

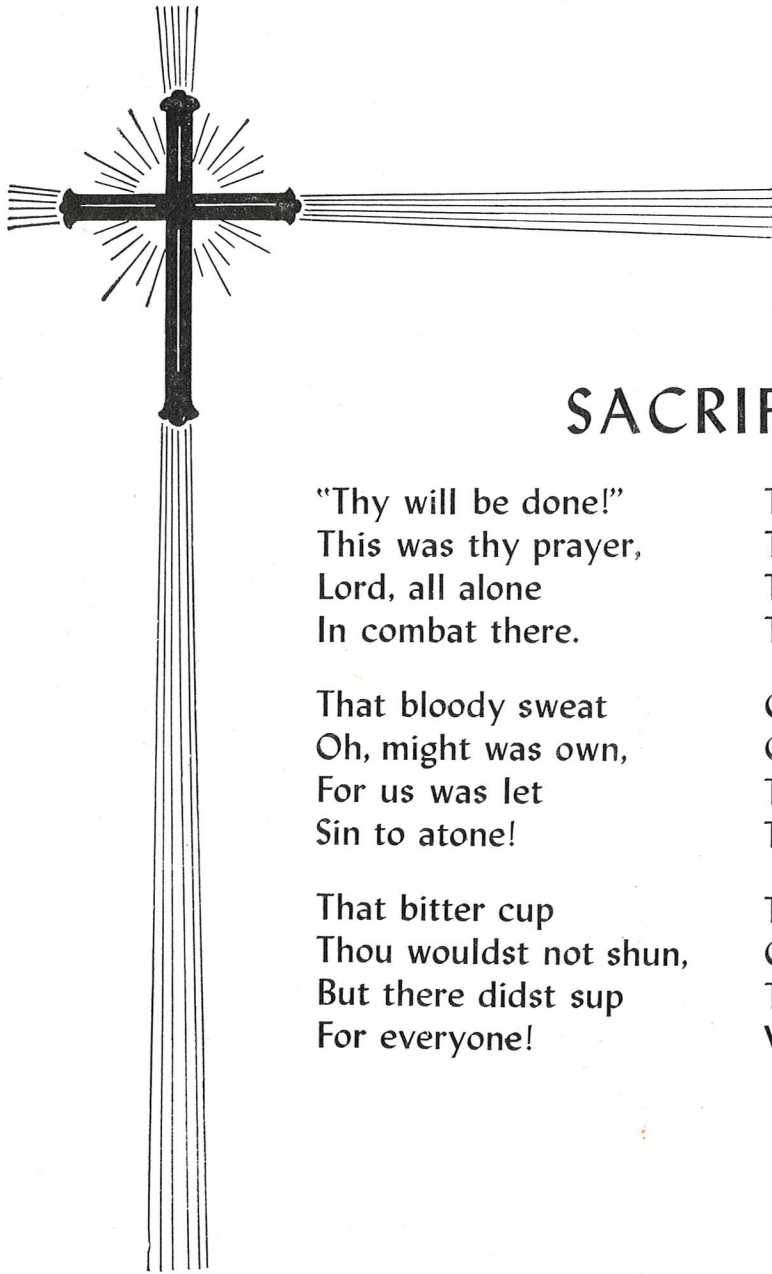
The Northwestern LUTHERAN

"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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SACRIFICED

"Thy will be done!"
This was thy prayer,
Lord, all alone
In combat there.

That bloody sweat
Oh, might was own,
For us was let
Sin to atone!

That bitter cup
Thou wouldst not shun,
But there didst sup
For everyone!

That darksome foe
Thou didst restrain
That we might through
Thee, life obtain!

O, Jesus, turn
Our eyes to thee,
That we may learn
Thy agony!

Though crimson, scorned,
Oh, Christ, impart
Thyself adorned
Within our heart!

Paul D. Katus

CRUCIFIED WITH CHRIST — SANCTIFIED IN THE FAITH

THE Lutheran Church has been accused by some of overemphasizing the doctrine of justification, the doctrine of the forgiveness of sins, and of neglecting the doctrine of sanctification. This charge is entirely without foundation. There can, to begin with, be no such thing as an overemphasis of the fundamental truth of the Bible, justification by faith. The Scriptures tell us not once but repeatedly, "The just shall live by faith." And this is not, as some would interpret it, an admonition to a life of holiness, but it is the glorious Gospel of salvation by faith in Christ Jesus. This is evident from the connection in which these words are found in St. Paul's Epistle to the Romans. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1, 16-17. Paul gloried in the Gospel because it revealed the righteousness of God. — Nothing is more clearly taught in the Scriptures than that no man in himself is righteous in the sight of God. "All have sinned and come short of the glory of God." It is no less clearly taught that no man can make himself righteous; he cannot attain the righteousness which the holy will of God, the Law demands. The Law demands *perfect* obedience which no man can render. Our sins and transgressions of the Law, moreover, have incurred guilt in the sight of God, according to the word, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them."

But the Gospel reveals a righteousness which avails in God's sight, yes, a righteousness which God Himself gives and appropriates to man. The righteousness which the Gospel reveals is the perfect righteousness of Christ and Him crucified which completely meets and answers all the demands of the holy Law of God. The sinless life of Christ and His innocent suffering and death has met the demands of God's law. This righteousness is ours

by faith. It is nothing that we have wrought or accomplished, nothing that inheres in us. The righteousness of Jesus Christ is bestowed upon those who accept it by faith. — Whoever rejects this Gospel of justification by faith, rejects Christ and salvation. His whole method of salvation is different from, is con-

trary to, the Gospel in which Paul gloried, and which he preached to Jew and Gentile. — Can this Gospel be overemphasized?

Christ In You

And sanctification is the fruit of faith in Christ our Righteousness. This is clearly and emphatically stated

by St. Paul, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave Himself for me." Gal. 2, 20. Faith in Christ unites the believer with Christ and Him crucified. Christ Jesus Himself dwells in the heart of the believer. That same Jesus as He lived and moved on earth and delighted to do the will of God, and Christ crucified, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we were healed," dwells in the heart of all who are joined to Him by faith.



His Strength — Our Weakness

It was indeed also the purpose of Christ's death "to destroy the works of the devil; to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." But Christ enters the heart of *the believer* and applies that power of the cross to him. If we come by faith to Jesus, confessing our sins and our inability to destroy them, and beseech Him to abide with us and in us, His grace shall be sufficient unto us; His strength shall be perfected in our weakness. Expect His help. For His faithfulness and power and grace are all engaged for our assistance. The Savior's promise is "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." John 15. Thus Christ is set before us, not only to take away the guilt of sin, that it may not condemn us, but the power of sin also, that it may not prevail in us.

Careful!

The grace and power is His — but the duty is also ours. "Watch and pray," Jesus said. We must remember His eye is always upon us. Our young men, who like young Joseph in Egypt, are today far from home and the wholesome influence of the Christian home, they, too, should remember that the eye of Christ is always upon us — all of us. We must call to mind the obligations we are under through the bond of faith, and from duty and from gratitude to Christ our Savior. We must remember the relation we bear to Christ, to the Church, and to the world. Our relation to Christ has been stated. "They that are Christ's have crucified the flesh with the affections and lusts." Our relation to the Church, to our brethren in the faith, must prompt us to walk as becometh the Gospel



of Christ, lest we offend our brethren, and our carelessness become a stumbling block to the weaker brethren. In our relation to the world we must remember the words of Jesus, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." "See that ye walk circumspectly and honestly toward them that are without."

No, we have not neglected the doctrine of sanctification. And with the believer in Christ it is more than a doctrine. It is his very life, by the grace and power of the Savior to whom he is joined by faith. — "For this cause we also, since the day we heard of it, do not cease to pray

for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated into the Kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins." Col. 1, 9-14.
A. P. V.

EDITORIALS

SHALL "MURDER" BE LEGALIZED?

