

# 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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## MY JESUS

O dearest Jesus, pure and holy,  
Blest bearer of the Father's grace,  
At rest within a stable lowly,  
In Virgin Mother's fond embrace!  
I love Thee; I love Thee; I love Thee,  
Thou long-promised Shiloh, my King!  
Before Thy poor manger bed kneeling,  
My heart as a tribute I bring.

Blest Nazarene, Thou gentle Savior,  
Incarnate Son of God above;  
Thou bringest earth Thy heav'nly favor,  
Thy lips o'erflow with words of love.  
I love Thee; I love Thee; I love Thee;  
My glorious Redeemer, — my Lord.  
Thy message, O blest Galilean,  
Doth life and salvation afford.

O precious Jesus, loved Physician,  
The pow'r is Thine to make me whole.  
Thou know'st my helpless, lost condition,  
And Thou canst heal my sinsick soul.  
I love Thee; I love Thee; I love Thee,  
Thou bearer of Gilead's balm!  
Thy pardon, Thy peace, Thy forgiveness  
My sin-troubled conscience doth calm.

O bleeding Lamb, for sinners dying,  
In agony on Calv'ry's hill,  
Hell's mighty hosts Thou art defying, —  
Obedient to the Father's Will.  
I love Thee; I love Thee; I love Thee,  
The Curse of the Law Thou didst bear,  
That I, free from all condemnation,  
Thy Life Everlasting might share.

O mighty Victor, risen Jesus,  
Thy sacrifice redeemed my soul.  
Messiah, till my life-breath ceases,  
Thy pow'r to save let me extol!  
I love Thee; I love Thee; I love Thee,  
Immanuel, — Savior divine!  
O let me forever and ever  
Exalted Redeemer, be Thine!

Ascended King, for me Thou pleadest,  
Before the Father's throne on high,  
E'er for Thine Own Thou intercedest, —  
My ev'ry need Thou canst supply.  
I love Thee; I love Thee; I love Thee,  
My High Priest and Vicar Thou art;  
My Righteousness, and my Redemption, —  
Come, build Thee a shrine in my heart!

My life, in humble consecration,  
I dedicate, dear Lord, to Thee!  
From bonds of sin and condemnation,  
From Judgment Thou hast set me free.

I love Thee; I love Thee; I love Thee,  
In Thee I find purest delights!  
Thy Blood, O my precious Redeemer,  
Has bought me on Calvary's heights.

O coming Judge of all the nations,  
Thou Lord of Lords, and King of Kings;  
To Thee, in joyous jubilations  
Creation her best tribute brings!  
I love Thee; I love Thee; I love Thee,  
Whom angelic legions adore!  
All Honor, and Power, and Blessing  
Be Thine! Thine forevermore!

O heav'nly Bridegroom, haste Thy coming,  
Thy waiting Zion pines for Thee!  
O haste to end her earthly roaming  
That Thy blest count'nance she may see!  
I love Thee; I love Thee; I love Thee,  
Thou Lord of the Church, — Love Divine!  
Forever and ever and ever,  
O dearly loved Jesus, be mine!

I'll love Thee while on earth I wander,  
Thou precious Bridegroom of my soul!  
And when I reach Thy mansions yonder,  
Thy Love forever I'll extol!  
I love Thee; I love Thee; I love Thee,  
My Lord, and my God, and my King;  
Eternal Love, now and forever,  
Myself as a tribute I'll bring.

Anna Hoppe.

## THE SIXTY-NINTH PSALM

Verses 13 — 21

### The Suffering Savior's Prayer for Deliverance

Christ has prayed much during His earthly sojourn. We are told in the Gospel narratives that He had a habit of being left alone during nights for the purpose of praying to His heavenly Father. Though there are not many of His prayers recorded in the Gospels, yet the few that we have are significant. Not only are they expressive of His intimate fellowship with God, but all of them center around one great theme, — His mission into the world or the great work He was to do for the salvation of man. Thus in Matthew, chapter 11, we hear Jesus praying in this wise: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and the prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will

Rev. C. Bremer, Jan. 19th, 1928

reveal him." No one has ever prayed as this One; it is only the Son of God, only the Savior of men who could pray in such a manner.

Nowhere, however, were His prayers more intense and fervent, nowhere is His intimacy between Him and the heavenly Father more clearly and emphatically expressed therein than during His sacred Passion. Hear Him pray His high-priestly prayer at its very beginning: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee," etc., etc. What a pouring out of His inmost longings is evidenced there as He prays for Himself, for His work, for His disciples, for the whole Christian Church on earth, and for all men. Read the 17th chapter of the Gospel according to St. John with a prayerful spirit, and ask yourself whether you have heard or read any words more sincerely, more fervently, and more confidently spoken. What appealing to His heavenly Father in this prayer! See Him, furthermore, in His deepest agony at Gethsemane, as He falls on His face, and prays: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." Who can measure the intensity and fervency of that prayer!

Such a prayer offered by the suffering Savior we also have in the Sixty-ninth Psalm. It is His prayer for deliverance.

"But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters." Almost the only resource left the great Sufferer is His access to the heavenly throne. That fountain of refreshment His deadly foes cannot close. They may heap upon Him all the calumnies at their command, but they cannot cut Him off from supplication to God. And with what earnestness, with what confidence He does pray to God! Every word of this prayer is significant. From it becomes apparent the unflinching trust, the invincible certainty of victory on the part of the Suffering Savior.

"My prayer is unto thee, O Lord." He calls God by the name of His covenant, — "Lord," Jehovah. God is called Jehovah for the reason that He has entered into a peculiar relation of grace with fallen men, that out of pure love and mercy He has made a covenant with them through Him in whom He would redeem them, — the promised Savior. As far back as the fall of man in paradise when God promised a Savior, He calls Himself Lord, Jehovah, in witness of the fact, that He is the covenant God who would redeem fallen man.

It is this covenant-God the suffering Savior appeals to in His prayer, reminding Him of the covenant He has made. He would say to Him, as it were: Thou, O

Lord, hast made a covenant with thy people and hast promised an eternal deliverance through me. Oh, do Thou keep this Thy covenant! Acknowledge myself and the work of these my sufferings, accept this my sacrifice as a payment for the penalty of the sins of all the world. O dear heavenly Father do not let me fail in this great work. It is now or never. If I fail, if I am defeated in this the most momentous undertaking that has ever presented itself, — all mankind will perish, all sinners are lost forever. No hope of salvation will ever illumine their life's pathway, eternal darkness will enshroud them, death and damnation will be their fate. O dear Lord, remember, Thine own glory and the salvation of sinners is at stake here. Thou hast sent me into the world but for this purpose, to save sinners, and here, in this my suffering, I am carrying out this work at Thy will and command. Therefore, O Lord, "deliver me out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. — Hide not thy face from thy servant; for I am in trouble. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. — Reproach hath broken my heart; and I am full of weariness: and I looked for some to take pity, but there was none, and for comforters, but I found none."

Thus our suffering Savior prays for deliverance. And where is there a sympathizing soul, that will not understand Him? How true all this has come in the Passion of Christ! Deep waters of suffering have threatened to swallow Him up. To the eye of sense, judging from appearances, it seemed as if God Himself had withdrawn to a distance and left the Sufferer to the power of His foes. See with what malice and mockery they treat Him even at His approaching death. They gave Him vinegar mingled with gall. "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." And in the extremity of His passion, Christ was left alone, without a comforter, a friend, or an attendant; while all that were round about Him studied to infuse every bitter and acrimonious ingredient into His cup of sorrow.

From all these overwhelming calamities Christ, our suffering Savior, prays to be delivered, not for His own sake, but, as has just been stated, for the sake of man's salvation. It was to prepare for sinners an acceptable time, a time of grace and deliverance, when once for all they shall have free access to God's throne and receive from it the one thing they needed, redemption from sin and with it everlasting life.

But will this prayer be answered?

#### Grounds the Sufferings Savior Bases the Answer for His Prayer On

"My prayer is unto thee, O Lord, in an acceptable time." The Savior appeals here to God at a time

which He knows is acceptable to Him. He knows that now the time is come which God has determined from all eternity and in which the redemption of fallen man is to be accomplished. It is as if the Great Sufferer is now pleading with God saying, "Behold, now is the accepted time; behold, now is the day of salvation." And can God go back on the time He Himself has determined? Do we not realize here the great and momentous truth St. Paul states, Gal. 4:4: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Should God therefore not answer the prayer of our suffering Savior?

