

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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CHRIST THE RISEN LORD OUR LIFE

Because I live, ye shall live also; John 14: 19

"This day be grateful homage paid,
And loud hosannas sung;
Let gladness dwell in every heart,
And praise on every tongue.

"Ten thousand different tongues shall join
To hail the happy morn,
Which scatters blessings from its wings,
On nations yet unborn."

What is the meaning of this rapturous joy of the whole of Christendom on Easter Day throughout the world? The answer is given by our risen Lord and Savior, "Because I live, ye shall live also."

Vain indeed would this amazing assertion be, if He who died on Calvary and was laid in Joseph of Arimathea's sepulchre in the closing hours of that memorable Good Friday would not have risen but still be in that grave. Says St. Paul, 1 Cor. 15: 17-19:

"If Christ be not raised, your faith is vain; ye are yet in your sins. They also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." If the body of Jesus yet sleeps in the grave beneath the Syrian stars, we simply have no Savior, and all the hopes of Christianity are empty dreams, dreams with nothing substantial in them. There would be no enjoyment of salvation, no spiritual life in this world, no reality of existence beyond the grave.

"But now is Christ risen from the dead," says the Apostle. Now does Christ Himself assert: "I live." The resurrection of the Lord is a fact so firmly established as no other fact in all history. Hence not only the saying of Christ, "I live," is true, but all promises and hopes of Christianity are sure. Not one of them can fail.

For what does it imply for Jesus to say "I live?" It is but a little word, yet a word of infinite power and magnitude. Who lives? It is the Christ whom God had sent into the world for the salvation of men; it is He who has become man, and was put under the Law to fulfill all its demands through His perfect obedience in our stead; He who was sacrificed on the cross as the lamb of God which taketh away the sin of the world; He who was made a curse for us on the cross that we might be redeemed from the curse of the Law. This is the Christ who now lives.

What does it mean? Dying as He did as the Substitute of sinners, reconciling them unto God by paying the penalty for their sins, His life now is the complete absolution from sin and freedom from the curse of the Law. His life now is the assurance of the forgiveness of sins, of our justification before God, our peace, our true happiness in this life and in the life to come, the divine guarantee of our eternal salvation. What a blessed and glorious life, the life of Christ the risen Savior!

"I live." Who lives? He who really died on the cross, but as one who previously had said, "no man taketh my life from me, but I lay it down myself. I have power to lay it down, and I have power to take it again." John 10: 18. Hence He lives who is mightier than death who has the Key of death and the unseen world. He lives who said while on earth, "I and the Father are one." "All power is given unto me in heaven and in earth," Hence He lives who is the Son of God, the omnipotent God Himself. He lives who has given the promise to His Church upon this rock I will build my church; and the gates of hell shall not prevail against it; He lives who is able to fulfill all His promises, who extends the sweet invitation to all, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; He lives who assures us of His everlasting presence, "lo, I am with you alway, even unto the end of the world" — "Jesus Christ the same yesterday, and today, and forever."

The Living Savior Our Life

"Because I live, ye shall live also." Whom does the risen Lord address with these words? The world which "receiveth him not, neither knoweth him?" John 14: 17. Those who would live only for this world serving humanitarian purposes, who for the sake of social services would even secularize Christ and His Church? Not so. It is to His disciples Christ addresses these words, those who through faith have accepted Him the crucified and risen Lord as their Savior. And it is first of all a word of comfort He speaks to them. "Because I live," because of my resurrection from the dead and my actual life, ye shall live also." How sorely the disciples were in need of this comfort! When they witnessed the death of their Master on the cross they were afraid that His death might be his final end, and that his death would in-

volve their death, and full of anxiety they ask — What will become of us, of our fond hopes, of the Messianic kingdom and its cause? They are set at rest by their Lord's statement, "And ye shall live also."

But there is a deeper meaning to the life promised here than the mere comfort of continued living. It stands in intimate relation to the life of the crucified and risen Savior of sinners. It is the spiritual life of His believers Christ has in mind here, and that is the life of faith pure and simple, the life of which it is written, "The just shall live by faith." Rom. 1:17. This would cover a large field, too large to enter a discourse here; it involves the whole realm of living in Christ by faith, of partaking of Christ as the bread of life, of trusting in His righteousness and merits, of growing in His grace and knowledge, of overcoming sin, the world and the devil by faith, of serving Christ and living unto God in true holiness and righteousness, and of looking forward to that blessed hope and the glorious appearance of the great God and our Savior Jesus Christ." Tit. 2:13.

Would you know what that life means of which the risen Lord and Savior speaks of here, then give your wholehearted attention to the life-giving words of St. Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and that the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me." Gal. 2:20.

Another remarkable passage of Paul so expressive of what the words "Ye shall live also" mean, is recorded Romans 6:9-11: "Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

This is the life of true Christians expressed in the words of Christ, "Ye shall live also." And this life by faith is as certain and safe as that divine life from which it emanates, and by which it is protected and supported. Safe in all the trials and dangers of life, and even in death itself, for it is "hid with Christ in God."

"If my immortal Savior lives,
Then my immortal life is sure;
His Word a firm foundation gives;
Here let me build and rest secure."

J. J.

I am content! My Jesus liveth still,
In whom my heart is pleased;
He hath fulfilled the law of God for me,
God's wrath He hath appeased:
Since Him from life death could not sever,
I also shall not die forever.
I am content!

Grow In Knowledge

MARY, THE MOTHER OF JESUS

Although Jesus of Nazareth is the person on whom our attention is chiefly fixed, especially at this season, it is also true that other people intimately associated with this same Jesus are worthy of more than a fleeting thought. Herod and Pilate and Caiaphas, the Apostles and disciples, Simeon and Joseph and Mary — all have their particular contribution to make in order that the Scriptures might be fulfilled, that the Son of Man might bring deliverance to the world. We can not fully understand and appreciate the life and work of Christ without noting the attitude and the spirit of those among whom He dwelt. Some received and some rejected Him; some rejoiced in Him as their Savior, and some were so blinded by Satan that they failed to see the glory that shone round about them.

It is the purpose of the Scriptures to reveal Christ to us, and all other persons are introduced only for the sake of giving us a clearer view of Him. Very little mention is made of most of them. Their names appear occasionally; some incident in which they have a part is portrayed; they speak only a few words, and then they vanish, perhaps never to be presented again. That means, of course, that they have served their purpose even if the Bible is silent regarding other and perhaps equally interesting events in their lives.

As we look toward Calvary, we see there, among others, Mary, the mother of Jesus, standing by the cross, but her biography is also far from complete. "The New Testament portrait of the Virgin is but a dim shadow, flitting across the page for a moment here and there, and then fading away into obscurity." Just this scarcity of information, however, provided a stimulant to curiosity and imagination, a craving for further particulars, with the result that a

Legendary Life of Mary

was soon produced. From the numerous fictitious stories that were written by the fancy of centuries, we can compile an interesting sketch of her life — interesting, but not authentic and dependable.

Her parents are said to have been Joachim of Nazareth and Anna of Bethlehem, both of the family of David. When they had been married for twenty years without children, Joachim, going up to the temple to make his offering, felt that he came under curse pronounced by Scripture upon those who were childless. He retired to the wilderness, where he fasted for forty days. There he received the assurance that a child should be born unto him. In the

meantime, an angel had given the same promise to Anna, who immediately vowed to dedicate this child to the service of the Lord.

Mary was born, and at the age of three she was taken to the temple, where she at once charmed all beholders by dancing on the steps of the altar. In this temple she remained until she was twelve, ministered to by angels, who brought her fruit from the tree of life and water from the fountain of life. Then the high priest summoned all the widowers of Israel "to bring each his rod to present before the altar, that it might be made known by a miraculous sign to whose care the virgin was to be committed. As Joseph passed before Mary, a dove issued from his stave and hovered over his head. To him Mary was entrusted in spite of his protest.

While Joseph now left to follow his calling as shipwright, Mary with seven other virgins set to work on a new veil for the temple. One day an angel addressed her: "Fear not, Mary; thou hast found favor with God by thy vow of chastity, and thou shalt conceive by His word . . . A virgin thou shalt conceive, a virgin bring forth, a virgin rear thy son." Here follow her visit to Elizabeth, her return home, her meeting with Joseph, and the quieting of his suspicions.

And it came to pass in those days that they must go to Bethlehem to be taxed. Mary rode on an ass, accompanied by Joseph and two of his sons. When near the city, Joseph carried her into a cave. "As soon as she entered it, the darkness was lit up by a glory brighter than the sun, which continued as long as she remained there." On the third day after Jesus was born, Mary moved to a stable and placed the Child in a manger, where the ox and the ass worshiped Him, thus fulfilling the word of the prophet, "The ox knoweth his owner, and the ass his master's crib."