A REMINDER FROM A LAYMAN

Shall "Murder" Be Legalized? Dr. Charles Potter, president of the First Humanist Society of America is not the first one to propose a quick and painless death for those who are suffering from an incurable malady. The learned call this "Euthanasia." We remember that this death was proposed many times during the last decade. In fact, one such case in America and another in England gained much publicity. In both cases this expediency was resorted to, to put two people "out of their misery." They believed they had a right to do this and that it was an act of mercy. Now comes Dr. Potter and proposes that all badly disabled and wounded soldiers as a result of the present war should have the opportunity of choosing to die by this "painless method" — "Euthanasia." And Dr. Alexis Carrel, an eminent scholar of medicine who will be remembered as the winner of the Nobel prize some years ago, would go a step farther. He would demand that all habitual criminals, drunkards, thieves, murderers, morons, the insane, etc., be "painlessly" put to death.

It is needless to say that such proposals are revolting to any Christian. To take a human life is MURDER, no matter what the circumstances may be. Whether they are hopeless cripples, hopeless criminals in the opinion of men, hopelessly insane, or whatever the case may be, matters little. God has said, "THOU SHALT NOT KILL" and "whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." There is a difference between the blood of *man* and the blood of *animals*. Man — was made in the IMAGE OF GOD. He who sheds man's blood and thereby destroys

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him, takes his life, has touched the IMAGE OF GOD. This image of God, though lost by sin, may be renewed and regained during man's life time. Yea, that is the ultimate purpose of the life of *every human being* according to God's gracious purpose. In fact, that is the ultimate purpose of all of the Savior's sufferings and His death. He suffered and died in the place of man — all men — that man through faith in Him might regain the holiness and righteousness (the image) that avails before God and in which God in the beginning created our first parents. *Man alone* has this possibility; no animal has it. That is the great difference between man and the animal. People who speak so loosely about human life and have such a low estimate of man's life — do not believe this. To them man is just a higher animal, but an animal nevertheless, whose goal is the grave.

We are more surprised to read that Dr. Potter also claims that of the 4,000 medical men if they favored a law permitting "mercy deaths," fifty per cent of them favored "Euthanasia" or "mercy death."

"THOU SHALT NOT KILL" emphasizes another fact which every physician especially ought to mark, that every life must be preserved to the utmost extent of man's ability. To neglect to do this is also *murder*.

Let all Christian people raise their voices whenever they have the opportunity, and in the right place and at the right time protest against this propaganda lest "legalized murder" creep in on us ere we are aware of it. "THOU SHALT NOT KILL."

W. J. S.

THE NORTHWESTERN LUTHERAN

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A Reminder From A Layman It is not our policy to publish letters which we receive from readers of the *Northwestern Lutheran*. As much as we appreciate hearing from our subscribers we are not able to answer all the letters, much less to publish them. We are making an exception in doing so now, and pass on to our readers parts of a letter we recently received in which a layman reveals a deep insight in comparative values. He writes:

"I am a regular reader of the *Northwestern Lutheran*. In the issue of _____, I read these words: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." I wish to call attention to the fact that WE need the Lord, now and everafter. . . . Events indicate that greater MISSIONARY efforts in the community and in the nation at large are necessary. It indicates the need of finances — first the payment of our debt — then more and better church work.

Therefore, why not remind the membership that as it is necessary to buy War Bonds and Stamps, IT IS MORE NECESSARY to give to the Lord. . . . If we can afford \$100.00 or any other amount for War Bonds, then it is evident that we could give at least that or rather that much more to the Lord. Without the Lord's blessing our War Bond investment is absolutely no good. . . . I am alarmed over the lack of interest of the Christian to exert his power . . . trusting in the promises and Word of the Lord. . . . We need to develop more Christian zeal so that we may remain the salt of the earth."

This reminder of a layman, it seems to us, ought to arouse every one of us in the Joint Synod of Wisconsin in particular, to do some heart-searching work upon ourselves. The writer is correct when he speaks about buying War Bonds and at the same time neglecting to contribute toward the liquidation of the synodical debt and the work of the Church generally. A Christian will confess that he is right. He is also right in calling upon us to exhibit greater MISSION ZEAL. For this very purpose God made us Christians that "we should show forth the glory of Him who has called us out of darkness unto His marvellous light." *We* are the light of the world and the salt of the earth, so says our Savior. Therefore we

are to let our light shine before men that they may see our good works and glorify the Father which is in heaven. Let us also admit that he is right in calling our attention to the fact that all our wealth and money and labor is in vain unless the Lord blesses it. Let us be harshly honest with ourselves and with God. Let us seek above all the Lord's blessing and fervently be about His business. Let us all think seriously on these matters.

W. J. S.

* * * *

Redeeming the Time VII. — The outstanding mark of our present time is the great war. There is no one who is not affected by it. Though we may not have been drafted into the military service of our country, though perhaps we have no son or brother or other relative in the army or navy, yet we all feel the change the war has caused in our social and economic life. Yet, deep though these changes may be, we must admit that on the whole they have not yet brought us any real hardships. Inconveniences, yes; because we must do without many comforts to which we had become accustomed; yet hardly do they deserve the name hardships. Many of the peoples who were hit directly by the war would consider themselves lucky if they had not suffered any more than we have till now. We do not know, however, what real hardships the future may have in store also for us. We pray that God may graciously spare us.

Our government, in calling the man-power of the country to arms, has expressly exempted ministers of the Gospel. Under the guidance of God the men in charge of affairs recognized the importance of the work of a minister of the Gospel. Ministers might render valuable service to their country in the capacity of soldiers, but the men in our government considered it of greater importance that they stay with their flock and minister to its spiritual needs.

One of the greatest and most timely services that pastors today can render is that they impress on their hearers the meaning of war. In that way they must redeem the time, and congregations must redeem the time by taking to heart the lesson God would teach us through the war.

War is a thundering preachment of God's Law.

Wars do not simply happen. It is God who imposes

them on a people according to His own discretion. Through war God punishes the nations.

God has many ways of punishing the ungodly. Just to mention a few. There are the various diseases. We have almost forgotten to look upon diseases as judgments from God. In recent years the medical science and surgery have made wonderful discoveries and achieved wonderful results both in curing and in preventing diseases. When we observe the great progress which science has made, we easily lose sight of the fact that diseases still are an instrument in the hand of God for punishing the wicked and chastising His people. Yet such remains a fact. God may grant to science some wonderful success; yet if we forget to give the glory to Him, and boast of our progress as our own achievement, God may send mysterious diseases into a country that baffle all efforts of the medical profession.

Another instrument in the hand of our God are the wild beasts. In the handling of this form of punishment God has shown himself as a truly wonderful God. In former generations men dreaded the large carnivorous animals, as lions, tigers, bears, wolves, and the like; today it is known that much greater danger threatens from small insects and even microscopic germs. God controls them all and uses them at His discretion to punish or chastise a nation.

We list here briefly also storms and floods, volcanic eruptions and earthquakes, which are entirely beyond human control. Lastly we name famine and war. Much might be said about each one of these plagues, but we must for the present be satisfied with mentioning them as instruments of God's punishment.

Are they really punishments?

Many people refuse to accept them as such. They prefer to assume that they just happen, or that they are caused, war in particular, by ambitious wicked men. But God plainly tells us that He is ruling the world, and that He also controls peace and war.

He also tells us why He may inflict war on a nation. Just read God's warning to Israel in the Third Book of Moses, Lev. 26, 14ff. The opening verses are as follows: "If ye will not hearken unto me, and will not do all these commandments, and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I will also do this unto you."

God sent a war to our country because we are guilty of the very sins against which He warned Israel. Where was our love for the Gospel? our eagerness to hear it? to teach it to our children? to go into all the world to bring the glad tidings to all nations? Does not our conduct show that we thought much more of money, of honor, of pleasure? that we respected science, the opinion of men, human achievements much more than the Word of God? We indeed went into all the world, but instead of bringing the people the salvation of Christ we brought them the art of building engines of destruction.

