. They form a *congregation*. The Holy Spirit, who leads the individual sinner to faith in Christ and thus makes a saint out of him, also gathers the individual saints and unites them in one body, the church.

You will say, Where is the church? How can I contact it? How can I see it at all?

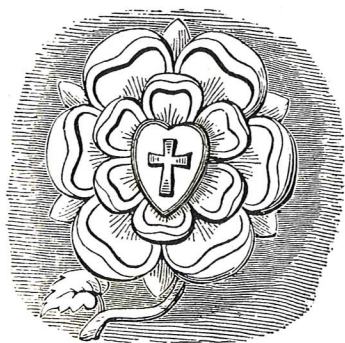
You are right, the congregation which is the church is invisible. For that reason we confess in the Third Article of the Apostles' Creed, not, I *see* a holy Christian Church, but, I *believe* a holy Christian Church.

The church is a spiritual body; and we must be very careful not to make a visible organization out of it, or to handle its affairs as though it were a visible organization.

Just consider. The righteousness by which we become saints is a spiritual thing. It is the one which God declared when Jesus had suffered and died for us. It is something which is offered to us in the promises and proclamations of the Gospel, and sealed to us in the sacraments. It is something on which you cannot lay your hands, but which you receive through faith, a spiritual thing.

We acquire this righteousness through faith, another spiritual thing. Faith is a matter of the heart. We may profess to believe, but no man is in a position to examine our faith whether it is genuine or not. God alone can try the hearts and reins of men.

Through faith we are united to our Savior. He is the head, and the church is His body, joined to Him by faith. Our Savior is now in heaven at the right hand of the Father. He is living in a state of glory which cannot be perceived with human eye. Christ, the head of the church, is spiritual, invisible. Beings that have a head of one kind and a body of another we commonly call monsters. What a huge monster would result if we assumed that Christ, the spiritual head, had a coarse visible body! The church corresponds to its head. It is a spiritual congregation.



The ties that bind the individual saints together in the one body of the church are also purely spiritual. They are, on the one hand, their common faith. We are not only joined to Christ by our faith; but since all saints have the same faith, we are by this common faith closely joined one to another. There is another tie, flowing out of faith, that is love. We love not only our Father who is in heaven, we love also those who are children of the same Father with us, we love our brothers and sisters in the Lord. But both faith and love are spiritual, invisible bonds.

Thus no matter from which side you look at the church, whether at its head, or at its members, or at its bonds of union, or at its blessings — the church simply is a spiritual congregation, invisible to human eye.

What is the church? The *congregation of saints*.

This is shown by many beautiful names we find for the church in the Scriptures. We here list a few.

We already mentioned one in our study: the church is the *body of Christ*. Eph. 1, 22, speaks of Christ as having been given for a head to the church, which is His body, the fulness of Him that filleth all in all (v. 23).

Read also Eph. 2, 16; 4, 12, 16; Col. 1, 18, 24; 2, 19; 3, 15.

The church is called the *house*, i. e., the *household*, the family of God. Ye are no more strangers and foreigners but fellow-citizens with the saints and of the household of God (Eph. 2, 19). See also 1 Tim. 3, 15.

Jesus calls the church His *fold*, in which He gathers and shepherds His sheep that are known only to Him, and that are so dear to Him. There shall be one fold, and one shepherd (John 10, 16).

The church is God's *people*. I will be their God, so reads the promise, and they shall be my people (2 Cor. 6, 16). Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light: which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy (1 Pet. 2, 9, 10).

But if the church is such an invisible congregation, how can it exist in this world, and how can we find it?

— Of this a little in our next study.

THESE PERILOUS TIMES

A Study of 2 Timothy 3, 1-5

By Pastor Irwin J. Habeck, Weyauwega, Wisconsin

IN our previous instalment we indicated that our times are perilous physically and spiritually because of the vices which the Lord said would prevail. The Lord says, "For men shall be lovers of their own selves, etc." In the original Greek the words are "the men," not only some men, or men here and there, but the men in general. The vices mentioned will be characteristic of the age, the trend in the days described will be to live in the sins mentioned.

Ours is an age of standardization. The days are gone when each community was a more or less self-sufficient institution, yes, when each home was more or less sufficient unto itself. Those days produced individuals, individual in their dress, their appearance, their speech, their manners, their way of thinking. Now, however, we read the same newspapers, listen to the same broadcasts, attend the same movies, our children to a large degree attend the same schools with the same curricula as are found in every other school in the country. Is it surprising, then, that more and more people have the same ideas, the same standards? Nor is standardization characteristic only of our country. Thank God, we have been spared that standardization which is found in the countries controlled by dictators, where people may hear and read and see only what the party permits. Our standardization is not compulsory, but it is there nevertheless.

When vice is the order of the day, a Christian must be on his guard so that he is not conformed to this world, that he does not allow himself to become standardized. He is to remain a rugged individualist. He is to ask, not what everybody else is doing, but what his Lord wants him to do. He is to be different.

