

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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A HYMN OF PRAISE TO THE HOLY TRINITY

O the depth of riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!

For who hath known the mind of the Lord? or who hath been his counsellor?

Or who hath first given to him, and it shall be recompensed unto him again?

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. Rom. 11: 33-36.

With this issue of our paper we are entering on the season of Trinity Sundays of the church year. And what are the great truths we shall contemplate during this season? Practically they are the same as those which have been proclaimed to us during the festival seasons — the truths of the Gospel concerning man's salvation. In its selection of the epistle-lesson for Trinity Sunday the church recapitulates these very truths, singing, as it were, an exultant hymn of praise to the Holy Trinity in its marvelous salutary dealings with men, and as becometh us Christians we joyfully unite in this.

Doxology

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Depths of God's riches, of His wisdom and knowledge, of His judgments and ways we behold in the very place of man's salvation. We may know that plan from the days of childhood; every Christian child is acquainted with it, yet the things we behold there are unsearchable in themselves. Consider, in the first place, the depths of the riches of the wisdom and knowledge of God. How immeasurable are those riches! Beyond all human wisdom is the wisdom of God — a wisdom self-sufficient, derived from no other source, nor needing any advice from without. "Who hath been his counsellor?" A wisdom perfect in itself. God makes no mistakes in His judgment, in His decrees or devices.

How wonderful is the wisdom God manifests in the plan of man's salvation! God would have all men saved. "He is not willing that any should perish, but that all should come to repentance." But how shall

He save men who having transgressed His holy Law have offended His holiness and righteousness, and thus incurred God's awful wrath and are deserving of eternal punishment, of entire exclusion from the household of God? How shall divine holiness and justice ever become reconciled? Man can offer no satisfaction whatever, neither for himself nor for any other. Says the Psalmist, "None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth for ever." Ps. 49: 7. 8.

But now behold the riches of the wisdom of God! In His merciful love God has opened a way to satisfy His unwavering justice, and thus to save sinful man. He has sent His only begotten Son into the world. Jesus Christ took upon Himself all the guilt of our sins and paid the penalty for these through His innocent suffering and death on the cross in our stead. Henceforth the demands of divine justice have been satisfied for us by Christ, its terror for us is gone, and clothed no longer in our righteousness but in the righteousness of Christ we stand without fear, as Christ would stand without fear before the judgment seat of God. O the depth of the wisdom of God to devise such a plan of salvation for man! "How unsearchable are his judgments, and his ways past finding out" — the judgments of pouring the vials of His wrath upon His innocent Son instead of guilty men! It is "the mystery, which was kept secret since the world began." Rom. 16:25. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." Col. 1:26. Verily who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him?" It is here above all that God speaks unto all men. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Is. 55:8. 9.

And then the depth of the riches of the **Knowledge of God**. How unsearchable is the knowledge of God with regard to the salvation of man! Salvation which has been wrought for us without any merit of our own, can be appropriated to us in no other way than through faith in our Redeemer. But to such a procedure we are by nature neither inclined nor capable of.

Absorbed as we are in self-righteousness and love of the world, dead in trespasses and sins, we rather live in enmity against God and Christ Himself. God, however, adds grace unto grace. Knowing in His own knowledge the very secret of man's heart, his natural state, all his thoughts and all the difficulties he is up against, He provides a means whereby man alone can come into possession of his salvation. He sends the Holy Ghost, Him who is co-equal with the Father and the Son, the Spirit of truth, the Comforter, that He might lead back to God apostate mankind by bringing men to repentance and faith in Christ through the preaching of the Gospel. How past finding out are the ways of God, that His guidance and provisions in making men susceptible to His grace! "For God hath concluded them all in unbelief," says Paul, "that he might have mercy upon all." In other words, through His judgments God has brought men to the knowledge of their sins and of their desperate condition that He might show them grace and mercy beyond all measure.

O the depths of the riches both of the wisdom and knowledge of God! Here God's unsearchable wisdom and knowledge are represented as co-operating in the plan of man's salvation, and here are indeed things we cannot fathom. Yet while we speak of the unsearchable things of God, we do not say that God is unknown and unknowable to us. Though we know not the depths of His wisdom and knowledge and mercy, we do know that He possesses their salvation. There are thoughts that are unsearchable about God, and yet they are thoughts that we can feel within our spirits as the very power of God unto salvation.

Finally, the apostle concludes his doxology, "For of him, and through him, and to him, are all things. To whom be glory for ever. Amen," showing not only God's absolute freedom in all His actions, but that God is His own last end in everything, and that to Him the Triune God all glory must be ascribed for evermore.

O Blessed, Holy One!
All worship, praise, and love,
To Thee — the Father, Son,
And Spirit — God above.
Let earth and heaven with one accord
Sing Thine eternal glory, Lord.

J. J.

— From the Posener Zeitungsdienst we have two interesting items:

Sixteen Swedish missionaries have been compelled to leave Eritrea and the Italian Somaliland, and the missions have been closed. The Swedish Mission has labored in this area for seventy years, there being no other Protestant mission work in this particular field.



Grow In Knowledge

THE "WHY" OF THE CHRISTIAN SCHOOL

In these days through the land schools are closing, and commencement speakers are everywhere justifying the enormous outlay of money and effort made in behalf of public education. It is surely not amiss, therefore, if at this time we devote a few minutes to a recapitulation of the reasons that impel us to erect and maintain, often at some sacrifice, our own system of education. In order to make our position as clear as possible, I shall contrast the state's school system with our own, in order to show how divergent they are in underlying fundamentals.

The Contrast In School Aims

We are agreed that the chief aim of both school systems is avowedly the training of character; but when we seek to define what we mean by character, our divergence of thought becomes instantly manifest. Character to the worldly-minded is a certain outward polish of manners and morals, an exterior morality that shows itself in courtesy, smoothness of manner, good works, (principally of a type to catch the public eye and the attention of the reporters), and similar virtues which serve to create a favorable impression. Now I am not one to belittle these things; they are often the oil which minimizes friction in human relationships. Courtesy, especially, is a civic virtue which we Americans as a whole lack. Our rather decided spirit of independence often leads us into situations in which we forget to respect the rights of others as we should. But when leaders in the state's educational program wish to make these things mean character, or attempt to measure what they call character-training in terms of courtesy, consideration for others, sporadic outbursts of self-called good works, we must register our emphatic disagreement. Character is something much more fundamental; it is not outward, a shallow veneer that covers an inward pit of iniquity. Character-training deals with the entire inward life of the child, with the soul. Thus our chief aims, though they may look somewhat alike at first glance, are widely different. The state's schools can be concerned only with habit formation that will enable the child to rub shoulders with his fellow-men in the community with the least amount of friction; our church school seeks to change the entire inner man to make him an heir of eternal life. If that has been accomplished, he will have already been made one who will be a desirable citizen in any community in which he may be placed by circumstances.

The Educational Philosophies Compared

This attempt to define what we mean by character brings us next to the underlying principles which form the bases of the two systems of education. I shall take up that of the state's system of education first. In its psychology the soul of the child is a blank page upon which can be written whatever those in charge of the child's training may will. As a prominent child training expert stated from a New Ulm platform recently, the science of child psychology knows of no inherited evil traits, or even of any predilection toward evil; all evil tendencies are the results purely of environmental conditions. Give a child the proper conditions of food, shelter, and general security, and allow him to develop and express himself, and you have a good character. The foundations for this philosophy are to be found in modern psychology, based entirely upon human reasoning. The result has been constant change: one school of scientists after another has risen, has dominated the field for a time, and has been displaced by another. Education has attempted to keep step with these changing and shifting views, and the result has been a species of educational chaos. Experimentation is now one of the favorite pastimes of our larger school systems. New ideas in education based on the newer psychology are being tried out on numerous groups of children. What the results will be on the children they are experimenting with, the leaders themselves do not know. The lecturer I have quoted above described in detail a rather revolutionary experiment some of the Minneapolis schools were conducting in primary reading. When he was asked as to the effect upon the children after the three years of experimenting would be over, he answered that they could not tell. The point I wish to make here is that, because the psychology is so baseless and uncertain, the resulting educational methods must necessarily be just as vacillating and uncertain. If an individual public school group in any community does not follow this leadership, it is out of step with educational modernity and modern practise.