Now we are entangled in a war. That is God's call to repentance. If we heed the call, well. But if we refuse, then war will lead to greater punishment. War is one way of God's preaching His Law; and if we refuse to humble ourselves, it will have the ultimate effect of the Law, which is to kill.

Do we not see this effect in progress already? Did the war produce a greater seriousness in us? Soldiers coming home from the front are shocked by the levity they find at home. Do we treat the name of God with reverence? Do we humbly call upon it in our distress, and pray? Never was cursing more common than right now. On what do we rely for a successful conduct of the war? On our own ingenuity and the abundance of our natural resources. How do we use the war? Do not even Christians without blushing use it as an opportunity for pressing their demands for higher wages, and the like?

If we do not heed the call for repentance, then the war as a preaching of God's Law will kill our spiritual life, it will, as briefly indicated, have the tendency to harden our hearts.

Redeem the time. Let not God's earnest call to repentance be in vain.

J. P. M.

* * * *

The Pastor's Wife We do not intend to offer our own thoughts on this subject but to reprint what a Norwegian pioneer wrote several generations ago. He was Dr. U. V. Koren, who died in 1910, after having served in this country since 1853. Pastor Norman A. Madson, president of the Norwegian Ev. Luth. Synod (look up the register of this synod in your *Northwestern Lutheran Annual*, p. 154f) recently had Koren's essays on *The Pastor's Wife* published in the *Lutheran Sentinel*. Here is the first installment.

When they speak of calling a pastor to a vacant charge, and a certain pastor is mentioned, the question is often asked: What sort of a wife has he? For experience has shown that the pastor's wife and her way of keeping house can have far-reaching consequences on his work in the congregation.

Any especially intimate knowledge of the parsonages in our circles I do not have. But I have seen a thing or two, and I believe that it might be worthwhile, both for young pastors who are not yet married as well as for the younger pastors' wives in our midst, to give some thought to the question of what meaning a pastor's wife has: For her own home, for her husband's work, for the congregation.

There is for example the idea, held by not a few, that the pastor ought to have it finer in his home than in the homes of other people. This is a great mistake; the pastor ought rather to have it simpler. He ought to have a clean and orderly home. In this respect his home ought to be an example. To the accomplishment of these

things the pastor's wife ought to show due diligence, sacrifice both time and effort. But otherwise she ought to be as simple and unpretentious as possible: Simple furniture, simple table service, simple dress, and the like. But let these simple pieces of furniture be immaculately clean, let the table service be scrupulously neat, let the food served be wholesome and well prepared, though it be ever so simple, so that the table she sets be invitingly appetizing. Let her dress be simple, but bearing evidence of taste, showing that she without vanity is careful about her appearance. Let her ornaments be few and unpretentious, or let her be without them entirely — she will nevertheless command respect.

There be those who imagine that there must be a distinction. The pastor cannot very well have it even as an ordinary farmer. Well, what do you mean by "an ordinary farmer"? I know people who would have to be classified as ordinary farmers, but to whom every pastor's wife might well go to school, if she were in need of direction in the above-mentioned things. I have visited with farmers in many states, both Norwegians and American

farmers, where cleanliness, unpretentiousness, orderly appointments and appetizing meals, though but of few courses, were the distinguishing marks. Let the pastor and his wife take such as their examples. Let them not think: We have to have this or that. Rather let the congregation be shown that it is not such things the pastor and his wife seek and desire. It may then perchance happen that members of the congregation will come to the conclusion that the parsonage needs this or that, and will see to it that it be given them; but it were better never to possess them, than that the congregations should suspect that the pastor is dissatisfied, or is hoping for a surprise party. If the pastor hasn't got chairs enough, why, then let him move those that he has from one room to another, if somebody comes, as I know some pastors have had to do — and smile on top of it. You don't sit on more than one chair at a time anyway, and even an humble bench can be sat on. It is a good object lesson for the congregation to see that the pastor's family can be content with but few things.

So far the first installment.

J. P. M.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Article XII — Of Repentance

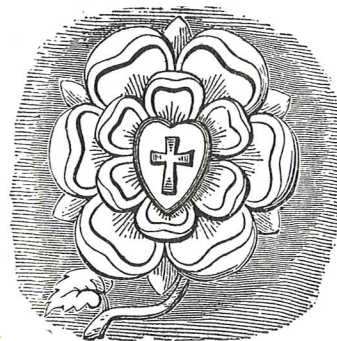
1. *Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted; and that the church ought to impart absolution to those thus returning to repentance.*

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.*

III

THE other (part of repentance) 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.



Faith is the most important part of repentance. No matter how deeply some one may rue his sins, his contrition will not save him from death and damnation if he does not also believe in the forgiveness of his sins. The contrition of Judas was certainly genuine. No one can

feel a deeper remorse than he did. It drove him to despair and he committed suicide. Did his contrition save him? He went "to his own place" (Acts 1, 25).

But how can a sinner, who feels the terrors of God's wrath and hell smiting his conscience and driving him to despair — how can he believe that the angry God whom he has provoked with his sins is ready to lay His anger by and to forgive? How can he quiet his storm-tossed conscience? What must he do to kindle a spark of faith in his doubting and despairing heart?

It was a mighty deed when God created the vast world out of nothing. No man can copy that work. But

to bring faith forth out of fear, or hope out of despair, is infinitely more difficult. It is utterly beyond the ability of a sinner.

Just as contrition is not man-made, so faith is still less man-made. God strikes terror into the heart of a haughty sinner, and God alone awakens faith in the heart of a despairing sinner.

How does God do it?

Look at the jailer in Philippi. His heart was filled with the terrors of death and hell. He came "trembling and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" (Acts 16, 29, 30). Then Paul announced to him the forgiveness of all his sins. He said to him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (v. 31). That was all Paul and Silas did. "They spake unto him the word of the Lord" (v. 32).

When they said to him, "Believe," that was not a harsh command which he must obey; it was not laying down a condition which he must meet: it was an *invitation to accept* a blessing which God had prepared for him.

It was this word which brought the first ray of light and hope into the dark and despairing heart of the jailer. It was this word that won the victory over the terrors that were smiting his conscience. This word created faith in him. Our Article says, *faith is born of the Gospel, or of absolution.*

Note that in speaking this faith-producing word, Paul did not use many arguments to persuade the jailer, nor did he use much rhetoric to impress him. He simply spoke the word. The word carries the power of kindling faith in itself. That power is not something that must be added to the word in the application. No, just speak the word, and its divine power touches the hearts of all that hear.

It is a mistake that we so easily make: we imagine that we must "sell" the Gospel, that with our logic and with our rhetoric we can make it more effective. But no, the power is altogether of God, and not of us. All our brilliant persuasion does not add one ounce of strength to the Word. We with all our winsome talk are but as earthen vessels, which add nothing of value to the treasure they contain. It is the word of the Gospel alone that creates faith in a despairing heart. How could human persuasiveness overcome the terrors which the mighty God struck into the heart of a sinner?

What is it that makes this faith so valuable, so that through faith a sinner attains to the righteousness that is valid before God? Is it perhaps that God says, "This poor man is all covered with sins, inside and out, his heart, his lips, his hands. No good work can be found with him. All is sin. But at least he has faith. That is not much, but it is something. And because he has faith, I will overlook his sins?"

Or does God consider faith in this light: "faith is the

beginning of a new life. The man so far was dead in trespasses and sin; but through faith a new birth has taken place. There is a new life in him. It may not as yet be very vigorous, but it is there, and it will grow. Faith will take up the battle against sin, and will endeavor to do good works instead. And because there is hope that the sinner will henceforth lead a better life, I will overlook his past sins and will forgive them." — Is this the reason why faith justifies?

