

# 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

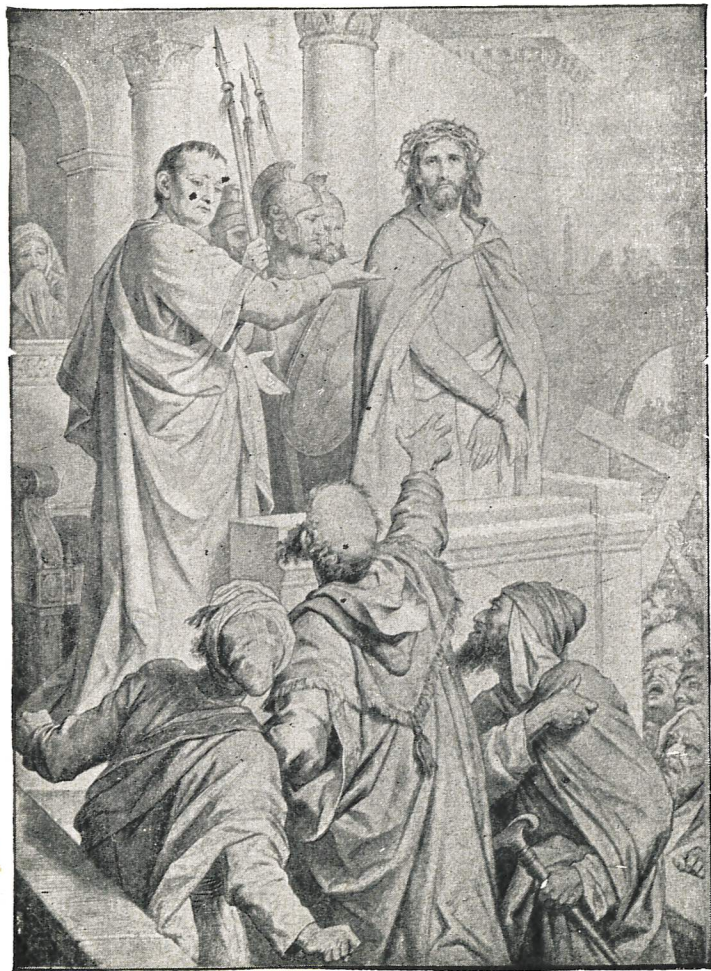
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Prof Henry J Vogel  
Jan 44  
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Behold  
the  
Man!



Behold the Lamb of God!  
O Thou for sinners slain,  
Let it not be in vain,  
That Thou hast died!  
Thee for my Savior let me take,  
My only refuge let me make,  
Thy pierced side.

## THE CROSS

### A REVELATION OF LOVE — OF HATRED

**J**ESUS said, "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10, 17. 18. Yet Stephen charged his nation with the guilt of Christ's death, and said, "The Just One of whom ye have been now the betrayers and murderers." Acts 7, 52. — Is there a contradiction here?

#### The Will of God and Christ

Nothing is clearer from the Gospels than this, that it was Christ's own will to die. He had long set His face steadfastly to go to Jerusalem, while others still deemed it impossible, and Peter rebuked Him, "Be it far from Thee, Lord, this shall not be unto Thee." Some men become reconciled with the thought of dying when they feel the stress of circumstances in that direction. But Jesus felt no outward circumstance compelling Him to die. If anything, He created such circumstances. He disappointed the people who would have made Him a King, He resisted and stirred up His enemies, the Pharisees; then He bade Judas, who also betrayed Him, do his business, and before Pilate, upon whom He might have prevailed to set Him free, He was silent, in so much that the governor marvelled greatly. It is clear, Jesus wanted to die.

It is no less clear that He did this in order to do His Father's will, in order to fulfill the mission laid upon Him by His Father in heaven. Because it was His Father's will He set His face toward the cross, "Father, if it be possible, let this cup pass from Me; nevertheless not My will, but Thine be done."

Jesus also declared why He must suffer, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mt. 20, 28. Jesus came to carry man's burden. Though sinless Himself, He stooped to bear the burden of man's sin in all its weight. He felt the shame and guilt of sin, He confessed it for others, He carried it to God in prayer, He proclaimed the forgiveness of sin, and finally shed His blood for the remission of sins. All this was settled and clear before the day dawned on Good Friday. That is why He was so silent also at His trial before the priests and before Pilate. Why should He speak? The Scriptures of the Old Testament had spoken. "And all things which were written concerning the Son of man must be accomplished." His Father had spoken in answer to His prayer in the Garden of Gethsemane. Thus His face was set upon the cross.

#### No Greater Love

One scene of the trial before Pilate tells the story. "At the feast Pilate released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, who for a certain sedition made in the city and for murder was cast into prison. But the chief priests

and elders persuaded the people that they should ask for Barabbas and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate said unto them, What then shall I do with Jesus which is called Christ? They all say, Let Him be crucified. And he said, Why, what evil hath He done? But they cried out exceedingly, saying, Let Him be crucified. — Israel had been prisoner in the land of Egypt, and on that first Pass-over night God had spared and redeemed them.

Whatever Pilate thought of the custom which had become traditional to release a prisoner at the Feast of the Passover, whomsoever the people desired, it is obvious the Jews themselves took it as a memorial of their nation's deliverance and a symbol of God's sparing and redeeming mercy. — What would become of that custom and its significance now that Jesus, the Son of God, and Barabbas, a very notorious criminal, stood side by side and Pilate now indeed anxiously desired to have the custom repeated? With the will of the Father clearly stated, and Christ ready and willing to die for sinners, only one thing could and did happen, Barabbas was set free, and Jesus was led away to be crucified. We see the sparing redeeming mercy of God in Christ, and the will of God to save a world of sinners, though their sins be as scarlet.

One thing only explains the readiness and willingness of Christ to give His life as a ransom for many, His deep, unfathomable love for sinners. This prompted God to give His only begotten Son into suffering and death; this led our Savior to the cross. It was not some magical transaction or bare authority and will power that brought the sacrifice for sinners on Calvary, but it was love. And as we taste and see that love it will bind us to Christ our Savior with undying faith and gratitude. "We love Him because He first loved us."

#### The Will of Man

But on Good Friday and down through the centuries men have shouted, "Crucify Him, crucify Him!" And it is significant that our Lord was slain by the deliberate and confessed choice of men. Peter on the day of Pentecost addressed the assembled multitude in Jerusalem and said, "Him, being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." And Stephen accused his people of being the betrayers and murderers of the Just One.

What might this mean that, as we have seen, Christ willingly laid down His life for us, and yet the people are accused of being His murderers? It is, to begin with, an eloquent example of what always happens when Christ is in question. Every man who has heard of Jesus must come to a decision about Him. That love of Christ will

either be accepted or rejected. The aged Simeon in the temple prophesied it, "Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed." Luke 2, 34. 35. No man can escape the decision regarding Christ. But more, Jesus has been set forth to reveal the very hearts of men. And here we know of but one Jesus Christ, it is He, the suffering, crucified Savior of the world. The attitude of men toward that Savior reveals what is in man, in the innermost heart of man. And the scene before Pilate again tells the story. The sinless, silent, patient Son of God is hardly the choice of natural man; Barabbas with all his sins, the rebel, the murderer is still the people's choice. And if it is not that carnal mind which delights in sin and fleshly lusts which rejects Christ, it is still the proud Pharisee who trusts in his own righteousness that

will hate the Savior of the world. Mark it, the chief priests and elders, the Pharisees, *persuaded* the people to choose Barabbas and ask for the death of the Christ of God.

There is no contradiction in the two thoughts expressed in the Scriptures that Christ willingly suffered and died for men, and that men still became His murderers. On the one hand we have the revelation of the love of Christ towards sinners, and on the other hand the revelation of man's sinful unbelieving heart which rejects that love.

Still the believer says:

Just as I am; Thy love unknown  
Has broken every barrier down.  
Now to be Thine, yea, Thine alone  
O Lamb of God, I come, I come.