To what does this trend lead? It leads to the so-called modern progressive school, in which the children are expected to do nothing but what they themselves would like to do. In the lower grades, for instance, these modern schools do not require the teaching of reading at any particular time; the children are given a chance to see books with pictures, and finally, when they come to the teacher and tell her that they would like to learn to read, reading begins for those who have expressed the wish to learn. All the work of these schools is done in that way; the teacher must remain in the background; the children plan their work under their own leadership in a committee of the whole, * * * and this is progress. Now schools, it is always emphasized, are expected to train

for life situations. How many of my readers have been fortunate enough to be able to do only those things in life which they want to do? Have any never done things that just have to be done? Is it not true that the "have to" jobs are in the majority in our lives? Why is it not logical, therefore, that children should learn to do them in school as well, lest they acquire a false view of life?

What, in contrast, are the underlying principles of the Christian school? Briefly our educational philosophy can be comprehended in the words **sin** and **grace**. We know that the thoughts of man's heart are evil from his youth, and that this powerful force must be recognized and must be dealt with from the cradle to the grave. Man's soul is not a fine white sheet upon which we can write what we will, but it is a soiled, filthy sheet upon which the impress of sin is glaringly set forth. A recognition of this force makes us look for a counteracting cure, and we find this in the grace of God in our Savior, the Christ, through whose blood alone the filth of sin can be washed away. Whoever ignores these two most powerful forces in the world, as the state's school system must do, is forced to deal with problems for which it has no understanding and for which it can have no solution. And the basis for our philosophy? Is it found in the speculations of man, or as the result of fallacious experimentation? No, we have a **sure** Word, the Word of the Creator Himself, and our child psychology is therefore not subject to change with every wind that blows through the halls of the higher institutions of learning.

How is the Training in the Contrasted Systems Carried Out?

The public school must necessarily carry out its aims by basing its entire training upon men and their achievements. If we examine the separate school subjects we find the following objectives sought: Geography tells us how man has adjusted himself to the natural conditions surrounding him, and shows us how he has made use of these natural conditions to advance himself in civilization and what we call progress. History is the story of man's achievements in relation to others in his community, or in his group accomplishments. Citizenship makes use of hero worship to inspire and lead children to emulate outstanding national leaders in becoming desirable members of the community. Science studies the laws of nature for man's aggrandizement and for the increase of ease, good living, enjoyments, and the lusts of the flesh. Language, — well, if we make use of the modern literature the presses have ground out in the last twenty years, we already know that most modern writers are great successes only if and when they describe life in the raw, the rawer the better. Just as the world's first poem was a glorification of lust and murder (Gen. 4, 23), so today most of the world's

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poetry follows the same trend. Vocational work in the schools has as its chief aim the search for material rewards; the criterion is not how good a workman can I become, but how much money can I make.

The Christian school approaches its task from an entirely different point of view. It bases its teaching upon the love of God to man. Here geography is the study of how God provides the earth as a home for man, giving him all the treasures of nature to subdue and to make them serve him as direct gifts of a loving Father. History to our children must become the record of how God has led and still leads the peoples of the world, so that the actions of all peoples, even those of the worldly-minded, all unknown to themselves, must contribute to making favorable conditions somewhere upon the earth for the preaching of His Word and the spread of His kingdom. Citizenship is based entirely upon our fear and love of God, who alone is the author and maintainer of all authority upon earth, whether that be parental or civic. Science sees the wondrous ways of God in the creation and preservation of the universe, and thus helps to strengthen our awe and love of Him. Language is a tool by which we may help to show our love for Him who first loved us, and by which we may be enabled to lead others to that fount of love. Vocational work is to make us better fitted to serve our fellow-men either in our own families, or in the tasks that fall to our lot in life. In short, our aim is to give our pupils the Christian point of view upon all affairs of life. Unless we hold fast to that judgment of life from our scriptural point of vantage, we are soon drifting aimlessly, or hurried along in the stream of life into an eddy where we go round and round helplessly, without knowing what the whole matter of life is about. I like here to think of a pleasant story told of Sir Arthur Sullivan, the famous English musician. One evening he and a friend were to visit at a home which was one of a row of houses that were similar

in outward appearance. They had forgotten the number of the house and were therefore uncertain which one to approach, although both had been there before. Sir Arthur walked up to one house and scraped his foot on the footscraper. He shook his head, repeated the performance at the second house, and then went up to the third house. When he scraped his foot there, his face lighted up. "This is the place," he said, "the scraper gives off E flat." You see, his view of even such a commonplace matter as a foot scraper was musical. We are endeavoring to make the view of our children Christian, even in the minor affairs of life.

Who Is to Carry Out This Training?

Everyone who has had any knowledge of education knows that the school is to the greatest extent what the teacher is. If we think back to our own school times, we know what tremendous influence our teachers exerted upon us. But what control has a Christian parent over the selection of the teachers of his children, if they are placed in the public schools? The religious element, the most important in judging the character of those to whom the children are entrusted, can in the nature of things receive no consideration when teachers are selected in the state's system of education. But where the church has control, the first and most important consideration in the call of the teacher is this, that he be in very truth one who lives his faith in the Lord Jesus. This living faith, which pervades the classroom and conditions all the contacts between pupil and teacher, is the greatest force next to the work of the Holy Spirit in the Word in the moulding and formation of character.

These things, it seems to me, are fundamentals, and deserve restating occasionally, so that we may be encouraged to persist in our determination that only the highest good in the training of our children is good enough for the blood-bought souls of the children whom God has entrusted to our care, and for whom we bear the responsibility.

H. Sitz.

WHAT A FRIEND WE HAVE IN JESUS

It has been estimated that Christendom has produced four hundred thousand hymns and spiritual songs — nearly half a million!

In the nature of things these include a wide range of types, and all grades of merit.

The real value of a Christian hymn will depend mainly upon its faithfulness to the Scriptures.

Some of the best hymns are direct paraphrases of portions of Scripture, as for example, "The Lord My Shepherd Is," while others, like "Rock of Ages," are merely reminiscent of Holy Writ.

One of the most popular of modern spiritual songs is, "What A Friend We Have In Jesus." It is not one of the grand hymns of the ages, and very high church hymnals are apt to leave it out, but it is rich

in comfort for souls in need, and has been recognized and loved wherever the Gospel is preached. How faithfully it reflects the Scriptures may be seen in the following:

What a Friend we have in Jesus

Greater love hath no man than this, that he lay down his life for his friends (John 15:13). — I am the good shepherd: the good shepherd layeth down his life for the sheep (John 10:11). — A friend of publicans and sinners (Matt. 11:19).

All our sins and griefs to bear

Surely he hath borne our griefs, and carried our sorrows (Is. 53:4). — His own self bare our sins in his body upon the tree, that we, having died unto sin, might live unto righteousness (1 Pet. 2:24).

What a privilege to carry Ev'rything to God in prayer

All things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21:22). — If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you (John 15:7). — Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need (Heb. 4:16).

O what peace we often forfeit

He is our peace (Eph. 2:14). — Thou wilt keep him in perfect peace, whose mind is stayed on thee (Is. 26:3). — Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful (John 14:27). — And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus (Phil. 4:7).

O what needless pain we bear

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him for the help of his countenance (Ps. 42:5).

Have we trials and temptations?

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you (1 Pet. 4:12). — He himself hath suffered being tempted, he is able to succor them that are tempted (Heb. 2:18). — The Lord knoweth how to deliver the godly out of temptation (2 Pet. 2:9).

Is there trouble anywhere?

**We should never be discouraged,
Take it to the Lord in prayer.**

We know that to them that love God all things work together for good (Rom. 8:28). — These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer;

I have overcome the world (John 16:33). — Cast thy burden upon the Lord, and he will sustain thee (Ps. 55:22).

Can we find a friend so faithful, Who will all our sorrows share?

There is a friend that sticketh closer than a brother (Prov. 18:24). — No longer do I call you servants. . . . but I have called you friends (John 15:15). — In all their affliction he was afflicted . . . in his love and in his pity he redeemed them (Is. 63:9).

Jesus knows our ev'ry weakness

For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin (Heb. 4:15).

Are we weak and heavy laden, Cumbered with a load of care?

Come unto me, all ye that labor and are heavy laden, and I will give you rest (Matt. 11:28).

Precious Savior, still our refuge

Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not (Luke 22:31, 32). — I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand (John 10:28).

Do thy friends despise, forsake thee?