Fanciful additions are also made to the journey to Egypt. "Wild beasts play around the infant Savior; trees bend down their branches to offer fruit to Mary; springs burst forth at her need; the journey is miraculously shortened; lepers and demoniacs and sick people of all sorts are healed by being sprinkled with water in which Mary washed her Child." After three years they returned to Nazareth.

Very little is now added to the life of Mary, as recorded in the Bible, until after the resurrection, when Jesus is said to have appeared to her first of all, together with the patriarchs and prophets he had released from Hades. Shortly before her death she was warned by an angel that her end was near. The Apostles, from the various parts of the earth, were miraculously conveyed to her bedside. According to some versions Adam and Eve were also there. Jesus came with His angels, received her soul, and gave it over to the Archangel Michael. When on the following day they were about to carry her body to the

grave, Jesus again appeared and took it in a cloud to paradise. Others insist that after three days she arose from the dead and, accompanied by angels, ascended into heaven, where she was given a place at the right hand of God.

There she still exercises a mother's authority over her Son. It is claimed that she is present in the Lord's Supper, that she is "Queen of Heaven," and that for the sake of aiding her followers she frequently visits the earth. It is for this reason that innumerable chapels have been erected for her and festive days set aside in her honor.

All this is fiction, of course; even the writings of the church fathers make no mention of these inventions. The Roman Catholic Church has employed this kind of "history" to support

Mariolatry

This is the worship of the Virgin Mary. We have no direct evidence of prayers being made to her during the first four centuries. But the large number of half-Christitized pagans who were brought into the church soon after helped to promote the worship of saints. They found it easier to transfer their allegiance to the church when they were permitted to make their vows to Mary, the mother of God. "On the other hand, the divinity of Christ tended to obscure His humanity. The loving sympathy of one who could be touched by a feeling of our infirmities was transferred to Mary, whose mediation with her Son, the stern and terrible Judge, was every day felt to be more and more necessary to erring mortals. Add to this the chivalrous sentiment and the respect for woman among the northern nations of Europe, and we shall not be surprised at the subsequent development of Mariolatry."

By the end of the seventh century, invocation to Mary and other saints was common in the Eastern Church. This was carried to a higher and higher pitch until in the thirteenth century Thomas Aquinas is cited as saying: "In Mary is all our hope of salvation." Even Wycliff, a forerunner of the Reformation, is guilty of preaching: "It seems to me impossible that we should obtain the reward without the help of Mary. There is no sex or age, nor rank or position, of any one in the whole human race, which has no need to call for the help of the Holy Virgin."

In the days of the Reformation this practice was soon seen in its true color — pure idolatry. It makes a goddess of Mary; it is unwarranted by Scripture and decidedly repugnant to God. This even a hurried reading of the Bible will show. It was doubtless because of the Reformation that the Council of Trent (1545-1563) spoke so moderately about Mariolatry. Mainly owing to the efforts of the Jesuits, however, it is now probably more evident in the Catholic Church than at any other time.

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The Roman catechism says: "Rightly are we taught to pray to the most blessed Mother of God." In the "Breviary" we read: "With what praise shall we crown thee, Mary? You are the expiation of the curse of Adam, the payment of the debt of Eve. . . . Hail, holier than cherubim, more glorious than seraphim. . . . Hail, mediatrix of all under heaven. . . . You were afraid to approach the Father; he gave you Jesus as Mediator. But perhaps you fear also in Him the divine majesty, because though he became man, He nevertheless remained God. Would you have an advocate also with Him? Take refuge with Mary! . . . The Son will invariably hear His mother, and the Father will hear the Son."

Certainly the Roman Catholic Church has deified the Virgin Mary. She has ascribed to her powers and qualities that are God's alone.

The Bible Tells Us

very little about Mary, but what it does record makes Mariolatry a sin. All that we know about her ancestry and early history is this: Her name was Mary, and she lived at Nazareth. From Luke 1:36 we learn that Elizabeth was her cousin. The annunciation came to her while she was a young girl, betrothed to Joseph. Shortly after this she went to her cousin Elizabeth; after three months she returned to Nazareth.

Next we find her at Bethlehem, where she gave birth to the Savior. The shepherds soon came and the Men from the East. Joseph and Mary fled to Egypt to escape the murderous intent of Herod, and upon his death they returned to Nazareth with the Child. When Jesus was twelve years old, he went with his parents to the temple at Jerusalem. We know what happened there; then back again to Nazareth.

Mary felt the bitter pangs of motherhood when Jesus, at the age of thirty, left her house to assume his ministry. We meet her at Cana; she is present and must suffer the same reproof as the others (Matt. 12:46-50) at Capernaum. We catch our next glimpse of her on Golgotha, witnessing the agony of her Son.

There, in the hour of His greatest trial, she was near Him. Jesus saw her, and in the very moment of His death He made provision for her by entrusting her to His beloved John. She appears for the last time in the circle of the apostles (Acts 1:14), where she is present not as an object of adoration and worship, but as one of the worshippers who has learned to love and know the Master.

More than that the Bible does not tell us, but what we have is sufficient. Her last recorded words were uttered at the wedding at Cana: "Whatsoever he saith unto you, do it." John 2:5. Nowhere do we find in the Scriptures an assertion that Mary is to be worshipped, that she is the mediator between us and Jesus. On the contrary, she is always in the background, satisfied to be there, obedient, humble, living by the words that were spoken by Jesus.

If she were to help us today, her advice doubtless would be, "Whatsoever he saith unto you, do it."

S.

TO HEAR AND TO DO

Some people seem to think that as a thing of course they shall grow wise as they grow older, without being at any pains to form or to train their character. And nothing is more common than for abandoned and wicked livers to acknowledge they are not what they ought to be, and to express a wish that they were better, at the same time that their indifference on the subject shows that nothing is farther from their thoughts than to make **any serious attempt** at being so. Their wish is not sincere, but only the natural testimony of conscience to the truth. The bare confession that they are wicked and sinful has no more merit in it than the assent of the mind to any other self-evident fact. Just as men are aware that they are strong and muscular or otherwise, tall or short, quick or dull, so they know whether they are trying to improve their character, or taking no thought about it. To hear them say that they are wicked and wish they were better, without **taking any trouble to be better**, is exactly the same thing as if they said they knew their hands were dirty, without being at the pains to wash them. It is **the desire of improvement** which makes the perfect Christian; and **that in his heart** takes the ascendant over every other principle, and displays itself in the whole tenor of his life. It is that which brings his thoughts into subjection to the will of God, and makes religion no less a matter of choice than it is of interest and of duty. He knows that the formation of his character is not the work of a day; that not only must the **heart be first convinced of sin**, its views be changed and feelings altered, but its propensities must be bent into a contrary direction: and that it is not **wishing** but **strenuous** exertion only that will accomplish this, for **hearing** the Word of God is not all of Christianity, but we should be found **doing it**. —The Evangelist.



Comments

The Church in Russia The News Bulletin quotes from the Kristeligt Pressebureau the following notice on church affairs in soviet Russia. "The blood of martyrs is the seed of the Church. This statement makes us think of the martyrs of old, and it should make us think also of the martyrs of today in Russia. The situation is this: Only a few of the 50,000 orthodox pastors have been permitted to remain in their pastorates. Some are carrying out their pastoral duties secretly, usually while pursuing some handicraft like shoemaking. In spite of persecution and constant danger of death they have remained true to their Church. The Christians meet in secret places to hear the Word preached and to have the children instructed. With regard to the Lutherans: They had at the beginning of the World War about 230 pastors, 800 congregations and 1,100,000 members in Russia. There are now only 83 pastors left, of whom forty-seven are in slavery in Siberia or forced to dig canals in the White Sea country. Of the remaining thirty-six the whereabouts of only fourteen are known. It seems to be only a question of time when the last Lutheran pastor in Russia will be put to death and the last Lutheran church closed, destroyed or put to use for some form of godlessness."

Thus does the beast of unbelief which rules Communism and its product Sovietism destroy the vineyard of the Lord. And while we here can hardly grasp the extent and cruelty of that destruction, the same godless Communism is raising its head ever more boldly and gathering ever more deluded followers. All the world seems to have gone mad on the question of providing our bodily wants and luxuries. For it is not a question of providing the most necessary daily food that agitates these reformers, but the loud demand for a division of the spoils taken from the rich to supply the have-nots with the modern comforts and luxuries of life. Leaders in this hue and cry for more goods, better and richer living here, more security of income, are the Calvinistic sects of this country, from whose leadership may the good Lord deliver us.

* * * * Z.