But more than this. In His prayer for deliverance the Great Sufferer appeals to the very source and cause of man's salvation, — the tender mercies of God. "O God, in the multitude of thy mercy hear me, in the truth of thy salvation." The abounding grace and mercy of God is the substance of His prayer. On this the Sufferer relies for its answer. He knows there is a mercy in God, a multitude of mercies, inexhaustible mercy, mercy enough to obliterate all the guilt, all the punishment, all the misery of sin. Trusting in this mercy the Savior says to God: I have offered myself for a sacrifice, and have satisfied Thy righteousness, and therefore, let thy grace and mercy prevail. He furthermore, calls upon the truth of God's salvation, knowing that all the promises He has made concerning such salvation must come true. He repeats His argument taken from the mercy of God, saying "Hear me, O Lord; for thy loving kindness is good: turn unto me according to the multitude of thy tender mercies."

Such is our suffering Savior's prayer for deliverance. Every word of it is full of childlike faith and immovable confidence. Christ knew that the Father would answer His prayer. "Father," He says, "I thank thee that thou hast heard me. And I knew that thou hearest me always," John 11:41.

What a consolation this prayer of the Great Sufferer offers for all those who trust in His suffering and death! His deliverance is our deliverance, His life our life. We are now certain that God is reconciled unto us. O sweet comfort! Whosoever believes in the Savior Jesus Christ, shall be saved.

J. J.

#### COMMENTS

**A Mason's Opinion** In quoting from *The Builder* (Masonic) of October, 1927, the *Christian Cynosure* offers us a Mason's opinion on the question: "Can an intelligent person consistently hold to the philosophy or religion of Masonry (so far as it can be said to have either) and at the same time accept literally the doctrines of Christianity?"

The writer's first proposition is this: "All Masonic authorities in English speaking countries insist, first that Freemasonry is not a religion, and secondly that every Mason must profess the fundamental and essential tenet without which religion can hardly exist, that is, a belief in God."

Against the first postulate, the *Christian Cynosure* quotes Dr. Mackey, a Masonic authority: "The religion then of Masonry is pure theism on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge or to connect their truth and falsehood with the truth of Masonry."

While he holds that the great majority of Masons unhesitatingly accept these two postulates, the writer himself finds that the conclusions that follow from them are of a debatable character. "In order to accept the above statement it is necessary to assume that though belief in God is an essential to religion, it cannot constitute a religion by itself, and also that there is some underlying conception of God that is common ground to all religions."

To establish such an underlying conception of God would, however, be rather difficult as "we have an institution to which are admitted on equal terms men of the two great unitarian creeds, Islam and Judaism, with the Unitarians, who as a body historically seceded chiefly from the Congregational Church: and besides we have those who adhere to all the denominations of orthodox Christianity, ranging from the Holy Orthodox or Eastern Church itself to the minor Protestant bodies of the West, and also members of various other sects that are unorthodox and others that would be classed as pantheistic." The result would be the "barest abstraction, the mere empty form of a Deity," yes, "it is even doubtful whether more than such an empty form could possibly fit the case."

The writer sees this as a solution: "Every Mason is to think that his conception, his belief, is the true one, and that he accepts the beliefs of others who differ from him, as evidence of good will on their part and a sincere desire to come at the truth (as he sees it) but which they are prevented from fully seeing by reason of inherited prejudices and erroneous teaching. This is a tolerant attitude."

While it may be said that belief in God is not in itself and by itself a religion, it is most difficult to stop with mere belief in God. We can hardly believe in God without believing something about Him," and by the time we have selected the attributes which we believe to inhere in the Deity, we have a full-fledged creed, to which it will be very difficult to deny the name of a religion in that sense, and which certainly is some justification for the contention of

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the churches who denounce the Masonic institution as a secret theistic religion."

But this implication may be met with the following statement: "Freemasonry is not a religion because every man who enters it brings his own religion, and keeps it, taking nothing from Masonry but its tolerance — to which of course he must have been disposed or he would never have come."

But now the question arises: "What are the limits within which the individual Mason's belief must lie?"

This question, the writer tells us, has never been carefully studied. Tentatively he sums the position up as follows: "We require that everyone who desires to join us should have some religion, but it has never been agreed exactly where the line should be drawn; while in the great majority of actual cases we are all in practical agreement, there are different opinions as to the exact limits that should be set."

And then he says:

But it is precisely this understanding of the situation which is the reason that certain churches forbid their members to become Masons. Other reasons may be added, based on misunderstanding and misinformation, but this is really the essential point. Freemasonry has a religious character because it demands a religious test, and therefore it is not a truly neutral organization like a professional society, say, or a social club. On this ground it would seem that any organized religion with an intolerant creed is justified on its own premises, or at least is consistent, in condemning it. In the little pamphlet above referred to we find, for example, a statement that "to ignore or deny one (of the Persons of the Trinity) is to disavow all." And another to the effect "that the Bible in all its words is the Word of God" and "that it is the only divine truth known on earth." Further, "all unbelievers will be sent into eternal condemnation," and what is to be understood by unbelievers becomes clear in the statement that "at the Last Day all those human beings who die without faith in Christ will be consigned to the same hell of eternal torment and doom," to which the fallen angels are already condemned.

This is, of course, intolerance pure and simple, and men who so believe are right to eschew Masonry. But essentially Islam is equally tolerant, and though our liberally minded Jewish brethren may dissent it seems true that Judaism is in some places (and it must be confessed very naturally) as in-

tolerant of Christianity as some Christians are of Judaism. In a sense it is so natural as to be almost inevitable that an ethical religion should be intolerant. Polytheism is broad and inclusive, a new god is simply added to the pantheon; India has thousands of gods and goddesses. But the higher and purer religion becomes, the more it holds its followers morally and spiritually and the more certain they become that they are right; and the corollary of that certainty is that others are wrong. There is a higher level still, we believe, but not easy to attain, and that is that our rightness does not exclude the rightness of others even though we cannot see how logically conflicting beliefs can be reconciled in the same system of truth. This tolerance is a positive thing, it is hard to attain. It is hard, for instance, to believe that Christ is God, and that salvation comes only through Him, and yet admit that the Unitarian or the Mohammedan also believes in and worships the same God, and that God will receive them according as they followed the light given them.

There is a much easier form of tolerance which is really incipient unbelief and indifference. The former, truer tolerance would hardly be condemned; men possessing it may be found in every church and every creed — not many, but there and there one or two. The other tolerance is what our religious opponents see in Freemasonry and condemn. And are they altogether wrong? Is such tolerance really an asset? Practically it may be to some extent, but it comes back to what is perhaps the real point of the question with which we started. Can an intelligent person who believes in a definite positive creed hold to the religion and philosophy of Masonry? It is possible that it is this implication that leads many brethren who are sincere and earnest Christians to interpret Masonry in a Christian sense. This is their undoubted right so long as they do not seek also to force it on their brethren as the only interpretation. But on the other hand it certainly seems that those whose beliefs are as exclusive as those quoted above are right, and fully justified in remaining outside and possibly even in condemning the Fraternity.

Even with the religious element in Masonry reduced to a minimum, the writer, who, it must be admitted, discusses this question with great fairness, readily admits that "those whose beliefs are as exclusive as those quoted above are right, and fully justified in remaining outside and possibly even in condemning the Fraternity."

But the Christian Cynosure rightly contends that Masonry is a religion in a much fuller sense than that presented in this article: "Masonic authorities assert that it is; we know that it is when we consider the fact of their chaplain, their altar, their Bible, their rites and ordinances, including their burial service. They have a form of worship by which they seek to reach a communion or relationship with God, and therefore Masons have in their system of Masonry a religion."

The candidate appears at the portals of the lodge "seeking light." He wants to be taught, and that not by the other members of the lodge as individuals. They all bring along their belief, but they are not permitted to confess their faith and to admonish and teach others. It is Masonry that is to do the teaching. However, if the religion of Masonry were confined to the belief in God, it would not have anything to teach the member, for that belief he has brought with him.

There must be more to the religion of Masonry. The case of the churches that declares Masonry a religion is, therefore, stronger than the writer sees it. That the religion of Masonry is not the Christian religion requires no proof.

To hold to both would, indeed, require what here is called "tolerance." The writer distinguishes between two kinds of tolerance, immediately rebuking the one, which, he says, is really incipient unbelief and indifference. And this seems to be the kind that is most prevalent, for he says of the other that it is hard to attain. That means that most "Christians" who find it possible to hold to the religion or the philosophy of Masonry are indifferent to their own faith.

But how about the other tolerance that says, Our rightness does not exclude the rightness of others; is it really a "higher tolerance" and one compatible with Christian faith?