Indeed not. Faith is truly a virtue demanded by God in the very first of His Ten Commandments. But how weak, how imperfect is not the faith of even the best of us? If God considered the intrinsic value of our faith, He would find much more to condemn than to reward. And is not the same true of the good works that flow out of faith? No, the reason faith justifies is altogether different.

Paul and Silas said to the jailer at Philippi, "Believe on the *Lord Jesus Christ.*" And they "spake unto him the word of the *Lord.*" The Lord Jesus Christ is He on whom the Father laid the sins of us all; whom He made to be sin for us; who was the Lamb of God which taketh away the sin of the world, and was delivered into death for our offenses. The Lord Jesus Christ is He who, after He had made atonement for our sins with His suffering and death, was raised again from death by the glory of His Father. In His resurrection He was declared justified of all His sins, that is, our sins which had been laid on Him. In other words, the sins of the world were completely covered by the death of Jesus, our guilt was entirely wiped out, as His resurrection attests.

This righteousness of Christ Paul and Silas announced to the jailer and invited him to believe it.

This is what makes faith so valuable. Faith is never worth more than the object which it grasps. And since a Christian lays hold on the highest treasure that heaven and earth contain, the precious blood of the Lamb of God and His perfect righteousness, it possesses something with which it can stand in the judgment of God, and with which it can quiet the terror-stricken conscience.

Our Article says about this faith that it *comforts the conscience and delivers it from terrors.*

That does not mean that those terrors are banished from our hearts completely, never to return. That will not happen till we reach our home in heaven. While we continue here on earth, sin will daily beset us, and the Law of God, which we violate with our sins, will continue to strike terrors into our heart. But painful though these terrors be, they shall not prevail, they shall not dominate. Our sorrow shall be turned into joy (John 16, 20). And in us will be fulfilled what Paul wrote to the Philippians, "Rejoice in the Lord always; and again I say, Rejoice" (chap. 4, 4), just as the jailer in Philippi "rejoiced, believing in God with all his house" (Acts 16, 34).

What is the relation of good works to repentance? Of this a little, God granting, in our next study.

Siftings

BY THE EDITORS

Concerning the Hollywood Creed Thomas R. Birch, managing editor of the *Presbyterian Guardian*, has this to say, and there is much truth and sound judgment in his words: "We have been annoyed at the current tendency to regard anything more lofty than a restaurant menu as an expression of true religion. The religious press has encouraged this lamentable viewpoint by its own wishful thinking. Every soldier who makes a public utterance in which the name of God is used without obvious profanity is hailed as an example of what is termed a 'return to religion.'" — The latest contribution to the dizzy folklore of the modern "revival" comes from Hollywood by way of Wooster College. President Charles F. Wishart of Wooster, writing in *Current Religious Thinking*, tells of the "creed" of Carole Lombard, popular screen star who died in an airplane accident about a year ago. He recounts it as he received it from her before her death. This was her creed.

"I like it when the going is tough. If you wait for everything to be just right in your life, you'll never get any happiness. You have to fight for it and get it anyway, and the minute you start fighting anything you've won. The end doesn't matter. We're so dumb, we don't know what the end is. There's got to be something after this — after this life — where you can use all you've learned here, or nothing makes sense. . . . When you're in there fighting you always feel so clean. Ugly things drop away. I guess God never lost a fight. The only time you're a cinch to lose is when you won't fight for what you believe in."

Caustically Editor Birch comments — but his words are sadly true — "We submit that, if that is a creed, Mother Goose is a textbook in systematic theology."

Powerful Preaching. Paul, speaking of his glorious life-creating ministry, his preaching of the Gospel, says: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4, 7). We were reminded of this when we read the following little note in the *Watchman-Examiner*. An Exchange declares that an old Negro described a man as the most powerful preacher he ever heard, insisting that "you kin heah him a mile." Well, there was a certain ridiculousness about the shouting old preachers, but it must not be forgotten that many of them had genuine spiritual power. Let us remember, however, that noise does not mean power!

The last sentence is true in more than one sense.

Distributing Bibles. More than 21,000 Bibles were distributed across Canada during the past year by the Gideons in fifteen camps, Will J. Green, Dominion secretary of the Gideons has reported. The Bibles were placed in hospitals, schools, penal institutions, and military

training centers. A growing interest throughout the Dominion in Bible reading courses was reported in connection with the distribution to schools. In twelve provinces, new regulations have been enacted in order to implement the present program. Mr. Green paid a tribute to the British and Foreign Bible Society, which in the present war has distributed more than 400,000 New Testaments to Canada's armed forces.

— *Watchman-Examiner*.

* * * *

Twenty Minutes for Religion is the proposal of the Board of Education in Florida for all public schools each day, says the *Lutheran*. The board requests that Scriptures, prayers, and songs be selected which will develop attitudes and habits of honesty, loyalty, courage, confidence, industry, tolerance and every other virtue commensurate with the loftiest views of democracy and the "four freedoms." The board urges each school principal to "invite rabbi, minister, priest or leader from each religious creed or faith in the community to form a council to advise and assist him in planning the daily exercises." We wonder why the citizens of that state will permit this board to read the constitution of the United States backwards. That is not "tolerance" — of which they speak in their instructions to the school principals — that is downright intolerance; that is forcing every one to submit to their ideas of "religion," not to mention the mixture of Church and State. Let us be on the alert against these "reformers." They will attempt these things and more under the guise of "tolerance" and "religion" and "patriotism." And, it is none of the three. It is a brazen usurpation of power.

* * * *

The Vagaries of Biblical interpretation, and the excuses that produce them, had a laughable illustration recently which throws light on the quaint processes by which much fantastic interpretation comes into being to plague the world. Certain gasoline ration stickers came into the possession of one whose curiosity was aroused by the following notation on the sticker — "Rev. 10-1-42." Some biblical student who was present thought it might stand for a verse in the Apocalypse, and he thought his judgment was accredited by Rev. 10, 2: "And he had in his hand a little book open," and could be interpreted to mean the motorist, driving to a filling station with his ration book in hand. It's silly, of course, though none of us is competent to comprehend the mental convolutions cooperative in the gasoline rationings, yet that interpretation is just as sensible as much manipulation of Scripture indulged in by Second Advent and other wonder seekers. In this instance an interpretation has been offered by the OPA officials. They say it is a printer's imprint to designate that the ration stickers had been "revised October 1, 1942."

— *The Lutheran*.

"MIDST FLAMING WORLDS—IN THESE ARRAYED"

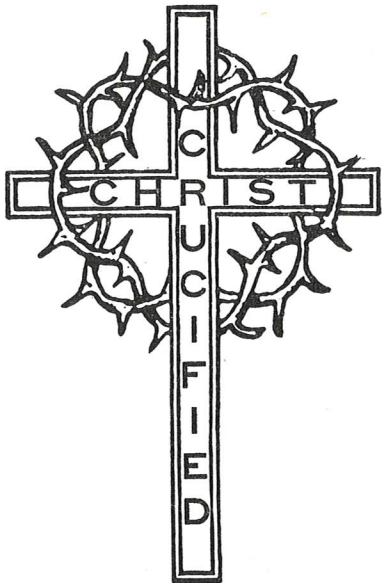
By Pastor Otto E. Klett, Prescott, Wisconsin

IN days gone by the departing prayer of many faithful Lutheran Christians was the comforting and reassuring poetic gem: "Lord Jesus, Thy blood and righteousness, my beauty are, my glorious dress; midst flaming worlds in these arrayed, with joy shall I lift up my head."

Is this prayer forgotten today? We who are now walking through the valley of the shadow of death also "must appear before the judgment seat of Christ." If ever, "midst flaming worlds," then the present time is the opportune season to evaluate the persistent plea of the pious poet: "When Christ shall come with trumpet sound, Oh, may I then in Him be found; clothed in His righteousness alone, faultless to stand before the throne."