The Sacrifices of Lent The Rev. Lloyd F. Worley of New Haven has become a public personage through his well-advertised resolve to sacrifice most of the comforts of life by confining himself and his family to the weekly budget of a PWA worker. A correspondent writes in to the Christian Century asking some pertinent questions.

"Does Mr. Worley owe his landlord for one or two years rent? That is the burden of many a PWA worker. Has he been unemployed for a year or more, and has he hunted for work which he could not find until he despaired and gave up the search to sit at home in the midst of noisy children who are scolded and slapped by an overwrought wife? Does he see his children go to school in lightweight clothing and thin shoes, and do they bring back to him a note from the teacher saying that Eddie and Dorothy and Albert should not come to school without warmer clothes — which they do not have and probably cannot get? Is the Worley family well? Going to school without rubbers and in summer dresses means colds, at least. Is the county doctor called? Does Mr. Worley go without food for a day or two in order to pay for the prescription needed? Thin walls, no double windows, insufficient coal and cracked stoves, frozen pipes, uncarpeted floors — all these contribute their part toward ill health. Are the Worleys living in such conditions?"

Keen questions like these expose to the pitiless light of day the sham of Mr. Worley's going on relief as a Lenten sacrifice gesture. Later reports have it that Mr. Worley and his family cannot get enough to eat for the eight dollars and some cents that he allows himself a week. If his aim was to call attention to the hard fact that this sum is not enough for even a comparatively small family of four or five, he may have succeeded. But why couple his experiment up with the blessed suffering and dying of our Lord for our sins and call it a Lenten sacrifice? Z.

* * * *

Modern Imitators of Caiaphas and the High Council History has a way of repeating itself.

During the Lenten season our thoughts have gone back 1900 years to the trial and conviction of Jesus. The trial of Jesus in the palace of the high priest was only a hollow mockery and an empty formality. The verdict of death had already been reached by the judges weeks before, when at a secret meeting of the council, following the resurrection of Lazarus, Caiaphas spoke the fateful words, "It is expedient for us that one man die for the people." From that day forth, we are told, they took counsel together for to put him to death. With them it was no longer a question WHETHER Jesus should be put to death but only HOW. The verdict was already spoken, and the formal trial was held only to make the thing look right and plausible.

That is exactly the procedure of modern critics in their attacks upon the Jesus of the Gospels. First they reach their verdict and then look around for plausible arguments to bolster it up. They proceed from the premise that anything supernatural about Jesus in the Bible account is an interpolation, something that was later added to the text and did not originally be-

long there. Everything that does not fit into their conception of Jesus as a mere human being, about whom there was nothing supernatural and whose death did not affect the salvation of the world one way or another, is simply torn up by the roots. So far as they themselves are concerned no proofs are needed, but for the sake of the many "gullible and credulous" people in the world they set in motion a long parade of false witnesses to make their preconceived verdict appear plausible. They do not begin with the evidence and reach their verdict on the basis of that. They start with the verdict and manufacture the evidence accordingly, perhaps without even being aware of any impure motives.

The complaint of the chief priests before Pilate, "He made himself the Son of God still rankles in the breasts of modern critics. They are not willing to let that claim stand, though they can no more successfully deny it on the basis of the historic evidence than the chief priests 1900 years ago. Whosoever gives Jesus a fair chance to prove His claims will soon be convinced, for Jesus Himself said (John 7:17), "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself."
I. P. F.

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Catholic Activities Against Protestants The latest News Bulletin has this item: "Nine Swedish missionaries were sent from the Italian Somaliland by the Italian authorities on the ground that they were partisan toward the Ethiopians, among whom they labored, and that they carried on propaganda against Italy. They were not allowed to see the Swedish consuls or to speak with their homeland by telephone. The missionaries believe that the real cause of their transportation was the Roman Catholic Church, which had before laid many hindrances in their way."

These Swedish missionaries, if we remember rightly, were doing a good work in their chosen field, operating among other things a hospital for those threatened with blindness, a disease prevalent in these hot countries. The reason for the pope's silence on the Ethiopian war waged by Il Duce can readily be explained by his plan to bring the papal religion and authority to the benighted Christians of that unhappy land, Ethiopia.

On the same line are the reports from Bohemia and Austria as found in the Svensk Kyrkotidning. "The Roman Catholic Church again lifts its head in Bohemia. The World War brought on a revolt against the Catholic Church and some 2,000,000 Catholics became Evangelicals. The Catholic Church, nothing daunted, began in a quiet way to regain its lost territory. Able priests were appointed, a Catholic party was organized in politics, Catholic diplomats found their way into the administration and in every

position of vantage. Last year there was held at Prague a general Catholic Day in which the Roman Catholic Church celebrated its comeback. A Catholic Laymen's Movement has been organized. A bitter and merciless fight against the Evangelicals is on. Marriages, for example, are broken up by Catholic interference. Christian toleration is daily receiving a blow in the face. Bohemia is getting a whiff from the Middle Ages."

Yes, in the Middle Ages, or rather shortly after Luther's time, when nearly all of Bohemia was Protestant, Bohemia was subjected to all the refined and brutal cruelties of which the Roman hierarchy is capable until practically the whole land was again Catholic. The weapons then employed are the same as those used now. The leaders then as now were the Jesuits.

As to Austria: The situation in Austria is somewhat like that in Germany. The Church has to become National — and Roman Catholic. Evangelicals are subject to imprisonment. To be an Evangelical disqualifies one from being an Austrian citizen. There is no longer any religious freedom. In the family, in work, in church, in getting work and aid, in everything one has to be a Roman Catholic in order to get along. How the Roman Catholics have been able to whisper into the ears of the Powers-that-be the word that destroys blood-bought religious freedom, is another matter."

So far the Kyrkotidning. And this is the church that blatantly proclaims in this our country of America that it is for religious liberty. Wherever the Roman Catholic Church has been able to insinuate itself into the power of government ruling a land, that land has lost its religious liberty. That is the lesson of history writ large upon its pages for all to read who will but heed.

The position of our beloved Lutheran Church is becoming more difficult even here. Threatened on the one side by the Romish sect, on the other by the Reformed Calvinistic sect which knows nothing really of religious toleration, weakened by decaying courage in the faithful confession of its faith from the inside, we may well despair of ourselves and look to God for help. The internal troubles afflicting the Lutheran Church in America are the weariness of spirit in standing up for the true doctrine and upholding its confession. Symptoms of this creeping paralysis can be seen with the naked eye. May the Lord give us light and strength to stand upon the invincible and saving truth of the Gospel as delivered to us by our fathers!

* * * * Z.

Shelter Sunday We have heard of many kinds of "Sundays" but never before of one like this. A sportsman from the Northwest proposes "that a certain Sunday be set aside in November of each year, on which day hunting parties are to go to

build shelters for birds so that when winter comes everything will be ready." The suggestion will probably get the hearty approval of hundreds of people, although we can not help feeling that with some of them it will not be so much a humanitarian concern for the birds as it will be the desire to assure themselves of better hunting opportunities during the season that follows. And why must it be a Sunday?

The suggestion seems to imply that shelter for the birds is more important than shelter for the soul. It hurts one to think of the beasts of the field and of the birds of the air as being without protection against the cold blasts of winter and without food to sustain them when snow covers the ground. But such a possible loss of life in the animal kingdom, regrettable as it is, is not so serious as the prospect of the countless thousands whose souls are unprotected against the terrible wrath of God Almighty, souls unnourished by the Bread of Life, and famished because they have not drunk of the Living Water.

This food and this shelter are offered to humanity without money and without price, not only on Sunday, but every day. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1. "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." Ps. 91:4. There and then no evil can befall you. If the Lord is your refuge, His Gospel will feed and sustain you in every adversity, and the blood of Christ will be your shelter against the sting of death and the terror of the grave. That is the kind of security people should be chiefly interested in. Seek it while it may be found.

S.

From a Wider Field

CHRIST THE LORD IS RIS'N AGAIN!

Christ the Lord is ris'n again!
Christ has broken death's strong chain!
Hark! the angels shout for joy,
Singing evermore on high:
Hallelujah!

He who gave for us His life,
Who for us endured the strife,
Is our Paschal Lamb today!
We, too, sing for joy, and say:
Hallelujah!

He who bore all pain and loss
Comfortless upon the cross,
Lives in glory now on high,
Pleads for us and hears our cry:
Hallelujah!

He whose path no records tell,
Who descended into hell,
Who the strong man armed hath bound,
Now in highest heaven is crowned:
Hallelujah!

He who slumbered in the grave
Is exalted now to save;
Now through Christendom it rings
That the Lamb is King of kings!
Hallelujah!

Now He bids us tell mankind
How all may salvation find,
How poor sinners are forgiven,
And through faith may enter heaven:
Hallelujah!