Yea, mine own familiar friend, in whom I trusted . . . he hath lifted up his heel against me (Ps. 41:9). — Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you (John 15:20).

In His arms He'll take and shield thee, Thou wilt find a solace there.

The eternal God is thy dwelling-place, and underneath are the everlasting arms (Deut. 33:27). — As one whom his mother comforteth, so will I comfort you (Is. 66:13).

— C. A. Wendell in The Bible Banner.

A STRONG CONGREGATION

"Is it a strong congregation?"

"Yes," was the reply.

"How many members are there?"

"Thirty."

"Thirty! Are they very wealthy?"

"No, many of them are poor."

"How, then, do you say it is a strong church?"

"Because they are earnest, devoted, at peace, loving one another, following the Word of God in all things, instant in prayer, and striving together to do the Lord's work. Such a congregation is strong, whether composed of thirty or three hundred members."

Friend, what are YOU doing to make yours a strong congregation?



Comments

On Bible Classes These have become quite the vogue in these latter years as a method of deepening the knowledge of the truth unto salvation, especially for the young just out of the catechumen class. The present writer has conducted such classes in and out of jail. To explain. It was our privilege years ago to teach Bible classes in one of our state penal institutions. A sectarian preacher entered this field also. His method was to assign questions for debate on a given Scripture passage among the members of his class drawn from the inmates or prisoners. It was not our way of doing things. We read the simple Gospel stories, explained them as simply as possible, and answered a question here and there as it came out of the class showing its interest. We believed at the time and do yet that that was the most profitable and best way. Our Lord told us to **teach** all nations, not to form debating societies on religious questions.

We are reminded of this subject through a notice in some paper the other day, by whom and where has for the nonce escaped our memory, where the writer said that a Bible class which was nothing but a debating society did more harm than good. We agree with him. To tax a class of young people, inexperienced and yet unstable or unformed in the full grasp of the Biblical interrelated truths, with the effort to argue pro and con on those truths, always has seemed to us as dangerous. Debates settle so very little. In the matter of the positive statements of the Bible on the way of salvation debates by halfbaked learners may do a great deal of harm. Honest doubts and searching for the truth may evoke questions by the members of the class, and these should be answered clearly, kindly, but positively from the words of Holy Writ. This does not preclude earnest study of the Scriptures under discussion, but rather intensifies it. The best way to be built up in the knowledge of the saving faith still seems to be, as we see it, the way of Mary who sat at Jesus feet and heard His word. Even Nicodemus who came to question Jesus, if not to argue, became a very silent and absorbed listener to the Master's words. Z.

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Returning Sanity was indicated at the Columbus, Ohio, general meeting of the Methodists in the views expressed by bishop Leonard on the world-betterment schemes advocated by the blatant Methodist Federation for Social Service. This

Federation presumes to call itself Methodist as speaking for the whole church. The bishop said, as reported in the New York Times:

"There are those today — I am not questioning their sincerity — but there are those who, in the presence of the changing order of our time, would substitute for our own Democratic and Republican institutions a planned economy that is alien and godless."

"I cannot conceive of the Gospel that Paul preached as having any word of encouragement for any system of philosophy or for any social order of economic theory that would first say that the vital and important thing is man's material welfare."

"I am not saying that the material welfare is not important. I am saying, however, that first and foremost Jesus Christ came into this world to save the world from sin, and whatever social passion is to have a permanent place in this world must grow out of man's spiritual passion."

Bravo, Bishop Leonard! Some are still left then within the Methodist Church who hold fast to the essential truths of the Gospel. But there is a sad division among the Methodists on his question of a new economic system. The Federation clings fanatically to its efforts for the change of the economic system, although one of them testified that they got letters opposing them like this: "As one Methodist to another, I want to tell you that you are a first-class skunk. Yours in Jesus' name." Of course, calling names will not convince the gainsayers of the truth. Only the use of Scriptures lovingly but firmly applied might do that under God. Z.

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War and the New Testament The Presbyterian Church has a committee which is to consider the so-called Cayuga Overture, which urges the amendment of Chapter XXIII, Section 2, of the Presbyterian Confession of faith, by eliminating the dogmatic statement that magistrates may "lawfully, now under the New Testament, wage war upon just and necessary occasions."

As the Presbyterian Tribune states it, this committee recommends to the Assembly that the proposed amendment be submitted to the presbytery. But what irks the extreme pacifists within the Presbyterian Church is that this committee attaches to its proposal this statement:

"In making this recommendation, your committee would call the attention of the General Assembly to the fact that this clause has to do with the duties of the civil magistrate. Its elimination might be interpreted as a declaration on our part that Presbyterians should not support their civil magistrate in any war for any cause whatever."

"On the other hand, we have written one of the most glorious chapters in our church history as Pres-

byterian patriots, and no injection of civil disloyalty should be allowed to mar it."

"Your committee feels, however, that open discussion of the question in the presbyteries will promote instead of injure a truly Christian patriotism, and possibly lay bare some of the communistic influences in our country that may be suspected of parading themselves today under the name of Christian pacifism."

Again there seems to shine forth a gleam of understanding of the true nature of God's teaching on the duties and rights of civil government, as well as of the nature of the fanatical enthusiasts that are now declaiming from the housetops that all war is unchristian and again the "mind" of Christ as found in the New Testament. Why the New Testament should be singled out is not clear, does it not agree with the Old Testament in the matter of waging war? Z.

* * * *

Power for Christian Progress As the Living Church puts it: "Our feebleness is shown by our — falling again for the same old temptations. Hounded by uneasy thoughts and fears. — Not getting on with life companions. — Life tedious the moment busyness stops. — No satisfying outlet for ability. — Little advance; much slipping backward. — Bitterness. Resentment. Fault-finding. You and I can increase the list from our own stock."

"Then a list of group situations taking place in the family, or in our Church, or nation and race: Family pulling apart. Frequent quarrels. Church marking time. Discord between members. Congregation falling off. Religion is discredited. Retrenchment of the General Church's missions. Community degenerating. Crime on increase. Grumbling citizens, etc., etc."

All this shows a lack of Christian power, in us, in our hearts, in our lives. And yet the Lord promises to give power to the faint, Is. 40:29. By what means? Only through His Word. Let us hear it, keep it; it shall make us strong to run the race. Z.

* * * *

The Sorrows of the Jew are manifold and heavy. Wherever he goes he does not seem to be wanted and in ever so many cases he is made to feel that he is not wanted. The pogroms or organized massacres, much in vogue formerly in Russia, are indeed no longer much in use, but still the lot of the Jew in many lands is not a happy one. Germany has broken the Jewish grip on the intellectual and moral life of the Fatherland and has repressed the Jew in a great many of his wonted activities. In Poland recently there have been outbreaks of mobs in various cities against him. In Russia indeed the Jew seems to thrive in the working out of communism, with which he is much in sympathy.

The latest outbreak against the Israelite is reported

from the Holy Land, where some 80,000 of him have been repatriated, and where he has prospered fairly well in his usual manner, building up cities as centres of trade, planting trees, making the desert bloom, and in general laboring for the economic progress of his ancient homeland. But all this is resented bitterly by his cousin the Arab, who now has risen against him and who never hospitably welcomed him to the shores of what is now Syria. Were these Jewish colonies not under the protecting hand of Great Britain, the slaughter of this persecuted race would be much greater than it is even now.

And the Jew cannot understand it. His is not a nation, he is not in fact a people, but a race. It is not due to his religion that he is always and ever a thing apart, an alien race; for a great many of the Jews have left the religion of their fathers. The reason why the Jew cannot understand the animosity shown him on every side is because he will not believe the Scriptures, the very writings from God, entrusted to him by God. Rejection of the Word of God in unbelief is an age-old vice of the Jews. It culminated in their rejection of the Christ, hence the fulfilment of the curse is upon them that they shall be scattered throughout the earth among the peoples and yet not be of them. Z.

From a Wider Field

TOKENS OF GOD'S LOVE

The azure skies above me,
The robins' cheerful song,
The tiny blooming snowdrops
Make faith a bit more strong.

I wonder how a mortal
Could fail to see God's love;
For well we know it echoes
Through earth and heaven above.

It seems to me the songbirds,
God placed in every tree,
Are messengers from heaven
To comfort you and me.

And as the tender flow'rets
Break through the callous clay,
It is to me a picture
Of Resurrection Day.