Who Is Thus Clothed?

Are ALL people arrayed in the glorious dress of Jesus' blood and righteousness?



Not a single unconverted sinner is SO clothed!

During man's state of perfection in Paradise Adam and Eve were not in need of clothing. But after the fall into sin, "the eyes of them both were opened, and they knew that they were naked, they sewed fig leaves together, and made themselves aprons. Hearing the voice of the Lord God walking in the garden in the cool of the day, Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden" (Gen. 3, 7-8).

The shocking realization of nakedness and guilt caused our first parents to cover their shame and disgrace with home-spun aprons of fig leaves. Brazenly denying their guilt, avoiding and evading God's presence, did they trust in these aprons to hide their guilt?

What About Our Day?

To this day men are still feverishly at work designing a religion, a dress that will cover their guilt and make them presentable to God. They would build character by morale, morality and moralizing. They believe that environment will do it. Simply surround men with all that is "virtuous, pure, lofty, idealistic" and, as Coué expressed it, "Day by day, in every way, we are getting better and better." Round table discussions of the various creeds are shouting from the housetops, "We shall eventually establish the Fatherhood of God and the Brotherhood of man. In the mean time do your best. The millennium is on the way; just around the corner. Peace on earth among men 'of good will'."

Through Christ Alone

Since, however, the Fatherhood of God and the brotherhood of man can be accomplished ONLY through Christ, the ONLY mediator between the holy God in heaven and sinful man on earth, all attempts of man-made reconciliation schemes, are doomed.

God's damning curse was pronounced upon the devil, man and creation. Off, off, with the home-spun aprons of fig leaves. Those aprons are of no avail for already the axe is laid at the root of the whole unfruitful tree. "Cut it down, why cumbereth it the ground!"

What a terrible indictment man faces. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth. Because thou sayest: I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of ME gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the same of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3, 15-19).

The Spotless Robe

Where in all the world is this white raiment to be found? It is woven from the blood of the Savior! And, it is ours for the taking. But the blood of Christ it must be; for so we read in the letter to the Hebrews "Without shedding of blood is no remission of sin and it is the blood of Christ which cleanseth us from all sin." Of a truth, "There is a fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains."

Let us be concerned about this robe which God puts on us without money and without price.

Lent is a season for serious, sober thinking — for recalling to mind how much, how immeasurably much, it cost God to clothe us with this garment of salvation. Attend faithfully the Lenten mid-week services devoted to the special consideration of our Savior's passion. See your Savior wearing Herod's white mantle and Pilate's purple robe while the barbarian mob mocks Him. Behold the Light of the world blindfolded, crowned with cruel thorns. Watch the soldiers casting lots for His mantle, that the Scriptures might be fulfilled. Delve

deeper and deeper into the mystery of Christ's sufferings and death. Then you can live and labor, struggle and finally depart with this hymn of victory upon your dying lips:

Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
Mid flaming worlds, in THESE arrayed,
With joy shall I lift up my head.

Thanks be to God for this unspeakable gift.

FROM A WIDER FIELD

EATING IN LENT

Roman Catholics in various sections of the country will not be required to keep the usual Lenten fast this year. The problem of finding adequate meat substitutes is too tough. The obligation to abstain from meat on Fridays and certain important days such as Ash Wednesday, is still in force.

In the St. Louis archdiocese, Archbishop Glennon declared that under authority granted by the Pope in 1941, the traditional Lenten fast will be dispensed with until after the war "because of the peculiar circumstances brought about by the rationing of food and the difficulty of obtaining certain foodstuffs."

Fasting rules will be relaxed in Chicago for one year. Modified rules have been announced in New Mexico. In the diocese of Springfield, Illinois, Bishop Griffin urges church members to make "compensate sacrifices" for the dispensation regarding food regulations. All men in the armed forces are exempt.

Some sections of the country, notably New York City, will not be granted any relaxation of the rules.

— *The Lutheran*.

ARE WARS RESPONSIBLE FOR MORAL DEGENERATION?

When the country is at war, does that give the people a moral uplift? One should expect it would. Since war calls for tremendous sacrifice of blood and wealth on the part of the nation, one would expect it to have a sobering effect on the people and wean them from wonted frivolity. One would expect the people to see the hand of God in chastisement upon them, when their sons go forth to risk life and limb in obedience to the King's command and to humble themselves before God and turn to His Word. That may be the effect that such a time of adversity has upon some, but of the great majority the complaint of the prophet of old still holds, "Thou hast stricken them, but they have not grieved; thou hast commanded them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return." Jer. 5, 3. The columns of newspapers are filled more than ever with accounts of crime and delinquencies,

drunkenness increases, and the number of children born out of wedlock becomes ever greater. Such conditions are not peculiar to our own land. Similar complaints are heard from all over the world where countries have been drawn into the war. In America, we read in an exchange, many in the larger cities are clamoring for a curfew bell that is to warn young people off the streets after dark. Soldiers complain there that they are literally persecuted as they walk the streets of the cities. Wherever they stop to view the sights of the city, batteries of young girls surround them. In consequence war-time marriages are increasing at a tremendous pace and are a worry to the war department and the commanding officers. Perhaps before long, too, they will prove a great worry to the divorce courts. All of this goes to show the truth of the old saying that, when war breaks out, hell has to be enlarged. War-time truly is the devil's harvest time. Christians must recognize that they are at present living in evil days, days that may well be heralds of the approaching end of all things. Such conditions call us to watchfulness and prayer, lest, when the Lord suddenly comes to judgment, we should be found like the foolish virgins, asleep in carelessness and indifference and unworthy to enter into the marriage supper of the Lamb.

— *Australian Lutheran*.

MOHAMMEDAN BIGOTRY

In the reign of Abdallah the Third there was a great drought at Bagdad. The Mohammedan doctors issued a decree that the prayers of the faithful (the Moslems) should be offered up for rain. This was done, but the drought continued. A request was then made to the Jews that they add their prayers to those of the faithful; however, the combined supplications remained ineffectual. As famine stared them in the face, those dogs of Christians were at length also enjoined to pray for rain. It so happened that torrents of rain immediately followed. The Mohammedan authorities were now as indignant at the cessation of the droughts as they were before alarmed at its continuance. Some explanation was necessary for the people and the following one was given: Allah was highly gratified at the prayers of the faithful; they were as in-

cense and sweet smelling savours unto him, and he refused their request that he might prolong the pleasure of listening to their supplications; but the prayers of those Christian infidels were such an abomination to the Deity that He granted their petition, the sooner to get rid of their loathsome importunities. — *Australian Lutheran*.

SALVATION AND STRENGTH

"In returning and rest shall ye be saved; in quietness and confidence shall be your strength" Isa. 30, 15).

"Saved — strength," surely that is the need of every soul! It is the need of our soul continually. But do we dare claim the Lord's supply for that need? Note the finality, the authority of His words, "Thus saith the Lord Jehovah, the Holy One of Israel. In returning, etc." "Wherein shall we return?" (Mal. 3, 7). Is it that we do not know wherein we need to return? Do we plead for forgiveness, for cleansing from sin, and all the while we are not repenting of that which we already know needs be laid aside? "Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Ezek. 18, 30).

But *how shall I return?* "Take with you words, and return unto Jehovah: say unto him, Take away all iniquity" Hosea 14, 2). The Lord does not only want us to admit our sin and guilt, He desires that we shall confess it. Then He can and will answer, "I, even I, am he that

blotteth out thy transgressions for mine own sake: and I will not remember thy sins" (Isa. 43, 25). How shall I be saved? "In returning and rest shall ye be saved." There is danger that with aching heart we confess, and then when He speaks His, "Thy sins are forgiven thee," that we do not accept His forgiveness, and rest in the assurance that our sins have been blotted out. His redemption has satisfied the demands of a holy God; it will also give rest to your soul as you learn to trust Him.