No, indeed! In the sense in which the writer uses the term, the Christian faith is absolutely intolerant, as a few Scripture texts will show with sufficient clearness.

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

"The Scripture cannot be broken." John 10:35.

"I am the way, and the truth, and the life: no man cometh unto the Father but by me."

"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16:16.

"Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." 2 John 9.

"He that is not with me is against me; and he that gathereth not with me scattereth." Luke 11:23.

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 1 Cor. 6:17-18.

Plainly the "higher tolerance" does not differ greatly after all from the "easier tolerance"; it, too, is indifference to the Word of God and a denial of Christ. The position of our church on the lodge question is Scriptural and, therefore, correct. J. B.

### SOME LENTEN THOUGHTS

Lent is the season before others when many with the Master have "set their face to go to Jerusalem." When Jesus of old called His disciples closer to His side for the last journey to the Holy City, there was one thing in particular which He bade them bear in mind, one thing which was the key to the dark events

about to transpire, making the disciple able to grasp their meaning as well as to take profit from them for his soul. Jesus stressed the connection between prophecy and fulfillment: "All things that are written by the prophets concerning the Son of Man shall be accomplished."

The Savior's counsel has lost none of its aptness for a blessed Lenten observance in our much later day. In the measure in which the Word has prominence with us in this season, in that measure will our souls be profited. To ignore the Word or give it a secondary place at this time were to imitate the disciples and invite the sad state with which they approached the Savior's cross: "And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken."

Prophecy and fulfillment — God makes much of them in the Gospel story of our Savior's Passion: how appropriate then Bartimaeus' cry for our lips: "Lord, that I might receive my sight." Do you think you could cry in vain to Him who said: "And I, if I be lifted up from the earth, will draw all men unto me?"

Prophecy and fulfillment — let us consider an instance, one that the Savior pointed Himself on His way to Gethsemane.

Zech. 13:7: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones."

The prophecy presents to us—**A Divine Judgment:** The awakening of the sword; The victim it is given; The results accomplished.

A.

The **sword** is called into action. It is the sign of authority and power. They that bear it reign. Those over whom it is wielded are subjects. The sword looks for obedience under pain of judgment. It is active in a double sense: it protects the upright, offering them peace and security under its sway; it punishes the evildoer, avenging the wrong. Thus the sword is the symbol of justice and should show no favor.

Called into action it is bidden **awake**; it is now to end a condition which is likened to sleep. This is, however, not the stupor of exhaustion, following on its exercise of many judgments; the sword is not sated with the blood of its many victims. Nor is it the repose of heedlessness and inattention for what is transpiring round about, as if it had abandoned all else to its own devices, content to let things be as they may, unquestioned on the sleeper's part. Nay, it is rather the rest of patient waiting for the proper time of action; it is the calm gathering of strength for the outburst of violence which is to follow; it is the power of execution waiting for a fit victim, wait-

ing without doubt, for he must come — it is so decreed; waiting without question — for in him shall be the capacity to suffer all that can be inflicted on him, the patience and willingness to be expended in suffering.

The Lord makes no secret of the purpose for which the sword is called upon to awake. He carefully describes it, that all men may come to know: "against." There is wrongdoing abroad and the sword is called upon to measure out just punishment. He against whom it is directed shall feel the power of the Highest Ruler, the arm of the most Holy God, for to the call for the sword's awakening He adds the name of Him who demands it — **the Lord of Hosts**. The infinite power, the consuming anger, the perfect justice of the very God Himself are marshalled and led afield **against** some one! O, these qualities of God never slumber, they are never at rest in His dealings with a sinful world, — and if He here especially bids the sword awake, it must be that He has found an object particularly deserving of judgment, one who is to feel to the uttermost that God is a jealous God, — one who will stand over against the sword as if pity and mercy were not in God, but only judgment. On the call for the sword's awakening follows the mention of the victim.

#### B.

He is a **shepherd**. Now, the shepherd of old was the least warlike of men. His calling was distinctly one of peace and his whole life was calculated to call forth tenderness, loving care, and gentleness toward those committed to his keeping. What has he done that God has singled him out as a victim for the sword? Let us look at him more closely, that we may better be able to understand his relation to God.

The holy God calls him **my shepherd**. That removes him from the bulk and body of them that generally bore the name shepherd and gives him a place for himself: He is God's shepherd, his calling and position are a direct gift of God, as his responsibility for a faithful performance of his work are directly to God. God has portrayed him, his shepherd, in His Word for it is a matter of deep concern with Him that we know of whom He speaks under this name. In Is. 40 he says of him, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Of the sheep in his care he says, Is. 49, "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." Again, in Ezek. 34, he more closely distinguishes him by giving him a name: "I will set up one shepherd over them, and he shall feed them, even my servant David;

he shall feed them, and he shall be their shepherd." Yes, here God calls him by the name of the shepherd-king under whom his people enjoyed such peace and prosperity. What a beauty of perfection in this portrayal of his shepherd! What has the servant done to abuse the trust placed in him and call out the sword of justice and vengeance?

Nothing amiss. Mark well, God has not cast him off, He still calls him "my shepherd." He even goes on to describe him as of far greater worthiness and distinction than David could ever boast of. David was sought out of God as a "man after his own heart." You who know the shepherd-king's story will realize that he was so much only through God's grace. God heard his prayer: "Who can understand his errors: cleanse thou me from secret faults." God's favor rested on the repentant sinner. This shepherd of God's is more than David ever came to be at his best. This fact stands strikingly revealed when God goes on to call him **the man**. In the original the term means the man of strength, man at his best, or the fit representative of his whole kind — the man as God would have him. If there were any doubt about the real worth of this man in God's eyes, it would be dispelled by what God Himself immediately adds concerning him: the man **that is my fellow**, literally, the man of my union, or my equal.

It is a marvelous picture which God here unfolds. How unsearchable are his judgments, and his ways past finding out! He summons the sword of wrath and justice against a perfect man, a more than man, God's own equal — therefore truly styled the God-man. He calls upon the sword to smite, to exercise its extreme function — to kill.

This activity of the sword is still vivid before the eyes of the prophet's mind from the vision just preceding, that of the false prophet who has been punished, yet denies his guilt. He is confronted, verse 6, "What are these wounds in thine hands? Then he confesses, "Those with which I was wounded in the house of my friends." If we go back to verses 4 and 5 we will find the full story. God lets the two visions blend before the prophet's eye. Leaving the dark background of sin, as the prophet sees it in his first vision, let us take over the action and the colors into the second, and what a marvelous revelation meets our eye. There is the bleak hill without the gates of the Holy City, Jerusalem. It is surmounted by a rude cross. On it hangs, between two malefactors, the prophet who never spake but truth, the shepherd, giving his life for his flock. And if we ask him in the words of the prophet, "What are these wounds in thine hands?" He gives us answer: "Those with which I was wounded in the house of my friends." Of my friends! Yes, truly, that is what the inscription at the head of the cross denotes. The Shepherd-king is beaten, rejected

of the house of his friends: He must die because He spake truth.

"I was wounded in the house of my friends"; the original text has "of those that loved me." Who could love Him more than the Father Himself, who called Him His equal, His fellow, who spake, "This is my beloved Son in whom I am well pleased?" And our Shepherd-king was well aware of this relation, as He sets forth when He says, "Therefore doth my Father love me, because I lay down my life, that I might take it again." It is the Father that speaks, Zech. 13:7, "Awake, O sword." It is the Son who answers five hundred years later, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the flock shall be scattered abroad." Yes, the shepherd died on Calvary's tree. Shall such a sacrifice be in vain?

## C.

Mark what God says of the blessings which shall flow out of his wounds, of the life which springs from his death: "And I will turn mine hand upon the little ones." It is the hand of healing, of comfort, of love, of which God speaks, He is offering a contrast to the activity of the sword. He can thus extend His hand to the scattered, the strayed, the lost, for the burden of their sin is taken from them by the unselfish sacrifice of the shepherd. These are the little ones in more than one sense. Little ones are they as respects their ability to satisfy the demands of God's holy Law. Helpless, too, were they with regard to devising a scheme for their salvation. Little ones are they when, salvation accomplished, they are to be made partakers of it. They require continued guidance, care and protection lest they again go astray.

I will turn mine hand upon the little ones. The Lord of Hosts has spoken, the kingdom of the Shepherd-king shall come. It is coming to the little ones. Mark the manner of its coming by observing the risen Lord on Easter Day. Read of the blessed experience of the two disciples on their way to Emmaus, "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." O that we be not fools, and slow of heart to believe.