A. P. V.

## EDITORIALS

### LENT

#### REDEEMING THE TIME

#### NAVY TO EDUCATE CHAPLAINS

**Lent** The solemn and somber days of Lent are with us again. Before these pages reach you Lent will be well on its way. Lent is a penitential season. As we follow the Savior over the last stretch of the road that began in Jerusalem brought Him to Gethsemane and ended on Golgotha; as we read and meditate on the events as they are related in the sacred writings; as we ponder the abuse and shame that was heaped upon Him by Jew and Gentile; it is then that we realize the awful sinfulness of sin and the terrible wrath of the just God against sin. "GOD SPARED NOT HIS OWN SON," says the Scripture. How little God spared Him is graphically described in the Biblical account of the passion of Christ. And all this Christ suffered for SIN. Not for His own sin, for He was holy, undefiled, separate from sinners and made higher than the heaven — but for man's SIN. "God spared not His own Son, BUT DELIVERED HIM UP FOR US ALL." My sin and yours, the sin of the world was so great, was so abhorrent, was such an abomination to God that it demanded such a price to deliver us from its punishment and its power. The Son of God Himself had to take our place, become our substitute, and make expiation. None other would do; no other could have delivered us save Christ and Christ alone, the God-Man. Let those who are inclined to think lightly of sin consider this.

As this Lenten season dawns we are enveloped by a great world war. Ten millions of our countrymen, yea, our sons and brothers and fathers are going to be called upon to shed, if need be, their blood on the many battle fields of this war. We shudder at the thought and within

protest against the cause that makes such sacrifices necessary. Think as we may, analyze as we may, the events that brought about this bloody war — at the bottom of it is—SIN, MAN'S SIN—are the lust of man's evil heart. Where this controls men no peace is possible. "There is no peace to the wicked saith my God," Isaiah 57, 21. But let us not stop here. Let us honestly add to this world-sin our own sin. We are not guiltless. We too have contributed to the condition that called for this judgment of God upon the world. If this thought is not uppermost in our minds and hearts as we observe the Lenten season this year we will not experience the full blessings of Lent. It would be nothing short of hypocrisy to lament and bewail our sin that caused the Savior so much sorrow and suffering if we do not take seriously into account our share in the world's guilt. Let us, by all means, be honest with God and ourselves. For, "He that covereth his sins shall not prosper; but whoso confesseth them shall have mercy." Prov. 28, 13. In that spirit let us keep Lent and for comfort look to "The Lamb of God that taketh away the sin of the world."

W. J. S.

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**Redeeming the Time** VI. — There are many conditions peculiar to our present time, which mark it as different from other times. We touch on one in particular and studied, in a limited way, some of its implications. Our country is at war and needs its man-power to fight its battles on land and sea and in the air, also to provide the tools of battle for our fighting forces, and the food and clothing to keep them in

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condition. Our government passed a selective service act.

In this very law our government expressly excluded from the draft ministers of the Gospel and such young men as are preparing for the ministry. Why? For no other reason than just because they are ministers.

This should be a powerful incentive for all ministers and for all students of theology to stress every fiber to do their assigned task faithfully, and to stand ready for more than ordinary self-denial, seeing they are exempt from military service for no other reason than just that they are ministers of the Gospel.

We must remember in all this that it was God's overruling providence which guided our government in drafting and passing and applying the selective service act in the manner it did. God, who regulates all time and fills it with good or evil according to His own judgment says in particular regarding the activities of government: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it withersoever he will" (Prov. 21, 1); "just as he looketh upon all the inhabitants of the earth, and fashioned their hearts alike" (Ps. 33, 14, 15).

But has this particular aspect of the present time a meaning for ministers only? Does it not imply special opportunities and obligations for Christians in general? for the lay members of our congregations both as individuals and as church bodies?

Just stop to think for a moment what it would mean for us of the Wisconsin Synod alone if ministers had not been exempted from military service. When our students are graduated from our Seminary at Thiensville they are on the average about 25 years old. At present, men up to about 38 years of age are subject to the draft. That means that our pastors who were graduated during the past dozen years might be inducted into the army — if they had not been exempted. During the years 1930 to 1942 as many as 267 candidates for the ministry left our Seminary. How many congregations would now be without a pastor, or would have to share the services of a pastor with some other congregation; how many mission fields would be without a worker; how many vacancies would occur in our Synod's college and high schools, if all of these young men of draft age had been called to arms?

Think of it. So highly God has favored us, so highly

does He prize the welfare of our souls, that He has spared for our ministry by the action of the government in Washington the service of so goodly a number of young men.

How shall we thank Him? How shall we redeem the time properly which is filled by this particular grace of God? Shall we make gas and tire rationing a convenient excuse to stay at home from church? God did not have our ministers exempted that they should preach to empty pews. The least we can do to redeem the time is that we are regular in our church attendance.

There is more that God expects of us. There are many who need urging and encouragement to be more regular in their church attendance. The example we set will go a far way, but a special invitation is not out of place. In these times of sore distress brotherly fellowship should be cultivated. "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men" (1 Thess. 5, 14).

Besides, the burdens of a pastor's life are increasing in these perilous days. Are there not ways in which congregations might lighten the load for their pastors? Does all the work which the pastor now is doing presuppose a theological training? Could not a goodly share be done by consecrated laymen? Of course, it takes time to acquire a proficiency in such matters. But redeem the time; begin to practice now. Do not wait till necessity may be thrust upon us suddenly and find us unprepared.

Consider this. As the draft law now stands and is applied, the students of our Seminary and of the upper two classes in Watertown are deferred. That means, if no change is made in the law or in its application, there will be candidates for the ministry graduated from our Seminary for five more years. What will happen then, no one knows. Since the age of draftees was lowered to 18 years, most young men are caught in the draft before they reach the grade in college for which occupational classification is provided. Where shall our theological students come from if young men are called into the army before they reach even the recognized pre-theological stage?

God gives us ample advance warning of an impending shortage of ministers. Let us redeem the time and even now begin to prepare for such an eventuality, lest, due to our negligence, the threat of the prophet be fulfilled on us: "Behold, the days come, saith the Lord God, that *I will*

send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. . . . They shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8, 11. 12).

Redeem the time.

J. P. M.

\* \* \* \*

**Navy to Educate Chaplains** "Something new was added to American church life last week when the United States Navy announced that henceforth it would select and train its own chaplains. The announcement was tucked away in the detailed description of the navy's new V-12 program. This is the scheme under which it plans to educate high school and college boys from 17-20 years of age for commissions. Under this new plan the navy will offer courses to pick youths designed to prepare for 'specialized service, including chaplain, medical, dental and engineering officer candidates.' These courses are to fill twelve number 16-week terms. While the curricular details have not yet been made public the students will be regularly enlisted in the navy, drawing navy pay and allowances, and the navy will be in complete control of their studies. 'The Bureau of Naval Personnel,' says the announcement from

the Navy Department, 'will prescribe the curricula necessary to insure production of officer material for the various branches of the naval service, including . . . chaplains.' Well, here it is — the United States Navy stepping in to control the education of boys as Christian ministers, with their training for that holy calling fixed by the navy's judgment as to what will produce officer material! Not in the 150 previous years of the nation's history has the issue of state control of the functions of the Church been raised in such aggravated form. And this by a government which professes to be fighting for freedom of religion! The *Christian Century* has long opposed the inclusion of chaplains, with military and naval rank, among the commissioned officers of the army and navy. We have always believed that ministers could render more effective spiritual service to the enlisted men simply as chaplains, bearing only the commissions of the churches which send them to this particular task. Now that, under the revealing stress of the present crisis, the navy has reached out to take over the selection and education of the young men who are to go into this branch of the Christian ministry, we are more than ever convinced that the whole system whereby chaplains are made commissioned officers is wrong in conception and spiritually disastrous in its implications."  
— *The Christian Century*.