The passing clouds that vanish,
As skies become more clear,
Remind me that in trouble
The Lord is also near.

The early morning sunrise
Is God's grace fresh and new,
Another day of mercy
With service I may do.

And as the day grows fainter,
I watch the setting sun,
Which once had set on Calv'ry,
When Jesus' work was done.

Then while I watch its beauty
Reflected in the sky,
The crimson blood of Jesus
For all my sins doth cry;

And I, with true repentance
May lift my eyes above,
To see my Risen Savior
With open arms of love.

Oh, Holy Father, pardon
That oft I fail to see
The things Thou hast created
To cheer and comfort me.

Accept my feeble "Thank You"
For tokens of Thy love;
Then when this life is over
I'll praise Thee up above.

Adeline Weinholz.

GOD IS LOVE

Yes, "God is Love!" Behold His love in the works of nature and in His conduct to sinful man.

Look at the works of nature. See not only the fitness of all things, but see how all bears the impress of love and kindness. Look at the necessities of man and how abundantly they are met. Look at the framework of his body, how constituted for enjoyment. Look at the senses, what sources of pleasure. Look at the vital parts, how protected from injury. Look at the gift of rationality; this gives man superiority over all he brute creation; this enables him to rise higher than the eagle, to move more swiftly than the gazelle, and to emulate the courage and strength of the lion. Look at the dignified inhabitant of the body, the eternal, undying soul, with its capacities of knowledge, reflection, and spiritual enjoyment.

Then look at the world, and its profusion of comforts, for the dignity and happiness of man. The earth is covered with a soft and verdant carpet; the expanse of the sky is of a most beautiful blue; the salubrious air is impregnated with the balm of life; thousands of rivers send forth their living streams; the fields yield their roots and grain, and the trees spread their richly-laden boughs to the hand of man with an abundance of food and necessary raiment; the earth yields from its own bowels the material of comfortable heat; the great orb of day sheds his golden beams, illumines the landscape, and makes all nature rejoice; the darkness of night administers to man's repose, while balmy sleep, as nature's great restorative, prepares for the scenes of the coming day; the wind purifies the atmosphere of its baneful exhalations, and the lightning causes it to dispense its contagious influence abroad; the sea, by its saltiness and motion, retains its healthful purity, instead of becoming a stagnant

lake, which would destroy the world by its pestilential vapors. This is a very rough sketch, a very inadequate description, a very imperfect outline of the truth which nature affords, that "God is Love."

This truth is evident also from God's conduct to sinful man. God had created man in His own image. He had invested him with dignity and dominion, made him ruler over all the other creatures, and but a little lower than the angels. The law which God gave him was plain, easy, and therefore practicable. God endowed him with every moral excellency; he had light, love, and strength to honor God, and to remain happy.

But man lost all this when he fell into sin. And this crime was voluntary. It was a willful transgression. He had no claim except to judgment; no merit but to deserve death. Here, then, we are called to behold the triumph of divine love over the claims of justice and over the unworthiness of man. And His love did triumph.

Adam flees; and when arrested, trembles; but the blow is suspended; he dies not, but lives. Behold the provision of love! Sin must be punished, holiness must be exalted, truth must be vindicated; and yet, love must be victorious. A substitute is found, One of sufficient dignity, One who volunteered for the work. God yields His Son to poverty, to reproach, to agony, to death, to endure the penalty of sin. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Here God revealed Himself as He never had done before: God appeared in the form of a man!

Hearken to the proclamation of the Gospel! The sacrifice has been offered, and the sinner redeemed; but he might remain ignorant of it. The Gospel is therefore sent; heralds are called, qualified, and sent to tell a rebellious world of the expedient God has devised for the restoration to Himself. And there are two things in this proclamation, deserving of particular attention: first, the generosity of its conditions. The way of return to God is graciousness itself; no tortures, no self-inflicted pains — a softened heart, a supplicating spirit. Secondly, the universality of its extent. This proclamation is as universal as the boundaries of our rebellious world — it extends to every creature. "Look unto Me, and be ye saved, all the ends of the earth."

O contemplate the riches and glory of God's love! Who can tell what God has laid up for them that love Him? Think of the regions of immortality, the temple of love, the joys of eternity; everything proclaims that "God is Love." The winds waft the sounds upon their invisible wings, the waves reflect it from their transparent bosom; it is emblazoned in the sunbeam; it is this which is the melody of the spheres. We hear no other sound in the groves of Paradise, in the walks of Eden, until the cloud has

settled over the guilty heads of our first parents. We see the first promise exhibiting the same truth; we see it in all that Jesus was, and said, and did. His life taught it, His death ratified it, His resurrection justified it, and all His words in heaven plead it; while thousands of thousands join in one swelling chorus in the Church on earth, and through the extended Temple in the skies, that **"God is Love!"** K. F. K.

YE MUST BE BORN AGAIN

Nicodemus Ruler was a prominent man of his time, and no doubt a good man. He paid his debts, was good to his family, and helped the poor. He helped every good cause, and was really a good citizen. But somehow or other all this failed to bring peace to his soul.

When he heard of Jesus, he hastened to Him to inquire the way of salvation. After doing all the good things he had done, he wondered what hard things he would have to do to be saved. His question was: **"What must I do to inherit eternal life?"**

Just like some good folks of today, he expected to be saved by **doing**. If we could only earn our way to heaven by **doing**, what great somebodies we would be. Jesus told Nicodemus, what He would tell every one who came to Him inquiring the way of salvation, **"Ye must be born again."**

Now, instead of arguing as to the possibility, and the question of how it can be, let us rather ask, **"Why?"** Jesus says, **"YE MUST,"** and there must be a reason behind it sufficient to justify the emphasis He placed upon this **MUST**.

By way of illustration, let us ask another question: **"What must an angleworm do to become a humming bird?"** You say that is impossible. Wait, we are not asking about the possibility of it. The question is, **"What must an angleworm do to become a humming bird?"** You say, **"There is nothing it could do to bring about such a change. A miracle would have to be performed, and the angleworm would have to have a new nature — in other words, be born again."**

Exactly! And that is just what must happen to every Nicodemus who wants to find the way to heaven. Men may be respectable and moral and desire to do the right thing, yet they have a sinful nature, and are not at peace with God. The kingdom of heaven is righteousness and peace and joy in the Holy Ghost, and, moreover, it is first established in you before you get into it.

Of course, men will ask with Nicodemus, **"How can these things be?"** It is humiliating to be told that they are powerless to bring about the transformation, and the devil will try to make them believe that it is impossible, because they cannot understand how it is done.

In reply, Jesus says: **"The wind bloweth where it listeth and thou hearest the sound thereof, but canst**

not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." This is the same Jesus who says: **"As many as received Him, to them gave He power to become the sons of God."**

We are not to bother our heads about the possibility of it, nor attempt to unravel the mystery of it. Can you explain the wind? No; but you do know that it blows. While we cannot explain the mystery of the new birth, thank God, we do know that it is so!

There are thousands of witnesses who joyfully testify that the Holy Spirit, through the means of grace, has changed their natures and set them in the kingdom of heaven. Old things are passed away, and all things have become new. The change is just as miraculous, but just as real as if the angleworm were transformed into a humming bird.

"Ye must be born again." Thank God, we may be born again, of **"water and of the Spirit."** Jesus says it can be done, and He promises that it shall be done. There is no greater or more joyful truth than that which we confess in the Third Article of our Christian Creed: **"I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, nor come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."** K. F. K.

THOUGHTS ON MISSION WORK

The first messenger of the birth of our Lord and Savior Jesus Christ was a missionary messenger, telling the shepherds that the Savior had been born.

The great prayer that Jesus Christ taught His disciples contains a missionary petition, **"Thy kingdom come."**

The first message of the risen Savior, given to Mary Magdalene, was missionary in spirit: **"Go to My brethren and say unto them, 'I ascend unto My Father and your Father.'"**

The parting words of our ascended Savior gave to us the great commission, which tells us to teach all nations.

In the face of all these facts dare we be indifferent toward missions? — Sel.

SUMMER WORSHIP

No matter what the weather conditions are, we daily partake of food to sustain our body. Even during the summer months, when at times the heat is intense, we do not refuse to eat and drink.

Our soul, too, must be sustained during the summer months. But we can satisfy our soul only with the glorious Gospel, which proclaims salvation through Jesus Christ. To neglect this spiritual food brings on spiritual death.