"Jesus I am resting, resting, in the joy of what Thou art, I am finding out the greatness of Thy loving heart."

How shall I receive strength? Surely strength is needed in these days of stress and strain. "In quietness and confidence shall be your strength." Quietness does not mean inactivity, much less laziness. Quietness is the opposite to noisiness or rowdiness, or just "busyness." When I have returned repentant unto the Lord, when I rest in the assurance that my sins are blotted out, then I can rest quietly *in Him*. My case is in His hands. He will also perfect it.

Wherein shall I find strength "In quietness and confidence shall be your strength." How can I be confident when I see how weak I am, and what the circumstances are round me? Because we have a "Thus saith the Lord" to lean upon. His finished work brings to me "the effect of righteousness, quietness and confidence for ever" (Isa. 32, 17). — *The Bible Banner*.

THE NINETIETH ANNIVERSARY OF THE NORWEGIAN SYNOD

By Pastor George O. Lillegard

THE year 1943 is a red-letter year in the history of the Norwegian Lutheran Church in America. For that year marks the centennial of the beginning of organized Lutheran church work among Norwegian immigrants, the ninetieth anniversary of the organization of the Norwegian Synod, the oldest church-body among Norwegian-Americans, and the twenty-fifth anniversary of the reorganization of the Norwegian Synod in 1918 after the great majority of its members deserted the fellowship of the conservative Synodical Conference in order to unite with other Norwegian Lutherans in the "Norwegian Merger."

The Rightful Heirs

Our Norwegian Synod today, small though it is in numbers, is celebrating this triple anniversary in the conviction that it is carrying on its work in the spirit of the conservative founders of the Norwegian Synod, and that it has the right to call itself the spiritual heir of those true champions of the "faith once delivered unto the saints." Throughout the Synod, special services have been conducted to call attention to the principles for which our Synod stands. A History of the Norwegian Synod, 1853 to 1943, has been prepared to acquaint all our members

more fully with the stirring story of the dramatic beginnings, the growth and the doctrinal controversies of the Synod. This will be published about May 1. A Synod-wide campaign to collect \$60,000.00 to pay off all Synodical debts has been under way for the past year and, at present writing, bids fair to be crowned with success. The official celebration will take place at the Synod convention, about June 1, to be held in Mankato, Minnesota, where the pleasant halls and grounds of Bethany Lutheran College provide a suitable gathering place for the many who are expected to attend this "Jubilee Synod" in spite of the difficulties resulting from war conditions. This should all help toward bringing out publicly the reasons why our Norwegian Synod members found it necessary to continue their work as a distinct church body, separated from the rest of the Norwegian Lutherans in this country.

A brief outline of the historical events commemorated by this jubilee celebration may be of interest also to the brethren in the Wisconsin Synod.

The Beginnings

Norwegian immigration began as early as 1825; but the first immigrants were so scattered and, for a large part,

so sectarian in their tendencies that no Lutheran work was done among them except by such travelling lay-preachers as Elling Eielsen. The first organized congregational work was begun in the Muskego settlement near Milwaukee, Wisconsin, in 1843. On September 13 of that year a group of Norwegian Lutherans called C. L. Clausen to be their pastor. He had just come from Norway to serve as school teacher but was found upon examination to be well qualified to serve as pastor and was ordained by a German Lutheran pastor in Milwaukee, Rev. L. F. E. Krause, on October 18, 1843.

The Mother Church

Both Rev. Clausen and the Muskego congregation were eventually lost to the Norwegian Synod. But the following year work was begun in the Koshkonong settlement in Dane County, Wisconsin, the largest of the early Norwegian settlements; and this is therefore regarded as the real beginning of the Norwegian Synod. Rev. J. W. C. Dietrichson who had come from Norway to assist the immigrants with the organization of congregations preached to the people there on August 30, 1844, and following days. On October 10 he organized a congregation in East Koshkonong and on October 13 in West Koshkonong. The latter congregation which was the first to get its church building erected and dedicated may be regarded as "the mother church of the Norwegian Synod." It is still a member of the Synod and will celebrate its centennial next year with the Synod convention as its guest.

Adoption of a Constitution

Rev. Dietrichson was the prime mover also in the organization of the Norwegian Synod. But he returned to Norway before that work was done. The Constitution prepared by him was adopted by a delegates' convention in 1851 at Luther Valley, Wisconsin. But since it contained the Grundtvigian error which placed the Apostles' Creed as a "living word" above the Bible, the next convention held at Muskego resolved not only to correct that error, but also to dissolve the organization effected the year before and to prepare more carefully a Constitution which would unite all Norwegian Lutherans on the basis of the pure Word of God alone. A preparatory convention was held in East Koshkonong in February, 1853, and final organization was effected in the Luther Valley Church October 3 to 7, 1853, under the name "The Norwegian Evangelical Lutheran Church in America." The *Lutheran Standard* of the Ohio Synod, in its issue of July 18, 1853, gave a detailed report of the organization of this new Norwegian Lutheran Church and commended the "Norwegian brethren" for the democratic system of government which they had worked out, one which "gave the laity, as distinct from the clergy, a larger share of power than in any other of the American church bodies."

The Constitution was revised in 1867 and the name was then changed to "The Synod of the Norwegian Evangelical Lutheran Church in America." Ordinarily it was called simply "The Norwegian Synod."

Some Sad Experiences

The Synod grew rapidly as the tide of immigration rose. But it was not destined to enjoy this growth in peace. Opposition synods were formed from time to time, most of these having their origin in the Haugean lay-movement with its prejudices against the "State Church clergy" and their "long robes." The Synod remained the largest church body among Norwegian-Americans, however, until the "Election Controversy" in the 1880's, when about a third of its pastors and members left it, to join hands soon after with two other Norwegian Lutheran bodies organized earlier in opposition to the Norwegian Synod. Other controversies, notably that on the Slavery Question, had occasioned some losses here and there, but this controversy rent the Synod asunder, splitting the congregations in many places and causing a great deal of strife and sorrow, not least to the faithful leaders of the Synod who had sacrificed so much to build the Synod on a solid Lutheran foundation. Thus Prof. F. A. Schmidt, who was then leader of the "Anti-Missourians," succeeded in having the president of the Synod, Rev. H. A. Preus, deposed from his pastoral office in one of his congregations, and forced a split in the congregations of the scholarly Rev. J. A. Ottesen in Koshkonong, besides seeking to have other leaders in the church removed from office.

The Final Division

It was not such doctrinal controversies, however, that did most to weaken and dismember the Norwegian Synod. It was rather the "creeping paralysis" of unionism which attacked so many also of its members and produced the "Merger" of 1917, when the great majority of the Norwegian Synod members united with the old "opposition churches," the Norwegian United Church and the Hauge's Synod, on a thoroughly unionistic basis. The small minority which found itself unable to join the procession "away from the Synodical Conference" reorganized in 1918 at Lime Creek, Iowa, under the name "The Norwegian Synod of the American Evangelical Lutheran Church," thus retaining the "popular name" of the old Synod as well as its teachings and principles. All the Synodical property, of course, as well as the church buildings in many parishes, were taken by "the Majority."

Now Firmly Established

Since 1918 the Norwegian Synod has become firmly established, though still small in numbers. It has emphasized Christian education, having the only Christian Day Schools among Norwegian Lutherans, in this respect also showing itself the true successor of the old Norwegian Synod. It has acquired Bethany Lutheran College in Mankato, Minnesota, and made that into a fine high school and junior college for young men and women. It has carried on mission work in many fields, cooperating with other Synods of the Synodical Conference also in foreign missions. Its theological students have been kindly welcomed at St. Louis and Thiensville and some of its young

men and women have availed themselves also of the teachers' college at New Ulm, Minnesota, and River Forest, Illinois. It has taken a firm stand against the prevailing unionism of our day and against other dangerous trends in Church and State. Thus the Lord has blessed its work and its testimony for the truth far more than its friends could have hoped for or its enemies expected twenty-five years ago.