## THESE PERILOUS TIMES

A STUDY OF 2 TIMOTHY 3, 1-5

The Last of a Series of Articles by Pastor Irwin J. Habeck, Weyauwega, Wisconsin

### "Lovers of Pleasure More Than Lovers of God"

**I**N our last articles we saw that, as our prophecy foretells, many today are living in surfeiting, drunkenness and wildness. Their plea is that one must have a good time. When they with that plea seek to justify such pleasures although God forbids them, they clearly are lovers of pleasures more than lovers of God. But there are also pleasures which in themselves are not sinful. We wouldn't accuse anyone of sinning, for example, just because he entered a tavern or played a game of cards. And there are pleasures which in themselves are wholesome, as, for example, the whole category of outdoor sports, fishing, golfing, hunting, etc. And still, even in the case of these innocent pleasures men can be and often are lovers of pleasures more than lovers of God. "If the Lord be God, follow him" (1 Kings 18, 21). To follow Him we must give Him the first place in all things, for as soon as He is put into second place, He no longer is our God, our best and dearest. He is entitled to first place when we distribute our time. But, ah, how many have unlimited time for pleasure on Saturday evening, but no time for God on Sunday morning because they need to sleep. How many need their time on Sunday for the sports of the season, fishing, hunting, golfing, etc., and

for that reason have no time for God and His Word. If we want to follow God, He is entitled to first place in our interest. We've seen them straining at the leash when the opening day of a fishing or a hunting season draws near, and nothing can make them miss the opening day, but the church doors open for them in vain. We've seen them line up to buy tickets for a show or an athletic contest, but we have never seen them stand in line to get into a congregational meeting. If we want to follow God, He is entitled to first claim upon our money, for He says, "Honor the Lord with thy substance, and with the *firstfruits* of all thine increase" (Prov. 3, 9). But ah, we see so many who profess to love the Lord having money for shows, for parties, for sports, for pleasure trips, and never bothering about the cost, but when the Lord's work comes into consideration, they throw to Him the small change, the left-overs. All of these facts bear out the truth that today many are lovers of pleasures more than lovers of God.

### "Having a Form of Godliness, But Denying the Power Thereof"

This is the last detail in the picture which our prophecy sketches of the last days, and this detail too is a trend of

our day. What a mighty show of godliness we do put forth. Ours is proudly proclaimed a Christian nation which now side by side with other Christian nations is waging a war to defend Christian principles. Church spires dot the landscape throughout the length and breadth of our land. Sessions of the national Congress and of state legislatures must be opened with prayer, and a high school graduation is considered incomplete without religious exercises. Our armed forces are sent forth with chaplains to serve the spiritual needs of the men. Millions of dollars are raised each year for the furthering of religious work. A great show of godliness indeed! Now real Christian godliness has in it the power to change the heart, to control conduct, to crucify the flesh with its lusts. But do the increased teaching of atheistic evolution, the horrible wave of profanity, the 92 per cent of our population who are not in church on Sunday morning, the breakdown of authority in the home, the lack of self-sacrificing patriotism which makes hoarding, blackmarketing and other evils possible, the alarming increase of social diseases, the spread of drunkenness, the growing cost of crime, — do these indicate that the godliness which looks so good has the power of real godliness? A godliness that lacks the power to make those who profess to be godly want to hear its teachings proclaimed, which does not make parents want to teach their children what they believe, which does not put into practice on Monday what has been proclaimed and agreed to on Sunday is sham. And many do have the form of godliness, but deny the power thereof.

#### “From Such Turn Away”

As we examined the trends of our age here foretold, it has been our endeavor to show the better course which we who believe in our Lord and love our Lord will take. So too we shall not let pleasures mean more to us than God, but let Him be our first delight, His work our chief pleasure. We shall also by a firm confidence in the promise of His Word and by prayer which lays hold upon the power of the Holy Spirit go from strength to strength in believing and doing.

#### In Conclusion

As we look back upon our prophecy, one fact stands out. If we without knowing these words had set out to write a description of the trends of our age, and had then come upon these words, we would have been surprised at the agreement in the two descriptions. How could St. Paul, writing almost 1,900 years ago, know what our times would be like? Is it not plain as day that God must have told him? Our portion must reassure us that the Bible is God's Word. Ours, then, are the last days. They will end with the last day, judgment day. What then? The judgment. And you? Ah, if you have *the* faith, you'll say with a defiance which challenges all on earth and all in hell to change your state if they can:

“Bold shall I stand in that great Day,  
For who aught to my charge shall lay?  
Fully thro' these absolved I am  
From sin and fear, from guilt and shame.”

“These” are Jesus' blood and righteousness. How do you know that His blood was shed for you, His righteousness won for you? Ah, a thousand promises of the Bible assure you. And our prophecy, as said, prove to us anew that only God could be the Author of the Bible upon the promise of which our faith is based. May God grant that these perilous times may remind us that our “blessed hope” will soon be fulfilled, so that while “men's hearts are failing them for fear, and for looking after those things which are coming on the earth” we may do as Jesus tells us: “When these things begin to come to pass, then look up, and lift up your heads; for your redemption (deliverance from all of this world's evils) draweth nigh” (Lk. 21, 28). Amen.

#### A WAR TIME PRAYER

Lord of mercy and of grace  
Turn not from the world Thy face!  
For Thy love surpasses all!  
Once more listen to our call!

We deserve Thine anger, Lord,  
For we have not kept Thy Word!  
Yet, in grace, show pity mild  
On this world by sin defiled.

Look not on our sinful past,  
But Thy holy eyes now cast  
On the cross of Calvary  
Where the Savior cries to Thee.

For our pardon through His blood  
For His sake we pray Thou wouldst  
Blot out all the sin and shame  
From the hearts that trust His Name.

Prostrate at His cross we fall,  
Spurn not now our pleading call.  
We believe His sacrifice  
Doth for all our sins suffice.

Lord, remember Thy dear Son:  
What He hath for sinners won.  
Once more show Thy loving face,  
While we plead for naught but grace.

Lord, our feeble faith increase;  
Show Thy power and send us Peace!  
Show the world Thy mighty arm,  
Keep Thy children free from harm.

Then, Lord, shall we glorify  
Thy great Name until we die.  
Thou hast promised in Thy Word,  
That our prayers shall all be heard.

On Thy promise we depend;  
Thou alone canst victory send!  
All our cares we cast on Thee,  
Let us soon Thy mercy see! Amen.

— Adeline Weinholz.

## STUDIES IN THE AUGSBURG CONFESSION

By Professeor John Meyer

### Article XII — Of Repentance

1. *Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted; and that the church ought to impart absolution to those thus returning to repentance.*

2. (a) *Now, repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors.* (b) *Then good works are bound to follow, which are the fruits of repentance.*

3. (a) *They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost.* (b) *Also those who contend that some may attain to such perfection in this life that they cannot sin.* (c) *The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.* (d) *They also are rejected who do not teach that remission of sins comes through faith, but command us to merit grace through satisfaction of our own.*

## II

**R**EPENTANCE consists properly of two parts: contrition and faith.

How are these two conflicting emotions produced in our hearts? What must I do to become truly repentant?

Repentance is not man-made. Neither of the two parts is produced by the sinner himself.

In our last study we heard David voicing his contrition. He deeply felt and regretted his sin. But he does not tell us that he himself stirred up this feeling in his

heart; rather it seized him very much against his will.

David had committed a grievous double sin of adultery and murder. Then he had married the widowed Bathsheba, and expected to enjoy happy fruits of his sin. He had no intention of working himself into a feeling — a very painful feeling — of remorse. But he was forced

into it against his will. Nathan came to him, told him the parable of the rich man who, to prepare a meal for a guest, slaughtered the only lamb of his poor neighbor, and then, when David's anger was greatly kindled against this dastardly deed, stunned him with the unexpected judgment: "Thou art the man." Then David's contrition started.

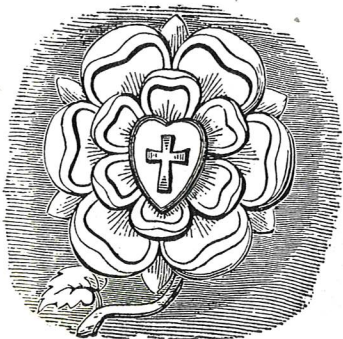
Thus it is in every case. The sinner does not make up his mind by himself to have contrition. He would rather enjoy his life in sin and hopes for pleasant fruits of his sin. Contrition does not begin until God thunders His condemnation into his conscience, and strikes terrors into his conscience through the knowledge of sin.

Here we briefly consider the error of the Roman Catholic Church. They teach that repentance consists of three parts: contrition, confession, satisfaction.