However, Satan tries to make us believe that it is not so important that we faithfully and conscien-

tiously hear the Gospel for the upbuilding of our faith during the hot weather. That is one of the cunning deceptions with which he has filled the world. Especially does Satan try to make us believe that we need not trouble and worry about church and worshipping while we are on vacation. But if we are faithful to our Lord and Savior Jesus Christ, we shall find time to worship, to pray, to read the Scriptures, no matter how warm and disagreeable the day may be.

Beware of the summer sin of neglecting your soul!
— Sel.

DEPEND ON HIM

A drowning boy was struggling in the water. On the shore stood his mother in agony of fright and grief. By her side stood a strong man, seemingly indifferent to the boy's fate. Again and again did the suffering mother appeal to him to save her boy. But he made no move. By and by the desperate struggles began to abate. He was losing strength. Presently he rose to the surface, weak and helpless. At once the strong man leaped into the stream and brought the boy in safety to the shore. "Why did you not save my boy sooner?" cried the now grateful mother. "Madam, I could not save your boy as long as he struggled. He would have dragged us both to certain death. But when he grew weak and ceased to struggle, then it was easy to save him."

To struggle to save ourselves is simply to hinder Christ from saving us. To come to the place of faith we must pass from the place of effort to the place of accepted helplessness. Our very efforts to save ourselves turn us aside from that attitude of helpless dependence upon Christ which is the one attitude we need to take in order that He may save us. It is only when we "cease from our own works" and depend helplessly upon Him that we realize how perfectly able He is to save without any aid from us.

— James H. McConkey.

A NEW TESTAMENT WITH THE BOLSHEVISTIC STAMP

After the death of the Baltic pastor, D. Oscar Schabert, the Wuerttemberg Bible Institute received the small New Testament that he always used and which, before his death, he had promised the Bible Institute for their archives. The small book has a peculiar mark: On the top right hand corner of the title page can be seen the stamp of the five pointed Soviet star with the Lettish inscription: "Proletarians of all countries, unite; Lettish Advisory Republic, Government Prison at Riga." This stamp was put on the little book when, during the revolutionary year, 1919, Pastor D. Schabert had to go to prison along with many other pastors and church members. The small New Testament was found, as he writes, at one of the shameful inspections. Dr. Schabert was willing to

release everything with the exception of this book. After a bitter struggle it was finally thrown at him with these words: "Take that trash!" However, Dr. Schabert insisted that the book be provided with the stamp of the prison, so that it could not again be taken away from him by the guards. Thus it came about that the Bolshevist stamp was placed in a New Testament, not only on the title page but also on several other pages. The Testament was the only consolation to the prisoners, their foundation and their comfort.
— Evangelischer Pressedienst.

THE BEST PURCHASE

John Wanamaker, world's merchant prince, companion of kings and rulers and presidents, began his career as an errand boy at \$1.25 a week. He became one of the largest purchasers of merchandise the world has ever known. But what did he consider his greatest purchase? Hear him. "I have of course made large purchases of property in my lifetime, involving over millions of dollars, and the building and grounds in which we are now meeting represent a value approximately \$20,000,000. But it was when as a boy in the country at eleven years of age that I made my biggest purchase. In a little mission Sunday school of the Lutheran Church I bought from my teacher a small red leather Bible about eight inches long and six inches wide. The Bible cost me \$2.75, which I paid in small installments as I saved up my own money which I had earned."
— Sel.

LUTHER ON GOING TO COMMUNION

"Yes, if it were money, and everyone were given, not Christ's Body and Blood, but a hundred Hungarian dollars or even a smaller gift, there would be a rush and a running and a stampede; and we wouldn't be surprised to see blind folks brave the deep waters of the Elba or Rhine to get those hundred dollars.

"Ought we not be ashamed of ourselves, we wretched mortals, to run and rush like that for the sake of a little money?

"And here are not a hundred dollars, which will soon be spent, but the Body and Blood of Christ Jesus, through which we are saved. That treasure He bestows upon us as our very own in His Testament, and therewith eternal life, that we may be assured of it, may comfort ourselves with it, and ever reflect upon it. But men shun it as though it were poison and damnation."

THE FLOOD DAMAGE

Private reports from that portion of Pennsylvania affected by the recent floods of the Alleghany, Monongehela and Ohio Rivers tell of a "Lutheran Town" where "92% of the business men are heavily hit, some certain to be bankrupt." This indicates in a general

way the financial problems to be faced by congregations whose property suffered from the flood. One congregation had "70% of the church families in the flood." Here the need is not for temporary relief but for refurnishing and rebuilding, for tax money and the like. These financial strains may interfere seriously with church contributions.

there can be no doubt but that it undermines the authority of the church as a teacher and works consequent harm in its members. Stability can be attained only by observing the injunction: What saith the Lord? He has defined the church's course in His Word and if we follow God's direction we will not afterward need to express "regret." G.

ARE WE A GODFEARING AND UNSELFISH PEOPLE?

Study the figures below. They give us an idea on how our Americans use the money the Lord has given them to use to His honor:

Tobacco, cigarettes, etc	\$1,823,279,783
Confectionery	805,906,990
Drugs and Patent Medicines	541,841,120
Perfumes and Cosmetics	107,304,100
Gum	92,232,280
MISSIONS	44,000,000

No mention is made of money squandered for drinking, gambling and other accompanying vices. No figures for sports, pleasure trips and luxuries in the homes. These figures would run high indeed. And the Lord should be satisfied with a crumb without giving evidence of His displeasure? Let us turn unto the Lord, our God, NOW ere it is too late.

— Sel.

JUST JOTTINGS

When the Seventh Day Adventists recently met in general conference a report was read which showed that not a single mission station was abandoned by them during the depression years. Said one of their leaders: "We can rejoice in God that neither the World War nor the great depression has stopped the onward march of the Second Advent message in its saving mission to a lost world."

We wonder how many other church bodies are able to point to a similar record?

* * * *

According to an A. P. despatch from Boston on May 20th "The American Unitarian association officially expressed 'regrets' for the wartime action of its board of directors in refusing support to societies employing any minister not an 'outspoken' supporter of the United States government's 'vigorous' prosecution of war.

The little item bears the illuminating caption "Regrets War Hysteria." Today it would seem to the interested observer as if the pendulum had swung to the opposite extreme and some of the churches and their affiliations were now laboring in the throes of a "Peace Hysteria." Who knows? The time may come when even this extreme is deplored as a hasty and therefore deplorable stand. When the church vacillates even in its stand on temporal questions



\$62,945.52

\$62,945.52 — that is the sum we will have to raise before June 30th if we are not to close the fiscal year with a deficit.

The total sum required is \$88,371.28, which includes estimated current expenditures for May and June, \$57,371.28; interest, \$12,000; bills, \$6,000; and the deficit for April, \$13,000.

Expected revenues will amount to \$7,325.76, and \$18,000 will be paid into the treasury by the Northwestern Publishing House and the Funds Committee, a total of \$25,325.76.

This leaves the sum of \$62,945.52 to be raised by collections during the months of May and June. The average collections for these months amount to \$45,721.94. If the collection during May will show up to the average, we will have to increase our collections in June by \$17,223.58 over the average.

To close the fiscal year with a deficit would harm our Synod in more ways than one. There surely is not one among us who could look on unconcerned when harm comes to the cause of our Lord in the work of our Synod.

But, can we do anything about it at this late date? The time is short, indeed, but we succeeded last year through the splendid effort of our congregations to avoid a deficit larger than a few hundred dollars. If we can only reach the members of our Synod, they will, of this we are confident, again rise to the occasion.

May we, therefore, herewith ask every pastor to bring this matter to the attention of his congregation next Sunday, telling his people frankly the standing of their church? The announcement should be repeated throughout the month of June, with a weekly report on the progress that has been made. Where weekly envelopes are used, increased contributions should be solicited. They who have already brought in their monthly envelope will be glad to bring a special gift in a plain envelope inscribed with their name and the number of their regular envelopes.

Where the envelope system is not in use, plain envelopes inscribed with the name of the donor can be used for this purpose.

But, let us all, pastors and members, act, and act at once! Mail your remittance to the District Cashier on the forenoon of June 29! As only a limited space has courteously been reserved for us before the Northwestern Lutheran goes to press, we cannot add a further appeal. Nor should it be necessary that this be done. Our cause pleads for itself, and all who love it will respond.