Thou our Paschal Lamb indeed,
Christ, today Thy people feed;
Take our sins and guilt away,
That we all may sing for aye:
Hallelujah!

Book of Hymns, No. 282.

THE EASTER SERMON

No doubt, you recall the swarthy-skinned savant who came to our shores from the Land of the Vedas some time ago. His purpose, he said, was to put an end to materialism and unite all religious faiths into the common element of love. That's quite a large order. He is a devotee of Zoroaster, and claims to be God and man, having merged into God when he attained a super-conscious state. "One who has done this," he says, "can do anything." We should like to tell this learned gentleman what Talleyrand told a certain man who wished to start a new religion and asked advice as to the best method. Let this Zoroastrian have himself crucified and rise again on the third day. Let him raise the dead to life again. Let him multiply a few loaves and fishes among thousands. Let him calm storms at sea, restore withered arms, and give sight to the blind. Let him open deaf ears, and fulfill a long line of prophecy. Then he may lay claim to some attention. Otherwise he may stay where he is and look after his alleged disciple Mahatma Gandhi, who needs his help more than we do.

There are many such voices calling in the world today. But there is only one voice which can speak with authority in the matter of life and death, and that is the voice of the Lord Jesus Christ. Listen to Him as He speaks from the throne of heaven — the most profound statement ever heard by mortal man. It is so great and so important that Jesus puts the seal of His "Amen" to it. It was out yonder on rockbound Patmos that St. John heard these words: "Fear not; I am the First and the Last; I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and death." Rev. 1:17, 18.

Over in an eastern land whose shores are washed by the blue Mediterranean, and not far from the banks of the river Nile, there is a tomb. It is the tomb of

an Egyptian Pharaoh — the tomb of a dead and helpless king — the tomb of King Tutankhamen. For more than thirty centuries it lay hidden from the eyes of men. Then, when it was found and opened, all the world wondered. The Egyptians believed in life after death. King Tut's tomb alone was proof of that. For in it they found choice cuts of mutton and beef, as well as ducks and geese, all embalmed for his use later on. There were thrones and chariots and gilded couches and vases and flowers, all for the comfort of this super-king in the life to come. But after thirty long centuries there is not sign that he had any use for them. Everything was there, untouched and undisturbed.

But He who spoke the message of this passage from Revelation is the King of kings — the Lord of life and the Conqueror of death — One whom death could not hold. And He it is who says: "I am He that liveth, and was dead; and, behold, I am alive forevermore."

It is said that Mohammed, the great Moslem leader, died as a result of being poisoned by his cook. But his followers arranged, by using a great quantity of loadstone placed high up in the smoky dome of a great mosque, to make the people believe that the steel coffin holding his body had ascended by miraculous power. But no tricks had any place in the program of the resurrection of our Lord and Savior. Of His own power He laid down His life, and of His own power He took it up again. And He seals this glorious fact to all the world with His mighty "Amen."

There is much that could be said on this marvelous fact that Jesus rose the third day according to the Scriptures. But the matter of chief concern for us is that it seals to us the salvation and future of our souls. In the opening verses of the 14th chapter of John's Gospel, the Savior is comforting His disciples because He was to leave them soon. And then in the 19th verse He gives them this added assurance: "Because I live, ye shall live also." Thank God for that promise today. We are not going to live because we are good — we are not good; not because we are worthy — we are not worthy; not because we are righteous — we are not righteous; but because He lives, we who are His, shall live also. He has given us His "Amen" on that.

Are you resting in that assurance today? "Not by works of righteousness which we have done." Not by magic charms, not by mystic words, but by simple faith in the Christ who died and rose again can we meet the Judge of all the earth. And we can meet Him without shame and without fear. How does He do it? "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25. Here we have three glorious facts. First, that Christ is risen and living today; second, He can and

will save all who come to God through Him; and third, He is living to intercede for all whom He saves. And He gives us His "Amen" on that.

Back in Eden, God said: "In the day thou eatest thereof, thou shalt surely die." He also said: "The soul that sinneth it shall die." That fixed death as the penalty for sin. So when Adam fell into sin, the world became guilty before God. If God proceeds to deal with sinners on the plane of justice and metes out the penalty of the Law, then everyone of us must die. Not one of us could hope to stand approved on the plea of justice. We boast of our morality. We may boast of our culture. We may boast of our learning. We may boast of wealth, and fame, and position. But the truth is that every one of us has committed enough sin to sink us and damn us a thousand times over. And it is only in the grace and mercy of God that any of us are out of hell right now!

But He took on Himself the penalty we should have paid. And no language can fitly describe what He suffered. Every power on earth, in heaven, and in hell was in the crucifixion. Satan nailed Him to the cross. The Roman Court nailed Him to the cross. The soldiers nailed Him to the cross. The Sanhedrin nailed Him to the cross. Our sins nailed Him to the cross. The heavenly Father gave His only Son to the cross. Jesus Himself said: "I lay down My life that I might take it again." And He took it again, and says: "I am alive forevermore, Amen!" And now the great work of salvation is going on throughout the world.

Looking back over history we see a long record of kings who have come and gone. Empires have risen and fallen. Rulers have appeared on the screen of life, then passed off to be seen no more. But here is One who came just as the Bible said He would. He lived and was crucified, and was buried and rose again the third day according to the Scriptures, and is alive forevermore. And He is coming back — not in an ivory car; not in a silver chariot; not on a golden throne. But He is coming in majesty and honor, sitting on the throne of His glory. Coming back to bring us into His kingdom of glory, who believed and died in Him. Coming back to fulfill His promise: "Where I am, there ye shall be also." And with St. John of old we can pray from the depth of our hearts: "Even so, come, Lord Jesus!" K. F. K.

GOOD ADVICE

"At what age," asked an anxious mother of an eminent clergyman, "shall I start sending my child to church?" "Never, madam," was the astounding reply, "never send him, bring him." — Parents! In those five words is much of the secret of training your children to attend church regularly, also later when they are old. Teach your children by word and example.

PALM SUNDAY CHRISTIANS

People very seldom lose their religion by a blow-out. Usually it is just a slow leak. They get away gradually. As a rule, this getting away begins after Easter. During the Lenten season every one gives fresh consideration to the great Passion of our Lord; but a large number grows careless and indifferent, lukewarm and cold, after Easter.

Thousands get away from the church because they find something else to do first. They must get a little more sleep, they must wash their auto, they must play golf, they must visit their friends, and they must enjoy a ride out into the country. So they neglect the worship of their God and drift.

Strange to say, many never come back after they have once started to drift. Slowly, but surely they die spiritually and make shipwreck of their faith. Every Christian therefore should be on his guard lest he drift away from Christ and the church after Easter.

AVENGE NOT YOURSELF

We should always deal honorably with all men and refrain from injuring them in any way, even then when they have inflicted injury upon us; for the wrath of man worketh not the righteousness of God. It only makes bad matters worse. Discord, which has begun in a small way, reaches such proportions, that it goes completely out of control, as soon as men require railing with railing, slander with slander, backbiting with backbiting and demand an eye for an eye and a tooth for a tooth in the wicked malice of their hearts. Thus hell-born, fiendish passions gain the mastery over the human soul, driving men to such disgustingly shameful words and deeds, that they must appear despicable even in the eyes of the world.

Vengeance is the Lord's. Only an all-wise, just and merciful God can make straight that, which is crooked, at the proper time and in the proper manner. He, who interferes with the Lord's business and takes revenge, will most certainly bring God's judgments upon himself. We should overcome evil with good and love our enemies, bless them that curse us, do good to them that hate us and pray for them which despitefully use us and persecute us; that we may be the children of our heavenly father, who sendeth rain on the just and on the unjust and whose only begotten Son died for us, while we were yet His enemies.

O. J. E.

SALVATION BY CHARACTER

These days much is said about salvation by character. And thinking superficially it looks reasonable. If I hate and shun all manner of sin and in all things seek to do what is right, why should I not be saved? what more can God ask? There are passages, too, from the Scriptures that seem to place the stamp of ap-

proval upon such a view. Look, for example, at the First Psalm. There is not a word there expressly about atonement or forgiveness of sins or of divine mercy, and yet the man is called blessed. However, all such passages were written in the light of divine mercy and forgiveness through faith in Christ Jesus. The man of the First Psalm had gone to God for mercy and forgiveness and through faith in Christ he had found forgiveness, though Christ had not yet come, and in the power of that forgiveness he lived the blessed life. Godly character and God-pleasing character is never the cause of salvation, but always a fruit of salvation. Let us sit by the cross and quietly meditate on the fact that true godliness and holy living spring from the salvation of the cross.

K. F. K.

WHO WILL BE LOST?