Statistics

The Norwegian Synod numbers today forty-four pastors and professors, sixty-six congregations, about 9,000 souls and 6,300 communicant members. Its Synodical and congregational property is valued at something over \$1,000,000.00. It has raised annually around \$75,000.00 for home church purposes and \$22,000.00 for missions and synodical budgets. Most of its churches are in Wisconsin, Minnesota and Iowa, but it has its representatives as far east as Boston, Massachusetts, and as far west as Parkland, Washington. We are thus still but a "little Synod," but we can for all that make the prayer of Moses our own: "Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it" (Psalm 90, 17).

**DEDICATED TO THE PREACHING
OF THE GOSPEL OF CHRIST**

ON Sunday, December 20, Immanuel Evangelical Lutheran Congregation of Campbellsport, Wisconsin, dedicated its new church to the service of the Lord. Pastor Carl Gutekunst of Necedah, son of the founder of this congregation preached the morning sermon. The afternoon and evening sermons were preached by Pastor G. Pieper of Fond du Lac and Pastor G. Kaniess of Kewaskum respectively.

The history of Immanuel Congregation dates back over a quarter of a century. In the month of August,



1914, several Lutheran families in and around Campbellsport met at the home of Mrs. James Barnes and requested Pastor C. J. Gutekunst of New Fane, Wisconsin, to hold services in their midst, as some of them had no means of transportation to New Fane, while others were unable to understand the German language used there. This re-

quest was granted after consultation with the Rev. Berge-man of Fond du Lac who had offered his services to one of the families at Campbellsport.

Services were first conducted in Mrs. Barnes' home and then in the lobby of the Opera House; later in the Sunday school room of the Baptist Church and when that became too small, in the church proper.

The congregation was organized about four or five years after their first service. Steps for its legal incorporation were taken at the regular fall meeting January 27, 1923.

Pastor Gutekunst serviced this congregation until August 22, 1938, when the congregation accepted his resignation due to ill health. At this same meeting a verbal call was extended to their present pastor, W. L. Strohschein of Dundee, Wisconsin.

In 1941 the congregation became a member of Synod.

Lots were purchased last April for a church site and the following month a special meeting was called when it was decided to build a church and the corner stone was laid August 23.

The structure is 28 feet wide and 50 feet long with a 10x14 vestibule and basement rooms for Sunday school and meetings.

The interior is finished with new wood, the ceiling is made of ivory blend textile and the walls are random width blendtext planks. There are eight amber glass windows and the structure is modernly equipped with a stoker furnace, electric lights and the necessary plumbing. The furnishings of the church are also complete with altar, pulpit and lectern, pews and carpeting.

A great part of the construction work was done by the members and their pastor, who also drew the plans for the church, and also assistance was given by many friends from Trinity Congregation, Dundee. This was a saving of two thousand dollars on cost of labor.

The total cost of this structure is slightly under \$5,000.00 of which \$2,000.00 remains as the indebtedness. The money to build this church was donated by its faithful members and friends of the congregation.

There were many difficulties to overcome, due to shortage of material and priorities; however the final outcome always was, Immanuel, God With Us.

There are 29 voting members, 91 communicants, 126 souls and 37 children enrolled in the Sunday school.

Immanuel is exceedingly grateful to the Lord for the blessings of the past and sincerely prays that He will abide with her and make her a blessing to many to the praise of His Holy Name.

W. L. S.

ANNIVERSARIES

**FORTIETH ANNIVERSARY
IN THE MINISTRY**

When Pastor Wm. Nommensen of Columbus, Wisconsin, returned from a call in the country on the evening of March 7, an elder met him with the invitation to come

ANNOUNCEMENTS

A REQUEST

We have a small group of people here who can be ministered unto properly only in the German language. Hence, we would appreciate receiving about 1½ dozen German Hymnals, preferably the larger size, so that German services can be conducted for this group. We will gladly pay transportation. If you care to help us, please write to —

Pastor O. W. Heier,
Jamestown, North Dakota.
424 5th Avenue, Southeast,

INSTALLATIONS

On Quinquagesima Sunday, March 7, Pastor Wm. P. Holzhausen was installed as pastor of Trinity Lutheran Church of West Mequon, Wisconsin, by the undersigned after due authorization by District President R. O. Buerger.

Address: Rev. Wm. P. Holzhausen, Thiensville, R. 1, Wis. E. Reim.

* * * *

The Rev. Mr. Elmer Mehlberg was installed as pastor of St. John's Ev. Luth. Church at Tappen, North Dakota, on March 14, 1943. The installation was authorized by the District president, the Rev. Mr. W. T. Meier. O. W. Heier, officiating pastor.

Address: Pastor Elmer Mehlberg, Tappen, North Dakota. O. W. Heier.

BOOK REVIEW

Elementary Citizenship for Lutheran Schools by Herbert A. Sitz. Print: Northwestern Publishing House, Milwaukee, Wisconsin. Pages: 111. Price: 60 cents.

The teachers and instructors of our Christian day schools will know how to value this book. It fills a long-felt need of having a text that could safely be put into the hands of Christian children. The book before us is the Wisconsin Edition. It is well written, well bound and printed on good paper in very legible print. Each chapter is followed by a list of "Things to Do" as a suggestion to the teacher and the children. The Christian principles of citizenship are very well brought out. We hope that this book will find a ready acceptance by our schools. It deserves a place in our course of study.

W. J. S.

Concordia New Testament With Notes by J. T. Mueller, Th. D., professor at the Theological Seminary, St. Louis, Missouri. Print: Concordia Publishing House, St. Louis, Missouri.

Annotated Pocket New Testament With Notes by Theodore Graebner, D. D., professor at the Theological Seminary, St. Louis, Missouri. Print: Concordia Publishing House, St. Louis, Missouri.

Both the above-mentioned books are Annotated New Testaments. The Bible text appears above with explanatory notes of difficult words, phrases or thoughts explained below.

The New Testament With Notes by Professor Mueller is an adaptation of the New Testament with notes published by the American Tract Society, New York. Wherever revision was necessary to bring them into agreement with the Scriptures this was done. We can heartily recommend this New Testament With Notes. The text is the King James Version unaltered. This alone is a feature that we like. By all means, get a copy and study it.

The Annotated New Testament With Notes, by Dr. Graebner, we take it, is intended more for comparative study of the New Testament than for reading, since Dr. Graebner, though retaining the King James Version has replaced all the obsolete words of the King James Version with more modern English words. He has also adopted the paragraph instead of the verse arrangement, as we have it in the King James Version. Three Gospels are now on the market, bound in separate volumes. It need hardly be said that in a volume as small as these are, lengthy explanations of the text are impossible. The author confined himself to short explanatory notes. They will be an aid to the student of the Bible.

W. J. S.

The Five Books of Moses by Oswald T. Allis, A. B., B. D., Ph. D. Print: The Presbyterian and Reformed Publishing Co., 525 Locust Street, Philadelphia. Pages: 319. Price: \$3.00.

As to the aim of this valuable volume the author says, "I have endeavored to treat this subject in a way which will

to the church, where many of his parishioners and a number of fellow-pastors were assembled to celebrate with him the fortieth anniversary of his ordination to the ministry. Despite the cold weather and travel restrictions, the large church was filled almost to capacity.

President H. C. Kirchner of Baraboo had charge of the altar service. Vice-President L. C. Kirst of Beaver Dam preached the jubilee sermon, based on Gen. 32, 10. The pupils of the parochial school, directed by Teacher H. Ihlenfeldt, sang "O That the Lord Would Guide My Ways." Under the direction of Teacher H. Klatt, the mixed choir sang "Be Thou Our Guide." At the close of the service Mr. Walter Beck, president of Zion Congregation, presented a purse to the jubilarian.