John Brenner.

THE SEMINARY AT THIENSVILLE

will close its this year's program with the usual exercises on Wednesday, June 10, at 9:30 A. M. All friends of the institution are cordially welcome.

Thienville, May 14, 1936. The Faculty.

MICHIGAN LUTHERAN SEMINARY

The 26th school year at Michigan Lutheran Seminary, Saginaw, Mich., is to close on June 16, and the graduating exercises are to be held in the evening of that day at St. Paul's Lutheran Church. The Rev. Aug. Kehrberg, Frankenmuth, Mich., will address the graduates and the assembly. There are 9 scholars, 7 boys and 2 girls, in the class that graduates.

The forenoon and the afternoon of commencement day will as usual be devoted to athletic games and contests on the Seminary field, and in the evening, after the graduation, the alumni will gather for their annual meeting. Friends of the institution are cordially invited to spend that day with us on our beautiful grounds.

To the Lord, who again as in the past has been with us with His grace and blessing, be honor and praise.

Otto J. R. Hoenecke.

Saginaw, Mich., May 20, 1936.

COMMENCEMENT EXERCISES

The faculty and the graduating classes of Dr. Martin Luther College, New Ulm, Minnesota, extend to all an invitation to be present at the commencement concert on Thursday evening, June 11, and at the graduating exercises which will be held at 10 o'clock on Friday, June 12. Professor E. E. Kowalke of Northwestern College will deliver the address.

Carl L. Schweppe.

COMMENCEMENT DAY

Commencement exercises at Northwestern College will take place on Thursday, June 18. The exercises will begin at 10:00. In the afternoon the Alumni Society will hold its annual meeting in the gymnasium. Guests who desire reservation of a place at the dinner

table are requested to notify Prof. Theo. Binhammer, since our college dining hall accommodates only about 200 persons.

E. E. Kowalke.

WINNEBAGO LUTHERAN ACADEMY

The graduation exercises of this school will be held on June 14. Church service at 3 P. M., meeting of the Alumni at 4:30, academic program at 8:15. Supper will be served, at a nominal price, to guests who make reservations with Mr. M. Zahn, 298 So. Park Ave., up to, and including, June 12.

G. E. Bergemann, Director.

CONVENTION OF THE SYNODICAL CONFERENCE

Upon invitation by the Ev. Luth. Federation of Missouri Synod Churches in Greater Indianapolis the Ev. Luth. Synodical Conference of North America will hold its thirty-fifth convention in Indianapolis, Ind., from August 6 to 11, 1936. Opening service at 10:00 A. M., Central Standard Time, in St. Paul's Church, East McCarty and S. New Jersey Sts. (Pastor H. M. Zorn). Sessions will be held in St. Paul's School and Hall, corner of Wright and Weghorst Sts. According to the rules of the Synodical Conference, every delegate must provide himself with three copies of his credentials, signed by the president and the secretary of his synod, or District. One copy is to be sent to the President of the Synodical Conference, Prof. L. Fuerbringer, D. D., 801 De Mun Ave., St. Louis, Mo.; another to the Secretary, Prof. G. V. Schick, Concordia College, Ft. Wayne, Ind.; and the last to Rev. H. M. Zorn, 717 S. New Jersey St., Indianapolis, Ind. To receive consideration, requests for quarters should be sent to Rev. H. M. Zorn not later than July 6.

G. V. Schick, Sec'y.

ANNOUNCEMENT

To fill the vacancy created by the death of Pastor Herman Gieschen, I have appointed Pastor Gerald Hoenecke, Cudahy, Wis., a member of the Editorial Committee of the "Gemeindeblatt." John Brenner.

TWENTY-FIFTH ANNIVERSARY AS SUNDAY SCHOOL TEACHER

Rose Haas served twenty-five years as Sunday school teacher in Christ Lutheran Church, Zumbrota, Minn. A rare anniversary indeed. The church and all its organizations celebrated this occasion Sunday, May 24. The pastor spoke on "The Christian's Duties in the Church." Tokens and love and greetings and congratulations from many friends were received. May the Lord give her strength and grace to continue in His service of feeding God's little lambs.

Rev. P. E. Horn.

TWENTY-FIFTH WEDDING ANNIVERSARY

On May 17 Mr. and Mrs. Wm. Buck, members of St. Peter's Lutheran Church at Goodhue, Minn., celebrated their twenty-fifth wedding anniversary. The undersigned briefly spoke on Ps. 106:1. A collection of \$6.85 was taken up for the Old People's Home.

May the Lord's blessing abide with them.

T. E. Kock.



**DISTRICT CONVENTIONS
NORTH WISCONSIN DISTRICT**

If God be willing, the North Wisconsin District of the Joint Synod of Wisconsin and Other States will convene for its regular biennial sessions from the 24th to the 30th of June in Trinity Congregation at Marinette, Wis. (Rev. A. Gentz, pastor).

Opening services will be held at 10 A. M., June 24. All delegates are kindly requested to hand their credentials to the secretary immediately after services. These credentials must be signed by the chairman and secretary of the respective congregation.

Memorials must be in hands of the President, the Rev. E. Benj. Schlueter, not later than the 10th of June.

Request for quarters must be with the local pastor before June 1. Lodging and breakfast will be gratis, whereas dinner and supper will be served by the ladies of the congregation at reasonable prices. G. E. Boettcher, Sec'y.

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PACIFIC NORTHWEST DISTRICT

The Pacific Northwest District Synod will meet in St. Paul's Church, Tacoma, Washington, June 9-11. The opening services will take place at 9 A. M.

Pastor A. Sydow will deliver an essay on "The Case of the Walther League." Pastor F. Soll's essay will treat of "The Modernist and We."

Pastors and delegates are asked to announce their coming to the local pastor; lodging and meals will be provided. William Lueckel, Sec'y.

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NEBRASKA DISTRICT

The Nebraska District will convene June 24-29 in Immanuel Ev. Luth. Church at Hadar, Neb. (Rev. George Tiefert, pastor). Opening services will be held on Wednesday morning at 10:30 o'clock. The following essays are on the program: "The Prophet Elijah" (Prof. F. Brenner); "Paul as a Model Missionary" (H. Spaude); "Smalcald Articles" (A. C. Baumann). Please register in due time with the local pastor. Im. P. Frey, Sec'y.

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MICHIGAN DISTRICT

The Michigan District will convene, God willing, June 18 to 23, 1936, in St. Matthew's Church, Benton Harbor, Michigan (H. C. Haase, pastor).

Lodging will be furnished gratis. Requests for quarters should reach the local pastor before June 6. Those driving their own cars are asked to state this when requesting lodging. Dinner and supper will be served at a nominal cost.

All memorials should be in the hands of the District President by June 1.

Credentials of lay delegates must be signed by the chairman and the secretary of their respective congregations, and should be handed to the District Secretary before the opening meeting. Pastors are asked to forward the names of their regular and alternate lay delegates to the District Secretary as soon as possible.

Pastor Hugo Hoenecke will present an essay on the subject: "Should dinners, socials, theatrical performances, and other similar activities be permitted in our congregations, particularly if they are to be used for raising money for synodical or congregational purposes?"

Karl F. Krauss, Sec'y.

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SOUTH-EAST WISCONSIN DISTRICT

The South-Eastern Wisconsin District convenes June 22-26 at St. John's Ev. Luth. Church, Wauwatosa, C. A. Otto, pastor. Opening service, Monday, 10 A. M. Closing service, Thursday evening.

Papers: Die Worte Christi, Lukas 12:49-53, eine ernste Predigt gegen die heutigen Unionsbestrebungen, Prof. A. Pieper; Conservative Lutheran Order of Service, with a view to the present-day liturgical innovations, Prof. M. Lehninger.

Lay delegates are requested to present their credentials to the undersigned after the opening service.

Those coming from a greater distance desiring night lodgings please apply at once to Pastor C. A. Otto. Meals will be served at the church hall. W. Keibel, Sec'y.

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WEST WISCONSIN DISTRICT

The West Wisconsin District of our Synod will meet June 22 to 26 at Northwestern College, Watertown, Wis. The business meeting will be held in the gymnasium, the services at St. Mark's Church. The first session begins Monday afternoon at 2 o'clock. The opening services on the same day at 7:30 P. M. Communion service on Thursday at 7:30 P. M. The sessions will come to a close Friday noon.