Lovers of Their Own Selves

This is the first of the vices which is to characterize the perilous times which remind us that the end of the world is near. People today do love their own selves. Much more than we may at first suspect people are influenced by the philosophy which accepts the theory of evolution as a fact. According to this theory, man is the highest and best that has been brought forth by the uncounted millions of years during which the evolutionary process has been going on. There is no God, there are no angels, there is nothing higher and better than man. He is the best, he is his god. Why should he not love himself?

Because man loves himself, he pampers himself. He surrounds himself with all of the comforts and conveniences which his science has produced, and his objective is more comfort, more convenience, more leisure, more indulgence. He dreams of a time when perfect ease will be his. This is the promise which is held out to him

by the various political and religious movements which bid for his support — socialism, totalitarianism, communism, and the various religious fads. He may bring sacrifices and endure hardships for a season, but only because he hopes some day to enjoy his ease.

This love of self makes its baneful influence felt within our churches. Preaching which tells people that human nature is sinful, preaching which points the finger at common practices and, backed with the Word of God, calls them sin is not popular. We would rather hear how good we are and be praised for all that we have done, than to be told how bad we are and to be reminded of all that we have not done.

And we do like to pamper ourselves, to make things easy for ourselves. Why must we bar lodge members, why object to Scouting, why refuse to bury everyone for whom burial is requested, why remain aloof from fellowship with other churches, when all of these positions make our church and us its members unpopular? And why expect us to maintain Christian day schools, why urge us to give more for missions, why expect us to hold office, when all of this calls for time and sacrifice and effort?

Not Self — Christ!

Is self, then, lovable? Paul knows self as it is. "I know that in me (that is, in my flesh,) dwelleth no good thing" (Ro. 7, 18). Are we any better? "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Is. 64, 6). Yes, even the best that we bring

forth is soiled with sin. How thoughtless are our prayers, how wandering is our attention when the Word is preached, how grudgingly are our deeds of mercy performed.

Ah, we are lovable. God delights in us as in His dear children, our Savior is preparing a home for us and when He returns will bid us welcome home; the angels are rehearsing the hymns of praise which they will sing when we are ushered into our heavenly abode. But what makes us lovely? The blood of Christ which cleanses us from all sin, the robe of righteousness with which He has covered us, the Spirit of God who has washed us. For us grace is not a hateful word because it tells us that we have not deserved the least of all that our Lord has done for us, it is the sweetest word we know, for it tells us that God could love us when we were not lovable and make us what we are. And in this knowledge we are humble.

And when He who made us acceptable to His Father tells us, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Mt. 16, 24), we will not pamper self and seek the easy way, but will in love for Him crucify our flesh with its affections and lusts, hurt as it may; we will steel ourselves to bear the hatred of the world, knowing that we are only following in His footsteps; we will take the sword of the Spirit, which is the Word of God, and wage the bitter battle against our old evil foe. So we in His power shall be different; we shall not be like others who are "lovers of their own selves."

ATTENTION, MEMBERS OF OUR SYNOD!

OUR FINANCES

THOUGH we have in this fiscal year until now been able to meet our expenses, we have these eight months raised only 73% of the budget, and now the month of February shows a sharp decrease in collections.

We Need The Full Amount Of The Budget Adopted At Saginaw And, Perhaps, Even A Sum In Excess Of That Amount

The cost of the work of the Spiritual Welfare Commission will undoubtedly *grow*. Prices are rising, and it is imperative that the men dependent on the Synod receive their meager salaries punctually. Yes, it may even become necessary that we for conscience sake grant them an increase.

We must not again, as we did in the past depression, carry on at the expense of those who are directly in the service of the Synod.

They who hear the voice of God over the din of the confusion on earth know that now is the time to seek the grace that pardons and to show our gratitude for it to the point of true self-denial.

Some of our members are now suffering losses, but the majority of those who work find their income much larger than it has been heretofore. The latter will, if they have the right spirit, assume a *greater* share of the responsibility common to all of us and will not use their increase in income selfishly.

We do not want to fail our men who are in the service of Our Country, but just as little, the soldiers of the Cross under the call of Our Church.

If we are to raise the full amount of the budget by June 30, every District, every congregation, and every individual member, will have to in brotherly love assume his share. Only three months remain, and only if we all make an honest effort, will it be possible for us to reach the goal.

To the churches that are far in arrears, particularly, we recommend the special envelopes provided by the Spiritual Welfare Commission. They carry an appeal for the cause of Our Missions.

May the Lord not find us wanting in faith and zeal.

John Brenner.

A BIDDING PRAYER FOR THE TIME OF WAR*

* Suggested by the Intersynodical Committee on Hymnology
and Liturgics. W. G. Polack, Chairman

Let us confess our sins to Almighty God:

O Almighty God, merciful Father, in all humility we confess our sins before Thee. We do earnestly repent and are heartily sorry for all our offences. Have mercy upon us, we beseech Thee, and turn not Thy countenance from us. According to the multitude of Thy tender mercies, blot out our transgressions. Wash us thoroughly from our iniquity and cleanse us from our sins; enable us by Thy Holy Spirit to serve Thee with a better life; through the merits and mediation of Thy Son, Jesus Christ our Lord.