Men shudder and turn away from murderers. They part company with kidnappers and thieves. Adultery is a shameful thing to them. They condemn lying and like no disobedient children. And truly these things are criminal in the sight of God and man. But when it comes to having no trust and love for God, and disdaining God's Word, no one seems to think that reprehensible. Even he who calls himself a Christian doesn't see much wrong in it. Yet these are the real cardinal sins.

Murderers, kidnappers, thieves, adulterers, liars, and disobedient children: heaven will be filled with such sinners whose sins have been forgiven in repentance. But hell will be filled with those, sinful and respectable folk alike, who loved not and trusted not in God, and who turned away from the Gospel of Jesus Christ in disdain.

"Now therefore be wise, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish in the way; for His wrath will soon be kindled. Blessed are all they that take refuge in Him."

E. A. S.

THE BIGGER SHOVEL

In Pennsylvania there lived an old farmer who was a puzzle to all the people in the neighborhood. What the neighbors could not understand about this old farmer was that he was always giving away more and more every year and still he always had more and more.

When some people told him that they were surprised about this, he said: "Oh, that's easy to explain. You see, I just shovel into God's bin a part of all I receive, and He keeps shoveling back into mine; and God has a bigger shovel."

Seek ye FIRST the Kingdom of God, and all these things shall be ADDED unto you.

— Children's Hour.

FOOD FOR THOUGHT

"Whosoever Believeth"

As a caravan once passed along, it is believed, to the north of India, with a pious missionary in its company, a poor old man was overcome by the heat and the labors of the journey, and, sinking down, he was left to perish. The missionary saw him and, kneeling down at his side when the rest had passed along, whispered into his ear, "Brother, what is your hope?" The dying man raised himself a little to reply and with great effort succeeded in answering, "The blood of Jesus Christ cleanseth us from all sin," and immediately expired with the effort. The missionary was greatly astonished at the answer, and in the calm and peaceful appearance of the man he felt assured that he had died in Christ. "How or when," he thought, "could this man, seemingly a heathen, have got this hope?" And as he thought of it, he observed a piece of paper grasped tightly in the hands of the corpse. What was his surprise and delight when he found it was a single leaf of the Bible, containing the first chapter of the First Epistle of John, in which these words occur! On that page the man had found the Gospel.

* * * *

Sin

If there is a disease in our modern theology and our modern philosophy of life more conspicuous than another, it is indifference to sin. Men lull it with anodyne. They form their schemes of social improvement and material progress without any conviction of the deep plague spot of our nature. They hide it from themselves until it breaks out in some scandalous form and startles them with its intensity. They would drill men into morality; they would repress crime by education; they would empty our jails by philanthropic legislation. But the sin that dwells in us is too strong for human remedies, too rampant for the social reformer's pruning-hook. It needs the Gospel of Jesus Christ to cleanse us from its guilt and power.

* * * *

Counterfeit

The cruelty shown by the Spaniards to the Indians made them refuse Christian baptism. "For," said they, "he must be a wicked God to have such wicked servants." The devil has injured the Gospel more by his counterfeits than by all other devices combined.

* * * *

Infidelity

There are no infidels in hell. There all believe without a doubt, while they tremble without a hope. Jas. 2:19.

Atheists put on a false courage and alacrity in the midst of their darkness and apprehension; they are like children, who, when they walk in the dark, will sing for fear.



Our Missions

BENEATH YOUR HAND

Take a map, if you have one, and let us visit your Synodical brethren in Montana and the Dakotas. It may not be easy to find just what you need in the way of a map; but possibly little Mary has a geography in which the three afore-mentioned States are shown as a separate unit on a fairly larger scale. It will then be possible for you to lay your hand on the chart with the wrist upon the morning horizon and the fingers approximately obeying the celebrated advice of Horace Greeley. Thus with one gesture of benediction you will hold in your grasp the territory known as the least renowned and most extensive mission-field of the Wisconsin Synod. We hope that your hand may bespeak for this vineyard of the Lord the real blessing also of your heart.

We call it a mission-field. Among us the term sometimes inaccurately implies a region filled with everything from howling savages to small scattered parishes struggling for life like the broken reed and smoking flax of Isaiah. Disabuse your mind of that notion if you cherish it with reference to this lusty Synodical offspring. We do have small congregations, some of them clinging desperately to the literal faith that, where two or three are gathered together in His name, Jesus is in their midst; but we also have substantially large and self-sustaining parishes, and of howling savages probably fewer than Chicago.

For some people, we fear, civilization and Synod come to a dead stop at an imaginary Chinese wall towering a few miles west of St. Paul; and beyond that lies chaos. But if you will brave the unknown, we shall show you that our Church has found no such barrier. The heel of your palm (if you have taken the trouble to follow directions) rests solidly upon Lutheran ground. The churches whose spires are pricking your flesh are the spiritual home of sizable and established congregations. Lift your hand a bit, and you will hear the greetings of St. Martin's at Watertown; not Wisconsin, but South Dakota. It boasts a membership of 650 souls, 320 communicants and 106 voting members plus 29 lady members. We confess it to be the largest unit of our District, but that by no means implies that St. Martin's stands like a skyscraper among hovels. About ten miles to the north begins the Rauville-South Shore parish, embracing some 430 souls and 92 voting members; about 70 miles southeast, under the fleshy heel of your thumb, lies Elkton-Ward parish with 500 souls and over a hundred voters. And along this semi-circular

expanse, a curving green scimitar of fruitful, prosperous farm land between Summit on the north and Elkton on the south, the country-side is flecked with churches, some large, some small. Mazeppa-Germantown, Hendricks-Arco, Hidewood-Havana-Dempster, Argo-White, Immanuel's of Grover, all are firmly knitted, long-established Lutheran congregations whose individual strength averages well over fifty.

It occurs to us that these figures may not indicate the established character of these congregations as forcefully to some of our Eastern brethren as they do to us. For from Synodical reports it appears that in other Districts we may find occasional congregations with a listed membership of fifty or even more, drawing support from the Synodical treasury, presumably marking them as financially immature fledglings still too weak to leave the nest and shift for themselves. Whether this is due to local conditions, or to a different standard of living, we do not venture to say. But we hasten to state that, among us, a membership of fifty invariably denotes the fact that the congregation or parish under discussion stands on its own feet, and is not drawing from, but is pouring its resources into, the Mission treasury. In fact, we might go even farther, because we have parishes struggling along under their own power with less than forty members to uphold their independence. Probably it's just our crude, western ignorance, but we rather like doing things that way. We even recommend it, though we admit that it is hard, both for the minister and for the forty members, and that a monthly check from Synod's treasurer would look like the Homestake Mine. However, they tell us that there is a notable lack of funds in the Treasury, for one reason or another, and somehow we believe that. So we just putter along, and between our droughts and the Good Lord, we manage to muddle through.

Nestling among the aforementioned parishes along our "Eastern Seaboard" (heel of your hand, to you) we note a group of "mission" congregations, some old, some new, but all of them beloved and full of prospective growth. South and east of Watertown there is Gary, young and boisterous and inclined to rapid progress, and Clear Lake, its satellite; Goodwin, flanked by Altamont; Estelline and points adjacent; Aurora with Bruce as junior partner. We cannot mention them all, but these are good samples.

Now you have finished with your hand. Please turn your attention to the fingers, for we are going travelling. The digits must be spread fan-wise over the map, with the third, or long, finger pointing due west from St. Martin's at Watertown. Now, then, please ignore the thumb. Why? Because it leads you nowhere. If it is long enough, it may end up at some spot southwest of Chamberlain, perhaps in the Rosebud, where a colony of our brethren eke out their lives. But these people, it seems, have no State

pride. South Dakotans all, they are part of the Nebraska District, and we ignore them except for a loving greeting and a sincere hope that God may prosper them.

We might almost do well to ignore the index finger also, but not quite. Fortunately it is short; because, after taking us past Immanuel's at Grover (incidentally the most powerful supporter of the Synodical treasury, proportionately, in our District) we are brought up short at the Willow Lake - Hague - Carpenter parish. End of the line, all out, there isn't any more. In its way, Willow Lake is an outpost; but one does not notice it, because the index and third fingers travel closely parallel here. Take a running jump of 30-odd miles north, and you are on our next line of march. Here is the Clark-Henry field, self-sustaining, and the Raymond parish, also self-sustaining and once extending west to Redfield until our sister Synod took over the latter post.