Prophecy and fulfillment — Jesus said, "I will come again, and receive you unto myself." Of the little ones, His sheep, he says, "I give unto them eternal life." Do you believe this? G.

Dear reader, contrast an eternity of glory with an eternity in the "Outer darkness," on the threshold of which hope ceases; where mercy is never offered, and where God cannot come. Hasten, then, to make your choice; and may the gracious Lord enable you to make it aright.  
— Selected.

## A CARICATURE OF PRAYER

Recently I came across the following prayer, which was composed by the joint efforts of a Jewish rabbi, a Roman Catholic priest, and a Protestant minister in the university town of Urbana, Illinois, for the common use of that great student community:

"Almighty God, we who are members of different races and faiths desire together Thy fatherhood and our kinship with each other. In our difference we find that many of our hopes, our fears, our aspirations are one. Thou art our Father and we are Thy children.

"We are heartily sorry for the mists of envy, fear, hatred, suspicion, and greed which have blinded our eyes and thrust us asunder. May the light that comes from Thee scatter these mists, cleanse our hearts, and give health to our spirits. Teach us to put away all bitterness and walk together in the ways of human friendship.

"Open our eyes to see that as nature abounds in variation, so differences in human beings make for richness in the common life. May we give honor where honor is due — regardless of race, color, or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight, and cooperation may we transcend our differences. May we gladly share with each other our best gifts and together seek for a human world fashioned in good under Thy guidance. Amen."

This is another contribution to the community spirit and the trend toward unity which has gripped the greater part of the religious world in recent years. Here is a prayer (so-called) which can be repeated by anyone ad libitum. It is a common supplication for Protestant, Catholic, and Jew. What a grand combination! And we'd like to lay a wager that the Protestant minister had the least to say about this prayer. We know he did, because the name of the Lord whom he professes to follow is conspicuously absent from this prayer. God preserve us from such spineless Protestantism!

The fact that the three persons mentioned joined their efforts in the composition of this prayer suffices to stamp it as a caricature, a travesty, and outrageous blasphemy against our God. Nevertheless, the pathetic presumption betrayed by the composers of this prayer moves us to select just a few of its expressions and hold them up to the searchlight of God's Word.

Take a good look at that first paragraph. The last sentence in it sums it up: "Thou art Our Father and we are Thy children." How long will it take this blind world to learn that St. Paul meant it when he said: "Ye are all the children of God by faith in Christ Jesus." That lets a whole lot of people out whom this prayer would include. It certainly lets out the Christ-denying Jew. It lets out a good many Catholics, and it excludes a great part of the Protestants. Only then when we become children of God by faith in Jesus

Christ, His Son, does God become "Our Father who art in heaven."

O we know that these people start out from the assumption that God is our Father because He created us. God created the owls — is He their Father? What right has a man to call God Father, if He does not believe in Christ, the Son? No more than a parrot has — not as much, for the man has rejected the Father's only Son, and the parrot has not. Jesus emphatically states: "I am the Way, the Truth, and the Life; no man cometh unto the Father **but by Me.**" Again: "He that hath seen Me hath seen the Father." Also: "He that honoreth not the Son honoreth not the Father which hath sent Him." It is only when we become God's children by adoption through Christ that we can pray: "Abba, Father."

The second paragraph is apparently an expression of penitence, and a prayer that that which is repented of be put away, whatever that is. It is called "mists." If it is a feeble attempt at confession of sin, why not speak a plain language, call a spade a spade, and sin sin? Just the evils they mention — fear, envy, hatred, suspicion, and greed — are the fruits of sin. But how else could a Christless prayer be worded, when He who alone can put away sin is politely excluded? The Jew flatly denies Christ, the Romist hides Him in a maze of saints, images, relics, masses, and penances, and the spineless Protestant puts Him aside so as not to offend the other two. What a sin these have to confess! That's one thing they have in common, which makes them brothers. "May the light that comes from Thee scatter these mists, etc." Can it be that they mean Him who said: "I am the Light of the World?" Of course not; how stupid of us! They do not know Him.

The third paragraph says just about — nothing. We have never read anything more meaningless and aimless, unless it be the prayers of secretism, which could use another prayer like this. It might have some value as a literary contribution, since the language is quite choice and the diction admirable. But what good are golden plates when they have no food on them? Let us stick to the good old Bread of Life; let us not forget that it was He whom this prayer excludes who said: "Whatsoever ye shall ask the Father **in My name**, He will give it to you."

The composers of this prayer have forgotten something. Surely, they are open to suggestions. In which case we offer the following. Close the prayer with the addition: "Until we finally come to the Beautiful Isle of Somewhere." An old proverb says: "Many a true word is spoken in jest." After reading this prayer we venture to add: "But think of all the foolish words that are spoken in earnest."

K. F. K.

## THE NURSE

Dedicated to Our Lutheran Nurses

In one of the largest of our cities on the Atlantic Coast is located a great hospital — Johns Hopkins Hospital. It is the gift of a wealthy merchant prince. All its appointments are of the very best; great buildings with spacious halls house a most complete apparatus for the treatment of the sick and for the training of students and nurses. As you approach the main entrance over a wide walk, you see a small stone pillar on which is placed a sun dial, and as you watch the shadow creep over the brass plate indicating time, your eye is arrested by the following inscription: "**One hour alone is in thy hands, the hour on which the shadow stands!**" Even as you read, the shadow travels on, a silent monitor, an inspiration to renewed effort. Thousands hurry past this sun dial, with its message, and do not heed it. If but one hour is given us, shall we not make every second count? How soon will the shadow envelop us and our chance for work, for good to our neighbor is forever past!

It is the hospital where thousands of young women are being trained to become proficient in the profession of nursing. From the very beginning Florence Nightingale, the mother of intelligent and skillful nursing, insisted on long, rigorous training as the only means of reaching proficiency in nursing. "Nursing is an art," she insists, "and if it is to be made an art it requires as hard a preparation as any painter's or sculptor's work; for what is having to do with dead canvas or cold marble compared with having to do with the living body?" As a public testimonial to the services of this great nurse of the Crimea, the first nursing school was established in connection with St. Thomas' Hospital, London.

The word "nursing" is a beautiful word, meaning "to nourish," "to tend," "to sustain or protect." The impulse to care for helpless and ailing things comes from the deeply-rooted mother-instinct which all true women have in some degree. Wherever and whenever there is life to be tended, nourished or nursed, whether the life be yet unborn or new-born or senile or ill, there is a field for noble womanhood. In nursing every second should count with the poor and unfortunate sick. It requires much self-denial, untiring labor, devotion to duty, unselfish deeds, long watches and a continuous battle against disease to nurse a patient back to health. Be it said to the everlasting glory of the conscientious physician and the sympathetic nurse that all their labors in the sick room and on hospital wards count for some one other than themselves. To the devoted Christian nurse the hour on which the shadow stands is not lost; but every second is accounted for, to the end that a human being might be spared suffering and pain. Her work is done for



Christ's sake, because the love of Christ constraineth her.

Time was when we had no nurses, when all the nursing was done by loving, but unskilled hands. These times are happily past. The rough hospital orderly, the poor old incompetent drudge, and the devoted but unskilled amateur are alike relegated to the past, so far as the expert care of sick people is concerned. The intelligent and properly trained nurse has taken their place. There are duties devolving on the trained nurse that are peculiar to the vocation she has chosen. Nursing means much more than taking pulse and temperature, making the bed, tidying the room and keeping the record for the doctor. These are mere mechanical efforts. She is to serve suffering humanity, and is to be actuated toward such service by the spirit portrayed in the parable of the Good Samaritan. Her service is to be actuated by love. This service of love which she is to render to the sick and suffering becomes a debt she owes all her patients. And she must be ready to give her last mite of knowledge and wisdom and devotion toward the payment of this debt. Our talents are not to be buried in the earth, but they are to be employed for the glory of God and the good of man. This may not always be a pleasant task to perform. It may become a burden at times. Yet love for the work is a most necessary attribute of the successful nurse. Without love, the work will be done and duty satisfied mechanically. How could one endure defeat, where could one find fresh incentive, if it was not for the love of the work. The nurse who enters this calling from a mere lust of gain is defiling her profession. The nurse who sees nothing but possible dollars in her profession and in the patient is a sorry member of her profession. To such a nurse a patient is merely a case — at so much per case — and not a human being, whose life or happiness is at stake. To her "the hour on which the shadow stands" is but so much time to enrich herself. There are other tables to reckon by than "ten cents one dime, ten dimes one dollar."