Let us pray for our President and all in authority:

Almighty and Everlasting God, we beseech Thee graciously to regard the President of the United States, his counsellors, and all others to whom Thou hast committed the government of our nation; guide them by Thy Holy Spirit in these trying times. Grant that they may be high in purpose, wise in counsel, unwavering in duty. Touch their hearts with the keen and mighty sword of Thy Word that fostering what is right and following what is true they may obey Thy holy will, uphold the honor of our nation, secure the protection of our people, and fulfill Thy divine purpose; through Jesus Christ our Lord.

Let us pray for the sick, the imprisoned, the wounded, the dying, whether our own or of the enemy, and for all who minister to them:

O Father of mercies and God of all comfort, a very present Help in trouble, we humbly beseech Thee on behalf of the sick, the prisoners of war, the wounded, and the dying. Look upon each one of them with the eyes of Thy mercy; comfort him in his sufferings with a sense of Thy goodness and with the assurance of the forgiveness of his sins; grant him strength in spirit and in body, according to his need; give him patience in his affliction; and in Thy redeeming love have mercy on him in the hour of death. As Thy Son did bear our sicknesses and sorrows, for His sake deal compassionately with all Thy servants. Uphold with Thy grace and power all those who are ministering to the sick and wounded, the imprisoned, and the dying; fill the hearts of Thy ministers of the Gospel with a deep devotion and love; grant to the physicians and surgeons wisdom and skill and to the nurses sympathy and patience; protect them and bless them in all dangers, anxieties, and labors. All this we ask through the merits and mediation of Thy Son, Jesus Christ our Lord.

Let us pray for all who are anxious and troubled:

Almighty and most merciful God, the Consolation of the troubled and the Hope of all who cast their cares on Thee: may the hearts that cry unto Thee in their anxiety, distress and tribulation find rest in Thy grace and mercy, knowing that all things must work together for good to them that love Thee. Grant unto us all that peace which passeth understanding so that with a quiet mind we may view the storms and troubles of life, the cloud and the thick darkness; ever rejoicing to know that the darkness and the light are both alike to Thee; through Jesus Christ our Lord.

Let us pray for those engaged in warfare against us:

O Lord God Almighty, Ruler and Governor of all things, who stillest the roarings of the deep and the unrest of nations, who makest wars to cease unto the ends of the earth, breakest the bow, cuttest the spear insunder, and burnest the chariot with fire, protect Thy Church and all the members of the household of faith wherever they may be. Scatter the counsel of them that devise mischief against our nation, cause their plans to be confounded, and bring their dealings to naught. Disperse the people that love war; cast down the unjust from high places; put down all envious and malicious passions so that peace may again prevail, and the arts of peace flourish; that the whole world may have rest before Thee and that all nations may freely serve Thee; through Jesus Christ our Lord.

Let us pray that a just peace may follow the present conflict and that the work of the Church may go forward:

Lord God, heavenly Father, who art a very God of peace, abate the pride, check the malice, and confound the devices of all who are not lovers of peace. Arise, and help with Thy good right hand all the oppressed and miserable of the earth. Grant grace that the dissensions and bitternesses that now prevail may finally be put aside, and set thereon the seal of permanence and of blessing, that Thy Word may again have free course everywhere and that the vineyard which Thou hast planted among the nations may flourish. Give peace in our time, O God, through Jesus Christ our Lord.

Let us pray unto God for future mercies:

Almighty God, our heavenly Father, as we look to Thee for future mercies, we offer Thee our praise and thanksgiving for Thy goodness and lovingkindness toward us in the past: for the many favors showered upon our land, for the freedoms we have so long enjoyed, for the present unity among our people in this

time of national danger, for the courage and loyalty of our men in the armed service of our country, and for many other unmerited blessings. We thank Thee above all for Thine inestimable love in the redemption of the world by our Lord and Savior Jesus Christ, for the means of grace and for the hope of glory. And we beseech Thee that we, and all those for whom we

have now made our common supplications may serve Thee in true faith and walk before Thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord who liveth and reigneth with Thee and the Holy Ghost, ever, one God, world without end.

Our Father, etc.

"I WAS IN PRISON"

INSTITUTIONAL MISSION WORK

IN response to an appeal received by the Mission Board of the North Wisconsin District of our Synod, Pastor C. Henning of Crivitz, Wisconsin, was requested to visit the State prison camp located in a northeastern county of Wisconsin. This was done, and since then the Gospel of Christ is being brought to the inmates of this camp regularly. We shall let the first report of Pastor Henning tell you how this work is carried on there, and with what apparent results. The missionary writes:

"This new work has given me much joy and pleasure. The first part of November I drove to the camp to personally speak to the officers in charge. They were cordial and receptive to my offer to work among the inmates. However, these officers are responsible to Warden Burke at Waupun, and so his permission was necessary first.

With Warden Burke's permission I scheduled the first service for Wednesday evening, November 26. The officers invited me to come early to eat supper with the inmates, and so to get acquainted with the men. During the meal I was introduced to the men, and I responded by explaining to them why I had come, and invited them to attend the services at 6:30 that evening. Since no organ nor piano is at hand to lead in hymn singing I asked for volunteers to meet with me after supper to practice hymn singing for the services. About half a dozen responded, and these helped me lead in hymn singing for the first service.