The delegates from the various congregations are kindly requested to hand their credentials, properly signed by the president and the secretary of their respective congregation, to the secretary of the district in the first session.

Two essays are to be read. Prof. W. Schumann: "The Call to the Ministry." Pastor K. Timmel: "The Missions of Lutheranism in Modern America."

Quarters are to be had at the College Dormitory. Delegates are to bring their own sheets, pillows, covers and towels. Meals, beginning with supper on Monday evening, will be served at the college kitchen at a moderate price.

A. W. Paap, Sec'y.

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MINNESOTA DISTRICT

The Minnesota District will meet for its tenth biennial convention in Dr. Martin Luther College, New Ulm, Minnesota, June 22 to 26, 1936. The first session will begin June 22, at 2 P. M.

The following papers have been assigned: "Societies of Our Young People and Their Activities in Relation to the Church" — Rev. Theo. Albrecht; "The Use and the Abuse of Music in the Lutheran Church" — Prof. H. Sitz; "Die Gestaltung der christlichen Kirche im ersten Jahrhundert" — Prof. G. Westerhaus.

The "Housing" committee will bring further information regarding lodging and meals. The credentials of the lay-delegates should be signed by the president and the secretary of the congregation. Pastors are requested to mail the return-postcard promptly. Announcement of services later.

Arthur W. Koehler, Sec'y.

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DAKOTA-MONTANA DISTRICT

The District will convene from June 16 (9 A. M.) to June 19 (M.) at Bowdle, South Dakota (Pastor P. G. Albrecht).

German services will be held Tuesday evening with Holy Communion. Pastor D. F. Rossin will preach the main sermon, while Pastor L. Lehmann will deliver the confessional address. Another service will be held on Thursday evening

in the English language, in which Pastor Schmeling will preach.

A German essay entitled: "Gleichgueltigkeit in bezug auf die reine Lehre hat immer den Verlust des seligmachenden Evangeliums zur Folge," will be read by Pastor Schlegel, while Pastor E. Schaller will read an English essay on the subject: "The foolishness of preaching."

Congregations desiring to join the District should send a copy of the constitution to the chairman of a committee which will examine them. The chairman is Prof. H. Oswald, Mobridge, So. Dak.

Congregational delegates will see that their credentials are signed by the chairman and secretary of their congregation. Announcements should be made at an early date to Pastor P. G. Albrecht, Bowdle, South Dakota.

Herbert Lau, Sec'y.

MEETING OF SYNODICAL CONFERENCE

The Ev.-Luth. Synodical Conference of North America will meet August 6-11 in Indianapolis, Ind., within Rev. H. M. Zorn's congregation. Essayists: Prof. T. Laetsch: "The Holiness of God," and Prof. T. Hoyer: "Union Movements." Details pertaining to this convention will be published at a later date.

L. Fuerbringer,
President of the Synodical Conference.

EASTERN CONFERENCE

The Eastern Conference will meet on the second Sunday p. Trinity, June 21, 1936, 2 P. M., at Calvary Lutheran Church, Thiensville, Wis., Pastor S. Westendorf.

Essay: Pastor H. Herwig: Principles and Methods of Raising Moneys for Local and Synodical Purposes.

M. F. Rische, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference meets, D. v., at Tess Corners, Wis., Pastor E. Tacke, June 9 and 10. First session at 9:30 A. M.

Essays: Spiritism, G. Schoewe; Exegesis, 2 Tim. 4:5ff., M. Rische; Hebrews, chap. 1, H. Hartwig (J. Mittelstaedt); Lutheran Practice with Regard to Ordination, S. Westendorf.

Sermon: K. Lescow (A. Maaske) English.

K. Lescow, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet June 9 and 10 at Delano, Minn., Pastor H. Bruns.

Papers: Lenz: What Methods Should We Employ when Dealing with Indifferent Church Members? Bruns: The Duties of the Church Officers. Hempeck: Genuegende Vorbereitung unserer Jugend zur Konfirmation. Teacher Karth: Ist es notwendig, Sonntagschule neben Gemeindeschule zu halten?

Sermon: Pastor W. Voigt — K. J. Plocher.

Please notify Pastor Bruns as to how many delegates you are bringing along.

Karl J. Plocher, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets, God willing, with Pastor J. C. A. Gehm at Darfur, Minnesota, on Wednesday, June 17, beginning at 9 A. M. Everybody is requested to bring his 1935 Synodical Report along. Please register in due season with the local pastor.

H. A. Scherf, Sec'y.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference will meet Wednesday, June 17, at the First German Lutheran Church at Manitowoc. Sessions begin at 9 A. M. — All delegates are to make their own arrangements concerning dinner.

Essay: The Christian and his Money, Kleinke.

E. H. Kionka, Sec'y.

REDWOOD FALLS CONFERENCE

The Redwood Falls Delegate Conference will meet Tuesday, June 16, at Wood Lake, Minn. Opening session at 9 A. M.

This meeting will be devoted to the study of the printed program for the various districts of Synod.

Pastor Schmidt requests that the brethren announce and state how many delegates each parish will send.

A. W. Blauert, Sec'y.

SOUTHWESTERN DELEGATE CONFERENCE

The Southwestern Delegate Conference will meet on June 15 at Wonewoc, Wis., Rev. M. Glaeser, pastor. The session will begin with a service at 9:30 A. M. in which Pastor A. Winter will preach the sermon. No meals will be served, hence all persons attending are asked to provide for their own lunch.

Adolf Toepel, Sec'y.

GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference convenes July 7 to 10 in Concordia Teachers' College, River Forest, Ill. Opening services July 7, at 10 A. M. Board and lodging in Concordia College. The following essays are to be presented: "Does Graduation from the Lutheran School and Confirmation Terminate the Religious Education of the Child?" (Prof. F. E. Mayer). "Points of Emphasis to be Considered in the Teaching of Religion." (Supt. B. Schumacher). "The Teacher and His Time." (Supt. W. J. Nickel). "Professional Ethics in the Lutheran School." (W. Gotsch). "Diamond Dust." (Supt. S. Roth). "Tangibles and Intangibles in Education." (Dr. A. Haentzschel). "The Inerrancy of the Bible." (Prof. W. Arndt). "Soul Service." (Supt. A. C. Stellhorn). "Discipline in the Present Day Age." (R. F. Nordbrock). "Conservation in our Schools." (Prof. W. C. Eifrig). "Report on the New Catechism." (Prof. E. Koehler). Announce yourself before June 30 to the undersigned.

C. W. Linsenmann, Chairman.

ANNOUNCEMENT

Mr. Fred W. Meyer, teacher at St. Peter's Congregation in Fond du Lac, has accepted the call as Executive Secretary of the School Committee.

Henry Gieschen,
Secretary of the School Committee.

CHANGE OF ADDRESS

Rev. E. C. Leyrer, R. 3, Grass Lake, Mich.

INSTALLATION

Authorized by President E. R. Gamm of the Dakota-Montana District the undersigned installed Rev. L. G. Lehmann as pastor of the Bethlehem's Congregation, Raymond, So. Dak., on the fifth Sunday in Lent, March 29, 1936. May God richly bless shepherd and flock to the glory of His great name and for the eternal welfare of many souls.

R. C. Beisel.

BOOK REVIEW

The Living Fountain. By Karl Heim, Professor of Systematic Theology at the University of Tuebingen in Germany. Print of Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

Considering the writer's position at his University, you might expect something coldly formal or exact, to the point of being painful, from his pen. Nothing of the kind! These sermons are warm, they live; the writer plainly wants to preach Christ to the winning of souls for His kingdom. The deep solicitude which the Professor feels for the eternal welfare of his hearers is strikingly apparent in the last two of the collection: God's Hour (on the text of Paul before Felix), and Time and Eternity (a New Year's Eve sermon on Ps. 103:15-17). The original of the book is, of course, in German; it has fared well at the hands of the translator, the Reverend John Schmidt of Detroit, Michigan. He it is who in the Preface says: "Since I first read these sermons it has been my hope to present them to English readers. It is a great privilege to introduce the sermons of Professor

Karl Heim to a new public. Professor Heim is the most profound and popular teacher of theology in Europe. Each semester he lectures to more than four hundred young men who gather in his classroom."