Nursing means, too, the proper understanding of the patient. This profession is an exacting master, it takes all and everything. Close application, confidence of the patient, and a fine sense of duty are necessary. A nurse, therefore, should be strong, because people will lean on her; she should be trustworthy, because people will confide in her; she must have a certain steadiness and self-reliance, for heavy responsibilities will sometimes be put on her. Needless to say, she should have the spirit of service, and a sincere interest in human beings of all classes and kinds. The religion of our Lord Jesus Christ trains her to be exactly that. She must receive Him, the most unselfish person that ever lived, into her life,

and He becomes the determining force in her commonest tasks. The nurse sees far more of the personal and human side of the work than the physician does. She gets closer to her patients, and being constantly with them, she can help them so much more in all their various interests and needs. While her responsibilities mature her, they strengthen her, and, if she is a Christian, she cannot fail to be a better and more useful woman for all the experiences she has gone through. Sometimes, of course, hard things have to be met, as in all other ways of life that are worth while. There is a joyful challenge in a difficult task, and a satisfaction in its performance that comes only to those who dare attempt the harder paths of duty. Be a life ever so worthless a one, ever so lost and ill spent a one, it was yet worth enough that our Savior shed His blood on Calvary to redeem it. Will the nurse then find time, as the shadow creeps on, to save this life, to put spirit into it for something better than the past has given it? Will she not be eager to help this life for a new chance to retrieve its shortcomings before "the hour on which the shadow stands" has passed? A sympathetic heart is to the patient, as a warm rain to the thirsty earth. A friendly look, a smile of encouragement, a little kindly deed, have already started a patient on the road to recovery. Many a pain-wrinkled brow became smooth when a kind, sympathetic hand stroked the wet hair from the forehead.

There come to the nurse also the outcasts, those who have dragged their poor bodies and their weary souls through the slime and quagmire of shame and degradation; those from whom one shrinks; those who are the dirtiest bodily and morally; seeking relief at the hands of doctors and nurses. To them sympathy is more than all efforts to cure them. Nor must one think that the sympathy for these outcasts will degrade one. The divine lesson teaches us that every man is neighbor to his fellow, be this one just or unjust. While others may ask the question of Cain: "Am I my brother's keeper?" a Christian nurse will always lend a helping hand to the crushed, heart-broken outcast to win him for Christ, teaching and uplifting him as much by her example and sympathy as by her words. Many pass and re-pass the large hospitals, the asylums and sanatoria every day. Perhaps a few may give a thought now and then to the suffering and anguish hidden by those huge walls. Perhaps a few think of the angel of death calling to account those who are ready and those who are not ready. But how many think of the self-denial required, the long watchful hours of the night at the bedside of some wretched human being? Does no one appreciate that self-denial, the untiring labor, the devotion to duty and the final success within those walls?

Ah, the poor mother who has been nursed back to health knows not only the nurse, but knows her name. The poor fellow, whose bruised body the nurse has bandaged knows her and shamefacedly smiles at her when he sees her on the street and says to his companion: "That's my nurse." The poor, wretched out-cast knows the nurse, who has won her back by her noble example and kind admonition. God knows the merciful nurse when He says: "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me."

May she remember always that her part is performed in the presence of God, who has assigned it! The character assigned her in the drama of life is not an inferior or insignificant one; it is honorable, it is dignified, it is worthy of her best efforts. Whatever her duties may be — and each will have her own part to perform — it is required that it should be done so as to secure the approbation of God. May she never employ her acquired knowledge in dishonoring God and in being a cause of offense to His children! May she be prepared to hear the internal prompter, conscience, fitted for its work by the illumination of faith, and till the signal is given, be **true to her God and loyal to her church**, and constant in faith, until her faith is changed into sight!

E. A. Duemling.

#### AN OPPORTUNITY FOR YOU TO DO MISSION WORK

Synod has a Church Extension Fund amounting to approximately \$20,000.00. This is a permanent fund from which loans are made to mission boards and mission congregations for the erection of chapels, schools, and parsonages. This money is doing a vast amount of good. It enables us to open many new missions which in time become self-sustaining, and, in their turn, extend help to other missions.

But the Fund is not large enough. A situation has come about which demands more money. We need additional funds for the erection of parsonages. Our missionaries must be housed and rent is high. Thirty years ago the undersigned lived in a reasonably good house at \$7.00 rent per month. But the days of cheap rent are gone. In one instance the Michigan District Board is paying \$65.00 rent per month; in two instances the Southeast Wisconsin Board paid \$55.00 per month; the Minnesota District Board is also paying \$55.00 for a house; in numerous instances we have to pay \$40.00, \$45.00, and \$50.00 rent per month. As we have 100 missionaries, for most of whom houses are being rented, the total rent runs up to \$22,000.00 for the biennium. This is altogether too much.

A house rented at \$50.00 per month costs us \$600.00 in rent per year. We could build a reasonably good parsonage for \$6,000.00, and if we had to borrow the

\$6,000.00 with which to build it at five per cent we would be paying \$300.00 interest on the money invested. Consequently there would be a saving of \$300.00 per year on one parsonage alone. (Any needed repairs are made by the mission congregation.) But the \$6,000.00 we need are not available from the Church Extension Fund. We need practically all the money we have for the erection of mission chapels and have been able to build only very few parsonages.

But God has opened the way for relief. Synod, at its last meeting in Milwaukee, authorized the Board of Trustees to borrow as much money as can be borrowed for \$7,000.00 interest money, in order that the mission boards may be enabled to build parsonages and thus to cut down on the annual rent. Some money has already been borrowed for that purpose and we have been enabled to build two parsonages in places where we had to pay \$55.00 rent per month, thus saving synod more than \$300.00 in each case.

Now will you help in this good work? Perhaps you have some money in the bank which you do not need in the immediate future. Could you possibly loan this to synod at a low rate of interest, say 4%, or 3% or perhaps without interest? The lower the rate of interest is, the more parsonages can be built; and the more parsonages we build, the greater will be the saving on the rent; and the more we save on current expenses, the more mission work will we be enabled to do — and that means the saving of souls. Your charity will have a blessed part in this.

The treasurer of Joint Synod, Mr. Theo. H. Buuck, 372 3rd Avenue, Wauwatosa, Wisconsin, is prepared to receive loans from \$100.00 up, and will send you a note signed by the officials of the Board of Trustees. Loans should be left with synod for a period of two years or more.

Yours for work in the Lord's cause,

Paul T. Brockmann,  
Chairman General Mission Board.

#### WHO IS TO BLAME FOR THESE DEFICITS?

I know the men who are responsible for the deficits of our Church. I know their names and their circumstances. There is Mr. John Montgomery Starrett and there is Ben Timmins of Centerville. Each of these men, and the two together are responsible for the lack of funds in our missionary treasuries, for the insufficient moneys at hand for ministerial support and for church extension. Each, I should say, and his class.

I should remark at the outset that Mr. John Montgomery Starrett and Ben Timmins are not real persons. But this does not mean that they are fictitious. They and their kind exists, and for this reason we have deficits.

I know these persons, their qualities and circumstances, and there is not the least doubt in my mind

that they are guilty as stated in the indictment. There will be no doubt in your mind either when I tell you more about them.

One of these men is rich, the other is a wage-earner. Mr. John Montgomery Starrett of Starretthurst has an income of about \$40,000.00 a year while Ben's wages are \$1,200.00. Because neither of them has learned the grace and art of proportional giving, our pastors and teachers are under-paid and our missions are languishing.

Mr. Starrett inherited his fortune, coming into possession at the age of 30. Considering his wealth, his living expenses were on a moderate scale, amounting to not more than ten per cent of his income. The other 90 per cent were put back into the business. He might have reduced his building program and his budget for new and improved machinery and expended 80 per cent instead of 90. The remaining 10 per cent would have paid the salary of four missionaries. Instead, this amount went for the purchase of an adjoining block of real estate. Because this real estate was added to the Starrett Company's holdings, the Mission Board of the District in which Starrett held membership failed to occupy four promising fields, which have since remained lost to our church. No one told Mr. Starrett that he sinned by purchasing that parcel of real estate. But we are telling him now. He gave to the church that year, of course; and by the standards of that age (this was fifteen years ago) he was even considered a liberal giver. His contributions were really a not inconsiderable amount, — being equal to his expenditures for wines and cigars, or \$300.00 a year.