Attendance at services is voluntary. Between 40 and 50 inmates are at camp at any given time. To my great surprise 38 inmates attended the first service. They were attentive and joined heartily in hymn singing. After this service I announced the next service for December 10, invited them to attend again, expressed my appreciation of the fine attendance, offered to discuss privately any spiritual problem, and personally met all at the exit of the mess hall, where services are held. Many expressed their gratitude, hoped that I would come often, and promised to attend the future services. After this service I distributed 38 copies of penny Gospels of St. Luke.

Before and after suppers, before and after services I have held about 14 personal interviews with inmates in private. These private discussions have revealed to me that the men are very receptive, hungry for the Gospel — all in all gentlemen.

Because quite a few were sick with the flu at the time of the second service the attendance was not so good as at the first service. However, 24 attended.

Before the third service, Christmas service December 23, was held we managed to work up an orchestra composed of a baritone horn player, violin player and a guitar player. With these instrument players and about 8 other men we practiced singing Christmas hymns and carols. You should have heard them sing! 29 men attended the Christmas service.

Only three of the inmates are Lutheran. One of these our Missionary Duemling instructed and confirmed at Waupun prison. I expect to have a communion service for them as soon as possible.

After every service I distribute suitable tracts and penny Gospels to each attendant, which are gladly received and read, for some discuss various points with me mentioned in the tracts. One inmate was to begin his instruction in preparation for baptism the last time when I was there, but to my disappointment he was taken back to Waupun. There he was given opportunity to do office work, a material promotion. So far I have held three services with an average attendance of 30.

I consider this work very worth-while, and shall continue to hold services about twice a month, possibly oftener. These men are hungry for the Word, and their souls should be supplied with the Bread of Life."

So far Pastor Henning's report. From it you cannot but conclude that our beloved Savior richly blesses the work done in His name on the hearts of men who are looked upon as being on the outer circle of human society. But then, it really makes no difference to Him where the lost are, just so they are found. He found and saved the dying thief on the cross. He told His disciples of old, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." He is saying that to us also. Let us, by His grace, continue to seek souls wherever they may be found, to lead them to Him, who has never turned away from a penitent sinner, but receives them as lost sheep found again.

W. Roepke.

DOES MISSION WORK PAY?

Rev. Walter K. Pifer, Kenosha, Wisconsin

Mission Congregation Becomes Self-Sustaining

THE 9th of November was a day of great rejoicing for the members of Bethany Ev. Luth. Congregation in Kenosha, Wisconsin. On that day the congregation commemorated the twenty-fourth anniversary of the dedication of its first chapel, and of its position as a self-sustaining church.

Founded as a preaching station in the month of November, 1917, on the southeast side of the city, it was not until three years later when the congregation called its first resident pastor, Rev. Victor Brohm, that the formal organization was effected.

Grateful for the blessings of the financial aid received from the sister congregations of the Joint Synod, and for the very substantial readjustment of Bethany's Church Extension debt on the part of the Synod, this congregation also rejoices that it is now in a position to assume its share in the work of the Synod by no longer receiving, but by giving funds to the work of the Church at large.

This gratitude manifested itself in a willingness on the part of the members to contribute liberally to the missions of the Church and to increase the home budget. A further mark of gratitude is evidenced by the liquidation of the debt that rested on the parsonage. It is solely by the grace of God that Bethany can now rejoice in her position as a self-sustaining congregation.

Two services a Sunday are required to accommodate the worshippers. The congregation is now looking forward to the time when it can "enlarge the place of its tent." Isaiah 54.

The local pastor delivered the festival sermons in two services. In the evening the Rev. Eugene Hinderer of Bristol, Wisconsin, spoke to the congregation giving encouragement to build for the future.

A retrospective view of the past history of Bethany reveals noteworthy points of interest. Despite conditions adverse to a rapid growth from without and the fact that the mission was largely dependent for her increase in membership from within and by confirmation of adults and converts, the congregation has enjoyed a sure and steady growth. The congregation has maintained a Christian day school throughout the entire period.

Four pastors have served the congregation: The Rev. Edmund Reim, the Rev. Victor Brohm, the Rev. William Huth, and the undersigned. The day school has been taught by the following teachers: Miss Lydia Bergmann (assisting Pastor Brohm), Mr. Herbert Hauch, Miss Helen Timm, Miss Frieda Uebler, Miss Gertrude Pifer, Mr. Norbert Behrnt, Miss Cordelia Ferber, Miss Dorothy Augustin, and Miss Esther Muenkel. The present teacher is Miss Merceda Lucht.

In August, 1921, the present chapel was dedicated. The parsonage was erected and dedicated the following

year. It is our prayer to the Lord of the Church that He will continue to bless the work that is being done in this congregation.

To the congregations of the Joint Synod and all of its officials Bethany extends sincere and heartfelt thanks for all assistance rendered.



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.

TO THE NEWLY-CONFIRMED

Stay, Children, true! Remember this, the day
On which you pledged your Sevier faith undying.
He knocked upon the door of your small hearts,
And begged to enter there, your needs supplying.
You answered, trembling, "Jesus I receive!"
Trust and believe, trust and believe!

He promised you He never will forsake you;
And 'though the entire world should go astray,
To you He whispers in His tender mercy,
"My Child, and will you also go away?"
O grieve Him not, Who for your life has died!
With Him abide, with Him abide!