Most railroads here run east and west; so it is not unreasonable to ask you to return to Watertown once more before we can strike out on our longest journey. This is the ring finger trip, and well named because by it the two halves of the District are welded into one body. The ring represents the wide gold band of rich country lying between Watertown and Aberdeen. We slumber easily here, for this is exclusively territory of the Missouri Synod, and we have no concern because it is in safe hands. But west of Aberdeen we awake with a start. Ipswich! A Yankee town with a preponderantly German congregation, served from Faulkton, 35 miles to the southwest, where the pastor lives in the only Synodical stucco house in the District. Southwest of Ipswich over the horizon lie Loyaltown and Tolstoy, both under one missionary. But lest you think we are in pure "mission" territory at last, remember that we are only looking southward from the main line. Here is the heavy trunk of the District tree. From Ipswich west, Roscoe, with the largest cathedral in the District, roomy enough to harbor the entire village population plus a good part of three further townships; Bowdle with its lone parochial school; Mobridge with its academy and the Mobridge-Glenham parish, flanked on the north by Mound City-Gale, on the south by Akaska-Eales. Self-supporting all.

Is your ring finger long enough to go on? Lay more track, please. We cross the Missouri River; and here lies the virgin gumbo of soil and souls. Southwest, alone among wolves and prairie-dog towns, at the edge of a 90-mile no-man's-land extending to the Black Hills, stands the town of Faith — a suitable name it seems to every missionary newly stationed there. He serves Dupree and Ridgeview also. Back north across wilderness we pick up the trail again after leaving the Timber Lake-Trail City-Isabel as well as the Bison parishes to slumber on amid their lignite

mines, and hasten to McIntosh, which rejoices in a sister charge called Paradise; to Morrisontown-Watauga-Miner-Leith-McLaughling, a field self-sustaining in its own expansive way; to Lemmon, cattle city of the west, with Shadehill and White Butte as nurslings. On and on — Hettinger, where the preacher lives on the second floor and the congregation worships on the ground floor; Reeder, a new sister, formerly of Missouri, and Marmouth. And lo, the sign says: Montana. That means mission-field with a capital Em, the country where two smiling young prospector-missionaries serve seven stations connected by endless miles of mud. Here is heart-breaking, back-breaking toil aplenty — a field renowned for its ability to impoverish underpaid Gospel-heralds. And we are about 500 miles from Watertown.

Backtrack. It will do you good to see all these brethren once more on the return-trip. The little finger is left. Northwest by north, across the State line. We drop you haplessly into the most recent of our missions — Jamestown-Valley City, North Dakota. Now we hope that your little finger is double-jointed, because it must go into an abrupt curve and point straight west from Jamestown, so that you may call on one of our pioneer missionaries at Tappen, who has a passion for finding new fields of work within a radius of 60-odd miles. Quite to the south of him, a sort of oasis betwixt ring and little finger, lies the self-sustaining charge of Zeeland-Hague (not as Dutch as it sounds), and west of it, Hazelton. From there you may just as well slip right over to Bismarck, where Missouri Synod holds forth, and drive on pavement to our new mission at Mandan. Now we have crossed the Missouri again, and know what to expect as we hasten through the Flasher-Carson brotherhood to bring up with a shout at Elgin, the end of our world. The pastor will be glad to offer us refreshments; he does not see much company.

We have missed a few of our churches, of course; it was one of those flying trips one reads about. Sorry if the guide was clumsy, the passage rough and the roads bumpy. Some day you must take your time at it, and really learn to know these Western reaches of your Synod. Our little world will amaze you — its rolling plains, its tremendous expanses, its natural wonders, and its 10,000 hearts that beat with your own in the unity of the Spirit.

E. S.

THE REV. G. A. SCHMIDT

It is with sincere regret that we report the loss of one of our most valued servants in the work of Colored Missions, the Rev. G. A. Schmidt of Piney Woods, Mississippi. Having twice received the call to be the shepherd of the First English Congregation of New Orleans, Louisiana, he accepted this call and left the service of the Colored Mission on February 28.

Pastor Schmidt entered the service of the Colored

Mission immediately upon his graduation in 1914. From that time until October, 1917, when he was transferred to Alabama, he served the congregations at St. Louis and Springfield. In October, 1920, he succeeded Rev. Bakke as superintendent of the Alabama field. September 20, 1929, he took over the work at Piney Woods, Mississippi, in addition to the superintendency. When it became evident that the work here required the services of a resident missionary he was transferred to Piney Woods in October, 1930. — The pioneer work Pastor Schmidt rendered in Alabama was richly blessed and the Colored Lutheran Church enjoyed a phenomenal growth due largely, under God, to the tireless, conscientious, and efficient work of this faithful servant. Likewise in Piney Woods the Lord prospered his labors in an abundant measure, 170 having been received into the church since April, 1931, besides the countless numbers to whom the Gospel is being brought by the students who leave Piney Woods School for their homes or to take up their future occupations.

From his last letter to the Board we cull the following:

“After days and weeks of struggle, I have finally decided to accept the call to First English Church. I realize the importance of this step that I am taking, and that it will not be easy to adjust myself to new surroundings and conditions after having worked so many years in the Negro Missions. I need not tell you that I am leaving behind me here work that has ever been dear to me, and work which shall always remain near and dear to me. The best years of my life have gone into this important branch of work in our Savior’s kingdom, and I shall always be happy in the thought that God permitted me to work so long in this particular field of endeavor and that He has graciously seen fit to permit me also to see abundantly His blessing upon my faulty efforts.

I want to also take this occasion to thank the members of the Board, one and all, who have worked with me for a longer or shorter period during the time I have been associated with the Negro Mission. May the Lord bless you for your kindness, and may He continue to bless your efforts in the upbuilding of the Savior’s kingdom among the millions of neglected and lowly colored people in our country.”

IMMANUEL LUTHERAN COLLEGE

Candidate N. Hasz has been procured as assistant at Greensboro during the absence of Dr. Nau.

Mount Olivet, Washington, D. C.

“In general there are many fine things that I can say for our Mission here and its prospects for the future, and I am very enthusiastic about it, but I am learning that one can’t do things overnight, that it is very slow. For instance I had expected to confirm

twelve on Palm Sunday, but now I will be content if I have only five. Working conditions are so bad that several people, though they would like to take instructions and join, just cannot, and so time passes on and still I have not confirmed my best prospects. Through the efforts and good favor of Mrs. Knox, not a member yet, we have obtained the use of a room in Dunbar High School one evening a week. At this place, which is a Community Center, I have been asked to conduct a Bible Story Class. We have had as many as 75 children in this class Wednesday evenings from 4:00 to 4:45. I am not permitted to teach doctrines. I have gained one faithful Sunday School member through it. I expect no direct result for our church, but we are getting excellent publicity. Recently I have begun the private instruction of five adults. — Finally, we have obtained permission to have Lenten services. It will give opportunity to day workers to attend.”

Wm. Schiebel.

and now the call comes to us to use those gifts of faith and love that he has given us and to prove the sincerity of our love. It is a call that we cannot but hear, and an opportunity that we dare not ignore. K.

THE TEACHING OF ENGLISH AT NORTHWESTERN COLLEGE

Everyone will without a doubt agree that English as a subject should be thoroughly taught at a school like Northwestern. The great majority of our students are training themselves for the ministry or the teaching profession. And if the statement is true in general that no man can know too much about his mother tongue, it applies with especial force to ministers and teachers. Even a grade school pupil notices mistakes in English when made on the pulpit or in the classroom. Everyone knows the reaction of the average person to a man who claims to have a divine message for his fellowmen, yet who cannot express that message in faultless language. It is simply a case of hindering the preaching of the Gospel.

Thus it becomes our duty as teachers of English so to train the future servants of the Church that they may become effective mouthpieces of the Gospel — as far as the use of their mother tongue is concerned. Just how do we go about this task?

There is first of all the problem of correctness both in oral and written language. The student must learn to know what is considered correct usage today among people who speak and write English — one might call it learning to know the length and breadth of our language.

At Northwestern the teaching of the more mechanical phases of this part of the training in English is accomplished chiefly in the four years of the high-school course, with a final review in the college freshman year. Practice in correct speaking and writing, however, is continuous throughout the eight years of the academy and the college.

No one knows his own language well unless he knows something also of its history and its relation to other languages, both ancient and modern. It deepens one's knowledge of the mother tongue to learn, for instance, that **minister** is the Latin word for **servant**, that **church** comes from a Greek term meaning **lord's house**, or to learn why the same word, **father**, occurs in different forms in all the languages of Western Europe (**Vater** in German, **père** in French, **padre** in Spanish). Scientists have a big word for this part of language study. They call it "philology." We teach a bit of that each year of the eight at Northwestern, but it is stressed most in the last two years of our college courses in English. Work done in German, Latin, and Greek courses naturally supplements what is done in English in this particular field.

But most of the time in our English courses is devoted to the study of literature. Here we come to the heights of language study. Literature is the land of



Our Synod

THE RIGHT TIME

Is this the right time to come with an appeal for substantial contributions in order to retire our synodical debt of \$640,000?