Five years passed and the Starrett business prospered. Every one thought it natural when at this time stately Starretthurst was built in a suburb of the great metropolis. Its owner went in for landscape-gardening, — which is an expensive hobby. It cost him nearly \$4,000.00 a year to keep up and beautify his grounds — about ten times the amount which he paid to his church. Yet was he not a shining example? When the congregation requested its members to increase their contributions ten per cent had he not increased his subscriptions 33 $\frac{1}{3}$ %? But because Starretthurst that year acquired a sunken garden with a marble foundation, the Mission Board for South America found itself able to send only three missionaries instead of the six requested. Twelve stations in Brazil had to be neglected, its children left without the benefits of Christian education, its people without pastoral comfort in diseases, old age, and death, because Mr. John Montgomery Starrett of Starretthurst bought a sunken garden.

Another five years passed by and Mr. Starrett had become one of the leading industrialists of his state. He was offered the chairmanship of any corporation in which he would deign to hold a dozen shares. He ob-

tained the chairmanship of others by purchasing 51 per cent of the stock outright. He now spent January in his winter home in Southern California. A hot spell in summer would send him off to the Adirondacks and the Muskoka Lakes. Withal, he had not become a spendthrift. He still exercised self-control in the midst of luxuries. And his gifts to church purposes increased. Not only did he sign a pledge card for a \$500.00, but he contributed a \$100.00 towards the minister's Chevrolet and spent \$1,000.00 for a window in the chancel dedicated to the memory of his father. That year his entire donations to church purposes amounted to close to the respectable sum of \$2,000.00. His contributions now equalled the price he paid for the Persian rug which graced his wife's boudoir. If only he could see that pledge card as God sees it!

And because Mr. Starrett and a hundred like him in our church last year expended on church and Synod, its missions and institutions, an amount far less than the cost of maintaining their families in luxury, our church stood helpless by while sectarians were taking a foothold in Germany, and the boys in our preparatory colleges lived in crowded old shacks, equipped with respect to health and comfort like the state reform schools of 1888. Because our wealthy men with few exceptions give only one-half, one-fifth, or the tenth part of what might be called a right proportion of their income to purposes of the church, the ministry remained grossly underpaid, missionary endeavor was checked in a hundred promising fields, and the work of our colleges and seminaries was hampered by excessive crowding and by the low standards engendered through worn-out equipment in dormitories and lecture-halls.

There cannot be a greater contrast than that between the appointment of the business offices of our well-to-do and the standards which until quite recently, prevailed in the conduct of the church's business. Here, standards of efficiency which might have been tolerated in the early 90's; there, every appliance which modern progress demanded. And this went on for years. How far our ministry is at fault in this, I am unable to say. No one will deny, however, that only in rare exceptions the admonition of Paul to Timothy, "Charge them that are rich," etc., was heeded by those to whom it was directed, by the pastors. Proportionate giving would long ago have solved the financial problems of our church without any appeal to the general membership, if only the rich had given somewhat in proportion to their income. And since there can be no doubt whatever regarding the facts as stated we cannot absolve Mr. John Montgomery Starrett of Starretthurst from the blame for our church deficits.

This seems to give Ben Timmins of Centerville a plenary indulgence, as if he at least bears no share

of the guilt for the retrenchments, which have become necessary in our work. But if you knew Ben as well as I do, you would not feel ready to pronounce so lenient a sentence. If the truth should be told, Ben Timmins would be found in equal condemnation with his wealthy brother. His income may not be great, but since there is a hundred thousand of him, whereas there are among us probably not more than a hundred millionaires like Starrett, the question of his gifts to church purposes is evidently one of the highest importance. A difference of \$5.00 a year will make a difference of half a million dollars in the receipts of our treasuries, and half a million dollars even in our days is a sum that can accomplish, with God's blessing, a vast amount in the way of bringing the Gospel to those still sitting in darkness. The only question is, can Ben Timmins give \$5.00 more than he gave last year? In view of an experience I had this summer, let us rather put the matter more concretely thus: Can he do better next year by this amount?

Ben drove me to Centerville Junction in his machine one Sunday afternoon. We chatted pleasantly about congregational affairs, about our church's missions and colleges. Now, I had not been told, and it was not my business to inquire, what Ben gives for missions, but I can gauge the amount by the statement, which he ventured himself, that his contribution to the pastor's salary is a dollar a month. What is more to the point, he told me that he was about to trade in his car for a new one because it had run 15,000 miles. "The engine is in fine shape and I have taken good care of the upholstery, and I could run it another three years, but you know how the boys and girls are, — they don't want to be seen in an old car."

Who will blame Ben Timmins' family for wishing to ride in a new car? I don't. Our grievance is not that he is sacrificing at least a hundred dollars of automobile value by trading in a car at such mileage. The point is rather that his family with its (say) \$25.00 a year contribution to church purposes was giving far less than a fair proportion as measured by this expenditure. Ben's boys and girls were well-clothed, although the small town affords no opportunity for large wages. Still, one does not expect such a boy or girl to contribute large amounts to local and Synodical purposes. One can expect small amounts only where the salaries and wages are small. But proportionate giving is applicable to the smallest salary as well as to the largest income. When \$35.00 is a fair proportion, and only \$25.00 is given, our church loses a million dollars a year. And because no effort has been made to bring about a proportion between income and contributions among the great masses of our farmers and working people, our church is passing through a period of real financial distress.

We have millionaire manufacturers, millionaire merchants, and millionaire farmers in our Missouri

Synod. We have a hundred thousand and more trades people, working men, salesmen, and farmers, who share the average prosperity of whatever community they are living in. We have rich men among us these past fifty years. Our farmers from the beginning were among those who most rapidly acquired independence. In these many years, it is true, some have failed in business, others have never progressed beyond the hand to mouth existence, and some of our farmers seem destined to remain renters to the end of their days. But to make the unsuccessful, the hard pinched, or the unprogressive a standard for our church as a whole would be contrary to an overwhelming evidence of facts and would be ingratitude of the most reprehensible kind in view of the enormous wealth which, in the aggregate, has been showered upon our people by a loving God. If only a beginning were made everywhere to encourage a giving which shall hold some kind of proportion to the income of our membership we should find that the solution of our financial difficulties would be successfully working out. The indispensable steps towards this solution are:

- 1) A recognition of the principle of stewardship. "What shall I do with my Lord's money?"
- 2) The setting aside in advance for church purposes a certain amount which shall hold a reasonable proportion to one's income.
- 3) Every-member visitations for the purpose of bringing to the individual a reminder of the duty of proportionate giving. (American Lutheran, Volume 10, Number 10.)

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God Does Not Judge You By  
WHAT YOU MIGHT BE  
BUT BY WHAT YOU ARE

"It's not what you'd do with a million,  
If riches should e'er be your lot;  
But what are you doing at present  
With the dollar and a quarter you've got?"

Th. H. H.

#### FROM OUR CHURCH CIRCLES

##### Pastoral Conference of Dakota-Montana District

The Pastoral Conference of Dakota-Montana District will be held from April 17th to 19th, beginning at 9:30 a. m. on first day at Mobridge, So. Dak. (Rev. E. R. Gamm).

Papers: Wittfaut, Birkholz, Lau, Lindloff, Albrecht, Meier, Schaller, Rossin.

Preachers: Herrmann, Hinderer (English).

Confessional address: Schlegel, Schmidt (German).

Early announcement is desired.

K. G. Sievert, Sec'y.

**Winnebago Teacher's Conference**

The Winnebago Teacher's Conference will, by the grace of God, convene during the Passion Week, April 2 at 7:30 P. M. to April 4, at Kaukauna, Theo. Boettcher teacher loci.

- I. Primary Grades:
  - 1) Creation.....Miss Grace Arndt
- II. Intermediate Grades:
  - 1) How People Make Their Living in Norway. ....A. Pape
  - 2) First Lesson in Percentage.....M. Leyhe
- III. Upper Grades:
  - 1) Adverbial Modifiers.....Theo. Lau
  - 2) Composition on Rubber.....H. Zautner
  - 3) Christ, the God-Man.....M. Hoffmann
  - 4) Reading Lesson.....Miss R. Toepel
  - 5) American Beginnings in Europe,  
Subject: The Crusades.....K. Oswald
- IV. Theme Papers:
  - 1) What can a Lutheran teacher do to meet the "movie evil"?.....H. Braun
  - 2) Verhaeltnis zwischen Kollegen an derselben Schule.....M. Dommer
  - 3) The Dalton Plan.....L. Serrahn
  - 4) Training of the Will Power.....H. Schield

Please announce yourself immediately.  
E. Kuehn, Sec'y.

**Synodical Conference of North America**

The Synodical Conference of North America meets in Omaha, Nebraska, August 8th to 13th.

Papers: Jesus Christ, our Highpriest, by Prof. W. Arndt.