The first part they call by the same name as we do, but they mean something altogether different from what the Scriptures say about contrition. They mean a feeling of sorrow which a sinner produces deliberately in his own heart. Moreover, the sinner is demanded to produce a very deep feeling of remorse, for by working himself into an agony of despair he is doing something by which he removes the guilt and merits forgiveness for his sin. This self-made contrition Luther calls a "manufactured" repentance.

Luther has some very important and practical remarks about such "manufactured" repentance, in the Smalcald Articles. "Since no one could know how great the contrition ought to be in order to be sufficient before God, they gave this consolation: He who could not have *contrition*, at least ought to have *attrition*, which I may call half a contrition, or the beginning of contrition; for they have themselves understood neither of these terms, nor do they understand them now, as little as I. Such attrition was reckoned as contrition when a person went to confession. — And when it happened that anyone said that he could not have contrition nor lament his sins (as might have occurred in illicit love or the desire for revenge, etc.) they asked whether he did not wish or desire to have contrition. When one would reply Yes (for who, save the devil himself, would dare say No?) they accepted this as contrition, and forgave him his sins on account of this good work of his, which they adorned with the name of contrition."

Luther's evaluation of such "manufactured" contrition is worth noting. "Here we see how blind reason, in matters pertaining to God, gropes about, and, according to its own imagination, *seeks consolation in its own works*, and entirely forgets Christ and faith. But if it be viewed in the light, this contrition is a manufactured and fictitious thought, derived from man's own powers, without faith and without the knowledge of Christ. And in it the poor



sinner, when he reflected upon his own lust and desire for revenge, would sometimes have laughed rather than wept, except such as either had been truly struck by the lightning of the Law, or had been vainly vexed by the devil with a sorrowful spirit. Otherwise such contrition was certainly *mere hypocrisy*, and did not mortify the lust for sins; for they *had to* grieve, while they would rather have continued to sin, if it had been free to them."

Contrition is not something that we manufacture, it is something we suffer.

While this is true that in contrition we suffer something, namely the terrors which God smites into our conscience through the knowledge of sin, it is also true that a Christian will himself apply the Law to his own Old Adam in order to strike him down with the terrors of contrition. This is one aspect of our Christian sanctification. Our new life of sanctification is carried on against the constant opposition of the Old Adam, under a constant struggle against his temptations. One way to curb the Old

Adam is to strike him down with the thunderbolt of the Law and to make him tremble before the wrath of God, before death and damnation. This effort against the Old Adam is not a good work by which we merit forgiveness of our sins, but it is an effective way of keeping our evil lusts in check to a certain extent.

Now, no matter whether we as Christians apply the Law to ourselves, or whether God sends a Nathan to preach it to us, or whether He through special circumstances brings us to realize how gravely we have sinned and deserved His temporal and eternal punishment, contrition is always something that we suffer, never anything that we produce ourselves by our own effort, least of all, anything by which we make ourselves worthy of God's grace, or merit forgiveness of our sin in whole or in part.

*One (part of repentance) is contrition, that is, terrors smiting the conscience through the knowledge of sin.*

About faith and its function in repentance, God granting, in our next study.

## IN THE FOOTSTEPS OF SAINT PAUL

By Dr. H. A. Koch, Manitowoc, Wisconsin

### Early Youth of Paul in Tarsus

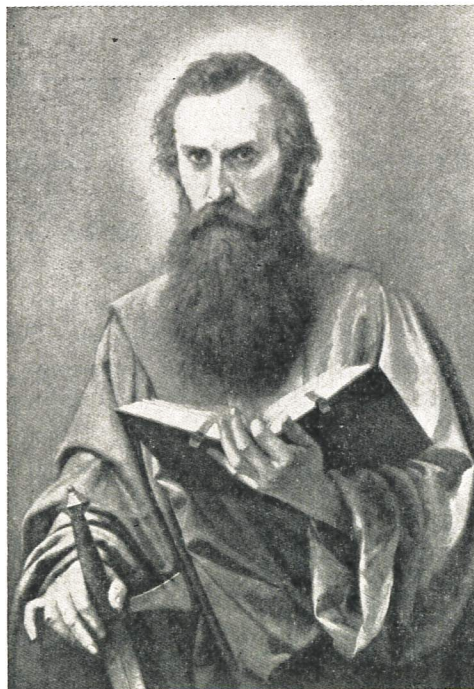
**T**HE illustrious city of Tarsus in Cilicia owes its greatest fame to the fact, that it is the birthplace of St. Paul. The apostle himself tells us (Acts 22, 3), that he was born in Tarsus. The church father Jerome reports a tradition, that Saul's parents were taken captive by the Romans in Giscala in Galilee and brought to Tarsus. An erroneous interpretation of this tradition also implies, that Giscala was the birthplace of Saul. Strict Pharisees rarely settled in other countries. This tradition may explain, how the parents came to Tarsus. We unequivocally accept Paul's own statement regarding his birthplace as recorded by Luke, his faithful companion. Judaistic opponents on the other hand ventured to claim, that Paul was no Jew, because he was born and lived in Tarsus. Paul also refutes this slander: (Phil. 3, 5) "I was circumcised on the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Pharisee." Surely a clear record.

### Saul's Birth, Circumcision and Naming

Just when Paul was born, we are unable to say. We can only infer, that it must have been some time after the birth of Christ, for we are told by Luke (Acts 7, 58), that those, who stoned Stephen, laid down their clothes at a young man's feet, whose name was Saul.

At the circumcision the child received the name Saul. Whether he received this name after Saul, the first king of Israel, who also was of the tribe of Benjamin or because his parents had asked for him in prayer and vowed to dedicate him to the service of God like Hannah with

Samuel, we cannot definitely say. The name Saul means: asked for, desired. It was not very probable, that he was named after the first king because of his suicide and ignominious role as king. We rather think, that he was



asked of God in prayer. This vow the parents carried out by having him sit at the feet of Gamaliel. Whatever the reason may have been, Saul's name meant something and was not as meaningless and as nonsensical as so many names, that are so often given to children. Little did



Saul's parents know, what the dedication would one day mean for their own child: to become a chosen vessel for God to carry His name before the Gentiles. Whether Saul was able to convert his parents in later years, we do not know. Paul is completely silent about the later years spent in Tarsus after his conversion. He, who was willing to sacrifice his own salvation to win his countrymen for Christ (Rom. 9), most likely had to include his own parents, to whom he became an outcast.

There is a certain parallel with Luther. The great careers intended for both by their parents were frustrated. God's plans were different and were finally carried out.

#### He Is Named Paul

Saul also received the name Paul, a Roman name meaning: little, small. Saul's father had acquired Roman citizenship, perhaps under Marc Antony. At home and among the Jews the boy would be called Saul, among the Gentiles and in public life Paul. The Romans often gave names expressing human or physical characteristics. Paul himself tells us, that he was of an unassuming stature or frame of body. His opponents said of him (2 Cor. 10, 10): "His speech was weighty and powerful, but his bodily presence was weak and his speech contemptible." It is wrong to infer, that the name Saul was used before his conversion and that of Paul after the same, for Luke also uses the name Saul after the conversion of the apostle.

How many brothers and sisters Saul had is also shrouded in darkness. We hear of but one sister living in Jerusalem, whose son saved the life of Paul by informing him of a plot of the Jews to kill him (Acts 23, 16).

#### His Early Training

Saul received his first instruction at home from his own mother, who told him the beautiful stories of the patriarchs, heroes and prophets of old just as Timothy once had been taught. At the age of six he was taken to a Jewish school, most likely by a slave or pedagogue. Alluding to this practise Paul refers to the Law as being such a schoolmaster or pedagogue to Christ (Gal. 3, 24). Significantly the Jewish school was called vineyard. The Jews thought of their boys as being young vines to be trained to grow in the right direction and to bring forth abundant fruit. The Vine was the symbol of the Messiah. Unfortunately the Jewish homes and schools were breeding places for false Messianic hopes. In later life Paul came to a true knowledge of The Vine Christ, proclaiming Him as the Crucified Savior, leaving no room in his teaching and preaching for once harbored false political ideas and expectations.