The right time to do any good work in the Kingdom of God is undoubtedly that time when a clear call comes to us to do it and when the opportunity is placed before us. In all seriousness and honesty of purpose our elected delegates in assembled synod unanimously issued a call to us to do a specific piece of work in God's Kingdom. That call is undoubtedly sacred. It has been extended to each of us personally, and it places into our hands an opportunity to do a work that will be of inestimable benefit to our Church. We cannot safely turn a deaf ear to that call, nor dare we as Christians ignore an opportunity that has so plainly been placed before us.

When St. Paul extended a similar call to the church at Corinth he did not consider whether the time was especially opportune. What he did consider was that the Lord Christ, though he was rich, yet for their sakes became poor, so that they through his poverty might be rich. And in confidence that they by the gift of Christ were rich in "faith, and utterance, and knowledge, and in all diligence," and love, he appealed to them to be rich in this grace also that they give of that which they had and thus prove the sincerity of their love.

Christ has made us rich too through his poverty,

the great spirits, where ideas and beauty flow as freely as did milk and honey in Canaan of old. The field is too vast, of course, to be covered even in eight years of schooling. After all, many other subjects must be taught also. But we do try to introduce our students to the best works of the greatest English poets and thinkers.

Great literature cultivates taste and style, stimulates the imagination, and teaches the student to use his mother tongue not only with correctness but with distinction.

Besides this, it yields a rich harvest of knowledge. It is not too great an exaggeration to say that almost every worth-while thought ever conceived by the mind of man has at least thrown its shadow somewhere or other across the pages of English literature. The same statement, to be sure, can be made of the literature of any other great modern language, like the German or French.

In literature the student comes into contact with the wisdom of the ages. He learns to know the highest achievements of man and also — the limits of man's achievements. For where literature ends, Scripture begins. Thus the teacher of English, though he supplies one of the purely human elements in a Christian education, works hand in hand with the teacher of religion. E. C. Kiessling.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Henry Zandtke, member of Immanuel's Church, Waupaca, Wis., were privileged to celebrate their golden wedding anniversary March 26. A church service was held, followed by a reception in the church basement. Their pastor delivered an address based on 1 Chron. 16:8-11. The sum of \$8.46 was set aside for the Old People's Home as an offering of thanksgiving.

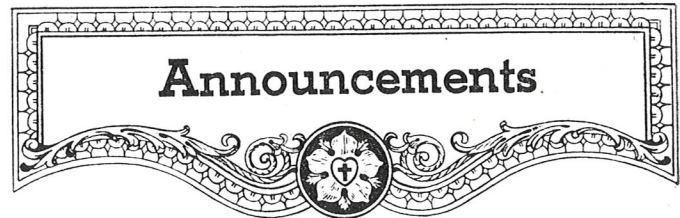
May the Lord bless them in their declining years. F. A. Reier.

ANNIVERSARY OF ORDINATION AND INSTALLATION

February 16 marked the fortieth anniversary of Rev. C. Lescow's installation at St. John's Ev. Luth. Church at Woodland, Wis., and March 22 the forty-fifth anniversary of his ordination into the holy ministry. Special jubilee services were arranged by the members of St. John's Church on Sunday, March 22 at 8 o'clock in the evening, to which the pastors of the Dodge-Washington Counties Conference had been invited. Rev. R. Pietz preached a sermon in the German language using as his text Ps. 118:1, and Rev. Ad. v. Rohr spoke in the English language, basing his words on Is. 52:7. Mr. John Mattwig presented the gift of St. John's Congregation to the jubilarian, and the writer presented the gift of the Conference. Rev. C. Lescow then expressed his heart-felt gratitude to-

wards the speakers of the evening, the members of his church, and the brethren of the Conference, and praised the grace of God that granted him strength to work in the Lord's Kingdom for so many years. After the services a lunch was served by the ladies of the congregation, which gave the brethren of the Conference and several members of St. John's Church an opportunity to deliver congratulatory addresses.

F. Z.



LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet at Hermansville, Mich., April 21 and 22, with first session opening at 9 o'clock, C. S. T.

Previous assignments not yet delivered or completed: Cherubim and Seraphim, K. Geyer; The Difference between U. L. C., A. L. C. and the Synodical Conference in respect to Doctrine and Practice, G. Fischer; The Prophet Joel, T. Hoffmann.

New assignments: Isagogical treatment of Obadiah, A. Engel; Office of the Keys, A. Gentz.

Every Pastor: His written Easter Sermon.

Every Pastor: A topic of his own choosing.

Conference Preachers: H. Hopp and R. Marti for the Confessional and T. Hoffmann and W. Lutz for the Pastoral sermon.

Please make announcement with Pastor H. Kahrs.

E. C. Rupp, Sec'y.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet April 28 to 30 at Stanton, Nebraska, Pastor E. A. Klaus. Opening of sessions at 9 A. M.

Assignments (in the order in which they were made for 1936): Discourses on the Pastor A. Sitz's Memorial on Suspension to Joint Synod and on the Committee's Report: Pastor E. C. Monhardt (unfinished discussion); The Witch of Endor: Pastor W. G. Oelhafen; Our Lutheran Stand and Practice towards Lodgers: Pastor R. F. Bittorf; An Exposition of the Book of Acts: Pastor Wm. Wietzke; Ehescheidung mit besonderer Beruecksichtigung von Matth. 19: 6-9 und 1 Kor. 7: Pastor Walter Baumann; An Exegesis of 1 John 4: Pastor E. F. Hy. Lehmann; An Exegesis of Hebrews 7: Pastor Herbert Witt; Practical Lessons for Pastors from the Prophet Hezekiel: Pastor Walter A. Krenke; An Exegesis of Romans 7: Pastor Lee Sabrowsky; An Exegesis of Isaiah 55: Pastor H. Hellmann.

Speakers: Pastor Hugo Fritze; Pastor Herbert Witt.

Please announce!

L. A. Tessmer, Sec'y.

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

The Mixed Pastoral Conference of Milwaukee and Vicinity will meet April 28 and 29 in Gethsemane Congregation (R. O. Buerger, South 29th and West Harrison). Sermon will be preached by H. Bleeke (G. Beiderwieden).

The following essays will be delivered: P. Naumann — Exegesis on 1 Tim. 2; G. Beiderwieden: What can we do to safeguard our young people against perils of the present day; Dr. W. Dallmann: What is the difference as to doctrine between the Synodical Conference and the United Lutheran Church and the American Lutheran Conference? Prof. M. Lehninger: The aims of the Liturgical Society of St. James, et al.

Dinner will be served.

G. Windisch.

JOINT MISSISSIPPI SOUTHWEST CONFERENCE

The Joint Mississippi Southwest Conference meets with Rev. Theo. Mueller at La Crosse, Wis., Wednesday, April 20, 10 A. M. sharp.

Sermon: H. Paustian and Walter Paustian.

Papers: Exegesis: Col. 1, 24-29, H. Schaller; Christian Attitude to Russian Communism, P. Froehle; How to Deal with Such that Willfully Neglect the Means of Grace, Alf. Sauer; Homil. Exeg. 1 Pet. 2, 21-25, F. Senger.

Gustav Vater, Sec'y.

PASTORAL CONFERENCE OF DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy, Moberge, South Dakota, from April 14 (beginning at 9 A. M.) until April 16.

Papers: 1. Exegesis on the Epistle of Jude, Wackerfuss; 2. Radio Broadcasting, Schnitker; 3. An isagogical and exegetical analysis of the prophet Hosea, Schaller; 4. A short essay on the study of sectarian literature as a stimulant for preaching, Schaar.

Sermon: Prof. G. Martin (Pastor Wm. Lindloff) German.

Announcements should be made to Pastor E. R. Gamm. Services will be held Tuesday evening. H. Lau, Sec'y.

PACIFIC NORTHWEST PASTORAL CONFERENCE

The Pacific Northwest Pastoral Conference will meet at Yakima, Wash., with Pastor F. H. K. Soll, April 21 to 23. Sessions will begin at 2:00 P. M.

Sermon: Wm. Lueckel (E. Kirst), Col. 2: 1-5.

Confessional: L. C. Krug.

Papers: "Cremation," A. Matzke; Practical Application of F. Soll's Paper on "Terminology of the Church Officers of the New Testament," F. Soll; Exegesis, Eph. 4: 29-32, E. Kirst; Book Review, E. Zimmermann.

Please announce your coming to the local pastor, F. Soll. Walter Amacher, Sec'y.

THE DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will meet, D. v., at Slinger, Wis. (Pastor A. Lengling), April 21 and 22. First session at 9:30 A. M.

Papers to be read by: Martin, Bradtke, Lengling, Cares, Stern, Zarling.

Speakers: G. Redlin — W. Reinemann.