When Satan and the world draw near to tempt you,
Cling firmly to the Savior and His Word,
Remembering the prayers of God's dear children
Before the heavenly throne are always heard.
And let the worldlings mock you if they will;
When life is passed, you have your Savior still.

Remember how He suffered your transgressions
Upon the cross in deepest agony.
It was for you He shed His holy life-blood;
It was for you He died on Calvary.
O, may God's Spirit always keep you true,
Because in heaven, there is a crown for you.

(First verse, translated from "Bleibt Kinder Treu")

Adelin Weinholz.

Siftings

BY THE EDITORS

We have been looking these days for announcements of grand Easter gatherings but have been disappointed so far. Perhaps they will come later. Surely people who are interested in making a great splurge as opportunity presents itself will not be tempted to let this opportunity at Easter time go by without taking advantage of it? No doubt, as in other years the "bowls" and "lake fronts" and the "shells" will again be utilized for public demonstrations on Easter morning "at the rising of the sun," but not much has been said about them as yet. Perhaps the war has something to do with this and is crowding the lovers of "pageantry" for front page space. Well, at any rate, long-range news is lacking as we go to press.

* * * *

A National Prayer Sunday is now proposed for General Douglas MacArthur who has done such brilliant work in resisting the Japs in the Philippines. Leaders of many great church bodies in our country have, of course, taken to the idea with enthusiasm and we may expect any moment now that such a "Prayer Sunday" will be designated. John E. Ferris, a Milwaukee attorney, originator of the idea, has already composed a prayer for General MacArthur. Mr. Ferris said: "Prayer virtually is the only personal contribution the rank and file of Americans can make in the actual fighting in the field." That is flawlessly correct. But, Mr. Ferris has forgotten or does not know that long before he proposed such a prayer all Christian churches have been praying for everything his prayer is suggesting, and these prayers have pleased the Lord because they were made according to His will in the name of Jesus Christ. By all means let us continue our prayers for our government and country during this crisis as we have always done regularly every Sunday morning during peace time. This is the will of God.

* * * *

After a careful study of the stars and planets Miss Carter, an astrologer (her qualifications are unknown to us), assures this war-ridden world that the war will carry over into 1943 and that new leaders will carry us ahead to victory. The stars and planets are really informative and not a bit reticent to communicate their knowledge to mortals. Of course, the knowledge the stars and planets conveyed to Miss Carter was not of a very definite nature, you understand; "the war is to carry over into 1943" is very vague, in fact. As for us we prefer to read in those heavenly bodies what the Psalmist did: "The heavens declare the glory of the Lord; in every star His wisdom shines." That satisfies us.

A unique gathering of Protestant church leaders was held in Delaware, Ohio, at Ohio Wesleyan University. 400 representatives of those church bodies which hold membership in the Federal Council of Churches of America came together with other interested groups to work out some definite articles to serve as a basis of a just and lasting peace among the nations of the world. The churches have interested themselves in a new peace treaty after the conclusion of this war. They want to put a new spiritual meaning in the new treaty of peace.

* * * *

The Church of Norway is having its troubles. As a result of an edict of the Quisling government that all children between the ages of 10 and 18 must join the Nazi youth organization, the seven bishops of Norway resigned; the deans of the cathedrals have refused to continue in office; all but eighteen of the 1,500 pastors of Norway have declared their support of the bishops; and about 9,000 of the 11,000 teachers have protested the action of the government. This protest action was started after Rev. Arne Fjelbu, dean of the Trondheim Cathedral, was requested to give up his pulpit in favor of Blessing Dahle, a nazified pastor of Norway, for the regular morning service on February 1. When he refused, it is said, a cordon of Nazi police forced him to yield to Rev. Dahle. The church protested against the edict on the grounds of parental rights in regard to the children.

* * * *

Since our last report was written we were advised that 200 more new subscriptions to the *Northwestern Lutheran* were received. We also wish to add in this report that another congregation which boasts of a 100% subscription list to the church papers has come to light. This congregation is in Minnesota. Nor is this a new experience for these people. They have had this record for as many years as the present pastor is serving the congregation. We are glad to report this item.

* * * *

The Protestants in Spain wish the days of the Loyalist Government were back again. Contrary to Franco's solemn promises to the Protestant churches on the eve of his triumph, he has closed all Protestant churches and schools and the ministers are subjected to all kinds of humiliating and distressing restrictions. All soldiers and public service employees, whatever the form of their faith, are compelled to attend the Catholic Mass. Resentment is piling up behind the scenes, and all classes are waiting for another revolution to break through the present tyranny.

— *The Lutheran.*

FROM OUR STUDENT CHAPEL IN MADISON

THE disturbed national and international conditions are reflected in our situation at the student chapel in Madison. This, of course, was to be expected. We could as little hope to escape the impact of war, especially of a war of the magnitude of the present one, as our congregations in the synod.