In school Saul learned the elements of Hebrew, the customary dialect spoken at home was the Aramaic. In the street and in public life Greek was the idiom of speech. From early youth Saul was being prepared for his great task in life to be a Jew unto the Jews and a Greek unto the Greeks, that he might by all means save some (1 Cor. 9). God's ways and thoughts with Paul certainly

fill our hearts with wonder and admiration. Let us also learn to observe God's ways and thoughts with us in our own lives!

#### Off to School

On the Sabbath day Saul would walk to the synagogue with his mother and sit with her behind a screen apart from the men. At the age of thirteen he became a son of the Law in a ceremony similar to our confirmation. From that day on he no longer walked and sat with his mother, but with his father. Soon after this we can imagine him leaving for Jerusalem sitting at the feet of Gamaliel. The tender care of the parents was to give way to the stricter training in the scholastic traditions of the Pharisees. God on high used all this training to prepare Saul for his unique task. Small were the beginnings of Saul's training in Tarsus, but great the results in the hands of God. In Tarsus God began to mold the mind and heart of Saul. Like clay in the hand of the potter Saul was finally molded to become that chosen vessel of God for the spreading of the Gospel. Do we also view ourselves as such clay in God's hands and permit Him to mold us into vessels of His grace and of honor? (Rom. 9, 21).

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#### THE NEW HEBRIDES

There are thirty islands in the New Hebrides group, which are stretched over about 350 miles in the South Pacific Ocean. The people living there were until a few years ago ignorant heathen. But now most of them are true Christians. On these islands are twenty-five different languages used. The Bible has been published in whole or part in these twenty-five languages. Not many years ago cruel heathen customs prevailed among these people, such as eating their slain enemies, killing their weak children, strangling the widows, and more of the like. The missionary brought the Gospel of Jesus Christ to these islands. And the Gospel of Jesus Christ has driven all these cruel things from the South Sea Islands. If our Lutheran people would only donate the money, we could send out more missionaries to the heathen and make them free from the slavery of sins. J. B. Bernthal.

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#### "ALL OUT FOR CHRIST"

All out for Christ —  
Laud this, a better cry,  
Thus victory shall be ours  
From birth until we die.

All out for Christ —  
Let true His Gospel ring!  
Dispel all darkling foes,  
And peace eternal bring!

All out for Christ —  
All human strength abase  
And keep our flag unsoiled  
In His delivering grace.

Paul D. Katus.

# Siftings

BY THE EDITORS

*Ash Wednesday and Easter* are as late this year as they can possibly be. Not since 1886 has Easter been as late as it will be this year. And not until the year 2038 will it be as late again. This is true of Ash Wednesday also. The date of Easter is determined by the spring full moon, being the Sunday following. It is interesting to note in this connection that if the March new moon had fallen one day later, on the seventh instead of the sixth of March Easter would have been about a month sooner, March 28.

\* \* \* \*

*An interesting bit of history* was made in Pittsburgh which became known at the death recently of William James Reid, pastor of the First United Presbyterian Church of that city. Since the days of the Civil War the Reids — father and son — held the ministry in this church, a period of 81 years. This must be some kind of a record. The father came to Pittsburgh during the Civil War and in 1900 the son shared the pastorate with the father. In 1902 William assumed the pastorate alone; that was 41 years ago. Besides the pastoral work William edited the *United Presbyterian*, the official church paper of his denomination for more than 20 years. He was a busy man, no doubt.

\* \* \* \*

*"Protestants killed by mob.* In San Mateo, Ixtacalco, near Mexico City, Catholic fanatics recently broke into a Protestant church at night and took the organ and pulpit and placed them on the railroad track, where a train smashed them. In Atzala, state of Puebla, seven Evangelicals were murdered by a mob. In Santa Ursula, also of Puebla two believers were seriously wounded by a crowd of fanatics, led by a woman, who entered their homes and tried to kill them. According to a Puebla City newspaper, the assaulters in Santa Ursula are well known Synarchists." — *The Christian Century*.

\* \* \* \*

*"It was Advent Sunday* but our pastor did not know it." That was the complaint of a worshiper who had just returned from his church on the first Advent Sunday. The *Covenant Weekly*, as quoted in the *Lutheran Companion*, editorially deplores the fact that the observance of the seasons of the church year has been discarded or forgotten. The worshiper quoted above laments the fact that this has been done and the *Covenant Weekly* adds, "Our pastors are leading us away, in ever greater number, from the observance of the holy Advent season." Don't blame the pastors alone, in this case. Why will the members stand for such guiding and leading when they realize that it is leading them where they do not want to go? Let the lay members awaken to their responsibility.

*The Bronx now has a Christian Day School.* The Lutheran Churches in the surrounding territory of Our Savior's Church in the Bronx felt the need of a school. Owing to present conditions and restrictions in regard to new buildings it seemed as though they would have to postpone the opening of a school. However, Our Savior's Church offered to make arrangements in their church building to accommodate the pupils. The churches gladly accepted this offer and with the permission of the Health Board and Building Department the school was opened. About 20 children are enrolled. May God's blessing rest upon this school; may it be the beginning of a large and flourishing school in the future.

\* \* \* \*

*Many are speculating* today whether the Pope will leave Rome for a safer place under the sun; Brazil, has been mentioned. Religious News Service according to the *Christian Century* "reports a widespread belief among both Catholics and non-Catholics that 'the archbishop (Spellman) may be acting as an envoy on behalf of President Roosevelt,' and that the promotion of Spanish neutrality may be the object. It would certainly be to the interest of the church to do something to atone for its part in putting Spain into Franco's hands." Many are also of the opinion that the Pope will not leave Rome since he is a brave man and has ordered all bishops to remain at their posts. Rome is a dangerous spot these days. Who knows?

\* \* \* \*

*What effect will the war* have on the conventions of the church bodies this year? Will the church bodies or some of them postpone their conventions or will they hold them as usual? The Northern Baptists have decided not to hold the annual convention which was to convene in Denver some time in June. They have arranged to hold many local meetings in centrally located places to offset the great convention. The Episcopalian Church does not intend to dispense with its convention this year, but has made plans which will reduce the scope and duration. We wonder if this is the wise thing to do. After all the things that the church must do at its conventions are important. At least, we feel, that the church ought to be the last body to postpone its meetings.

\* \* \* \*

*While all the world* — especially the heads of the various governments of the United Nations — are working now on plans that will insure "a lasting peace" on earth after this war — let us who know that it is the Lord who "maketh wars to cease unto the end of the earth" pray that a just peace will be made to include all nations.

## THE PARABLE OF THE RICH FOOL

Luke 12, 16-21

**W**HILE Jesus was speaking of spiritual things, a man said to Him, "Master, speak to my brother, that he divide the inheritance with me." This materialistic spirit moved Jesus to say, after declining to participate in the settlement of the estate: "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." The great truth therein expressed He demonstrates by means of the parable which follows immediately upon it.

### A Common Desire

The man in our parable was much like rich people today and not so different from those of more moderate means or even poor people. There is hardly a person who does not wish that he could say with this man: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Who would not call himself lucky if he could talk like that? What is it that most people are striving for? They want food, clothing and shelter for themselves and their families. Beyond that they would like to have a nice house in a good part of the city, modern furniture, fashionable clothes, a late model car, the means of indulging in all sorts of diversions and entertainments, in short, a life of ease and luxury. Money is seldom wanted for its own sake. It is wanted for the security and good times it can buy. That is why people usually want salary increases, why they are always looking for better positions and trying to add to their income. They want to be able to say: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

The man in our parable had achieved the ambition that many people are striving for but seldom attain. He was prosperous and successful. He had accumulated enough of this world's goods that he felt he was fixed for life and didn't have anything to worry about anymore. Without doubt he had worked hard in his day. He had done some careful planning to get the most out of his acres. He had fertilized the soil and rotated his crops. He had carefully weighed what crop would do best on this forty-acre piece and what would do best on that forty-acre piece. From year to year he had gradually forged ahead, and when one year he harvested a bumper crop, he felt that all his wants and needs were provided for.

But this man was a fool. That is what Jesus called him. What was wrong with this man? Surely it was not wrong for him to work hard and to plan ahead. "If any will not work, neither shall he eat," is a principle endorsed by God. By faithfully performing the duties of our earthly calling and supporting those dependent on us we are functioning as Christians. "If any provide not for his own, especially for those of his own house, he hath denied the faith and is worse than an infidel."