Confessional Address: H. Klingbiel — A. Lengling.

Please announce! Herm. C. Klingbiel, Sec'y.

MINNESOTA DISTRICT PASTORAL CONFERENCE

The Minnesota District Pastoral Conference meets April 28 to 30, at Town Greenwood, Hennepin Co., Minn. First session at 10:00 A. M.

Essays: What Stand Should a Christian Take to the Human Institutions in the Congregation and the Synod? H. Nitz; Exegesis, Psalm 22, R. Haase; What Constitutes a Popular Sermon? M. Wehausen; The Liturgical Movement Sponsored by the Society of St. James, C. Bolle.

Sermon: A. W. Blauert (Otto Klett) German.

Confessional: A. Baer (O. K. Netzke) English.

Please register with Pastor Wm. Haar, Loretto, Minn., before April 18. Also designate whether coming by car or bus, and with whom you are driving.

Salem Church is located 18 miles northwest of Robinsdale, 6 miles south of Loretto, and 5 miles northeast of Rockford. H. E. Lietzau, Sec'y.

WINNEBAGO MIXED PASTORAL CONFERENCE

The Winnebago Mixed Pastoral Conference convenes, D. v., at Weyauwega, Wis., Pastor M. Hensel, May 5 (9 A. M.) and 6. Papers are to be read by the following: F. Weyland on Gen. 12; M. Strasen on Rom. 8; H. Kleinhans, How far do we differ from the A. L. C. and the U. L. C. in doctrine and practice? G. Pieper, Organizations within the Church; W. Wudel, Sermon for Criticism.

Sermon: G. Pieper (E. Messerschmidt).

M. Huebner, Sec'y.

JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES

The Joint Conference of Sheboygan and Manitowoc Counties will meet April 21-22 at Chilton Center.

Essays: P. P. Schroth, Hebr. 7; Kitzerow, Crusaders; Schaefer, Conscience; Stoeckhardt, Outlines for sermon discussions; Jagow, Joh. 3, 22-36; Gutekunst, Doctrine of Inspiration within Luth. churches of America; Gladosch, Increasing Communion attendance.

Communion Address: Haase, Ave Lallemand.

Sermon: Wagner, Eckert.

Take Highway 57 from Chilton north 4 miles, thence 1½ miles west. Those desiring lodging must notify the pastor before April 12 (Rev. R. Heschke, Hilbert, Wis.).

E. H. Kionka, Sec'y.

SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE

The Southeastern Michigan Delegate Conference will convene April 28 and 29, 10 A. M., at Monroe, Michigan, St. Paul's Church, George Ehnis, pastor.

Papers: Sermon, G. Ehnis; What is a Christian according to the New Testament? G. Luetke; Chapter 2 of 1 Cor., W. Steih; Chapter on the Divine Call in Schaller's Pastorale, F. Stern.

Confessional Address: H. Richter (G. Luetke).

Sermon: H. Heyn (G. Nicolai). Paul Heyn, Sec'y.

JOINT FOX AND WOLF RIVER VALLEY CONFERENCE

The Joint Fox and Wolf River Valley Conference at Antigo, Wisconsin (O. Neumann, pastor) will meet May 5 and 6.

Essays: Exegesis: Titus 1: R. Lederer; Titus 2: P. Uhlig; Titus 3: G. E. Boettcher; Wesen des Pharisaeertums damals und jetzt: T. Brenner; Historical Background of Maccabees: T. H. Thormahlen; Was ist gemeint unter dem Ausdruck "Ende der Welt"? J. Potratz; The Relation of Prayer to the Means of Grace: W. Plischke; Types of Christ in the Old Testament as Established in the Fulfillment of the New Testament: P. Froehle; Was ist der Himmel nach der Schrift: O. Neumann; Sermon Study and Detailed Outline — Luke 15: 11-32: P. Westmeyer; Sermon Study and Detailed Outlines — Luke 16: 19-31; R. Ziesemer; Lehre von den Engeln: F. Uetzmann; Luther before the Diet of Worms: W. Speckhard; What does the Expression "Baptized for the Dead" mean (1 Cor. 15: 29)? Imm. Boettcher; Sheol, Hades, Hoelle Grab: Was ist unter diesen Ausdruecken zu verstehen in den Stellen, in welchen sie in der Schrift vorkommen? W. Pankow.

Sermon: W. Pankow (H. Lemke, subst.)

Confessional: W. Gieschen (W. Zink, subst.).

Note: The brethren who desire lodging and meals are requested to announce not later than April 28 to Rev. O. Neumann, 240 Lincoln St., Antigo, Wis. W. Zink, Sec'y.

ACKNOWLEDGMENT AND THANKS (Delayed by illness of the writer.)

To the mission friends indicated below through whose gifts the distribution of proper Christmas gifts to Indians at Station San Carlos was made possible, hearty thanks are expressed by the undersigned, particularly in behalf of 350 school children and other Indians for whom instructive and edifying Christian literature could be procured.

California, Los Angeles: Miss E. Doenges, \$1.; Michigan, Clare: Mrs. C. Binhammer, \$1; Nebraska, Norfolk: Mrs. E. Raasch, St. Paul's Ladies' Aid, \$5; Wisconsin, Columbus: Mrs. Chas. L. Kasten, \$1; Green Bay: Mrs. J. E. Rehbein, St. Paul's Ladies' Aid, \$10; Rev. W. Gieschen, Mr. and Mrs. Aug. Icks, \$250; Hartford: Mrs. H. C. Wendt, Sewing Soc.; Lake Mills: Miss Frieda Behnken, Girls' Club, \$10; Marinette: Miss Hattie Borman, Trinity Sunday School, \$7; Milwaukee: Rev. H. Gieschen, Jerus. Ladies' Aid, \$10; Rev. H. Monhardt, St. Paul's, Town Franklin, \$5; Rev. Walter A. Hoenecke, Young People's Soc.; Miss A. G. Wille; Morrison: Rev. B. Gladosch, Congregation, \$50; North Freedom: Mrs. H. Klaetsch; Mrs. M. Schuster; Oakwood: Rev. M. F. Plass, N. N., \$5; Mrs. L. Schwartz, Ladies' Aid, \$5; Thiensville: Mrs. Fr. Bergholz, \$5; Watertown: Mrs. Ed. C. Jaeger.

F. Uplegger.



STATUES OF CHRIST

Many congregations take advantage of the present low prices of church furniture to redecorate their church.

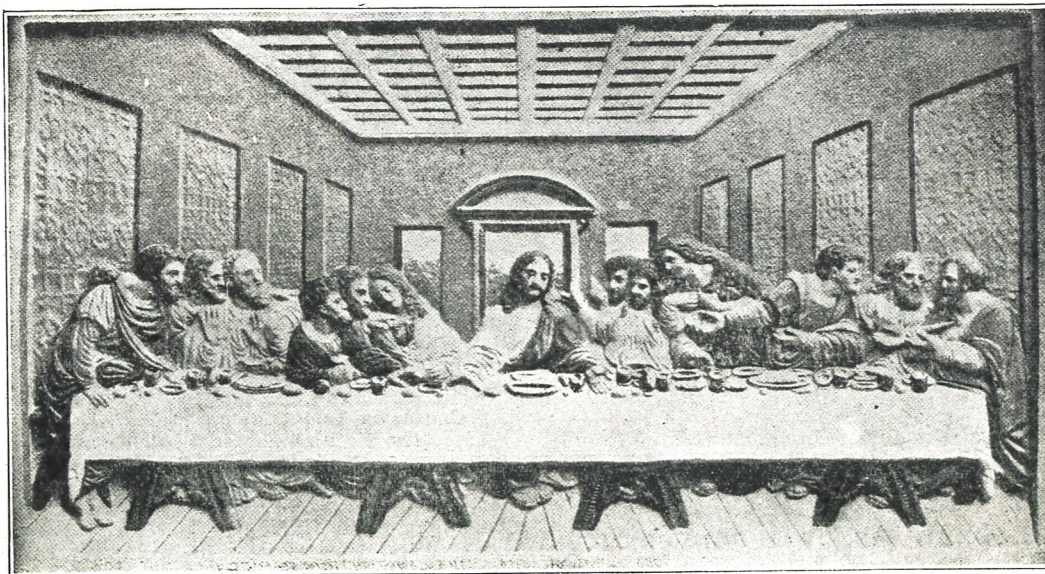
We are offering the finest grade of church furniture at very low prices, also oil paintings, statues of Christ, after Thorwaldsen or Hofmann and the Lord's Supper made in relief of a very durable composition. Either White Finish. Decorated or Extra Richly Decorated.

Please write for our large illustrated catalog for church furniture. These statues as well as the Lord's Supper are very often selected as a donation.



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

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



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; decorated or richly decorated