The University of Wisconsin, like many other institutions of higher learning, experienced a decrease in enrollment. This decrease began to make itself felt as early as the scholastic year 1940-1941. During the first semester of that year the enrollment figure stood at 11,376; during the second semester it was 10,511. Many students who had returned to their homes in June of 1941 with the intention of re-entering the university last September were drafted or secured defense jobs during the summer. Last month, at the beginning of the present semester, another decline brought the enrollment figure to about 9,200. Now we are wondering what the situation will be like next fall. The university authorities are expecting another sharp decline. This means, of course, that also the number of Lutheran students at the university has decreased, and that it will decrease still more. The attendances at our services are naturally reflecting this decrease. Still we are happy to be able to state that our chapel is very nearly filled on Sunday mornings.

We have just observed the annual Religious Emphasis Week with specially planned services, lectures, and discussion periods designed to heighten student interest in the Church and its work and to impress upon larger numbers the value of religion for themselves, the community, and the nation. On March 1, Professor Leroy C. Rincker, President of Concordia College, Milwaukee, preached at the morning service on the theme "Wisdom and Knowledge, the Stability of Our Times." In the evening he delivered a valuable and enlightening address on "God's Hand in History." Our students valued this address because it presented the history of the world from a point of view quite different from that usually heard. On March 8, Professor F. E. Blume, of Northwestern College, Watertown, was our guest preacher and speaker. In the morning service he preached on the theme "Why I Believe." In the evening he spoke about "Ancient Writing Materials and Their Bearing on the Text of the Scriptures." Again, the attention and the interest shown by our students were a source of joy to us.

The students are probably busier than usual this semester. This is due to the fact that, because of the war, the university has eliminated the spring vacation and all holidays in order to be able to have the annual commencement on June 1, three weeks earlier than originally planned. As far as our own students are concerned, however, I can say that their general spirit seems to be as good as usual.

We hope you will remember us and our work in your daily prayers! Wm. C. Burhop, Student Pastor.

OBITUARY

TEACHER JOHN GIESCHEN

ON March 5, Teacher John Gieschen after a long and often trying illness was called to his eternal rest at the age of 65 years, 5 months, and 9 days.

The deceased, a son of Hermann Gieschen and his wife Catherine, née Meyer, was born in Embsen, Kreis Achim, Hannover, on September 26, 1876.

After the death of her husband, Mrs. Gieschen brought her children to America in 1885. Here John Gieschen attended parish schools in Milwaukee, Ixonia, and Watertown, Wisconsin. In 1890 he was confirmed by Pastor J. H. Brockmann.

As he desired to serve his Lord in the Christian day school, John Gieschen entered Northwestern College and after a few years continued his studies in Dr. Martin Luther College, New Ulm, Minnesota.

As a student he had supplied in a school near West Salem and in that at Lewiston. After his graduation in 1896, he served in the schools at Helenville, Wisconsin, Stillwater, Minnesota, Mankato, Minnesota, and Root Creek, Wisconsin.

In 1911 he was called to the school of St. John's Church at Milwaukee, where he taught till 1931 when ill health compelled him to cease his labors. His hope that he would be able to resume his work was not realized, God in His wisdom disposing otherwise. But the invalid was by the grace of his Savior enabled to submit in patience to the will of the Father.

In 1898 Teacher Gieschen entered into wedlock with Miss Anna Bieck. Their union was blessed with the birth of four sons and six daughters.

The funeral service was held in St. John's on March 9. The chorus of the Joint Teachers' Conference of Milwaukee sang the hymn: "Was Gott tut, das ist wohl getan." The body was interred in Wanderers' Rest Cemetery.

Teacher Gieschen is survived by his widow, three sons, five daughters, five sons-in-law, three daughters-in-law, thirteen grandchildren, one brother, one sister, and other relatives. John Brenner.

REQUEST FOR USED HYMNALS

Our Mission in Greeley, Colorado, is in need of hymnals. Churches which have introduced the new English Hymnal can help this Mission by sending their old hymnals to Pastor V. F. Tiefel, 1117 Tenth Avenue, Greeley, Colorado.



ANNOUNCEMENTS**NOTICE**

God willing, the General Synodical Committee will meet in the week of May 17. John Brenner.

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on May 20, 1942, at 9:00 A. M.

Group Meetings

Monday, May 18:

The General Mission Board, St. John's School...10:00 A. M.
The Board of Trustees, St. John's School...10:00 A. M.
The School Committee, Jerusalem School...10:00 A. M.

Tuesday, May 19:

Conference of Presidents, St. John's Parsonage...9:00 A. M.
Representatives of Educational Institutions,
Grace Church9:00 A. M.
Spiritual Welfare Commission, Salem Church...2:00 P. M.

The reports of all boards and committees are to be in the hands of the undersigned on May 7 ready for the printer. John Brenner.

ANNOUNCEMENT

Pastor Werner Franzmann of Coloma, Michigan, was called by the Board of Regents of Michigan Lutheran Seminary as professor and inspector, and has accepted the call. O. Frey, Sec'y.

NOTICE

The Southern Wisconsin Conference is hereby notified that in the election for Visitor, held in our three circuits, Pastor E. Hinderer of Bristol, Wisconsin, was duly elected. Edmund Sponholz, Sec'y.