Nor is it wrong to plan ahead and prepare for the future. Solomon says in his Proverbs: "Go to the ant, thou sluggard, consider her ways and be wise, which provideth her meat in the summer and gathereth her fruit in the harvest." The man in our parable was not rebuked for preparing for the future. That is not why Jesus called him a fool. He did not plan far enough ahead. He was not prepared for all eventualities.

### A Factor to be Reckoned With

This man was not prepared for the call of God: "This night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" The plans which he had made were not going to work out. The things which he had gathered together were not going to sustain him. He was not going to take his ease, eat, drink and be merry. He was going to die and leave all these things behind.

And it was not just that he could not take it with him but that he was so totally unprepared for the eternity into which he was being plunged. He had no resources to draw on as he was crossing over into the Great Beyond. He thought that he had planned for everything, but he had left death out of his plans and calculations.

Death was something that happened to other people, not to him. Or death would come to him when he was old and feeble, not now when he still had the capacity to enjoy things. Such were the thoughts which flitted through his mind if he thought of death at all, which is unlikely. But like a shattering crash of thunder there fell on his ears the call: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"

It is too bad that people make such nice and elaborate plans and pride themselves on having thought of everything, and yet overlook the inevitable fact that they must die, and perhaps die suddenly and immediately. And it is not only those with heart trouble who have to worry about that. How can anyone disregard the stubborn factor of death, especially in these war times when the front page of every newspaper and every newscast shouts, "Death, death"? One would think that people would have learned to reckon with death, but it does not seem so. As men are engaged in their regular pursuits, as they are at work or at play, how many take time out to think of what will become of them when they die?

Most people do not want to think of death. It was an unpleasant subject also to the man in our parable. But how much better it would have been for him if he had taken time out to think of death and to prepare for death! That does not mean that we should think of death every waking moment. That would be morbid. But it is important that we have a philosophy of life which takes into consideration the fact of death, so that we may not be

found fools when the call comes to us: "This night thy soul shall be required of thee." Are you ready for that? Or are all your thoughts and interests centered around having much goods laid up for many years, taking your ease, eating, drinking and being merry? You may be sure that Jesus did not relate this parable because he liked to talk of gloomy and unpleasant things but because he wanted to keep you from becoming the kind of fool that the man in our parable was.

### Rich Toward God

Jesus Himself sums up the lesson taught by this parable in the words: "So is he that layeth up treasure for himself and is not rich toward God." This man laid up treasure for himself. He was selfish. He thought only of his bodily comfort. God at best occupied only a secondary interest in his heart and life. His heart was with his money and the things that money can buy. He was not rich toward God.

The meaning is not just that we should be rich toward God in terms of dollars and cents, rich in the sense that we are liberal in our contributions for church and charity. That is the idea many big business men have. They say: "Oh, I don't go to church much, but I send a substantial check every year." As though that made them rich toward God in the sense in which Jesus uses the term in applying the lesson of this parable.

The Bible clearly shows that God does not want money from people apart from their own selves. The apostle implies that before anyone can give anything to the Lord he must first give himself to the Lord. God can not be bought off with money. We hear a lot these days about all-out effort and total effort for war. Similarly the Bible's appeal is one of totality. "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

If we are rich toward God, then we have resources which will carry us through when all earthly values spin and crumble beneath our feet and we must pass through the dark valley of the shadow of death. People don't just die and that is the end of them, as some like to make

themselves believe. No, "it is appointed unto men once to die but after this the judgment." But we can provide ourselves beforehand with the resources we need to carry us through. The apostle says: "We know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." That is what the man in our parable did not have. He had planned only an earthly house, and when the time came to move out of that he did not have another one prepared to move into. He was poor toward God when he should have been rich toward God. He had failed to provide himself with eternal resources.

We should be rich toward God. We know that we can not accumulate enough resources ourselves to see us through. Try as we will, we can not store enough good works to stand before the holy God. "We are all as an unclean thing, and all our righteousnesses are as filthy rags. — If thou, Lord, shouldest mark iniquity, who shall stand?" The only resources which can carry us through are those which Jesus stored up for us when He took upon Himself our sins and paid for them on the cross. Thanks to His all-sufficient sacrifice the call goes out: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

That was the trouble with the man in our parable. He spent his time and labor on things which can not satisfy. Only that which Jesus prepared for sinners and has stored up in the reservoir of His Word can give permanent satisfaction. It is said that when certain hunters wanted to capture a certain species of apes they would take a vessel with a very narrow opening on top and fill it partly with corn. The apes would reach in to take some corn but could not withdraw their full hands through the narrow opening, and being too greedy to let go, they were easily taken alive. That is the mistake of most people today. They will not let go of the world and the things of this world, and so are easily trapped by Satan. Let us learn from this parable not to lay up treasure for ourselves but to be rich toward God.

I. P. F.

## THE CHURCH'S SPRING AT WINSLOW, ARIZONA

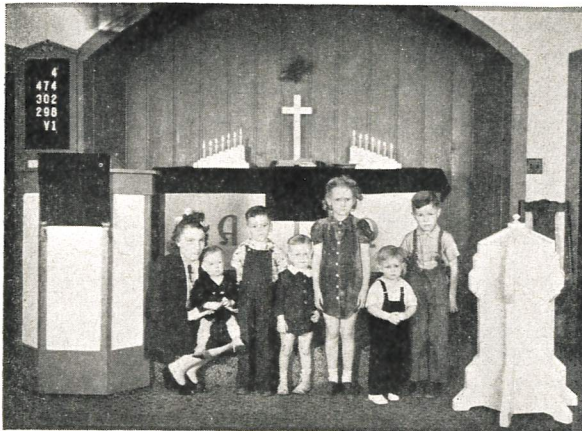
**A**T a time when the North is still in the throes of winter and Mother Earth is shrouded in deep snows, to speak of the coming of spring seems a trifle premature. But not so here in the sunny Southwest. All things point to the fact that spring has definitely arrived. Augmented by recent bountiful rains the desert is reasserting its more vivid hues. The Creosote Bush and the Mormon Tea have turned to brighter green. It will not be long before the landscape will be carpeted again with blue Desert Verbenas, Apricot Mallows, Purple Sage; soon the Hedgehog Cactus will burst forth into blooms of crimson loveliness, and the Yucca, the "Candles of the Lord," will

rear their blazing spires majestically to the skies.

But, what is of greater moment to the readers of the *Northwestern Lutheran* is, that spring, spiritually speaking, is in the advance for our dear Lutheran Zion here in northern Arizona. Glance for a moment at the picture accompanying this article. Your interest naturally falls on the group of children presented to view. They were baptized at one and the same service on the fourth Sunday after Epiphany (February 7). What a triumph for the blessed work of our Lord! Six souls "saved by the washing of regeneration and renewing of the Holy Ghost!" Six young lives dedicated to the service of Him, "who

hath called us out of darkness into His marvelous light!" It was an impressive service and a record audience was in attendance.

At the same time, the picture shows you the interior of our newly acquired house of worship. Due to the present emergency all thought of erecting a new church was readily abandoned. So a grocery store, of recent and durable construction, quite centrally located, and in the heart of Winslow's choicest residential section, was purchased. Aside from plumbing and wiring, the task of



transforming it into a suitable place was undertaken and accomplished by members of our group, gratis. Altar, lectern, baptismal font, cross, candleholders, and hymn-board are also of "home" construction.

The building is 60' x 26'. Toward the rear, separated by a partition from the auditorium, there is a kitchen and a place where our group meets monthly for "Family Night." Adjoining the building and toward the street corner, there is a vacant lot, 24' x 73', also belonging to the property. All was acquired at the cost of \$3,250.00. This purchase was made possible by a loan from the Chapel Fund of Synod. Thus the most pressing needs of our congregation are presently met, and so far as the interior is concerned, it presents an appearance worthy of the sacred purpose the building is henceforth to serve. It is a testimony to outsiders also that the Lutheran Church is not only here, but here to stay.