L. Fuerbringer,  
Vice-President of the Synodical Conference.

**Dr. Martin Luther College**

The New Ulm Building Committee met February 28 to March 1 to open and discuss the bids for our entire building program. A large number of bids for the various sections of the plans was presented. We had 21 bids on the general work, 15 bids on the heating and plumbing and 9 bids on the wiring. Nearly all of the bids were well below the architects' estimate and others were approximately at the estimate figure. After discussing the various bids, especially those that proposed for the remodeling of the old recitation building and the music hall a straight contract or a cost plus percentage plan, we awarded the following contracts: General Contract, The Standard Construction Company of Minneapolis at \$185,122.74. This is the same contracting firm that placed the foundation and first floor slab last fall. Plumbing and heating, The Cuddy Plumbing and Heating Company of Man-

kato at \$61,455.00. Wiring for lights, power, temperature control and clocks, The Electric Supply and Construction Company of St. Paul at \$10,122.00. Temperature control to The Johnson Service Company of Milwaukee at \$6,535.00. Add to this the cost of the foundation and first floor slab \$24,635.89 and the architects for plans and supervision \$14,400 and we have a total of \$302,270.63.

This includes many features that we had figured in alternates. It gives us a complete mechanical ventilation, possibly the Univent system or its equal, an automatic heat control for our complex of buildings, oak finish in the new class room building and other items that we had placed into alternates in order to have an opportunity to cut down if necessary. The board feels that we are getting the buildings at a reasonable figure. We shall have a balance of about \$26,000.00 for equipment and eventual contingencies. We shall install the much needed modern equipment in the kitchen and together with such equipment as we can transfer from our present building, as chemistry and physics tables, etc., provide the new class room building with the proper equipment.

Work on the buildings that are to be newly constructed will begin at once, for all that is necessary is to get the materials on the grounds. School will close June 1, on which day commencement exercises will be held. Then we shall vacate the old buildings at once and turn them over to the contractor. We are fully assured that barring any very serious obstacle, such as a strike or the like, the four buildings will be ready by September 1, 1928.

We are certain that our fellow-Christians will be glad to hear that we are ready to go ahead and that we can do what we hoped to do with the appropriation set aside for us by the Synod. Let us all now apply our efforts to supply the funds for this construction. As Rev. John Brenner has repeatedly told us, there will be sufficient funds if we all do our share for the seminary collection. It ought not to be unreasonable to hope that our buildings and the new seminary can be erected without borrowing any funds at all. B.

**Grosse Pointe Mission of Detroit**

On the third Sunday after Epiphany the new parsonage of this mission was dedicated. Pastor H. C. Richter held the simple but impressive service of dedication. After the service the house was opened to the congregation for inspection. The parsonage has seven rooms besides sun room, bath, and lavatory. The style of the house is English antique and represents simplicity, dignity and beauty.

The Detroit Mission has received bountiful blessings since it was begun. The mission field was a growing community extending four blocks each way into Detroit and Grosse Point. A local pastor had

worked in the field six years before already, and through an agreement with other synods held this field, together with others, awaiting funds. The new canvass showed encouraging results. An old store was rented and services begun with a small number of earnest Christians. The Sunday School enrollment numbered sixty members in four Sundays. Soon the need of a chapel was seriously felt. Through co-operation of the Mission Board, local pastors and members with the missionary a beautiful chapel was erected. The work was done without the services of a contractor, at a great saving of money. Last fall, due to the extremely high rents, it was decided upon to build a parsonage next to the chapel. The parsonage was built under the same system as the chapel, under very peaceful conditions, and at a great saving.

For several reasons, one of them being the lodge question, the organization of the mission into a congregation was not found advisable until now. Nevertheless inward and outward growth has continued both among adults and children. Since last fall an encouraging Saturday School was begun by the pastor with the firm resolution also of members to establish a Christian Day School in the not distant future. It may also be mentioned, that as this item is being sent to press the organization is under way of "Mt. Olive Lutheran Church of Detroit."

May we ask for the prayers of all that this new vine, being planted in the vineyard of the Lord may not be a curse, but a blessing to our Synod, to the Lutheran Church and to the Kingdom of God on earth.

H. C. Arndt.

#### Church Dedication

On the sixth of November the members of the English Lutheran Church of the Epiphany, Racine, Wis., were privileged to dedicate their church to the service of the triune God. Three services were held. Ph. Froehlke, B. A. Maurer, and the undersigned, serving as festival speakers.

Epiphany has a very pleasant and practical place of worship. The church is built according to the Old English style of architecture, was designed by architect Julius Leiser of Milwaukee. The auditorium has a seating capacity of 300. A class room was provided for in the east wing of the building because the congregation plans to call a Christian Day School into existence as soon as feasible. Two large meeting rooms and a kitchen in the basement offer ample facilities for society work and for the gathering of members and friends of the church in Christian fellowship.

The erection of the church, as well as that of the parsonage to the east of the church, was made possible for our small but growing mission congregation by a loan from the Church Extension Fund.

Epiphany is now being served by the Rev. E. R. Blakewell. May King Jesus, the Head of the Church, be with and bless both the pastor and the people of Epiphany!

J. G. Jeske.

#### Progress in Arizona

In its first Lenten service, Sunday evening, February 26th, Zion Evangelical Lutheran Church of Phoenix, Arizona, had the added joy of witnessing the baptism of fourteen children, four infants and ten children of school age, which were previously instructed by the pastor. All these children are the members of two families. Two young ladies, sisters of the children of one of the families, will be baptized later, when the confirmation of our adults also takes place.

R. Deffner.

#### Installations

On Sunday Invocavit, February 26, the Rev. Carl Bolle, first resident pastor of the newly organized St. James Church of St. Paul, Minn., was duly installed with solemn and impressive ceremonies. The church was filled, even standing room being completely occupied. Of the membership and from neighboring parishes 582 worshipers had come for the celebration. The service was beautified by anthems sung by the choirs of Immanuel's and St. John's Churches. The Rev. Paul Lindemann of Redeemer Church read the liturgical service; Rev. G. A. Ernst of Immanuel Church preached the sermon on Acts 10:33. He also installed Rev. Bolle, assisted therein by Prof. Wahlers and the Pastors A. C. Haase, Paul Horn, J. Plocher, P. Lindemann, H. A. Gamber, P. Dowidat, P. Bast, H. Lietzau, E. W. Penk. May the Savior abide with His blessing over pastor and congregation to the establishment of His Kingdom and the salvation of many souls.

\* \* \* \* \*

Authorized by President C. Buenger, the undersigned on the 12th of February, Sexagesima Sunday, installed the Rev. Gerald Hoenecke as pastor of St. Paul's Church of Cudahy, Wis.

Address: Rev. Gerald Hoenecke, 507 Cudahy Ave., Cudahy, Wis. Arthur P. Voss.

\* \* \* \* \*

Upon authorization of President J. P. Scherf, the undersigned installed the Rev. W. T. Meier in St. Martin's at Watertown, South Dakota, on February 12, 1928.

Address: Rev. W. T. Meier, 215 2nd Ave., S. E., Watertown, South Dakota. H. G. Sievert.

#### Notice to Pastors

The paper which the late Pastor Carl Gausewitz read before the Joint Synod at its last meeting and which Synod resolved to have printed for free circu-

lation in all congregations is now ready for distribution. It bears the title, **Why I Believe that the Bible is God's Word**, and copies may be had in either German or English. All pastors are now requested to notify our Publishing House how many copies of each they require to supply their congregations. Such as have already placed their orders may ignore this notice, all others are urged to send in their orders immediately to

The Northwestern Publishing House,  
263 Fourth Street,  
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**Organ For Sale**

We have an organ for sale suitable for a small church. It is a one manual, reed organ, six years old, with motor and blower three years old. Further information may be had from