INSTALLATION

Authorized by President Walter Pankow of the North Wisconsin District, Pastor Adalbert F. W. Geiger was installed by the undersigned as pastor of the recently organized Dr. Martin Luther Ev. Luth. Congregation of Neenah, Wisconsin, on March 15, 1942. Pastors R. Lederer and G. A. Schaefer assisted. The installation service was held in Trinity Ev. Luth. Church of Neenah, Wisconsin.

Address: Rev. Adalbert F. W. Geiger, 112½ Harrison Street, Neenah, Wisconsin. H. Geiger.

MEMORIAL WREATHS

The faculty of Dr. Martin Luther College donated a Memorial Wreath in the amount of \$4.50 in memory of G. Schwarz, La Crosse, Wisconsin. The immediate family asked that this money be used for the purchase of books for our library. Our cordial thanks.

E. R. Bliedernicht, Librarian.

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Additional Memorial Wreath omitted in last report of the Western Wisconsin District, October, November, December, 1941 — Memorial Wreath for Mrs. E. Krause, \$7.75, sent in by Rev. S. Radtke, Cameron, Wisconsin.

H. J. Koch, Treas.

CALENDAR OF CONFERENCES**MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY**

Our Mixed Pastoral Conference of Milwaukee and Vicinity will meet on April 21 and 22 at Grace Lutheran Church, with Pastor Wm. F. Sauer. The communion service begins at 9 a. m.

Preacher: H. J. Eggold (F. C. Esemann).

Essays: F. Selle, J. Meyer, P. Koehnecke, Dr. P. Peters. Remarks: Please register before the service.

Edmund Sponholz, Secretary.

**PASTORAL CONFERENCE
DAKOTA-MONTANA DISTRICT**

Place: Northwestern Lutheran Academy, Mobridge, South Dakota. Bring your own bedding. Please announce. Time: April 7-9, 1942. Sessions begins at 9 A. M.

Papers: Isagogical and Exegetical Treatment of Amos, H. Schultz; Relation of the Compilation of the Canon to Its Reliability as the Inspired Word of God, Mutterer; Scriptural Principles Governing the Church in Its Work of Expansion, W. Dorn.

Services: Tuesday evening. Sermon: Schnitker, Schultz. Confessional: Kettenacker, Holzhausen.

K. G. Sievert, Secretary.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The pastors of the Nebraska District will meet in St. John's Church, Stanton, Nebraska (Herbert Hackbarth, pastor), April 21-23, 1942. The first session will begin at 10 A. M.

Papers: Continuation of Isaiah 63, V. Schultz; Hebrews 9, A. Degner; I Peter 1, E. A. Knief; The Moral and the Ceremonial Law in their Relation to Each Other in the Light of the New Testament Gospel, H. Schulz; Visitations of the Visitor, E. C. Monhardt.

Sermon: F. Knueppel, V. Tiefel.

Confessional Address: L. Gruendemann, E. J. Hahn.

Kindly announce in due time!

L. Sabrowsky, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

Place: Peshtigo, Wisconsin, K. Geyer, pastor.

Time: April 21, 9:30 A. M. C. S. T. (War Time) to April 22.

Conference Preacher: H. Hopp, H. Kahrs.

Unfinished Essays: The Prophet Micah, H. Hopp; Exegesis 1 Cor. 7, L. Lehmann; Isagogical Survey of Galatians, C. Henning.

Old Essays: Exegesis 1 Cor. 9, W. Lutz; The Pastor at the Sick-bed, K. Geyer.

New Essays: Isagogical Survey of St. Jude's Epistle, K. Lederer; The Common Service according to the Lutheran Hymnal with Special Reference to the Rubrics, W. Roepke.

C. J. Henning, Sec'y.

**THE GENERAL PASTORAL CONFERENCE
OF THE MINNESOTA DISTRICT**

The General Pastoral Conference of the Minnesota District is to convene at Buffalo, Minnesota, April 14-16, beginning at 10:00 A. M. Tuesday.

Papers: How Can the Custom of Polygamy among Heathen be Best Treated by Our Missionaries? Im. Albrecht; Mixed Marriages, G. T. Albrecht; Exegesis, Col. II, 15ff., Ernest Birkholz; The Office of the Keys, F. E. Traub; The Sanctuary according to Hebrews, C. Bolle; What Position are we to Take in regard to Accepting a Government Chaplaincy? A. C. Haase.

Sermon: E. Schaller (W. Schulze).

Confessional: E. C. Birkholz (C. Hinz).

Meals will be served at 40c at noon, and 30c in the evening.

Please register with Rev. E. Berwald, Buffalo, Minnesota.

H. E. Lietzau, Sec'y.

SOUTHEAST MICHIGAN PASTORAL CONFERENCE

The pastors of this conference will meet on April 28 and 29 at St. Paul's Ev. Lutheran Church, Livonia, Michigan, Theodore Sauer, pastor.

Essays: H. Engel, Exegetical Treatment of I Cor. 9; H. Richter, The Guiding Hand of God throughout the History of the World; W. Bodamer, The Meaning of and the Relation between Fundamentals, Non-fundamentals, and Open Questions applied to current union movements; H. Muehl, Sermon for criticism.

Sermon: R. Timmel, W. Valleskey.
 Confessional Address: J. Gauss, F. Krauss.
 Remarks: Kindly have your announcements in by
 April 18. John Martin, Sec'y.