The acquisition of a church home is more than of mere local significance, however. It is a strange fact that Synod, which has been engaged in the task of bringing the Gospel to the Apaches for fifty years, and established white congregations in the other parts of the State, has failed, until only recently, to become similarly engaged in the northern portion. It was the task assigned to the writer of this article, who has been active since the fall of 1940, to minister to the sprinkling of the brethren of the faith living in this area. Take a casual look at the map of Arizona. In the entire northern half of the "Copper State," from New Mexico to the California border, he is the only resident Lutheran pastor! While it is true that the area to the north of the Santa Fe Railroad constitutes a great Indian empire, the home of the Navajos, the Hopis,

the Hualapais, and kindred tribes, and while it is true that to the south are standing America's (U. S.) largest forests, there are along this railroad line, besides the railroad town of Winslow, other comparatively large and thriving cities, such as the college and lumber town of Flagstaff, and the city of Kingman, situated in the heart of an immense mining country. These cities have been given added importance because of enterprises related to the war effort, and have attracted large numbers of Eastern people. It is at these places that the writer conducts divine services at regular intervals also, and there, too, the pressing need is suitable houses of worship, and, eventually, additional laborers as the work progresses and opportunities increase.

So you see spring has come to us. We all, old and young alike, rejoice when spring comes. It fills us with renewed hope and anticipation for better things to come. Spring in a spiritual sense should do no less. To the end that the Lord of the Harvest, may continue to bless our feeble effort that it bear more "precious seed," that we may "come with rejoicing, bringing home the sheaves," your continued prayers are solicited.

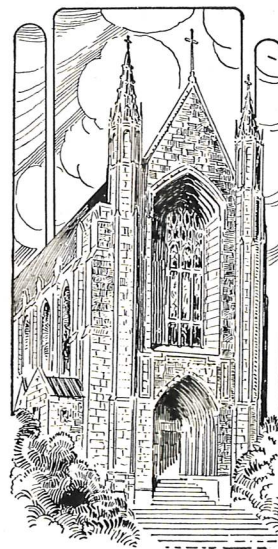
J. E. Schaefer.

## ANNIVERSARY

### FORTIETH ANNIVERSARY

#### Trinity Ev. Luth. Church, Coleman, Wisconsin

The year 1942 for Trinity Lutheran Church of Coleman, Wisconsin, was a year that will live long in the memories of both her members and her friends. A newly dedicated house of worship, the breath-taking beauty of which is skillfully blended with marked simplicity, served as an appropriate setting for the celebration of the fortieth anniversary of the congregation. Although the actual date of organization was on May 25, the day of celebration was delayed until after the completion and dedication of the new building. On October 18, the day set aside for the observance of the anniversary, as many as the spacious church would hold assembled themselves to commemorate the manifold blessings the gracious God has bestowed upon them during the past forty years.



#### Three Sons of the Church Officiate

It was what might be called a unique celebration, one which few congregations of the same size as that of Trinity are permitted to experience. Three services were held, and each time the message was brought by one of the three boys who originally lived in Coleman and are now in the ministry. The altar services, too, were alternately

conducted by them. The three are: Pastor Walter Koepsell of Powers, Michigan; Pastor Bernard Kuschel of Calvary, Wisconsin; and Pastor Merlin Sasman of Arcadia, Michigan. For both the speakers and the listeners this in itself was an inspiring experience calling to mind God's plenteous grace.

In addition to having three boys from its midst in the ministry, Trinity Congregation has contributed another son to the service of the Lord and His Church in the person of Teacher Gerhard Koepsell who at present serves St. John's Parochial School at Newtonburg, Wisconsin. And besides these, a fifth, Markus Koepsell, is preparing for the ministry at our Theological Seminary at Thiensville, Wisconsin.

### God Works In A Mysterious Way His Wonders to Perform

But perhaps most impressive of all was the new church edifice in which the congregation was privileged to celebrate its anniversary. Anyone who is acquainted with only the more recent history of Trinity Church, was made to realize how our gracious God, contrary to all seeming impossibilities and in spite of man's frailties and faults, overrules our sinful haughtiness and lack of faith and fulfills His promises. Although in the year 1925 when a new parsonage was erected, enough land was purchased to serve as a site for a new church too, no one dared hope to see this long-cherished dream come true. We might add, as recently as ten years ago, no one saw much prospect for growth, let alone for the building of a new church. Easily recalled are the days when at the congregational meetings the treasurer reported the quarterly or annual deficit. But one thing which perhaps was all but overlooked was the fact that the Lord through His servants was bringing His Word to Trinity Congregation, His Word which returns not to Him void but accomplishes that which He pleases and prospers in the thing whereto He sends it.

There came a day when the power and influence of this Word tried the mettle of the faith which it had engendered in the hearts of these people. It was at the time when the question of Synod's debt retirement was taken up by the congregation. On the basis of Malachi 3, 10, Pastor Fuhlbrigg urged the congregation to see this work through. (In case you do not care to go to the trouble of looking up the passage, this is what Malachi says, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.") Some took the Lord at His Word. Some, on the other hand, responded but reserved for themselves some doubt as to whether God would keep His promise. But altogether the response was heartening. More than was asked for was given. And God — He overruled the misgivings so many had harbored. He made good His promise, if not in dollars and cents, then He did it by increasing the faith of His people which has shown itself visibly ever since. Exemplary have been the contributions of Trinity Con-

gregation for synodical purposes, and mark well, their home-treasury is not suffering either because of it. Besides, as a monument to the faith of these people, there now stands at Coleman in completed form a beautiful new church the cost of which amounts to more than seventeen thousand dollars, a staggering sum when divided between one hundred and eighty-three communicant members. Truly, this is visible evidence of God's faithfulness to keep His Word even at a time when the outlook for the future is clouded with a world at war!

May God be praised that He through the din of battle and above our loud murmurings against His goodness still calls to us with a voice that refuses to be silenced, the voice of His grace giving Gospel. May we be thankful that God through the darkness of our day still sends a ray which bears the unmistakable evidence of His mercies. And may God continue to bless Trinity in the future even as He has in the past.

W. J. K.

### I PETER 5, 4

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away"

Dedicated to Our Pastors

So many lambs to be guided  
So many sheep gone astray  
And you as a shepherd must lead them  
In the pasture of God every day.  
For see they are seeking a refuge  
Confused by life's tumult and din —  
Oh, shepherd of souls, shout the message  
That here there is pardon for sin.

So many hearts that are burdened  
Bowed down with their sorrows and care!  
Oh, shepherd, give them the promise  
That their Father answereth prayer.  
So many grieving for loved ones  
Laid away neath the soft verdant sod —  
Oh, shepherd, may God give you power  
To show them the glory of God.

So many who sin-sick seek pardon,  
At Holy Communion they kneel;  
For here at the feast of God's mercy  
God the depth of His love doth reveal.  
Oh, Shepherd, as you stand before them  
Dispensing the bread and the wine  
May the Spirit of God be upon you  
And the zeal of the Lord through you shine.

So many pledged deathless allegiance  
To God with the fervor of youth!  
Oh steady their faltering footsteps  
Lest they stray from the pathway of truth.  
Use the rod of God's law for correction  
The sweet gospel of love to console;  
They will look unto you for protection  
Oh, Shepherd, watch over their soul.

May the presence of Christ, the Chief Shepherd  
Needed strength for each hour bestow;  
May the flock which you feed in His pasture  
In the fruits of the Spirit e'er grow.  
And when at the end of the journey  
Forgetting the pain and the cost  
Say with Christ, Lord, of all Thou hast given  
Behold, there is none that is lost." — Esther A. Schumann.

ANNOUNCEMENTS

NOTICE

Any congregation having a set of hymnboard figures (cardboard, 4 1/2 inches high) not now in use, and which it is willing to sell or donate to our mission church at Fort Atkinson, Wisconsin, kindly contact —

Pastor R. Jungkuntz, 625 Yuba Street, Janesville, Wisconsin.

INSTALLATIONS

Authorized by President Buerger and assisted by Pastors Rische, Shiley, and Thiele, the undersigned installed Pastor Alfred Maaske as pastor of St. John's Lutheran Church, Newburg, Wisconsin. The installation took place in an evening service on Sunday, February 28. S. E. Westendorf.