Though we think very highly of the book, there are a few points on which we do not see the necessity of following the writer in his deductions. Take the first sermon, Overcoming Doubt. It's on the Gospel for the third Advent Sunday, Matt. 11:2-10. Describing John the Baptist's position he says, page 14: "He has no doubt that God rules the earth, nor in the promise that God will redeem the world. Nor does he doubt that God will send a man through whom He will accomplish redemption. But he finds it hard to believe that Jesus is this man." Again on page 15 we read the positive statement: "So the mighty John was offended at the apparent weakness of Jesus."

In answering the question put to Him by St. John's disciples the Savior says, "And blessed is he, whosoever shall not be offended in me." A little further on the same chapter we read, "And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken by the wind? . . . A prophet? Yea, I say unto you, and more than a prophet, For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." To assume that John the Baptist was not offended in Christ seems more in harmony with the Savior's words: "Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." That were indeed greatness and a showing of beautiful strength, if St. John, languishing in prison, and beset by overwhelming odds, would yet believe on Him of whom he had formerly so positively declared (John 1:33-36): "I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after John stood,

and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God!"

Taking offence in Jesus and harboring doubts are hardly the parts you would seek in the messenger who is to prepare His way; but that were a messenger true to his trust who even out of his prison would direct others to the Master with the very question whose true answer would decide them for discipleship. That again were in keeping with the confession (John 3:30): "He must increase, but I must decrease."

Another statement with which we are not quite agreed is found on page 16: "Judas' life was shipwrecked because the apparent impotence of Jesus led him into doubt." John 12:6 tells us "he was a thief, and had the bag." It was nothing regarding authenticity which busied Judas' mind, but the other question, How many pieces of silver? 1 Cor. 6:10 "Nor thieves, nor covetous . . . shall inherit the Kingdom of God."

Finally, the reason why so many doubted and took offence in the Savior lay not in Him: He was true to form and conformed to every letter which was written "of him that was to come." The reason was to be sought only in the perverted minds of them who expected Him to be something which God had never promised and besides would have been of no use to a sin-cursed world.

Following is the list of Contents: Overcoming Doubt; What Must I Do To Be Saved? The Elevated Christ; Honor —with Man and God; God's Wages; The Decision; The Calling of the Publican; The Power of Witnessing; The School of Obedience; God's Hour; Time and Eternity. G.

ACKNOWLEDGMENT AND THANKS

The Northwestern College received the following gifts for the college table: 60 dozen eggs from members of the congregation at Libertyville, Illinois (Rev. Wm. Lehmann); 30 dozen eggs from members of Pastor Wadzinski's congregation at Marquette and Manchester. — We express our sincere thanks to the kind donors. E. E. Kowalke.

TREASURER'S STATEMENTS

April 30, 1936 — 10 months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 62,811.76	\$ 22,901.18		\$ 22,901.18	\$
Educational Institutions	29,129.47				
Theological Seminary	4,315.57	15,277.13	7.90	14,237.98	1,031.25
Northwestern College	3,810.84	43,126.72		39,124.57	4,002.15
Dr. Martin Luther College	3,345.10	36,484.43	625.76	34,787.38	1,071.29
Michigan Lutheran Seminary	1,677.76	11,223.44	253.33	10,158.62	811.49
Northwestern Lutheran Academy	921.84	7,396.35	444.20	6,705.51	246.64
Home for Aged	1,962.22	5,083.43	544.95	4,366.69	171.79
General Missions	65,011.75	612.38		612.38	
Indian Mission	8,644.78	23,854.91		21,488.70	2,366.21
Negro Mission	5,227.91	10,411.17		10,411.17	
Home Mission	25,764.89	82,659.48		82,659.48	
Poland Mission	3,090.52	7,863.76		7,863.76	
Madison Students	684.54	3,126.42		3,126.42	
African Mission	183.15				
School Supervision	47.50	518.95		518.95	
General Support	6,470.55	14,510.00		14,510.00	
Indigent Students	2,177.87	1,201.75		1,201.75	
To Retire Debts	1,392.09				
Insurance Receipts	1,120.66	604.96		604.96	
	\$228,609.77	\$286,856.46	\$ 1,876.14	\$275,279.50	\$ 9,700.82
Revenues	36,628.80				
	\$265,238.57	\$265,238.57			
Deficit		\$ 21,617.89			

Debt Statement

Debt on June 30, 1935	\$455,403.50
Debts made since	205,750.17
	\$661,153.67
Debts paid since	183,184.73
Budget Debt April 30, 1936	\$477,968.94
Church Extension Debt	178,964.29
Total Debt April 30, 1936	\$656,933.23

THEO. H. BUUCK, Treasurer.

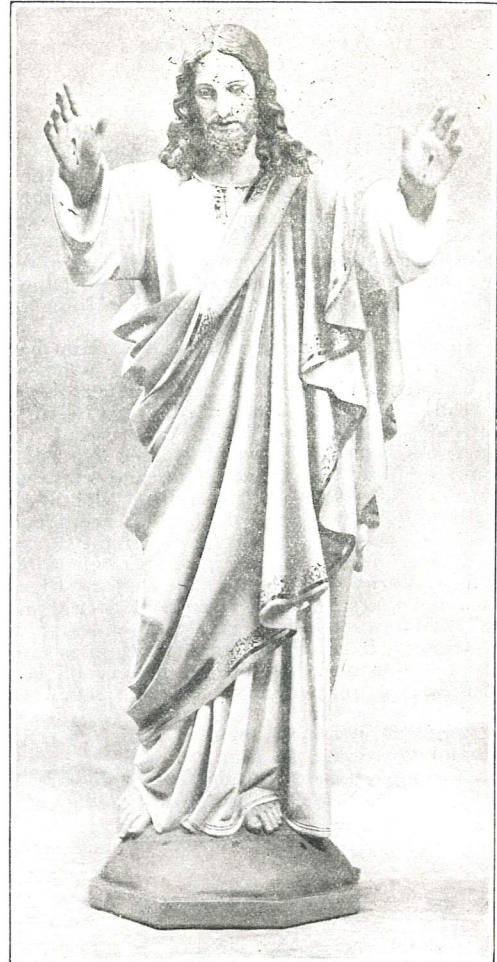


STATUES OF CHRIST

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

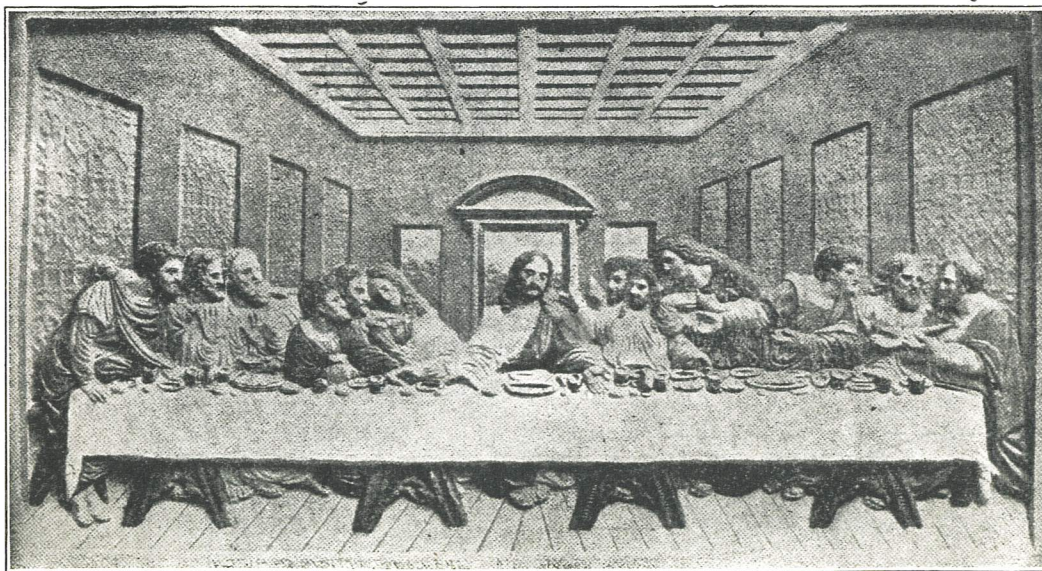
We are offering the finest grade of church furniture at very low prices, also oil paintings, statues of Christ, after Thorwaldsen or Hofmann and the Lord's Supper made in relief of a very durable composition. Either White Finish. Decorated or Extra Richly Decorated.

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