E. Walter Hillmer,  
6700 30th Avenue,  
Kenosha, Wis.

**Change of Address**

H. C. Arndt, 4425 Radnor Ave., Detroit, Mich.

**RECEIPTS FOR SEMINARY AND DEBTS**

**Month of February, 1928**

Rev. Robert F. F. Wolff, St. James, Cambridge, Wis. ....	2.50
Rev. P. G. Albrecht, St. John's, Bowdle, S. D. ....	24.60
Rev. P. G. Albrecht, Trinity, Theodore, S. D. ....	21.80
Rev. Paul Burkholz, Trinity, Mequon, Wis. ....	12.00
Rev. O. B. Nommensen, Zion's, So. Milwaukee, Wis. ....	17.73
Rev. P. T. Brockmann, Trinity, Waukesha, Wis. ....	5.50
Rev. M. F. Rische, David Stern, Kirchhayn, Wis. ....	131.70
Rev. Carl C. Henning, St. John's, Peshtigo, Wis. ....	3.00
Rev. J. Klingman, St. Markus, Watertown, Wis. ....	8.00
Rev. M. Lehninger, St. Paul's, Plymouth, Nebr. ....	102.00
Rev. J. E. Bade, St. Peter's, Balaton, Minn. ....	10.50
Rev. J. R. Baumann, St. John's, Red Wing, Minn. ....	20.00
Rev. H. Brandt, St. John's, Neillsville, Wis. ....	44.00
Rev. G. E. Fritzke, St. John's, St. Clair, Minn. ....	25.00
Rev. F. W. Weindorf, Oronoco, Minn. ....	11.75
Rev. Gustav Fischer, St. Peter's, Savanna, Ill. ....	79.74
Rev. G. Hoenecke, Immanuel's, Shirley, Wis. ....	123.85
Rev. A. Petermann, St. John's, Newburg, Wis. ....	5.00
Rev. J. P. Scherf, St. Jacobus, Cloud Valley, S. D. ....	40.00
Rev. J. P. Scherf, St. Paul's, Roscoe, S. D. ....	15.00
Rev. W. C. Nickels, St. John's, Redwood Falls, Minn. ....	53.35
Rev. G. Fischer, Immanuel's, Acoma, Minn. ....	15.00
Rev. C. Bast, Trinity, W. Mequon, Wis. ....	89.90
Rev. C. Bast, St. John's, Good Hope, Wis. ....	5.00
Rev. G. Theo. Albrecht, St. Peter, Minn. ....	276.80
Rev. Otto J. Eckert, St. John's, Fremont Township, Saginaw Co., Mich. ....	15.00
Rev. Theo. Bauer, Zion's, Mission, S. D. ....	22.50
Rev. Wm. Hartwig, St. John's, Montello, Wis. ....	20.00

Rev. Wm. F. Pankow, Ephrata, Milwaukee, Wis. ....	90.00
Rev. H. Brandt, St. John's, Neillsville, Wis. ....	18.00
Rev. Carl C. Kuske, Bethlehem, Taunton, Minn. ....	24.40
Rev. Walter E. Zank, Immanuel's, Deerfield, Wis. ....	98.00
Rev. M. F. Stern, Trinity, Waverly, Wis. ....	5.40
Rev. M. F. Stern, Immanuel's, Plum City, Wis. ....	17.50
Rev. G. Fischer, Immanuel's, Acoma, Minn. ....	10.00
Rev. Robert F. F. Wolff, St. James, Cambridge, Wis. ....	3.00
Rev. O. Eckert, St. John's, Riga, Mich. ....	250.00

Total .....	\$ 1,717.52
Previously acknowledged .....	477,231.14
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	\$478,948'66

**Expenses, February, 1928**

Northwestern Publishing House, Printing. ....	\$ 7.00
Long Distance Toll .....	1.95
Total .....	<hr/>
	\$ 8.95

**Congregations That Made Their Quota In February, 1928**

139. Rev. J. P. Scherf, St. Jacobus, Cloyd, S. D. ....	\$ 185.00	\$5.44
140. Rev. Walter E. Zank, Immanuel's, Deerfield, Wis. ....	\$1,013.71	\$5.47
Dr. Martin Luther College Fund .....	\$18,874.51	

John Brenner.

**WEST WISCONSIN DISTRICT**

**February, 1928**

**Pastor:**

Wm. A. Baumann, Iron Creek .....	\$ 22.48
Wm. A. Baumann, Beyer Settlement .....	29.26
J. B. Bernthal, Ixonia .....	20.00
L. C. Bernthal, T. Trenton .....	8.42
H. Brandt, Neillsville .....	34.26
G. W. Fischer, Madison .....	30.64
Gustav Fischer, St. Peter's, Savanna .....	33.49
Gustav Fischer, St. Matthew, Savanna .....	19.80
Henry Geiger, Randolph .....	29.73
J. G. Glaeser, Tomah .....	53.50
J. F. Henning, Bloomer .....	81.17
H. W. Herwig, Lewiston .....	10.00
Theo. Kliefoth, Oak Grove .....	1.00
J. Klingmann, Watertown .....	103.40
Geo. Kobs, Kendall .....	66.75
Geo. Kobs, Dorset Ridge .....	39.80
C. F. Kurzweg, Rollingstone .....	46.00
Fred. Loeper, Whitewater .....	136.81
Fred. Loeper, Richmond .....	59.21
Wm. F. Lutz, Mauston .....	50.58
Wm. F. Lutz, New Lisbon .....	45.00
J. Mittelstaedt, Hillsboro .....	3.05
J. Mittelstaedt, Wonewoc .....	7.30
Wm. Nommensen, Columbus .....	37.75
Gerh. Pieper, Baraboo .....	600.00
E. Walther, Wisconsin Rapids .....	547.30
Walter Zank, Newville .....	75.17
Walter Zank, Deerfield .....	81.50
Budget .....	2,244.42
Non-Budget .....	28.95

Total for February, 1928 .....	\$ 2,273.37
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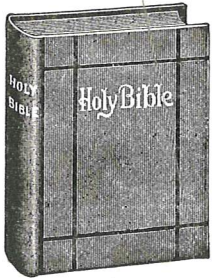
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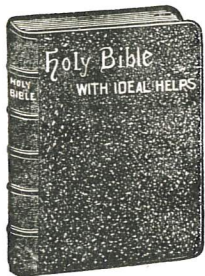
*Death and burial of Lazarus.*

12 Then said his disciples, Lord, if he sleep, he shall do well.  
 13 Howbeit Jē'sus spake of his death: but they thought that he had spoken of taking of rest in sleep.  
 14 Then said Jē'sus unto them plainly, Lāz'a-rūs is dead;  
 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.  
 16 Then said Thōm'as, which is called Did'y-mūs, unto his fellowdisciples, Let us also go, that we may die with him.  
 17 Then when Jē'sus came, he found that he had lain in the grave four days already.

38 Jē'sus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.  
 39 Jē'sus said, Take ye away the stone. Mār'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.  
 40 Jē'sus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?  
 41 Then they took away the stone from the place where the dead was laid. And Jē'sus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.  
 42 And I knew that thou hearest me

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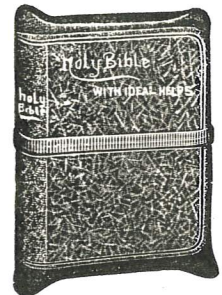


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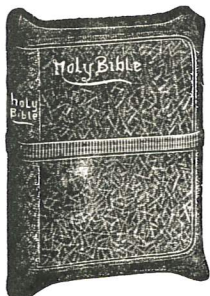
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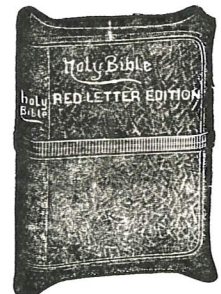


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<p>3 It seemed good to me also, having<sup>ro</sup> had perfect understanding of all things from the very first, to write unto thee in order, &amp; most excellent Thē-ōph'Y-lūs,                  4 That thou mightest know the</p>	<p>sixth Year.                  s Matt. 2. 1.                  t 1 Chr. 24. 10.                  19.                  Neh. 12. 4.                  17.                  u Gen. 7. 1;                  17. 1.                  1 Kin. 9. 4.</p>	<p>13 Bu                  Fear                  prayer                  a-bēth                  a thou                  14 An</p>
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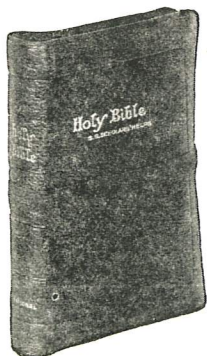
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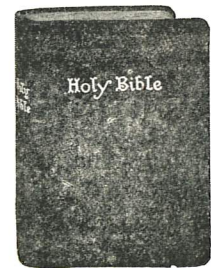
*Jesus feeds five thousand: he walks on the sea.* ST. JOHN, 6

**CHAPTER 6**

1 *Jesus feeds five thousand: 19 he walks on the sea to his disciples. 22 The people flock to him; 32 he declares himself the bread of life. 66 Many disciples forsake him; 68 but Peter confesses him.*

**A**FTER these things Jē'sus went over the sea of Gāl'i-lee, which is the sea of Tī-bē'ri-as.  
 2 And a great multitude followed

14 Then those men, when they had seen the miracle that Jē'sus did, said, This is of a truth that prophet that should come into the world.  
 15 ¶ When Jē'sus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.



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