\* \* \* \*

Authorized by President A. Ackermann the undersigned installed Rev. Walter Scheitel as pastor of St. John's Church, Sheridan, Twp., Minnesota, on Sunday Sexagesima, February 28, 1943. The Pastors Geo. Scheitel, F. Traub, K. Brickmann, Chr. Anderson assisted. May the Lord bless shepherd and flock. Theodor Bauer.

MINNESOTA DISTRICT

December, 1942, January, February, 1943

Red Wing Conference

Table with columns: Reverend, Budgetary, Non-Budgetary. Lists names and amounts for the Red Wing Conference.

Mankato Conference

Table with columns: Reverend, Budgetary, Non-Budgetary. Lists names and amounts for the Mankato Conference.

St. Croix Valley Conference

Table with columns: Reverend, Budgetary, Non-Budgetary. Lists names and amounts for the St. Croix Valley Conference.

Redwood Falls Conference

Table with columns: Reverend, Budgetary, Non-Budgetary. Lists names and amounts for the Redwood Falls Conference.

Table with columns: Name, Amount. Lists names and amounts for various individuals.

Crow River Valley Conference

Table with columns: Name, Amount. Lists names and amounts for the Crow River Valley Conference.

New Ulm Conference

Table with columns: Name, Amount. Lists names and amounts for the New Ulm Conference.

Totals \$ 27,061.41 \$ 1,778.56

Memorial Wreaths

Table with columns: Name, Amount. Lists names and amounts for Memorial Wreaths.

H. R. KURTH, District Treasurer.

# STATUES OF CHRIST

After Thorwaldsen or Hofmann



After Thorwaldsen: Height, 2 feet, 3 feet, 4 feet 3 inches, 5 feet, 5 feet 6 inches

We can also furnish the Lord's Supper after Leonardo da Vinci. No. 1. 15×27 inches, 1 inch deep; 20×40 inches, 3 inches deep; 23×42 inches, 3 inches deep; 24×59 inches, 7 inches deep.

This Lord's Supper is made in relief of a very durable composition and can be furnished in white, decorated or decorated extra rich.

Please write for prices.

We can furnish these statues of Christ made of a very durable composition either in white, decorated or decorated extra rich.

Please write for prices.



After Hofmann: Height, 3 feet, 3 feet 8 inches, 4 feet, 4 feet 4 inches, 4 feet 6 inches, 4 feet 8 inches, 5 feet, 5 feet 6 inches, 6 feet

## NORTHWESTERN PUBLISHING HOUSE

935-937 NORTH FOURTH STREET

MILWAUKEE, WISCONSIN



# Supplement of the Northwestern Lutheran

## [PART TWO]

Volume 30

Milwaukee, Wis., March 21, 1943

Number 6

### Religious Instruction On Released Time

A released-time plan for New Mexico has been ruled illegal by the state's attorney general. Public school teachers would have to use time to check excuses for absences from the religious instruction classes, which would indirectly result in *use of public funds for religious purposes*, it is contended. Release of pupils from the school would be construed as *compelling them to attend a place of worship*, another infraction of the state constitution. If credit were allowed for the religious instruction, the school would in effect be *ratifying the teaching of religion*. (*The Lutheran*.)

## Gifts for Confirmation and Easter

### Northwestern Publishing House

935-937 North Fourth Street Milwaukee, Wis.

When ordering Hymnbooks please write Names very plainly. Be sure you select the book you want, as Hymnbooks with Names printed on cannot be exchanged

# THE LUTHERAN HYMNAL

AUTHORIZED BY THE SYNODS CONSTITUTING THE  
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA  
EDITION OF 1941

The Lutheran Hymnal is intended for use in church, school, and home. The committee entrusted with the task of compiling and editing has earnestly endeavored to produce a hymnal containing the best of the hymnodical treasures of the Church, both as to texts and tunes, in accord with the highest standards of Christian worship. It is our sincere prayer that these treasures may be cherished by God's people wherever the English tongue is used in public or private worship. We have freely used whatever we found of value and, by way of acknowledgment, have carefully indicated all sources. In turn, we freely offer for the use of others all original contributions or translations made by the committee as such or by its individual members.

852 pages; page size, 5 $\frac{3}{4}$ ×8 $\frac{1}{4}$  inches

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With gold cross in upper right corner of front cover.....\$5.70

### STYLE MGL

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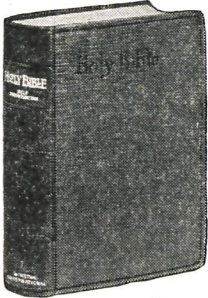
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Name, date and year..... .30



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149 CHAPTER 32.  
*Reuben and Gad inherit east of Jordan.*  
**N**OW the children of Reu'ben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jā'zēr, and the land of Gil'e-ād, that, behold, the place ~~was~~ a place for cattle:

N. W. No. 1

### SELF-PRONOUNCING PICTORIAL BLACK FACE TEXT BIBLE



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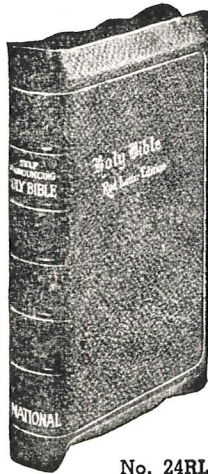
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*God comforteth the church.* ISAIAH,

CHAPTER 43 B. C. 712.

1 The Lord comforteth the church with his promises.  
14 He forgetteth them the destruction of Babylon,  
18 and his wonderful deliverance of his people.  
**B**UT now thus saith the LORD  
a that created thee, O Jā'qob,  
b and he that formed thee, O Is'ra-el,

a ver. 7.  
b ver. 21,  
ch. 44, 2, 21,  
24.  
c ch. 44, 6,  
d ch. 42, 6;  
45, 4.

The very complete Helps, combined with the large, easy-reading type, fine quality white Bible paper and durable binding, make this an ideal Bible adaptable to many uses. Including, as it does, a Family Register, it is excellent for Home and Family use. The Presentation Page permits it to be used as a gift. The Bible Helps embrace: Center Column References, a Concordance, a Bible Dictionary, 5000 Questions and Answers, atlas and colored maps, full-page Illustrations in color, and 64 pages of Selected Bible Helps, making it suitable for use by the most advanced Bible Students, Teachers, Preachers and Christian Workers. Size 6×8.

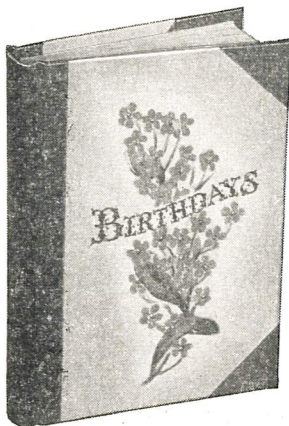
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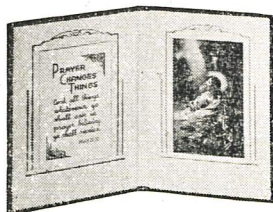
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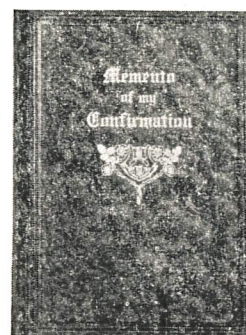
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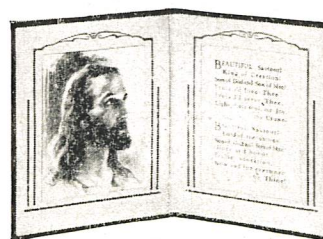
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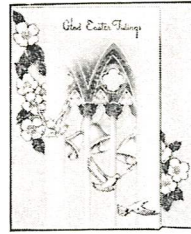


The front cover of each folder is carried out in a ten-color church design. The first inside page provides space for the following information: date of confirmation, name of church, address of church, time of service. The next page brings three stanzas of poetry, dedicated to the sponsor, which briefly reviews the purpose and meaning of confirmation and then extends an invitation to the confirmation service. A neat blossom in colors adorns the rear cover.

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NO. 574

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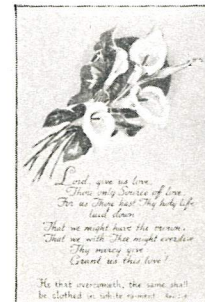


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