Thereupon the congregation retired to the spacious and well-appointed church parlors, where a number of representative parishioners and several pastoral brethren delivered appropriate addresses. Congratulations from all of Pastor Nommensen's former charges were read.

The jubilarian thanked the assembly for the pleasant surprise and praised the goodness of the Lord for all the mercies and all the truth He has shown unto him.

Pastor Nommensen was ordained and installed March 8, 1903, by his father, the late Pastor B. P. Nommensen, in his first charge, the parish of Mauston-New Lisbon-Germantown-Town Summit, Wisconsin. In 1907 he accepted a call to Wisconsin Rapids. Nine years later he was called by Bethany Church, Hustisford, Wisconsin. Since 1919 he has been pastor of Zion Church in Columbus, one of the larger parishes of the district.

One hesitates to introduce statistics when evaluating spiritual achievements. They are a temptation to carnal misconstruction. They may, however, be properly understood and become evidence of the fact of God's strength at work in weak vessels. Pastor Nommensen frequently suffered from long and serious sieges of sickness. Yet for many years he held synodical offices of trust and responsibility and labor. He is even now second vice-president of the Western Wisconsin District and a member of the Spiritual Welfare Commission. In the course of his ministry he has performed 1,188 baptisms and 1,137 confirmations; he has officiated at 388 weddings and at 721 funerals; he has given Holy Communion to 78,406 persons and has preached 5,185 sermons.

H. C. N.

SILVER WEDDING ANNIVERSARY

On December 30, 1943, the members of St. Paul's Congregation at Henry, South Dakota, gathered to celebrate the twenty-fifth wedding anniversary of their fellow-members, Mr. and Mrs. John Boehnke. A service was held in which the undersigned spoke on Gen. 32, 9-12, "O blest the house, whate'er befall, where Jesus Christ is all in all!"

B. R. Hahm.

be sufficiently popular and non-technical for the general reader who has neither the time nor the equipment requisite to the study of a technical treatise. I have also endeavored to discuss the problem with sufficient fulness and detail to make the book of interest and value to scholars. But my principal aim has been to convince earnest Bible students, both ministers and laymen, that this vitally important question is not one which they must leave to experts and specialists, but that they are quite competent to investigate it for themselves, and to place them in a position to do this." This so fully gives our view of the book that nothing further need be added. To begin to read this volume means to finish it, in one sitting, if possible. One dislikes to break off. Whether the reader agrees with every statement does not matter here; the book as a whole will repay every moment spent on its pages.

W. J. S.

Miracle Lives of China by Jonathan and Rosalind Goforth. Print: Zondervan Publishing House, Grand Rapids, Michigan. Pages: 157. Price: \$1.00.

These are stories recording the conversion of men as seen in Baptist Mission work during the forty odd years these missionaries labored in China.

W. J. S.

The Doctor's Return by Ken Anderson. Print: Zondervan Publishing House, Grand Rapids, Michigan. Pages: 188. Price: \$1.00.

This story deals with a young, graduate nurse whose simple trust in God never fails though it stands many severe tests. It is a good story with a Gospel message.

W. J. S.

Moon Over Willow Run by Dan E. L. Patch. Print: Zondervan Publishing House, Grand Rapids, Michigan. Pages: 175. Price: \$1.00.

This is the story of the daughter of a missionary, alone in this country, who is constantly faced with problems and difficulties encountered by anyone alone in a new world. Only her firm trust in God holds her firm amidst her trials.

W. J. S.

Spurgeon's Sermon Notes by David Otis Fuller. Price: \$1.95.

Spurgeon's Sermon Illustrations by David Otis Fuller. Price: \$1.00. Print: Zondervan Publishing House, Grand Rapids, Michigan.

These illustrations — 550 — of them are selected from Spurgeon's works. "Dr. Fuller has arranged them in alphabetical order so that the book can be used as a reference volume."

From the many sermon outlines of the famous Spurgeon Dr. Fuller selected 193 of them, condensed and streamlined them. These are presented in this volume.

Both books are worth the price.

W. J. S.

Ken Bails Out by Basil Miller. Pages: 76. Price: 50 cents. Print: Zondervan Publishing House, Grand Rapids, Michigan.

An interesting story for young boys.

W. J. S.

Patty Lou of the Golden West by Basil Miller. Pages: 67. Price: 50 cents. Print: Zondervan Publishing House, Grand Rapids, Michigan.

A wholesome story for young girls.

W. J. S.

TREASURER'S STATEMENT

July 1, 1942 to February 27, 1943

Receipts

Cash Balance July 1, 1942	\$ 25,804.26
Budgetary Collections:	
General Administration	\$ 98,628.15
Educational Institutions	42,939.18
Home for the Aged	2,726.78
Spiritual Welfare Commission	14,118.99
For Other Missions	165,370.37
Indigent Students	2,055.56
General Support	7,652.95
School Supervision	368.89
To Retire Debts	5,939.73
Revenues	53,368.36

Total Budgetary Coll. and Revenues....\$393,168.96

Non-Budgetary Receipts:

From Debt Retirement Committee....	43,415.88
R. Kopske Estate for Theol. Sem.	1,000.00
Miscellaneous	294.13

Total Receipts \$437,878.97
\$463,683.23

Disbursements

Budgetary Disbursements:

General Administration	\$ 14,409.88
Theological Seminary	18,681.46
Northwestern College	45,259.73
Dr. Martin Luther College	36,143.32
Michigan Lutheran Seminary	12,597.45
Northwestern Lutheran Academy....	8,065.63
Home for the Aged	5,703.97
Missions — General Administration	230.75
Indian Missions	25,016.48
Negro Missions	10,799.53
Home Missions	134,886.56
Poland Mission	770.00
Madison Student Mission	838.37
Spiritual Welfare Commission	11,298.84
General Support	16,710.00
School Supervision	1,878.11

Total Budgetary Disbursements\$343,290.08

Non-Budgetary Disbursements:

Notes Paid	53,900.19
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Total Disbursements \$397,190.27

Cash Balance February 27, 1943 \$ 66,492.96

Debt Statement

Budget Debt:

Notes Payable July 1, 1942	\$122,715.55
Decrease in Notes Payable	53,900.19
Notes Payable February 27, 1943.....	\$ 68,815.36
Accounts Payable (Poland Mission)	9,264.11

Total Budget Debt Feb. 27, 1943..... \$ 78,079.47

Church Extension Division Debt:

Notes Payable	None
Inmates Deposit Reserves	10,060.09
Income Contract Reserves	12,350.00

22,410.09

Total Debt February 27, 1943 \$100,489.56

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 2,521.94	\$ 2,062.00
Nebraska	4,708	8,578.06	9,416.00
Michigan	15,983	45,243.02	31,966.00
Dakota-Montana	5,798	12,265.73	11,596.00
Minnesota	31,637	65,253.03	63,274.00
North Wisconsin	39,905	72,427.49	79,810.00
West Wisconsin	40,788	60,205.94	81,576.00
Southeast Wisconsin	43,893	71,697.63	87,786.00
Total	183,743	\$338,192.84	\$367,486.00

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest		\$ 459.94	122.30%
Nebraska	837.94		91.10%
Michigan		13,277.02	141.53%
Dakota-Montana		669.73	105.77%
Minnesota		1,979.03	103.12%
North Wisconsin	7,382.51		90.74%
West Wisconsin	21,370.06		73.80%
Southeast Wisconsin	16,088.27		81.67%
Total	\$ 45,678.88	\$ 16,385.72	92.02%

Collections for Chapels

Cash Balance June 30, 1942	\$ 3,127.65
Collections since July 1, 1942	2,590.39
Repayments on Chapel Loans	1,040.99

Available for loans February 27, 1943 \$ 6,759.03

C. J. NIEDFELDT, 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

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MILWAUKEE, WISCONSIN