**SOUTHWESTERN MICHIGAN
 PASTORAL CONFERENCE**

Name: Southwestern Michigan Pastoral Conference.
 Place: Sodus, Michigan, Rev. A. Fischer.
 Time: April 21 and 22.
 Papers: C. Kionka, 2 Timothy 2; H. Hoenecke, 2 Tim. 3;
 A. Hoenecke, Sanctification the call of the Christian for his
 entire life; A. Fischer, The Preaching of the Unconditional
 Gospel; Paper on Unity of the Church by Dr. Reu to be
 continued.

Sermon: H. Haase, A. Hoenecke, English.
 No Confessional. L. Meyer, Sec'y.

**THE SOUTHERN WISCONSIN
 PASTORAL CONFERENCE**

The Southern Wisconsin Pastoral Conference will meet
 on May 26 and 27, 1942, at 9 o'clock War Time, at Wilmot,
 Wisconsin, with Pastor R. P. Otto.

Sermon: O. Heidtke, Matth. 13, 44-54; (E. W. Hillmer,
 Luke 10, 13-22).

Confessional Address: O. B. Nommensen (W. K. Pifer).

Essays: Old—E. Jaster, E. Hinderer, J. Bernthal, A. Koel-
 pin; New—Wm. H. Lehmann, "Our Order of Service"; A.
 v. R. Sauer, "Exegesis, 1 Corinthians 7"; M. F. Plass, "A
 review of Buenfieri's Essay on Ordination."

Edmund Sponholz, Sec'y.

TREASURER'S STATEMENT

July 1, 1941 to February 28, 1942

Receipts

Cash Balance July 1, 1941	\$ 7,009.49
Budgetary Collections:	
General Administration	\$ 77,745.16
Educational Institutions	34,833.16
Home for the Aged	2,415.20
For Missions	149,513.71
For Indigent Students	1,659.11
General Support	6,174.50
To Retire Debts	3,474.39
School Supervision	194.65
Revenues	39,758.09
Total Collections and Revenues	\$315,767.97
Non-Budgetary Receipts:	
From Debt Retirement Committee....	14,350.00
Sale of Minnesota Lot	525.55
From Trust Funds for Northwestern Academy	300.00
Miscellaneous	80.70
Notes Payable — Money Borrowed	40,750.00
Total Receipts	\$371,774.22

Disbursements

Budgetary Disbursements:	
General Administration	\$ 19,265.92
Theological Seminary	16,598.52
Northwestern College	45,860.35
Dr. Martin Luther College	35,094.95
Michigan Lutheran Seminary	10,760.59
Northwestern Lutheran Academy.....	10,497.45
Home for the Aged	5,417.16
Missions General Administration.....	506.08

\$378,783.71

Indian Missions	22,753.01
Negro Missions	11,443.03
Home Missions	107,434.24
Poland Missions	5,146.25
Madison Student Mission	814.71
Spiritual Welfare Committee	3,961.76
General Support	16,935.00
School Supervision	2,160.21

Total Budgetary Disbursements.....\$314,649.23

Non-Budgetary Disbursements:

Notes Paid

Total Disbursements

Cash Balance February 28, 1942.....

Debt Statement

Budget Debt:

Notes payable July 1, 1941	\$152,525.55
Net Decrease in Notes Payable	21,350.00

Budget Debt February 28, 1942.....

Church Extension Debt:

Notes Payable July 1, 1941	\$ 40,642.69
Notes Paid Since	16,539.50

Notes Payable Church Extension Di-
 vision February 28, 1942

Total Notes Payable February 28,
 1942

Inmate Deposit Reserves

Total Debts February 28, 1942.....

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 1,634.88	\$ 2,062.00
Nebraska	4,708	6,496.89	9,416.00
Michigan	15,983	34,891.27	31,966.00
Dakota-Montana	5,798	9,462.40	11,596.00
Minnesota	31,637	54,078.27	63,274.00
North Wisconsin	39,905	54,644.98	79,810.00
West Wisconsin	40,788	51,866.88	81,576.00
Southeast Wisconsin.....	43,893	56,238.03	87,786.00
Total	183,743	\$269,313.60	\$367,486.00

	Deficit	Surplus	Percent of Allotment
Pacific Northwest	\$ 427.12		79.28
Nebraska	2,919.11		68.99
Michigan		2,925.27	109.15
Dakota-Montana	2,133.60		81.60
Minnesota	9,195.73		85.46
North Wisconsin	25,165.02		68.46
West Wisconsin	29,709.12		63.58
Southeast Wisconsin.....	31,547.97		64.06
Total	\$101,097.67	\$ 2,925.27	73.28

Collections for Chapels

Cash balance June 30, 1941	\$ 1,720.78
Collections since July 1, 1941	1,370.57
Repayments on Chapel loans	627.61
	\$ 3,331.54
Less disbursements for loans	1,600.00
Cash available for loans	\$ 2,118.96

C. J. NIEDFELDT, Treasurer.

February report of collections of the Nebraska District
 has not been received and therefore not included in this re-
 port. February requisition for the Negro Mission not re-
 ceived.
 C. J. N.